

The Lancaster Intelligencer.

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JOHN WANAMAKER'S ADVERTISEMENT.

NEW GOODS FROM EUROPE,

—AT—

JOHN WANAMAKER'S,

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Long-plee plushes. One plain black with pile longer than wool fur, and with high lustre, having the effect of a very glossy fur; for coats, \$3. Another figured, the figures made by varying the length of the pile, several colors, \$5.00. Another plain, \$3.75 to \$4.50. A alternate wide stripes of moiré antique and bright armure of an oriental character, \$1. Saint-de-Lyon brocade in these color combinations.

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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 to make families here twenty-five years ago. The other extreme is the richest embroidery. It needs to be seen. Nobody'll believe from description the work that is in it; the fineness, the richness, the extravagance. We show it with pleasure.

At the same time see what the sewing machine has done for us, in our American factory-made underwear. Each has a perfection of its own. Factory work, made as we get it, is a new grade of sewing.

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Are better prepared than ever to accommodate the public in

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FOR MEN, YOUTHS, BOYS AND CHILDREN.

At bottom prices, all our own manufacture—no Shoddy Clothing. A man can get the best Ten Dollar All Wool Suit at Centre Hall sold in America. While this is a specialty, yet all our clothing is sold proportionately cheap. Having your Clothing at Centre Hall you save one profit. Our Custom Department is full and complete. If you want a Cheap Business Suit you can have it made to order (all wool) from Fifteen to Twenty-five Dollars. Dress Suits from Eighteen to Forty Dollars. And remember you have the largest stock and the Best Variety to select from, with satisfaction in every way guaranteed. We are prepared to make up at short notice and in the best style and at the lowest prices. Our Cutters are First-Class. Our stock of

GENTLEMEN'S FURNISHING GOODS

is full and complete. Don't fail to call and look through Centre Hall before you make your Fall and Winter purchase. You will find willing hands to show you through the immense stock of Winters. Overcasts by the hundred for Men, Youths, Boys and Children.

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CENTRE HALL,

No. 12 EAST KING STREET, LANCASTER, PENN'A.

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A TRUE TONIC. SURE APPETISER.

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INDIGESTION, DYSPEPSIA, INTERMITTENT FEVERS, WANT OF APPETITE, LOSS OF STRENGTH, LACK OF ENERGY, &c.

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BROWNING CHEMICAL COMPANY,

BALTIMORE, MD.

For Sale at COCHRAN'S DRUG STORE, 137 and 139 North Queen Street, Lancaster.

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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 Churches 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. 5

In the series of discourses which I propose holding, on the relations held by the Unitas Fratrum, or Moravian church, to some of the leading ecclesiastical denominations, 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 London in 1749 where he spoke these characteristic words: "Whenever I come in contact with persons of either 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 of all history testifies, no less of the entire church which in God's hand he was the means of founding. In every age and under all circumstances the Unitas Fratrum has diligently sought for points of agreement with the other denominations of Christendom; 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, "The peace of God be with you and your brethren." And loyal to this liberal spirit, handed down to us through the centuries, I endeavor in these discourses to feed the flame of fraternal love, the yearning for more practical and universal Christian alliance, by raising our eyes for the moment to a sphere of truth in which we and our brethren disagree, and seeking out the far more pleasant, much more numerous, and alone essential things on which we are one in body, soul and spirit. This true, ignorance, bigotry, and intolerance, which have been the bane of many of the members, may every member of the body of Christ, so that we must sadly confess with one of our early Moravian conferees that "No church has the whole truth. Our knowledge is patchwork; not a system, but a collection of scraps, enlightened by the Spirit, and looking with the eye of love, to trace in each other's lineaments that which favors our close relationship, our common parentage, our common sinfulness, our common salvation through Jesus Christ, the one Lord, one faith, one baptism." But we are all brethren. And loyal to this liberal spirit, handed down to us through the centuries, I endeavor in these discourses to feed the flame of fraternal love, the yearning for more practical and universal Christian alliance, by raising our eyes for the moment to a sphere of truth in which we and our brethren disagree, and seeking out the far more pleasant, much more numerous, and alone essential things on which we are one in body, soul and spirit. This true, ignorance, bigotry, and intolerance, which have been the bane of many of the members, may every member of the body of Christ, so that we must sadly confess with one of our early Moravian conferees that "No church has the whole truth. Our knowledge is patchwork; not a system, but a collection of scraps, enlightened by the Spirit, and looking with the eye of love, to trace in each other's lineaments that which favors our close relationship, our common parentage, our common sinfulness, our common salvation through Jesus Christ, the one Lord, one faith, one baptism." But we are all brethren.

