one of these, the one in London,

of which the Earl of Shaftesbury was chair-

man a few years past, contributed to our

mission work not long ago the sum of

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NEW GOODS FROM EUROPE,

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Long-pile-plushes. One, plain black with pile longer than seal fur, and with high lustre, having the effects of a very glossy fur; for coats, \$9. Another, figured, the figures made by varying the length of the pile; several colors, \$5.50. Sealskin plush, \$5.75 to \$8.50

Alternate wide stripes of moire antique and bright armures of an oriental character, \$4.

Satin-de-Lyon brocade in these color combicoats, \$9. Another, figured, the figures made by varying the length of the pile; several colors, \$5.50. Scalskin plush, \$3.75 to \$8.50. Alternate wide stripes of moire antique and bright armures of an oriental character, \$4. Satin-de-Lyon brocade in these color combi-nations:

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The effects are strong, though the colors are not striking.
Wide ombre stripes covered with grapewine da-messe alternating with wide stripes of a lace effect. Four dark effects, three in evening colors. \$6.

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Of fine whife goods we have a complete stock wanting nothing. Whatever one may want, that ladies, children or babies wear, is to be found here, with many sorts to choose JOHN WANAMAKER.
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throughout the world as the standard of quali-ity, we have in sixteen colors and ten quali-ties of each, 50 cents to \$1. Evening cashmeres of about thirty-five colors and shades, and of five qualities, 55 cents to \$1. JOHN WANAMAKER, Next outer circle, Thirteenth-street entrance.

Lancaster Intelligencer. SATURDAY EVENING, OCT. 8, 1881.

THE UNITAS FRATRUM A SERMON BY REV J. MAX HARK.

THE MORAVIAN AND EPISCOPAL CHURCHES.

Points of Resemblance Between Sister Branches of the Christian Body— Some Valuable Historical Data.

The Moravian and Episcopal Churches, Mr. Hark's Sermon, Sunday, Oct. 2.

One Lord, one faith, one baptism"-Eph.,iv.,

In the series of discourses which I propose holding, on the relations held by the Initas Fratrum, or Moravian church, to some of the leading other Christian de-nominations, I would proceed upon the principle and be animated by the spirit expressed by that grand man, Count Lewis v. Zinzendorf, before a synod held in Lon-don in 1740 where he works these charge

don in 1749 where he spoke these charac-teristic words: "Whenever I come in contact with persons of this or that department of the Christian church, it does not first of all occur to me whether they hold such or such an error which I must combat; but my first concern is to win their heart for the Saviour." I say these are characteristic words, not only of Zinzendorf, but, as all history testifies, no less of the entire questionably helped to further the mainly church which in God's hand he was the historical relations of which I have spoken. means of fenewing. In every age and under There are no two other churches more all circumstances the Unitas Fratrum has like to each other in their outer and inner diligently sought for points of agreement with the other denominations, not of disagreement; has ever rejoiced when it found the "one thing needful," and the one Foundation than which none other can be laid; has ever gladly embraced Christians of every name with the joyous greeting, One is our Master, but we are all breth-And loyal to this liberal spirit, handed down to us through the centuries, would I endeavor in these discourses to feed the flame of fraternal love, the yearning for more practical and universal Christian alliance, by passing over for the nonce in silence those things in which we and our brethren disagree, and seeking out the far more pleasant, much more numerous. and alone essential things on which we all are one in body, soul and spirit. Tis true, ignorance, bigotry, hatred, have sadly defaced and distigured many of the members, nay every member, of the body of Christ, so that we must sadly confess with one of our early Moravian conferences that "No church has the whole truth. Our knowledge is patchwork; not a system." Yet may we confidently hope, enlightened by the Spirit, and looking with the eye of love, to trace in each other's lineaments much mon parentage, our common sinfulness, our common salvation through Jesus Christ. The marks of sin abound in every

grace do much more abound in all! There are diversities of gifts, and differences of administrations and diversities of operations; but, glory be to God, over all and through all is "One Lord, one faith, one baptism!"

