

## SNODGRASS, MURRAY & CO.

### CLOTH HOUSE, MARKET AND NINTH STREETS, PHILADELPHIA.

#### DRESS CLOTHS AND CLOAKINGS.

Good judgment should be exercised in buying dress cloths, for when well bought they make a most creditable and very serviceable suit or dress—something that can be worn almost all through the year by a lady or young miss.

Our cloths are manufactured on special orders expressly for us, and are prepared with great care with reference to quality, colors and finish. Some are shrunken, and when they have been so we have them steam-stamped, at the option of the purchaser.

We have these cloths in low and medium prices. Also of the finest qualities of imported fabrics.

CLOAKINGS.—We have hundreds of new styles, in lots that the prices reach our ceiling. Dry goods buyers and cloak manufacturers are requested to make their presence known at the office, and trade prices will be named for quantities.

SEAL SKIN CLOTHS AND FLUSHES.

The most beautiful and handsome cloths this season for a Lady's Coat, Dolman or Mantle, are the SEAL SKIN CLOTHS. The finest qualities cost high, but when the fact is considered that they require no expensive trimmings, the total cost of the garment is very little more than an ordinary Beaver, and yet they are handsomer and more durable than any other fabric worn for a lady's outside garment, or for trimmings. These goods never crease or press as the silk plushes do.

FALL SAQUES, WRAPS AND MANTLES

We have the New Green Checks, Tan Checks, Blue and Green Checks, Blue, Green and Carmel small Plaid, Broken Plaid and Checks, Invisible Checks, many colors, Camel Hair Vests and some beautiful, neat Plaid and Checks for Ladies' and Children's Coats, all with fancy backs.

FLANNELS FOR UNDERCLOTHING

And Flannels in Small Checks, neat Spotted and Stripes for Children, in great assortment at the lowest possible prices. Our Flannels were all bought before the recent advance, and we are giving our customers the benefit of our early large purchases. Figures named by us by the yard are as low as many large houses paid for the same brands by the case, but we are determined to sell the quantity by making the prices low enough.

BOYS' AND MEN'S CASSIMERES.

Our Cassimere Department was never in better shape, stock, assortment and sales all large and increasing. This is where you will find many of the latest styles, but all good, strong, durable fabrics, such as the boys' neat for school, in play suits, and men want for working pants and suits. For higher cost suits we always have the most fashionable styles in great abundance.

OUR BARGAIN COUNTER

Contains several hundred remnant and short ends of cloths, mostly suitable for men's pantaloons, boys' suits, girls' waists and cloaks.

OUR MAIL ORDER DEPARTMENT.

Samples sent and orders filled to the satisfaction of the buyer. In asking for samples please say if for Ladies' or Gentlemen's Wear, and if low, medium or high grade, grave or gay goods are desired. About buyers have the same advantages, of CHOICE AND PRICE as those present, exactly.

## SNODGRASS, MURRAY & Co., Market and Ninth Streets, Philadelphia.

Wanamaker & Brown.

## No Such Store.

If there is any such store as Oak Hall in either England or France I could not find it. The nearest approach to it is "La Belle Jardinier" Paris on the Seine, but any one visiting this store will say Oak Hall does better in quantity to select from, style and make-up of goods, though the prices in the main are cheaper in Paris; because of the cloths without duties, and the cheap labor of France. The people here, however, think our prices are quite low enough, considering all things. American Clothing outranks all other throughout the world for real gracefulness. We have here some of the narrow-breasted and contracted shouldered coats that are so universal abroad. Some of the New York Tailors who have opened branches in Paris are among the most popular artist-tradesmen there, and are well patronized.

The English and French open their eyes wide when told of the size of the Oak Hall Clothing House and its vast stock of ready goods for Men and Boys.

It is our purpose and hope always to have Philadelphia lead the retail clothing trade and we are giving our best efforts to improve every year on our cutting, patterns and workmanship. The character of materials we use is no longer an uncertain question. The people know that we are to be depended on for sound judgment (based on experience) in the goods selected. This year our fashions and finishing would warrant higher rates, but our prices are as reasonable as ever.

