The Lancaster Intelligencer.

Volume XVIII—No. 33. LANCASTER, PA., SATURDAY. OCTOBER 15, 1881. Price Two Cents.

DRY GOODS.

JOHN WANAMAKER'S ADVERTISEMNT.

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NEW GOODS FROM EUROPE,

—AT—

JOHN WANAMAKER'S,

PHILADELPHIA.

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SILKS.
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, $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 combinations:

Bordeaux	bronze	green
bronze	light bronze	light-green
Zulu	red-brown	iron-rust

The effects are strong, though the colors are not striking.
Wide ombre stripes covered with grape-vine da-masse alternating with wide stripes of a lace effect. Four dark effects, three in evening colors. $6.
JOHN WANAMAKER.
Next-outer circle, Chestnut-street entrance.

WHITE GOODS.
Of fine white 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 from.
JOHN WANAMAKER.
Next-outer circle- City-hall square.

DRESS GOODS.
A cheviot dress cloth, really of a fine check with an irregular illumination and a very obscure plaid; but, looked at a yard away, it appears to be a basket. It is therefore a basket-effect produced by color; if we mistake not, an entirely new and interesting piece of color-work. 42 inches wide; $1.10.
Another cheviot of the very same small checks, but without the basket effect, simpler, plainer, and when closely looked at probably prettier, though it is hardly fair to say that, $1.30.
JOHN WANAMAKER.
Third circle, southeast from centre.

CASHMERES AND MERINOS.
Lupin's merinos and cashmeres, accepted throughout the world as the standard of quality, we have in sixteen colors and ten qualities 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.

BLACK DRESS GOODS.
Black cashmeres of seventeen qualities, 37½ cents to $2. and black merinos of twelve qualities, 50 cents to $1.25; of three makes, Lupin's, Vogel's and Cartier's; of three shades, jet-black, medium-black and blue-black.
JOHN WANAMAKER.
Next-outer circle, Chestnut-street entrance.

LINENS.
We have some Scotch bleached double-damask table-linen that we'd like you to see. It is 2 yards wide and $2 a yard. The patterns are seven, diverse enough, new, and we like them all. If you find the same linens elsewhere in Philadelphia or New York, we think you'll find them at $2.50 or thereabouts.
Napkins to match, $7.50 for three-quarters, and $5 for five-eighth.
JOHN WANAMAKER.
Next-outer circle, City-hall-square entrance.

UNDERWEAR.
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 of 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.
JOHN WANAMAKER.
West from Chestnut-street entrance.

UPHOLSTERY.
One of the most beautiful of the draperies and furniture-covers that have come to us this year is a very quiet tinsel-and-silk fabric, just received, $12.50.
JOHN WANAMAKER.
Northwest gallery.

CARPETS.
We are often told that we have uncommonly choice patterns in carpets. We certainly have the best makes.
JOHN WANAMAKER.
Northern gallery.

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 prevailed for some months.
Two new initial handkerchiefs: one embroidered in colors, 12½ cents; one with very large, white, block or diamond initials formed by a hemstitch stitch, 25 cents. The latter is very neat indeed.
JOHN WANAMAKER.
Outer circle, Chestnut street entrance.

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JOHN WANAMAKER,

Thirteenth, Chestnut and Market Streets and City Hall Square, Philadelphia.

IRON BITTERS.

IRON BITTERS. IRON BITTERS.

IRON BITTERS!

A TRUE TONIC. SURE APPETISER.

IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

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

It enriches the blood, strengthens the muscles, and gives new life to the nerves. It acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as *Tasting the Food, Belching, Heat in the Stomach, Heartburn, etc.* **The only Iron Preparation that will not blacken the teeth or give headache.** Sold by all druggists. Write for the A B C Book, 32 pp. of useful and amusing reading—*sent free.*

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HOUSE FURNISHING GOODS.

HOUSEFURNISHING. HOUSEFURNISHING.

LARGE STOCK. GOOD GOODS. LOW PRICES.

—FOR—

STOVES, FURNACES, HEATERS, RANGES,

OFFICE STOVES, ROOM STOVES, PARLOR STOVES, EGG STOVES, AND ALL OTHER KIND OF STOVES.

Largest, Finest and Cheapest Stock of GAS CHANDELIERS in the City.

MARBLEIZED SLATE MANTELS.

