## The American Iutheran.

DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

|  |  |  |  |  |  | NO XXXVI |
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|  |  |  |  |  |  | MISCELLA.NEOU |
| (10mmumiations. | ch orer to ritualism will be abandoned. i |  |  |  | f century ago, by a council of minis ecially to encourage and assist pious men fitting for the ministry. More |  |
|  |  |  |  |  |  | an |
|  |  |  |  | The Fulton Street Prayer-Meeting, |  | miniser what a hyman did for me. I was |
| eral |  | night, the old family |  |  | It has shared very largely from time |  |
| presented itself to our mind, |  |  |  |  |  |  |
| On readiog the iolowing leter | ha |  | ${ }_{\text {a }}^{\text {tob }}$ |  |  |  |
|  |  | the morning of his departure, just at the |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | in sleep that night. Breakfast over, his moth- |  |  |  |  |
| It saddess my heart 0 think how | the Prayer from the heart and not from the the | thought, |  |  |  |  |
| out |  | ${ }^{\text {morning }}$ (faily seon |  |  | W |  |
|  |  |  |  |  |  |  |
| forth to thay this strong ourrent that is thrat. | 6. Hymn. misme |  | the Sophoure Colass in Wittenbery Collese, |  | forgetting |  |
| ening the spiritual life of the church. Why, |  | simple furniture began fully to realize that |  |  |  |  |
| s.r, ret you amm |  |  |  |  |  | " "Well, my boy; ant fou a Christian ? |
| sidered the leadiog minds in the General | 10. Doxology. ${ }^{\text {11. Benediotion. }}$ | he must now go forth |  |  | requests for prayer |  |
| ritaliem? | And eren this short form for the sake of he |  |  |  |  |  |
| (Sounil. If the Geeraral Syod were only valy | me |  |  |  |  |  |
| flar. L hope sou will give us a tew strong us | use the forms hidid down io our liturg. a |  |  |  |  |  |
|  | to |  | \%as not limited to the students. . . any of the | A pastor requested prayers for a young foo |  |  |
|  |  |  |  |  | ${ }^{\text {uncoen }}$ |  |
|  | ${ }_{\text {m }}$ |  |  |  |  | kindly that I never shall forget it. O the |
| that they have amandoned the prineiples of (tour |  |  |  |  |  |  |
| Although we do not thare in the ferrs of our | tin |  |  |  |  |  |
|  | diz | din |  |  | est | the oldest relic of human |
| vers marked leieneng torard ritualis.. Ono thand | thing. The Apostestes kne\# nothing of an an- to |  | His fine sense of right, made him look |  |  |  |
|  |  |  |  | in ha |  | Thi oldest relico of humanity extant is the |
| re | readiog liturgies. Jesus erene expressly told g |  |  |  |  |  |
| Well, but are those "leadign minds" who are ${ }^{\text {a }}$ did |  |  |  |  |  |  |
| an |  |  |  |  | , |  |
| no |  |  |  |  |  |  |
| Site a teru. They may to |  | most attractive. Who, having been called sta |  |  |  |  |
|  |  |  |  |  |  |  |
| ${ }_{\text {pr }}$ |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| crept into the General Synod, such as anaked |  |  |  |  |  |  |
| the |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | We would not think the less of a brother do |  |  |  |  |  |
| is |  |  |  |  | tion is, "Come, that my |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | ow Men Tie. |  |
| d |  |  |  |  |  |  |
|  |  | d |  |  |  |  |
|  | Cb | The partiog with his broterers and sisters and |  | the house of God. Do pray that the adver- |  |  |
| ens mill not say haek log. Our men | , and less |  |  |  |  |  |
| Sem | nee |  | friend, and the church an earnest worker. What makes us feel sadder still, is the thought |  |  |  |
| ir may of thinking. And Hartriok is | dinurhes. Let our good brothor lion |  | of retarining to College without him.-Our | $\begin{aligned} & \text { At the request of a brother, prayers were } \\ & \text { offered for "one who is in great mental af- } \end{aligned}$ |  |  |
| pposition but the Missionary Institute, | frat |  | - the chair on which he sat, the desk on which |  |  |  |