Signed,  
**JOHN WANAMAKER,  
WANAMAKER & BROWN.**

The Largest Clothing House in America.  
OAK HALL, S. E. COR. Sixth and Market Streets, Philadelphia.

LANE & CO.

## LANE & CO., No. 24 EAST KING STREET. No. 24

Have just received, opened and ready for inspection a large and complete stock of general

## DRY GOODS, CARPETINGS, ETC.

At prices that defy competition. High Colored Satin Suitings, New and Rich, Flannel Suitings in 64 and 74 goods. Blooming Black Cashmeres, a matter we pay special attention to. Shawls in long and square, in endless variety and quality. Flannels, Checks and Muslins in all widths, and in fact anything necessary to constitute a complete stock for the buyer to select from.

TAPESTRY BRUSSELS CARPETING AT 75c. PER YARD.

Elegant in Designs and Colorings. Feathers, Steam Dressed, the best the market produces. Queensware, Cloth, Cassimere and Ladies' Coats.

## BOLTING CLOTHS

of the very best brand in the market, at New York Prices. An examination solicited of our entire stock, and satisfaction guaranteed to all.

Jacob M. Marks. John A. Charles. John B. Roth.

## 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, Heaving, Heat in the Stomach, Heartburn, &c.* The only Iron Preparation that will not blacken the teeth or give headaches. Sold by all druggists. Write for the A. B. C. Book, 32 pp. of useful and amusing reading—sent free.

## BROWN CHEMICAL COMPANY,

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

## WINE 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. 29, 1881.

### ESSENTIAL UNION.

A SERMON BY REV. J. MAX HARK.

THE UNITAS FRATRUM AND THE METHODIST CHURCH.

Their Points of Agreement and Sympathy (Exposition of an Historical Discourse.)

The Moravian and the Methodist Churches

"There are diversities of operations; but it is the same God which worketh all in all."—1 Cor. xii. 6.

It is an easy thing to dwell upon such "diversities of operations" in the great work of salvation that God has instituted upon earth. And if done in the right spirit, such an occupation cannot but be profitable. To do this all the time, however, is doing but half of what should be done, to the neglect of the other equally profitable and important part. And thereby only to do that which should be forgotten, may, practically even to death, be the same God which worketh all in all.

In considering, therefore, on this occasion the relation of the Moravian to the Methodist church, I would rather call your attention away from all diversities between them, however prominent circumstances may sometimes make them, and invite you to an examination of their likenesses, assured that these latter are far more important and much more numerous than the former. Indeed, it must be so. Where there is one Christ-vine, the human branches, however varying in size, shape and direction of growth, must yet be substantially the same, and even organically true to the same leading types. The similarity in the circumstances, moreover, under which the two denominations were established, and the fact that they had a tendency to bring out more plainly than might otherwise have been the case, a certain likeness in some of their leading characteristics; and above all, to foster that close and warm feeling of brotherly love which, with but comparatively few exceptions, has subsisted between them to this day; and which, I pray, our contemplations this morning may serve to foster and strengthen in our hearts. Before I have done I hope to show that, if we would be at all consistent, neither the Methodist brethren nor the Moravian brethren can do ought but to feel the sincerest mutual esteem, can do ought but affectionately love and work with one another even to the end of time, in the common work of saving souls for our one Lord and Master, Jesus Christ.

To this end then let me call your attention to

I. The similarity of circumstances out of which God willed the two churches respectively grew.

This is very marked. Though the origin of Methodism was about three centuries later than that of our church, yet no one at all acquainted with the history of the beginnings of each can fail to be struck by the likeness of the means employed by Providence in calling each into being.