Episcopalians the world over are to day as warm friends and as affectionate co-workers as they ever were. I need not point you in proof of this to the fact that there exist in Great Britain three organizations for the express purpose of aiding our foreign mission work. These are composed almost wholly of members of the Anglican church. The main one of these, the one in London, of which the Earl of Shaftesbury was chairman a few years past, contributed to our mission work not long ago the sum of £20,000. It is not this, my friends, that I refer to, but the fact that we are not only in sympathy, but in 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 in your place, in the hours of secret or domestic prayer, when the spirit of grace and supplication is upon you, do not forget to plead for the prosperity of this apostolic church, not only of our own denomination, but of the Unitas Fratrum, and of the professing churches of Christendom." With such love praying and working for us, there must indeed be a bright future before us.

It is not the question has 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 other, apart from this, what we may call natural reasons, which have unquestionably helped to further the mainly historical relations of which I have spoken. There are no two other churches more like to each other in their outer and inner life and constitution than the Moravian and the Unitas Fratrum. They have all its essential features in common with the former. Whatever the latter most prizes is possessed and equally prized by us.

We are and always have been an essential part of the Unitas Fratrum. The Anglican Church was perhaps more strictly so than the Roman. Its ritual was most comprehensive, and often times grand and imposing. And even now I doubt whether there can be found anywhere forms of worship more beautiful and more majestic. Our liturgy, 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 emotion of the heart. For while they form part of the ritual, they have an inner room left also for the free exercise 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 be regarded as essential to it.

It is its ritualistic basis which we have in common with the Episcopal church that, more than anything else, has also made us like her in

It is interesting to know that a few years after the Waldensian church, scattered and hunted down by bloody persecution became extinct, the old Bishop Stephen himself sealing his faith in the flames of the martyr pile at Vienna. He had fulfilled his mission in the Divine economy, and after committing their sacred trust to the Brethren, they departed for the east. It is not, however, with jealous care transmitted their episcopate in regular succession, never once in all their dire sufferings and persecution losing a single link of that golden chain that connects us with the glorious company of the Apostles, and constitutes the Unitas Fratrum to-day with indisputable authority the first and most ancient Protestant Episcopal church on earth.

It would be most interesting to show what would be the result if this succession were transmitted, and what narrow escapes it several times had from being broken and lost. How, for example, in the person of old Bishop Augustus, it languished for sixteen years in the foul dungeon of the Castle of Burglitz, until the year 1571 when it was finally liberated to transmit it to his successors seven years after. I might show with what prophetic faith Bishop John Amos Comenius guarded it and provided for its transmission all through the dark years of the "Hidden night," time in the seventeenth and beginning of the eighteenth centuries; and how, finally, his grandson, Bishop Daniel Ernst Jablonsky, in triumphant joy transfers the ancient treasure to the Renewed church by solemnly consecrating it in the year 1725. David Nishmann as its first bishop. The details of all this would be intensely interesting indeed, but are not necessary to prove the validity and unbroken succession of our episcopate. None but blind bigots will deny it; and we will not go into the details of our episcopate, but will refer to the fact that Bishop DeSchweinitz in his thorough and conclusive little work on "The Moravian Episcopate," cites no less than fourteen unquestionable authorities, documents of the fifteenth, sixteenth, seventeenth and eighteenth centuries, all explicitly declaring its validity. Amongst these, moreover, are the statements of an able Roman Catholic historian, and of the standard modern encyclopedia of the Roman church. Besides this there is the strong negative testimony of all the Catholic and Protestant writers of the Unitas. None of these ever expressed a doubt as to the validity of its episcopate, much as they denounced its existence.