Floor Oil Cloth, Buckets 10, Brooms 10c., Table Knives, Spoons, Wood and Willow Ware, &c., go to

FLINN & WILLSON'S,

152 & 154 North Queen Street.

☞ *PLUMBING, TIN ROOFING AND SPOUTING SPECIALTIES.*

PLUMBER'S SUPPLIES.

JOHN L. ARNOLD. JOHN L. ARNOLD.

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Largest, Finest and Cheapest Stock of

CHANDELIERS

EVER SEEN IN LANCASTER,

WHOLESALE AND RETAIL.

GAS GLOBES CHEAP.

TIN PLATE AND PLUMBER'S SUPPLIES.

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JOHN L. ARNOLD,

Nos. 11, 13 & 15 EAST ORANGE STREET, LANCASTER, PA.

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WINES AND LIQUORS.

S. CLAY MILLER,

Wines, Brandies, Gins, Old Rye Whiskies, &c.,

No. 33 PENN SQUARE, LANCASTER, PA.

GIBSON'S WHISKY BOTTLED A SPECIALTY.

Lancaster Intelligencer.

SATURDAY EVENING, OCT. 15, 1881.

ESSENTIAL UNION.

A SERMON BY REV. J. MAX HARK.

THE UNITAS FRATRUM AND THE LUTHERAN CHURCH.

Their Points of Agreement and Sympathy Expounded in an Historical Discourse.

The Moravian and the Lutheran Churches.

Mr. Hark's sermon in the Moravian church at Lancaster October 9, 1881.

"Be like minded one toward another, according to Jesus Christ; that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—Rom. xv. 5-6.

In choosing these words of Paul as a text most appropriate to a discourse setting forth the essential union of spirit between the Unitas Fratrum and the Lutheran church, I have the authority of Martin Luther himself. He wrote, in his preface to one of the Moravian confessions of faith which he published for our church, the following hearty, true and noble words, which I cannot refrain from quoting in full: "Although there exist," he says, "according to this their confession, some differences between them and us, respecting certain rites and ceremonies, we ought to remember that, at no period, have the customs, order and discipline, been exactly the same in all churches; nor can this be the case, because local circumstances, the difference of nations, and the constant changes which take place in human affairs, would render such uniformity impracticable. It is enough that our faith be scriptural and our practice sound; herein we must be uniform and of the same mind, as St. Paul teaches: 'That ye all speak the same things and be perfectly joined together in the same mind and in the same judgment; that with one mind and one mouth we may glorify God, even the father of our Lord Jesus Christ.' I therefore recommend to all Christians this confession of the Brethren which will clearly show them with what foul injustice they have been traduced and were condemned by the Papists." What a sense of Christian fairness and broad charity breathes in these words! We accept them with joy as the sentiments and principles of the great church which bears the bold Reformer's name, and with pity overlook the bigoted utterances and resolutions of councils even which in more recent times have sought to take their place. And accordingly I invite your attention to some considerations which shall show both the fact that, and the reason why, the Moravian and the Lutheran churches have in the past been bound together by ties of the closest fraternal feeling, and in all consistency must continue so through all present and future time. With no other church have we come into closer fellowship, and with none more uniformly maintained these relations. That this is as it should be will at once appear when we remember that

I. There must naturally exist a strong sympathy between the descendants of Huss, and those of Luther, from the similarity of circumstances, and identity of purpose, of the two Reformers; as well as from their relation to one another in history.

There can exist between us and the Lutheran none of those hidden ill-feelings of envy, of secret reproach and regret, which too often show themselves between parties that once were one but afterwards became separated. Neither of us ever belonged to the other. Neither can say to the other, you owe your being to me. Neither can declare, I am the church; you are a sect. We arose respectively in different centuries of time; in different countries; totally independent of each other. And yet the circumstances under which the Moravian church arose, and the sole purpose of its organization, were precisely the same as those that constitute the followers of Luther a valid and legitimate church.

