Statistics of the Southern Province of the American Moravian Church for 1889.

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Memorabilia of the Salem Congregation for the Year 1889.

As a mathematical fact the nineteenth century does not and until last-twelve, twelve-month, and the 20th century will not come in until January 1st, 1901. But, in what is more important, in the impression made upon the mind, the century changes when the figures change, when as will be the case at this midnight, we come to write eighteen and begin to write nineteen hundred. It will therefore be necessary at the commencement of this Memorabilia for 1889 to glance at the great century through which we have been passing. It has been the century in which the locomotive, the steamship, the telegraph, the telephone and the electric motor have come into being and have changed the entire face of travel and communication between mankind. In 1799, it took four days for the news of Washington's death to be conveyed across several hundreds of miles from Mt. Vernon to Philadelphia. Had the memorable event occurred in 1889, the news would have reached San Francisco, nearly three thousand miles away, before it had, according to the clock even occurred, and it would have been known all over the civilized earth in half a day. The century which bears the eighteen hundred name has seen an entire change of industrial conditions. The factory has taken the place of the mechanic's hand loom and planning benches and with the rise of the factory interest has come the wonderful growth of towns and of cities, with their vast advantages and disadvantages.

During this century the sources of the Nile have been discovered and the whole surface of the earth has been so diligently explored that hardly more remains to be sought out than the myriad extremities of the globe in arctic and antarctic seas. While this century has witnessed the building up of more colossal private fortunes than the world had ever seen before, it has been a wonderful leveller of social conditions. A comparatively poor man in a very modest dwelling can, of an evening, sit beside an electric light, the brightness of which outshines the lustre even of the palace-light, a century ago. He can hold in his hand the photograph, which for correctness of features exceeds the results of the most expensive portrait-painting in former ages. His own type-writer can hasten his necessary literary work beyond the former ability of a King to...
secure a like result through his skilled secretaries. Meanwhile his wife sews on a machine, whose service no millionaire could formerly have commanded, and his daughter may play a piano, the equal of which was not heard in worldwide music from the Palace of Sans Souci a century ago. Upon their table lies the one or two cent newspaper, with a collection of news such as all the heralds of an empire could not have made in any earlier age. So it has come to pass through the inventions of this marvellous century that rich and poor are on terms of greater material equality with one another than men could even have dreamed a hundred years ago.

At the beginning of eighteen hundred there were sixteen States in our Union with a population not greatly exceeding three millions of people, and occupying scarce more than a narrow coast strip along the Atlantic. The century has seen the spread of our nation over a territory extending from ocean to ocean, and affording a free and enlightened home for seventy-five millions of people. There has been no national growth like this since the earth began.

It has been a century of missionary endeavor, like the first of our era, only over a far wider field of endeavor. A hundred years ago there were no native Christians in India; now there are between two and three millions. Not only has the religion of Jesus Christ been wonderfully spread abroad, but its central principle of charity has come to be more deeply understood. We live in an age of hospitals and of asylums, and with each year a festival like that of Christmastime means more giving to the young, the poor and the distressed. It has been the century of the Sunday School and of the Bible, spread broadcast in multitudes of languages over the earth. It is the century when preachers of the Gospel have secured a wide, clear hearing for Jesus Christ even before. It has been the most glorious century since time began.

In casting a farewell glance over eighteen hundred and ninety-nine, I can draw attention to but five circumstances of general interest.

The first is the great material prosperity which God has vouchsafed to our country. After a long period of depression, industry has bloomed out again with a richer result than ever before. All branches of trade are prospering; the exports of the country have reached a figure never previously attained. The price of material is rising; wages are going up, and there is the wide-spread joy and energy of a great revival in business.

The second incident of importance is the United States Campaign in the Philippines. Though we have ceased to pray the War Litany, there has been more sacrifice of American life on the island of Luzon, than during the war with Spain. We are the more thankful to believe that the severe struggle is now drawing to a close and that the hostile armies may be said to have ceased to exist.

Third occurrence was the Dreyfus trial in France, which gave a curious example of the modern power of public opinion working for righteousness. A hated Jew, unjustly condemned, with a hostile army against him, in the midst of an excited and highly military nation was nevertheless released in answer to the moral protests of the whole world.

The fourth occurrence was the Peace Conference which was held at The Hague during the summer months. The fact that the Court of Russia called it together was the most significant feature of its proceedings. The immediate results of this Convention of all the leading nations of the earth may not be great, but the ultimate outcome can scarcely be otherwise than happy. War is no longer looked upon as it was a century ago. When it comes men regard it as a dread necessity. The hearts of the nations and of their rulers long for peace as never before, and through the Peace Conference of The Hague may, in its present consequences, have been but a straw, to show how the winds blows for the great future.

The fifth event of special importance is the new great war for liberty in South Africa. The cause of liberty could be greatly extended to war, but its ultimate outcome can scarcely be otherwise than happy. War is no longer looked upon as it was a century ago. When it comes men regard it as a dread necessity. The hearts of the nations and of their rulers long for peace as never before, and through the Peace Conference of The Hague may, in its present consequences, have been but a straw, to show how the winds blows for the great future.

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We find from various interviews with leading business people that we have had a great revival in business. It is not greatly rising, but it is rising and there is the wide-spread joy and energy of a great revival in business.

The fourth incident is the Peace Conference which was held at The Hague during the summer months. The fact that the Court of Russia called it together was the most significant feature of its proceedings. The immediate results of this Convention of all the leading nations of the earth may not be great, but the ultimate outcome can scarcely be otherwise than happy. War is no longer looked upon as it was a century ago. When it comes men regard it as a dread necessity. The hearts of the nations and of their rulers long for peace as never before, and through the Peace Conference of The Hague may, in its present consequences, have been but a straw, to show how the winds blows for the great future.

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The Railroad section of Winston Salem has grown to be a very busy neighborhood. The joint yards of the Southern and the Norfolk & Western Railway, have been greatly enlarged and the freight cars sometimes stand in the thick collection of a mile or more. The two Railways in their friendly and profitable cooperation transfer about 200 cars from each road to the other in the course of every day. On April 6th, the new through route was opened to Charlotte via Mocksville and Mooresville, saving an hour and a half of time, and crowding with freight.

The iron industry is usually considered as the thermometer by which to estimate the industrial condition of the country. We may therefore the more rejoice in the prosperity of the Hege and the Vance mills, as shown in the fact that it is impossible to keep up with the orders which are being placed at rising prices. To the former firm was awarded a silver medal for Coffee Dealers at the recent great Industrial Exposition in Philadelphia. The Fogle Mills have closed the busiest year of their history. From their books we learn that by their labor and that of other building firms and private builders, about one hundred houses have been put up during the year, 40 of which stand within the corporate limits of Salem.

On the first of July, 1899, the new Post Office title of Winston Salem went into effect with a conventional carrier system of wide scope. It will interest the community to know that the Salem sub-office has held its town business with an increase and that its mails are now sent out and are received seven times a day.

A very important occurrence during the year has been the purchase by The Bries Manufacturing and Power Company of the Street Car and Electric Lighting interest. As a consequence the motor power at the Yadkin river is being doubled to 2,000 horse power. Preparations are being made to extend the tracks with heavier rails and supply the trolleys with better wire. The system will be extended to the Geo-
THE WACHOVIA MORAVIAN

E. Nissen Shops in Waughtown and the service increased to something like a 535 minute interval between the cars. In these ways the freight and passenger accommodations will be very greatly enlarged. A corresponding improvement will also take place in the electric light service.

The Fries Mills in the heart of Salem show their usual activity and the Electric Power House beside them is preparing still further to revolutionize the industry of our already busy town. As an example of this fact we have the new Knitting Mills, opposite Salem Square, conducted by Mr. Conrad Lundy. Beside engaging a new force of employees, they exhibit a beautiful industry worked by electric power.

In the heart of Salem, another institution is gaining strength and influence for good, the Men's League is constantly enlarging its influence, $255 worth of books have been added to their Library during the past year.

In the centre of the Southside, south of Salem, stand the Chair Works which are greatly enlarging their capacity and are busy late into the night. The manufacturing end of the Southside is assuming an activity which surprises the visitor. The Spach Wagon Works and Roller Mill are located there and the Southside Cotton Mills run regularly both day and night. A large number of tenements are to be built to accommodate the growing number of employees.

A little further on stands the Chair Works which are greatly enlarged. A corresponding improvement will also take place in the electric light service.

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The Salem congregation whose historic church we are met on this closing evening of 1899, is a part of the Moravian Unity throughout the world.

The great event of the Unity's year has been the General Synod held at Herrnhut, Saxony, from May 16th to June 30th. Very important measures were considered at this Synod, at which five of our Southern Brethren were present: Bishop Edward Rondthaler, Rev. James E. Hall, Rev. E. S. Crosland, Mr. John W. Fries and Rev. John H. Clewell, as advisory members. The thorough acceptance of the Bible as God's inspired Word and of the great doctrines of the evangelical faith was one leading feature of the Synod. The careful revision of our Missions was another and the third was the governmental change by which the Provincial Elders' Conferences of the four Home Provinces will, in future, form together the Governing Board.

In our own Southern Province the Lord's work has gone steadily during the past year. For a number of months the absence of brethren at the General Synod increased the labors of those who remained at home, but the latter faithfully performed their extra as well as their usual duties with the assistance of several of our theological students.

The District Conference met in Calvary church, on September 27th and September 29th and with unanimity of Spirit considered the various methods of our religious work and their possible improvements. The new Lesser Hymn Book which had just appeared in print was favorably accepted and is now being circulated through the Province.

On October 22nd, the church at Bethesda, was consecrated. The Clemmons will case house has been settled in favor of the Moravian Church, the work at Clemmonsville was opened with a large attended service on the 24th of October. A pastor, had been appointed, a quantity of land bought, and the enterprise contemplated by the liberal react, in the erection of church and school is being steadily carried out.

On December 12th to December 14th, the Triennial Provincial Synod met in very blessed session in Salem. The interest of the occasion was increased by the fact that it was the first Provincial Synod to meet since the new Constitutional arrangements have gone into effect, whereby our Province is fully recognized as a governing factor in the Unity, and our P. E. C. has one of the five votes in the "New Unity Division.

The Salem congregation now consists of the five churches: Home, Calvary, Christ, East Salem and Contreville. To these a Fairview Circle of members is to be added. The congregation likewise takes care of the Colored church in Salem. These churches, under the charge of a pastor and three assistant pastors, have been developing their work very harmoniously during the year and each is stronger because of the others.

The interior of Calvary has been remodeled during the year, and convenient seating arrangements have been placed in the auditorium. A good deal of work has likewise been done in Christ church and the interior of its extensive grounds has steadily gone on. East Salem church has been repainted within and without. The "Week of Prayer" in January, was observed with much interest by the Home church.

A Lenten series of meetings in Christ church, a Summer series in Contreville and an Autumn series in Calvary and in Fairview were likewise attended with much blessing. The "Instructions to the Church" has been faithfully kept in all its branches. They form a strong foundation for true Moravianism and a bulwark against error of various sorts. The festivals of the Christian year were duly observed and also the Covenant days of the different Classes of the congregation.

On Wednesday, April 5th, the Pastor started upon his journey to the General Synod. During his absence the brethren Mr. McCaig, Thoaler and Howard Rondthaler, in addition to their own work, undertook the many and arduous duties of the Home Church. The Pastor cannot speak too highly of their faithful labors and of the good wrought for the church during his absence. On September 3rd, he reached home again and on September 3rd, in connection with the Married Peoples' festival was cordially greeted by the congregation.

The following items from the church diary deserve a brief mention:

The New Year sun rose brightly over ground slightly covered with snow, "Thermometer 34."

January 28th, the tobacco crop, weighing 16,000 lbs, according to the Thomas Spach estate was totally consumed at an early hour in the morning.

January 28th, the Young Men's Missionary Society Lovefeast was very ably addressed by Rev. J. Taylor Hamilton of the Northern P. E. C. The coldest weather came during the first half of February. The coldest was Monday, February 13th, with a thermometer near zero, and a high wind whirling the snow.

On March 19th, in the Home church, the Missions of E. S. Croslund, A. D. Thoaler and Howard E. Rondthaler were ordained Presbyters and the brethren F. W. Grabs and W. E. Spangh. Deacons.

Easter Morning, April 2nd, the sunrise service was blessed with very beautiful weather, and attended by about 3,000 people. During the previous night the Kester Shops were burned at Fairview.

The last snow of the season was on April 4th. In the week beginning April 19th, the Academy Commencement exercises took place, with a very happy degree of success. During the same week the Board of Trustees, in the House of the Academy was being very efficiently conducted by the Secretary, Bro. C. B. Piho.

August 15th, the anniversary of the renewal of our Unity was an unusually beautiful and earnest day. The same can also be said of the Children's festival on the following Sunday. September 6th, was perhaps the hottest day of the year.

On Friday, October 20th, the Wachovia Historical Society had a very interesting anniversary in the Architectural Building.

On October 22nd, the pastor preached the 2nd Anniversary discourse of his pastorate in Salem.

On Sunday, October 29th, a welcome service was held for the Missionaries Gebhardt and Schramm, who with their wives were on their way to the Moskito Coast Mission.

December 1st, was one of the stormiest nights ever known in Salem. A large part of one of the central edicas in the graveyard was blown down. During the same night the ice was committed, the first ever known within the precincts of Salem.

On December 12th, the anniversary of the church was celebrated with great interest.

On November 19th, the whole Sunday was devoted to the celebration of the Jubilee of the Home Sunday School.

The present spirit of the congregation in its various branches has been best shown in the recent Christmas labors. Musicians, ushers, Sunday School workers, assistants of all sorts have worked together with the happiest co-operation. The children have caught the kindly enthusiasm and honored in the same spirit and the congregations have been large and sympathetic. As through the year, so especially at its close the Lord's presence has been felt among his people and very especially among the young people who gladly serve in every way they can.

An unusually large number of bereavements during the year has called for love and sympathy 

with the sufferers, and has reminded us that our lives like the century in which we were born, can not remain stationary. Even at the very close of the year as so often, in its course, the summons has suddenly come for our beloved, and the Lord grant unto us in life and in death, the fulfillment of His promise: 'I will be with you, and even unto the end of the world.' Amen.
THE WACHOVIA MORAVIAN.

MINUTES
OF THE TRIENIAL SYNOD OF THE SOUTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA,
SALEM, N. C., DEC. 12-14, 1890.

The Triennial Synod of 1890 was opened in the Salem Home Chapel, Tuesday, December 12th, at 10:15 a.m., with the singing of hymn No. 538, the reading of Ps. 122 by Bro. A. D. Thaeler, and the prayers of the day and introductory remarks by Bishop Edward Rondthaler, who, then as President of the P. E. C., called the Synod to order and requested an opening prayer.

This was effected by the election of Bishop Edward Rondthaler, President, on motion of Bro. Edgar Lineback; and of Bro. A. D. Thaeler, Secretary, on motion of Bro. Clarence Crist. Bro. C. E. Crist was elected Assistant Secretary, on motion of Bro. Edgar Lineback.

The credentials of delegates were called for and presented as follows:

Bethabara—D. T. Hine.
Providence—Jas. W. Fulp.
Oak Grove—J. L. Morris.
Fulp—John Fulp.
Mayodan—B. Rush Martin.
Oak Grove—D. A. Shore.
Friedland—R. D. McCuiston, Daniel B. Hine.
Wachovia Arbor—Thos. A. Butner.


Bro. William E. Spaugh, being an ordained minister though not a pastor in regular charge, was also, on motion, admitted to a seat and vote in Synod.

The following Committee on Entertainment was appointed by the Chair: the Brethren J. T. Lineback, F. H. Vogler and J. F. McCuiston.

It was moved by Bro. H. E. Rondthaler that the hours of Synod’s sessions be from 10 a.m. to 12 m., and from 2 p.m. to 4 p.m. Carried.

Moved by Bro. Edgar Lineback that the Chair be empowered to appoint the necessary Synod Committees. Carried.

Greetings were presented from the Unity’s Missionary Board; from Bishop Romig personally, from the P. E. C.’s of the German, British and Northern American Provinces.

The Committee on Constitution was then elected as follows: the Brethren J. H. Clewell, J. W. Fries, J. F. Shaffer, Er. F. Strickland.


The triennial report of the P. E. C. was presented by Bishop Rondthaler.

1. THE PROVINCIAL ELDERS’ CONFERENCE.

The Provincial Elders’ Conference was organized by the choice of Bro. Edward Rondthaler as President. A little later Bro. James T. Lineback accepted the position of Secretary.

Thus organized, the Conference has continued in its labors through the Triennial Term for which it was chosen. One of its members has long been afflicted with a severe illness. This has, however, not impaired his interest in the responsible work of a Provincial Elder, and for many months his colleagues have been meeting with him in his sick-room.

During the past three years the Conference has been obliged to confront with more than one serious difficulty. It has been brought face to face with hard problems of various sorts. We desire, however, to make the earnest and thankful acknowledgement that the Lord and head of our Province, our dear Saviour, has never failed us in any emergency. We were often thrown upon his gracious help, and he has been pleased to give it to his needy servants over and over again.

2. A LAYMAN IN THE PROVINCIAL BOARD.

When, in the year 1884, our Province was reconstituted, a very great stress was at once laid upon the co-operation of the laity, who were not always to respond to the hearty confidence which was placed in them. We have reason to believe that the rapid growth of our Province, in these late years, as compared with earlier years, has, under God, been largely due to this hearty co-operation between the laity and the ministry. In recognition of this fact, a layman was in 1890, elected into the P. E. C., and has by two subsequent elections, remained in it until now. His presence has been of very great value to his ministerial colleagues. It has been of special assistance to them that one of their number should be involved in any ministerial change which might be contemplated.

Often he was enabled to bring resources to bear for the furtherance of the work which his brethren could not always have secured. His presence in this most intimate and confidential board of the Province was ever a sign that nothing was being done which could not bear the closest scrutiny of the laity as well as of the ministry. It has been a constant evidence to every one of the mutual esteem which has prevailed, as a rule, between ministers and people in our Province. Your Conference is so deeply impressed with the value of this feature of our government in recent years, that it recommends to the Synod the adoption of an amendment to the Constitution whereby one member of the P. E. C. shall always be a layman. In this way one great interest of the Province in the matter of the full co-operation of ministry and laity, would be guarded against any sudden and precipitate change, and the Southern Church would always have its mind set on finding a suitable layman for this Board, as it is accustomed to look for suitable ministers for the same office.

3. THE CONDITION OF THE PROVINCE.

During the past three years there have been three Provincial Conferences held: one at Providence one in Bethania, and one at Calvary Church Winston. These conferences have shown that the P. E. C. had many other opportunities of ascertaining, that the Province was in the main, in a good spiritual condition, that there was much love of the Saviour, much earnestness in prayer, and much willingness to engage in Christian work. There has been, during these years, a steady growth of the Church. Old stations have been markedly revived and new stations have been greatly blessed.

4. THE SUSTENTATION FUND.

The condition of our Sustentation Fund has been very encouraging. We have in this department of our oversight, ample reason again, as on previous occasions to acknowledge the faithful and unselfish assistance of the Financial Board. Indeed we could not have hoped for such favorable results, had it not been for their continual and skilled assistance, especially in the matter of investments. The yearly surplus in the Sustentation Fund has not been large, but it has been sufficient to enable us to meet all constitutional demands on the Church treasury. The main charge has been and must always be in the matter of the pensions of retired ministers and the stipends for the education of minister’s children. An undue number of persons at any time, would occasion a deficit in the Sustentation Fund, and yet with the enlargement of our work on every side such increase of receivers of pensions might easily take place, and perhaps with very little service rendered, unless special care is used in this important matter. We therefore, recommend the following amendment to the Constitution:

When a pension is allowed, it may either be a full or a partial one. If it be a full pension it shall not exceed the following sums. A minister and his wife, $300; a retired minister, if a widower, $175; to the widow of a minister $175 to a retired minister, if unmarried, $125.

5. PUBLICATIONS.

A very important interest of the Province is its Publications. It is upon these that it must largely depend for its standing among other Provinces. It is by means of its publications, likewise, that the education of its people into the principles and rules of a true Moravianism, must, in a large measure, be accomplished. This is a very difficult matter in a small and isolated Province like ours, and it, in fact, impossible without the use of the Printing Press, in a time like the present, when every form of truth and error is being widely disseminated through this agency.

Among our publications we mention, in the first place THE WACHOVIA MORAVIAN, which through the generous assistance of friends, and the indefatigable efforts of those engaged in its issue, has thus far been able to be continued. The P. E. C. does not advocate the publication of this paper at the Church’s expense. But we do advocate, as a matter of simple justice, that the Sustentation Fund should, as far as is positively necessary, pay for the good which the Province gains from this journal, the spread of
its notice, and in the strengthening of its interests, especially in places where there are few Moravians. It is simply paying an agent for doing a certain measure of church work, which neither ministers nor laymen could perform in any other way.

In the course of the past three years the Church Book, ordered by the Synod has been published and distributed. It should be placed by the efforts of pastors and Committees into every Moravian family, especially as the changes occurring in our Unity's government will at all events call for alteration in the course of the next ten years. The first edition should therefore do all the good it can during the short time that it can still be new.

We refer also, with especial pleasure, to the completion of the new shorter Hymn-Book, which with its liturgies a sermon is being widely circulated. Doubtless it will do more than any other instrumentality in training our people everywhere into Moravian ways and usages.

6. EDUCATION.

The educational interests of the Province are of great and we are thankful to say of rising importance. They receive the education of our ministry. There has during the past triennial period, been a very cordial relation between the Theological Seminary at Bethlehem and our Province. At the request of the Northern Synod, of 1859, our P. E. C. and the brethren J. H. Clewell and H. T. Baham have again been constituted advisory members of the Theological Seminary Trustees, and one or two delegates out of this Advisory Board have been on every occasion cordially welcomed at the sessions of the Trustees.

Through the great improvement of our Salem Parochial School for boys, we need not send our young men away so early in their course as was formerly the case.

The report of the Principal of Salem Female Academy will show the blessing which has, in every way rested upon this important institution during the last three years.

In the report of Br. E. T. Clemmons calls for the establishment of a School at Clemmonsville, which in its contemplated liberal course of learning, will doubtless exercise a great influence upon that portion of the Province which lies nearest to it.

7. THE CHURCHES.

Passing from the Province to the separate congregations, we note the following items of interest. The building of new churches has continued in a gratifying manner during the past triennial period as in the previous one. A church has been erected at what used to be called Bluff, now Carmel, a few miles from Kerneville, and a congregation has been organized at that place. The Bethesda church, on the old Shallowford road three miles west of Salem has been built, and on the 22nd of October, 1859, was consecrated. Bethesda is a filial of New Philadelphia. The Advent church which stands on the Salisbury road, four miles south of Salem and the Enterprise church in Davidson county, have both been erected since the last Triennial Synod. They are affiliated with the widely scattered congregation of Friedberg. The church at Mt Bethel is now being enlarged and the church at Willow Hill, in Carroll county, Va., has recently been completed. All these building enterprises have been aided by the contributions of the Province, but from half to two thirds of the expense has been borne by the congregations themselves especially in the way of work done on the buildings, gifts of timber and the like.

It is gratifying to notice the blessing upon Moravia, our first congregation in Guilford county. The church is now completed and there is a steady increase of members. The same may be said of Marydan which seems to be opening the way for further extensions in Rockingham county. In all these undertakings we have not built on other men's foundations, but have gone where there was actual spiritual need of our work. God has, in each case, crowned the effort with special outpouring of His Holy Spirit without which the undertakings would have been in vain. There is no lack of new fields in the Province of our Lord to be opened.

8. THE MINISTRY.

The following changes have taken place in the ministry of the Province, during the last triennial period. In June, 1857, Bro. F. W. Grubb was appointed pastor of Providence congregation; in October, 1857, Bro. John E. McCall took charge of the congregation of Fulp. At a later time Bro. William E. Spangh, who has been, in a general way assisting in the Provincial work, was appointed to help Bro. McCall to some extent, in this congregation as also to assist Bro. Hall in connection with his many Friedberg appointments. In the Spring of 1859, Bro. John H. Clewell, after many years of untiring labor in the Salem Female Academy, was allowed a furlough of 5 months for a journey to Europe. His place was acceptably filled during his absence by Bro. C. B. Pidno, the Secretary of the Academy. In November, 1859, Bro. James E. Hall was appointed to be new Clemmonsville work, with the understanding, however, that his Clemmons-ville labors should not lead to the immediate giving up of his charge in Friedberg, but that the transfer should be made at such future time as should be most satisfactory to the interests both of the Friedberg and of the Clemmonsville congregations. In September, 1859, Bro. Samuel Woolsey, who had formerly served with great acceptance in a number of our congregations, entered into rest.

In the course of the past three years, Bro. Edward S. Crosland, Bro. Arthur D. Haelder and Bro. Howard E. Routhchild were ordained Presbyters, and Bro. F. Walter Gribbs and Bro. William E. Spangh were ordained Deacons. The ordination took place at Salem, on March 19th, 1859.

9. THE CLEMMONSVILLE REQUEST.

In the early part of 1857, the Board learned that our late Bro. Edward T. Clemmons had made a request of a large portion of his estate to this Province, for the founding and the maintenance of a church and school in his native town of Clemmons. A legal contest having arisen with regard to Bro. Clemmon's will, the whole matter was delayed for two years in the Courts. The Superior and the Supreme Courts having both decided in favor of the Moravian Church, the work was actively entered upon in September of the present year. The portion of the estate which comes to the Province in trust is now being transferred into our hands. The greater part of the land required by the terms of the will is being negotiated for; a pastor has been put in charge and the first service was held in Clemmonsville, on October 29th, 1859. It is to be hoped that the liberal intentions of the donor may be blessed of the Lord, and that the church and school will serve as an abiding memorial of our departed brother and a source of increased influence and usefulness in our Province.

10. FRATERNAL RELATIONS.

The fraternal relations between our Province and the other Provinces of the Unity have not only continued as they were but have been very happily strengthened in the course of the past three years. The visit of Bro. Morris W. Leibert in 1859, was not only an occasion of friendly interest but led to the completion of an arrangement between Northern and Southern Provinces whereby a transfer of ministers could be more easily made. A later visit from W. Taylor Hamilton, of the present Northern P. E. C. was an additional proof of fraternal feeling. The President of the Southern P. E. C. was present at the Northern Synod held at Little, Pa., in September, 1859. He was very cordially received and was asked to preach the discourse at the consecration of the new Edmund A. Oetjer and Charles A. Moesch to the Episcopate.

With the Conferences in Great Britain and in Germany our relations are also of a cordial character. The General Sened has deepened acquaintance with them and cemented the bond of union. An interchange of ministers between the Provincial Boards as is now being arranged will greatly promote the brotherly feeling.

11. THE MISSIONS.

It is evident from the growth of contributions that the interest in Foreign Missions is increasing, although much must still be done to supply the needs among us in this respect. We have now no Foreign Missions under the oversight of the Southern P. E. C. One of our young men, Bro. David Wooley is, however, laboring very acceptably among the Indians at Martirce in the South California desert. The occasional visits of Missionaries, like the recent one of the Br. Gebhardt and Schramm on their way to the Mosquito Coast is likewise calculated to increase the missionary interest. The more our people can be brought to know what is being done on our broad mission field which is the admission of the whole evangelical Christian world the more active and fruitful will be their participation in what is the chief work of the Unity and the chief connecting link between its Provinces.

12. GENERAL SYNOD AND THE UNITY.

Our triennial period has been chiefly marked by the convening of the General Synod of 1859. At our Preparatory Synod, November 15th, 1858, the brethren Edward S. Crossland and John W. Fries were elected to represent the Province. Bro. N. S. Sickers was chosen by the P. E. C. to represent their Board, but as he was prevented by increase of illness from under
THE WACHOVIA MORAVIAN.

taking the long journey, Bro. James E. Hall went in his place. The President of the Conference, went in virtue of his Episcopal office, Bro. John H. Clewell who was present at Herrnbut during the sessions of the General Synod was made an advisory member. The Southern Province was therefore represented by a brethren, and for the first time took full share in the proceedings of a General Synod as an independent and separate Province. The proceedings of the Synod were of a very important character. The doctrices of the Church, a very careful consideration in Committee were solemnly reaffirmed by the whole body of delegates. The Mission work was placed, we trust, on a sounder financial basis and greatly strengthened for the future. The government of the Church has been materially modified. The Provinces have now an entirely independent relation to the whole Church. More than ever before they must stand or fall, as their own efforts or failures demand in the sight of God. They are likewise more responsible for the Mission work than formerly, as the Mission Board is at liberty to call in their advice on all important missionary questions.


The P. E. C.s of the Provinces, German, British, Northern and Southern, together with the Mission Board, form the new Division of Government of the Church, each having one vote. Their ordinary method of procedure is to be by interchange of minutes, but two or three times in the course of the ten years between the General Synods, a delegate from each of these bodies will be sent to engage in a personal Conference of the Unity's Direction. It will be proper by a Constitutional Amendment to incorporate the new function of the P. E. C. in the list of the duties of the Provincial Elders' Conference. At this early date, after the Synod, no one can forecast the precise results of the new arrangements, but we have every reason, thus far, to hope that they will tend to what our Preparatory Synod so strongly resolved, the maintenance of the Unity.

14. CONCLUSION.

May we in our Province be encouraged to do our duty to the Lord, to our sister Provinces and to ourselves. God has been very good to us in the fifteen years since we started anew our Provincial Work. We may well utter the same praise which the Psalmist expressed and also adopt the resolution which he made saying, as he did: "We will rejoice in thy salvation and in the name of our God we will set up our banners."

Moved by Bro. J. H. Clewell that the report be received, and that those portions of it referring to Constitutional Amendments be immediately referred to the Committee on Constitution. Carried.

Synod adjourned at 12:15 p.m., with the singing of Doxology, No. 13.

TUESDAY, Dec. 12th, 1899.

SECOND SESSION.

The afternoon session of Synod opened at 2:32 p.m., with hymn 457, and prayer by Bro. H. E. Rondhalter. The brethren W. T. Spaugh and Jackson Parrish were noted as being present, as delegates of the Salem congregation and enrolled.

The report of the Financial Board was presented by the Secretary and Treasurer, Bro. J. T. Lineback.

On motion of Bro. F. H. Vogler, it was referred to the Finance Committee.

The report of the Bethania congregation was here presented by the pastor, Bro. E. S. Crossland.

Bro. J. E. Hall moved that Synod send a callogram of birthday greeting to Bishop O. F. Uttenhofer, former president of the Unity's Elders' Conference at Bertholdshofen, Germany. Carried. The reports of all the congregations and missionary stations were presented.

A message of greeting, expressing sympathy and regard was also sent by Synod, through its President, to Bro. N. S. Siwers, Salem, on motion of Bro. W. C. Crist. The reports of Mayodan and New Philadelphia congregations were presented by the respective pastors, the Brethren H. E. Rondhalter and F. W. Grahs.

Bro. J. H. Clewell presented the report of the Committee on Constitution, which was immediately taken up by sections for action on its first reading. After the roll call, Recommendation 1, reading: Section 8, relating to P. E. C, paragraph 3, shall read: "The P. E. C. shall consist of three brethren, one of whom shall be a layman," was carried, 49 voting, all affirmative.

Recommendation 2, reading: Section 12, Pensions and Stipends, "Maximum pensions shall be as follows: To a retired minister and his wife, $800 per annum; to a retired minister, if a widower, $480 per annum; to the widow of a minister, $280 per annum; to an unmarried brother, if a retired minister, $380 per annum. The P. E. C. shall have discretionary power, in all cases, to withhold altogether, or to make a pension less," was carried, 50 voting, all affirmative.

Recommendation 3, reading: Section 9, paragraph 1, shall read: "To discharge the duties and exercise the functions of members of the new Unity Board, as provided for by the action of the late General Synod; and to see, etc.," was carried, 49 voting, all affirmatively.

[These amendments passed their three readings unanimously, and are now part of the Constitution of the Province.]

Recommendation 4, reading: "Wherever this Province is spoken of in the Constitution and Church Books as a District, or wherever similar editorial change is necessary to conform to the phraseology of the General Synod Results that change shall be made," was carried 50 to 0.

The several Synodical Committees were then appointed by the President, as follows:


Bro. J. H. Clewell moved that the report of the P. E. C be referred to the several committees, whose respective action is necessary upon its sections. Carried.

Synod was then invited to attend a musical to be given by the Salem Female Academy, complimentary to that body at 3 p.m., to-morrow. Bro. Edgar Lineback moved that Synod adjourn at 3 p.m., instead of 4 p.m. to-morrow. Carried.

Adjournment at 4 p.m., after singing hymn 604.

WEDNESDAY, Dec. 13th, 1899.

THIRD SESSION.

The third session of Synod opened at 10 a.m., with hymn 627, the reading of Eps. 4:11—15 by Bro. H. E. Rondhalter, and prayer by Bro. J. F. McCoist. The texts of the day were read by the Chair.

The minutes of the first two sessions read by the Secretary, and approved. Bro. A. A. Spaugh was noted and enrolled as delegate of the Salem congregation.

Bro. W. F. Grahs was noted and enrolled as delegate of the Salem congregation.

Bro. J. H. Clewell moved that the President make suitable acknowledgment of the greetings received by Synod. Carried.

Bro. H. E. Rondhalter moved the appointment of a Committee of Three on Church Extension Movements, to report at a subsequent session. Carried.


The Constitutional Amendments as embodied in the report of the Committee on Constitution were again taken up seriatim, and passed their second reading, as follows: I, 41 voting, all affirmative. II, 42 voting, all affirmative. III, after having been verbally amended, on motion of Bro. Edgar Lineback, so that the word "resolution" was changed to "action," was carried, 44 voting, all affirmative. IV was also carried, 50 to 0.

On motion of Bro. Edgar Lineback, the Committee on Sunday Schools was granted permission to retire. The following congregational reports were then presented by the respective pastors:


The first partial report of the Committee on Church Government, reading: "Your Com-
THE WACHOVIA MORAVIAN.

committee recommends that the election of the new P. E. C. and Advisory Financial Board be held to-morrow, Thursday, at 11 a.m., was presented, and, upon motion of Bro. H. T. Bahnson, adopted.

Bro. J. H. Clewell here invited Synod to attend the Washington Centennial Memorial Exercises of the Salem Female Academy to-morrow at 12 m., and, on motion, that the Synod attend in a body, by Bro. Edgar Lineback, the invitation was accepted.

After hymn 682 Synod was declared adjourned at 12 m. to meet at 2 p. m.

WEDNESDAY, Dec. 13th, 1899.

FOURTH SESSION.

The fourth session of the Synod opened at 2 p. m. with hymn 666, verses 3 and 5, and prayer by Bishop Rondthaler.

The report of the Committee on Publications was presented by the Chairman, Bro. H. E. Rondthaler.


The report of the Salem Female Academy was presented by the Principal, Bro. J. H. Clewell, and on motion of Bro. J. F. Shaffner, referred jointly to the Committees on Education and Finance.

The report of the Committee on Finance was presented by Bro. J. W. Fries, Chairman.

Also of the Committee on Foreign Missions, by Bro. J. E. Hall.

These reports were then taken up for action. First, the report of the Committee on Publications was adopted as follows:

Paragraph I reading: "Your Committee recommends first, with regard to The Wachovia Moravian. We believe that the Province needs this paper, and would urge its management to make every effort for its continuance," was adopted, on motion of Bro. J. E. Hall.

Paragraph II reading: "We further recommend that the Subscription Fund should, as a matter of simple justice, as far as is positively necessary, pay for the good which the Province gets from this journal in the spread of its notices and in the strengthening of its interests, especially in places where there are few Moravians," was, after discussion, adopted, on motion of Bro. Edgar Lineback.

Paragraph III reading: "We further recommend most earnestly to the pastors that they expressly press The Wachovia Moravian upon their members, and urge that they pay for the paper as a matter of religious duty; and that each member of this Synod constitute himself a committee of one to introduce this paper wherever and whenever he shall find opportunity," was adopted, on motion of Bro. J. W. Fries.

