		Vallucion
THRU	UTHER BANNING WITH ANY IS	SITOR
Revs. Rude & Miller, Editors.	"ONE LORD, ONE FAITH, ONE BAPTISM."-EPHESIANS IV:5.	Terms : \$2.50 a Year.
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For the Lutheran Visitor. Satisfied. PART II. PART II. Batisfied bloom a beauty again; the wilderness a solitary places made glad, and	nse to f to f and to drive them from the parental non ate. pathy and companionship outside of and forgives the prodigal son. Our Heav- the gravated offenses, and shall puny the gravated offenses and shall puny the gravated offense and the gravated offense and t	of death and have ascend- ren with Christ, and are rom the dead, as Christ rather from the dead

tions. "I shall be satisten I awake in Thy likeness,"

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The process of purification comsnow, but it will not reach its n until we shall "awake," ntil he will appear. Those very and longings are part of the ins to secure that result : for God er has respect to the devout and he wish of the heart, and to language of pleading importu-And to those who say, "As anteth the heart after the water s so Lanteth my soul after

to be perpetual ; for flowers to spring the than full restoration to in perennial glory; for the sun's the Universe ? Fathers, mothers, re heard last, that to which bright rays to be so modified as no christians, is it not provoking the al so ardently aspires, and longer to wither and burn, but for goodness of God to say, I can not minilation to his own glo- his effulgent glory only to strengthen; forgive my child, or my brother, or e. Anything less than to cause healthful growth and glad- sister-as the case may be ! Do yow, at not satisfy us, and we are ness of heart. We want the birds when you enter into your closets to a complete realization of to sing forever, the ice and snow and hold communion with Him, who is chill and blasting winds of shivering a discerner of the thoughts and inwinter to vanish before the Sun of tents of the heart; shut out from

> satisfied. III. When shall we be satisfied ?

David responds, "I shall be satis fied when I awake with Thy likeness John answers, "When He will appea we shall be like Him." "And who soever bath this hope in him purifi eth himself even as He is pure, thus recognizing the same desire for purification of heart, which only can insure satisfaction. To him who is sleeping in Christ, the consummation

of mortal life. sing arrow through a 1 and ly glides into etern He will appear, we shall be Righteousness, and then we shall be the world ; hidden from every eve save the eye of Him who is every. at the last trump I where present, beholding the evil resurrection and the and the good ; with that prayer of prayers before, do you then and there pray, Father forgire me, as I and then our forgive my child, or my brother, and and mortality shall not forgive ! If you pray thus, are power, incorruption a you not regarding iniquity in your but what is comp bearts I and can you expect God to giorious redemption of the body we interest and pleasure, and the iden- twenty "elders," whom John saw him is just as the baby understands hear, and answer and bless you ! If can not now tell.

not from the dignity of the Enler of

you respect not, nor obey the command to forgive, where is the evi- all the human souls who once had "As we have borne the image of the their purity ; their harps were sym- plexed, when we are disappointed nce of your love for Him

g to that state of glory where there sence for myself, but also places for da the im- all my disciples ; various degrees of in their con pon" with glory, suited to the various capaci- and body : Christ, Enoch, Elijah sunshine is sweet, but it takes the ablance to ties and attainments of my fol- and the four-and-twenty elders. storm to show all that it really is. the mortal body ? We know that lowers." The words, "many man- Twenty-four of these have died and We never know the worth of a who is the sions," convey the idea of a social risen again, as Christ died and rose friendship till it has borne that test will change city ; habitations of near proximity again, and they are patterns like The hand that grasped ours when mon them where a boly society dwell. Social this of what all the saved will be, we were sinking, the breast that pil s body," and friendly intercourse is an inci-it's it not certain that they and all lowed our head when we were in corruption, dent belonging to such a society, other risen and glorified saints may sorrow, these are love's interpreters changed to and this involves a knowledge of, converse and commune together and It is just so that God interprets and communion with each other. with all the bright inhabitants of himself to us-through our needs ed in that. The conversation will be on topics of the angel world ! These four and. And the way we are to understand

ug only by the redeemed : "Thou child's necessities. That is her great "Where wast slain, and hast redeemed us to joy. The tie that binds them togeth I am ye may be also." Dr. Clarke God by thy blood out of every er is the babe's need of its mothe remarks on the passage, "I am go- kindred and tongue and people and and her supplying that need. etc.seven human beings in beaven oinen existence of sonl want and sorrow bring. Love in the

tity and character of each of the sixty years after the resurrection, its mother-as the resource in every ght is true; inhabitants shall be perfectly known. wore white robes, emblematic of want of trouble. When we are per

hee 0 God," He ever responds, sad are they who hunger and list after righteousness, for they shall be filled."