As the foul corruption of the Roman Catholic church in Germany constrained the monk of Wittemberg to raise his protest against it, and to kindle the fire of pure gospel truth in Germany in 1517, from which sprang the evangelical churches of the Reformation; so the foulness of the same Romanism in Bohemia, had already one hundred and two years before caused the professor of Prague to lift up his voice in denunciation of the same in his native land, and to boldly enunciate the principles upon which was reared the evangelical church of the Unitas Fratrum, the Reformed church of Bohemia, Moravia and Poland. At the time when Luther nailed his theses to the door of the Wittemberg cathedral, the Brethren's church had already existed in a fully organized and flourishing condition for more than half a century. It numbered at least 200,000 souls, all confessing the pure and simple doctrine of the gospel of Christ, singing the songs of Zion out of their own hymn-book, reading the Words of Life in their own language from the Bible themselves had translated and published. Thus Huss and his followers attempted and accomplished for their own land, precisely what, many years after, Luther did for his nation. This the latter heartily confessed, writing to him these words: "Be you the Bohemian, we will be the German Reformers. Adapt yourselves to your circumstances, we must adapt ourselves to ours."

Should not this fact, my friends, be strong enough of itself ever to keep us, the members of the two churches, that equally and above all others, deserve the name of reformation churches, in the bond of closest fellowship and union? Our fathers were called of God to the same work, only in different localities. And so are we now called to be "laborers together with God" for the maintenance and spread of the Divine truth. As Luther said, we were "reformers before the reformation," you the reformers of the reformation. Both were reformers, only at different times, in different places and different degrees. God set Huss and our ancient Brethren as the morning star and rosy dawn o'er the horizon of history, the necessary harbingers and preparation for the more brilliant and widespread light of your beaming sun. This is true also, I think, in more than a mere figurative sense. While yet a devout monk at Wittemberg Martin Luther was intimately acquainted with the writings of John Huss; and it would be very strange indeed if these inspiring writings had not had some influence at least in helping to dispel the darkness in the monk's mind, and to decide him in his future course, perhaps even to hasten that glorious protest of the 31st of October, 1517. Referring to these writings the great reformer says: "While I was a Papist my zeal for religion made me cordially hate the Brethren, and consequently likewise the writings of Huss. I could not, however, deny that he taught the doctrines of Holy Writ purely and forcibly, so much so that I was astonished that the Pope and council at Constance had condemned this great and worthy man to the flames. Yet such was my blind zeal for the Pope and the council that I instantly put the book out of my hand, and felt terrified at myself. But since God hath discovered to me the son of perdition, I think otherwise, and am constrained to honor those as saints and martyrs whom the Pope condemned and murdered as heretics; for they have died for the truth of their testimony. To these I reckon the Brethren, commonly called Picards; for among them I have seen what I deem a great wonder and what is not to be met with in the whole extent of Popedom, namely: that setting aside all human traditions, they exercised themselves day and night in the law of the Lord; and though they are not as great proficients in Greek and Hebrew as some others, yet they are well skilled in the Holy Scriptures, have made experience of its doctrines, and teach them with clearness and accuracy. I therefore hope all true Christians will love and esteem them."

This already testifies to what we must consider another strong reason for the closest fellowship between our two churches, namely:

II. *The very friendly relations that in the main subsisted between the Ancient Moravian and the Lutheran churches.*

Their intercourse commenced early, and was not the accidental result of mere casual circumstances, but in express pursuance of a principle laid down by the Brethren already at a synod held in 1446. There, with an almost prophetic spirit, it had been resolved that, "If God ever raised up in the world true evangelical teachers and reformers, they would at once unite and make common cause with them." In accordance with this noble sentiment it was that as soon as the glad news of Luther's reforming work in Germany reached Bohemia, they at once aroused the liveliest interest, warmest sympathy and immediate measures looking toward union and cooperation. Scarce three years after Luther's protest, the Brethren at Prague sent him their congratulations and expressions of sympathy. In reply they received from him a letter of the most appreciative character in which he urged them, not to deny or neglect, but earnestly to further and carry on the work begun by Huss. This letter was followed in 1522 by an official deputation of the Brethren to Luther, after his return from exile in the Wartburg, expressing in the name of the whole Unitas Fratrum their lively sympathy and deep interest in his great work, and at the same time giving him a faithful account of their own doctrine and constitution. He expressed himself as much pleased and encouraged by this visit of the two Moravian delegates, and especially gratified at their catechism which they presented to him. He writers of them to a friend in the following commendatory terms: "I found that almost throughout they hold a pure and healthy doctrine."