When at the very beginning of the fifteenth century John Huss raised his voice against the gross corruption in the Roman Catholic church, even up to his glorious martyr death, the thought of forming a new, separate church, never once entered his mind. He simply wished to reform the existing church. So when thirty-two years later that little company of awakened souls met on the Barony of Litzitz in 1457, and associated themselves into a unity of Brethren, it was only for the purpose of thus more effectually working out their own salvation. They did not wish to draw from the church. They did not think of anything but forming a little society within the church, whose members should aid one another in leading pure, Christian lives, and thus by their example influence the Brethren of the whole church. It was not until seven years after that, forced by circumstances, and commanded by God, they reluctantly had to withdraw themselves, and finally, though not until six years after this, to organize themselves in a separate and distinct church. So afterwards when the Unitas was renewed, it was one of Zinzendorf's favorite ideas, of which in fact he never fully succeeded in ridding his mind, to form a "church within the Church," a "congregation in the Spirit," always to remain organized and distinct, and under the jurisdiction of the Lutheran church.

Precisely such was the aim of the founders of Methodism. The sole object those Oxford students had in forming their "Holy Club" in 1729, was to lead a more holy life; by coming together for prayer mutual exhortation and encouragement. The idea of becoming separatists was repugnant to the Wesley's; all his lifetime John Wesley wished to be considered a member and minister of the Anglican Church. He and long time the converts at the great revivals held by the Wesley's and Whitfield, together with others throughout England were uniformly recommended to the Episcopal church for confirmation and the sacraments. It was not until the circumstances really drove them from the church that they finally went. This is what Charles Wesley wrote to our Brother La Trobe as late as 1786: "My brother and I and the preachers," he says, "were unanimous for continuing in the old church. The members of the Society, who were spiritless, who wanted to be somebody, will probably after our death, set up for themselves and draw away disciples after them."

"My design from the beginning, to this day is, to have them—(I. e. converts and disciples)—in the lap of their mother."

"But the same corruption and deadness in the established church that had led to the formation of that little band of brethren in Bohemia, and centuries after of the societies of earnest souls in England, and it necessary also, in England as it had in Bohemia, for these associations finally to separate themselves wholly from the church. Against their will they were under Providence forced to it. Life and death cannot long remain even formally united. The Wesley converts often refused to join the church whose spiritual deadness they so well knew. And the pious preachers just as frequently could not conscientiously recommend and urge them to receive the sacraments from priests whose worldliness, wickedness and unworthiness were notorious. Besides these latter reasons, seen out of jealousy not only refused to receive such converts, but did all in their power to oppose the labors of the revivals. Persecution arose, not as bloody indeed as that in Bohemia, but still equally bitter and vindictive. They were reviled, mocked, stoned, ducked, fined, imprisoned and beaten. Naturally this but increased the number and zeal of the societies all over Great Britain; which necessitated their fuller organization and discipline. The leaders of these societies felt the need of frequently meeting together for instruction, cheer and conference. Wesley was of course the head of these. Their minutes unwittingly became their constitution. And thus without any

premeditation, but naturally and necessarily, i. e. provisionally, a separate church grew into being. It was almost precisely the same experience that had inspired the first Calvinist believers of Bohemia into the church of the Unitas Fratrum in 1457 to 1467. And it is this fact that enables the Moravian and Methodist denominations so fully to understand and sympathize with each other, and through all time to make such warm and appreciative friends.

Even more potent in bringing this about, however, is the mutually grateful knowledge of

II. Our instrumentality in the birth of Methodism.

If the Wesley's had not been truly converted men, with a vivid experience of the free grace of God in their own hearts, could they ever have accomplished such marvelous results as they did, shaking the English, and indeed all the churches in America to the very core, bringing life out of death? Could that vast structure, the Methodist church, have been built upon a rotten corner-stone? The very idea is preposterous. And yet it is a fact of history, patent to all, and never denied, that the first members of the society which they formed, though they were not yet converted, had in their hearts the least conception that this could be attained only by the grace of God through simple faith in Christ. They knew not what saving faith meant. The Wesley's themselves thought and taught them that it must be obtained by works of self-denial, strictest temperance, giving and laboring for the spiritual and temporal good of others, in a word by the sternest legalism and morality. This they confessed over and over again in their letters of that time. Until 1739 they knew nothing else, but had fully resigned themselves to this erroneous conviction, and under it set sail for America, here to devote their lives to missionary work among the Indians. It was then that the Lord brought them in contact with David Nitschmann, and his little band of true believers, who had a tendency to bring out more plainly than might otherwise have been the case, a certain likeness in some of their leading characteristics; and above all, to foster that close and warm feeling of brotherly love which, with but comparatively few exceptions, has subsisted between them to this day; and which, I pray, our contemplations this morning may serve to foster and strengthen in our hearts. Before I have done I hope to show that, if we would be at all consistent, neither the Methodist brethren nor the Moravian brethren can do ought but to feel the sincerest mutual esteem, can do ought but affectionately love and work with one another even to the end of time, in the common work of saving souls for our one Lord and Master, Jesus Christ.