Paragraph IV reading: "We recommend that the Church Book be placed by the efforts of Pastors and Committees into every Moravian family," was adopted, on motion of Bro. J. E. Hall.

Paragraph V reading: "We heartily commend and urge the Shorter Hymn Book, and urge its fullest possible use in the congregations of this Province," was adopted, on motion of Bro. A. A. Spaugh. The report as a whole was then adopted, on motion of Bro. J. F. Shaffner.

Bro. J. F. Shaffner moved that Synod adjourn until 9 a.m. to-morrow. Carried. Doxology No. 3 closed this session.

THURSDAY, Dec. 4th, 1899.

FIFTH SESSION.

The fifth session of Synod opened at 9 a.m. with hymn 801, the reading of Psalm 108 by the Chairman, prayer by Bro. H. E. Rondthaler, and the texts of the day.

The minutes of both yesterday's session were read and approved.

The Brethren J. A. Vance and C. W. Thaxter were noted and enrolled, as delegates of the Salem congregation.

The Committees on Sunday Schools and Church Extension presented their reports.

The second Partial Report of the Committee on Government, reading:

I. The recommendations of P. E. C. in Sections 2 and 3, with reference to constitutional changes, have already been acted upon.

II. We note with satisfaction that the work of the P. E. C. during the past triennial period has progressed satisfactorily, both in material and in spiritual matters. This will also apply to the report in regard to the fraternal relations which exist between our Province and other sections of the Church.

III. We appreciate the fact that by the action of the General Synod, our Province has a new and enlarged field of activity opened before it; first, because our District has now become a Province; and, second, because our P. E. C. is now an integral part of the governing Board of the Church.

IV. We recommend that Synod express its appreciation of the faithful and earnest efforts put forth by our delegates to the General Synod, both in connection with the special interests of our Province, and also the general welfare of the Church, was adopted as a whole, on motion of Bro. J. E. Hall.

The report of the Committee on Finance was adopted as follows, reading:

Your Committee have considered the papers committed to them, and are pleased to note the fact that there has been a very satisfactory surplus each year; but this surplus is so small that we seriously recommend to the Financial Board the continuance of economical management, as heretofore; since the contingency is likely to arise at any time, when there will be larger calls for pensions and stipends.

II. The Committee approves the action of the Financial Board in the contest to uphold the Clemmons will, but can make no recommendation as to the execution of the Clemmons' trust at this early stage, was adopted as a whole, on motion of Bro. H. W. Foitzig.

Bro. Edgar Lineback moved that the report of the Principal of the Salem Female Academy be endorsed. Bro. C. Crist seconded with the amendment that the Synod also thank the Principal for his efforts in behalf of the Academy. The amendment being seconded by Bro. J. F. Shaffner was carried. The original motion as amended was then put and carried.

The report of the Committee on Foreign Missions was adopted as follows, reading:

We note with gratitude that according to the report of the P. E. C., and those of various pastors, there is a growing interest in the Foreign Mission work of our Church. That interest is manifesting itself in the larger contributions that are coming in for the support of this important cause. In a number of our congregations special efforts are being put forth by the use of envelopes, which are distributed among the members, to be returned later with a contribution enclosed. In another congregation a personal canvass is made and sums are pledged for the year in progress. These special efforts are intended to supplement the regular annual collections.

Your Committee recommends, 1st. That in view of the growing needs of our Foreign Missions, the members of Synod lay these widespread interests upon their hearts, and pray for a blessing upon them.

2nd. That our ministers make use of frequent canvass to impart instruction upon this subject to their congregations.

3d. That ministers and laymen work together to arouse still greater interest and secure larger gifts. was adopted (after the insertion of the words "Bohemian Mission and Lepers' Hospital" in the title, by general consent of the Committee and Synod), on motion of Bro. J. W. Fries.

The report of the Committee on Sunday Schools, reading:

"In considering the Sunday School work in this Province, your Committee could not do otherwise than recall the verbal reports given at the last District Conference at Calvary church, September 27th, 1899, upon which occasion the statements made by the different Superintendents, went to show that while there was abundant room for a strengthening and a betterment of the work, not only in general but also in details, there also was abundant occasion for thanksgiving and praise, in that the blessing of the Lord was manifesting itself in the efforts of the laborers, filling their hearts with joy and giving them cheer and encouragement.

The Committee was also rejoiced to know, that at least once a month every Sunday School in the Province could have the encouraging presence and adoration of the pastor, whose delightful privilege it is also to feed the lambs.

The Committee cannot refrain from emphasizing what has been urged on former occasions, that everywhere, teachers' meetings, in some form, for the study of the lesson should be held, if any benefit of the work is to be attained," was adopted as a whole, on motion of Bro. J. F. Mc Clintock.

The report of the special Committee on Church Extension, reading:

I. In view of the new position of our Province, and the added necessity for growth and enlargement, we recommend, that the P. E. C. be urged to investigate for the extension of our Southern Provincal work, such fields as promise reasonable hopes of success, and that the P. E. C. feel in so doing that it has the hearty support of the congregations represented in this Synod.
II. In view of the widely scattered location of many members of our Southern Church, some being found in nearly every large town of our State, and in several cities of the South, we recommend that P. E. C. take such steps as shall be calculated to retain them and their families as integral parts of the Moravian Church, and may eventually lead to the possible establishment of Moravian congregations among them.

III. In view of the increasing demands of our Home Mission extension work, we recommend that Synod instruct, or in the absence of such instruction, that the P. E. C. devise ways and means for the raising of a fund to be known as the Home Mission Fund of the Southern Province.

The report of the Committee on the State of Religion was presented by the Chairman, Bro. J. F. Shaffer, as follows:

"We are gratified to learn from the reports, items of special interest throughout the Province, in the way of deepening spiritual life as follows: The continued extension of church work; the greater Sunday School activity; the growth in missionary interest; the greater number of consecrated workers in the congregations; the more varied methods in which church work is carried on. We earnestly recommend to pastors and members the cultivation of this deepening spiritual life. First, through faithful and earnest work in the Sunday Schools. Second, through special Bible instruction by the agents. Third, through frequent series of services for special efforts toward gathering in the unawed and uniting the members in closer bonds of fellowship.

On motion of Bro. Edgar Lineback, this report as a whole was adopted.

Bro. H. E. Ronthal moved the that the P. E. C. be instructed to revise the minutes of the last session of Synod. Carried.

Bro. F. M. Paff moved that the minutes of this Synod be printed in THE WACHOVIA MORAVIAN, in supplemental form. Carried.

Bro. C. E. Crist moved that P. E. C. be instructed to gather up and put into some permanent form for future reference, the unprinted minutes of previous Synods. Carried.

The report of the Committee on Education was presented by the Chairman, Bro. E. S. Crosland, as follows:

"As the future welfare of our Church depends so much upon the proper education of our young people, everything connected with the prosperity of our established institutions must be of interest to the membership.

I. Theological Seminary. The education of the ministry is to the Church of first importance, as upon the proper grounding of our young candidates for the ministry, in the true faith and discipline, will depend the soundness of the religious teachings, the churches will receive from them. We are glad that the relationship existing between the Northern and Southern Provinces with regard to the Theological Seminary continues to be of so cordial a nature, and it is to be hoped that our people will show their sympathy for this institution by giving to it an increased financial support. The want of funds for the employment of more Professors, and the continued teaching of Greek, the language of which it is said that the text is written, is seriously felt by those having its affairs in charge.

We therefore recommend this the joint educational school of the American Moravian Church to your continued and increased liberality.

II. Salem Female Academy. It is a matter of thankfulness that the Principal of Salem Female Academy is able to make as favorable a report of the condition of the institution as he has made, and that during a period of great depression the School has been able to go on in the usual course, and that while financially there has not been any great surplus above expenses, yet there has been no deficit.

It also becomes us to return thanks to God for the general good health which has prevailed amongst the scholars and faculty during the period under review.

In the report of the Principal we find the following sentence:

"The fact that we have declined to receive certain girls whose influence we felt would be a serious injury to the School, has caused the income somewhat, but we hope in the end will be an aid to the work."

The Committee takes pleasure in commending the action of the Principal and his advisers, in endeavoring to maintain the high moral character of the scholars of the Institution, and recommends that they be very zealous to exclude any persons whose presence might bring a stain upon the good name it has thus far borne.

We are pleased to note the report as to the religious feeling among the scholars, and that so many are willing to take part in the exercises of divine worship. In order that the young hearts thus being turned to the Lord may be properly directed and guided in the Christian life, we urge that in the selection of teachers due caution be taken that only such be chosen as are of blameless walk and conversation, and whose lives shall be examples worthy of imitation by the young people by whom they are surrounded.

III. Salem Boys' School. This institution, while not the property of the Province, is the place where most of our Moravian boys in Salem obtain their education. It is owned and managed by the Salem congregation, but is open to all Moravian boys of the Province upon equal terms. It has good and efficient teachers in the various departments, and the scholars who have taken its regular Business Course find no trouble in securing good positions in the community. We would like to see it receive a larger patronage from our members outside of town. We recommend it to them as worthy of their consideration, if they have boys to educate.

II. The Clemons School. By the bequest of the late Bro. E. T. Clemons, a School will have to be established by our Church at Clemmons. The P. E. C. in whose hands will be the administration of this trust, will no doubt carefully consider the matter, and when plans are properly matured, proceed to carry them into execution. There are difficulties and perplexities connected with the question, and we pray that the Lord may give them the needed wisdom to begin and carry out the work in such manner as shall be for the best interests of His cause and of the Church, and shall eventually fully meet all the desired expectations of the testator."

On motion of Bro. J. F. Shaffer this report as a whole was adopted.

The three amendments to the Constitution were then again presented, on their third reading and carried, 43 voting for each, all affirmative.

The fourth recommendation of the Committee on Constitution also passed its third reading, and was carried unanimously.

Bro. J. F. Shaffer then moved that the report of the Committee on Constitution as a whole be adopted. Carried.

Bro. Edgar Lineback offered a resolution of thanks to the brethren and sisters of Salem for their hospitable entertainment of the Synod. This motion was carried.

Bro. H. F. Vogler offered the following resolution. As members of this Synod, we desire to express our appreciation of the very efficient services rendered by Bro. C. E. Crist in many of our congregations."

The resolution was carried.

Synod now proceeded to the election of the new P. E. C. and Financial Board. The result was as follows:

The re were 43 ballots cast; Bishop E. Rondhagen, 43; J. E. Hall, 40; J. W. Fries, 36; J. H. Crell, 1; F. H. Fries, 1; H. E. Fries, 1; A. D. Thacker, 1; C. T. Pohl, 1; W. T. Spang, 2; H. T. Batchen, 1; E. S. Crosland, 1. The Brns. E. Ronthal, J. E. Hall and J. W. Fries were declared elected, and verbally accepted the office.

Bro. Edgar Lineback moved that the thanks of Synod be returned to Bro. N. S. Siewers for his faithful and devoted labors in the retiring P. E. C. Carried.

Synod then proceeded to the election of the other members of the Financial Board.

The first ballot resulted as follows:

42 votes cast; C. T. Pohl, 17; E. E. Strickland, 17; W. T. Spang, 8; W. A. Lemly, 2; J. M. Causabon, 1; W. T. Vogler, 26; Edgar Lineback, 1; F. H. Fries, 1; H. T. Batchen, 1; F. H. Fries, 1; H. F. Vogler, 2; The Brs. C. T. Pohl and E. E. Strickland were declared re-elected.

The second ballot resulted as follows:

42 votes cast; W. T. Spang, 8; J. F. Shaffer, 1; W. T. Vogler, 30; Edgar Lineback, 1; W. A. Lemly, 2. Bro. W. T. Vogler was declared elected. Each of the three new members verbally accepted the office.

Bro. W. C. Crist moved that Synod state by a rising vote that its members go out pledged with prayer and every possible effort to support the incoming P. E. C. Carried.

Bro. Edgar Lineback moved that Synod return thanks to the President and Secretary for their services during its sessions. Carried.

Bro. J. F. McCauston then let the fervent prayer of intercession for the newly elected Boards. The usual closing exercises, expressing brotherly kindness were then entered upon. After prayer by the President, hymn 645 was sung, during which the right hand of fellowship was extended among all the brethren.

Synod declared adjourned, sine die, at 12:19 p. m.
Women's Missionary Society.
The annual meeting of the Women's Missionary Society was held on Sunday afternoon, January 7th, 1900, at 3 o'clock. The President, Bishop Edw. Rondthaler, was present to make a few remarks about the Mission Society which is in a disorganized condition, and requested our Society to take the matter in hand and endeavor to work it up.

Mrs. D. H. Starbuck then presented and opened the meeting with a hymn and by prayer. Thirty-six members were present and four new members received. During the past year four members had departed. Mrs. E. Kremer, Mrs. Ellen Zevely Huford, Miss Louisa Ackerman and Mrs. Malvina Spangh.

The Secretary being absent Miss Besse Pfohl was appointed and communicated the minutes of the last meeting.

Mrs. E. Rondthaler read the Treasurer's report and gave an interesting account of the manner in which the $50.00 given to the Bohemian Mission last Spring and carried by the Bishop, had been used. The ladies of Herrnhut hold a fair every year, the proceeds of which are given to the Mission.

Our party to the Synod decided that the amount sent would go farther and be more appreciated if spent at the Fair; so they bought many articles of clothing, sofa pillows, table-covers, etc. for the infirmaries of the boys' and girls' schools at Klein-welke and still had money left to buy presents for the matrons in charge of each school.

The Vice President next looked up the question of the Mite Society, and after a lengthy discussion the President's suggestion to put a box in every home when there was a willingness to take it, in which anyone might drop a mite, was adopted to The year-end receipts were $25.00, and opened the meeting with a hymn and after singing the Lord's Prayer the meeting adjourned.

THE CHURCH AT HOME.

CENTREVILLE.
The Centreville Christmas service was a very enjoyable one, being held on Christmas Eve afternoon. The children were in the Christmas spirit and rendered their parts well, both in song and recitation.

The work for the New Year has a very promising out-look. The Pastor is holding a children's meeting on Monday afternoon, also two instruction classes during the week. In the Sunday School an effort is being made, in various ways to procure some new books for the library.

CLERMONTVILLE,
The Christmas season was thoroughly enjoyed in the new work at this point. On the afternoon of Christmas Eve the meeting room was darkened by the use of improvised curtains, and then lighted with wax candles. The service was of a genuine Christmas character, being made up of several short addresses interspersed with suitable hymns and closing with the time-honored distribution of candles.

FAIRVIEW.
The year 1900, it is hoped, will mean great things for this North Winston work. The new church movement was set in motion on Tuesday, January 16th, by the Board of Elders of Salem Congregation who passed a resolution, appointing a committee to take the work in charge, and instructed them to purchase two lots from Mr. J. L. Patter son, adjoining the home of Mr. J. L. Cummings, and lying on Liberty Street, about a quarter of a mile north of Winston corporation line.

The committee appointed consisted of Rev. H. E. Rondthaler, chairman. For the Sunday School the Brn. H. W. Foltz and D. E. Kester, and from the neighborhood, the Brn. Henry Snyder, George Blum, J. N. Cummings, Edward Warren and Burton Byerly.

The annual election of officers resulted as follows: President, Bishop Edw. Rondthaler; Vice President, Miss Gertrude Sievers; Treasurer, Mrs. E. Rondthaler; Secretary, Miss Besse Pfohl; Corresponding Secretary, Miss Adelaide Fries; Collectors: Mrs. Schum Miss M. Zevely, Mrs. C. A. Hege, Miss E. Landquist and Mrs. George Winkler.

After a vote of thanks to the retiring Vice President and after singing a hymn and repeating the Lord's Prayer the meeting adjourned.

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Premiums received, $18,064.37.
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THE WACHOVIA MORAVIAN.

The money for the lots ($300) and for the church, will all be raised by private gifts, as the Salem Congregation is unable in view of recent deficits, to make any appropriation therefor. 

Dr. Henry Snyder, Winston, N. C., has been elected Treasurer, and it is earnestly asked that readers of the WACHOVIA MORAVIAN remember this new enterprise in their gifts to the Lord's cause. For five years a growing S. S. has been conducted in the Fairview neighborhood in a rented building, the basement of which is used as a tobacco storehouse, while many of the broken window-panes have been replaced by sheets of tin, the whole being a most unsuitable and inadequate place for this important branch of our work.

FRIEDBERG.
During the month of December the wall for the new parsonage was put up, additional lumber was placed on the ground and sixteen two horse wagons were engaged in hauling brick, so this important and long talked of work for Friedberg may be said to be well under way.

In other respects December was an encouraging month, as sixteen persons were received into the church three by baptism, ten by confirmation, two by right hand of fellowship, and one by re-admission.

Mt. Bethel—WILLIAM HILL.
Christmas at Mt. Bethel was made an extra happy occasion by gifts from Salem friends. The addition to the old church being completed the exercises were held in the new building.

William Hill was presented with a neat communion service by the Salem Relief Crew. This Church is now fully furnished and paid for.

A very good attendance at the January communion in the colored church, and the reception of a member, Mattie Belle Hairston, made a good beginning for 1900.

The Christmas and New Year's season passed very happily in our congregation. The church had been very beautifully decorated. Mrs. Clewell kindly made the plan and Mr. Allen Spach and others faithfully carried it out. Musicians, ushers and sacristans rendered excellent services so that great congregations were handled without friction or awkwardness and every one seemed pleased and happy. As Christmas and New Year's Eve both came on Sunday members whose business often hinders them from enjoying the services of those days were able to be present.

The Sunday Schools of the congregation were at their very best in their Christmas Exercises. They are a noble testimony to the growth of the congregation: Home, Elm Street, East Salem, Centerville, Calvary, Christ, Fairview and Colored. The superintendents, mostly brethren long in charge of these schools are very efficient, the teachers are a fine band of workers, so that the singular excellence of the Christmas entertainments may be regarded as the natural outcome of a whole year's faithfulness.

The Children's Memorabilia is becoming with each year a larger service and many parents are beginning to attend with their children. It is a lovely sight to see groups of little children standing around the communion table as they receive from the pastor the annual card of New Year's remembrance. The 8 o'clock memorabilia service was as usual very full.

The passage from 1800 to 1900 gave occasion for a review of the century as well as of the year just over. The midnight meeting seems to have lost its spectacular charm and has become a quiet half-hour of prayer and prayer in a church which is no longer over-crowded. The New Year's sermon was preached on the daily text: "Lo I am with you always, even unto the end of the world." Mat. 28:20.

The Prayer-week services were very encouraging. They were arranged on the subject: "How to become a true Christian and how to remain a Happy Christian." Br. Howard E. Rondthaler spoke on Conversion: Dr. H. A. Brown of the 1st. Baptist Church, on Confession of Christ; Br. J. F. McCuiston, on the Private Means of Grace; Rev. R. E. Caldwell of the Presbyterian Church, on the Public Means of Grace and Dr. D. D. Theler, on Christian Activity. The co-operation of the young people in the singing was a delightful pleasure.

On Friday, January 19th, the Young Men's Missionary Society was held. A good collection was gathered and an charitable address was made by Br. Jas. E. Hall.

Recent as the beginning of the New Year has been, the congregation has already suffered several sore bereavements. On New Year's day we laid a beloved brother, Joseph H. Stockton, to rest and on Saturday, Jan. 20th, a very earnest Christian worker, Sr. Mary Anna Crouse, was tenderly committed to her grave in our lovely God a Acre.

Heroes in history seem to us poetic, because they are there. But if we should tell the simple truth of some of our neighbors it would sound like poetry.—G. W. Curtis.
THE WACHOVIA MORAVIAN.

Salem Boys' School.
SALEM, N. C.

This School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently been added. Shorthand and Typing Instruction. Music and Elocution may be taken at extra cost. Tuition, $1 to $5 per month.

J. F. BROWER, Headmaster.

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NEWS OF THE WORLD.

Conducted by Rev. J. R. CLEWELL, SALEM, N. C.

- The Christmas season always carries with it peculiar influences and conditions. The business houses have an unusually busy time with the increased volume of trade, the mail and express cars are filled with the immaterial Christmas boxes and packages; travel is heavy as young and old hurry to the enjoyment of the Christmas visits; these things we are accustomed to from year to year. Then there are other scenes which are not so familiar to us, and impress us deeply as we read of them. In South Africa we notice the smoke of the conflict still hanging over the land, but the hostilities have ceased on Christmas day while the songs and the prayers of the Boers are heard and the English soldiers are happy with the thought of home as they partake of the cheer provided for each soldier by the kind hearted Queen. As we turn the eye to New York we see 20,000 people gathered in Madison Square Garden, and though the dark cloud of poverty still hangs over them the kind friends of the Salvation Army gives them Christmas cheer and the struggles of life are for one time forgotten. This scene was repeated in thousands of other towns and cities, the Twin-city being among the last of those which sought to make happy the hard lot of the unfortunate. We read also that the wealthy took occasion to make gifts to charities and educational institutions at Christmas, which amounted to millions of dollars. Add to these the religious observances all over the world and we can indeed say that the Holy Christmas season was a happy and joyous one.

- The opening of the Jubilee Door in St. Peter, Rome was a grand and imposing event. After a service in the Sistine Chapel the Pope was carried in the State Chair to the walled up door, the masonry was removed, and with three blows from a golden hammer the door was opened, and the procession of dignitaries filed in. This is the first occasion of the kind since 1825.

- The English have had several sad experiences in connection with the campaign in South Africa. The wisdom of some of the officers is questioned. There seems to be a want of clear and correct information as to the situation where the war is in progress, and the methods of the English are not understood. These things have led to loss of life in many cases. One particularly fatal case was when two bodies of English troops by a mistake made a desperate attack on each other and inflicted great loss upon their companions. When the sad mistake became known the Boers swept down on them and would have annihilated the entire body had not a third body of English troops come to the rescue and saved their companions.

- The seizure of German and American vessels by the English, in South African waters, has caused much excitement and much newspaper discussion. It is supposed that the matter will be settled without more serious trouble between these countries.

- General Lawton was shot and killed in the Philippine war. He was one of the bravest and best of the officers in the service and his death caused great sorrow. An effort is being made to raise a fund for his widow.

- The Rev. Dwight L. Moody died at his home in Northfield, Mass. The news of his departure caused universal sorrow, not only in our own country but over the entire civilized world.

- Prof. Agthe, formerly connected with the Salem Female Academy, died at the home of his son-in-law, Mr. R. A. Hamilton, Ashe Co., N. C.

- Not less than three terrible disasters have made many homes sad during the past month. A score or more of lives were lost in a mine explosion in Pennsylvania, near Cape Hatteras, North Carolina a British steamer was wrecked and 21 lives were lost in attempting to reach the shore in boats. The third disaster was unusually terrible. A vessel struck the rocks in St. Mary's Bay, N. F. The wreck occurred at the base of a cliff, which made it impossible for any one to land, and as to shut off all possibility of escape, the weather was so very cold that no one could have survived if they had reached the land. So much is known not a single soul survived.

- The Rev. W. W. Moore, D. D., of Richmond, Va., will deliver the oration before the graduating class of the Salem Female Academy, end of May. The consent of this eloquent gentleman to take this happy duty in connection with the close of the school year causes much pleasure to all the friends of the school.

BAPTISMS.

At Salem, N. C., December 24, 1899, ALBIE WOOLF PAICE, infant son of Mr. Thomas and Mrs. Mary Welfare Price.

At Salem, N. C., January 2, 1900, JOHN ALEXANDER SCOTT, infant son of Mr. John A. and Mrs. Ella Shore Seaborn.

MARRIED.

At Salem, N. C., January 4, 1899, MR. ERNEST MARKHAM to MRS. LILIA JENKINS.

At Salem, N. C., December 12, 1899, MR. JOHN W. HAWK to MRS. WILMA BRENDEL.

DEATHS.

In Salem, N. C., December 19th, 1899, HENRY THOMAS BRENDEL, infant son of Mr. William and Mrs. Lillie Bennett Bredelle, aged 2 months and 16 days.

In Salem, N. C., December 30, 1899, JOSEPH H. STOCKTON, aged 27 years, 5 months and 1 day.

Rosenbacher & Brother.
10 and 12 Third Street.
Winston - Salem, N. C.

We have never opened a season with a finer or better stock of Dress Goods in Domestic and Imported Novelties: Creponns, Camel's Hair Venecians, Scotch Plaids, Pu-De-Suir Satin and Taffeta in endless varieties.

We especially call your attention to our CLOAK DEPARTMENT, which is full to overflowing with the very latest in Jackets, Reefters, Flush and Golf Caps.

Solid values in tailor-made Gowns, $9.50 up, in all the latest shades.

We have re-opened our Shoe Department, and have E. P. Reed's and Utz & Dunn's celebrated Shoes in all the latest lists, lace and button, heavy and light soles; English backstay a specialty.

Call and examine our stock.

BROWN, ROGERS & CO.,
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WINSTON, N. C.

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LAKESIDE STREET. WINSTON, N. C.
N & W Norfolk & Western
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SEPT. 1, 1899
Winston, N. C.

Winston Division—Leave Winston-Salem 6:00 a.m. daily except Sunday; Arrive Roanoke 1:10 p.m.
4:45 p.m. daily except Sunday, for Martinsville and intermediate points. Leave Roanoke 4:45 p.m. daily except Sunday. Arrive Winston-Salem 10:05 p.m.

Western Division—Leave Roanoke 11:00 a.m. daily except Sunday, for Roanoke and intermediate points.
4:35 p.m. daily except Sunday, for Martinsville and intermediate points. Leave Martinsville 5:45 a.m. daily except Sunday, for Roanoke and intermediate points. Leave Roanoke 4:35 p.m. daily except Sunday. Arrive Winston-Salem 10:05 p.m.

For For Theological Seminary:
Calvary Congregation, $15 62
A Friend, 5 00
" Tenbury, " 1 00
Salem Congregation, 6 47
Friedberg, 0 00
A Friend, 4 00
94 85

For West Indian Hurricane Relief:
Elm St. Sunday School, $3 13
A Friend, 5 00
Elm St. Ch. Endeavor, 10 00
18 13

For Mt. Bethel Mission, Fa:
A Bequest from Mrs. H. Hauser, 50 00

For Home Missions of North District:
Calvary Christian Endeavor, 3 00

For Salem Poor Fund:
Salem Congregation, 38 73

1813 69
JAS. T. LINEBACK, Mission Agent in North Carolina.

Form of Bequest.
I give and bequeath to the Board of
Provincial Elders of the Southern Province of the Moravian Church, or Unita
Francat, incorporated by the Legisla
ture of the State of North Carolina, the
sum of—Dollars, for the benefit of—
In North Carolina two witnesses are
required to a Will.

OBJECTS FOR WHICH GIFTS AND LEGACIES ARE SOLICITED:
The Sustentation Fund, which provides
for Retired Ministers or their Widows, and
the Education of their Children.

For Missions, General and Special.
Fund for the Education of Ministers.
Publication Fund, in Wachovia.
Home Mission Work of the Southern Province.
The Sunday School Work of the Southern Province.
Theological Seminary, Bethlehem, Pa.
Mission Work in Bohemia and Moravia.

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July 30, 19. Chapel Hill, N.C.

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Jewelers and Opticians,
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PLUMBING,
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Shore, Yadkin County, N. C.

THE WACHOVIA MORAVIAN.

Wachovia National Bank,
WINSTON, N. C.

CAPITAL— $150,000 00
SURPLUS AND PROFITS— 150,000 00
AVERAGE DEPOSITS— 300,000 00

W. A. LEMLY, President. JAS. A. GRAY, Cashier.

165 10
C. H. Fogle, W. A. Lemly, J. A. Gray.

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CHRISTMAS PRESENTS
FOR
LADIES AND GENTLEMEN.

MUFFLERS, HANDBEAVERS, GLOVES, NECKWEAR,
SHIRTS, BATH ROBES, HATS, UMBRELLAS, SUSPENDERS,
and all the little things so much appreciated.
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SHOES

Come and see these Shoes, they are as fine as silk, and the maker's name is a guar-
antee of quality.

Columbia Bicycles.

ACKNOWLEDGMENTS.

Amounts received by Jas. T. Line-
back, Mission Agent and Treas-
urer, Salem N. C., from January 1, to December 31, 1899.

For Foreign Missions:
Salem Young Men's Soc'y $86 00
Waynesboro Soc'y, Salem 46 40
Calvary Congregation, 36 35
" Junior Ch. 1
Calvary Church Congregation, 32 35
New Philad. 9 35
Bethania, 10 00
Salem 6 20
Women's Mite Society, 20 00
A Friend, 2 50
Bathava Congregation, 2 00
Young Ladies Mission Fund, 190 00
King's Children, for Greenland, 5 00
Salem Ju. Miss. Society, 6 00
Little Girls Society, Salem 30 00
Home Christian Endeavor, 200 00
A Friend, for Barbadoes 5 00
Friedberg Home Cong., $11 75
Enterprise, Salem 12 50
Hope 2 75
Elm St. Sunday School, 15 00
Advent 5 00
Friedberg Miss. Society, 15 00
Friend 5 00
A Friend, " W. " 62 10
Elm St. " Penny a Week " Circle 5 00
Friend, additional to Deficit, 10 00
previous year, 10 00
Oak Grove Congregation, 14 17
Bethania Missionary Society, for 14 17
Alaska 10 00
Mrs. E. Cooper, Raleigh 1 00
Keveny Congregation, 23 07
Macedonia 10 00
Elm Street Sunday School, 3 90
Kerrnsville "Whatsoever Circle, 3 90
A Friend, for Alaska 10 00
Wachovia Arbor Congregation, 11 11
" Gilead, " 10 00
A Friend, 11 00
Miss Eliza Rutrock, 1 00
Centeracle Congregation, 5 87

For Provincial Expenses:
Calvary Congregation, $15 44
Providence 3 70
Salem 49 45
Macedonia 1 55
Centreville 1 14
" Salem 2 53
Friedland 3 05
N. Phil'd'pa 2 93
Oak Grove 3 35

For Bohemian Mission:
Salem Congregation, $41 96
A Friend, 5 00
Calvary Congregation, 30 64
Centreville 1 65
" Salem 1 45
Bethava 2 55
Macedonia 2 00
N. Phil'd'pa 2 93
Oak Grove 3 35
Providence 1 70
Friend 3 53
Friedberg, H. 89 74
" Episcopal, filial 7 40
" Hope 2 25
" Eden 0 00
" Advent 1 00
21 00
197 64

For Home Mission Auxiliary:
Salem Ju. Miss. Soc'y 75 00
Young Ladies Miss. Bu'l 10 00
585 00

For Provincial Home Mission:
Salem Congregation, 76 75

For Home Mission Pastor:
Salem Congregation, $117 37
Calvary 47 35

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The Wachovia Moravian.

Entered as second-class matter in the Post Office at Salem, N. C.

The Rev. Edward Rondthaler, D. D., Editor

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern District of the American Province, and the Church at large in civilized and heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE.
Address all matters relating to news, such as communications, marriages, deaths, and the like to Rev. H. E. Rondthaler, Salem, North Carolina.
Address all letters regarding subscriptions, payments of money, or any business communications to The Rev. John H. Clewell, Salem, North Carolina.

EDITORIAL.

Bethlehem, Pa., January 22d, 1900.

Dear Sir:—The enclosed subscription notice was pasted on the December number of The Wachovia Moravian, which I received a week or more ago. I do not know whether I am ahead or behind in payment. Herewith find $5.00 which place to my credit, to carry whatever number of years it will carry. The subscription may outlast the subscriber. If such should be the outcome, you may be bothered as to the proper address. From present appearances, however, 107 Market Street will reach the undersigned for some time to come. We hope so. With kind regards to Mrs. Clewell.

Sincerely yours,

Abraham S. Schropp.
The Rev. John H. Clewell,
Salem, Forsyth County, N. C.

III. A live coal to kindle enthusiasm for the State Convention of Christian Endeavor at Raleigh in April.

IV. Hernia. A comparison, from the pen of Miss Etta Shaffner.

V. The news of the past four weeks from a dozen of our congregations and this at a time of the year when church news is very empty.

VI. A careful review of what needs to be remembered about the world's history during the last 30 days.

VII. The list of Bishop Galloway's widows, measured from last year to this year, showing what a Methodist thinks of our life and work.

VIII. Those Personal Notices, which tell their varied story of joy and sorrow.

Then for a seasoning to this Bill of Fare take the Advertisements, according to taste (and remember that without them THE WACHOVIA would die on the spot).

This delightful example of Church history is loyalty did the big deal of good church work, and now he passes loyalty on to you for your profit.

Not many months ago THE WACHOVIA MORAVIAN lost a faithful subscriber by the death of an old lady living in the country. She had been a subscriber to THE WACHOVIA MORAVIAN since its commencement, although she had rarely read a copy, for the simple reason that she could not read. A certain lady visited her regularly, and one of his employments was to read to her column by column from this paper. Upon being asked why she took the paper, when she could not read it, the good lady replied, "Well, it is a church institution, and I regard it a part of my duty to support the institutions of the Church."

Treasurer James Lineback reports that the big box containing the first installment of the Shorter Moravian Hymn Books is almost half empty. This means that perhaps 500 copies have been sold. Five hundred books for two thousand people implies that on the average four persons must be trying to sing out of one copy of the Hymn Book, and this means, farther that at least two of the four are "scrounged" out. Now, the moral of all this is not far to find. Let every member, even to the children, get his or her own copy (15 and 25 cents), and then let each congregation furnish the church with enough copies to supply strangers.

No service is ever really hearty and general where half the attendants are without hymn books.

This is no call for a new sociability, so don't be frightened, a Tenth! THE WACHOVIA MORAVIAN believes that the practice of tithe-giving has greatly increased amongst our people during recent years; but this work has gone on so quietly that no one knows who are the tithers in each congregation.

Now, it would be a wonderful encouragement to gather the names, not for publication, but for mutual encouragement, and perhaps, later, for the exchange of experiences. So, if you are a tithe-giver, will you send in your name on a postal card, address THE WACHOVIA MORAVIAN, Editorial Department. Suppose you do it this minute, that will reduce the likelihood of your forgetting.

The appointed Church collection a March for March is for our Mission work collection in Bohemia and Moravia. Bro. Hall's address is, therefore, just now especially timely. In three important ways our eight pastors and their assistant evangelists are laboring to spread the Gospel, i.e.: by preaching and teaching, by the printing and distributing of tracts and the editing of a monthly paper, and by the three orphanages, which help to secure the confidence of the people.

Nowhere in the world is our Church working in a riper field. Many are asking for the Bread of Life, and the Spirit is mightily aiding the work. Apparently the only limitation is in the matter of means to carry on this work. And it is just here that we are earnestly asked to help the cause in the dear old mother land.

In a number of our older congregations the season meetings before Easter is especially devoted to meetings held for the instruction, originally of young people, now, of all ages in the essential doctrines of Christianity. In other of our congregations these meetings are held from time to time throughout the year. It is to these meetings, whenever held, that we wish to draw special attention. Years ago they were attended almost entirely by young people expecting shortly to be confirmed. The effort of recent years has been to draw in every one, church member and outsider alike. Certain it is that those who carefully study and meditate upon the great doctrines of Christianity are generally the most useful members of the church, and are the least likely to be led astray by errors and wild teachings. Further, experience has shown that very many who attend these instructions sooner or later come to yield their hearts to the Saviours. There are hardly any of our services which are more valuable and fruitful, when rightly conducted, than these instruction meetings.
Not a few of our members lament the fact that they are so little "up" on events and figures concerning the Moravian Church. Especially is this need felt by those who reside in communities where there are as yet no Moravian congregations. With a view to meeting this need, THE WACHOVIA MORAVIAN hereby inaugurates a series of short lessons on "Things Moravians ought to know."

This month's lesson shall be on dates. Learn them as you learned your school task years ago, and you will feel much more comfortable the next time someone stranger asks you a question concerning Moravian History.

Four dates will be sufficient for one lesson, and each of these four marks a turning point in the Church's History.

Can you remember March 1, 1457? Just 443 years ago in these very days. This is the Birthday of the Moravian Church. Bohemia, you know, is the Birthland. The story is too long a one to be told here.