A second delegation followed two years later for the purpose, it seems, of urging upon Luther the necessity of a proper constitution and discipline in the evangelical church, the neglect of which had already made itself so sadly felt in the German churches. Luther did not at this time, however, consider this practicable, a mistake which he afterwards deeply regretted and freely confessed his sorrow "that he had in the beginning allowed any and everyone to commune, and had not instituted rules and discipline, such as they had." Owing to a decided difference of opinion on this point an estrangement between the Moravians and Luther took place at this time, and continued, not without bitter feelings on both sides, for several years. It happily was not allowed to last very long, however. The events of those years of corruption and lawless violence within the Protestant church, proved even to the inflexible Reformer himself the wisdom of the Brethren's views. He published, accordingly, in 1533, the Confession of Faith of the Brethren's church, writing a sincere and very commendatory preface to the same with his own hand, in which occur these hearty words: "We sincerely rejoice both for their sakes and ours, that the suspicions which heretofore alienated us and made us reciprocally treat each other as heretics, have been removed, and that we are now gathered into one fold, under the only Shepherd and Bishop of our souls, to whom be glory to all eternity. Amen." Yet in this confession which he now so fully sanctioned, they but reiterated the doctrine which before had displeased him so much, that though justification is by faith alone, it must necessarily be accompanied by fruits meet for repentance and a changed life in Christ Jesus. Nay, it was its constitution and discipline that the great Reformer learnt most to admire in the Unitas Fratrum; as he expressed himself: "These Brethren do not surpass us in purity of doctrine; but they far excel us in the regular discipline by which they blessedly govern their churches; and in this matter they have the greater praise, which it behooves us to yield to them for the glory of God, and for the sake of the truth."

The kindly relations between our church and Luther now continued unbroken, as we see from the numerous fraternal embassies that were sent to him from time to time, as well as from his cordial letters, many of which are still extant. May our friendship and love for one another never be broken; but may our churches of the present and through the future take to heart, and put into practice, the apostolic exhortation addressed by the Reformer late in life to our bishop, John Augusta: "I admonish you in the Lord, that as you have begun so you will maintain to the end the unity of the Spirit with us, and abide in the same doctrine; and together with us, by the Word of God and prayer, fight against the gates of hell." God grant us to do it!

Does some one say that, though all this may have been true of the ancient Moravian church and Lutheranism, it does not affect or have any bearing on the latter's relations to the Renewed church? I reply that the terms Ancient and Renewed have only a temporal meaning. The present Renewed Unitas Fratrum, is the same as the Ancient was in all essential points. It is simply a continuation of it, not only historically, but spiritually and organically, doctrinally and constitutionally. It can, however, be shown that

III. *The fraternal relations between the Moravian and the Lutheran churches have been even closer in their later than in their earlier history.*

The grand aim of the Moravian Brethren from the beginning of their intercourse with other Protestants had been to effect a union among all Evangelical believers. They had proposed this to Luther, Calvin and the other Reformers. In 1555 they had succeeded so far as to assemble a union synod of all Protestants of Poland, which did not remain altogether fruitless. It did not come to full fruition, however, until 1570, when a meeting, attended by the Brethren and no less than twenty four Lutheran ministers, was held in Poland, which resulted in a general Evangelical synod being called at Sendomir in April of the same year, which was very numerously attended. After lengthy discussion a brotherly agreement was arrived at by the three churches represented, the Lutheran, Reformed and Moravian, known as the "Consensus Sendomiriensis." This, the constitution of the first "Evangelical Alliance" ever organized, is a plain, scriptural statement of the principles of Christian truth, void of all dialectical subtelties and theological hair-splitting. It declares among the rest that "We shall cease and bury in everlasting silence those controversies, discords and differences, by which the progress of the Gospel has hitherto been hindered, not without much hurt to many pious souls, and occasion been given our foes to grievously slander us and to deny and oppose our true religion; we will, on the contrary, pledge ourselves to further peace and general quiet, to practice love towards one another and unitedly strive to build up the church, according to our brotherly agreement." Is not this, my friends, a wise, noble and truly Christlike resolution? Would that it could be adopted today by all Christians and carried out to the glory of our one Lord and Master! On such a platform might we not all unite to-day as did our fathers then? None of the three churches gave up its individuality. No dead uniformity was engendered. But each retained its peculiar forms and constitution and even its peculiar beliefs on unessential points of doctrine; yet each recognized the others as co equal with it, as orthodox and correct in practice, and all were agreed not to find fault with each other, but as brethren in Christ unitedly, lovingly, to labor for the spread of His kingdom and victory over the common foe. A few days after all the synod with tears of gratitude and joy had subscribed to this Consensus, a special union, as it were, within this general union, was formed between the Lutherans and Moravians alone, pledging the two to the closest fraternal love and co operation; which event soon after was publicly celebrated in a most beautiful manner. On Sunday morning the Moravians went in a body to worship with the Lutherans in the church of the latter, the pulpit of which was occupied by a minister of the Brethren. In the evening then the Lutherans, led by their pastors, went to the Moravian church, where one of their preachers expounded the word. Ah, it does one good to see such true brotherly practices. Brethren all, as our fathers were one in spirit and true in their love, so let us be! Lutherans and Moravians, we are brethren in Christ. We love each other because of the love our fathers bare for one another.