To this end then let me call your attention to

I. The similarity of circumstances out of which God willed the two churches respectively grew.

This is very marked. Though the origin of Methodism was about three centuries later than that of our church, yet no one at all acquainted with the history of the beginnings of each can fail to be struck by the likeness of the means employed by Providence in calling each into being.

When at the very beginning of the fifteenth century John Huss raised his voice against the gross corruption in the Roman Catholic church, even up to his glorious martyr death, the thought of forming a new, separate church, never once entered his mind. He simply wished to reform the existing church. So when thirty-two years later that little company of awakened souls met on the Barony of Litzitz in 1457, and associated themselves into a unity of Brethren, it was only for the purpose of thus more effectually working out their own salvation. They did not wish to draw from the church. They did not think of anything but forming a little society within the church, whose members should aid one another in leading pure, Christian lives, and thus by their example influence the Brethren of the whole church. It was not until seven years after that, forced by circumstances, and commanded by God, they reluctantly had to withdraw themselves, and finally, though not until six years after this, to organize themselves in a separate and distinct church. So afterwards when the Unitas was renewed, it was one of Zinzendorf's favorite ideas, of which in fact he never fully succeeded in ridding his mind, to form a "church within the Church," a "congregation in the Spirit," always to remain organized and distinct, and under the jurisdiction of the Lutheran church.

Precisely such was the aim of the founders of Methodism. The sole object those Oxford students had in forming their "Holy Club" in 1729, was to lead a more holy life; by coming together for prayer mutual exhortation and encouragement. The idea of becoming separatists was repugnant to the Wesley's; all his lifetime John Wesley wished to be considered a member and minister of the Anglican Church. He and long time the converts at the great revivals held by the Wesley's and Whitfield, together with others throughout England were uniformly recommended to the Episcopal church for confirmation and the sacraments. It was not until the circumstances really drove them from the church that they finally went. This is what Charles Wesley wrote to our Brother La Trobe as late as 1786: "My brother and I and the preachers," he says, "were unanimous for continuing in the old church. The members of the Society, who were spiritless, who wanted to be somebody, will probably after our death, set up for themselves and draw away disciples after them."

"My design from the beginning, to this day is, to have them—(I. e. converts and disciples)—in the lap of their mother."

"But the same corruption and deadness in the established church that had led to the formation of that little band of brethren in Bohemia, and centuries after of the societies of earnest souls in England, and it necessary also, in England as it had in Bohemia, for these associations finally to separate themselves wholly from the church. Against their will they were under Providence forced to it. Life and death cannot long remain even formally united. The Wesley converts often refused to join the church whose spiritual deadness they so well knew. And the pious preachers just as frequently could not conscientiously recommend and urge them to receive the sacraments from priests whose worldliness, wickedness and unworthiness were notorious. Besides these latter reasons, seen out of jealousy not only refused to receive such converts, but did all in their power to oppose the labors of the revivals. Persecution arose, not as bloody indeed as that in Bohemia, but still equally bitter and vindictive. They were reviled, mocked, stoned, ducked, fined, imprisoned and beaten. Naturally this but increased the number and zeal of the societies all over Great Britain; which necessitated their fuller organization and discipline. The leaders of these societies felt the need of frequently meeting together for instruction, cheer and conference. Wesley was of course the head of these. Their minutes unwittingly became their constitution. And thus without any

premeditation, but naturally and necessarily, i. e. provisionally, a separate church grew into being. It was almost precisely the same experience that had inspired the first Calvinist believers of Bohemia into the church of the Unitas Fratrum in 1457 to 1467. And it is this fact that enables the Moravian and Methodist denominations so fully to understand and sympathize with each other, and through all time to make such warm and appreciative friends.