Next, June 17, 1722, which is 15 years more than two and one half centuries later, brings us to "the second birth of the Church," in the form of the Moravian Brethren's Unity, a handful of refugees, survivors of the ancient church which had been reduced by persecution to a veritable "hidden seed."

Now, add five years, this brings us to 1727, the exact date is August 13, the time of the great outpouring of the Holy Spirit upon the "refounders" of the Church. Add five again, and you have the date, 1732, of the commencement of Moravian Missions among the Heathen, i.e. to the Negroes in the Island of St. Thomas, West Indies.

Next, add a year until you know it, and are ready for next month's task, on "some Moravian statistics you ought to know."

Christian Endeavor Notice.

On the evening of February 19th the Executive Committee of the Moravian Christian Endeavor Union met and decided that it would be advisable to hold before the State Convention a Union meeting in Calvary Church, Winston Salem, taking a whole day for this district convention.

It is the purpose of this meeting to try and get all those together who are interested in the Christian Endeavor cause whether they are Moravians or not. Therefore, the invitation is extended to those of other denominations in the surrounding sections.

March 19th has been set as the Sunday for this gathering, and it is hoped that many can make it convenient to attend.

Further notice and announcement concerning the program, etc., will be sent out to the societies, and the Secretary will be glad to have some one in each society or church send him the name of some party to whom he may write further concerning this district convention.

Sec'y Mor. C. E. Union.

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A picture without any sky in it is defective. It has no perspective, and even upon earthly levels, with nothing of heaven to brighten and glorify it. So the life with no sky in it, no vision of God, human or divine, is unworthy of an immortal being. The best is left out of it. It is only earthly, with no influence from above, drawing it upward, or within, opening good and beauty in it.

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THE WACHOVIA MORAVIAN.

Mission Work in Bohemia and Moravia.

REV. JAMES E. HALL.

Members and Friends of the Young Men's Missionary Society:

In compliance with the invitation of the Executive Committee of your organization, I appear before you this evening to deliver the anniversary address.

I was asked to take as my subject the Mission which our Church is at this time carrying forward in those geographical divisions of the great Austrian empire known as Bohemia and Moravia. In those countries, about 400 years ago the Brethren's Unity, as an independent and self-governing Church, flourished like a tree planted beside the rivers of water.

In the period of the anti-reformation, however, from 1520 to 1630, it was plucked up by the roots and cast out of its native land. But it did not die. It took root in other soils, and to-day again, under the blessing of God, as the renewed Unity of the Brethren, a noble tree of many wide-spread branches. In seeking, then, my brethren, to win Bohemia and Moravia for Christ, we are but going back to the ancient and ancestral homes to reclaim our own.

Nominal civilization and nominal christianity exist throughout the Austrian Empire it is true, but the Romish Church is the established church of the land, and in no other country does the jealousy of the Church manifest a sudden influence upon the masses than our beloved in Bohemia and Moravia.

Bro. Theophilus Reichel, our minister at Pottenstein, when speaking of the people of that community, remarked: "They are good Catholics." Of this I saw something on Sunday, July 2d, 1899, when on a visit to that part of our Bohemian work. The service at the Catholic church was at 9 o'clock a.m. I had been out early that morning, strolling alone along the banks of the Wilde Adler. As I returned the people were streaming from all directions to the commodious church that stood on the crest of the village, back by the spot where our ancient brethren used to meet to worship God. I concluded to go in. I found the church packed to its utmost capacity, even to the overflow of the pews. I took my seat as near the entrance as I could. I was reverence and devoutness apparently, but with no influence upon the masses.

Now, add five months, this brings us to February in the year 1869, and, having been favorably acted upon by the Executive Committee of your organization, I am here to-day to report the work hereafter. It prospered in the face of every difficulty and continued for twenty months later, namely: on the 16th day of February in the year 1869 in the house of one Suchaneh, a potter by trade, where Karl Molt and Wenzel Lochmann, two Bible colporteurs, were holding a religious service. There were the ten houses in it, but so powerfully did Molt set forth the blessed gospel truth that it laid hold upon the hearts of Franziska Suchaneck and Barbara Novak, and they were happy ever after.

Twenty months later, namely: on the 16th of October, in the year 1870, Bro. Wunderling organized, at Pottenstein, the first congregation of the Renewed Brethren's Church, with a membership of 27 souls. This was the first place of God after many years of waiting, in a locality near to the spot where Gregory the Patriarch and his companions set up for themselves a spiritual home, thus I say it pleased God to begin an angel's harp for his people in his own loftiness. The work so hopefully begun, almost under the shadow of Lititz Castle, and but a short distance from Kunwald and Lhota, has never gone backwards. The progress made in the years that followed was prodigious, and took root on the wealthy, and now, after a lapse of 30 years, we have a widely developing field of christian activity in which there are 10 congregations, 373 communicants, and a total membership of 597 souls, according to the statistics for 1899.

It is worth our while to remember that the first definite step towards the founding of the Bohemian Mission was taken by American Moravians at Pottenstein. The proposal was made by the American delegation to the General Synod of 1869, and, having been favorably acted upon by that body the first congregation was organized in the course of the following year, as already mentioned, and the first pastor, in the person of Bro. Eugene Schmidt, was appointed to the work in the year 1872. The progress of the work met with a multitude of hindrances, and the opposition to it, which came from several directions, was very persistent and fierce. The chief opposition was, however, as we would naturally suppose, on the part of Romish officials and priests. The latter inveighed against it from their pulpits as a work of the devil, while the former tried to crush it by means of the civil law. Our missionary and his unordained assistants, the Brn. Hartwig and Peter, were obliged to hold the services in private houses, and only those who could attend who came with an invitation card that had been furnished for that purpose. The priests continued to threaten, restrain and even coerce the people. They heaped mockery on the work and emptied the very gall of their hearts upon it. The great purpose of our Church is to bring to the people in this so-called Christian but really churchless land, the pure and saving gospel of Jesus.

In Pottenstein, Bohemia, the seed-corn of the Protestant Church of the Brethren in Austria was planted, and took root on the 8th day of February in the year 1869 in the house of one Suchaneh, a potter by trade, where Karl Molt and Wenzel Lochmann, two Bible colporteurs, were holding a religious service. There were the ten houses in it, but so powerfully did Molt set forth the blessed gospel truth that it laid hold upon the hearts of Franziska Suchaneck and Barbara Novak, and they were happy ever after.
THE WACHOVIA MORAVIAN

all adverse circumstances. In a few years, however, an era of greater freedom and of enlarged privileges and opportunities dawned. This brighter era began with the 30th of March, 1880, 11 years after the sowing of the first seed. when, by a ministerial order of the Austrian Government, the Protestant Church of the Brethren in Austria was erected into an independent Church, with rights equal to all other Churches in all kingdoms and countries represented in the Imperial Parliament.

As an immediate result of this recognition by the State, 2 parishes were formed, as the Government required, viz: Pottentstein-Landskrone and Daube. The General Synod of 1889, in view of the growth and future prospects of the work, passed resolutions looking towards the early establishment of four and possibly five parishes out of the two unwieldy ones as heretofore existing.

Our present ministerial force in Bohemia and Moravia is composed of seven brethren, of whom five are ordained. They are men of ability, intelligence, education and standing. They are very busy men and they are very de-voted to their work. They are all very genial, and not of the six with whom I become acquainted the least reserved or unapproachable. They are generally speaking men of quick movements, not nervous but energetic. They work fast, they talk fast. My! but they do get on rapidly! They give you a hand shake that makes your fingers ache. They may take you into their arms, too, for that matter, and imprint a kiss upon your cheeks, first upon your right and then upon your left. They have been among us, or you must take a place beside them on the lounge. They are uniting in their efforts to make you comfortable and at home. And, oh, I shall never forget that dainty little room, so delightfully cozy and comfortable, that Bro. Reichel was at so much pains to provide for me in the humble home of one of our brethren in Pottenstein, because he did not want me to go to the village hotel and he had no room he could spare in his own house.

And, oh, I shall never forget that dainty little room. so delightfully cozy and comfortable, that Bro. Reichel was at so much pains to provide for me in the humble home of one of our brethren in Pottenstein, because he did not want me to go to the village hotel and he had no room he could spare in his own house.

If you will excuse the digression I will just say a word or two more about this room to which I have alluded. To reach it I come in at the front door, and stood in an entry that was paved with brick. Here, good night was said, after sundry instructions were given, and I went up a rather rough stairway which seemed to have been made of timber for the most part hung out with an axe. Then, coming into the loft I entered a door to my right. It was a small door, but it ushered me into a very pleasant little room, which was, perhaps, 8x8 feet square, and, when standing upon the floor, I could touch the ceiling. There was a tiny table upon which to place the candle with which I had made my way up the stairs. Then I sat down upon the only chair and leisurely took in my surroundings. A window of four small panes was covered by the morning light; there were several nice hooks fastened into the plank walls upon which to hang one's clothes. There was a common box for a washtub, containing an old-fashioned bowl and pitcher, and a towel was lying beside them. A small bed occupied the remaining corner, with a white and spotless clean spread upon it. There was no carpet on the floor, nor was there a stove to warm the cold air in the winter time; but there was cleanliness. Look at the floor, the ceiling, the walls, the table, the bed, the window, all were beautifully clean, and the cleanliness made one feel comfortable, and the love of those who had provided for me so kindly made me feel at home. I was weary after a long tramp that day over the Lititz hills, and I soon retired; not, however, until I had prayed with one of our brethren in the room who had taken me so affectionately to their hearts. There was not a brother with whom I became acquainted that did not seem disposed to be at the greatest pains to make me contented, comfortable, happy and welcome. And as I parted from them, one by one, I felt that I was being separated from those in whose hearts love was a prevailing quality.

The activities of our Bohemian missionaries are manifold and varied. Preaching the Gospel is the first and chief duty to be performed and to do this in a conscientious manner and to the greatest possible advantage they do not spare themselves. They have, also, a large number of the-language of the brethren to hold, and they teach the people to sing our beautiful hymns and tunes. They have very much to do in connection with the orphanages, a branch of the Bohemian work of a charitable nature and of untold blessing. Very many poor children are left absolutely destitute of homes and friends to care for them. In our orphanages at Bohemian-Rothsweier, Pottenstein, and several other places, the limited number, possibly as many as 75, find a refuge, where, above all else, they have the benefit of Christian training and Christian instruction from those who love them. Still another important branch of the work in which Bro. Mickulastic and Bro. Vancura are chiefly engaged is that of translating. Bro. Vancura, of Jungbunzlau, translates chiefly from German into Bohemian, and Bro. Mickulastic, of Wildenschwitz, from English into Bohemian. Bro. Mickulastic is not only thoroughly acquainted with the German and Bohemian, the latter being his mother tongue, but he is very well versed in English also, and, in consequence, apart from his other qualifications a very valuable man for this mission field. He translates, in addition to small story books and religious tracts, some of the best English and American gospel hymns into Bohemian; and as I sat in his study one evening, writing letters home, I present heard voices in another part of the house break forth into song. The melody sounded strangely familiar in my ears, and I recognized at once a sweet and beautiful Gospel hymn. "Bro. Mickulastic," I said, "that is one of our American tunes." "Oh, yes," he replied, "I like some of them very much, and have translated the words into Bohemian, and, of course, I adopted the melodies too." The hymn to which I listened that July evening, in the parsonage in Wildenschwitz, was composed by Mrs. Elizabeth Frantzius, and set to music by the Rev. Howard Doane. You will certainly recognize it now as I read the opening lines: more love. O Christ, to thee More love to thee.

Colportage is still another branch of Christian activity that is carried on with good and far-reaching results in Bohemia and Moravia. This is pioneer work, indeed, and, in fact, and finds its way into the homes of the peasants who live in the villages, and of those of the art-ists who live in the towns and cities, and of the masses everywhere. The colporters distribute the Bible and religious books and tracts. They read the scripture to the people in their homes, converse with them for peace and pardon. Some of the members of our congregations are men who follow this important calling and rank, at the same time, as assistants to the pastor. They hold meetings in the pastor's absence and conduct public prayer services and Bible readings.

I became personally acquainted with two brethren who belong to this class of workers. The one an assistant to Bro. Reichel in his Reichmam congregation, is a very warm-hearted Christian brother. He conducted us to points of interest in the town and, then, on parting, gave us a truly Bohemian farewell and the double kiss of fraternal love and peace. The other is an assistant to Bro. Mickulastic in Wildenschwitz. He has served the Master many years in faithful colportage work and has had experiences which try men's souls. He feels very grateful to the brethren and sisters on this side of the sea, and he said to me as we grasped each other's hands for the last time: "Take the greetings of František March to all those who love Jesus. "Upon a card which he placed in my hand I found carefully written in Bohemian, the words of Acts 20:31. "I commend you to God, and to the word of his grace, which are able to build you up and to give you an inheritance among all them that are sanctified." The piety and simplicity of these humble workers for God are indeed beautiful, their faith and hopefulness are so grand, and their love and devotion are simply heroic. They are men of the stamp of Jacob Bílek, who remained faithful through torments and trials, and endured our sufferings for Christ. They are indeed beautiful the work of the Lord in the midst of them.

The meeting places are not, as a rule, adequate for present needs, and, in some instances, they are situated in unfrequented localities, and are, furthermore, very difficult of access. Of course, we understand that people in Europe are, generally speaking, much more accustomed to conditions of this kind than we Americans are. When visiting these secluded retreats one instinctively recalls to mind the fact that they have read of the times of yore, when the brethren, as was the case in Leitomischl, during the persecution, made their way through a secret trap door in the floor into the basement of the house in which they met, and there, in constant fear of apprehension, celebrated the Holy Sacrament, and lifted up their souls in impassioned prayer to the God of justice and of right. In one instance I was conducted by a brother away from the more public part of the town under an arch that spanned a narrow street, and there through a still narrower and deserted alley, until we arrived at and entered an ordinary door in a long row of houses, and, finally, after going through a dark passage, reached the
Brethren's prayer-hall, the seating capacity of which was for about 40 people. In another town the entrance to the prayer-hall was more centrally located, but, after entering the front door, the visitor was conducted through a stone-paved passage to the rear of the house, and then up a winding staircase, merely wide enough for our party to proceed single file, and so dark that I actually had to feel my way. The prayer hall was, in this instance, as in the one previously mentioned, very small, but well lighted by two large windows.

In Pottenstein, where a small church edifice has been in use for a number of years, the congregation, now enjoys a commodious and very excellent new church building. The cornerstone was laid by immense ceremonies on the 22d of May, 1890, during the sessions of the General Synod, and was attended by many of the Synodals. The expectation was entertained that by the end of last October the building would be completed and ready for use. But there remains unpaid a considerable amount of the cost of this new house of worship, about $500. I feel that the Brethren who subscribed for the debt of this debt remains unpaid is a debt on the whole Unity, and we, as an integral part of the church, should feel ourselves responsible for our part of it at least.

A new and greatly needed church building will be commenced in the near future. This is in process of erection, also, in Jungbunzlan, on Wencellean Street, in a desirable part of the city. In this we may see the hand of God guiding. Our dearest friends, I wish to say openly, that to my mind the prospects of the new church are both hopeful and encouraging. If it is permitted to go on unhampered; if the Catholics do not succeed in bringing civil restraint to bear upon it as they have, alas! I succeeded, in doing so often in the past, it will grow and develop, spreading into new and inviting fields until the whole land will again be cultivated for Jesus by the Brethren's Church as in the days of old. It is very surprising to what extent incidents, persons, and traditions pertaining to the Ancient Brethren's Church; are kept fresh in the minds of the people.

In the chief hoteltery of Brandenburg, we found, hanging from a nail in the guest-chamber, a pamphlet which contained a historical account of the Zerottins and their protection of the brethren, particularly of Comenius. Every summer, I was told, the maidens of Leitomischl go out to a certain meadow to pluck the wild flowers at the spot where the banished Brethren met. In 1722 Christian David, a member of Count Zinzendorf's family, at the time a councilor at Brandenburg, offered his field to the refugees. The Brethren picked flowers on the 22d of May, 1890, the day of the dedication of their church. It was the only one that can entertain us with a success already attained of which any other circle might well be proud. The writer is anticipating a meeting with these prison Emigrants as one of the most happy parts of the Whole Convention. The meeting of that Society is held on Sunday mornings, and the Convention will, on Sunday, April 29th, meet with those "brethren in bonds," and pray to the same Father in heaven for pardon of sin and for strength in the Christ-like life. Of course, you want to be there, too. So don't forget the dates, April 26-29, Thursday to Sunday. The programme is one day longer than usual. We have always been so hurried that this change was deemed a very necessary one. The officers of the Union are now at work, arranging a programme that shall be worthy of our meeting in our capital city. If at all possible we will have one of the officers of the United Society with us. Again, let us urge, keep well in mind, "Raleigh, 1900."

Dr. and Mrs. Clark have recently started on an extended tour in the East, in the interest of Christian Endeavor. They will be gone eight months, travelling in Japan, China and Corea; then over to London for the International Convention in July, and after that a tour through a considerable part of Europe. This is no holiday jaunt, nor one that means only sight-seeing. It means downright hard work, often times travelling under great difficulties incoherencies, and sometimes in great loneliness and hardship. It means we are working for the extension of the Kingdom of God, and we are glad to be a part of it.

In the beginning of the 18th century, Saxony was already an old country, and had many of the advantages gained by civilization. Dresden was the royal city, and at that time Nicholas Lewis, Count Zinzendorf, was a councillor at the court of Augustus the Strong. This had been his choice, and his heart turned to his home and the society of his boyhood. His grandmother lived at Gross Hennersdorf, and likewise owned Berthelsdorf, which he bought for his father. Here, with the help of his friend, pastor Rothe, he worked for Christ among his people.

In 1722 Christian David brought the Neisser and Michael Jansa from Schellen in Moravia, and Count Zinzendorf allowed them to build a chapel on his property near the hill from Berthelsdorf to the southeast of the Hatzberg, the site of Herrnhut to-day. There the may have been different, but we can truly say there it in the midst of a God-fearing people.

Thirty years later, when Ludwig von Steinberg rechristened in North Carolina there were only a few pioneer settlers and many native redmen. In 1756 our brethren in Salem's location was a riding place in an untraveled, thinly-populated country. It is true Bethabara and Moravian Church had been established, and were small villages at no great distance, but there were few signs of civilization and very little safety. When they needed groceria salt, or anything they could not raise by farming or obtain by hunting, they were obliged to make long and perilous journeys to Fayetteville, or even as far as Charleston.

Herrnhut and Salem are Moravian towns, both founded by the Moravians, laid off with the typical central square, around which cluster the st church, church-schools, choir-houses, etc. The customs originally were the same. Our people here for several generations lived a life imported from Germany. The quaint stories which are handed down from our grandparents and great-grandparents could be almost fitted into the life in Herrnhut to-day. But the greatest likeness is that our forefathers wrought and built in faith. Minor details may have been different, but we can truly say that Herrnhut and Salem were founded in the same way. We can linger a few moments over the two towns — Herrnhut, the Lord's protection and on the Lord's watch,” as we find it defined in a letter from Mr. Heitz, the stewart, to Count Zinzendorf, and Salem, which means “peace.”

It was a deep-rooted faith in and love for Jesus Christ that was the motive power in the hearts of these men and women on both sides of the broad Atlantic.

The origin of the two towns was thus similar; but, as they progressed, changes and difficulties befell the settlers in both places. The first years in Herrnhut were very hard. So many adventurers heard of Count Zinzendorf's generosity in giving homes to the refugees, but came in upon the Brethren, and made considerable trouble, which, after five years, Count Zinzendorf undertook to straighten out.

Here, in Salem, the early experiences of the settlement were like those in Herrnhut, along the same lines, but as the years went by the settlers showed opposition, and during and after the Revolutionary war the Moravians, who were unpopular among their white neighbors on account of not taking an active part in the struggle, though they freely gave aid and comfort when needed. To be continued.
THE CHURCH AT HOME.

BY REV. HOWARD E. CONRADTINE, SALAM, N. C.

CALVARY.

The new year has been a good one for us so far. Increased attendance at almost all the church services has been very marked, though, of course, the "epidemic" of vaccinated arms has thinned out somewhat the circle of attendants.

The series of monthly children's sermons has been resumed on the morning of each second Sunday in the month. On the evening of that same Sunday there is always again the monthly night service, in which special efforts are put forth for the unsaved.

The congregation has, however, during this month lost one of its members. Bro Christian F. Reid passed away on the afternoon of Feb. 3d, after an operation at the Twin-City Hospital. He had been brought to town from his home south of Salem only that same afternoon, and the operation was performed with only a faint hope of saving his life. Our sympathy goes out most sincerely to Sister Reid in her great bereavement. The funeral took place on the following Monday, at Friesland, the Br. Thaeler and Grabs conducting it.

A new directory of the congregation is being prepared, which will be distributed among all the members as soon as completed.

CENTREVILLE.

Bro. McCuiston is now conducting regularly each week instruction meetings based on the Catechism. A new line of meetings has been instituted for the children of the congregation in the form of Bible story talks given in the church, on Friday afternoons, at the close of school.

CHRIST CHURCH.

Here is an interesting experience for a Sunday School superintendent to make. We needed to form three new classes in the growing Sunday School. This meant, of course, three new teachers,—so, one day, with some fear and trembling, the Superintendent started out to find three new workers. And what did they say? Every one said "yes." At once, and now they are all in the harness.

The Lenten season promises to be a busy and blessed time with six instruction meetings each week.

The affliction of vaccination interfered somewhat with the services early in February, but the Sunday School stood the test remarkably well.

FULP.

An aged member of this congregation was buried on the 15th of February, Sr. Maria Marshall, a widow, aged 84, who had been a faithful member of the congregation since its organization.

FREDERICK.

The interval between Christmas and Easter affords no marked events in this congregation life. Work on gathering material for the new parsonage has made some progress. The actual building is not yet commenced, the idea being to gather, as far as possible, all the material needed, and then, when "all things are ready," push the erection. On a very rainy and bleak Sunday in February the first communion for the year was held, gathering sixty-five communicants to the Lord's table.

WACHOVIA ARBOR.

During the Friday and Saturday preceding the 1st Sunday in February Brn. Wm. E. Spashall made quite an extensive round of visits among our members here, and also the homes in between, for there have been quite a large number of changes throughout the neighborhood within the past year or two.

On Sunday there was a sermon and lovefeast for the congregation, but "the rain descended and the floods came," and all but drowned out the meeting, for which so much earnest preparation had been made. Yet there were some forty present, and the service was held. What a blessing it is that it is not the numerical sign of a congregation that insures blessing!

FAIRVIEW.

"Plans to the right of us, plans to the left of us, plans before us." This describes the situation at Fairview with regard to the new church. After a thorough start has been made in our Sunday School, and amongst our own members, the wider canvass of friends in Winston-Salem and elsewhere will be made. Certainly $1500 in money is going to be needed for the new church and lot, and this must come from us and from our fellow members and friends. Two forms of pledge cards have been printed, one for a subscription payable at a date set by the giver, the other for an amount to be paid once each month for one year.

It might not be amiss for you to know that the Treasurer's address is Henry F. Snyder, Winston, N. C.

MAYODAN.

Several applications for membership in this congregation show an encouraging degree of interest. With

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THE WACHOVIA MORAVIAN.

the general sale of the Shorter Hymn Book it has become possible to introduce Sunday morning litany, which has been a great satisfaction to several born and bred Moravians. For a full month the Christmas decorations remained in place and kept green forming a constant reminder of the best of the Moravian work here has ever known.

Easter plans are being discussed already, and no doubt our beautiful gravestones, which already gathers people from far and near, will surpass previous years.

SALEM.

The special feature of this season of the year is the "Instruction" which is going on in various classes. The object of these meetings is not merely to prepare confirmands for the community, and the program is prepared with special care, so as to impress and make the general in the work at the same time. A class meets on Sunday afternoon, after the Sunday School; a very large Academy class gathers on Sunday evenings; on Wednesday mornings a class of school boys is instructed; on Wednesday afternoon a class of school girls meet in a similar way. A class of mothers meets one afternoon a week, and on Wednesday evening an instruction discourse is delivered to the whole congregation. It is in this way, more than any other, that we may see our congregation preserved from foolish and hurtful errors which are so largely prevalent at the present time.

During the fall and winter, Sunday evening discourses have been given on the apostle Paul. They have been very largely attended. Although the usual winter ailments are prevailing and general vaccination has produced many sore arms, yet there has been a more even attendance upon church services than is usually the case in this indented season of the year.

On the first Sunday in February, the pastor preached in Winston. His visit was made in answer to the invitation of the First Presbyterian church of that city which is now vacant, owing to the removal of its distinguished pastor, Dr. Peyton Hoage, to Louisville, Kentucky. It was an occasion of very beauty and Christian fellowship with a sister denomination. It also enabled the pastor to meet with members of our own congregation residing in that city. At the homes of Col. and Mrs. Foster, Mr. and Mrs. Andrew Howell and Capt. and Mrs. J. W. Cooper he was received in so kind a manner as greatly to cheer his heart with regard to members at a distance from his own congregation. There is no doubt that they clearly love the Moravian Church.

Meanwhile several bereavements of special interest had taken place at home. A beloved mother, Mrs. Edward Hoge, had been suddenly called away out of a large circle of children. Our aged sister, Henrietta Siewers, the wife of the late Rev. Jacob Siewers, who had faithfully served with him at various missionary and congregational stations was, also, after long suffering, received into her heavenly rest.

SALEM FEMALE ACADEMY.

The Mid-Winter Concert was given February 7th and 8th. This Concert is always an occasion of interest to the community, and the program is prepared with special care, so as to impress and make the general in the school and at the same time to please the general public. The full Academy chorus rendered two selections and the Departments representing the work in piano playing, vocal music and elocution, all contributed members. Both pupils and Professors took part. In the Debate section entitled "The Conquered Banner," an old battle flag was used and added much to the power of the selection. There were 750 persons in the chapel each night, and it seemed to be pleased with this year's effort.

At the opening of the school term this year, eleven boarding pupils registered. This is a larger number than usual at this season of the year. Edward Baxter Perry, the famous blind piano player gave an entertainment in the Academy Chapel, February 16th, under the auspices of the Alumni Society.

The health of pupils and teachers has been good this school year, a fact which always calls for thankfulness to the Lord. A clear, dry winter, great care on the part of the teachers, and the Lord's blessing are the causes which have contributed to this end.

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THE ENGLISH-BEER WAR.

The entire civilized world has watched the progress of this war with the greatest interest and the past weeks have placed affairs in such a position that the keenest sympathy has been aroused. It is difficult to give the situation in a few words, but we will try to outline it. The world looked upon the struggle as an easy one for the English, only a question of superior numbers. But while England has poured in tens of thousands of men, the position is very much the same as at the beginning. The Boers are strongly located in their hills and mountains; they are desperate fighters, and it is claimed that they have the best European officers to direct their warfare. The event which has caused the greatest sadness during the month was the attack on Spion Kop, a high hill occupied by the Boers. This was taken by the English, but with a loss of fifteen hundred men. The Boers then attacked the English, but sustained a loss almost equal to that of the English. The latter retreated and the Boers were so crippled that they could not pursue their foes. This defeated the general plans of the campaign for the relief of Kimberley and Ladysmith, the two besieged towns, where fever and scarcity of food is causing great suffering. Thus the position stands as we print this number of our paper.

THE PHILIPPINE WAR.

Reports from these islands tell us that the war is at an end, that there is no more organized force disputing the possession of the land. The army of Aguinaldo has been scattered, and henceforth what opposition will be offered to American possession will be made by scattered bands, what is usually termed guerrilla warfare. The dry season is now also a favorable time for our soldiers, since the rainy season is not only a difficult time for the prosecution of a campaign, but is also very unhealthy.

THE KENTUCKY CONTENT AND TRAGEDY.

Our neighboring State of Kentucky has passed through trying times since the last election. Both the Republicans and the Democrats claim the election, and in the struggle the most bitter feelings were aroused. The courts and specially appointed committees were called upon to decide the question; soldiers were added to give their support, and hundreds of armed mountaineers came to the capital, and for a time it seemed as if serious trouble would take place. The climax was reached when Senator Goebel, the Democratic nominee for Governor was shot while walking along the streets. He later died from the effects of the wound. Excitement ran high, but the threatened riot was averted, and while Goebel was declared Governor before he died, Taylor refused to yield his position and hence the State presented the picture of a commonwealth with two Governors. A strong effort is being made to adjourn the troubles, but by the middle of this month this had not been accomplished.

THE VACCINATION QUESTION.

In view of the fact that small pox was in many of our neighboring towns, the authorities in both Winston and Salem took active measures to prevent its introduction into the community. In Winston a law was passed requiring every one to be vaccinated unless excused by a physician. In Salem all citizens were strongly advised to take the step, and to assist the matter the town made the offer of free vaccination for every one. The census showed that nearly all in Salem complied with the request, and in Winston the stringent measures were employed to enforce it. The appearance of a small pox case gave emphasis to the entire effort, and the probability is that with precautions which have been taken there is little danger of the disease receiving a hold on our community.

FOREIGN NEWS.

John Ruskin, the great art critic is dead. He was one of the finest writers on the subject of art of the present age. He had been in a sanitarium for several years. The great steamer Paris, wrecked off the coast of England some months ago has been taken off the rocks and repaired, and will again go into service.

The most conflicting reports come to us in regard to the Emperor of China. Some say he is deposed, some that he is dead, and still others say that he is regularly engaged in his official duties. Something seems to be wrung at the head of this great oriental government, though what it is no one can say.

Another effort will be made to find Andre, the man who started in a balloon to find the North Pole, in 1857 and has not been heard of since.

Germany has passed a naval bill which will give her one of the strongest war fleets in the world. She will have 36 battle ships and 60 cruisers. The cost of the proposed new vessels will be $835,000,000.

Salem Boys' School.
SALEM, N. C.

This School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course which has recently added shorthand and typewriting.

Music and Elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.
THE WACHOVIA MORAVIAN.

N & W Norfolk & Western SCHEDULE IN EFFECT
SEPT. 1st, 1899.
Winston-Salem Division — Teams.
Winston-Salem and Salisbury, daily except Sunday.
Winston-Salem and Salisbury, daily except Sunday.
Leave Winson-Salem 9 A. M. daily, except Sunday.
Leave Winson-Salem 9:30 A. M.
Leave Roanoke 11:30 A. M. daily except Sunday.
Leave Roanoke 11:30 A. M. daily.
Leave Roanoke 6:30 A. M. daily except Sunday.
Leave Roanoke 6:30 A. M. daily.
Leave Fremont, Leave Roanoke daily.
Leave Roanoke 4:45 A. M. daily except Sunday.
Leave Roanoke 4:45 A. M. daily.
Leave Roanoke 4:30 A. M. daily.
Leave Roanoke 4:30 A. M. daily.
Leave Roanoke 4:45 A. M. (Vested Limited) for Bristol and intermediate points.
Leave Roanoke 4:45 A. M. (Vested Limited) for New Orleans.
Leave Roanoke 4:30 A. M. for Bluefield, Princeton, Mckinley, Va, Columbus and Charleston, and all points West.
Pullman Stoppers from Roanoke to Columbus, also for Eal ford, for Roanoke, Bristol, Knoxville, Chattanooga and intermediate points.
Leaves a Yard, Leave Roanoke daily 1:40 P. M. for Petersburg, Richmond and Norfolk.
Leave Roanoke 1:45 P. M. for Washington, Hagerstown, Philadelphia and New York.
Leave Roanoke 1:45 P. M. for Richmond and Norfolk.
Pullman Stoppers Roanoke to Norfolk and Leesburg to Richmond.
Pullman Stoppers for Hagerstown, Washington and New York.
Burlington Division, Leave Roanoke daily except Sunday 4:30 P. M. for Durham and all intermediate points.
Leave Durham daily except Sunday 7:30 A. M. for Durham and intermediate.
For all additional information apply at ticket office, &c.

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WINSTON, N. C.
EDITORIAL.

Just a word further on Tithe-giving. Quite a number in response to our request in February, have again, sent in to THE WACHOVIA postal cards bearing their names as tithe-givers. These names are being gathered, not to form a new society, but to promote the acquaintance of those who have adopted this method of giving, and to assist in the distribution of literature upon this important subject. Additional names are desired.

Some have not been content to write a postal card, but have found a letter necessary to give expression to their satisfaction over this method of benevolence. These letters are being gathered, not for reasons of systematic benevolence, but to give expression to their satisfaction over this method of giving.

March and April seem fairly certain to bring Convention business, and time, for every one of them is of interest to Christian workers. To commence with, the dead hand is to be lifted at the same time, the most important one: from April 1 to April 30 in New York city, will be the great Eumecanalian Missionary Conference, which will be a most notable gathering, representing the world-wide progress of missions during this century. Every portion of the Mission-field and the work of every denomination will be represented. To attend these sessions, which are open to all, will be one of the greatest privileges of this age.

Many of our readers have occasion for business or pleasure to visit New York each year, and we recommend this as a specially fitting time.

Coming nearer home, the State Convention of the State S. S. Convention at Charlotte, March 14-16.

Still nearer to us is the State Convention at Greensboro, the 24th Annual Y. M. C. A. Convention meets April 5-8.

And in our very midst is the Convention-Conference of Young People's Societies called at Calvary Church on Sunday, March 25.

Giving by means of testaments and the wills has sometimes been called giving by the "dead hand." Undoubtedly, it is better to give in life, if possible, since, amongst other advantages the donor is able to see that his gift is utilized exactly as he desires. In many cases, however, large giving during life is impossible. But, often, through lawyers' skill, and by legal decisions, the dead hand is made to place gifts into unintended channels. Too great care, therefore, cannot be exercised in the exact wording of wills.

All this has been written in order to draw attention to the "Form of Bequest," which appears in nearly every issue of THE WACHOVIA MORAVIAN, and which a little search will disclose somewhere in the present issue. Bequests made to the causes here suggested, and as the exact words indicated are sure to find their way to the funds or interests designated by the testator. How far this oft-reptititious "Form of Bequest" is being used it is, of course, impossible now to tell. Perhaps more widely than might at first be thought. Let us hope so. With every available resource being utilized to the utmost, it, indeed, appears that the future progress as a Province will be greatly dependent upon such liberality as is here suggested and earnestly advocated.

Before taking up this lesson, review carefully the dates of February's II lesson.

How many Moravians are there in the world? 133,000.

In Home Lands, about 33,000, and in mission lands just three times as many, i.e.: 100,000.

It will be seen that the figure "3" forms the key to this group of numbers: 133,000, 33, and 3 times 33,000.

How many Moravians in America? Twenty-three thousand (23,000). (Here the number "three" appears again, and helps our memories.)

Finally, how many Ministers, and how many Missionaries? 200 Ministers, 500 Missionaries, or more than twice as many Missionaries as there are Ministers.

Review: What do these figures mean in connection with the Moravian Church?

133,000-33,000-33,000-23,000-200-500.

Next lesson on Important Moravian Names, see April WACHOVIA MORAVIAN.

We are glad to notice the liberal THE HOME beginning recently made with this MISSION Fund as ordered by the recent FUND. Synod. Our dear brother, E. F. Greider and wife, who served faithfully in our Province, have given $50 for this purpose, and thus have the honor of becoming the first in what we hope will become a long line of donors. In this way, members and friends can help to extend the Southern Province inwardly and outwardly long after the close of their own earthly activities. Let us all help the Fund along.
In the midst of the German names a new which in early days were given to name, some of our congregations, it will be Avalon, very pleasant, here, to find this beautiful French name introduced.

The original Avalon is a beautiful town near the central part of France, whose history runs back probably to the commencement of the Christian era. It is, therefore, a very ancient town. The new Avalon, however, is the youngest town in North Carolina, for it has not yet reached the mature age of one year.

Immediately north of Mayodan the hills rise steeply and crowd the Mayo river into a very crooked passage. The river bed here is a series of rapids, no one of any height, but the series together making a fine fall for water power purposes. At an abrupt turn of the river, just two miles above Mayodan a new and large cotton mill is being erected. A fine stone dam.

Temporary seats had been fitted up in two rooms of a cottage opposite the store, and an upturned box, covered with a rug, served for the pulpit, and a neighboring boarding house bell was kindly rung to summon the people.