But all this properly belongs to the history of the Ancient Unitas. Let us now turn to the Renewed church. The first thing that strikes us is, that the little colony of Moravian and Bohemian refugees who settled on the estate of Berthelsdorf, and founded the town of Herrnhut in 1722, had for a number of years as their minister and preacher, Pastor Rothe, an orthodox Lutheran clergyman. He broke to them the Bread of Life, administered the Sacrament, and in all things was practically one with them.

Next we find Count Louis von Zinzendorf himself, while their chief human patron and protector, still continuing for a number of years a zealous and devout member of the Lutheran church. Later when thoroughly identified with them, he proposes an organic union with the established church. Still later in 1734, when he finally decided to devote himself to the ministry of the Gospel, he has himself rigorously examined in his views by two Lutheran clergyman at Stralsund and receives from them a testimonial that he holds the orthodox Lutheran faith. Two years before this already the Saxon government had sent a commission to Herrnhut, which reported favorably in every respect about the Brethren's doctrine and practice. Another examination of the Moravian doctrine in the person of Zinzendorf is undertaken in December of 1732, by the theological faculty of Tubingen, on occasion of his application to enter the ranks of the ministry. This also declares him in every respect orthodox and worthy. Five years later, at his own request, he undergoes still another examination at Berlin, which results so favorably that the king, Frederick William I. recommends his court preacher to ordain him a bishop.

Just in this royal court preacher I would have you notice a striking example of the close union and intimate connection between the Moravian and Lutheran churches. For it was none other than Daniel Ernst Jablonsky, the last bishop of the Ancient Unitas Fratrum, who held this honorable and important office in the established church. Can you anywhere show me a similar instance of fellowship and union between two chuches? Never! Through this our bishop, Jablonsky, moreover, the Moravian church became a conspicuous and most important instrument in fashioning the whole constitution and cultus of the established church of Prussia as it is at the present time. This the following brief extract from a letter of Jablonsky's to Baron Printz, president of the council for ecclesiastical affairs at Berlin, in 1710, will partly explain. He says: "Your excellency having lately commanded me and my colleagues, in the king's name, to draw up each of us a plan of church discipline, I hereby humbly present my thoughts on that matter, and conceive that the good order or discipline of the church comprehends not only a liturgy, or prescribed form of public worship and administration of the sacraments, but also the Politia Ecclesiastica, or prescribed form of governing the church of Christ." Then follows an outline of a general form of worship, or liturgy, which with scarce any modification was adopted as the form of the state church of Prussia, and remains such up to the present time. This interesting fact should alone be sufficient ever to bind our two denominations inseparably together; and no doubt would tend to do it, were it more generally known.

Of perhaps even greater immediate interest to us, let me yet note two more recent circumstances which again show the capacity for intimate union between us. During the first part of the last century, at the time of Zinzendorf's visit to Philadelphia in 1742, he found a great many German Lutherans there, but who had neither a house of worship nor a minister. Many of them frequently heard him speak at the religious services which he regularly held at his own residence, and finding that his preaching was essentially the same doctrine as that held by them, they extended a formal call to him to become their regular pastor. This call he accepted and faithfully fulfilled to the satisfaction of all, until jealousy from without induced him to resign it ere a year had passed. Here, then, we can see the Moravian church through Zinzendorf returning the favor that had been done it by the Lutheran pastor Rothe at Herrnhut. We see the pleasing spectacle of a Moravian minister in charge of a Lutheran congregation, administering its sacrament, drawing up its constitution and forms of worship, and acceptably attending in every way to its wants. Who will say after this that we are not one in Christ; brethren in the Lord, and different only in name? As further proof of this I might yet refer to the seven "Pennsylvania Synods," the first held in Germantown in January of 1742, by which Zinzendorf tried to effect an evangelical union of all the denominations in the neighborhood, and at which the Lutheran church was strongly represented—but I refrain. What more instances could be required than those already given, to show how near and friendly to one another have been our churches at all times in the past, and to impress upon us that what thus often has been, can be again and verily should be, to the glory of our one Master and Saviour Jesus Christ. Estrangement between us can only exist when grossest ignorance reigns and warps the mind and hardens the heart into unchristian bigotry and exclusiveness.