Even more potent in bringing this about, however, is the mutually grateful knowledge of

II. Our instrumentality in the birth of Methodism.

If the Wesley's had not been truly converted men, with a vivid experience of the free grace of God in their own hearts, could they ever have accomplished such marvelous results as they did, shaking the English, and indeed all the churches in America to the very core, bringing life out of death? Could that vast structure, the Methodist church, have been built upon a rotten corner-stone? The very idea is preposterous. And yet it is a fact of history, patent to all, and never denied, that the first members of the society which they formed, though they were not yet converted, had in their hearts the least conception that this could be attained only by the grace of God through simple faith in Christ. They knew not what saving faith meant. The Wesley's themselves thought and taught them that it must be obtained by works of self-denial, strictest temperance, giving and laboring for the spiritual and temporal good of others, in a word by the sternest legalism and morality. This they confessed over and over again in their letters of that time. Until 1739 they knew nothing else, but had fully resigned themselves to this erroneous conviction, and under it set sail for America, here to devote their lives to missionary work among the Indians. It was then that the Lord brought them in contact with David Nitschmann, and his little band of true believers, who had a tendency to bring out more plainly than might otherwise have been the case, a certain likeness in some of their leading characteristics; and above all, to foster that close and warm feeling of brotherly love which, with but comparatively few exceptions, has subsisted between them to this day; and which, I pray, our contemplations this morning may serve to foster and strengthen in our hearts. Before I have done I hope to show that, if we would be at all consistent, neither the Methodist brethren nor the Moravian brethren can do ought but to feel the sincerest mutual esteem, can do ought but affectionately love and work with one another even to the end of time, in the common work of saving souls for our one Lord and Master, Jesus Christ.

To this end then let me call your attention to

I. The similarity of circumstances out of which God willed the two churches respectively grew.

This is very marked. Though the origin of Methodism was about three centuries later than that of our church, yet no one at all acquainted with the history of the beginnings of each can fail to be struck by the likeness of the means employed by Providence in calling each into being.

When at the very beginning of the fifteenth century John Huss raised his voice against the gross corruption in the Roman Catholic church, even up to his glorious martyr death, the thought of forming a new, separate church, never once entered his mind. He simply wished to reform the existing church. So when thirty-two years later that little company of awakened souls met on the Barony of Litzitz in 1457, and associated themselves into a unity of Brethren, it was only for the purpose of thus more effectually working out their own salvation. They did not wish to draw from the church. They did not think of anything but forming a little society within the church, whose members should aid one another in leading pure, Christian lives, and thus by their example influence the Brethren of the whole church. It was not until seven years after that, forced by circumstances, and commanded by God, they reluctantly had to withdraw themselves, and finally, though not until six years after this, to organize themselves in a separate and distinct church. So afterwards when the Unitas was renewed, it was one of Zinzendorf's favorite ideas, of which in fact he never fully succeeded in ridding his mind, to form a "church within the Church," a "congregation in the Spirit," always to remain organized and distinct, and under the jurisdiction of the Lutheran church.

Precisely such was the aim of the founders of Methodism. The sole object those Oxford students had in forming their "Holy Club" in 1729, was to lead a more holy life; by coming together for prayer mutual exhortation and encouragement. The idea of becoming separatists was repugnant to the Wesley's; all his lifetime John Wesley wished to be considered a member and minister of the Anglican Church. He and long time the converts at the great revivals held by the Wesley's and Whitfield, together with others throughout England were uniformly recommended to the Episcopal church for confirmation and the sacraments. It was not until the circumstances really drove them from the church that they finally went. This is what Charles Wesley wrote to our Brother La Trobe as late as 1786: "My brother and I and the preachers," he says, "were unanimous for continuing in the old church. The members of the Society, who were spiritless, who wanted to be somebody, will probably after our death, set up for themselves and draw away disciples after them."