Forty-nine statements of the inhabitants were present, and a very happy service was held. Earnest invitations for further services were extended, and partial arrangements made for at least two services in each month, one on Sunday and one during the week. Thus the Mayodan work, itself but three years old, had already commenced to widen and spread its influence in a gratifying manner.

The present place of meeting, having been loaned to us by the factory company, is necessary but a temporary arrangement. Just what the future will bring forth cannot now be seen, possibly a combined tent and thatched shelter may be necessary for a short time. Certain it is that we are in the new field first, and in it to stay.

Coffin Money.

[We reprint this portion of a letter from Missionary Wooley to Rev. H. E. Ronthaler for two reasons. First, because it gives a striking glimpse into a missionary's life, and, second, because we believe that some of our readers will be glad to respond to its appeal. Here is a case where even quite small gifts may be most effectually used.]

WALTERS, California.

Dear Bro. Ronthaler:

We are in good health and spirits, and our work seems to be progressing, although I cannot say that there are many evidences of a deep spiritual awakening. As soon as there is an Indian who gives some promise, it seems that he must get sick and die. The death rate is very high among these people. During the last year I made and furnished lumber for twenty coffins. Nine of the persons buried were adults.

The lumber for a box costs, at least, $1.50. So you see the funeral expenses for a year are quite a little.

Of course, not much of this has come out of my own pocket. I often get small sums to be expended in my mission work, and they almost invariably go into lumber. Sometimes I have bought it out of my own pocket, but now I am without anything whatever for the purpose, and the lumber is all gone.

I may not need any for a long time, but, as the Indians say, "Quien Sabe."—who knows? Possibly some Missionary or Endeavor Society would help me if they knew my need.

It is absolutely necessary to help these Indians in this way if they are to get a decent burial. They are too poor to get the lumber themselves, and they would very often have to be laid in the ground just as they died.

![Image](https://example.com/image.png)

**THE FOUNDRING OF THE MORAVIAN CHURCH.**

**SERMON BY REV. HOWARD RONOTHAL, D. D.**

**TEXT:** "I have considered the days of old, the years of ancient times."—Psalms 77: 5.

**THE 445TH ANNIVERSARY OF THE MORAVIAN CHURCH.**

What the Psalmist did for the comfort of his soul in God, we are going to do this morning in view of the 445th anniversary of our Moravian Church. We shall consider the days of old, the years of ancient times, and in doing this strengthen our trust in the God of our fathers, in that Jesus Christ who is "the same yesterday, to-day and forever."

The beginning of our Brethren's Unity carries us back into the fifteenth century, to a time which is from four to five hundred years removed from our own. America had not yet been discovered, printing had not yet invented, the reformation of Germany and of England was not one hundred years away. It was in this long distant time that God revealed himself with especial grace and power to our fathers.

**PICES OF THE TIME.**

I could not expect, within the limits of a single discourse, to interest you in the story of the entire five hundred years. The account would be too rapid and too general to have any life about it. I will ask you, therefore, to look with me at a few pictures out of that early time and thus, with a greater degree of sympathy and interest, "consider the days of old, the years of ancient times."

**THE MARTYRDOM OF HUSS.**

1st. We place ourselves on the meadow, outside the city of Constance, where the ivory-grown boulder of rock now lies as the goal of many a tender and thoughtful pilgrimage. It is the place where, on July 6th, 1415, John Hus gave up his life for the truth as it is in Jesus. Here he stood, bound to the stake, on that sad but triumphant day, and the smoke began to rise from the kindled faggots was heard to lift his last earnest prayer: "Christ, thou Son of God, have mercy upon me."

*Preached in Home Church, Feb. 25, 1900, 2 m.

**THE HussITE WAR.**

Next, we find ourselves in pleasant, romantic, mountain-encircled Bohemia. The German papal army, with its multitude of knights in shining array is moving through the passes into a land which the Pope has given over to a curse because of its love for Hus and its reverence for his Scriptural teachings. Against them is arrayed a curious army of farmers, many of whom equipped with flails, some of which, in their iron-spiked condition, one still sees in European museums. It looks as if there were no comparison between these knightly battalions, the flower of the German Empire, and these rude armed farmer bands. But when the battle cry is raised and the rush is made and the flails begin to ring upon helmets and breastplates of the invading hosts, the farmer-soldier is seen to gain, with his rude weapon, the most astounding victories, and, after a while, the German Empire is glad to let Bohemia alone, to develop its religious faith as it will.

**PETE OF CHELIC.**

And now, another picture out of the years of the 15th century that are somewhat later. In a little village of Bohemia, Chelíc by name, there lives a layman and a small landholder, Peter of Chelíc he was called. His opportunities of education had been small; his knowledge, even of the Latin tongue, the language of all learning in that age was scanty, he was a deep and Scriptural thinker. He was no Taborite, or Calixtine, nor even a follower of Hus, in all respects. He had thought out for himself the burning questions of those years of war and controversy and had, in the light of Scripture, come to views which were to form the measure of the founders of our Church and have remained in their essence, unchanged for 450 years. Chelíc was a small place, and Peter of Chelíc had no office of any sort to give its support to his views. He was not even an unordained minister. And yet no less a person than the archbishop-elect of Bohemia sends out spiritual fathers to him for advice. The patriots Gregory, as our history calls him, and his learned associates sit around this vigorous and pious country thinker, and hear him say that Christian life was a life rather than a creed; that the great thing is to imitate the example of Christ; that the Sermon on the Mount is the Christian's chart and guide—truths which seem very plain to our 19th century ears, but in the utterance of which the villager of Chelíc showed himself to be centuries ahead of his own age. His doctrine of the Lord's Supper is that our Church holds to this day, and if it had been adopted by Christians generally would have saved the whole Christian Church from endless evils: "All who receive the sacrament in truth, through faith, believe and confess that is the body and blood of Christ, according to his word and mind, without adding or taking away anything, and rejecting all human explanations. It be asked how our Bohemian and Moravian fathers came to a comparatively clear view of the Gospel on this question, he answered: nearly a hundred years before Luther preached. The earnest answer was: God taught them.
THE WACHOVIA MORAVIAN.

them through John Hus, as the views of this Reformer were understood by Peter of Cheltec.

The BEGINNING AT KUNWALD.

And now for another picture of those early times. We are in a lovely district of Bohemia. The evergreen mountains, with their castle-towers, rise on every hand. The most of the country is covered with deep pine woods. A tossing and foaming mountain stream runs half way round a steep forest-clad hill, with gray, baronial walls on its summit. That is the castle of Lititz. It belongs to the King of Bohemia, and gives its name to the wild district of mountain and valley around it. Up one of these narrow valleys, quite hidden from the world, where the pine trees reach down from the mountain top to the edge of the little meadows, is the hamlet of Kunwald. Any one who had, per chance, visited the lonely place in the year 1457, would have wondered that a number of new cottages should be going up, where there was no sign of progress in any earthly business. Those are the new homes of Gregory and of his brethren. They have left the great, busy world in Prague, in order, in this remote place to live together according to the Sermon on the Mount as Peter and John and James did expounded. In the deep snow, the last one swept a pine bough across the path to efface the tracks. It was amid such perils that the episcopate of our Church originated. It was not for the sake of a quick little transfer of honor from one self-satisfied Church to another. It was an act of heroic faith which, in the course of the ages, has sent its missionary impulse throughout the world.

WHAT IS A TRUE MORAVIAN?

Thus, we have considered the days of old, the years of ancient times. They give us a clear idea of what it is to be a real Moravian. A real Moravian holds, with his far off spiritual fathers, that Christianity is not so much a creed of a form, as it is a life. This life may, as yet, be feeble and struggling, but it is the point of view according to which the American Moravian directs his endeavors. He has no creed, the forms of his Church have greatly varied, and do still vary in different places, but it is the right life which he leads that constitutes and membership.

Again, the real Moravian is a confessor of Christ. He does not feel himself bound by any passing form or fashion of consecration. He avoids all show in this matter. But he does not forget that he belongs to a Church which has sent its for from each Society,—brief but as full of sound faith, genuine love, and a sure and constant hope.' Whenever the members of Christ's universal Church shall combine in the practical spirit of these new brethren among the evergreen hills of the little valley of Kunwald, then denominations will have ceased, and there will be one flock and one Shepherd.

THE TRANSFER OF THE EPISCOPATE.

And now for another and closing scene. Three ordained priestly brethren have gone to Vienna. They are in the company of the old Waldensian bishop Stephen, who afterwards was burned to death at the stake. They lay before him the faith and method of their new Unity. He gives them an account of the trials of the Austrian Waldenses and of his own episcopate. Then they kneel in his presence, and he makes them bishops of the flock of Christ in a new line of succession, which has now lasted for 433 years, in an unbroken chain to this very hour. Neither he, so soon to be martyr, nor they, marked out for suffering, have any earthly advantage to gain. Their leader had already been stretched on the cruel rack until taken off for dead. Some of their people have already been burned to death; some are to be sore long, and among them, a father in the presence of his own wife and children. Prisons and bonds and tortures are awaiting them. In the persecution which was soon to follow they received their contemptuous name of "cave dwellers," from their hiding places in the deep woods. Here when they met the fires were damped, so as not to betray them by their smoke, while they were worshipping God, and as they walked single file through the deep snow, the last one swept a pine bough across the path to efface the tracks. It was amid such perils that the episcopate of our Church originated. It was not for the sake of a quick little transfer of honor from one self-satisfied Church to another. It was an act of heroic faith which, in the course of the ages, has sent its missionary impulse throughout the world.

CHRISTIAN ENDEAVOR.

The following letter from Bro. Vogler, our Moravian Trustee in the United Society of Christian Endeavor, and President of the National Moravian Union, is most gladly given space in this issue. The same idea has been presented from other sources, and, we understand, is now the subject of official correspondence with our Mission authorities, and we hope that this connection between the givers and those who receive the gifts may become more firm and mutually helpful. By all means let us see how large a gift we may be able to bring by Easter Sunday.

The Macedonian Phalanx.

This new movement in C. E. work seeks to increase gifts to Foreign Missions by calling out the interest and liberality of the young people. It proposes to enroll in the Phalanx, all Societies contributing $20 a year to Foreign Missions or supporting a Bible Reader or Native Assistant. These gifts are to pass through the hands of the Mission Board. If possible, however, every member of a given Mission Society may contribute, and the Mission field is to be sought, as in the case of Societies supporting an Indian girl in the school at Mora-vantown, Canada. A number of Societies are doing just this and would be entitled to membership in the Phalanx, if reported to the United Society.

If a single Society is not strong enough to raise the required sum, two or more neighboring Societies may unite.

Easter is not far away. Why should not our C. E. Societies make the effort to raise $20 by Easter Sunday, thus augmenting the annual offering for Foreign Missions?

W. H. VOGLER,
Pres., Moravian C. E. Union.

Now let me most earnestly draw your attention to the District Convention, to be held at Calvary church, Winston, Sunday, March 25th. The morning and afternoon sessions will be devoted to studies in method and the night session will centre around a special Christian Endeavor sermon. Reports will also be asked for from each Society, but as full of "meat" as possible. There is not going to be anything dry or tiresome about this Convention. There will be bright music, and best of all, we are yearning to reach down and take hold of deeper things in Christian experience and service, through prayer and meditation.

We are anxious not only to have one or two delegates from each Society, but the entire Society. Let this be a mass meeting such as we have never yet had. Please let all who are coming notify Mr. C. W. Thaler, Salem, Secretary of our Union, so that we may know in advance how many may be expected. Come, and stay through all three sessions.

And Raleigh April 26-29, don't forget that date. That State Convention wants you, and you want that State Convention.

In asking for temporal blessings, true wisdom lies in putting the matter into the Lord's hand and leaving it there. He knows our needs, and if he sees it is good for us that the water should be turned into wine, he will do it; it is not for us to dictate. He sees what is best for us.
CHIPS FROM HISTORIC TIMBER.

Similarity of Origin and Differences in Development in Herrnhut and Salem.

Paper read by Miss E莉ta Sheffner before the Wachovia Historical Society, Oct. 20, 1899.

Herrnhut is in Germany, Salem in America. Some institutions and customs exist in Herrnhut which we discontinue fifty long years ago. The trades people confine themselves to special lines, and so they have many shops, at least 20 in the town. If the stranger asks, as we did, to have a watch chain mended at the watchmaker's, instructions will be given to go to the gold and silver smith's. The grocer keeps canned goods and dried fruits, but we have had to go into the market to buy apples and oranges, - there the basket of fresh vegetables and fruits were on the ground standing along the wall, and radius, asparagus, flowers, which we could not understand why the first line of Luther's hymn was thus applied.

The "Conditori" and the "Baeckerei" are separate and distinct, the former containing confectionery and the latter being, as with us, a bakery.

Several of the shops are very satisfactory; Verbeck's bookstore is attractive, in fact we conceived quite an admiration for it. Hahn's is a bakery.

The factory buildings on the Petersbach, opened in 1875, have all the modern machinery and methods; here they employ many hands in making a beautiful jaggard and weaving the different grades of linen goods; the damask is still hand made by the peasants for generations.

In 1727, Abraham Duerhringer began business, and from that time, through many vicissitudes, the firm has flourished.

The factory buildings on the Petersbach, opened in 1875, have all the modern machinery and methods; here they employ many hands in making a beautiful jaggard and weaving the different grades of linen goods; the damask is still hand made by the peasants for generations.

THE WACHOVIA MORAVIAN

A Warm Meeting on a Cold Day.

A TRUE STORY.

Two Sundays in February were especially inclement, the first, on the afternoon of which it rained poured down in torrents, and the third, a piercing cold wind blew all day long.

A "Rally" in the interest of the new Fairview Church was appointed for the first Sunday afternoon, but the floods descending and the winds blew, so we decided to postpone to the third Sunday.

Again, though the floods did not descend, the wind blew more fiercely than ever, but nevertheless we decided to postpone no longer, but to make the best out of a very discouraging situation.

So the Rally was held. As a mass meeting it was a complete failure. Fifty-two persons, twenty of whom were children gathered in a close circle about the stove which roared a protest to the cold, but even then, those on the outer fringe of the circle shivered in spite of themselves.

If Dr. H.A. Brown, of the First Baptist Church, were a stiff and formal man, he would have been utterly at a loss to preach under these circumstances. But with his gift of adaptability he was at once in touch with his little group of hearts.

We sang several hymns, and then Dr. Brown stood up, taking one over coat and keeping on another, and began to speak upon the subject of Church building. He dwelt upon the difficulties, and he knows them from long experience, and he told of the blessings.

After the address was concluded, the pledge cards were circulatd and a few minutes taken for filling them out. Then came the great surprise of the afternoon.

When the thirty-five cards which had been taken were gathered up, we discovered that our loyal little company had pledged itself for Thirteen hundred and sixty dollars! Two hundred and sixty of this is to be in money and one hundred and fifty in work or material.

It was a happy group of people to whom this announcement was made. The dexterity was sung with unusual fervor as the "Rally" closed.

This was a great success, for it was the last day of February, and the next 20 days we were to have in the service of the church.

In a few words, this is the situation. Fairview is the Northern suburb of Winston, and it is reared on the location and railway facilities has that all who follow what is there said will know as never before how truly medical mission work is the epitomisation of the Christ-work.

The medical missionary must have been of skilled and wide knowledge, besides many unmentionable filthy corrections; "and he was the one the better but rather grew worse." The wonder is that he is still alive.

Under such conditions it is easy to see how medical missions have opened doors that would otherwise have remained closed to missionary labor. The medical missionary and all his brothers dispels prejudice, and through his medical knowledge wins the love and respect of the people and gains a permanent foothold in places which had at first been peremptorily refused to him. The natives of heathen countries are naturally suspicious. They cannot understand why a man should leave country, friends and home just to teach them his religion. They seek some secret purpose which in their rude minds is often magnified to horrors inconceivable. They tell their children that the missionaries are afflicting them into their schools only to bold and eat them. Among such people the labors of the medical missionary must prove a powerful agency in the spread of the Gospel.

The character of the physician has always been highly honored in the East, because of its semi-religious nature, and when a man comes among them with the express purpose of administering to their bodies, as well as to their souls, they can understand it, and suspicion is disarmed.

It is a result the foreign doctor wins his way to the hearts and homes of the high and low, the rich and poor, in a truly marvelous way; he is not the greatest railway man and halls of State.

"What we dread," said a Hindu a few years ago, "is the presence of your Christian women. They are winning our hearts; and your Christian physicians, for they are winning our hearts."
THE WACHOVIA MORAVIAN.

THE CHURCH AT HOME.

BY REV. HOWARD E. ROYDTALEN, SALEM, N. C.

(Communicated.)

KERNERSVILLE.

We have noticed no communication from Kernersville for quite a while, so we will jot a few items about our church and work, and perhaps it may be deemed of sufficient interest for the pages of The Wachovia Moravian.

We rejoice that the Rev. Edward Crossland has been given for a time, (a long time we hope) the Kernersville church work, and the Carmel people rejoice with us also. A preacher in Kernersville does not speak literally to Parthians, Medes, Greeks, Egyptians, and others, so his people are anxious that he shall stand well outside of his church. If large and attentive audiences are a good indication our pastor is very popular.

Our choir under the leadership of Miss Harmon adds much to the pleasure and interest of each Sabbath service.

Our Sunday School under the faithful management of Mr. James Atkins, and a corps of no less faithful teachers, is held every Sunday morning, and the question is often asked: "Where do all those children come from?"

Our prayer meeting is the feature of Tuesday evenings. The attendance is good and the interest marked. This work at present is conducted by a young brother, Carl Keener.

The Parochial School under the management of Miss Galloway took a decided leap in numbers last Fall. Judging from the Entertainment given on Washington's Birthday, good work is being done by teacher and pupils.

The Whatever Circle, after a year's existence, is not dead, contrary to prophecy, but is very much alive, as any one could testify if they would step into the Moravian parsonage any Thursday afternoon and notice the members sewing busily away on articles for a church benefit sale.

The thing of interest at present is the purchase of a fence for our graveyard. The church, almost as a whole, both old and young has set earnestly to work to that end. If possible we hope to reach an iron fence, and we think we will.

Some may say: "But, have you given the bright side only, are there no clouds?" Oh, yes, but the sun is in the zenith, and the clouds on the horizon are no larger than a man's hand, and please God, by work, watchfulness and prayer we will soon sweep them away.

A MEMBER.

MORAVIA.

The pastor was here on the 4th Saturday in February, having driven down from Winston that morning. By moon a heavy, cold rain hagian, which lasted till night. But despite this, some 20 or more were present at the preaching service. Afterward a visit was made to Mr. Henry Nowell's, who was dying, and that same night he passed away. So on Monday Bro. Thaeler was again at the church for the funeral. It was a large and reverent congregation that was gathered, and the last burial held according to strictly Moravian usage, made a deep impression upon all. The drive home for Bro. and Sr. Thaeler was a very rough one over 20 miles of frozen and yet muddy roads, but it was safely made.

FRIEDBERG.

Everything moves smoothly on in the even tenor of its way.

The cold rain of the past weeks has retarded and hindered church work. But with the meagerness of attendance there seems to have been generally a warmer congeniality, and the worshipers have been brought more closely together in the spirit of fellowship.

This community has been called upon to mourn the loss of three worthy and useful young people. This has cast its shadow over several homes. Frank Hege, the bright and promising son of Bro. and Sr. Julius and Josepha Hege, died on January 9th. He will be missed by many. In his death the church lost a young brother of whom she had a right to expect much if he had lived. Frank Johnson, another of our very best young men, and one that can be hardly spared at home, a young man of sterling qualities all around, was removed from earth on February 4th. On the 25th of February, Ofie Lashmet, a young girl of 18 years, the daughter of William and Dora Lashmet departed this life after a few days illness.

The past months have been a very trying season on those who have been attacked with pneumonia and a very large per cent. have succumbed to the disease.

CHRIST CHURCH.

Six Instruction Meetings each week during Lent are the centre of interest in Christ church at present. Very many attending these classes are members of the church, as a strong effort is being made to instill

Schouler's Millinery Department.

408-410 Liberty Street.
Winston, N. C.

Face to Face with Facts.

It is an undisputed fact that we are showing the prettiest and most fashionable line of

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this idea that every church member should each year carefully review the doctrines as taught in the Catechism. Most of the meetings are quite informal. The invitation includes the special request not to "fix up." The men's meeting takes the form of an open meeting for question and experience, and in this way a most edifying hour is spent each Wednesday evening.

MAYODAN.
During February, the pastor paid a visit of several days to this congregation, which gave opportunity for a pastoral visitation of Avalon.

This town of six months' growth lies in the steep hills two miles north from Mayodan. A large new cotton mill is being built at a point on the Mayo river which offers exceptional water power. Adjacent to this mill on a rather high bluff, the new town is being built. At present Avalon numbers some twenty cottages and a store, the whole being ranged along two wide streets. The new frame buildings, some are yet unpainted, the absence of yards and fences, the high hills and pine woods surrounding, all suggest rather a Western mining village, rather than a Carolina town.

Probably fifty people are living here now, but in a few months this number will be increased to several hundred. Mayodan's pastor was very cordially received in his round of visits, and arrangements were made for service to be held in one of the unoccupied houses, thus making a beginning of our newest field of work. So the WACHOVIA readers might as well accustom themselves to that beautiful name, Avalon, for some day, we trust, that an Avalon should each year carefully review the ordinances and again two wide streets. The new frame buildings, some are yet unpainted, the absence of yards and fences, the high hills and pine woods surrounding, all suggest rather a Western mining village, rather than a Carolina town.

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FULP.
On account of the unfavorable weather, there has been no preaching at Fulp, but pastoral work has been continued with good results.

COLORED.
This congregation proposes making an effort to assist in the erection of a Hospital for the colored people at the Slater School. Just what plan will be used has not been decided.

BETHANIA.
The work has been somewhat hindered during the last weeks, owing to the bad weather. The services, however, have been regularly held with encouraging results. The communion on the 2d Sunday was a time of evident blessing. A circle, bearing the name, "Ladies' Aid Society," has been formed and promises to do a good work.

Sr. Elizabeth Lineback died very suddenly at the home of her son, Bro. Reuben Lineback, on Sunday, March 4th, at the age of 74 years. She was one of our oldest and most faithful members.

The work at the chapels is moving on steadily. The Olivet Sunday School has recently been re-organized, and is now in an excellent condition. Bro. E. A. Conrad is in the lead.

Two of the Alpha children are being taught instrumental music by Mrs. Croolland, and it is hoped that in after years they will be able to turn this instruction to good account in the Lord's work.

SALEM.
The Lenten season was opened, with very encouraging services, on March 4th. There seems to be a growing desire to save this season from the ordinary round of winter engagements and to use it for spiritual improvement. The instructions are being attended by many young people who are already communicants, but who wish to be further taught in the way of life. Among the "instruction" meetings there is none more encouraging than that which meets on every Tuesday afternoon at the house of Mr. J. A. Vance, to which others come for a half hour's study of the Christian life.

At the recent communion season one of those fraternal interchanges took place which have recently marked our relations with the Church of the Friends. Mr. William A.

Salem Boys' School.
SALEM, N. C.

THIS School is under the direct control of the Salem Congregation, for the education of Wachovian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently added shorthand and typewriting. Music and Education may be taken at extra cost.

Tuition, $1 to $3 per month.
J. F. BROWER, Headmaster.

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THE WACHOVIA MORAVIAN.

Blair, descended from a long line of teachers and preachers in the Friends' Connection, was received into the Home Church by holy baptism. While the views of the Friends may differ from ours in the externalities of church administration, they are of one heart and mind with us in the chief doctrine of grace.

On February 25th, a discourse suitable to the 443d anniversary of the founding of the Brethren's Unity was preached in the Home Church.

The Home.

On April 25th, from 2 to 5 o'clock p.m., the Salem Home invites all interested persons to its annual reception. If any country friends are in town, they should, by all means, call, go over the house, visit the members of the family, and have a social cup of coffee.

It is proposed to use all cash contributions on this day toward putting neat wire fence around the lot.

PROVIDENCE

(Communicated.)

Through the kindness of Dr. S. W. Phipps, I was enabled to worship with the Providence congregation on the evening of March 11, after an interval of several months. As I approached the church the well-known strains of "Jesus, makes my heart rejoice," from voice and organ, showed plainly the introduction of the "Shorter Moravian Hymn Book." After a discourse, the Elder Society was invited to remain for a few moments. A comparison of the desires of the Society and the visiting brother showed that they were conceived about the same thing, viz: the young men of the congregation. Therefore, a circle of earnest, intercessory prayer was had, closing a very impressive and interesting service. C. E. C.

Moravians, North and West.

—After a relapse, which occurred just three days before the Sunday on which he was to resume his pastoral duties, Rev. Edward S. Wolfe, Second Church, Philadelphia, is steadily improving. His absence from his congregation has now extended through six months.

—The congregation of Lebanon, Pa., began the new year by adding $400 to the pastor's salary.

—A new church is to be built at Bethel, North Dakota.

—Severe earthquake shocks disturbed our California missionaries during the first weeks of the year, and, for a time, houses were abandoned, and temporary shelter was found in barns and stables.

—In Litzig, Pa., four denominations, Lutheran, United Evangelical, United Brethren and Moravian, engaged together in a house to house visitation, to ascertain the Church preferences and Sunday School interests of the town. One-third of the population is Moravian.

—Bethlehem congregation is raising money for the new Congregation House and Sunday School Chapel, to cost about $25,000. At the first meeting held, 377 persons were pledged in five minutes.

—Canana, North Dakota, with 13 members, raised $2,000 for the new year for all purposes.

NEWS OF THE WORLD.

Conducted by Rev. J. H. Camwell, Salem, N. C.

—During the past four weeks great events have followed each other in South Africa with great rapidity. Last month witnessed great anxiety in England, with little progress towards ending the war. Then, news was received that Kimberly, one of the towns besieged by the Boers, was relieved by the English forces. This was the first cheering news England had received for many days, and immense enthusiasm was aroused. Soon after this came the news that the Boer general, Cronje, had been forced to surrender, with his army of more than 4,000 men. This caused greater enthusiasm in England. Soon after this, Ladysmith, suffering from disease and hunger, was relieved, and the whole English people went wild with enthusiasm. Business was suspended, schools were dismissed, and great mass meetings were held. The three English generals, Roberts, Kitchen and Buller, were the heroes of the hour. Since then the current of events has not been checked. The Boers have been driven back, and, as we write this, the statement is being made that Bloemfontein, has been entered by the British troops. President Kruger has made overtures to England for peace, which would recognize the independence of the Transvaal, but the English government will not consider the proposition. This means a continuation of the bitter struggle, and as the Boers have still more than 50,000 soldiers in the field no one can predict what may follow in the way of suffering. The English have lost 14,000 men in killed, wounded and prisoners. The Boers' losses are not known.

—The present famine in India is more extended and dreadful than was that of 1897. The area covered is nearly 44,000 square miles, or nearly ten times as large as the State of North Carolina.

ALWAYS AHEAD
COME AND SEE!!!

We are now running our Mills by Electric Power. The Power House is nearly 14 miles away. Our customers like it, and so do we.

We are remodelling our Bolting System, and will furnish Family Flour, made by the most improved methods. Our customers will like it, therefore must we.

F. & H. FRIES.
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TOOTH BRUSHES.

We have a new line of Tooth Brushes, which we can guar. antee.

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DEATHS.

At Mt. Bethel, Va., March 4, 1900, Mrs. Louisa ChapPELL, 60 yrs. Ayens, aged 76 years, 9 months and 29 days.

ACKNOWLEDGMENTS.

FOR HOME MISSIONS:

Miss Jessie Growtor, 1900. $12.50

FOR PROVINCIAL EXPENSES:

Calvary Congregation. $12.50

East Salem. $2.50

Cheist Church. $2.50

Salem Cong't. $9.88

Total to $11.55

FOR FOREIGN MISSIONS:

Christ Church Cong. $2.93

East Salem. $1.50

Y. M. C. A. So'ty. $1.50

Home C. E. $1.00

Previously acknowledged. $183.74

Total $192.47

FOR THEOLOGICAL SOI'NARY:

Additional to Salem Congregation, $5.00

Additional to Johannean Mission, $2.00

TOTAL TO $77.49

JAS. T. LinEBACK, Mission Agent in North Carolina.

Form of Bequest.

I give and bequeath to the Board of Provincial Elders of the Southern Province of the Moravian Church, or Urbanus Fratres, incorporated by the Legislature of the State of North Carolina, the sum of—Dollars, for the benefit of—

In North Carolina two witnesses are required to a Will.

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Fund for the Education of Ministers, Publication Fund, in Wachovia.

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JAS. A. GRAY, Cashier.


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ADDRESS.

Rev. HO, E. RONDTHALER,
The Rev. H. E. RONDTHALER.

Dear Friend:

Since reading a portion of Bro. Woolsey's letter in The Wachovia Moravian, I wanted to send him a little money to help him in his work, so I enclosed $10.00, which you will please send to him.

From a Friend.

Many, many thanks, dear unknown friend; your gift will certainly be well used and highly prized by Bro. Woolsey. In addition we learn that the Juvenile Missionary Society of Salem Home Sunday School has appropriated $10.00 for this same purpose.

Two tracts have recently appeared from the pens of two of our Brethren in the ministry. "Kept for Pensi, the Master's use," by Rev. John Greenfield, of Ephraim, Wts., (3 cents per copy, from the Editor), and "A Double Rescue," by Rev. C. E. Eberman, Lancaster, Pa., (10 cents per copy, Moravian Publication Office, Bethlehem, Pa.).

While we have not, as yet, seen the latter, we have read the former with interest. "Kept for the Master's use" is a 12-page biography of Frances Ridley Havergal, the well known Gospel hymn writer.

There is always an inspiration in the story of a true Christian life, lived faithfully through to its very close. We welcome both of these booklets, and trust that their authors will be encouraged to continue this useful form of labor.

The following is an extract from Bro. Greenfield's "Life of Frances Ridley Havergal":

Perhaps you will be interested to know the origin of the Consecration Hymn.

"Take my life and let it be
Consecrated, Lord, to thee."

"I went for a little visit of five days. There were ten persons in the house; one uncon-verted, and long prayed for; some converted, but not rejoicing Christians. He gave me the prayer: "Lord, give all in this house." And he just did. Before I left the house every one had gotten a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in renewal of my consecration, and these little couplets formed themselves and chined in my heart, one after another, until they finished with" (Take myself, and I will be, Ever, only, all for thee."

It is better to be nobly remembered than to be nobly born.—Ruskin.

THE CIRCULATION OF THE BIBLE.

TEXT: "For the volume of the book it is written of me."—Psalm 40, 7.

THE REVELATION OF CHRIST IN THE BIBLE.

What makes the Bible to be what it is for the instruction of mankind is the revelation of Christ which is contained therein. The case is just as our text puts it. The Christ who was come here speaks: "In the volume of the book it is written of me." And so he spake when, in the fulness of time he had actually come into the world. He said to his hearers: search the Scriptures: for in them ye think that ye have eternal life, and they are which testify of me."

The testimony concerning Jesus is the heart of the Old Testament and of the New. The Bible is, indeed, more than a book; it is a personal force. The divine Christ lives and dwells within it for those who diligently seek him there. The people who circulate the Bible are, therefore, introducing the Lord Jesus Christ to every one who earnestly and honestly uses the volume. On this account the special pains which have been taken with regard to the circulation of the Scriptures have not been taken in vain.

THE PAINS WHICH THE COPYISTS HAVE TAKEN.

After the books of the Old and the New Testament had been composed there was immense diligence used in making copies of them. Take the example of that copy which Tischendorf found in the ancient convent at the foot of Mt. Sinai. It is called the Sinaitic codex, and it ranks alongside of the Pope's copy in the Vatican library as the oldest manuscript in the world. It was made about 350 A. D. It is written on fine parchment, in four columns to the page. Each word is spelled in capital letters, which look as if they had been engraved, so clearly and carefully has the work been done. This Sinaitic copy has 356 leaves, and required about 150 sheep-skins in order to supply the necessary writing material. The trouble taken with this one copy of the Holy Scriptures is a fair sample of the infinite labor with which the Scriptures were circulated during the many centuries before printing was invented. Every copy had to be written out, word for word, and when we look at the care with which it was done we may say that each copy was engraved word for word. We can, therefore, readily understand that a Bible might, in those ages, have had the value of $1,200, and have been so precious a book that in a library or church it was chained fast so that no one might steal it. I have seen such a Bible in the museum of the

*Preached in Home Church, April 1, 1900. 2 a.
British Bible Society, with a bit of the chain still attached with which it was once fastened.

THE LABOR OF THE TRANSLATION OF THE SCRIPTURES.

Not only have immense pains been taken in writing out the copies of the Holy Scriptures, but there has been vast labor expended in translating the Bible into the languages of the various nations.

JEROME'S VULGATE.

In old Bethlehem of Judea there is a cave along side of the one which Jesus was born. In this adjacent cave, the Church father Jerome lived for years. He was the most learned of all the Latin fathers and he gave himself to the translation of the Holy Scriptures into his mother tongue. There had been a previous version of the Bible into Latin, but it was very faulty. Jerome, seated in his cave and consecrated to this work through long years, amended the old Latin version, and, for some parts of Scripture, made a quite new rendering. In this way the 'Vulgate' Bible was produced, which assisted our English translators, as well as Luther in Germany, in making the famous translations that are famous in the English and German tongues. Whenever you use your English Bible thoughtfully you are getting some good out of Jerome's faithful work. Many of the familiar words which you read are simply echoes from the old cave at Bethlehem, because they are the old Latin words in their English dress, which Father Jerome used wherewith to express the great truths of Gospel grace.

THE ENGLISH TRANSLATORS.

In England Wyckliffe was the first translator. His work was done before printing was invented and, therefore, his Bibles had to be copied by hand. He was followed by the martyr Tyndall; the labors of Tyndall were used by later translators, until our present English Bible was produced. No wonder that it stands as a beautiful monument of purest English style, because 400 years of the best study went into it from Wyckliffe to the time of King James' translators. Then, in our own day, has come the labor on the Revised Version. It was a work of 14 years on the part of about 40 of the ablest Biblical linguists in England and America.

THREE HUNDRED TRANSLATIONS.

But the Bible has now been rendered into about 300 languages, with a labor similar to that which was necessary in order to give it to the English speaking peoples. There is nothing which so tasks the patience of the Christian missionary as does the Bible translation. Sometimes he must make an alphabet for a people which as yet has never had any. He must hunt for the words in the conceptions of the heathen, because there is no dictionary to which he can go; he must gradually pick up the right form of expression from the tongues of the natives around him, because there is no printed grammar to guide him, as in the case of our own Moskito Indian Bible. The very life's blood of the translator goes into his work.

THE RESULT IS WORTH THE TOIL.

And yet the result is worth the toil. It brings to the peoples of the earth in their own language the book concerning which the Saviour says in our text: "In the volume of the book it is written of me." Along with the Gospel preaching it makes people of every tongue acquainted with the Lord Jesus Christ, the only Saviour.

HEROIC SUFFERINGS ENDURED IN BEHALF OF THE BIBLE.

Not only has immense labor been given to the copying of the Word of God, so that it might come down to us through the centuries; not only have men of highest mental gifts consecrated their genius with infinite patience to the rendering of the Scriptures into the languages of the heathen, whom they are to be used. But there has been more heroic suffering enlisted in behalf of this book than for all the rest of the literature of the world put together.

CHANGE IN THE DEVIL'S TACTICS.

We often wonder why learned critics should devote themselves with such destructive zeal to tearing the Bible into pieces. It seems very strange that any one, even of the unldest disposition, should desire thus to take away from the people what has been of such undoubted comfort in times of trouble, and such indisputable help in building up good character. One might suppose that of all books the genuineness and authenticity of this one would be most sacrificially guarded by common consent. But we understand the case better when we remember what fiendish attempts were made in former ages to burn or otherwise destroy both the Bible and its readers out of the world. There has simply been a change in the Devil's tactics. What he has not been able to destroy outright, he is now trying to discredit and to make of as little use as possible to its readers.