Nor would it be necessary to know anything more than what has been already said, to prove the unity of doctrine of the two churches. The close alliances between them in various parts of Europe, which have been referred to, the admiring testimony of two royal committees of investigation, the favorable certificates of the several authoritative boards of Lutheran theologians and faculties of Lutheran universities, the fact of a Moravian bishop filling the office of first court preacher in the established church of Prussia, and giving it its whole constitution and ritual, to which I might add the further circumstance that even the present empress of Germany attends the Moravian church at Berlin almost as often as the State church; and finally the pleasing sight of Lutheran ministers habitually ministering to Moravian congregations, and clergymen of the latter holding the position of Lutheran preachers and pastors, preaching from Lutheran pulpits, administering the sacraments from Lutheran altars, to Lutheran communicants, in this very country; all these patent facts are certainly evidence enough in themselves to establish the oneness of belief of our two denominations. To complete our satisfaction, however, allow me yet to refer in conclusion to the witness of an orthodox Lutheran theologian himself on this point. It is well known, indeed, that the Unitas Fratrum has again and again shown and pledged itself to be in full accord with the noble Augsburg confession, and legally confessed it as its own. Wm. Fred. Yung, however, Lutheran pastor pastor at Hayngen in the Wetterau, published a curious and interesting work in 1752, to show how the whole spirit of Martin Luther lived over again, as it were, in Count Zinzendorf. From the writings and addresses of the two he compiled a detailed harmony of them on all essential and many unessential points of doctrine. Comparing them point by point he showed to a truly astonishing extent their identity of belief, and often striking similarity of expression and he thus sums up the result of his conscientious and laborious comparison, as the necessary conclusion at which every candid mind must arrive: "Zindendorf is no sectarian and heretic, but an orthodox evangelical teacher of the Augsburg confession; and the people who hold to him are no sect, but an evangelical Church that accords with heart and mouth with the Augsburg confession." "I say he is no sectarian, and his church is no sect, else Luther must also be a secterian, and that part of the Protestant church called after his name, also be a sect." This is strong and decided, though by no means a rash assertion, but the conscientious conclusion of an orthodox Lutheran minister after a close and thorough study of the two denominations. We do not require it, however, to make us see our close and brotherly relation. It is written on every page of history. Nay it is stamped on our respective features. We are of the same household of faith. We feel it. We rejoice in it. We thank our God in heaven for it. Yea, and should a dozen councils decide otherwise, the glorious fact still remains, and, by God's grace, ever shall. For shall Christ be divided? was Huss crucified for you? or were you baptized in the name of Luther? Nay, but one is your Master, and ye are all brethren. What can we do then? With one Lord, one faith, one baptism, we dare not be other than "like-minded one to another, according to Jesus Christ; that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Amen.

Time is money; emphatically so when Dr. Bull's Cough Syrup frequently cures Colds, Coughs, etc., in less than a day. Price 25 cents. Sold everywhere.

Ponder on these Truths.

Kidney-Wort is nature's remedy for kidney and liver diseases, piles and constipation.
Sediment or mucous in the urine is a sure indication of disease. Take Kidney-Wort.
Torpid liver and kidneys poison the blood. Kidney-Wort revives them and cleanses the system.
Headache, bilious attacks, dizziness, and loss of appetite, are cured by Kidney-Wort.
See advertisement. o10 1wd&w

The Country.

Who that has ever lived anytime in the country but must have heard of the virtues of Burdock as a blood purifier. Burdock Blood Bitters cure dyspepsia, biliousness and all disorders arising from impure blood or deranged liver or kidneys. Price $1. For sale at H. B. Cochran's drug store, 137 North Queen street, Lancaster.

Economy.

A fortune may be spent in using ineffectual medicines, when by applying Thomas' Eclectric Oil a speedy and economical cure can be effected. In cases of rheumatism, lame back, bodily ailments, or pains of every description, it affords instant relief. For sale at H. B. Cochran's drug store, 137 North Queen street, Lancaster.