"My design from the beginning, to this day is, to have them—(I. e. converts and disciples)—in the lap of their mother."

"But the same corruption and deadness in the established church that had led to the formation of that little band of brethren in Bohemia, and centuries after of the societies of earnest souls in England, and it necessary also, in England as it had in Bohemia, for these associations finally to separate themselves wholly from the church. Against their will they were under Providence forced to it. Life and death cannot long remain even formally united. The Wesley converts often refused to join the church whose spiritual deadness they so well knew. And the pious preachers just as frequently could not conscientiously recommend and urge them to receive the sacraments from priests whose worldliness, wickedness and unworthiness were notorious. Besides these latter reasons, seen out of jealousy not only refused to receive such converts, but did all in their power to oppose the labors of the revivals. Persecution arose, not as bloody indeed as that in Bohemia, but still equally bitter and vindictive. They were reviled, mocked, stoned, ducked, fined, imprisoned and beaten. Naturally this but increased the number and zeal of the societies all over Great Britain; which necessitated their fuller organization and discipline. The leaders of these societies felt the need of frequently meeting together for instruction, cheer and conference. Wesley was of course the head of these. Their minutes unwittingly became their constitution. And thus without any

premeditation, but naturally and necessarily, i. e. provisionally, a separate church grew into being. It was almost precisely the same experience that had inspired the first Calvinist believers of Bohemia into the church of the Unitas Fratrum in 1457 to 1467. And it is this fact that enables the Moravian and Methodist denominations so fully to understand and sympathize with each other, and through all time to make such warm and appreciative friends.

Even more potent in bringing this about, however, is the mutually grateful knowledge of

II. Our instrumentality in the birth of Methodism.

If the Wesley's had not been truly converted men, with a vivid experience of the free grace of God in their own hearts, could they ever have accomplished such marvelous results as they did, shaking the English, and indeed all the churches in America to the very core, bringing life out of death? Could that vast structure, the Methodist church, have been built upon a rotten corner-stone? The very idea is preposterous. And yet it is a fact of history, patent to all, and never denied, that the first members of the society which they formed, though they were not yet converted, had in their hearts the least conception that this could be attained only by the grace of God through simple faith in Christ. They knew not what saving faith meant. The Wesley's themselves thought and taught them that it must be obtained by works of self-denial, strictest temperance, giving and laboring for the spiritual and temporal good of others, in a word by the sternest legalism and morality. This they confessed over and over again in their letters of that time. Until 1739 they knew nothing else, but had fully resigned themselves to this erroneous conviction, and under it set sail for America, here to devote their lives to missionary work among the Indians. It was then that the Lord brought them in contact with David Nitschmann, and his little band of true believers, who had a tendency to bring out more plainly than might otherwise have been the case, a certain likeness in some of their leading characteristics; and above all, to foster that close and warm feeling of brotherly love which, with but comparatively few exceptions, has subsisted between them to this day; and which, I pray, our contemplations this morning may serve to foster and strengthen in our hearts. Before I have done I hope to show that, if we would be at all consistent, neither the Methodist brethren nor the Moravian brethren can do ought but to feel the sincerest mutual esteem, can do ought but affectionately love and work with one another even to the end of time, in the common work of saving souls for our one Lord and Master, Jesus Christ.

To this end then let me call your attention to

I. The similarity of circumstances out of which God willed the two churches respectively grew.

This is very marked. Though the origin of Methodism was about three centuries later than that of our church, yet no one at all acquainted with the history of the beginnings of each can fail to be struck by the likeness of the means employed by Providence in calling each into being.