THE ANCIENT ROMAN PERSECUTIONS.

In the early persecutions of the Christians, under the Roman emperors, special efforts were made to search out the sacred books of the followers of Christ. It was recognized that this new religion was intimately connected with their Book. If that could be universally destroyed Christianity would likewise perish. Bibles, therefore, were hunted out with intense zeal and committed to the flames, at the same time that their readers were tormented to death.

THE ROMAN INQUISITION.

After the Invention of Printing, when Bibles were becoming more numerous than ever before, the spite of the Evil One against this book became more evident than ever. The Roman Inquisition raged even more fiercely than the heathen had done against the Bible. Every copy that priest or friar could find was ruthlessly burned. It was death to own a copy of the Bible, or to be found reading one, or listening to any one who was reading it. So wild was the fury of persecution become in the Netherlands that there was no mercy shown even to those who professed sorrow for having used the Scripture, as Tyndall said. If they were men they were nevertheless burned; if women, buried alive.

THE RISKS INCURRED BY THE TRANSLATORS.

To translate the Bible in such times of persecution was to incur a dreadful risk. Luther did the work in his cell of refuge in the Castle of Wartburg with the ban of the Empire over his head. Wyckliffe was providentially permitted to complete his labors, but, after his death, his ashes were scattered to the four winds. Tyndall, whose English translation is substantially the one we still use, died for his work. It was his boast that by means of his translation, he would make the English plough-boys better acquainted with the Scriptures than the priests had hitherto been, and for the carrying out of his godly purposes he died as a martyr.

RECENT PERSECUTIONS.

Even into our own times the circulation of the Scriptures has often been paid for by the lives of those who have loved the volume of the book in which Christ is written. I have seen a copy of the New Testament, with the corner shaved off and with a big stain of blood upon the page. It was the Bible of a South Sea Islander, on whom the heathen assassin came from behind and struck him through the neck with his knife, as he was reading in his precious volume of the book concerning his Saviour.

When you take your own Bible into your hand again, hold it up before you and look at it well, and as you look think of how much it has cost to enable you to have it. The toil of the old copyists has gone into your Bible, the labor of the great translators is imprinted on every page. The book has been paid for not with money alone, but with the best blood of a martyr for the church. But for this toil and heroic suffering, you would have no Bible at all. But the Book is worth all that it has cost, because the Lord Christ has said of it: "It is the volume of the book it is written of me."
THE AMERICAN BIBLE SOCIETY.

Next in importance comes the American Bible Society, founded in the year 1816. In 83 years this, our National Society, has issued 65,662,505 copies of the book concerning which the divine Christ said: "In the volume of the book it is written of me." THE LOCAL SOCIETY.

With this national society we are all connected through our own local organization. Thus we are united with what, alongside of the missionary cause, is the greatest work of God on earth. Thus we are missions, not only to the heathen but to every part of our own country. For five cents every one can get a well-printed Testament; for 15 cents a well-printed entire Bible. In Reynold I have seen our American Society's press at work spreading the Scriptures through the Arabic speaking world. In Constantinople I have visited our American Society's stately home whence the Scriptures are spread in all the tongues that are spoken in the Turkish Empire. There is, indeed, an agency in every land on the face of the earth.

CONTRIBUTIONS.

The sum which you contribute to-day will help to send the Scriptures to all your fellow-citizens in these United States, even to the poorest and most destitute among them from Maine to Texas. It will do more than that. Short as the time has been since the United States has held the Philippines, the agent of the American Bible Society is already threading his way through that long-neglected archipelago, in order to bring to these forgotten peoples the Word of God. And whethersoever you help to send the Bible, whether at home or abroad, you are sowing the "seeds of the Gospel," from whose sprouts the "volume of the book" has been written. You are sending more than a book, you are introducing the Saviour whom you love even to the heathen who are farthest away.

Generally God uses the missionary in connection with the book, but sometimes he permits the book to show its power of saving men without any other agency whatever. Well may we adopt the language of Revelation 22, 2, with regard to the circulation of this precious book: "The leaves of the tree were for the healing of the nations." To you it is given to help circulate these leaves of life for the healing of multitudes of souls in every land of the earth. Amen.

CHRISTIAN ENDEAVOUR.

BY REV. A. D. THAELER, WINSTON, N. C.

"For Christ and the Church."

THE DISTRICT CONVENTION.

Rain, cold rain, drizzly rain! It came down early in the morning. It came down later in the evening. Yet it did not wash away the Convention; it only made smaller the number of those who could attend. For weeks the Executive Committee had been planning and working for this gathering, and they were not going to be disappointed. Although only two societies from out of town could be represented (Mayodan and Moravia), the town Societies sent good delegations, and the attendance was surprisingly good, considering the circum-

stances. A spirited song service, led by Mr. E. A. Aert, and assisted by several instruments, began the day's programme. In place of Mr. Orville Piff's talk on "The Pledge," Bishop Rondhaler discussed an increase of our fidelity to.

Mr. H. A. Pfohl also presented a well written paper on the "Committee Work," in its strong features; and this was followed by an earnest talk on the Consecration Meeting by Mrs. J. W. Brown. Then came an Open Parliament, led by Rev. A. D. Thaeler, in which our own immediate District was discussed, with the prospects for forming new Societies, and the need of strengthening those already established.

The morning session closed with a good address by Rev. J. F. McClusky, on the deepening of the Endeaver's home life. If anyone had listened outside to the singing of this morning session,—in fact, of each of the three, he would have thought that the church must have been quite full of people. And it was devo-

tional singing, too! Genuine, earnest worship.

The afternoon session, at 3.30 o'clock, began with a prayer service in charge of Mr. Allie C. Hoge. After reconvening in prayer, Mr. O. E. Brown read: "The Societies had been presented by their representatives, showing that the Home Church, Christ, Calvary, Young People and Juniors, Elm Street, Mayodan, Moravia had delegates present, the main address of the afternoon was given by Mrs. W. W. Mendenhall, of the Friends Society, in Greensboro. Her subject was: 'The secret of the success of the local Society, or the relations of spiritual and practical'; and it showed evidence of deep thought. Many were the expressions heard afterward regarding her words, and what she said, it is certain, touched many a sensitive chord in our hearts. Then came an address by Rev. A. D. Thaeler, on "The Society's relation to the congregation to which it belongs," treated from both the standpoint of the Society and that of the congregation as a whole. Among the brief and spirited suggestions touching "Raleigh, 1900" by Miss Scriber, Miss Siddall, Mr. C. W. Thaeler and others, some valuable points were noted.

The special features of the night session were the sermon by Rev. W. G. Walters, of the Christian Church, and the open testimony meeting which followed. Mr. Walters spoke of Paul at Corinth, contrasting his strong position, maintained for truth's sake, with that of the easy going, selfish Gallo, and drew some good lessons from the picture.

About 25 or more took part in the open meeting, in a very short space of time, and this brought the Convention to a very happy close. Had there not been rain, it is a question whether Calvary Church could have held all the people that were intending to come. Nevertheless, this was a good start, and in a few months we will be ready for another.

S5

"—Raleigh, 1901!" Are you going to the State Convention, April 25-29? If not, why not? You need it, and it needs you. Come, and you will never regret it. Reduced fare has been granted on all the Railroads. Send in your name at once.

CHIPS FROM HISTORIC TIMBER.

Similarity of Origin and Difference in Development in Herrnhut and Salem.

Paper read by Miss Eliza Shaafner before the Wachovia Historical Society, Oct. 20, 1899.

From the tower on the summit of the Hub-berg we obtained a good view,—the fertile valleys on all sides, the Potomac, four miles distant from the top of which is brought the water supply of the town, and farther off the higher mountains on the Bohemian frontier. The Petersbach is a small stream, not as large as our Wachovia Brook, and the only water course near. The great quantity of boulders and granite occasioned the building of the railroad from Lobau to Zittau, in 1846.

Of course, trains run in both directions, but many visitors come in private conveyances, especially on Sunday. The little town, as a whole, and on holidays is indeed a lovely place. Long, high wagons, made comfortable with planks fixed across for seats, and festivel with branches of trees fixed perpendicularly to afford shade on warm days, come rolling into town over the cobble-stone streets and stop in the square in front of the Gashoff. Often a heavy load, or other carriage, or even an automobile, drive up and the people get out, to eat, drink and be happy. Eating and drinking are the great pastimes; in truth, the German knows how to enjoy himself in a homely way. Home is the great feature in the Fatherland, and all things seem to tend toward promoting pleasure within the family. In the olden time our brethren differed from other Germans in this particular, and we know that they instituted the Choirs of the Church, a means of fellowship we all love so well, and in their zeal arranged a system which took the tiny boys and girls out away from the loving care of father and mother. This, as well as a few other customs, has been done away with; but Widows', Sisters' and Brothers' Houses still flourish. The Widows' House is not markedly different from ours, but the Sisters' House is much larger. Sister Knote is Pflegerin, and Sister Koch looks after the material welfare of the establishment. The sisters are a busy and, presumably, a happy lot of women,—a great number of them, it is true,—but doing many things; some cooking, some washing and ironing for visitors, as well as the boarders in the girls' school, Madchen Anstalt, which corresponds to our Academy, though not nearly as large nor well known; others taking in sewing; others teaching the village girls, at least twenty-five, who live in the house to be taught housewife accomplishments; a dear little woman, who for some time worked in the Jerusalem Lying Hospital, and one or two more carrying on a Bucheat; another little company running a tiny store where one can buy dainty little things, the postal cards being very attractive to us; two of them watch women for the night, the one lame and the other blind in one eye, and both wearing heavy wooden shoes, which clack on the bare floors as they pass through the corridors by the many rooms. These four large houses compose this establishment, and a watchman has his regular beat outside.
THE WACHOVIA MORAVIAN.

The members of General Wheeler's staff say that during the last campaign he never lay down to sleep without offering a prayer, and never rose in the morning without thanking God for His protection.

THE CHURCH AT HOME.

The February communion, though interfered with somewhat by unfavorable weather, was a time of evident blessing. A circle of members, bearing the name, Ladies Aid Society, has been formed, and promises to do a good, all around work.

Olivet Sunday School has been recently re-organized, and is now in excellent working order. Bro. E. A. Conrad is in the lead. A neat bethel is the latest addition to Mizpah Chapel. The bell, which was donated by the Brn. G. J. Lehman and H. A. Peddicord, has been placed in position, and its welcome notes can be heard for several miles.

An important reorganization of the Bethania Sunday School has been effected. This was rendered necessary through the removal of Bro. Edgar Lineback. This is no new work for the brother, and he brings with him long experience and earnest desire. Each Sunday afternoon a Mite Society, composed of children, gathers with their leader and founder, Mrs. Stickland, for a profitable hour devoted to singing and Bible instruction.

CALVARY.

Palm Sunday was a good day for us. In the morning the congregation was very large, and in the afternoon four persons were received into the church, two by baptism, one by confirmation, and one by the right hand of fellowship. Bishop Rondthaler was present, according to the yearly custom, and officiated, also making an earnest address to the candidates and to the entire company. The pulpit was appropriately decorated with palms and other pot plants.

CENTREVILLE.

The Monday night instruction meetings have been continued, and notwithstanding the close of the Public School, the Friday afternoon Children's Bible Talks were held during March. An Easter exercise is being prepared by the Sunday School, to be given Easter Sunday afternoon.
THE WACHOVIA MORAVIAN.

Salem Boys' School.
SALEM, N. C.

This School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to Business Course, which has recently added shorthand and typewriting. Music and Elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

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We especially call your attention to our CLOAK DEPARTMENT, which is full to overflowing with the very latest in Jackets, Reefsers, Plush and Golf Caps.

Solid values in tailor-made Gowns, $20.00 up, in all the latest shades.

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Books, Stationery
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WINSTON, N. C.
THE WACHOVIA MORAVIAN.

SALEM.

At the Congregation Council held on March 29th, it was resolved to extend the graveyard to Cemetery Street. Steps were also taken towards placing the grounds under the charge of a superintendent so that the beautiful uniformity may be preserved which has hitherto been the great charm of this consecrated spot.

It was also resolved that in view of the needs of our widely extending work, a voluntary offering shall be taken up in connection with all our lovefeasts.

On Friday, April 6th, the funeral of an excellent young member, Mr. Wake Lawrence, was held. On the morning of April 9th, our aged sister Byhan, the oldest resident in the Widows' House, entered into her rest.

Palm Sunday, April 8th, was a beautiful, warm, spring day with blossoms everywhere. The Advent, Confirmation, and Reception took place in the morning which proved a very spiritual and encouraging service. Sixteen persons were received into the House of God.

The attendance this year is less than was the case last year.

Now, dear reader, have you helped us? If not, we are ready, whenever you are. 

A. C. Vogler & Son, Furniture Dealers and Undertakers, Salem, N.C.

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Wool Saws, Hand Saws, Wide and Narrow Cross Cut Saws, The Best Saw you ever Saw Now. Call or write for prices and Save Money

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Always in the market, have invested $1,000,000 in the State in 4 years $90,124.30.

Premises received, $25,360.37

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A cordial welcome to all.

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THE WACHOVIA MORAVIAN.

meetings gradually developed in power, until on Friday evening, when they closed. There were six confessions of sin and decisions for Christ. There will be several con-
firmations within a short time to be received into church fellowship. During the Holy Week, services are held each evening, until Thursday, when in the old Home church, the entire Salem congregation, with all its branches, unite for the Maundy Thursday celebration of the Lord’s Supper.

MORAVIA.

The pastor filled his monthly ap-
pointment here on the fourth Sat-
urday in March, and after that ser-
vice he conducted the funeral, at the M. P. church, at Oak Ridge, of Thaddeus Hart, a young man who had attended school at the Institute, and who had recently been working in Winston. It was a rather sudden death, caused by meningitis, and the large congregation, composed largely of students, was peculiarly sympathetic. Easter services will be held here on Saturday, April 14th, at nine next regular appointment will be the fourth Saturday in May.

FRIEDBERG.

Joys and sorrows have again been mingled since our last report.

The pastor united in marriage
Bro. William Crouse and Sr. Fannie Spaugh, at the bride’s home.

On the second last day of March, the child of Bro. Lewis Reich was buried at his Olivet.

NEWS OF THE WORLD.

Conducted by REV. J. H. CLEWELL, SALEM, N.C.

THE WAR IN AFRICA.

The past month has developed many events of great importance, but none of such a nature as to indicate the near approach of the end of the struggle. The events cannot be de-
scribed in detail, but we will indicate them in brief paragraphs.

After the relief of Ladysmith and the surrender of Cronje, which we spoke of in our March number, it became apparent that the British forces were making rapid gains. President Kruger appealed to England to take steps to close the war, but made no satisfactory offer. England refused to consider the request and declared that the war should continue. The English soldiers were pushed forward into the Transvaal and the Orange Free State, but in the first of these countries the resistance is very decided, and the British have met with a stubborn opposition, so much so that England is not nearly so joyful as was the case a month ago. The fights have been severe, and many have been killed on both sides.

In the Orange Free State the case is not the same. In some instances the people seemed rather to welcome the English.

The Boers are accused of using the flag of truce as a decoy, and also of using explosive bullets. These accusations have injured their cause in the eyes of the world.

The old hero of Majuba Hill, and the recent Commander in Chief of the Boer forces, General Joubert, died at the age of 68 years. From the above points it will be seen that the general situation is greatly involved at this time.

PORTO RICO.

Our new island possession has claimed much attention during this month. Congress proposes to impose a tax in the form of a tariff. This aroused very great opposition, it being compared with the treatment of America by England in the last century which resulted in the Revolution.

The natives of Porto Rico are starving, because of the destruction wrought by the late hurricane. In answer to an urgent appeal it has been decided to place at the disposal of the Governor of the island the revenue receipts, something more than two million dollars to be used in public works. This will give the natives employment and prompt pay. Food is being sent to relieve the immediate wants of the suffering people.

FOREIGN NEWS.

—Gen. Cronje and many Boer prisoners have been sent to St. Helena, the island made famous by the exile of Napoleon.

—The Pope regrets the war between England and the Transvaal, but declines to support either the one side or the other.

—Russia has secured a Persian port. It is claimed that the probability of a war between Japan and Russia is stronger than ever.

—Hawaii has been recognized as a Territory by the Senate, but not in House.

—The Queen of England has aroused much enthusiasm by her courtesies toward the Irish people, and for the time being, "The wear-
ing of the Green" is a popular senti-
ment in England.

—The historic Theatre Francia was destroyed by fire in Paris.

—The results of the Peace Conference have not been ratified by the Powers.

—Siegfried Wagner, son of Richard Wagner, and grandson of Franz Liszt, is attracting much attention in Paris as a Director of Music, and gives great promise for the future.

ALWAYS AHEAD

COME AND SEE!!

We are now running our Mills by Electric Power. The Power House is nearly 14 miles away. Our customers like it, and so do we.

We are remodelling our Bolt-
ing System, and will furnish Family Flour, made by the most improved methods. Our customers will like it, therefore must we.

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We have a new line of Tooth Brushes, which we can guar-
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WINSTON, NORTH CAROLINA.

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THE WACHOVIA MORAVIAN.

- M. Dumont has twice sailed his airship around the Eiffel Tower in Paris.
- Osman Pasha, the hero of Plata, died in Constantinople.
- United States.
- Mrs. Laton received $60,000 as a token of esteem for the services she rendered by her husband, who was killed on the Philippine Islands.
- The Hay-Pauncefote treaty has as its object the building of a peace canal across the isthmus. The Senate and House give the note side a strong claim.
- The Currency bill, making gold officially the standard, was passed in both the Senate and the House.
- The C. M. Sheldon paper published in Kansas, has had a large circulation and called for both favorable and unfavorable comment. It may result in ultimate good in so far that it has caused people to think on the line of "clean" newspapers.
- A new Naval Board has been created in Washington. It will consist of nine members, will meet in Washington monthly, and twice a year will be in session a week. Dewey is President of the Board.
- Eight new war ships will be built at a cost sixty-two millions, if the suggestions of the House Committee on Naval Affairs are carried out.
- Kentucky affairs are not settled. Both sides are holding out, and bloodshed may follow at any time.
- The Frick-Carnegie dispute has been settled, and a giant company with $200,000,000 capital will be organized.

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- Faculty: 58; Students: 8,000.
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CAPITAL
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SURPLUS AND PROFITS
- 150,000 00

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- 300,000 00

W. A. LEMLY, President.
JAS. A. GRAY, Cashier.

C. H. Fogle, W. A. Lemly, Jas. A. Gray.
The Wachovia Moravian.

This date marks in this year the two hundred anniversary of the birth of Count Zinzendorf. No doubt in many congregations memorial services will be held.

The Moravian (Bethlehem, Pa.) will issue a special Zinzendorf Memorial on May 30th, which should be obtained by every Moravian, as it will contain articles relative to this great church leader, considering his life from every standpoint.


The issue will be illustrated with cuts of historical interest.

The price, though not yet announced, will probably not exceed 5 cents per copy. The issue should prove a most valuable tract, and deserve wide distribution.

"To make my Bible seem more of a personal letter to me, and personal, that it might seem less as though it were a printed circular message sent to everybody," said an earnest mountain pastor the other day. "I have put my address on the first page just as a letter to me would be addressed, and at the last page I have signed the name of the writer, 'The Holy Spirit; and now I love to take it up as God's personal letter to me.'"
THE WACHOVIA MORAVIAN.

are being given for material. The grounds are being platted and workmen, under the superin-
tendence of Mr. Ed. Strupe, are clearing them off. Recently some very important surveying was done, and on that occasion, Mr. Ed. Strupe drove an iron stake at a point from which all the measurements for the laying off of streets, etc., are to be made. A few names, as for instance, Clemmons Avenue, Spangenberg Avenue, Com-
mentus Circle, have been fixed upon. The be-
autiful and graceful Norway Spruce is to be
used for graveyards and avenue trees.

In the meantime the monthly preaching ser-
vice is regularly held in the second story of
Mr. Strupe's store, and the interest manifested is very encouraging. Bro. Clarence Crist re-
cently augmented the work along this line by
holding a service on the second Sunday. His ser-
vices were appreciated and enjoyed.

There appears to be a general interest felt in the school work and many inquiries are made. If all the people who are thinking of sending their children to the new Clemmons' School really do so the attendance will be large from the very outset.

J. E. H.

Latest News from Moravian Foreign Missions.

In East Africa our missionaries have now come so far, that at Ruungwe, where utter heath-
anism prevailed only a few years ago and the name of Christ had never been heard, a Board of Elders could be instituted among the new converts. On December 29th, a company of twelve was baptized. Also in Utengule baptisms took place.

Bro. Gehbard, who was recently in Salem, has reached Cape Gracias a Dios, is the extreme north of the Moskito Coast. The church at this new station is in process of erection. The congregation at Bluffetields is steadily in-
creasing. The new church in this chief town on the coast is now being built.

In South Africa, the mission stations have thus far been entirely spared from the ravages of war.

On the days from June 7th to June 9th, a meeting of friends of the Moravians, gathered from all the Churches, will take place in Herrnhut in memory of the birthday of Count Zinzendorf, May 26th, 200 years ago.

The Recent Ecumenical Conference on Foreign Missions.

This meeting held in New York from April 21st to May 1st, 1900, will go down in history as one of the most remarkable religious meet-
ings ever convened. The word "ecumenical" means "belonging to the whole church," and, in many respects it was a most suitable name for the great Missionary Conference. For ten years or more, some of the most energetic missionary workers have been preparing the way for this meeting, in studying out the pro-
grammes, collecting the necessary money and inviting the missionaries from all parts of the world. Thousands of delegates were gathered around them, and along with these came a great multitude of hearers. The secular press esti-
nated that as many as 170,000 people had at-
tended the meetings, during some part or other of the Conference. Carnegie Hall large as it is, was constantly filled and thousands were turned away for lack of room. The overflow meetings in the Methodist church near were similarly crowded. Often three or four meetings were being held at the same time, and all were filled with deeply interested hearers. The great met-
tropolis of our country woke up to the fact that an extraordinary movement was going on in her midst. The secular papers were full of it. Never, in all the history of the Church, has the Mosaic and despised for their converting and teaching all nations, received such attention as during these recent wonderful days. It has become evident that the Lord of the Church means, in the new century to awaken interest for Missions among the believers, as never before. We may say that He has, in this remarkable manner, preempted the twentieth century for Himself.

On the opening Saturday evening, the Na-
tional welcome was given. It was presided over by Mr. Morris K. Jessup, the President of the New York Chamber of Commerce, which is the foremost business-board on this Continent. President McKinley made the address of wel-
come to the Missions in the name of the American people. Governor Roosevelt did the same for New York State and ex-President Har-
ison made an eloquent response, in behalf of the Conference of which he was the Honorary President. Never before was there such an official welcome given to any Christian As-
sembly. One hundred and seventy-eight years ago, two Moravian Missionaries humbly started out for the heathen world, and were everywhere condemned and despised by their uninciting kindred, and now the whole American people, through their highest representative, honors the great missionary cause.

On Sunday, the pulpits of New York city and neighborhood were given to the Missionaries, who spoke with great power concerning their various fields.

On Monday, the real work of the Conference began and continued throughout eight days with undiminished interest. There were general meetings in the morning. In the after-
noon section-meetings were held for the more special study of the subject of the day and in the evening, the assemblies were more of the nature of a missionary mass meeting. In these various meeting set addresses were made and papers were read by men known over the world for their acquaintance with Mission work. These prepared speeches and papers were fol-
lowed by five minutes talks on the part of mis-

sonaries and others. Often the short addresses were among the finest efforts of the day. They were like anvil strokes, flashing with sparks of holy fire.

The subject for Monday was the "Authority and Purpose of Missions." Tuesday, "Evangelistic Work;" Wednesday, "Education in Mission Fields;" Thursday, "Self-Supporting Mission Churches;" Saturday, "Students and Other Young People;" Monday, "Medical work," and Tuesday "Home Work for For-

eign Missions." Besides these great morning themes, many other subjects, such as "Wo-
man's Work for Missions," "Bible and Tract Work," "Business and Missions," were care-
fully considered.

There were incidents connected with the meetings which will never be forgotten. Such was the case when old Dr. Patton, the Apostle to the New Hebrides stood before the audience in the Central Methodist church, his strong and venerable face looking out from the mass of his snow white hair and told of remaking many of the women. They had come upon him with their rifles, to shoot him, in order that they might afterwards cook and eat him. "I drew up on one hand and another with my other hand, and I prayed and prayed and held on!" To see those aged apostolic hands lifted, as he thus simply told the story of his peril, was a thrilling sight on which the great audience looked with a hushed attention, as they realized the power of God to help his serv-
ants in the times of their utmost need.

Such was the case again, when Miss Shat-
tuck, of the American Mission was introduced, to speak on "The Missionary Work," whose plain face was lighted up with a lovely smile as she spoke of her work in afflicted Armenia. She was in Urfa at the time of the massacre and was the only foreign helper there. The Armenian men lay murdered by mobs along the streets; the women and children had fled to the Mission school rooms; the Turkish soldiers were pur-
suing after them like fiends, and this one Amer-
ian woman planted herself at the door of her house, with the weaving, remaking many of the women and children behind her, and in the name of God, under the Stars and Stripes, held the place against all the force of murderous ruffians.

Such was again the case when young Mrs. Ganness Taylor, in a simple way, and with speech all pervaded with a sense of the presence of the living Christ, told of her experience in an inland city of China, when the Mission house lay murdered by an infuriated mob of thousands of starving people who having been told that the Christians were the cause of their suffering, had become maddened beyond all control. Everything in the premises was torn to pieces. She herself, in the absence of her husband was standing in the room, awaiting the moment of her martyrdom, and all the white filled, as she testified, with the peace of God. It was a mem-
orable experience to look into that fair young face, and in her simple, Christ-praising testi-
mony, to be reminded of that reserve power of help which is hidden in Jesus for times of ut-
most need.

The Conference has drawn attention, as has never been the case before, to the work of For-
eign Missions as the express work commanded upon his people by the risen and ascended

Lord Jesus Christ. It has brought the home Christians in contact with a great band of men and women filled with the joy of their service in heathen lands.

It has demonstrated through the experience of God's servants placed in fields of utmost difficulty and danger, how sure the word of
God is, being his own inspired book from Genesis to Revelations.

It has drawn the denominations together. They have been led, as at no other time since the Reformation, to see that they are simply associations for good work within the one Church of our Lord Jesus Christ. Such a Conference, so great, so remarkable, so filled with the Spirit of our Lord must prove a new starting point in the progress of the Kingdom of God on earth.

EDWARD RONDHTHAEL.

A Visit to Bohemia.

Some time has unavoidably passed since an article under the above heading appeared in the columns of The Wachovia Moravian. As narrated in the last article we had spent a few hours in Jungbunzlau, and were about to take the train for our next stopping place, Koeniggratz. We boked back with renewed adoration upon the towering walls of the great castle of Krajik, as we hastened to the Jungbunzlau station. Scenes and incidents of the past, as imagination pictured them to the mind’s eye, were vividly before us, and we seemed to be living in the times of the fathers. Our train took us by way of Nimburg and Gross-Wassek through some of the more level portions of Bohemia, and we arrived at Koeniggratz some time in the afternoon. The section through which we passed is admirably adapted to farming and gardening occupations. In all directions the carefully cultivated plots of ground were spread out before us, and, occasionally, as our way took us along a stream, stretches of natural meadow-land, like those we see here in Wachovia, came into view.

The Koeniggratz station is some distance from the main town, but a brisk walk along a beautiful avenue of handsome trees brought us very quickly to the substantial bridge which spans the Elbe and leads into the city. From the bridge we have a good view of the great fortifications which surround the town. Stepping off the bridge we find ourselves upon the rough paved stone streets; now we turn to the left, then to the right, and after travelling a somewhat winding and very narrow street, arrive at the great square tower of the church of Stephen. This tower bears the date, 1575. But, nearly 300 years older than this, is the gothic cathedral of the Holy Ghost, which stands near by. This Cathedral was founded in 1302, and with its very steep and painted roof and twin square towers presents a very peculiar appearance.

But what we were more interested in was to find some remains of the church of St. Anthony, which figured considerably in the anti-Reformation. A gate-way leading to this church stood a large communion cup, one of the emblems of Protestantism. This cup was removed in 1521 by the Catholics, who substituted for it a picture of an overturned cup from which was pouring some filthy and impure matter. On the walls of the church over the doorway they also put the inscription: “My house is a house of prayer, but not thine, thou detested Calvin.” In this church, too, they performed the ceremony of driving out the Devil by exploding gunpowder in the aisles and whipping the pulpits with rods.

My good friend and brother, the Nazareth pastor, and I were walking together, looking for the object of our search, and making inquiry of passers by, when two intelligent looking priests appeared upon the scene. “Excuse me,” says Bro. Hachle, addressing them in his good German, “but can you tell us where to find the old church of St. Anthony?”

“What do you want to know that for?” was the rather tart question in reply. “We are interested in the history of the place,” says Bro. Hachle, “and merely ask for information.” “Well, gentlemen,” was the reply, “it stood there,” and he pointed to a spot near by, “but it was torn down about 100 years ago.”

It was nearly dark when we took the train for Pottenstein, where we arrived at about 0’clock at night, and found ourselves in the care of our genial and whole-souled missionary, Bro. Theophilus Reiche. He had arranged for us to lodge in the Hotel Suza, near the center of the town. We were quite comfortable, but it was indeed a novelty to spend a couple of nights in the hotel as we had been accustomed to build a church, and when he failed in this he built a high stone wall between his garden and the street that he might not see the success of the Gospel efforts, and be reminded of his own defeat.

The location of our Pottenstein church and orphanage was very wisely chosen by the brother who had this matter in hand years ago. It is not central to the old town, but promises to be central to the new town, and is at a point of easy access from all directions. Here we have a comfortable church with ample seating capacity for the present. This church was only completed last Fall, and takes the place of the small and inadequate church in use previous to that time. The building is plain in appearance but very substantially built, and I shall never forget the sight of a dozen workmen hoisting the huge 8x8 beams to the top of the stone walls to be formed into the roof-structure which was to support the heavy tiles. Nearby the church is the parsonage pleasantly nestled among beautiful shade trees. Some distant & further down the street stands the unprententious orphanage for girls. It is an humble place, but a place of great power for good and blessed influences upon the lives of poor and friendless orphan girls.

THE WACHOVIA MORAVIAN.

CHIPS FROM HISTORIC TIMBER.

THE ORDER OF THE MUSTARD SEED.

“Whereto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.”—Mark 4: 30, 31, 32.

About the year 1713 five boys were at school in the Paedagogium at Halle, in Germany. They had come from different homes, where they had been trained in the creeds and forms of the denominations to which their parents belonged, and to which, in due time, they were to give their personal allegiance; and in the sitting process which goes on when many natures are brought into close contact, these five gradually found each other, and became firm friends. All came from the higher ranks of society, and he who speedily became the leading spirit was Nicholas Lewis, Count Zinzendorf, who had been brought up in the old castle of Gross-Henersdorf, under the watchful eye of mother, aunt and grandmother, being by inheritance a Lutheran. A second was Friedrich von Watterville, of the Reformed Church; the names of the others do not appear. Of these, Nicholas Lewis, at least, had been a very pious child. The window is still shown at Gross-Henersdorf from which he threw little notes to the Saviour, believing that they would be taken up to heaven; and almost from infancy his motto had been: “This one thing will I do: My death and sufferings ever, Till said and holy ever, Shall steadfast in my heart remain.”

In the familiar intercourse of their new friendship the five boys found that, despite some dif-
The Wachovia Moravian.

ferences in their religious training, there were certain points on which they agreed, and all believed in the divine promise: "Where two or three are gathered together in my name, there am I in the midst of them." They, therefore, organized a little society, of which Spangenberg was the first president. They laid down certain principles, which conformed to the teaching of Jesus, and were suitable for promoting their object, and established certain rules, to which, after full consideration, they pledged themselves before the Lord. According to the good advice of Zinzendorf's grandmother, the Landvoogt of Gersdorf, the association was long kept a secret. The name first adopted by the little band was "t die Tugendsclaven" ("Virtue's Slaves"), then "die Gesellschaft der Bekennende Jesus Christi" ("the Company of Those Who Know Jesus Christ"), and, finally, "Orden von Smorkorn" ("the Order of the Mustard Seed"), referring to Matthew 13:31. The origin of the emblem, in use in 1752, was an "Ecce Homo," with the inscription, "ossa mea.", or "Saviour"").

When they reached the usual age for Confirmation, this was 17; by their parents, they adopted the different pastors for instruction, and so, to their sorrow, were separated at the time of their first Communion, but, reassembling at college, they continued in the path already begun. No convention was made between them, for hearts and minds were filled with the sufferings and death of Jesus Christ, and in the many theological lectures which, according to the customs of the time, they were expected to attend, they laid hold on the incontrovertible truths presented, troubling themselves not at all about the rest. When any one wished to join the order he gave a written pledge that he would abide by the teachings of Jesus, and walk in the path which he had laid before the members of the Church of God. Hence, the converts of other teachers, where a true conference; and other denominations to their duty toward the by members of the Order: March 1724. The emblem, in use in 1715, was an "Ecce Homo," with the inscription, "osa mea ("our Saviour")."

Therefore also shall our adversaries and our unwearied labors go through the entire world, that we may win hearts for Him who gave up His life for us."

No. III. commands love to all mankind, and forbids proselytizing on the part of any member.

No. IV. urges the members to obtain a full and happy sense of their being children of God.

No. V. advises each to attend to his own business, and if compelled to act contrary to the customs of those about him to use all possible moderation.

No. VI. asserts the equality of the members, and forbids wearing the insignia for display only, commanding that the Order be abolished if it begins to grow worldly.

No. VII. states the objects which have bound the members together from the beginning: love for the whole human race; winning souls to Jesus Christ; devotion to the work of the Lord; aiding all good efforts to do God's work, even though the agent be a personal enemy; discountenancing innovations in doctrine and practice, and doing all to strengthen and reviving the old that has proved itself to be good; mutual aid of each in his work; and, finally, through God's free grace, the permission to fall asleep in joy and peace.

No. VIII. to XII. treat of the insignia of the Order: "The Order and its members are to wear a chief rule" was the little mustard seed, according to Mark 4:30, 31, 32, and, as a little mustard seed, the members were to plant the kingdom of God among all the kingdoms and nations of the earth, and claim the promise of its increase. The chief embl of the Order was a golden cross, emasculated in green at the four ends, in the midst of which is an oval (blue), on which a cross of silver is depicted. With the inscription, "Quod fuit antehabitus," which means, "The cross was suspended from a chain composed alternately of mustard seeds, and open mustard seed-pods crossed, or else from a ribbon, sea-green for the nobles, and white with a green edge for the ecclesiastics. The members of the Order were permitted to wear the insignia or not as they chose, and it is impossible to say how generally they were used.
THE WACHOVIA MORAVIAN.

CHRISTIAN ENDUER.
BY REV. A. D. THOMAS, WINSTON, N. C.
"For Christ and the Church."

Have you ever been in our State capital? It is a very pretty city, with its stately capitol, surrounded by splendid old trees, shading delightful paths in the little park, which is the more appreciated because in the very heart of the city. But, though an older town than most of our North State, Raleigh is not by any means going to be left behind in the march of progress. Spacious streets are being laid in every direction; good street cars carry you swiftly to and fro; bright large stores line the thoroughfares, and just outside the city limits cotton factories and flour mills are filling the air with their industrial hum.

Of course, all these things shaped our first impressions, and beside them the various institutions in which the whole State feels a pride of ownership, the Museum, Library, A. M. College, the Blind and Insane Asylums, etc., but Endeavorers went down to Raleigh for the blessing of a convention season. And it was a blessing,—the more so in that it was so practical and practicable. In the speeches there was very little that looking into the air which sometimes wearies audiences. Everything was aimed at the making possible of the best and most active Christian Endeavor ever known in North Carolina. Our own Bro. Howard Rondthaler gave a most excellent address in the opening session, and until he had to leave on Saturday, his words and personal presence were very valuable. About a dozen delegates from the Twin-City had gone down together, and joined along the way by others from every direction, the convention roll ran over nearly 100 attendance.