comparison with the Protestant Episcopal when the writings of the English John Wyckliffe impregnated the mind of the Bohemian John Huss with the seeds of Evangelical truth, from which sprang in 1457 the Brethren's church in Bohemia and Moravia, the first organized evangelical church since the apostolic times, numbering, when Luther arose, some 200,000 souls-since first those two great minds came in contact, there seems to exist a peculiar, we might say consanguinal, affection and esteem between the Mora vian and the Episcopal churches. Often has this manifeted itself in a most touching manner. As for instance in those dark days of the Bohemian anti-reformation, when, hunted down like wild beasts, persecuted with fire and sword, the Brethren could exist only in secret, and were scattered far and wide, they yet had so many friends in England as to have a petition presented to King James I, in 1621, asking permission for them to form a religious settlement in London. It is true, this was refused them, but it was only through the jealousy of individuals who had undue influence with the king; and Bishop Hackett, referring to this in his "Life of Archbishop Williams," expresses himself thus: "Their platform *** comes so near the old Protestant church of England, above all the reformed, that for my part, I wish we had had their company." Moreover, a few years later, under King Charles, when the sufferings of the Moravians had become still greater, the Holy Anglican

der that Comenius, fearing the utter destruction and yet hoping and praying for the speedy renewal of the Unitas Fratrum, should in 1660, eleven years the church of England, solemnly and formally bequeath the Unitas to the Anglican church in these words: "To the church of the Brethren. Take her in charge. It may be God will again awaken her in our country, or raise her up elsewhere if she be dead there." And nobly, my friends, did the Episcopal church fulfill her trust. For it was during the darkest period of our history, which always comes just before the dawn, in 1715, when scarce recognized as existing bythe other dominant Protestant churches, that the Anglican church again came to our relief. Upon the earnest representa-tion of Dr. Wake, archbishop of Canter-

learning and literature, this wonderful

£5,980, while the other two were proportionally liberal. Is not this, my friends, true brotherly love? "not love in word, neither in tongue, but in deed and in truth." It is carrying out in practice the exhortation with which the Rev. Mackenzie in London lately concluded a masterly sermon on the Unitas Fratrum: "We implore you, in the hours of secret or domes tic prayer, when the spirit of grace and supplication is upon you, not to forget to plead for the prosperity of this apostolic church, that she may still be preserved as a faithful witness to the truth, among the professing churches of Christendom."
With such love praying and working for
us, there must indeed be a bright future before us. No doubt the question has ere this occurred to you, my brethren, What is the reason of this close relationship and mutual sympathy between the two churches? The ultimate cause, of course, is the love of Christ constraining us. But there are yet others, apart from this, what we may call natural reasons, which have un-

prizes is possessed and equally prized by I. We are and always have been an essentially liturgical church. The Ancient Unitas was perhaps more strictly so than the Renewed. Its ritual was most comprehensive, and often times grand and imposing And even now I doubt whether there can be found anywhere forms of warship more expressive, beautiful and satisfactory. Our litanies, composed wholly of the words of scripture, though brief enough not to become wearisome and make the service monotonous, are yet rich and full enough to cover almost every experience and condition of the heart. Yet while they form part of our regular ritual, there is ample room left also for the free excercise of individual taste and judgment in the mode of worship. Free prayer, exhortation, &c., may be used beside the liturgical in every service, though they should never

and Protestant Episcopal. The latter has

be substituted for the latter.

that favors our close relationship, our com-mon parentage, our common sinfulness, made us like her in that, more than anything clse, has also imate episcopal ordination. With the hereafter be even more cordial and fraternal feature, but, glory be to God, the marks of propriety. While we have always shunned Stephen and his colleague, whose name is ism, we yet ever recognize the absolute crated, by the laying on of hands, as preserve ourselves from that irregular, the Apostolic church. Returning at once Clearly as this appears on comparing the Moravian and any of the other churches, not to say indecency and sacrilege instead nowhere does it show itself more plainly, more fully and satisfactorily than in its more fully and satisfactorily than in its ness, etc.; but the truly fervent heart will The organization of the church was now also are builded together for an habitation comparison with the Protestant Episcopai ness, etc.; but the truly lervent heart will church, to which I shall confine myself find in it a strong aid and grateful guide in its devotions. And it is the only charge episcopal form of government, presided over by four bishops.