When at the very beginning of the fifteenth century John Huss raised his voice against the gross corruption in the Roman Catholic church, even up to his glorious martyr death, the thought of forming a new, separate church, never once entered his mind. He simply wished to reform the existing church. So when thirty-two years later that little company of awakened souls met on the Barony of Litzitz in 1457, and associated themselves into a unity of Brethren, it was only for the purpose of thus more effectually working out their own salvation. They did not wish to draw from the church. They did not think of anything but forming a little society within the church, whose members should aid one another in leading pure, Christian lives, and thus by their example influence the Brethren of the whole church. It was not until seven years after that, forced by circumstances, and commanded by God, they reluctantly had to withdraw themselves, and finally, though not until six years after this, to organize themselves in a separate and distinct church. So afterwards when the Unitas was renewed, it was one of Zinzendorf's favorite ideas, of which in fact he never fully succeeded in ridding his mind, to form a "church within the Church," a "congregation in the Spirit," always to remain organized and distinct, and under the jurisdiction of the Lutheran church.

Precisely such was the aim of the founders of Methodism. The sole object those Oxford students had in forming their "Holy Club" in 1729, was to lead a more holy life; by coming together for prayer mutual exhortation and encouragement. The idea of becoming separatists was repugnant to the Wesley's; all his lifetime John Wesley wished to be considered a member and minister of the Anglican Church. He and long time the converts at the great revivals held by the Wesley's and Whitfield, together with others throughout England were uniformly recommended to the Episcopal church for confirmation and the sacraments. It was not until the circumstances really drove them from the church that they finally went. This is what Charles Wesley wrote to our Brother La Trobe as late as 1786: "My brother and I and the preachers," he says, "were unanimous for continuing in the old church. The members of the Society, who were spiritless, who wanted to be somebody, will probably after our death, set up for themselves and draw away disciples after them."

"My design from the beginning, to this day is, to have them—(I. e. converts and disciples)—in the lap of their mother."

"But the same corruption and deadness in the established church that had led to the formation of that little band of brethren in Bohemia, and centuries after of the societies of earnest souls in England, and it necessary also, in England as it had in Bohemia, for these associations finally to separate themselves wholly from the church. Against their will they were under Providence forced to it. Life and death cannot long remain even formally united. The Wesley converts often refused to join the church whose spiritual deadness they so well knew. And the pious preachers just as frequently could not conscientiously recommend and urge them to receive the sacraments from priests whose worldliness, wickedness and unworthiness were notorious. Besides these latter reasons, seen out of jealousy not only refused to receive such converts, but did all in their power to oppose the labors of the revivals. Persecution arose, not as bloody indeed as that in Bohemia, but still equally bitter and vindictive. They were reviled, mocked, stoned, ducked, fined, imprisoned and beaten. Naturally this but increased the number and zeal of the societies all over Great Britain; which necessitated their fuller organization and discipline. The leaders of these societies felt the need of frequently meeting together for instruction, cheer and conference. Wesley was of course the head of these. Their minutes unwittingly became their constitution. And thus without any

premeditation, but naturally and necessarily, i. e. provisionally, a separate church grew into being. It was almost precisely the same experience that had inspired the first Calvinist believers of Bohemia into the church of the Unitas Fratrum in 1457 to 1467. And it is this fact that enables the Moravian and Methodist denominations so fully to understand and sympathize with each other, and through all time to make such warm and appreciative friends.

Even more potent in bringing this about, however, is the mutually grateful knowledge of

II. Our instrumentality in the birth of Methodism.

If the Wesley's had not been truly converted men, with a vivid experience of the free grace of God in their own hearts, could they ever have accomplished such marvelous results as they did, shaking the English, and indeed all the churches in America to the very core, bringing life out of death? Could that vast structure, the Methodist church, have been built upon a rotten corner-stone? The very idea is preposterous. And yet it is a fact of history, patent to all, and never denied, that the first members of the society which they formed, though they were not yet converted, had in their hearts the least conception that this could be attained only by the grace of God through simple faith in Christ. They knew not what saving faith meant. The Wesley's themselves thought and taught them that it must be obtained by works of self-denial, strictest temperance, giving and laboring for the spiritual and temporal good of others, in a word by the sternest legalism and morality. This they confessed over and over again in their letters of that time. Until 1739 they knew nothing else, but had fully resigned themselves to this erroneous conviction, and under it set sail for America, here to devote their lives to missionary work among the Indians. It was then that the Lord brought them in contact with David Nitschmann, and his little band of true believers, who had a tendency to bring out more plainly than might otherwise have been the case, a certain likeness in some of their leading characteristics; and above all, to foster that close and warm feeling of brotherly love which, with but comparatively few exceptions, has subsisted between them to this day; and which, I pray, our contemplations this morning may serve to foster and strengthen in our hearts. Before I have done I hope to show that, if we would be at all consistent, neither the Methodist brethren nor the Moravian brethren can do ought but to feel the sincerest mutual esteem, can do ought but affectionately love and work with one another even to the end of time, in the common work of saving souls for our one Lord and Master, Jesus Christ.