Frightful Misery.

Mr. Wm. Pomeroy, Bangor, Me., writes: "I have for a long time suffered from continual constipation, making my life a misery, and causing headache and frightful cramps. Mr. Thomason (who has been lately visiting in Buffalo), induced me try the Spring Blossom. It has perfectly cured me." Price 50 cents. For sale at H. B. Cochran's drug store, 137 North Queen street, Lancaster.

ASTRICH BRO'S ADVERTISEMENT.

ASTRICH BRO'S ADVERTISEMENT.

ASTRICH BRO.'S,

No. 13 EAST KING STREET.

LANCASTER BAZAAR,

We are now ready to sell the ELEGANT GOODS which we had on exhibition this week at PRICES TO SUIT EVERYBODY. In our

MILLINERY DEPARTMENT,

especially, we are able to offer special inducements. Elegant and Extra Fine
PATTERN HATS AND BONNETS,
such as were never seen before.
STRAW HATS, 25c.
MILAN, 50c. and 75c.
ROUGH AND READY, ONLY 50c.
ALL SHAPES OF PORCUPINE HATS AND BONNETS AT 75c.

GREAT BARGAINS:
One lot of MOSCOW BEAVER HATS, in all the latest shapes, 25c. (Twenty-five cents.)
Best quality GRASS BEAVERS, 75c.
Best quality GENUINE BEAVER Hats, Bonnets, Turbans, Pokes, &c., $3 apiece.
Silk Plush Hats, $4.00.
Plush Derbys and Turbans, $3.00.
Derbys, satin bound and trimmed, $1.75.
Fine Derbys, $1.00.
Satin bound Derbys, in Bronze, Myrtle Navy, Garnet, Plum and Olive, at $1.25.
Velvet Derbys, $1.00.
Children's Hats in all styles.

FEATHERS, PLUMES AND TIPS,
Black, White, Plain, colored and Shaded.
PLUSHES, IN PLAIN, STRIPED AND SHADED.
DRESS TRIMMINGS,
BUTTONS, LACES, GLOVES,
Hosiery and Underwear.
Call and see
OUR ELEGANT DISPLAY.

DRY GOODS, UNDERWEAR, &C.

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DRY GOODS.

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Have now open Full Lines of

FLANNELS,
BLANKETS,

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SILKS,
VELVETS, PLUSHES,
CLOAKS,
CLOAKINGS,
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WILLIAMSON & FOSTER.

This cool weather compels everybody to overhaul their

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And if you find it is an Overcoat you need for yourself and each of your boys, we will try and make it to your interest to buy of us.
We have the largest assortment for the time of year we have ever had, and our selections were made with the greatest care, and they have all been examined by men of experience, and now we are going to sell them.

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CLOTHING

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MEN AND BOYS

Is nearly complete at present, but that ALL WOOL SUIT that is selling for $11.87 is on the lead in the Men's Department for a BUSINESS SUIT, but we have them as good as $27.00.

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Is surprising to everybody, for it is so complete, and it low prices mean anything it is sure to sell.

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ONE-PRICE HOUSE,

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The Largest Stock of

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WALL PAPERS.
Our New Patterns of

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are now coming in. The line embraces every grade, from the Lowest to the Finest Goods made. Plain Color and Embossed Gilts for Parlors, Halls, Dining Rooms, Chambers, &c. Common and Low-Priced Papers of every description.

Fringes, Borders, Centre Pieces, Transom Papers, &c.

We have also opened a fine line of Dado Window Shades, entirely new, which are becoming very popular. Of Plain Shading we have all colors and extra wide widths for large window and store shades.
Scotch Hollands in cardinal, brown, buff, white, ecru and green. American Hollands. Tin and Wood Spring Rollers, Cord Fixtures, Roller Ends, Brackets, Picture Wire and Cord, Fringes, Loops, Nails, Curtain Pins, Tassel Hooks, &c.
All colors of Paper Curtains, figured and plain, which will be sold to dealers at the lowest rates. Extension Window Cornices, the best and cheapest. Curtain Poles in ash, ebony and walnut.
☞Orders taken for FINE MIRRORS.

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CARRIAGES, &C.

Carriages! Carriages!

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We have on hand a Large Assortment of

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Which we offer at the

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All work warranted. Give us a call
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