The organization of the church was now also are builded to fully consummated, with the regular episcopal form of government, presided over by four bishops. iarity and boisterous effervescence, which some call worship, has always been and years after, the Waldensian colony, scatever will be found to be a shifting, inse- tered and hunted down by bloody persecure, sandy foundation for any church to cution, became totally extinct, old Bishop stand upon. Meteors soon burn out, or Stephen himself sealing his faith in the are lost in space; but the regular, steady planet pursues forever its equal course around the central sun. It is this character finally that gives a certain social stand- sacred trust to the Brethren, they departed ing in what may be called ecclesiastical from the earth. The latter, however, society. It is what has placed us upon the same place with the Episcopal church. with jealous care transmitted their episcopacy in regular succession, never once in We are an order loving church. O'er our all their dire sufferings and persecution portals in prominent characters is graven the injunction of St. Paul: "Let all your things be done decently and in order." It pany of the Apostles," and constitutes is the idea that is kept most clearly in the Unitas Fratrum of to-day with indisview in our entire cultus and constitution. putable authority the first and most an-Our liturgies, both general and for special cient Protestant Episcopal church on occasions, the dignified character of our earth. church music, our peculiar forms of administering the sacraments, and still with what difficulty this succession was more the exhaustive classification of our sometimes transmitted and what narrow

congregations into separate choirs, of the escapes it several times had from being married, of single brethren, single sisters, broken and lost. How, for example, in widowers and widows, male youths, female | the person of old Bishop Augusta, it lanyouths and children, each with its own guished for sixteen years in the foul dunsuperintendent, and with special services geon of the Castle of Purglitz, until the for each—all these features make us un- year 1561 when he was finally liberated to derstand how the great German reformer, transmit it to his successors seven years Luther, could say of the Moravians, "they after. I might show with what prophetic far excel us in regular discipline by which they blessedly govern their churches;" faith Bishop John Amos Comenius guarded it and provided for its transmisand how the Duke of Argyle could openly sion all through the dark years of the make this confession: "As much as I am " Hidden seed " time in the seventeenth convinced of the purity of our Scottish and beginning of the eighteenth centuries; church contributed for their relief in 1658 church, I am equally convinced that and how, finally, his grandson, Bishop the large sum of £5,900, and again the the constitution of the Brethren in every Daniel Ernst Jablousky, in triumphant vear after £3,000, with the condition that respect excels it." Nor need we be sur- joy transfers the ancient treasure to the one third of this latter sum be applied to the publication of the Bible in the Bohemian and Polish language. There is no doubt that the influence of Bishop John

There is no doubt that the influence of Bishop John

There is no lousky, the last bishop of the Ancient as its first bishop. The details of all this would be intensely interesting indeed, but Amos Comenius helped much to induce this brotherly generosity. Standing in the very front rank as an educational writer, and indeed prominent in every sphere of government is as necessary as in all other they must do so in the face of most oversocieties and bodies politic. Our Saviour | whelming proof to the contrary. Bishop man had a few years before been invited to compares himself to a captain or general, DeSchweinitz in his thorough and conclu England by an act of Parliament, with the and his church to an army; but now, it sive little work on "The Moravian Epispurpose of making him head of a Bohe. all the officers of an army were equal, and copate," cites no less than fourteen unmian and Moravian, college, according to depended directly upon the director of questionable authorities, documents of Bacon's idea of a Universal college of all military affairs, without any subordina- the fifteenth, sixteenth, seventeenth and nations, which, however, was never car- tion, how could such an army be managed, nineteeth centuries, all explicitly declaring or of what use could it be? Secondly. its validity. Amongst these, moreover In view of such fraternal relations be- That this necessary subordination can no are the statements of an able Roman Cathtween the two churches, we do not won- way better be effected than by a well- olic historian, and of the standard modern regulated episcopacy."

Think not, however, that there is any-sides this there is the strong negative tes-

thing rigid or burdensome in this detailed timony of all the earliest fces and persecuorganization. On the contrary, there is tors of the Unitas. None of these ever before his death, in a work ded cated to far greater freedom of thought and action expressed a doubt as to the validity of its allowed and indulged in in our midst, episcopacy, much as they denounced its than is possible in most other professedly existence. freer churches. Indeed the wonderful you, our friends, we bequeath our mother, adaptability of our constitution to the from the earliest times our brethren of the mocracy, because it has a synod."