To this end then let me call your attention to

I. The similarity of circumstances out of which God willed the two churches respectively grew.

This is very marked. Though the origin of Methodism was about three centuries later than that of our church, yet no one at all acquainted with the history of the beginnings of each can fail to be struck by the likeness of the means employed by Providence in calling each into being.

When at the very beginning of the fifteenth century John Huss raised his voice against the gross corruption in the Roman Catholic church, even up to his glorious martyr death, the thought of forming a new, separate church, never once entered his mind. He simply wished to reform the existing church. So when thirty-two years later that little company of awakened souls met on the Barony of Litzitz in 1457, and associated themselves into a unity of Brethren, it was only for the purpose of thus more effectually working out their own salvation. They did not wish to draw from the church. They did not think of anything but forming a little society within the church, whose members should aid one another in leading pure, Christian lives, and thus by their example influence the Brethren of the whole church. It was not until seven years after that, forced by circumstances, and commanded by God, they reluctantly had to withdraw themselves, and finally, though not until six years after this, to organize themselves in a separate and distinct church. So afterwards when the Unitas was renewed, it was one of Zinzendorf's favorite ideas, of which in fact he never fully succeeded in ridding his mind, to form a "church within the Church," a "congregation in the Spirit," always to remain organized and distinct, and under the jurisdiction of the Lutheran church.

Precisely such was the aim of the founders of Methodism. The sole object those Oxford students had in forming their "Holy Club" in 1729, was to lead a more holy life; by coming together for prayer mutual exhortation and encouragement. The idea of becoming separatists was repugnant to the Wesley's; all his lifetime John Wesley wished to be considered a member and minister of the Anglican Church. He and long time the converts at the great revivals held by the Wesley's and Whitfield, together with others throughout England were uniformly recommended to the Episcopal church for confirmation and the sacraments. It was not until the circumstances really drove them from the church that they finally went. This is what Charles Wesley wrote to our Brother La Trobe as late as 1786: "My brother and I and the preachers," he says, "were unanimous for continuing in the old church. The members of the Society, who were spiritless, who wanted to be somebody, will probably after our death, set up for themselves and draw away disciples after them."

"My design from the beginning, to this day is, to have them—(I. e. converts and disciples)—in the lap of their mother."

"But the same corruption and deadness in the established church that had led to the formation of that little band of brethren in Bohemia, and centuries after of the societies of earnest souls in England, and it necessary also, in England as it had in Bohemia, for these associations finally to separate themselves wholly from the church. Against their will they were under Providence forced to it. Life and death cannot long remain even formally united. The Wesley converts often refused to join the church whose spiritual deadness they so well knew. And the pious preachers just as frequently could not conscientiously recommend and urge them to receive the sacraments from priests whose worldliness, wickedness and unworthiness were notorious. Besides these latter reasons, seen out of jealousy not only refused to receive such converts, but did all in their power to oppose the labors of the revivals. Persecution arose, not as bloody indeed as that in Bohemia, but still equally bitter and vindictive. They were reviled, mocked, stoned, ducked, fined, imprisoned and beaten. Naturally this but increased the number and zeal of the societies all over Great Britain; which necessitated their fuller organization and discipline. The leaders of these societies felt the need of frequently meeting together for instruction, cheer and conference. Wesley was of course the head of these. Their minutes unwittingly became their constitution. And thus without any