We can't give the programme, even in briefest form, but we can say this of it that every speaker was there and gave us something worth remembering. Mr. Shaw, Treasurer of the United Society, with the same common sense and ability that he puts into the business management of the large publication concern of this world-wide movement, spoke and led open parliment and suggested helpful measures. Mr. Brougham, superintendent of the largest Sunday School in the State, brought out the constant, every-day helpfulness of a truly Christ-like life; while Mr. Whitaker, Mr. Rodgers, Mr. Kelsey, Mr. Morris, and all the rest, had their own ringing messages for the Convention. On Friday evening, after the session, Mrs. Russell, wife of our Governor, did a very handsome thing in inviting the entire Convention to an informal reception at the Executive Mansion. Mrs. Russell has the courage of some truly conscientious convictions, and never since she set foot across the threshold of the Governor's Mansion has there been wine or any intoxicant served a guest. Would that there were other noble souls like her in every city of our State.

But the meeting of the Convention was that held at the Penitentiary, with the Prison Society there, on Sunday morning. After the brief words addressed to the great crowds of prisoners seated there in their rough, striped clothes, and Mrs. Foster's solo, it was a sight to warm one's heart and bring the tears to one's eyes, to see those Endeavorers of only a very few months' experience rise and tell us what God had done for them through Christian Endeavor, even there in their narrow places, and how the whole prison had changed through the influence of God's spirit in His workers. It was at once felt that the Executive Committee of the Union had done the right thing in establishing a new department in its work, that of rescue work in prisons and jails in every county in the State. Here is the widest kind of a field for truly mission work for the Master's sake. Now let the workers step forward and lay hold of the opportunity.

The convention adjourned on Sunday night, after having the preceding day, re-elected Bro. Theater President, and Miss Worth, Secretary and Treasurer. Earnestness and sacrifice are needed for the coming year in our work. But, back of all, let us have a deeper personal love for Jesus Christ.

THE CHURCH AT HOME.
BY REV. HOWARD R. RONDTHALER, SALEM, N. C.

CALVARY.

On Palm Sunday, April 8th, we had the joy of receiving four persons into our membership, one by confirmation, two by baptism, and one by the right hand of fellowship. This is by no means the only ingathering time of the year, so that while comparatively small in number this class presents only part of this year's work.

Through the kindness of Mr. A. Lichtenhaeler quite a number of large decorative bushes and shrubs have been added to our churchyard. Other members of the congregation have also shown their church pride by seeding plants for the lawn. The collection for the Bible Society this month amounted to $15.59.

CHRIST CHURCH.

The end of April completed the first six months' trial of the envelope system of collecting church subscriptions in this congregation. Two-
We have never opened a season with a finer or better stock of Dress Goods in Domestic and Imported Novelties: Crepons, Camel’s Hair Venecians, Scotch Plaids, Pa-De-Soir Satin and Taffeta in endless varieties.

Solid values in tailor-made Gowns, $9.50 up, in all the latest shades.

We have re-opened our Shoe Department, and have E. P. Reed’s and Uts & Dunn’s celebrated Shoes in all the latest lasts, lace and button, heavy and light soles; English backstays a specialty.

Call and examine our stock.

BROWN, ROGERS & CO., McCormick Mowers and Binders.

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We have a new line of Tooth Brushes, which we can guar.
ante.

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BRUSHIST,
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assassinate the Prince of Wales, but the effort was not successful. The would-be assassin was a young man who had no apparent cause for the crime.

The strained relations between Russia and Turkey have been relieved by railway grants by Turkey to Russia. The complications between the United States and Turkey are in no way clearing up, as the United States demands the payment of the claim for the destruction of mission property and Turkey promises to pay but does not do so.

The bubonic plague in India is on the increase, and the famine hangs over the land like a great pall. It is claimed that five and a half million people are now receiving aid to prevent starvation, and that ten million are suffering.

The Paris Exposition was opened on April 14th, with imposing ceremonies, though the exhibits are not yet arranged.

Affairs in China are in a very bad condition. The Dowager is being resisted by some, and fanatically supported by others, and sad and bloody times are probably before this ill fated land.

Munksey, the great artist, who painted the famous picture, "Christ before Pilate," is dead.

UNITED STATES.

The labor strikes are numerous in many portions of the land, and large numbers of men are idle.

The Supreme Court of Kentucky, has decided that Beckham is Governor of the State. The ground is taken that the Legislature has the final power in the matter.

The Ecumenical Conference recently held in New York was largely attended and was a great success. More than 200 men perished in a mine disaster in Utah.

Dewey Day in Chicago was a pleasant occasion but not as grand as the one in New York.

The United States has purchased the submarine boat Holland for $150,000.

BAPTISMS.

Baptisms at Friedberg:

On the 13th of March, 1900, JESSE EDWARD, the infant son of Mr. Lewis and Sr. Sarah Swaim.

On the 8th of April, 1900, WILLIAM JACOB, infant son of Mr. Jacob and Sr. Leah Fishel.

On the 8th of April, 1900, ALMA MARQUERITE, infant daughter of Bro. John and Sr. Alice Reich.

On the 19th of April, 1900, ELWOOD ADOLPHUS, infant son of Mr. Raymond and Sr. Alpha Brewer.
The Wachovia Moravian.

The Rev. Edward Rondthaler, D. D., Editor.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province by Bishop Rondthaler, and the Church at large in civilized and in heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE.

Address all matters relating to news, such as communications, marriages, deaths, and the like to Rev. H. E. Rondthaler, Salem, North Carolina.

Address all letters regarding subscriptions, payments of money, or any business communications to The Rev. John H. Clewell, Salem, North Carolina.

EDITORIAL.

ZINZENDORF.

Our sister publication, The Moravian, of Bethlehem, Pa., in its Zinzendorf memorial number of May 30, has given to the Church a publication of lasting value. The first of a group of articles upon this great church father is an historical sketch by Bishop Rondthaler, from which we reprint the valuable "closing estimate":

"No greater injury has been done to the memory of Zinzendorf than to find him in an example of every kind of excellence. There were some things in which he was markedly defective, if not an entire failure. His estates were left in a ruined condition, from which only the iron industry of the Church was able to save them. He was not a good organizer, and had not a hand like Spangenberg's, been interposed which would scarcely have outlived his own day. His doctrinal statements needed to be energetically revised as well as his economical arrangements. He most particularly and entirely misunderstood the nature and need of the times in the North American colonies. In an age when an evangelistic work like that of Ueber and other splendid workers should have been fostered for the gathering and building up of a large denomination in the United States, Zinzendorf was pursuing the vain phantom of a Congregation of God in the Spirit, with its endless misunderstandings among sectaries whose views could not be reconciled. But along other lines he was a truly great man. His genius was of highest religious order. There is scarcely a twentieth century idea of doctrine or work which, in some burning utterance, Zinzendorf has not anticipated. The modern stress on the personal Christ as the center of doctrine and life, the modern insistence on missions, the modern reaching forth toward union of the warring fragments of a universal Church of Jesus—these and many others of the newest and brightest conceptions of twentieth century Christianity we find, in clearest form and most genial statement, in Zinzendorf.

"There has never appeared in the Church a more self-sacrificing man than he was. His time, his case, his honors, his reputation, his estates, his life itself in utmost risks endured time and again, he gladly laid on the altar of the service of Jesus Christ. He lived out his own motto, and he did it with a transcendent sincerity and fervor: "I have but one passion, and that is Christ—only Christ!"


From the account of our Theological Seminary Commencement we print the following, which will be read with interest throughout our Province.

"Then followed a genuine surprise, which was most agreeable to the audience, the smiles and nods of approval being very unanimous. For original research in the history of the Wachovia District, and for his study and work in applied electricity—upon which subjects he has written theses with a view to publication—the degree of Doctor of Philosophy was conferred upon the Rev. John H. Clewell, Principal of the Young Ladies' Seminary at Salem, N. C.

"The Moravian and Seminary has been chary in conferring degrees this honor has great weight. The Moravian is very happy to congratulate its Southern correspondent, whose work in the educational field alone entitles him to distinguished honor. He will honor the title as much as the title honors him."

On the Editor's table stands a highly polished, black stone paper weight, 4 inches high. PAPER WEIGHT, upon a square base 3 3/4 inches.

It is an exact reproduction, in miniature, of the famous Desk Stein, or "Memorial Stone," which stands in the ruins quite near Herrnhut. This souvenir paper weight was given to the editor last year, by one of the returned delegates from Germany, and has, over and over brought up a delightful picture of the impressive celebration on the 17th of June each year.

A tablet, set in the stone, bears these words:

Am 17. Juni 1722
wurde
dieser Stele
zum Anbau
von Herrnhut
der erste Baum
gesetzt.
Ps. 84. 4.

(On the 17th of June, 1722, on this spot, the first tree was felled for the building of Herrnhut.)

Towards sundown, on Sunday, June 17th, this year, for the one hundred and seventy-eighth time, a procession will wend its way amongst the place to this quiet spot, the little children going first, and the adults following.

As the company reverently stands around the modest monument, which, indeed, does not exceed five feet in height, hymns will be sung, prayers offered, and the story of the splendid faith of the fathers will be retold, for the inspiration of those who nearly two centuries afterwards are carrying on their work.

It is, indeed, gratifying to know that through the great Ecumenical Mission Conference, the world now gives credit to the Moravian Church for the first distinctive work among the Leper.

From the 28th Annual Report of our Hospital at Jerusalem, we learn that the year has been a quiet and successful one. There are, at present, 46 patients in the hospital, the largest number it has ever cared for.

Through the liberality of an unknown English lady, a separate building has been erected for those patients who are in the very worst and last stages of this incurable disease.

It will be remembered that in 1868 the Emperor of Germany visited the Holy Land. A portion of the royal party visited our hospital at this time, and, as a practical result of this visit, the German government has presented the hospital with a highly valuable disinfecting machine, which is a piece of apparatus much needed in the institution.

"Strengthen and uphold those missionaries who suffer persecution for the sake of the Gospel." Thus our Church prays on each succeeding Sunday morning, and, again, in these days we are strongly reminded of the need of this prayer, as the cables bring us news of the great peril to which Christian missionaries in China are even now being exposed.

Surely the days of heroism, and sacrifice even unto death for Christ's sake, are not over when such a message as the following is sent to the President:

PEKIN, CHINA, June 11:

"Massacre of native Christians is taking place. The situation is critical. Press the matter at Washington."

PLAYING AMERICAN, THEY STAGGER.

"When Phillipino children play American, they stagger."

"No single sentence could convey more clearly and terribly the awful curse of drunkenness which has come upon these newly acquired territories of the United States."

CHAPLAIN BEATON, speaking in the Manila Y. M. C. A., said: "These people have every reason to believe that the United States is a nation of drunkards." Bishop Thoburn writes from Manila, "Every alternate place of business seems to be a liquor shop. Drunken soldiers met me everywhere."
THE WACHOVIA MORAVIAN.

Preached before the Union Theological Semi-
nary, Richmond, Va., Sunday, June 3, 1890.

BY REV. EDWARD DONOVANELL, D. D.

TEXT.—"This Gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come."—Matt. 24:14.

THE RECENT ECUMENICAL CONERENCE.

Missions among the heathen are coming to the front. They are beginning, in the general Christian consciousness, to hold that place of interest which our Lord intended they should have. The recent Ecumenical Conference is now already seen to have been a decisive move of God himself on the board of Church history, and, indeed, of world history. In this remarkable Conference he has preempted the new century for himself, as an age of united and energetic effort to evangelize the heathen world.

THEIR PLACE IN THIS COMMENCEMENT PROGRAMME.

I am glad to notice that you are giving the Foreign Mission subject so important a place in the programme of your Commencement week, planting it in the forefront of the weighty proceedings which will mark the closing days of your Seminary year. It is only another evidence of the up-to-date condition of your work in its new and beautiful home in this vast territory of all our Southern cities.

FRATERNAL RELATIONS BETWEEN PRESBYTERIANS AND MORAVIANS.

I deeply appreciate the honor which you have conferred on me as a Moravian to address you on an occasion when many a Presbyterian divine could have served you better than I can. You evidently had thought not so much for the man as for the cause, and wished to illustrate its catholicity. Standing as we do on the edge of a new period of comity, if not of unity in the mission work of the different denominations, it is a graceful act to invite a representative of one denomination to address the representatives of another on the problem which concerns us all,—the conversion of as many heathen as God will give us to convert in this new age.

And that a Moravian should stand on a Presbyterian platform, as one of your distinguished professors stood last week, with a wonderful power and beauty of Christian statement, in a Moravian pulpit,—that such interchange should take place is, in fact, no new thing. It is what the fathers of our respective denominations did long ago. The repeated visits of the Moravian delegates to Calvin and his brethren in Switzerland, and at Strassburg, and their loving replies of appreciation for Moravian doctrine and practice are a bright page in the volume of 16th century Church history, alas! too deeply soiled and blackened, in many of its chapters, with sad and bitter denominational disputes.

Glady I renew, in my poor way, these fraternal relations of the olden time, as I speak with you to-night on an important saying of Jesus Christ with regard to Foreign Missions. It is upon Him that we depend for our author-

ity in this sacred cause of carrying the Gospel to the heathen. It is from him that we derive our methods, our courage and our hopes in the great work. A word from him has the inspiration of a general's order to his advancing troops. We find it in what he said only three days before he died for the world: "This Gospel of the Kingdom shall be preached in the world for a witness to all nations, and then shall the end come.""
THE WACHOVIA MORAVIAN.

THE GLORIOUSNESS OF THE TESTIMONY.

The Saviour has simply said that his Gospel will be "preached for a witness to all nations," and he has said no more. But it is as the ages have shown, and as this age is, perhaps, showing to a greater degree than any previous one—the witness which the Gospel gives to its divine Founder is a glorious one. It is a testimony which partly results in the better institutions which the Gospel creates in the world, and partly in the company of actively saved souls which it gathers by means of its Christ message.

A CASE IN SOUTHERN CALIFORNIA.

Let me take you to a Moravian mission which I visited a few years ago in Southern California. It was among a pitiful tribe of Indians, in the scorching desert. The thermometer stood that day at 130 degrees under the eaves of the little mission-house. My missionary brother came in, at evening, to tell of the Indian youth he had just visited, seated under a tree, dying of consumption. No roof over his head, he had never had anything over his head but a mesquite shelter. Next morning, at 4 o'clock, I heard the tap on theомер as I walked in my outdoor bed in the desert. The two missionaries who met me at this station were busy making a coffin-box, out of their own supply of lumber, otherwise the poor fellow must be laid into the ground just as he was. I shall not forget the scene at the grave as I conducted the Christian service among heathen. Not one of them had as yet been converted, but they were feeling the sweetness of Christian care and charity in time of bereavement, and now a church of Christ has been gathered among them as a result of Gospel testimony both in word and deed.

THE CASE OF A PRESBYTERIAN MISSION.

And, again, let me take you to a Presbyterian Mission which I have had the privilege of visiting, in a far-off, darkened land. I had been inspecting a German manual training school and orphanage in the suburbs of Jerusalem, and, ere I left the building, the neatly clothed broad breasted Arab boys were called to sing me a few songs. To my delight they struck, with melodious voices, into Sunday School tunes from my far-off American home. I eagerly asked to look at the books and found it bore the imprint of the Presbyterian press at Beyrouth. It was my first experience of that great testimony for Jesus planted under the snow ranges of Lebanon, beside the deep blue Mediterranean sea. At a later time I was in the place where the book came from in Beyrouth, Syria, and passed through the spacious college, and equiped for the best intellectual work. I listened to the hum of the great printing presses, and saw the sheets of an Arabic Christian literature moving forth from under the cylinders, to be a testimony for Jesus among the millions of Turkish Asia. I stood reverently in the commodious native Church, with its scrolls of Bible invitation inscribed upon its walls. I went to a place where, back of the grand flower-twined portals, I saw the Arab patient, especially the blind, literally "receiving their sight" from Christian physicians and nurses; I

had the sweet group of children gathered around me as they repeated the Lord's prayer. I saw the young Oriental girls in training for womanly liberty liberty and Christian usefulness, and I realized that the great Presbyterian fountain was sending its waters of life by means of a thousand rills of influence over all Western Asia. It was the witness of which Jesus spoke: It was a higher grade influence than that which my Moravian brother was exercising in the California desert. The Christian college, the Christian high-school, the Christian press were all enlisted. But the spirit was the same; a spirit of the testimony of Jesus to lost nations, whether they would fail to receive it, or fail to accept it.

LET US BE HOPEFUL.

III. This "Gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Let us share the hopefulness of Jesus with regard to the work of heathen evangelization. The great missionaries are all hopeful men, because they live very near to the Christ who is full of hope for the spread of the message concerning Himself There can be no failure in its errand, for the Lord Jesus Christ is in the message. It will surely go through all the world; it will be providentially and spiritually prospered in reaching the most difficult and distant nations of the earth.

LET US BE RESIGNED TO DIFFICULTIES.

But let us not surrender ourselves to pleasing illusions with regard to the conversion of the nations. Institutions will, doubtless, become Christian in lands now utterly heathen, and many souls will be gained, as our Moravian fathers used to say, "for the Lamb." But it will still be an age of struggle, abroad as well as at home; an age of abounding wickedness; of apostasy of many, of a refusal on the part of great multitudes to accept the Saviour. We must not confuse conditions, the state of things before the end with the fuller glory, when the age of the consummation shall have finally broken in,—there must first come what has not yet come, i.e., that greater restraint of evil forces: there must come the final glory of the revealed Christ; and then those expectations of national regeneration, etc., of a whole world's redemption, which are now premature, will be triumphantly fulfilled.

AN AGE OF BATTLE.

Brethren, God has chosen us to serve him not in age of victory, but of hard-fought battle, when every inch of ground must be contested. The lines of Gospel effort are, upon the whole, advancing, but some times they are pressed back, and it may even at times seem to the skilful on the rear that the fight has been lost. We will have to struggle for the the cause of Foreign Missions at home; or, if some of us are foreign missionaries we will have to face its grimmest difficulties abroad. But some day we will thank God, for he has allowed us to be in the fight, and to help win the victory for his dear Son.

THE FINAL GLORY.

Meanwhile the campaign will continue to be carried on according to the plan of our divine leader. "This Gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come," the end whose glory no man can exaggerate; the end of which none may now form an adequate estimate, even in their widest dreams. It will be the end wherein those great, blest, heavenly voices of highest chœru٠l will proclaim a tremendous and realized fact: "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Amen.

CHRISTIAN ENDEAVOR.

BY REV. A. C. TRASKER, WINTON, N. C.

"For Christ and the Church."

During the last days of May it was the privilege of the editor of this column, in his capacity of State President, to visit the three Christian Endeavor Societies at Tryon, Lynn and Hendersonville, in the western part of the State, on the branch of the Southern which connects Asheville and Spartaburg. It was the first time that his way had lain through those magnificent western mountains, crossed by the railroad after such huge obstacles had been conquered by engineering skill. The constant winding and twisting of the track, as the traveller slowly approaches the summit of the range, would be bewildering, were it not for the fact that each new turn shows new natural beauties opened out before and beneath him. A glimpse of the truly named Royal Gorge is well worth a long journey.

But it was not scenery that was looked for, beautiful as that was,—but the spirit of Christian Endeavor heartiness. And it was found. The delay of a few minutes before reaching the junction point necessitated a visit to Asheville over night, a great pleasure under any other circumstances, for it meant, in this case, the failure to keep a speaking appointment the same evening. But next morning, there was a hearty greeting to the same, and the way was at once. It would be bewildering, were it not for the fact that each new turn shows new natural beauties opened out before and beneath him. A glimpse of the truly named Royal Gorge is well worth a long journey. But it was not scenery that was looked for, beautiful as that was,—but the spirit of Christian Endeavor heartiness. And it was found. The delay of a few minutes before reaching the junction point necessitated a visit to Asheville over night, a great pleasure under any other circumstances, for it meant, in this case, the failure to keep a speaking appointment the same evening. There was a hearty greeting to the same, and the way was at once.
tains, where a society had been organized this spring in the O. M. A. schools. Two of the teachers in this school were old friends, and having during the year moved from their old field in Hudson to this new one, had great promise among the young people whom they have gathered into the schools. That evening the large school room was filled, and among the Lynn Endeavorers were seen many of the Tryon members, who had come to lend encouragement to the weaker sister society. Of course, these are but beginnings of work. But may God prosper them. Then, in the days to come, the "day of small things" will not be despised.

Next morning, an hour's run back to Hendersonville, up a grade of 265 feet to the mile ever a distance of three miles, brought me to one of the famous resorts of our State. And what a clear, cool atmosphere it was, too. No wonder that people go there, and get well and strong! A delightful home was that of the Andersons, with its quiet, but cordial hospitality. Then, in the evening, a full house at the Presbyterian church, with representatives also of all the other churches thickly scattered through the congregation.

Next morning, the start home, not to be reached, however, for more than 24 hours, on account of poor train schedules. But, though hot and dusty and train weary, one felt that it had been a good thing to meet and talk with those of other sections and affiliations but with the same purposes and spirit.

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CHIPS FROM HISTORIC TIMBER
BY MISS ADELAIDE PRIES, SALEM, N. C.

THE SINGLE BRETHREN'S HOUSE, SALEM, N. C.
Prepared for the Wachovia Historical Society by Mr. Julius A. Lineback.

When our forefathers came to this country and established a new settlement of Moravians, they brought with them the ideas, manners and customs of their old homes in the fatherland. Their aim was to serve God in sincerity and simplicity; as they regarded him as a father, so they looked upon the Church as a mother, and this idea of parental relation entered largely into their administration of Church affairs. Consequently, not only were the spiritual, moral and educational interests of the members carefully looked after by the pastors, but the governing boards kept watch over their temporal affairs as well,—did not permit one brother to establish any business that would come in hurtful competition with another,—and, if any one was evidently careless, or negligent in the management of his business affairs, they did not fail to give him admonition and warning.

Pecuniary aid was extended in some cases, where it was needed to build a home, or establish some business, and a helpful co-operation was the governing principle, the practical application of the golden rule.

This parental oversight could best be had by a division of responsibility, especially in spiritual affairs, and this, no doubt, was one of the reasons for the division of our congregations into classes, or choirs,—the appointment of a "pfleger," or spiritual adviser for each class, and, in the case of the Single Brethren and Single Sisters, of a "Vorsteher," or Warden, who administered the affairs of that particular "Diacony," and, further, the erection of houses where the members of these two divisions were furnished with homes.

The Single Brethren's house was one of the institutions that, to persons of the present generation, and particularly to Americans, seems to have been a very peculiar one. That homes should be provided for young men coming from other congregations, and largely from Europe, was certainly a most excellent arrangement, but, that the sons of residents young men and boys of 14 years of age and over, should be expected to live in this separate house, away from home influences and the care of parents, subject to certain rules, not only too strict, doubtless, does not accord with the ideas of this generation. And yet, no one, I imagine, will say that it was not a good arrangement for that time, nor even that at the present day there are not many cases in which a brethren's house, under the old regime, would be a very good thing. That the innates were well cared for, were contented and happy, and, at least, in that respect, had been well enough behaved, we have no reason to doubt.

They were responsible, primarily, to the "pfleger," or spiritual adviser, whose duty it was to care for their moral and spiritual welfare, to keep a general watch over their conduct; to be a "father" to them. The warden had charge of the businesses in which the diacony was engaged, while the room superintendent took care of the house itself.

The first building for the single brethren was commenced in 1766, the corner-stone having been laid on Aug. 30th, and was finished and dedicated Dec. 27th, 1769. There seem to have been several plans prepared. There is one still preserved, a very nicely drawn ground and elevation plan, showing a one-story frame building with half basement, and large dormer windows, giving practically three floors of rooms. The bakery, smith-shop, and one other work-room are located in the basement, a weaver-room and one other large or two small rooms on first floor, with tailor and living rooms above. The gable stands towards the street, evidently intended for the front, as the side view shows no door. Of the house as built, there is only an elevation view, showing also the store, skin-house and other buildings as built or to be built.

In 1772, the Single Brethren's choir of Bethabara was moved to Salem, into this building.

The brick addition was begun in the spring of 1786, the corner-stone being laid Aug. 8th by John Johann de Wattevillo, and was so far finished that the chapel was dedicated on Oct. 18th of the same year.

It will be remembered that while the foundation for this building was being dug out, one person lost his life by the caving in of earth. He is supposed to have been the "little red man," who for so long a time was a somewhat familiar appellation to the innates.

Of the different persons who served the brethren in different capacities, we find the names of Chr. Ludwig Beneit, Samuel G. Kraus, Conrad Gottlieb Seidel, Magnus Hultin and Chr. Fried Schmieckmeyer have been "pfleger." As wardens, Johann Casper Heintzman, Johann Koffler came from Bethabara as "chor‐helfer," followed by Martin Schneider and Johan Hanke. It is not at all certain that these names are in proper sequence, nor that they embrace all those in the ward office.

The kitchen of the new brick addition was located in the south-east corner, where the broad hearth, with its capacious chimney, the bakeoven, the walled-in iron pipe steamer, and other small things," said water works consisting of a line of big pipes leading from ten springs in the now so-called reservation, near Calvary.

Under the kitchen and dining-room was the cellar, with its massive walls and heavy arches—a wonder to the present generation. The substantial stone stairway leading down into this dungeon of a place,—the heavy masonry at side and overhead,—the large stone slabs paving the floor, show that our forefathers, in nothing did inferior work, but were staunch in their integrity and in all things, building for all time, one may say, in material things, as they labored for eternity in spiritual.

Into this cellar the freshly butchered meat was benefited to cool. The long broad bench on which it was laid cut, and the heavy chopping‐block, where it was cut up, are still there, as is also the capacious sausage board, on which many a hundred pounds of sausage‐meat and liver‐wurst were prepared, minced up not by a machine, as we are accustomed to see it done nowadays, but by a laborious chopping with sausage knives.

To be continued.

THE FOOT-PATH TO PEACE.—To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your aspirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guides on the foot‐path to peace.—Henry van Dyke.

NOT REALLY A FAILURE.—Over a deep gorge in Arizona lies a great agitated tree forming a natural bridge. Ages ago it fell in its prime, apparently a failure. Yet, gradually changed, it is now a tree of solid age, become of noble use and great value—used by countless gamblers to cross the chasm. Christ Himself seemed a failure, yet He became the bridge between earth and heaven on which His redeemed passed over. Once rejected—now honored.—Dr. Miller.
THE CHURCH AT HOME.

OAK GROVE.

Increased interest is being taken in church music in the learning of Moravian tunes. The church band is also preparing to serve the congregation on needed occasions. In May the Children's Meetings, held by the pastor, were commenced again for the year.

PROVIDENCE.

Probably for the first time in the history of this congregation, a person coming into one of its services can tell by the tunes that are used that it is a Moravian church. The Shorter Moravian Hymn Book is a great help toward enlarging the number of tunes for church services.

On the night of the third Sunday in May the first in the course of Biblical Instructions from the Confirmation Catechism was held.

On June 6th, Bro. Wat Southern met with a very sore trial in the death of his wife. Three little children were left to his care.

NEW PHILADELPHIA.

Services with the children were begun again in May. Bible Instruction services are now held on the nights of preaching Sundays. The young ladies have procured vases for the pulpit, table and organs. Somewhat on the Christian Endeavor committee plan, the duty of supplying flowers has been assigned to different ones.

CHRIST CHURCH.

A hearty members' meeting was held on the evening of Tuesday, June 12th, at which the Committee for the new year was elected as follows: D. A. Roberson, (re-elected) Gideon Pfaff and A. H. Disher.

Steps were taken towards fencing in the lot, two thirds of the money needed for this purpose being now in hand.

After several weeks of delightful working in the Parsonage garden, the Ladies' Neighborhood Meeting has completed its quilt, which was presented to the Salem Home, where it proved a very acceptable gift.

The Boys' Club is holding enthusiastic meetings at present, mostly in the creek. The pastor is instructing the members in the useful art of swimming to his and their intense delight.

The Fellowship Prayer meetings which are held from time to time are a success. Some simple topic, and fruitful, as "What helps in the Christian Life," is taken up in a conversational manner by the pastor, and for half an hour pastor and people talk easily and familiarly back and forth upon the theme. Nobody "makes a speech," and, (perhaps for this very reason), everybody seems to be interested and edited.

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Tuition, $1 to $3 per month.

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THE WACHOVIA MORAVIAN.

Salem.

On May 9th, a party started on their long way to California, consisting of Mrs. Laugenhour, Mr. Jessie and Mrs. Minnie Laughenour, Mr. and Mrs. William Watkins, Mr. Samuel Pfohl and Miss Velora Sutliff. We were glad to hear of their safe arrival and will be still more glad to welcome them back again.

In the course of the month of May, the Young People's Meetings came to an end for the season. The Wednesday meeting is held for the Academy scholars and was engaged upon the apostolic story. The Friday meeting is devoted to the Day. Scholars of our various schools, and was, at the time of its closing, occupied with the story of the life of Christ. In the last Friday meeting, the Pastor was greatly surprised with the gifts of the young people, in the shape of beautiful Russian pictures and copies both of the Hymn Book and the Hymnal.

The great interest of the month was centered in the closing exercises of the Schools which form so important a part of the life of Salem. The Academy exercises continued from May 19th, to May 24th. The sermon on Sunday, May 20th, was preached by Rev. Paul de Schweinitz, a son of the well-known Principal, Rev. Robert de Schweinitz. His discourse on Rev. 15:8, was a very excellent one. We had the pleasure of the presence of Gen. Gordon, the famous Confederate general on the platform. On the evening of the same day, the Rev. L. S. M. Miller, D. D., of the Lutheran Synod, preached a very edifying sermon on "Peace through faith in the sacrifice of our Lord Jesus Christ." On Thursday, May 24th, a class of 40 was graduated, after a specially fine address by the Rev. W. W. Moore, D. D., of Union Theological Seminary. On the same evening, the annual address before the Boys' School was made by the Rev. S. B. Turrenline, D. D., of Charlotte. Ten pupils were graduated.

On the last Sunday of the month, the pastor was absent preaching in the late Dr. Hoge's church at Richmond, Va., and delivering the missionary address before the students of Union Theological Seminary. The reception given was a most cordial one. The brethren, McCuiston and Thaeler who preached in the Salem Home church made suitable reference to the 200th Anniversary of the birth of Zinzendorf.

On June 3rd, the Whitewashed festival was celebrated, with a large communion lovefeast and communion in the afternoon.

Salem Female Academy.

The Commencement of this School occurred the latter part of June and the exercises were attended by a large number of friends from Winston-Salem as well as from near by and distant States.

The speakers for the Commencement were Rev. Paul de Schweinitz, of Bethlehem, Pa., who delivered the sermon, and Rev. W. W. Moore, D. D., of Richmond, Va., who delivered the oration. Both these gentlemen contributed much to the happy week.

The Concerts were of an unusually pleasing nature, smooth and satisfactory, showing very careful and painstaking work on the part of both pupils and teachers. Diplomas were presented to 40 members of the regular college course pupils, and a number to "students in the special class.

The Alumni Day was an unusually happy one, there being present a very large number of former pupils.

The business meeting had a very business-like spirit abroad, and the luncheon on the campus was served to more than 200 members.

With the general willingness to help wherever needed, and the cool and pleasant weather, as well as the care and interest of the entire program without omission of any portion of the same, caused all connected with the school to rejoice that the year has thus happily closed.

Theological Seminary Commencement.

The Commencement took place June 3-6. The occasion was one of unusual interest, and showed a very gratifying condition of affairs in connection with the work of the year.

The Baccalaureate Sermon was delivered on Sunday morning, by the Rev. W. H. Rice, of Ohio. This was followed on Tuesday morning by the meeting of the Board of Trustees. The meeting was a very satisfactory one and the financial condition of the college is in a good condition, which is due to very careful oversight on the part of those in charge of the finances. Our Southern Province was represented by Bro. H. Clewell. The Trustees were the guests of Prof. Hamilton at a luncheon served at noon.

In the afternoon a concert was given by the students in the Burbeck Chapel, and it was an occasion which showed that the music of the college has been developed in a remarkable manner during the past few years. Bro. J. Kenneth Pfohl was the leader.

Tuesday night a number of students graduated in the college de-
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Bell Phone, 177.
Garcia, next in authority to Aguinaldo in the Filipino army, has been captured by the United States troops.

Turkey has sent no reply thus far to the demand of the United States for the indemnity of $100,000.

The German Crown Prince has come of age and the ceremonies connected with the event were very imposing.

The relations between England and Ireland do not seem to be quite so smooth as was the case some time ago.

Veuvius was in a state of eruption in May, and the disturbance was so great that damage was done, and terror reigned among the inhabitants of the side of the mountain, and even in Naples the people were uneasy.

Dreyfus is again in Paris and there is fear of trouble.

The American Pavilion at the Paris Exposition has been opened with appropriate ceremonies.

Screw riots in Spain because of increased taxation.

A successful test of the automobiles in England shows a record of 100 miles in 11 days. Best day 123 miles.

The sugar crop will be very short in Cuba this year.

Tooltot, the great Russian novelist, has been excommunicated from the Greek Church.

UNITED STATES.

The street car strike in St. Louis is a very stubborn and disastrous fight. Many lives have been lost and the end is not yet in sight.

The Confederate Re-union at Louisville was largely attended and was a great success. A number of representatives from the Twin City were present.

The bahanic plague has appeared in New Francisco, but the authorities have taken active measures to prevent its spread.

The Methodist and Presbyterian General Conferences met recently and important measures were discussed by both bodies.

Beckham, the Democrat Governor, has finally been seated in Kentucky.

The weather has been very warm during the first part of June, but the crops in general are good.

The new car line to Wauhoga is well patronized. It is proposed to open up a fine picnic ground at the end of the line.

Prof. Venable has been elected to the Presidency of the State University.

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The B. Rev. Edward Rondthaler, D. D., Editor.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilized and heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE.
Address all matters relating to news, such as communications, marriages, deaths and the like to
Address all letters regarding subscriptions, payments of money, or any business communications to

EDITORIAL.

THE PROVINCIAL CONFERENCE.

We give in full the programme of the District Conference which will meet (D. V.) in the Friedberg church on Wednesday, July 25, and continue in session till 4 o'clock Thursday, July 26. The Conference can be made a means of great good for the work of the Lord, and all should attend who can possibly do so. A special obligation rests upon the delegates, but an equally cordial invitation is given to the members and friends of the Church, who are not delegates, to attend. By examining the topics it will be seen that they cover the very important and interests of the Church work, and we feel certain that every one who attends will receive a blessing. We commend this gathering to the earnest prayers of all our congregations.

We can cordially recommend Friedberg, the place of the meeting of Conference, to every delegate, alternate and visiting friend. The hospitality of the people is proverbial, the surroundings beautiful, and many hallowed memories cling to the old church.

The growth and expansion of the University must be a matter of pride to every North Carolinian. In efficiency, patronage and public favor it is now second to none in the South. Its requirements are exact, its standard rigid, its tone of life high and manly. Its academic roll is the largest in the South, and in all its history it has never been so close to the people, and so able to serve them. Ambitious boys should remember its motto is, Equality, Opportunity and Self-help.

PROGRAMME.

Southern Provincial Conference.

WEDNESDAY-THURSDAY.

July 25, 10 A. M. to July 26, 4 P. M.

As this Conference will take for its special theme the subject of "Prayer," the following text is given as the keynote of all the sessions:

"Therefore I say unto you, What things so ever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark 11:24.

The object of our Conference is what the word implies, the confering of brethren together concerning the welfare of the Southern Province. The discussion of the brethren will naturally gather about the Sunday School work, as this is one of the chief channels of our Christian activity. The topics given below have been carefully selected as being of present interest and of great importance. They will not necessarily be taken up separately, at fixed times, but the object will be to weave them into the entire programme of the two days, and have them appear again and again, as often as occasion requires. In order that no topic may be overlooked or receive less consideration than its merit, all for the several topics have been placed under the special care of the following brethren:


TOPICS.