To be like God! How glorious d entirely incomprehensible the very thought! Those attributes of over, with which we scarcely dare hink of associating ourselves, we all not consider in this connection But the stupendous greatness of th moral and physical transformation is cient to overwhelm us. "He Ichange our vile body, that it may fashioned like unto his glorious ody." "As we have borne the mage of the earthly, we shall also bear the image of the heavenly." To have our bodies so transfigured as to resemble Christ's glorified one. is an anticipation that we can not grasp. To partake of his nature in any degree, is almost beyond our conception, and yet how insatiably do

ve long for purity of heart, for perfection in every part, and these fine it ? Is there any word that glories of the heavenly Canaan and edge be made perfect in the heaven- of the first-born, which are written desires realized, we would be like fully and correctly conveys to the an innumerable company of redeemed by state, the functions of memory in heaven," are a glorious company Christ. This universal and intense mind the real meaning ? The true spirits ready to welcome him to their desire alone is prophetic of its ac- import of the word is to be felt rath- bright abodes, with the glorified Son To the earthly perceptions there will isolation of solitude is unknown.

But the renovation of our moral one it is said to mean pardon ; but of God. His work is done ; he kneels atare is a still greater conquest. pardon does not always carry with down and prays as few have ever is sweet, indeed, to think that the it forgiveness. How often do we prayed, "Lord lay not this sin to emption of the body involves ces- say to those offending us, oh yes! I their charge." Have any of us sufion from all suffering, infirmity, forgive, or pardon, your offense, fered as he suffered and prayed as any more ; neither shall the sun saints." mity, or blight of any kind, that when, at the same time, there is no he prayed ? or sinless love for the beautiful in change in our feelings toward the One more ; a greater than Stephen

just.

sized humanity shall then be offending person. True forgiveness is here; God manifest in the fleshmified to the utmost; but that the is that in which the mind assents Jesus Christ, the Saviour of sinners. total part of humanity should cor- fully and freely to the word spoken. He taught forgiveness in all his ond to the exterior, and we be Then let us notice the effect of teachings, and enforced it by his dy glorious within," is what, indeed, this most excellent virtue; first, in ing example. After keeping the pass whave ardently long for, but scarce- the family ; next, morally and social- over, He instituted the Supper with I dared to expect.

To be like Jesus is indeed suffici- what is the motive power that puts membruace of me. Can any one bo at to satisfy our most ardent aspi- into action this genuine christian worthy partaker of that supper and ations. To be able to return good principle ? It is love-pure, unmixed, not forgive a brother who has offendarevil under the most trying provo- without alloy. Go into the family ed him, and for whom Christ has ations; when reviled never to revile where the spirit of forgiveness pre- died? Having sung a hymn, he went gain; to have that charity which vails; where it is cultivated and out. Follow him with his eleven disaketh no evil; to do all to the cherished; how soon it tells upon ciples to the garden of Gethsemane, gory of God in the most trivial the conduct of every member of that where he prayed, "Father, if it be etions of daily life; never to family; every thing is made to har- possible, let this cup pass, nevertheary in well-doing ; to spend and monize ; mutual concessions only less, not my will, but thine be done." spent in God's service ; instant in bind the closer those who make Now Judas and the multitude come ason and out of season ; and with them. As is the effect in the family, and arrest him. See him led away ach incomprehensible love for ene- so is it upon a community; it pre- to the high priest's palace by the inales as caused him to lay down his vents many violations of law; it sulting crowd; look at him in Pi. proves that the soul outlives the above, who have obtained the prize?" in their behalf, and in the expi- stays the murderer's hand ; it stops tate's judgment hall ; go ing agonies of the mortal dissolu- the midnight incendiary in his pur- Herod's house, where he he was undergoing, so oblivious pose of revenge ; paralyzes envy, naught and mocked by Herod and a self and suffering as to extenuate makes jealonsy harmless by taking his men of war, accompany him back her erime to his father and God. from it that upon which it feeds and to Pilate's hall. Think of the purple This was compassion like a God." grows strong. Take away from any robe, the crown of thorns, buffeted would think the analogy could community this grace, this virtue, and spit upon by his Jewish brethbe complete in all its parts; and and woe betides the dwellers there; ren. John says, "We ought to lay "Soon blood will touch blood." an our lives for the brethren" if But it is among the professed folsary, "and no injunction is given lowers of Christ its effects should be in him." The Jews with one voice at the adequate strength for more clearly seen. And here I would demand his death. Pilate consents formance." Of course, there ask, is there, or can there be, such a and condemns him to die on the ald be no expiatory virtue in our being as an unforgiving christian ? If cross. He is led like a lamb to the d, and there the analogy fails, the baneful influence of an unforgiv- slaughter, and as a sheep before her at our willingness to mark such a ing spirit is seen and felt upon a shearers, is dumb-he opens not his tifce for others, would demon- church, the opposite is not the less mouth. Bearing his cross, he goes tate our perfect assimilation to marked in the steady progress of forth to Calvary followed by that And if such a degree of re- that church where it exists; by the jeering throng. And as these wickace can be attained in this general harmony that prevails among ed Jews stand around the cross wagwhat use shall it be when he its members-forbearing one another ging their heads, heaping insult upon appear? If a mortal, like in love. We often hear professed insult, in his thirst giving him vineen, could say, "Lord, lay not christians say, "Such a brother has gar mingled with gall to drink, and is sin to their charge," in reference so offended me, I can not speak to when in the agonies of death tauntis murderers, what may we not him, much less forgive him." Now. ing him, saying, "He saved others, to reach in a state of perfec- does such an one take Christ as his himself he can not save." The end And then, too, we can only be him through evil as well as good er the earth. Then, just before he example ? Is he trying to follow draws nigh ; darkness begins to coved in seeing this still beantiful report, through glory and through said "It is finished," He makes that on, our world, restored to its shame ? and still refuse to forgive prayer, which all should remember, stine loveliness and glory. The an erring brother ! Moreover, some "Father forgive them, they know at between its present state parents, professedly christian, show not what they do." mer perfection, saddens and an utter disregard of the Saviour's resses us; and the gorgeous and teachings, by acting towards their