Protestant Episcopal church, is that III. We are an educational church, in pal not susta in Great Poland and Polish Prussia." Ah, there with it we always founded a school; thou hast been even as a tender mother to seats of learning are by all respected and

this day our relations of closest intimacy vian. have not been broken. Moravians and In the other sense of the word, too, as But even of greater official weight and

Episcopalians the world over are to day as warm friends and as affectionate co-workers as they ever were. I need but point you in proof of this to the fact that there exist in Great Britain three organizations for the express purpose of aiding and addingtions for the express purpose of aiding they are called to participate in the properties of the general dispensations; and that they are called to participate in the bless ment itself. I have done in 1710 of an entire of the general dispensation; and that they are called to participate in they are called to participate in the properties of the general dispensation; and that ings of the gospel dispensation; and that they are saved "by the washing of regeneration and renewing of the Hole Chart" our foreign mission work. These are composed almost wholly of members they are saved "by the washing of regen-of the Anglican church. The main eration and renewing of the Holy Ghost," and become members of Christ's body-the church-through the sacrament of holy baptism. But just as truly also are we ereign lord George the Second, by the a "revival church," as who will deny that grace of God, of Great Britain, France knows anything of the glorious awakenings in Herrnhut, immediately after the &c," wherein the Unitas Fratrum is offirevival of the church; those Pentecostal cially recognized and designated as " an baptisms of the spirit experienced in every ancient Protestant Episcopal church." most proper and precious.

The last point of contact between the Unitas Fratrum and the Protestant Episcoportant of all, is

istered unto by pious priests of the nation- judicial oath and from serving in the royal life and constitution than the Moravian all its essential features in common with fearing that the legitimacy of mere pres-byterial ordination would not be recog-will we be misunderstood, on the other the former. Whatever the latter most once to obtain the validly transmitted epis-

This, of course, could not be done either ravian frontier a colony of Waldenses. These, twenty three years before, had had and at the instance of the Calixtines, the world are longing for a more intimate the validity of the Waldensian episcopate about." To this end alone, I may say, is beyond shadow of doubt.

necessity of some forms, in order to bishops in direct and valid succession from

It is interesting to know that a few flames of the martyr pile at Vienna. They had fulfilled their mission in the Divine economy, and after committing their copacy in regular succession, never once in

And I rejoice to be able here to say that

holy orders from us.

department of the church? Hence we have Now it is proverbial that no English Parboth these features, and hold them both as liament ever does anything rashly, and so pal church to which I will refer, and that history, doctrines and constitution of our which by many is considered the most im- church by a parliamentary committee of

al-Calixtine church. In 1467, however, army. It would, indeed, be most gratifyat the synod of Lhota, it was decided to ing to gather from the animated discusconsummate the organization of the sion which followed the presentation of Unitas by the creation of a separ- this bill, the opinions and sentiments held ate ministry of its own. With towards our church by those great mer apostolic faith the Brethren resorted who then composed the British Parliato apostolic means. They drew lots, through which the Lord should make known His will as to whether they should had intended. Enough has, I trust, been have such a ministry, and who of their number should become their priests. By this means three brethren were designated for the office, and at once ordained, with XXXIX articles," to show that there is prayer and the laying on of hands, by the every reason why the Protestant Episcopal priests present at the snyod. They were and the Moravian churches should be close not satisfied with this, however; but, as two sisters in Christ, and even closer nized by their enemies of the Established and Romish churches, and wishing as far as might be to conform with the usages of the primitive church, they decided at For we by no means believe that episco-