No. 1. How may the individual Christian secure more Bible knowledge? How may the Sunday Schools secure better training for its teachers? Work among young men, in former times and at the present day! How may the week day prayer meeting interest be strengthened? How may the power of prayer be brought into our work to a greater extent?

The Conference Sermon will be preached by Bishop Rondthaler on the morning of the first day.

On the evening of the first day a carefully prepared spectroscopic service will be held, the pictures referring to "Moravian History and Doctrine." Both old and young are cordially invited to this meeting.

The reports from the Sunday Schools will begin on the afternoon of the first day.

NOODLE.

In a most interesting volume of nearly 600 pages which Mr. Will Moody, the son of the beloved Dwight L. Moody, has given to the world a plain, straightforward account of the life of his father. While the book has, perhaps, no great literary merit, it is an inspiring story that will deeply stir every Christian heart. Rev. Mr. Moody—he was always plain Mister, never Rev.—said in one of the last sermons he preached: "Some of these days you will read in the papers that D. L. Moody of East Northfield is dead. Don't believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot stain; a body fashioned like His glorious body. I was born in the flesh in 1837; I was born of the spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."" CONVERSION IN A STORE.

"By his early training Mr. Moody was religious, but he had never experienced the regenerating work of God's Spirit by a definite acceptance of Christ. In theory he knew that giving way to a violent temper was wrong, but in his self-will he found it hard to yield to restraint. But his Bible class teacher in Boston, whither he had come seeking work, had been gradually leading the young man to a fuller knowledge of God's plan of salvation, until it needed only an additional personal interview to bring him to accept or reject God's provision for overcoming sin and entering into harmony with Himself." Mr. Kimball, the teacher, thus relates the story of Dwight L. Moody's conversion:

"I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought that possibly my call might embarrass the boy, and that when I went away the clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and, discovering this, I determined to make a dash for it, and have it over at once. I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and, putting my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I don't know what words I used, nor could Moody tell. I simply told him of Christ's love for him, and the love Christ wanted in return. That was all there was of it. It seemed that the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston he gave himself and his life to Christ." NOT ADMITTED TO THE CHURCH.

When, very shortly after, Moody applied to join the Congregational Church, he was, according to the practice of the times, carefully ques-
A Good Confession.

BY REV. EDWARD HOOGSTADTS, D. D.

Text: "A good confession." I. Tim. 6. 12, 13, 14.

In I. Timothy, 6. 12, 13, 14, we read the following: "strong and manly words, addressed by the apostle Paul to his younger fellow-minister:"

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge concerning that which is delivered unto thee according to the testimony of the old apostles: that thou keep this commandment, without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

I wish to-day to speak of "the good confession," which Jesus Christ made, and which he calls upon all his followers to make.

THE TWENTY-FIFTH OF JUNE

There is an especial reason why we should, this morning, speak of Christian confession. To-morrow three hundred and seventy years will have elapsed since the "Presentation of the Confession of Augsburg." This is one of the special memorial days of our Church. In recording the illustrious event, the well known historian, D'Aubigné, says: "This 25th of June was destined to be the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of humanity."

It is perhaps of interest to briefly tell the story and ask, in the best way we can, the question of "good confession," with the hope that we may all be encouraged the more heartily to confess our Lord and Saviour in our own day and generation.

In the year 1530 a great storm cloud rested over the German nation, and especially over that part of it which had recently professed the new Protestant faith of Luther, and of his fellow-reformers. The Emperor, Charles the Fifth, the mightiest ruler whom the world had seen for many ages, stood, at that time, at the zenith of his wide-spread power. He was a bigoted Roman Catholic, and was resolved to bring all his people, whether German, Dutch, Italian or Spanish, into the same form of faith which he himself held. For this reason he declared that he would come to Germany, would hold a "diet," or congress, at Augsburg, and would hear his Protestant princes on the subject of their faith. His intention was to unify the belief of the Church. He was resolved to do it if possible, by peaceful, by peaceful means, but it must be done. Thus summoned, Luther and

*Preached in Home Church, on June 24th, 1900, in connection with the 370th anniversary of the Presentation of the Augsburg Confession.
THE WACHOVIA MORAVIAN.

his fellow theologians, along with the princes who had professed the Protestant faith, started, in the Spring of 1530, for Augsburg in Southern Germany. When they had come as far as the Castle of Coburg, they left Luther there. He was under the Emperor's special ban, and if he went to Augsburg he would be at once seized and put to death. At Coburg, Luther said for the next six months. He was four days journey away from Augsburg, but his fearless spirit constantly directed and controlled his followers at the Congress. His letters were like orders of battle. He bid Melanchthon and his other enlightened theologians: "Be brave and quit yourselves like men. It is inspiring to study these six months of Luther's life. His health was feeble, but his heart was buoyant. He wrote those half-playful, half-serious letters to his family and his friends which now form a part of the the great literature of the German language. He busied himself with the translation of the Psalms and of the Prophets, and also of the fables of Aesop, which he loved almost as well as if they were part of the Bible. He prayed at least three hours a day, and never wavered from the faith that was in him, however much his disciples might be distressed and shaken. They had a hard fight to endure at Augsburg. The mighty imperial current was against them. At times they were threatened, and then again again were tempted. Every sort of persuasion and influence was used to win them back to the Romish fold. Finally, the Emperor said he must have their creed drawn up at once and submitted to him. As the delay of a single day was refused them, the Protestant theologians, with Melanchthon as their penman, labor­ed far into the night to transcribe and correct their Confession. It was a temperate statement, intended to show that the Protestant faith had been that of the true Church from the earliest time. In the course of it Melanchthon came to Luther's great doctrine of Justification. He put it in terms of this memorable word which in it remains as the bulwark of the Reformation to this very hour; "We teach that we cannot be justified before God by our own strength or merit, or our works, but that we are justified freely for Christ's sake through faith, when we believe that our sins are forgiven in virtue of God is made unto us." The Romanists, startled by the courage of the Elector of Saxony said, as he was seated on his throne with his chief dignitaries. The building and the courtyard were thronged with those hall-playful, half-serious disciples might be distressed and shaken. They really amounted to.

The Theologians, startled by the courage of these men, urged the Emperor not to have the paper publicly read. The Protestant princes, however, insisted that all men should know what they believed. Finally, it was decided that it should be read in a small hall, so that the multitude, at least, might not hear it. Thus, the eventful 25th of June arrived. The Palatine chapel was filled with great dignitaries. The building and the courtyard were thronged with a vast crowd of people, hoping to catch at least a few words of this declaration of independence from Rome. That was what the Confession really amounted to. It was "the 4th of July" of the Reformation. At the appointed hour, the Emperor was seated on his throne with his chief princes around him. Then the Protestant rulers stood up, so that all men might know who the men were that held the faith which was about to be confessed under circumstances more notable than those which had accompanied any previous creed of the Church. Their manner was animated and their faces were radiant with joy. The Emperor motioned them to their seats, and the two chancellors appeared, bearing the copies of the Confession, one in Latin and one in German. They advanced to the middle of the chapel, and, standing before the throne, awaited the further order of the Emperor. Charles asked that the Latin copy be read, as he believed the Latin was superior. The Em­peror, Bayer, began to read. It was his own faith, and he put his whole soul into the reading. Every word rang through the crowded chapel, and fell distinctly upon the ears of the people outside. The Emperor himself was untouched. Some said that he slept during the reading. But the impression on the audience was profound. The Roman princes were amazed at the clearness and sound and scriptural point of the great argument. Half a dozen of the greatest of them were converted to the Protestant faith. The refutation prepared by the Romish doctors fell flat and weak. None but historians now know that it was ever made, and no one ever reads it. So great was the disappointment of the Romanists that when Melan­chthon's counter statement, his classic apologue, was handed in, the Emperor simply said, in a brusque tone, that the Protestants had been heard, but had been refuted, and that nothing remained but for them to yield the issue within the next twelve months. This limit of twelve months has now, by the blessing of God, stretched out into 350 years, during which the Augsburg Confession of Faith has retained its mighty influence over the entire Protestant world.

THE MORAVIAN ESTIMATE OF THE AUGSBURG CONFESSION.

What we Moravians think of it appears in the fact that we have made the day of its Presentation one of our great Memoria l days. In our General Church Book we say: "In the 21 doctrinal articles of the Augsburg Confession of the Evangelical Protestant faith, we recognize the chief doctrines of the Christian faith as clearly and simply stated as in any other confession of faith. This is as far as the Moravians can go with regard to the acceptance of any of the great historic creeds. We admire them and are instructed by them, as well-balanced statements of the faith which was in the men who wrote them and accepted them.

THE MORAVIAN CONFESSI ON.

But, for ourselves, we are content to make a simple and a brief affirmation on six chief doctrinal points, namely: the doctrine of Total Depravity, of the love of the Father, of the real Godhead and real humanity of Jesus Christ, the doctrine of Justification, of Sanctification; the doctrine of the Second Coming of the Lord and the Resurrection of the Dead unto life or unto condemnation, and then we add as our one great article the following sentence, which contains in it the chief doctrine of the Christian faith: "We believe that our sins are forgiven in virtue of the free-will offering of Himself to our peace. The word of the cross, that is, the testimony of His free-will offering of Himself to become incarnate as a man, to suffer and to die, and the treasures of grace therein contained, are the very essence of our preaching. To proclaim the Lord's death we consider the chief calling of the Brethren's Church. We direct men unto Him who of God is made unto us wisdom and righteousness and sanctification and redemption.

CONCLUSION.

Thus we come to see just what the good confession is, which every one of us ought to make. The Elector of Saxony put it squarely when he said on the eve of June 25th, 1650, "I desire to confess the Lord." We are not called upon to confess elaborate arguments which many of us cannot even understand. We are not required to contest forms of words, which, from their very wording, may have little real meaning for us. We are not to be compelled to believe this or that because men believed it a hundred or a thousand years ago. We are not under necessity to express our faith in opinions which we have not been able to make out clearly from the Holy Scriptures.

But, what we must confess it are Christian in Jesus Christ, Son of God and Son of Man, our once crucified and now risen Saviour. We must, if we are Christians, simply and distinctively own him who loved us and gave himself.
The most lovable of men, our Christian life will be in its daily experience and practice, and, at last, we shall obtain the blessing which Jesus has promised, when he said, concerning the good confession? "Whoever shall confess me before men, him will I confess also before my Father which is in Heaven.” Amen.

**CHIPS FROM HISTORIC TIMBER.**

**THE SINGLE BRETHREN’S HOUSE, SALEM, N. C.**

Prepared for the Wachovia Historical Society, by Mr. Julius A. Lineback.

Continued.

The large garden before the house extended nearly to the branch. There was a strip of meadow, or pasture ground, and beyond the stables, and still further west and south, the fields or upper plantation. Near the branch, and not far from the street, was a very good west room, with a rock spring-house over it. Here were kept the milk and butter, and from here the brethren brought their drinking water, especially in summer. As this was quite a good distance from the house, we can well understand why each brother was required to bring his own water and milk at breakfast and supper.

Tradition says that both Gen. Washington and Cornwallis drank water from this spring, and this is more than probable, but as both generals, and the spring as well, are gone, it is impossible to verify the saying.

Close by, in line with the street, was a building in the second story of which Christian Stauber lived for a number of years. In the southeast corner of the garden they had built a summer house, which afforded an excellent place to while away the summer Sundays afternoons, and enjoy their pipes and cigars.

The Chapel occupied the south half of the first floor of the brick addition. In the middle of the of the south wall of the large entrance hall there was an arched opening into a passage leading to the door of the chapel. On each side of this passage were partitions, which were all of wood, and years ago, sometime in the forties, they were all removed and new ones put in, fire-place, &c., built, the arch closed up and new doors cut in the wall, and the rooms arranged as we now know them. Some years ago, when portions of the wall needed to be re-plastered, this arch was discovered, but it was not known at the time what had been its use.

The sleeping hall was on the second floor, taking in all of it south of the stair hall. A few years after the changes were made down stairs, this large hall was divided by a partition running north and south. The eastern room was used as a music and concert hall. The west room had a small portion cut off, through which entrance was had to the concert hall. Between these two large rooms there was a sliding or folding door which was @row open on concert occasions, as the west room was occupied by only one or two beds. In this hall the infant school was wont to hold its examinations, and on occasions of supreme importance, of supreme importance, to the little men and women under Miss Sallie Steiner’s charge.

**THE WACHOVIA MORAVIAN.**

Here, too, the Museum, so long an honor to the Young Men’s Missionary Society, and a source of pride to Salem and probably to the Society itself, may be said to have had its birth in Wachovia. The nucleus was donated to the Society by the Rev. John Eisele, and consisted of a very fine collection, principally of tropical products of various kinds, collected by him whilst on the West India Mission. It may not be entirely out of place to mention in this connection, that there are still living two of the original members, our genial friend, T. F. Crist, and E. W. Lineback. Mr. Crist canvassed for funds for the new movement, and collected $650.00, of which $550 was donated by Rev. Mr. Jacobson, who was at that time Principal of Salem Female Academy. It might be mentioned, yet, that the closet built against the partition for the storage of music, &c., is still intact.

When the experiment of establishing a boarding school for a boys was made in 1826 to 1828, this large west room, adjoining the concert hall, was the dormitory; the east, south-east and south-west rooms of the church floor being used as school rooms. At another period the west room just mentioned was utilized as a place for a night school.

The middle, large, west room was used, after the S. B. D. had ceased to exist, as a gathering place for the older boys, from which, to go to church under charge of their “pfleger” here the good brother, Buchholza, and others would entertain them for the quarter hour or so before church time, with stories and anecdotes such as boys, even of those days, loved to hear. The room was warmed by one of the old fashioned tile stoves, that we, now, that they have almost entirely disappeared, render so desirable. It was in somewhat of a shaky condition, and one day when the boys began to congregate, and wanted to warm their fingers and toes, behold, there was no stove there. The place that had known it for so long knew it no more forever. Investigation revealed its remains in a ditch, somewhere behind the house, where some of the larger boys had deposited them. They then moved their gathering place to the infant school room. Here, too, they came for confirmation instruction. When they did get to church, they had their allotted place. We know that the pulpit was then against the north wall. The first row of long benches was for the little boys. Next behind them sat the “great” or older boys; then came the married men and behind them the single brethren. On the sisters’ side, the arrangement was similar. This would seem to have been not the best arrangement, putting the brethren and sisters opposite to each other, and behind their elders: but, still further back, against the wall, sat a number of fathers and mothers in Israel, who, with the “diener,” kept an eye on the young people, and we have no tradition of any misbehaviour on church floor being used by them.

The “pfleger” or spiritual adviser lived in the house with his charge. The last brother who filled this office, Bro. Chr. Fried Schaff, is still remembered by many of our number. He was one of the most lovable of men, and endeared himself to all who knew him. Especially did the children hold him in high veneration and regard. A certain little tin box that he always carried in his vest pocket no doubt had much to do with their love for him. When he met a little boy or girl, his inviolate custom was to take the child by the chin, and with loving words, gently chatter the teeth together. Then a mint drop or two was sure to follow. Yet he could rebuke too much forwardness, for, when a certain boy once asked for the candy that he that he thought was too slow in coming, he reprimanded him by saying, “Jetz kriegis du just keine.”

To be continued.

Sixth Anniversary of the Moravia Sunday School.

Through the kind invitation of the pastor, Bro. Thaeler, it was my privilege to be present with and address the Moravia Sun.-lay School on the occasion of the sixh anniversary. My companion was Prof. Brower, of the Salem Boys School, thus insuring the riding part of the trip (some 20 miles) against tediousness. Leaving Salem about 7 o’clock on the morning of the first Sunday in July, our route lay through Centreville, Waughtown, to the left at the Stewart place, thence to Kernersville, down through the long main street, with its lining of vine-clothed, comfortable homes, with friendly recognitions from friends here and there along the railroad, turn to the right, and seven miles of beautiful road to Oak Ridge lay before us. At the college Prof. Brower’s name acted as an open sesame, and Prof. Allen Holt has our thanks for his kindly courtesies. Our route lay through the great buildings. A three-quarters of a mile brought us to the home of Mr. Donnell, our headquarters. This is the summer home of Mrs. R. B. Kerner, and we were most cordially welcomed by her father and mother, Mr. and Mrs. Donnell, as well by herself and daughter, May. After dinner, we adjourned to Moravia, a little further on.

The first thing that attracted my attention was the graveyard. Moravian graveyards are, as a rule, distinctive, and the Moravia God’s Acre has this distinction also,—it is well cared for, with laid-out plots and walks.

The church is neat and commodious, and is attached to our denomination. Its field is practically unoccupied, and the work is established on sure foundations.

The Sunday School, during the summer, is in charge of Mrs. Kerner, with Bro. Sutton as Superintendent. The exercises on this occasion consisted of songs and recitations, and were very pleasing, it being particularly gratifying to see the part taken by the young men in the recitations. Mrs. Kerner was the director, and her efforts were eminently successful, especially when we remember that as yet Moravia is without an organ.

At the close of the exercises the visitors from Salem each had a word of fraternal greeting and encouragement for our Guilford brethren, and the sixth anniversary was over.

Not the least pleasing feature of the day was the continual evidence of the strong friendship of this people for their pastor, thus proving proof that his part of this work is faithfully done.

The privilege of speaking to the Moravia people was a most special honor, and the work are a testimony to one now departed, whose friendship was most highly prized and whose memory lingers yet in kindred affection for him and his.

C. E. C.
THE WACHOVIA MORAVIAN.

THE CHURCH AT HOME.

BY REV. HOWARD R. SCHOPPELHALL, SALEM, N. C.

KERNERSVILLE.

Dear Wachovian Moravian:

Kernersville does not wish to be lost sight of in a single issue, so we pen a few notes again.

We are moving, but comparing our movements to those of larger churches they are Lilliputian, but after all our slow motion means progress and that is better than stagnation.

In May, the Whosoever Circle held a Bazaar in the church parlor, which was very tastefully arranged and decorated for the occasion.

The articles for sale were mostly for apparel and house furnishing. There was a candy and cheer try it again. From the Bazaar we realized something over $12.00, part of which was used to purchase new hymn books, and part for the India sufferers.

In June, a lawn party under the management of some of our young people was given on Dr. Kerners' lawn. This for the benefit of the grave yard fence. The refreshments were all sold, everybody enjoyed themselves, and a snug sum was turned over to the Treasurer.

Last month, Rev. E. S. Crouse, came down to Carmel and the people there were treated to a stereopticon exhibition and lecture by the pastor. The house was packed but the best of order prevailed.

In the next issue I want to bring forward a matter of utmost importance, but for the present will only say, God bless you dear Wachovia Moravian, and speed you with your comfort and cheer in your Moravian home in the Province.

A MEMBER.

Kernersville, N. C., July 3, 1900.

CARY.

On the 19th of June a most delightful evening meeting was held at the church, the occasion being our annual church Council. About 75 members were present, and, recognizing "neither male nor female," many of our faithful women took active part. A pleasant variation from previous councils was the introduction of a lovefeast feature, served by our permanent Lovefeast Committee. Bishop Rondthaler could also be present, and made a congratulatory and encouraging address.

As Bro. E. C. Clinard's term of 3 years had expired, Bro. Nixon Padgett was elected to the Committee. Reports from the various societies and Societies, interspersed with good suggestions that will improve the work. Then the "forward movement," for this year was discussed. The idea is each year to do "something extra." Last summer it was the renovation of the furniture of the church. After several ideas had been suggested, it was resolved that a special Improvement fund should be created, from which the exterior woodwork of the church should be repainted this Fall. And whatever money is not needed for that cause should be added to the Pipe Organ Fund. The envelopes for each week have been printed, and the Ladies' Committee is now ready to distribute them. These annual Councils are always pleasant occasions, and add much to the working force of the church.

On the 25th and 26th, two other enjoyable evenings were held. Divided into two readings, Dr. Shel­don's famous book, "In His Steps, or What Would Jesus Do?" was presented by means of fifty fine lantern pictures, mostly from life, accompanied by the following of the thread of the narrative in readings.

We are much indebted also to Miss Alice Rondthaler, Mrs. H. E. Fries and Mr. Burr for the excellent solos which they rendered in connection with the story thus presented.

From the collection taken up each evening, after paying the expenses of slide recital, etc., $15 could be set apart for the India Famine Relief Fund. To this the cheerful Workers' Sunday School class added $5, and so $20 was sent to furnish corn for the starving Hindus.

FRIEDBERG.

The work on the new parsonage has progressed very rapidly, and the building already presents a very fine appearance. The location is admirable, it being the highest ground on the Friedberg tract, and is quite convenient enough to the church. The house, when completed, will be a credit to the congregation and a great credit to the building committee and their faithful supporters. They are really building better than was contem-
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plated at the outset, and instead of seeking to curtail the work they are adding some additional good features from time to time as it proceeds. Of persons outside of the congregation who have been helping the work along Bro. Constantine Hege, of Salem, has been esp. cially liberal. His assistance was in the form of the free use of his lumber dressing machinery at his shops in town.

On the second Sunday in June the pastor held a house service at the home of Bro. and Sr. Solomons and Julia Miller, in the course of which the seven children of the family were given to the Lord in the sacrament of infant baptism. It was a very gratifying and enjoyable occasion for parents and friends.

CLEMSONVILLE

Nothing has been done, as yet, in this new field which can be characterized as visible results. Some years will be required to mature all the plans and successfully execute them. The near future, however, will reveal the fact that steady progress is being made.

On the 13th of August the congregation is to be organized by Bishop Rondthaler, and in the latter part of September the school is to begin. The free use of the M. E. church has been tendered by the pastor and towards the congregation, and for school purposes the building popularly known as Doucet's Store, belonging now to Mr. H. W. Fries, has been secured. A preliminary canvass of the community has recently been made which establishes the prospect of the congregation being organized with more than thirty communicants, and the school with more than sixty scholars.

Active building operations will begin on the parsonage with the first of August. The work of making brick and preparing lumber for the church and school buildings will be continued through the coming months, so that by next spring and summer these important buildings may be pushed forward to completion as speedily as possible.

SALEM

During the month of June, the pastor was invited to take part in a number of interesting services which he attended away from Salem. On the 10th he preached the anniversary sermon at Bethania. The occasion was a very bright and happy one. On June 13th he reached Elon College. This is an institution of learning supported by one division of the Christian Church. It was a pleasure to see how heartily they all cooperate with one another.

The result is the rapid rebuilding of their college. On Sunday, June 17th, he preached the annual sermon before the Teachers' Assembly at Morehead City. This association has had new life infused by the efforts of such men as the State Superintendent of Public Schools, Mr. Mebane, Professor Thompson of Statesville, and others. On June 20, he was called to make the "Presentation of Bibles" at the State Normal at Greensboro. The college fully recovered from its great affliction in the course of the year, and the commencement was a splendid occasion.

The opening of the new Nissen Park, at Waughtown, under the liberal and energetic care of Mr. Henry E. Fries, has given the community a delightful picnic ground. The Home School availed itself of this park in the most successful picnic it has had for many years, on June 28th.

The month of July finds the congregation largely depleted by the absence of members on holiday journeys, but, notwithstanding the heat, there have been various attractive services and important meetings for Missions and Sunday Schools.

A recent visit which gave general pleasure in Salem was that of Bro. Massah Warner, of Philadelphia. Born in Salem, though long a resident elsewhere, his professional gifts and success have been the pride of his native place. The news that, after many years, he was coming to visit us again, spread quickly in all parts of the older congregation. Had the time of his stay been doubled, it would hardly have sufficed to enable him to shake hands with all who wished to greet him, or to be entertained under every roof which desired thus to honor this genial and beloved guest. His promise soon to come again will, we trust, meet with no hindrances in the way of its happy fulfillment.

SHEPHERD, N. C.

June is usually a busy month in this congregation, and this year it proved exceptionally so.

A good deal of preparatory work was done for the anniversary festival, which occurred on Sunday, June 17th. Two members of the P. E. C., Bishop Rondthaler and Bro. J. W. Fries, were with us on this occasion.

The sermon in the morning by the Bishop, was heard by a large company of members and friends. The lovefeast and communion in the afternoon were above the ordinary. The choir singing under the direc-
THE WACHOVIA MORAVIAN.

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tion of Bro. O. J. Lehman was very
great. It was also the suggestion by the
children led by Mrs. Strickland.
Several solos were finely rendered
by Miss Ella Lehman.

Through the efforts of the Ladies
Aid Society the church has been re-
carpeted, which adds a great deal to
the appearance of our place of
warship.

The Sunday School is taking on
new life under the leadership of its
new and efficient superintendent.
Rev. Edgar Lineback.

FELP.
The regular monthly visit was made
to Fulp on the third Sunday in June.
Rain was falling and the roads were
heavy, but, nevertheless, the trip was
made in about five hours, and we en-
joyed it the best we could. Preach-
ing services were held morning and
night, with very encouraging results.
Sunday School was held in the morn-
ing at half-past nine. The copies of
The little Missionary, which were
donated by the Ladies' Missionary
Society, were very much appreciated
by the children of the Sunday School.
There were just enough to go around.
The School has grown wonderfully
since it was re-organized one month
ago. It then numbered twenty-five.
The present enrollment is about fifty.
Lessons help have been secured for
all departments, and the work is in
good shape. Monday and Tuesday
were devoted to pastoral work among
the members of the congregation and
in the community. The members are
taking a lively interest in the Sunday
School and church, and there is a
disposition to work. We ask both
your sympathy and prayers in behalf
of this congregation.

Fraternally yours,
WM. E. SPAUGH.

NEWS OF THE WORLD.

CONDUCTED BY REV. J. H. CLEWELL, SALEM, N.C.

THE TROUBLES IN CHINA.

Last month already the dark
clouds of trouble began to thicken,
and during the weeks that followed
events have developed so alarming
and terrible a nature that the inter-
est of the entire world has been
aroused. In the brief space allotted
to this department we can only give
the outlines, and, as we may add, that
as we write the situation is entirely
uncertain, even in the minds of the
officials. As nearly as we can gather
the facts they are as follows.

The troubles which the "Boxers"
have been causing during the past
months have assumed such propor-
tions that it is really civil war. Then
too it does not seem clear how far
lie. It was also the suggestion by the
the government may be supposed by
this uprising. What the relation is
between the Boxers and the Em-
press we cannot now say. But this
much is clear, the attacks upon the
foreigners and the native Christians
have become general in certain prov-
ces. This has caused the powers
to discontinue protesting in words,
and they began to land troops. This
was the signal for more aggressive
measures on the part of the Chinese,
possiblv the troops were landed
simultaneously with the outbreak of
bloodshed. As the war vessels of
the European nations gathered in
the harbor the guns of the fort at
Taku opened fire, and the foreigners
replied by a steady attacking and cap-
turing the forts. They next made
an effort to give assistance to the
foreigners who were in great danger,
in fact, the massacre of the foreigners
was no longer confined to the mis-
sionaries and traders, but the gov-
ernment officials were also being
slaughtered, no less a personage
than the German minister being one
of the victims. The object of all the
powers is now to reach Pekin, where
the representatives of the foreign
governments are imprisoned, if they
have not been slain. Reports are
so conflicting that no one can tell
whether they are alive or dead.
Cer-

tain it is that a great slaughter has


taken place, and, in addition to the
fight between the ruling power and
the rebels in China, the foreigners
are the object of particular hatred
on the part of the rebels or Boxers.
The latest reports seem to cast some

doubt upon the Pekin situation, these
reports claiming that the loyal native
troops are aiding the foreign troops
in Pekin to protect the foreign lega-
dations. In the mean time all the na-
tions are rushing troops to the scene.

Japan taking the lead, and Russia
also is acting in a very aggressive
manner. Within China itself untold
terrors exist, and tortures and slaugh-
ters are being witnessed which seem
almost incredible. What the outcome
will be cannot now be forecast, but
the enormity of the crisis can be im-
aged when it is stated that the
Boxers embrace four million people,
and to this is added the miserable
character of the Dowager Empress
and the general weakness and cor-
rupition of the national government.
Altogether it is evidently a great
crisis in the history of a great world
question.

THE GREAT NEW DISASTER.

One of the most terrible disasters
that has visited New York in recent
years was the burning of the docks
and the steamers lying beside them.
THE WACHOVIA MORAVIAN.

W & Y Norfolk & Western Schedule in Effect

SEPT. 1st, 1899.

WINSTON - SALEM DIVISION - Leave Winston-Salem 8 a.m., daily except Sunday. Arrive Roanoke 11:00 p. m.

4:45 a.m. Winston-Salem, 8:30 a.m., daily except Sunday, for Martinsville and intermediate points.

Leave Martinsville 9:00 a.m., daily except Sunday. Arrive Winston-Salem 9:00 a.m.

Leave Roanoke 4:30 p. m., daily except Sunday. Arrive Winston-Salem, 9:30 p.m.

RICHMOND, Leave Narrows Daily.

4:50 a.m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga. All points North and West. Pullman sleepers to Memphis and New Orleans.

8:20 p. m. for Bluford, Pocahontas, Knoxville, Columbus and Chicago, and points West. Pullman sleepers from Roanoke to Columbus, also for Roanoke, Bristol, Knoxville, Chattanooga and intermediate points.

Raleigh & Gaston, Leave Raleigh Daily.

1:40 p. m. for Petersburg, Richmond and Norfolk.

1:45 p. m. for Washington, Hagerstown, Philadelphia and New York.

12:35 p. m. for Richmond and Norfolk. Pullman sleepers to Norfolk and Lynchburg. Let intermediate points.


DURHAM DIVISION - Leave Durham daily except Sunday 4:30 p.m. Union station for Durham and all intermediate points.

Leave Durham daily except Sunday 7:00 a.m. for Durham and intermediate points.

For all additional information apply at ticket office, or at M. F. BRAGG, Traveling Agent. handbook & RAILWAY DAILY.

1:40 p. m. for Petersburg, Richmond and Norfolk.

1:45 p. m. for Washington, Hagerstown, Philadelphia and New York.

12:35 p. m. for Richmond and Norfolk. Pullman sleepers to Norfolk and Lynchburg. Let intermediate points.


DURHAM DIVISION - Leave Durham daily except Sunday 4:30 p.m. Union station for Durham and all intermediate points.

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SALEM, N. C.
FRIEDBERG CONFERENCE.

JULY 25-26, 1900.

In recent years some characteristic feature has marked each of our Provincial Conferences. Bethania ‘98 was a Young People’s Conference. ‘Work’ was the topic at Calvary ’99, and the recent Friedberg Conference may be termed a Prayer and Fellowship Conference.

With the exception of the Conference Sermon, and the evening lecture upon the Moravian Church, there were no set addresses, and the time was devoted to real conference upon fresh conditions in the work.

Interwoven throughout the two days were the five subjects:

1. How may the individual Christian secure more Bible knowledge?
2. How may the Sunday School secure better training for its teachers?
4. How may the week day prayer meeting interest be strengthened?
5. How may the power of Prayer be brought into our work to a greater extent?

Conference began with the brightest of weather, and closed in a sevee downpour of rain, through which most of the delegates splashed their way home.

The Conference Sermon elicited many comments of interest and profit. It was preached from the text: “The Lord added daily to the Church, such as were being saved.”

The first morning was occupied with the enrollment, organization and preaching of the Conference Sermon.

The names of the delegates in attendance are as follows:

Bethania.
R. A. Butner.
T. E. Kapp.
O. H. Briggs.
R. C. Lineback.
A. E. Plaff.
James Yarborough.
Robert McCulson.
A. E. Plaff.
J. E. White.

Presidence.
John M. Southern.
Wachovia Arbor.
J. E. White.
Edgar Fulp.
Wells Marshall.

Salem.
H. W. Foltz.
I. F. Crouse.
W. S. Piobl.
J. A. Lineback.
A. A. Swagg.
L. B. Brickenstein.
Henry Snyder.
Emory Knouse.
W. A. Walker.
C. S. Hampton.
A. H. Dabar.
D. A. Roberson.
G. A. Winkler.
G. H. Hendricks.
Bernard Wureschiok.
W. C. Grover.
C. T. Piobl.

J. W. Hartman.
C. T. Foster.
H. E. Vogler.
Samuel Brewer.
J. H. Spraker.
L. E. Shaffer.
H. A. Piobl.
F. H. Vogler.
J. F. Brower.
C. E. Crist.
F. E. Hurton.
J. M. Cunningham.
Ernest Stockton.


The Rev. C. D. Crouch and J. Kenneth Piobl were also made full delegates by the vote of the Conference, as was also Rev. E. S. Wolfe, of Philadelphia, Pa.

During Wednesday afternoon and throughout Thursday the places at which our Church is working were heard from in informal reports from the delegates. These sessions were truly and delightfully confessional, there were no pauses, prayers were repeatedly offered, questions asked, counsel, encouragement and advice given.

The noon hours under the splendid oaks in Friedberg Grove were happy seasons of fellowship. From the wagons and carriages of the members, drawn up under the trees, goodly hospitality was produced, and with an abounding hospitality the Conference guests were entertained. The recess interest was further utilized on the first day by a prayer meeting in the graveyard, and on Thursday by a large Circle of Prayers in the grove, led by Bro. Wolfe, of Philadelphia.

Sixteen years ago the first of these Conferences was held at Friedberg, and amid many discouragements a new start was taken in our Southern work. It was found by actual count just 14 delegates were present at the 1900 Conference who had been in attendance sixteen years previous.

Under the leadership of Miss Louise Siddall, the Conference singing went heartily. A pleasant feature was the rendering of a solo by Miss Cornelia Lineback the daughter of a former Friedberg pastor.

While it is not intended in this article to give a complete record of the doings of Conference, yet, a few remarks caught in the course of the two days’ sessions, will at least serve to suggest to the reader the general spirit and trend of the gathering.

H. W. Foltz: “Before you can teach young men successfully you must be interested in them,
before you can become interested in them, you must get into close touch with them, you must gain their confidence, and before you can do this, you must be right yourself.”

J. Crouch, speaking of Friedberg: There are perfect teams of little fellows coming into Friedberg.”

Smith, Oak Grove: “Fifteen minutes before the opening of Sunday School the teachers meet for prayer and speak of the different points of the lesson.”

C. W. Fetter: “God likes to begin with nothing to make something.”

Walker: “It is a good thing to be harnessed if you want to grow in grace.”

In the general discussion of the prayer-meeting subject it was found that in all the town congregations and in quite a number of the country charges, prayer meetings are being regularly conducted. In these there is a large variety, from the regular old line prayer-meeting, with its address by the pastor, to the fellowship meeting on the C. E. plan, in which a leader is chosen, who introduces the subject, to be followed by others. Enterprise is noteworthy in having had, for five or six years, a successful young men’s prayer meeting, every Saturday night.

Much interest was manifested in the subject of Bible study, which was particularly in the hands of Rev. A. D. Thaele.

As a result of the discussions upon this theme a Bible study department will shortly be organized in the Wachovia Moravian,—through which it is hoped to bind together the workers in our Province in a closer bond of Bible study fellowship.

Bro. C. E. Crist earnestly presented the difficult work upon which he has for some time been engaged in the neighborhood of the South Side Cotton Mill. Meetings are now being held in an open shelter, with a sand floor and no ceiling. It is hoped that walls and windows may be added by winter.

For the first time in the history of our Conferences the subject of the Sunday School library was presented. Bro. J. A. Lineback, for many years librarian of the Home School, Salem, spoke from his experience, and pronounced the library to be one of the strongest aids to the Sunday School. A surprising fact, as cited by him, was that the library is more largely used by the Home Department than by any other portion of the Sunday School. Wednesday night was devoted to an illustrated address upon the history and work of the Moravian Church.

A severe storm occurred at the time of meeting. Nevertheless, by a quarter past 8 o’clock the main floor of the church was filled with an interested audience.

The beauty of Friedberg and its surroundings was the source of constant comment on the part of the visiting delegates. As a sign of the vigorous life of this venerable congregation, the new and nearly completed parsonage stands on a knoll in the orchard just beyond the grove.

During the sessions of Conference, one half of the church was occupied by an interested, although silent audience of ladies. In view of the important part which they take in the church’s activities, it would seem appropriate that at future Conferences they might in some way share in the work of Conference.