the second se

be at Instantaneous will be transformation ; in a moment, in the twinkling of an eye, the corruptible will put on incorruption-the mortal

immorality. This, indeed, will be a until seven times !" The answer was, victory over death and the grave "Not until seven times, but until that may well call forth joyful ac seventy times seven." Have any of clamations to resound through the is done as much ? entire universe. How little can hu-Do you want examples of true, man conception form any idea of the heartfelt forgiveness ? We refer to grandeur of miraculous power mani two. If they do not satisfy the most fested in this instantaneous act exacting, 'tis useless to refer to oth-After the praying, the hoping, the

toiling, the fearing, the doubting of a lifetime, to find the sum of all our hopes and expectations realized in the twinkling of an eve!

M. E. S.

Selections.

Forgiveness.

er than spoken. By almost every of Man standing at the right hand

ly; and lastly, in the church. Now, these emphatic words, This do in

said, "A new commandment I give earth from the time of Adam and of the beavenly." unto you, That ye love one another, the patriarches to the present day Our Lord's intercessory prayer tied with sin, suffering and death, in God all that we want.

"How often shall my brother tres- passed through the mortal scene, faithful followers, "Father, I will blood of the Lamb. "He that over- this, in supplying the need of his pass or offend me and I forgive him, and emerged inte some intermediate that they also whom thou hast given cometh shall inherit all things." He creatures. Is it sweet to a mother state of their mortal economy be me be with me where I am, that they will "have right to the tree of life, to give her baby the comfort it eries youd the grave. They are not ex- may behold my glory." It seems al- and enter in through the gates into for ? Does it make a father happy tinet nor annihilated, nor have they most mirsculous that such a battle the city." passed into forgetf ness or sleep. with the world, the fiesh, and Satan,