And I rejoice to be able here to say that from the earliest times of the history of the Anglican church have ever been frank and open in their acknowledgment of our co-existence with, and even priority to, them as a legitimate Episcopal church. Thus Bishop Fleetwood, of Ely, already in 1716, officially designated us as "the true Christian Brethren the same household of faith with us." Somewhat later Archbishop Potter, on being applied to, expressed his opinion thus: "He had long been acquainted, by books, with the Moravian brethren, and that they were apostolical and Episcopal, not sustaining any doctrines repugnant to the XXXIX articles of the church of England." Dr. Bray declared himself to the same effect in 1730; as also Dr. Isaac Watts in 1738. Dr. Potter, moreover, went further to assert that "no Englishman who had any notion of ecclesiastical history could doubt the validity of their succession." And it is, furthermore, a fact of public notoriety that many of our prelates have in times past been ordained by English bishops, while on the other hand English churchmen have received their orders from us.

But even of greater official weight and

legal conclusiveness—though not more satisfactory to us as Christian brethren than all these frank and cordial testimonies from individuals, is the expressly enacted testimony of the British Parliament itself. I have in my possession a copy, printed in London in 1749, of an act passed "at the Parliament begun and held at Westminster, the tenth day of November, Anno Domini, 1747, in the twenty-first year of the reign of our sovereign first George the Second, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c." wherein the Unitas Fratrum is officially recognized and designated as "an ancient Protestant Episcopal church." Now it is proverbial that no English Parliament ever does anything rashly, and so their act was the fruit of long deliberation and fulsome debate; was in fact the result of a thorough investigation of the history, doctrines and constitution of our church by a parliamentary committee of forty lords and peers, on occasion of the presentation of a petition from the Rev. Gen. Ogilthorpe from the Brethren of the American colonies, asking to be excused from taking the usual form of judicial oath and from serving in the royal army. It would, indeed, be most gratifying to gain from the animated discussion which followed the presentation of this bill, the opinions and sentiments held towards our church by those great men who then composed the British Parliament. But I desist. I have already presumed upon your patience longer than I had intended. Enough has, I trust, been said, taking it together with the fact that we accept the Augsburg Confession and hold "no doctrine repugnant to the XXXIX articles," to show that there is every reason why the Protestant Episcopal and the Moravian churches should be close as two sisters in Christ, and even closer and more intimate than any others. Nor will we be misunderstood, on the other hand, as being on this account less fraternal or less capable of true Christian love towards other Christian denominations. For we by no means believe that episcopal ordination alone is valid; nor has the Unitas Fratrum now any more than it ever had, the least sympathy with exclusivism of any kind. On the contrary, in the language of the Rev. John Wesley, a modern exponent of her history and spirit, "she glories in the catholic standpoint of her fathers. Instead of presuming to unchurch other bodies of believers who have no episcopate, she upholds a close fellowship with them; and this day especially, when we are so fully united in our common faith, labor and prayer. And as directly tending to this blessed end, let us, brethren of the Episcopal and of the Moravian churches, hereafter be even more cordial and fraternal even more courageous and active, in working together for the coming of Christ's Kingdom, than we have ever yet been in the past, rejoicing and praising God that he has so especially welded our two churches together, and by "one Lord, one faith, one baptism" hath given us so extraordinary a sense of being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit." Amen and amen!

The popular prejudice against proprietary remedies has long since been conquered by the successful success of a remedy, Dr. Bull's Cough Syrup. Used everywhere by everybody. Price 25 cents. For sale at B. Cochran's drug store, 137 North Queen Street, Lancaster.

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Mrs. Barnhart, cor. Pratt and Broadway, had for twelve years a sufferer from rheumatism, and after trying every known remedy without avail, was entirely cured by Thomas' Kidney Pills. For sale at B. Cochran's drug store, 137 North Queen Street, Lancaster.

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H. Adams had had a "fit" of fifteen" placed in his hand at an early period of his existence, the whole course of history might have been entirely altered for the better, and if it had not, indigestion, sick headache or dyspepsia were unknown, Spring Blossom would not be needed. Price 25 cents. For sale at B. Cochran's drug store, 137 North Queen Street, Lancaster.

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