most varied circumstances has often been Anglican church have ever been frank and commented upon, and, we may say, per- open in their acknowledgment of our cohaps envied by others. It combines the salient features of every other, while it is as a legitimate Episcopal church. Thus free from most of their objectionable ones. Bishop Fleetwood, of Ely, already in 1716, As Bishop Comenius says: "It suits a officially designated us as "our Christian monarchy, because it has a bishop; an Brethren of the same household of faith aristocracy, because it has a senate ; a de- with us. 2 Somewhat later Archbishop Potter, on being applied to, expressed his A third important characteristic I would opinion thus: "He had long been acquaintmention here as shared by us with the ed, by books, with the Moravian brethren, and that they were apotolical and Episco bury, and Dr. Robinson, bishop of London, the double sense of the word so often em- to the XXXIX articles of the church of to the king, an order of the privy council phasized by Episcopalians. Formerly, England." Dr. Braydeclared himself to the was obtained in favor of the Moravians, at least, every congregation had its paro-same effect in 1736; as also Dr. Isaac for their relief and for preserving the chial school, and indeed many have them Watts in 1738. Dr. Potter, moreover, remainder of the said episcopal churches still. Wherever we planted a mission, went further to assert that "no Englishman who had any notion of ecclesiastical yes, noble, grand, old Anglican church, while our larger and more general history could doubt the validity of their succession." And it is, furthermore, a us! In the days of our weakness thou esteemed as among the very best in exist- fact of public notoriety that many of our didst nurse and sustain; in hours of peril ence. Nor is there a single denomination priests have in times past been ordained thou didst guard and preserve us from that, proportionally to its size, has nearly by English bishops, while on the other fatal ruin ! And we thank God that to as many seats of education as the Mora- hand English churchmen have received

November, Anno Domini, 1747, in the twenty-first year of the reign of our sovtheir act was the fruit of long deliberation and fulsome debate; was in fact the result of a thorough investigation of the forty lords and prelates, on occasion of IV. The unquestionable validity of our the presentation of a petition through Lieut. Gen. Oglethorpe from the Brethren During the first ten years of its exist-ence, the Brethren's church had been min-excused from taking the usual form of of the American colonies, asking to be

hand, as being on this account less fraternal or less capable of true Christian union with all other sister denominations. pal ordination alone is valid; nor has the Unitas Fratrum now any more than it ever had, the least sympathy with exclusivism from the Calixtine or Romish churches. of any kind. On the contrary, in the But there happened, in the providence of language of the most able and zealous God, at this time to be living on the Mo-"she glories in the catholic standpoint of her fathers. Instead of presuming to untwo of their priests consecrated bishops at | church other bodies of | believers who have the council of Basle, which was at the time no episcopacy, she upholds a close fellowat open variance with the Pope. The rite | ship with them; and this day especially, was performed by Roman Catholic bishops when evangelical Christians throughout though mainly for political reasons. Hence union, strives to do her part in bringing it has this series of discourses been under-To these Waldenses the synod of Lhota taken. To this end must every Christian, sent three priests two of whom had been and especially every true Moravian, ever It is our ritualistic basis which we have ordained in the Roman Catholic church, labor and pray. And as directly tending in common with the Episcopal church and the third himself of Waldensian extraction to this blessed end, let us, brethren of the II. Our orderly, dignified character has warmest Christian cordiality they were even more courageous and active, in workhelped to give us our stability and welcomed by the old Waldensian Bishop ing together for the coming of Christ's kingdom, than we have ever yet been in substituting the shadow for the sub-stance, and therefore avoid extreme ritual-sion from the synod, were solemnly conse-he has so especially wedded our two churches together, and by "one Lord, one faith, one baptism" hath given us so extraordinary a sense of being "built upon capricious looseness in our worship, which to their homes, a second synod was held at the foundation of the apostles and

The popular prejudice against proprietary remedies has long since been conquered by the marvelous success of such a remedy as Dr. Bull's Cough Syrup. Used everywhere by everybody. Price 25 cents.

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Kidney diseases afflict the greater part of the human race, and they are constantly on the increase, but where the virtues of Kidney-Wort have become known, they are held in check and speedly cured. Let those who have had to constantly dose spirits of nitre and such stuff, give this great remedy a trial and be cured. In the dry form it is most economical, in the liquid the most convenient.—Philadelphia Press.—61-1wd&w

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Two extremes of the French hand-made underwear, lately come to us, attract notice. Some of it is so plain that it seems scarcely to belong to the class of embroidered work—it reminds one rather of the hand-work we used

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(C): We are often told that we have uncommonly choice patterns in carpets. We certainly have the best makes.

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NEW LINEN HANDKERCHIEFS WITH colored borders have come; but, so far as we have seen yet, there's nothing notably new in styles. They are almost all mechanical figures of the general character that has pre-vailed for some months.

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