ocean are not lost, but are swelling life on earth, should end in such its huge billows and beaving its triamph and victory. They who e mighty tides ; so have all departed have passed through great tribulaers. When the first martyr, Stephen, spirits joined some great assemblage tions, and have washed their robes was closing that wonderful and sub. of kindred minds. Why should it in the blood of the Lamb, shall lime address recorded in the 7th be thought that the ties of sympathy appear before the throne of God. chapter of the Acts of the Apostles, and interest which is this life bind and serve him day and night in his the wicked Jews, cut to the heart by the souls of believen are severed by temple. Those celestial citizens the pungency of that address, ran death ? It can not be that the de shall have palms in their hands, upon him, cast him out of the city, parted mother has forgotten her, and wear crowns of glory. They stoning him to death. In that dread, child, the husband har wife, or the shall sing the song of Moscs and the ful-last giorious hour, the Angel of child its parents. Hery friendships Loth. That individual acquilint the everlasting covenant stood by are only reduced by holier employ anceship will be a concomitant of him, opened the door of Heaven, ments. It is said that memory is that bleasedness can not be doubted. Forgiveness ! How shall we de- then by the eye of faith he saw the the seat of knowledge. If knowl- The "general assembly and church must be quickened and unimpaired. of happy associates, with whom the be added the heavenly, and insati- Social intercourse will beighten able faculties will be ever susception their heavenly felicity. They will ble of sacred enjoyments. No want never sigh for the society of a lost or weariness will be known. "They friend, but will experience the pershall hunger no more, neither thirst fect bliss of the "communion of light on them, nor any hear, ... and St. Paul looked forward to the

and angels and with our death- ing ?" Stations, ranks, eminences, divided triends. Section in Milalia

denied the ressurrection, he said to men, who have made the Bible their them, "As touching the ressurree life long study, that earth's pure tion of the dead, have ye not read and valued friendships shall be rethat which was spoken unto you newed in the bright world above. by God, saying, I am the God of If such friendships do not survive The declaration of our Saviour fully templation do we "join our friends triarchs he thus named were living with God, each retaining his own On the eternal abore. identity. The sublime words of our Lord astonished the susceptible popplace, and drew forth an expression of approbation from the critical Pharisees. Abraham had been dead more than three hundred years when The scene ends not here. Pilate Moses spoke of him at the bash says, "I find nothing worthy of death and thousands of years afterward the Son of God attered the sublime announcement that he and Isaac and Jacob were still living with God. Their real and identical presence in heaven is sure. There are other proofs in the word of revelation which testify to the the extraordinary occurrences of the same great truth : "Wherefore, see- crucifixion, says, "The graves were ing we also are compassed about opened, and many bodies of the with so great a cloud of witnesses, saints which slept arose, and came let us lay aside every weight, . . and let us run with patience the tion, and went into the holy city race that is set befor us, looking and appeared unto many." Jesus unto Jesus the author and finisher of was himself the first fruits of them our faith." The spostle in the chap- that slept, and the resurrection ter preceding this verse individual. saints who came out of their graves izes and mentions by name many after his resurrection were forerundied in faith, having desired a known to their acquaintances on heavenly country; and we are told their reappearance in the holy city. by the infallible word of truth that Some have thought that their bodies If the Saviour forgave those who God "hath prepared for them a city." quickly returned to the repose of of the world, but its smiles and ca- it is that we are simply to rest upon insulted him, why should not his fol-Sailcent delineations of its future children in such a way as to alienate forgive those who do them We have here no continuing city, the grave ; but others maintain that

as I have loved you." Peter asked, still live ! They who died have only will be answered to the joy of his and had, overcome all through the ' The happiness of God lies just in

Rain-drops that have fallen into the as the christian wages through his

often dream or are but partially or Theasalopica after death. "For beyond is bright with the radiance our joy, our crown of rejoicing ! of perfect day. There will bliss be Are not even ye in the presence of intensified by communion with saints our Lord Jesus Christ at his comand dignities may display the dif-When our blessed Lord confuted ferences in glory of the redeemed ;

symbols of triumph. They had bat- then that we are to feel that there is

Gathering Around Christ.

In Judea the people came to offer sacrifice. They came to Jerusalem, bringing the lamb, and they sacrificed that lamb, looking prospectively to the coming Messiah, believing that, by some means, its blood should wash away their sins ; and the man laid his hand on the lamb flowed, they seemed to pass away ; and as thought passed from Mount Moriah, and the lamb there, to the Lamb of God, who should come But the sacrifice has ceased ; no swer it.

lamb is slain to-day on Mount Moriah ; no offerings of sacrifice are that we have the disposition to help God shall wipe away all tears from social joy of heaven when he ex- there ; no men standing confessing them ; and so in a little measure we their eyes." This life, in some re- pressed his persuasion that he should their sins ; no gathering of the do. But what is our love compared spects, is like the night when we meet and recognize his friends of people ; but they come gathering to God's ! What is our helpfulness around Christ ; they recognize in compared to his f As the beavens fitfully awake. The eternal morrow what," he exclaimed, "is our hope, him the Lamb that was slain for are higher than the earth, so are his sins. I can put my hand on his thoughts higher than our thoughts. head. You can lay, by faith, your so are his compassion and tenderhand on his head. "The chastise- ness beyond ours!

ment of our peace was upon him,

and their crowns were when hope seems gone out, it is in

to give his children what pleases them ! Is it joy to a wife to fill and satisfy all the wants of her husband's

nature! How much more, then, shall our Heavenly Father take delight in meeting us just where we need help the most !