|  | Synod. |  | he wrote, and |  |  |  |
|  |  |  |  |  |  |  |
| , | Life and Its struggles, or what |  |  |  |  |  |
| a larm some of our revival churches, and les- |  |  |  | -e Lord had done for me, and to ask jour praz- |  |  |
| this glorions mork. We must be wise as ser- |  |  |  |  |  |  |
|  | dixue |  |  |  |  |  |
| Oo, that me are |  | mee |  |  |  | (So it it ras in my day. His vinegar was |
|  |  |  |  |  |  |  |
| for wedare not lose the infuence of the |  |  |  |  |  |  |
|  |  |  | A young lady hat packed her trunk and |  |  |  |
| 硣 | Brother A ., you | 0 while reason holds its ssay. Then those ma- |  |  |  | and |
| manists as a traitor, but he was no traitor, he | only man mot has arken notiee of my |  | rever |  | of | ug |
| found their way into the chureh. So the | opposition |  | - | man with humble conidenee, that the Lord | he balls | way |
|  |  | and |  |  |  |  |
|  | cal dep | shall go with you." A hasty hand clasp, | moned to the judgement ceat of Christ |  |  |  |
| pieity in the churro, and being fully satisifed |  | his seat beside his father, and they mored |  |  |  |  |
| art that deay |  |  | prean doing a strange work among us. We | The pastor of a church in Brooklyn writes |  |  |
| ritulism in the teneral Ssynd, have com- | that | er |  |  |  |  |
| meneed 2 arusale agaisst the bald and, unit. | education, the Iterary |  | en maden. Mr. J-, who sat on one side, | , M | , | living on a slaty of six hundret didlars |
| meral Syod. No, no, my dear brols | , |  |  | dying bed? Intercede for her, that the bless- |  |  |
| ust | - istry his profession, those morks will bo well |  | ${ }_{\text {che }}^{\text {thok }}$ |  |  |  |
| there not daverer shead? Let us see. There |  |  |  |  |  |  |
| are at preent, tre marked tendencies in the | ony |  |  |  |  |  |
|  | ${ }^{\text {a }}$ | (e) |  |  |  |  |
| oitiol into the |  |  |  | s. ing a Christian "WWe know" said the broth- |  |  |
| 1 t baldoes. The one leads to Rome, the |  | y well answ | $\begin{aligned} & \text { W-, and Mrs. S- } \\ & \text { edly do many journey } \end{aligned}$ |  |  |  |
| run into mere |  |  |  | e, taat the |  |  |
|  |  |  |  | go out into the word; that the pragers that |  |  |
| Trih our correspondent that the sym pathies |  | s- throp, of Wes | Dr. Dufurid ! | go out into the world; that the prayers that are offered from day to day for him, may be |  |  |
|  |  |  |  |  | In |  |
|  |  |  |  |  | day shall break upon this world. "And many |  |
| corned we would recommend the following or |  |  | dal |  |  |  |
|  |  |  |  |  | some | loctrine and life make the Churc |
| and we woud set this form orer against that | 砳 | ${ }^{\text {b }}$, The |  |  |  | en of spices |
| do | edecation, and the "world of mind" is bofore |  |  |  |  |  |
| Syod-see page 35 of Mi |  |  |  |  |  |  |
| is true the Gearat it to our churches. It was |  |  |  |  |  |  |
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| Rev．P．Anstadt，Editor \＆Proprietor |  |  | nvention at Van Wert，Ohio，on the 19th August，and continued its sessions five days． |  |  |  |
|  |  | matieateo．This |  |  |  |  |
| Selurservere Pa，sepember 1，， 6 ¢ | mixidem | darf fom tho gee |  |  |  |  |
| Editorial Items． |  |  |  |  |  |  |
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| he could not conte | （taneal | $\begin{gathered} \text { Patarar } \\ \text { Joun- } \end{gathered}$ |  |  | Sunday School Pice．Vic． |  |
| Europe，when he was employed od of Pennsylvania to go on a m |  |  |  |  |  |  |
| dia．We hope so | Wex Mane westo den |  | Cere cilee |  |  |  |
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| Gettysburg， | ， | dit mien were ataprededexlusives to the | ased |  | ever attended．But we would not forget an |  |
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| those who are not of us，should go |  | dion | Orees |  |  |  |
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