To shut away any hunger of the heart from God, to feel that anything is too great to ask him, is to wrong ourselves. It is to doubt his love. We can not prescribe the exad of the lamb, there, at the door act way in which he will help us. of the tabernacie, or nearer the outer Why should we ? Can the baby tell court of the temple, and as he con- its mother what to do for it, or the fessed his sins, and the blood of the pupil instruct his teacher, or the sick man direct his physician how to treat him ? If we could directly control God's acts by our prayers, we should lose all the benefits of his wisdom. in the last days to be a sacrifice, he But this is certain; the soul can obtained peace for his heart ; he not utter a cry that he does not hear saw the day of Christ, and was glad, it; that his heart does not respond and he was able to say, "As far as to it swifter than a mother's; that the East is from the West, so far all the power and wisdom of the Inhath he separated my sins from me." finite One are not employed to an

We think that we love our friends

The powerlessness of human love and with his stripes we are healed." is the saddest thing in life. We There comes the healing power would sometimes gladly die if we the heresy of the Sadducees, who but it is believed by great and good through the blood of Jesus, and we could save others from harm, and it gathered around that altar and that seems as if we could not do a thing sacrifice. We want no more. It is for them. We agonize in prayer for the one sacrifice offered for the sins those who are sinning, and they of the whole world ; and humanity seem to keep straight on in the evil everywhere comes to that slain way. We see our friends broken Abraham, and the God of Ismae, and the grave, how can it be that God Lamb. That blood is sufficient to down by heavy burdens; or, when the God of Jacob ! God is not the shall wipe all tears from the eyes of take all the stains of sin away-a they are gone from earth, we find out God of the dead, but of the living." the saints ! How often here in con- blood sanctified by the divinity of what darkness encompassed them; the Son of God ; infinite in its merit, and we feel as if we could give up as he infinite in his power ; omnipo- anything or suffer anything if so tent when applied by the Spirit, as he | they might be set free. And yet, so is omnipotent in his creating ener- far as our consciousness extends, we gies. It is all that we want. We can do almost nothing. gather around that sacrifice, and Now, as the Lord's love is greater compose the happy community of are made every whit whole. The than ours, so his power is greater. burden passes from our heart, the What we only long to do, that he stain from our conscience ; our sins can do and will do. There is no all are forgiven us; "the blood of vearning in our hearts, no swift im-Jesus Christ, his Son, cleanseth us pulse of affection, that is not a refrom all iniquity." O that stream- flection of an infinitely deeper affecing blood, like salvation, streams tion in God. And with him there is the whole creation o'er, and it is no weakness, no disappointment, no reaching the human heart ! The failure. people gather around it. The fa-There is no want that is not to be thers and mothers have been brought to God with perfect confiwashed. Our little children, brought dence. There is no man beset with to Christ, are washed in his blood, discouragements, no mourner out of and down to the latest ages, the whose life the sunlight seems gone. blood shall never lose its power. no person crushed by his own inca-Men gather around it. To him is pacity to live rightly, or by another's persistence in sin, no one whose trouble seems especially hopeless but they should bring each his own with a dark lantern, throwing light burden, and rest it on One who loves only on the few steps before; but and saves without limit. It is just since, little by little, all the miles of the things that are hardest and most mysterious darkness that stretched hopeless that we are to take to him. glorious witnesses of the faith, be- pers of the general resurrection of beyond our sight, will become the Ours is the God of all comfort, the ginning with Abel. These all had all who sleep in Jesus. They were few steps before us, the light, thank God who "is able to do exceeding God ! is enough for the whole way. abundantly, above all that we ask or think." When we have neither Many have withstood the frowns strength nor hope in ourselves, then

E'en now, by faith, we join our ha With those that went before ; And greet the blood-besprinkled hands

The wise and good of all ages the redeemed, and shall be fellowworshipers and fellowcitizens in that vast assembly. The glad theme of their most costatic song has been wafted to our cars from that isle in the Algean, "Thou has redeemed as to God by thy blood, out of every kindred and tongue and people and nation ; and hast made us unto our God kings and pricats."

One of ebe evangelists, detailin out of the graves after his resurrec-

the gathering of the people. We go through life like a man