Bro. Henry Shore was heard with much pleasure when he modestly extended Kernersville’s invitation for the 1901. Upon motion, this in vitation was unanimously accepted.

Towards the close of the proceedings Dr. J. F. Shaffer introduced a resolution of hearty thanks for the entertainment, both loyal and hearty, which with open hearts had been extended to the visiting brethren.

Bro. James T. Lineback who was appointed Provincial Sunday School Superintendent at the Friedberg Conference of 1884, being called upon said: “The reports and discussions of the Conferences have been intensely interesting to me. My heart has been deeply stirred within me to hear of all that the Lord has been doing for us in these last sixteen years. To be sure, there are ups and downs, but the general trend has been upwards always, else it would not be the Lord’s work.”

Promptly at half past three on Thursday afternoon, the delegates were closely gathered in the front seats of the church, to participate in the solemn closing services.

Bro. Allen Spaugh the veteran member of Conference was called upon to speak, and with deep emotion told of his presence at Conference sixteen years ago, and expressed his belief that our Church work would steadily progress by reason of the large interest taken in it by the young men.

An earnest intercessory prayer was offered by the Bishop in behalf of the various interests of our own provincial work and that of the Moravian Church at large.

Amidst evidences of mingled joy and sorrow the delegates exchanged the right hand of fellowship, as they sang:

Say, my peace I leave with you.”

The two days spent among the brethren of our Southern Province assembled in their Annual Conference at Friedberg, during the last week in July, was a delightful experience, and left certain impressions which we note with pleasure.

First of all was the full attendance of lay delegates. That so many busy men were willing to put aside their usual avocations for a two days conference in which the interests of the Sunday School cause were principally discussed, indicated a most hopeful state of things.

Then we were impressed most favorably by the manner in which the questions, suggested by the programme presented at the opening session, were kept before the Conference. The discussions were open and without restraint, and many helpful words were spoken.

It was a pleasure indeed to have the testimonies brought by many of the joy experienced in the Master’s work.

Especially helpful was the testimony of the brother who, notwithstanding the demands made upon him by a large business, finds time to devote one hour in each day to the study of God’s word.

So it was sweet to hear another in his prayer give thanks for the discouragements and obstacles of which much has been said in the reports from the various Sunday Schools. They were considered worthy of thanks because of the strength gained in overcoming them.

It was a most blessed truth to which expression was given by another brother, who in speaking of the small beginnings of the Wachovia Arbor Sunday School said, “God loves to make something out of nothing.”

The prayerful, earnest spirit of this Conference was very marked, and the new inspiration which it gave to all who took part in its earnest deliberations will long be felt.

*Presided in Home Church, June 15th, 1900, p. m.

[Text: "As one whom his mother comforteth, so will I comfort you." Isaiah 66:13.

THE WORLD’S NEED OF COMFORT.

In this world of ours, where there is so much toil and struggle, so much pain and trouble and disappointment, there is a constant need of comfort. How often children need to be comforted, in the course of a single day, you know full well who have them in your homes. From morning to evening they will come running to you with their little aches and pains and complaints. What they want is to be soothed and comforted, and when that has been done, they go off merrily again to their play.

When children grow older, the yearning for comfort is still strong within them, only they do not show it as freely as they once did. We have to ask and search in their case, before we can ascertain as to their need, and then it is the old child-experience over again. They are discouraged about their lessons, about their business, about their general prospects in life. They need above all else, to be comforted. And so the case continues through all the earthly years, down to extreme old age. People may outlive many an other requirement but they are never so old as not still to need, at times, to be comforted. Often the person who is inwardly consumed with this longing for comfort is one of whom you would not expect it. I remember hearing a sermon, in my young ministry, for a man who stood very high in his profession. He was a learned scholar, an able writer, an eloquent preacher. People usually felt a little awe and restraint in his presence. After the sermon we went into the vestry together and there he sat down, buried his head in his hands and began to sob as a child. “Oh the burden of my congregation,” he cried, “I cannot bear it!” “I well remember, with what youthful perplexity and surprise I stood before this man whom I so highly honored and whose inner need of encouragement I never would have dreamed of, had I not then unexpectedly dawned upon me.

There is never a congregation gathered in which the need of comfort is not present. Doubtless it is so to-night. There are souls, which, for one or another reason, long to be comforted.

Comfort.

By REV. EDWARD BONGSTRAHLER, D. D.

Text: "As one whom his mother comforteth, so will I comfort you." Isaiah 66:13.
encouraged. It may be that some heart among us is almost breaking for lack of comfort.

A MOTHER'S COMFORT.

Among our earthly comforters there is none who can do it as a mother can. She knows her child, she has lovingly felt her way into every crinkle and crevice of the disposition of her sons or daughters. What interests them is of the utmost importance to her. Their griefs go to her heart as if they were her own griefs. She may not be a very learned woman; it is possible that her son has reached heights of scientific research of which she has hardly the faintest understanding. But there is a strange eloquence in mother-love, and nothing appeals so much to the hearts of her children as her plain and tender encouragements. It was so when they were little, and it will be so to the end of their days. They are stalwart men now, or daughters with their own families; but to this day, when emergency arises, they go and talk it over with mother.

Mid-life's commotion, —dismal tears—Mid care are roses and floods of tears. How sweetly breaks up on the ear THE COMFORT OF THE SPIRIT.

In giving his encouragement to those who are downhearted and troubled the Holy Spirit loves to make use of the very words, which he once caused to be written down by inspired men in the Bible.

Here we see the value of daily Bible reading. A passage may not strike us particularly when we read it. But by and by the substance of it will come to us in a time when we need it. The Holy Spirit will remember and bring it to mind for you. Just as Jesus said that His Spirit would bring to the remembrance of his disciples, the things which He, his Master, had previously said to them.

MEMORABLE OCCASIONS OF COMFORT.

These comforts of the Spirit, conveyed to the soul in connection with the truths of the Holy Scripture are sometimes, so memorable that they remain with Christians for all the rest of their lives. At the time of your conversion, it may be, that some comforting sentence of Scripture was put distinctly by the Spirit into your soul. It was the voice of Jesus saying to you: "Come unto me, all ye that labor, and are heavy laden and I will give you rest." Or, perhaps, he said to you, through the Spirit: • "The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith, that it shall enter in thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." At some later time, a word of Scripture may have struck you with such sweet force of comfort, that it made a happier person of you ever afterwards. So it was with the apostle, after the word had been borne in to his soul. "My grace is sufficient for thee; for my strength is made perfect in weakness." I sat one evening beside a sufferer, who asked that the Bible might be read to her. The passage was this: • "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour." In the early morning that spirit had flown away from its earthly tenement. These words were the last comfort of God on the homeward path. In them, God had done, as he has said in our text: • "As one whom his mother comforteth, so will I comfort you; thou shalt not fear: for I am with thee, saith the Lord." Then upon your mind to the comforts which God loves to give, and which, through the Holy Spirit, as with a mother's hand, he lays upon the soul, apply to its troubled case some sweet and consoling word of Scripture.

THE WAY TO GOD'S MOTHERLY COMFORT.

Often the best help in doing your work to God's motherly comfort is to repent of some sin or some neglect. Tell him that you are sorry for it; that you will do it no more. It is like telling your own mother; only that you can say many things to Him which you could not even tell your own mother.

Often one comes to sick people, and although they may have professed the name of Christ, their whole manner and conversation shows no sign of comfort. They have too many faults; they have engaged in quarrels; they have been neglectful of the Church and of many another duty, but they are not telling God about it. Perhaps they are afraid to do it. And therefore they lie on their beds of pain and weakness without any inner counseling. It would double the power of the medicine oftentimes if only the mind of the patient were in a more comforted condition. And God does so want to deal with them, as a mother with her children. It is only the lack of repentance or the part of the sufferer which prevents him from comfort.

Whether sick or well, whether destined to live a long time, or near to your journey's end, no one need be without the motherly comforts of God. He has sent his dear Son, to be a sufficient Saviour; he has poured out his Spirit, wherever the Gospel is preached. He has given His word, wherein he speaks by the Spirit with a mother's voice of consolation.

No matter what you are or have done, if you will only be sorry for it before God, he will surely comfort you. Your case will be as the poet has described it: • "And as feeble babies that suffer, Toil and cry and will not rest, By the sins weighed down, distressed. Then it is that God's great patience Holds us closest, loves us best." Amen.

THE SINGLE BRETHREN'S HOUSE, SALEM, N. C.

Prepared for the Wachovia Historical Society, by Mr. Julius A. Lineback.

THE WACHOVIA MORAVIAN.

BY MISS ADELAIDE PIERCE, SALEM, N. C.

Prepared for the Wachovia Historical Society, by Mr. Julius A. Lineback.

Continued.

The immediate predecessor of Bro. Shofal was another brother whom many can still recall—Bro. Magnus Huthin. He, as probably his predecessors, lived in the east rooms, between the two entrance halls, now occupied by Mrs. A. Smith, where he carried on his double occupation of over-seeing the moral and spiritual welfare of the brethren under his charge, and
THE WACHOVIA MORAVIAN

making cigars, smoking tobacco and snuff. He seems to have been a genial and sociable sort of person, and we are told that his room was a favorite resort, on occasions, for outside brethren, who would there discuss such items of news as the little community afforded, while they tasted the quality of his cigars, which he dispensed at the exorbitant rate of four for one cent, the common, and two for a cent for the Spanish brand. Amongst the many anecdotes that are related of this very worthy, but simple-minded brother, is one that one evening, being struck by the unusual quietness in the house, he started out on a tour of investigation, to see what had become of all the inmates. Presently he came to a room where several of them, with others as lookers on, were engaged in what was evidently a very interesting game, but of the merits of which he was totally ignorant. Knowing his innocence of any knowledge of what they were doing, they made no effort at concealment but continued their game, while he waited there for some time, and even despuésd them for their quiet behavior. Some time afterwards, he related the circumstances to the pastor, describing to him how the brethren derived so much enjoyment from their very simple amusement, how they laid little pictures on the table, one after another, and then picked them up again with such glee. The good pastor was more worldly wise, however, and lifted up his hands in holy horror as he explained, "Nein, nein, diese waren karten." (They were cards.)

Bro. Hulthin, while he undoubtedly was a very good man, was somewhat peculiar, and of that nature that offered a temptation to boys for teasing and worrying that they neither could nor tried to resist. They would perambulate the halls, whistling to the full capacity of their lungs, which, of course, against the rules. They rang the house-bell at all sorts of unseemly hours. To prevent their doing this the bell had been silenced, but so as to be heard, but not to be reached. But was it? By taking a running start, as boys would say, they could jump high enough to catch it, giving so much the harder pull, —one that would awaken the echoes through the house. But cats! Did you ever know a boy that would not chase cats, if he had the chance? There were, of course, cats on the premises, but they had, from the days of their kittenhood, learned to have a wholesome dread of those boys and lived in constant fear of their lives. They had to depend on flight for their safety, and had found a hole in the shed wall, through which they were accustomed to find refuge when the boys were on the war path. But alas! what had been their safety for so long a time at length became a trap for their destruction. One day those boys, on murder intent, posted two or three of their number on the outside, armed with sticks, while the others started the quarry. The poor felines, creature flew, with tails erect, to their accustomed place of escape, only to be met there by the enemy in overwhelming force. What was fun for the boys was death to the cats.

This was the crowning iniquity; Bro. Hulthin usually took their teasing of himself in good part, sometimes offering a mild protest, but this cruelty to dumb animals was more than even his patience could bear. He reported them to the Board, and they were summoned to appear before that body for trial. Bro. H., in his somewhat nasal intonations, made his statement of their misdemeanors: "Sie haben getrippen, und die Gnade, und gar die Gnade troppt ihnen nicht auf dem rachen." The culpits dared not deny the charge. Their judges, however, evidently appreciated the situation, and perhaps were not entirely out of sympathy with the boys—they gave them a reprimand, and, on their promise not to do so anymore, they were dismissed.

But boys have vast resources. They were bound to have their fun, and if it had to be at the expense of the pietist, so much the worse for the pietist. They would put waps and cockle-burras in his bed. One mischievous fellow would hold up his dog at the good brother's window, while another would pinch his tail, in order to make him growl, and the voice kept on saying "begone," until the dog discovered the tormentors of both brother and dog away in the darkness. Doubtless many a conspiracy was hatched and brought to maturity in their sleep-hall, where pillow fights and other ways of working off excess of energy were of frequent occurrence.

One night their conference brought about the result that presently every one was standing upright on the edge of his bed; at a given signal there was a simultaneous springing up as high as they could, and coming down on the floor with a force and noise that started the brother overbear, in his distant room, into speedy action. He sprang out of bed, and lighting his candle, hastened towards the scene of the supposed col-lapse of part of the building. All was quiet, he could find nothing wrong anywhere. He went into the sleep hall, there all was still, save the snoring of the dear innocent young people, who were sleeping so soundly after their days' work that he could not awaken them. Thoroughly mystified, he laid them to bed, but not to sleep, for soon that terrible noise came again, if possible louder than before. This time he was sure that the roof, at least, must have fallen in, but again he could find nothing amiss, and still the boys and young men were sleeping as soundly as ever. Next morning's examination revealed nothing, nor could any one give him any light on the mystery. "Es war ein so grosse bump," he told them, that he could not understand how it was possible that it did not wake them up. But no one had heard it. The good man never solved the mystery, but "grosse bumps" became a saying that is still quoted on occasion.

I cannot forbear to mention, just here, that in Bro. Hulthin's will there was this bequest, viz.

"The four shares which I hold in the stock of the Newbern Bank, and the one share which I hold in the stock of the Cape Fear Bank, or the real value thereof, he, my said friend Theodore M. H., shall transfer to the Wachovia Board of the Work and his successors of Salem for a standing fund, of which the yearly interest or dividends shall be applied as school money, first and in particular for my God-children, towards their education, always preference to be made to those who may need assistance, and afterwards for defraying part of school money for poor children belonging to the Brother's Congregation of Salem, above." This bequest was accepted by the "Aufseher-Collegium," and 5 per cent. interest allowed thereon. The stock realized $445.80, and the sum of $22 44 has annually gone to the credit of the "School Fund," ever since.

Peace to his ashes!

THE CHURCH AT HOME.

By Rev. Howard St. Quintard, Salem, N. C.

CLEMMONSVILLE

The congregation at this place was organized on August 13th in a very happy and impressive manner. The Methodist church was tendered to Moravian use, and was crowded with a sympathetic and attentive audience. The Baptists, who were holding a series of meetings, arranged their services in such a way as to be able to be present, and their minister, the Rev. Henry Sheets, took part in the exercises. These were true indications of the universal friendliness prevailing among the people.

Bro. James Hall opened the preaching service with the Te Deum Laudamus. The Rev. Mr. Sheets offered the opening prayer, and Bro. J. Kenneth Pohle, the appointed Principal of the new school, read Ps. 84. The sermon was then preached by Bishop Rondhalter, on John 13:31-34, after which Bro. John McCuston offered the closing prayer. A brief intermission followed, during which the members about to join the new congregation met at the house adjoining house of Bro. Carlos Strupe, which happens to be the very house in which the donor of the new church and school, Bro. E. T. Clemmons, was born. After a fervent prayer, they moved in procession to the church. Thirty-six representatives of members of Moravian churches who are living in Clemmons and its neighborhood. Others will shortly unite themselves also. The Holy Communion was then celebrated by this new congregation and its Christian friends. About 2 p. m. the congregations adjourned to the house of Bro. Strupe, who is a business man of the town, and there was a pleasant social hour.

CENTREVILLE

The Sunday School has added thirty new volumes to its library through the efforts of members of the school, either by classes or individuals. A member of the Mothers' Class invested a penny, which brought in one dollar. The Men's Bible Class gave half of their Sunday collections. The Infant Class brought eggs, which were sold. The final effort was made by the classes of Misses Emma Vogler and Mamie Thomas, composed of young girls, who, during the past months, have been preparing for a bazaar in connection with the sale of ice cream and cake. Saturday night, August 4th, and netted Twenty-one dollars.

SALEM

The festival of August 13th was very happily celebrated on the 12th. The weather was very hot, the thermometer standing at 106° in the shade, and it was the fourth day on which the same unusual figure had been recorded. But the attendances were large throughout the day, and there was evident interest in the services. A good many who had been scattered here and there, on vacation journeys, had taken care to order their return home so as to be able to celebrate the festival.
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THE WACHOVIA MORAVIAN.

CHRIST CHURCH.
One thousand, one hundred feet of
does the problem Christ Church
is busy upon now. At last our lot has
been fully laid off—it occupies one
street front, and the streets graded,
on all four sides.

Two new houses are going up just
in the rear of Christ Church, and
facing our future church lawn, are
evidences of the development of
West Salem and point to a day when
we hope to see the church surround-
ed to the west and north by homes,
as is now the case east and south.

A delightful outing was had by
the Ladies Neighborhood Meeting
recently, an afternoon and evening
being spent at the Park. Husbands
and babies were invited, and in about
equal numbers they came, one of
each sort on the average to each family.

The supper table was fifty feet
long, and showed signs of much
work and tear after an hour's usage.
Everybody of the seventy-five who
attended the bountiful supper table
seemed to be in the happiest of
spirits. The babies crowed and
cramped their hands, the young people
roamed to their hearts content, and
their elders wore that expression
of comfortable contentment which
beats maturity.

The moonlight ride home was a
delightful close of this very happy
picnic.

FAIRVIEW
Bro. Henry Snyder, Secretary
and Treasurer of the new church, re-
ports pledges and payments up to
the beginning of August, $177.00.
Of this amount, $950.00 has been paid
deposits, and the two lots upon which
the building is to stand.

Bro. Wm. Piohl is drawing the
plans for the new church, which
will be of brick and a chapel annex,
the main room to seat 200. Just as
much remains to be raised, as has
been given, so Fairview still be-
earnestly but very hopefully for help.

CLEMMONSVILLE
The pastor, Bro. Hall, gave a very
large portion of the month to this
new work. There was but one
preaching service. This was well
attended and the singing of Mor-
avian tunes and the responses in the
Litanies were very hearty.

The canvass of the community in
the interest of the congregation and
school, which was begun last month,
was completed, and as a result we
expect to organize with about thirty-
five members and open the school
with 50 or 70 scholars. Bro. J. K.
Piohl accompanied the pastor on the
17th and 18th of July. The month
of July is made historical in this new
field's development, furthermore,
from the facts that school building
operations were begun towards its
closure. On July 27th, Mr. William
Spaugh, of Salem, with a number of
his masons began the brick work of
the parsonage, and on the 31st,
Messrs. Charles Cooper and Frank
Cash, both of Clemmons, began
the framing of the wood work. Pros-
pects, upon the whole, continue to
turn to the better.

FRIEDBERG
On Sunday, July 8th, a good con-
gregation was gathered for the morn-
ing service at Friedberg. About the
middle of the afternoon a very severe
storm passed over the country. The
storm was so severe that the pastor
was prevented from reaching Enter-
prise in time for service. Before his
arrival at the church the congrega-
tion had dispersed.

On Monday, July 9th, it was the
pastor's sad duty to bury the remains
of Frank Shutt, a young man who
was killed by lightning the previous
afternoon.

On Sunday, July 29th, a mission-
ary meeting was held at Friedberg,
under the auspices of the Friedberg
Missionary Society. The principal
address was made by the Rev. Rich-
ards Faw, of the German Baptist
Brethren's Church, commonly known
as Dunkers. The address was excel-
ent, and in view of the fact that
a Dunker made it, very remarkable.
Only a few years past this branch of
the Christian church was strongly
opposed to Sunday Schools and For-
eign Missions, now, the reformed or
modernized wing advocate both and
are making active efforts in the line of
both.

MAYODAN
The Dedication, Sunday, July 22d,
was everything that had been hoped
for. A beautiful decoration of flow-
ners brightened the platform and har-
nized well with the canopy of
bunting and flags overhead. At the
opening of the service, Sr. Betty
Ann Night was solemnlyconfirmed.
Bishop Roodthaler preached the con-
secration sermon, and a crowded
church and chapel listened most at-
tentively. Then followed the act of
consecration which was performed
with responsible service, according to
the Ritual of the Moravian Church.
In the afternoon the Sunday
School and its friends were gathered
in a bright service of song, reports
and address.

Half past five was the hour ap-
pointed for the Bishop's talk to the
members. Their loyalty was tested
the coming of a pouring rain at
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Over McMillan's Dress Goods Store.
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just that hour, but our little band responded nobly, nearly one half of the church was filled, and the service was a touching one, closing with the right hand of fraternal fellowship.

One hundred and twenty-five people old and young, busy doing something for the church and for the good of the town, was the characteristic feature of the services attending the Anniversary and Dedication of the Mayodan church. Some taught, others decorated, ushered, entertained, recited, sang, distributed programs, swept, gathered flowers, etc. Every member had something to do, and not a few others helped. As a result we had a week of splendid gatherings and a real reviving of interest. One night was given to C. E. interests, and Bro. Thaeler spoke to a church full. The next evening was given over to the children, who sang and recited to the delight of four or five hundred people. An equally large number attended the address on Moravianism the next night, which was the more gratifying as a political speaking was appointed for that evening on a lot three hundred feet from the church. On the night appointed for the Concert a heavy thunderstorm necessitated postponement until the following Monday.

UNION CROSS (Communicated.)

On account of a pressing invitation given by Bro. Weevil at the Friedberg Conference, and afterwards cordially seconded by the Bros. Samuel and Joseph Reid and Nelson and Daniel Hine, I visited Union Cross, and had the pleasure of meeting a large number of the good people of Union Cross and neighborhood, on Sunday, Aug. 12. The heat, dust, and pitiful condition Call and see our Cross, but —there are others. Some of the young men are exceedingly playful, as, for instance: On a previous nocturnal visit, for the novelty of it, I was accompanied by Mrs. C. and two of our children. On the return trip, when clouds had covered the sky, we made a darkness that could be felt, our off-horse became unnamageable. A quick examination explained the cause. The check rein had been tightened until the horse worked the bridle off. Funny, wasn’t it?

On last Sunday night our horse’s bridle was taken off, and when we started to hitch up, lo, the animal was gone, and Salem 9 miles away at 9:30 p.m. Preparation was made at once by the brethren to send us home, when a search revealed old “Bob,” grazing in a distant fence corner. Hurrah! The throat latch had been carefully re-buckled, but the loosened check rein gave the whole thing away. The Union Cross brethren need the prayers of the whole Church for success in a most discouraging field. C. C. C.

OAK GROVE (Communicated.)
The new Oak Grove church, for that is the impression which one receives when he sees the change which the painter’s brush has wrought, was filled with a large congregation to greet Bro. Edward Wolle on the first Sunday of August. It was the Sunday following the protracted meeting, and in a neighboring chapel another was just beginning; under these circumstances the large number present was sufficient evidence that Bro. Wolle’s visit of nine years ago was not forgotten, and that he had many warm friends among the Oak Grove people.

The large number of young people present,—both young men and young ladies,—was very gratifying, and should of itself be an encouragement to those in charge of the work there. The interest of these young persons accounts for the hearty singing of which Oak Grove is noted; and they easily sustained their reputation on this occasion.

Bro. Wolle chose as his text, Heb. 13:8, “Jesus Christ, the same yesterday, and to-day and forever,” a subject peculiarly appropriate and encouraging just at the close of the protracted meetings. The lessons impressed upon the minds of all were of double value, because so practical; and many carried away with them thoughts which will be of great comfort and help in daily living.

Bro. Wolle may always be sure of a warm welcome at the hands of the Oak Grove congregation.

Macedonia

The fourth Sunday in July was a missionary day. In the morning session the large audience was entertained by some beautiful missionary exercises prepared by the Sunday School. The afternoon service was taken up in addresses. From the offering gathered on this occasion, and the amount previously collected by the Sunday School, about nine dollars were gathered for the mission cause.

Salem Boys’ School.
SALEM, N. C.

This School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently added shorthand and type-writing. Music and Elocution may be taken at extra cost.

Tuition, $1 to $5 per month.

J. F. BROWER, Headmaster.

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POE & SPAUGH

NEWS OF THE WORLD.

CONDUCTED BY REV. J. H. CLEVERLY. SALEM, N. C.

THE SITUATION IN CHINA.—All through the month the interest of the world has been centered upon China. The distance of the scene of the war and the difficulty of securing news has led to the printing of the most conflicting reports. Even now it is not clear what is the real situation, but it is probable that the various governments realize very nearly what is needed, and that they are steadily moving forward with the intention of redressing the wrongs as far as they can be redressed.

Earlier in the month it seemed certain that the foreign ministers in Pekin had been murdered, with all connected with the legations. This involved perhaps 20,000 persons. Later, it became apparent that this was an error, and that the legations had been defended, but that the danger of the foreigners was very great indeed. There is no longer any doubt but that the attack is being made by the imperial troops, though, at the same time it seems that the authorities are supplying the inmates of the legation with some provisions.

The various countries determined to once push forward to Pekin in order to relieve the imprisoned foreigners. The forces were being gradually increased, till, at the time we write, there are more than 30,000 foreign troops in China, and more constantly arriving.

The first movement was the capture of the native city of Tien Tsin. This was done only after hard fighting and great loss of life. The city was treated to the worst features of war, destruction and death, and cruelty and slaughter were abroad.

The next step was to press on to Pekin, which lies further inland. The Chinese are stubbornly resisting the approach of the troops, but as we write, Aug. 14th the troops are within a few miles of the capital of China, and in a day or two it is supposed they will begin the attack on the city with this great force of disciplined soldiers and all the modern machinery of war.

THE MURDER OF ITALY'S KING.—The reader will remember the not very distant murder of Austria's noble Queen by an anarchist. The murder of the President of France was another bloody crime. July 29th King Humbert of Italy was shot by an Italian, named Bresil, of Patterson, N. J. The King was shot while in his carriage and died in a few minutes. The murderer was captured. The successor to the king in his son, Prince Victor Emmanuel of Naples, The dead king was buried in the Pantheon, and the funeral was attended by multitudes. A sad feature of this occasion was a railroad accident which cost the life of about a score of persons.

In Persia a massacre of the Christians by the Mohammedans is threatened.

Diaz has again been elected President of Mexico. He has now ruled since 1876.

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COME AND SEE!!

We have now running our Mills by Electric Power. The Power House is nearly 14 miles away. Our customers like it, and so do we.

We are remodelling our Boltng System, and will furnish Family Flour, made by the most improved modern methods.

Our customers will like it, therefore must we.

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MAY 27th, 1900.

WINS FON, S. E. B E L L DIVISION — Leaves Winston-Salem 6:04 a.m. daily except Sunday. Arrive Roanoke 1:10 p.m. daily except Friday, for Martinsville and intermediate points.
Leaves Martinsville 6:25 a.m. daily except Saturday, for Winston-Salem.
Leaves Roanoke 4:30 p.m. daily except Sunday. Arrive Winston-Salem 8:40 a.m.

KIRKWOODS. LEAVE ROANOKE DAILY,
5:10 a.m. (Western Limited) for Bristol and intermediate points and Knoxville, Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.
6:25 p.m. for Bluefield, Parsons, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.

KIRKWOODS. LEAVE ROANOKE DAILY,
1:30 p.m. for Petersburg, Richmond and Norfolk. Pullman Passenger Car.
1:52 p.m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.
12:04 a.m. for Richmond and Norfolk. Pullman Sleeper from Norfork to Richmond and intermediate points.

DURHAM DIVISION — Leaves Lynchburg daily except Sunday 12:00 p.m. for Durham and intermediate points.
Leaves Durham daily except Sunday at 5:00 a.m. for Durham and intermediate points.

For all additional information apply at ticket office, or to M. F. BRAGG, W. C. True, P. A. WATKINS, Gen. Pass. Agent, Roanoke, Va.

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Come and see these Shoes, they are as fine as silk, and the maker's name is a guarantee of quality.

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---

The famine in India continues, though rains have somewhat improved the prospects. The sufferers number millions.

---

The British army continues to gain in South Africa, though the war is a costly thing for the country: The hospital scandals create some excitement.

Sir Francis Hodgson escaped to the coast from Coomassie.

The Philippine war drags along, and the conditions are not promising. Troops are being taken to China, and this encourages the natives. Then, too, it is said that much cruelty exists as a mutual retaliation. All desire this war to speedily close, though there is little prospect.

---

Lieu. Wm. Lemly, of our town, was wounded in China. It was a time of anxiety for his many friends, but later news showed that the wound was not as serious as at first reported.

---

The weather during the middle of August was the warmest known for many years. For several consecutive days the thermometer reached 100 in the shade. The atmosphere was so dry that there was not much real suffering in our section.

---

The wheat has turned out to be very fine, and though the dry weather has injured the corn and tobacco to some extent these crops promise well. Fruit is plentiful.

---

In the elections in North Carolina the Democratic ticket was elected and the amendment to the Constitution was adopted.

---

An attempt was made in Paris to assassinate the Shah of Persia. It will be remembered that his father was murdered in Persia not long since.

ACKNOWLEDGMENTS.

For Foreign Missions:
Salem Congregation, 
$6.78

For Home Missions:
Calvary Congregation, East Salem,
$7.85

For California Missions:
Macedonia Sunday School, for Bro. Jacob W. Yeatman use for expenses in burying the dead,
A Friend,
$5.50

JAS. T. LINEBACK,
Mission Agent in North Carolina.

BAPTISMS.

Christ Church, Salem, Aug. 5, 1900, RUTH PAULINE PFANN, infant daughter of Bro. Samuel and Sr. Annie Wilson Pfann.

Christ Church, Salem, Aug. 5, 1900, KATHLEEN ELIZABETH SMITH, infant daughter of Bro. Samuel and Sr. Emma Shore.

DEATHS.

At Oak Grove, August 1, 1900, BLAIDEN DEAN SMITH, 80 of Bro. Luther and Sr. Lola Smith, aged 1 year, 2 months and 11 days.

At New Philadelphia, July 6, 1900, GEORGE FRANCIS FREY, aged 53 years, 6 months and 29 days.

At Centerville, July 25, 1900, Sr. ELIZA CORNELIA PERRYMAN, m. n. Knose, aged 40 years, 11 months and 29 days.

Form of Bequest.

I give and bequeath to the Board of Provincial Elders of the Southern Province of the Moravian Church, or Unita Fratrum, incorporated by the Legislature of the State of North Carolina, the sum of — Dollars, for the benefit of —

In North Carolina two witnesses are required to a Will.

OBJECTS FOR WHICH GIFTS AND LEGACIES ARE SOUGHT:

The Education Fund, which provides for Retired Ministers or their Widows, and the Education of their Children.

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SURPLUS AND PROFITS
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PRACTICAL CHRISTIAN FELLOWSHIP.

No doubt many of our readers are aware that a considerable portion of our mission support is received from sources outside of the Moravian Church. When the subject of "Church Comity" was presented at the Ecumenical Conference in New York, the Rev. Paul de Schweinitz, of Bethlehem, Pa., representing the Moravian Board of Missions, said: "The topic this morning gave me an opportunity to say something in return. We do not desire our work in enthusiastic terms. We deem it appropriate to say something in return. We do not desire this praise for ourselves, but we accept it joyfully as to our Lord."

"Now, it is true that for 58 communicants at home we have a foreign missionary abroad. (Applause.) But, brethren, it would be utterly impossible for us to do that and to carry on our work if it were not for the support of Christians of other denominations. I want to give you three or four concrete cases. I understand that at one of the sectional meetings one of the missionaries from Australia spoke of our work there. We have indeed a very successful work among the aborigines in the north of Australia. The work has been marvellously blessed; but, although the missionaries are all Moravians, every cent of the cost of that mission is borne by the Presbyterians of Australia, and I want them to have some of the honor. In the city of London there is a society the majority of whose members are members of the Church of England, and, in the goodness of their Christian love, they give for the furtherance of our Moravian work among the heathen no less than $25,000 annually. My dear brother who has just preceded me will bear me out when I say that on the continent of Europe there are thousands and tens of thousands of members who most generously and liberally contribute to the support of our Moravian missions. It gives me great pleasure to say also that in this country, where there is such a wonderful division of boards and Church, we have received contributions in small sums from Congregationalists, Presbyterians, Lutherans and many others.

"We certainly believe in comity. (Laughter.) And we try to practice it. In our long history we have never occupied a field already pre-occupied by some other Board. There have been two or three fields where the same kindness has not been shown us; and when we reached the conclusion that some other Board could do better work than we could, we were willing to withdraw. In one of our most historic fields—Greenland—we labored for 167 years, but we have come to the conclusion that another body can carry on the work better than we, and we have concluded to turn over that entire field to the Danish Lutheran Church."

THE CLEMSON SCHOOL.

From the Principal, Bro. J. Kenneth Pfohl, we learn that the prospects for the new school are very encouraging. The new desks having been shipped, it is hoped that a beginning may be made on Wednesday, Sept. 28th. Three rooms have been fitted up in the old Douthit store, which stands about in the centre of the town. In passing through Clemsonville recently, the writer was much pleased with the neat and well-kept appearance of the community. Excellent roads lead to Clemsonville from various directions, and there is every reason to believe that the new school can become quite an institution, not only for the immediate neighborhood, but for the surrounding country:

Judging from present prospects, the school will open about seventy-five strong.

The teachers in charge will be Bro. Kenneth Pfohl, Principal, Miss Besieie Whittington, of East Bend, and Miss Nannie Beston, of Davie County. Both of these young ladies were educated at Salem Academy and College.

ALASKAN MISSION LIFE.

From a private letter, mailed at Nushagak, Alaska, Aug. 13, and which reached Salem on Sept. 13, exactly one month later, we extract several paragraphs which will be of general interest, and embody the very latest news from just where the stream breaks through the mountain side after meandering through the picturesque Lititz hills. Of course, the chief delight of this Sunday forenoon was the service in the Pottenstein church. Here were gathered members and friends of our churlish from the village and the neighborhood round about. Including the children with the adults there were go present and of these 18 were the girls of the orphanage. The language used was, of course, Bohemia, but German hymn books were distributed to the visitors. The singing was hearty, the preaching earnest, and the greeting extended by Bro. Reichel on the part of the congregation, and by Bro. Hachke to the congregation on the part of the visitors, were warm and heartfelt. The hearty handshaking after the service attested the fellowship of the Spirit. Bro. Reichel had us to dinner with his family in the family in the Hotel Suza. This was a delightfully social hour. Then we were conducted to private conveyances for Reichenau, where Bro. Reichel preaches on Sunday afternoon.
THE WACHOVIA MORAVIAN

The Trinity of Virtues.

"BY REV. EDWARD GOURDHALE, D.D.

TEXT: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

REligION AS THE SCIENCE AND THE ART OF GOODNESS.

Religion is the science and the art of goodness. It is the subject to which our Creator has paid especial attention. Other sciences he has left to the unaided exercise of our own mental power. But this science of goodness he has made the subject of an express revelation.

THE THREE ELEMENTS OF GOODNESS.

"He hath showed thee, O man what is good." There are, according to our text, three great abiding elements, which when taken together constitute goodness.

DOING JUSTLY.

The one is to do justly. By doing justly, the Bible means, to do right toward every one, with whom we have to deal. To do justly, is to respect the life, the property, the reputation of our neighbor. We are not to injure him in body; we are not to rob or defraud him in his estate, we are not, by falsehood and slander, to deprive him of his good name. Nor does justice confine itself to these negative aspects of our duty. It reaches its highest definition in that memorable utterance of our Lord: "All things whatsoever ye would that men should do to you, do ye even so to them."

TO LOVE MERCY.

The second great and permanent element in goodness is to love mercy. By the term "loving mercy" is meant the doing of one's part to cheer and comfort and to help a world that is full of trouble and sorrow. To love mercy is to be forbearing toward our fellow man, to make kindly allowance for him; to encourage him all we can; to help according to his need and to our ability to give the needed aid. We are to "do" justly, but when it comes to mercy, we are even to "love" it. When people love anything, they abound in their kindly activities in that direction; they do not only all that could be expected; they do more. They are so fond of mercy, so much in love with it, that they can never do enough for the help and comfort of their fellow men.

TO WALK HUMBLY WITH GOD.

The third great and lasting element of goodness is to walk humbly before one's God. He is the infinite creator; we are the limited creatures of his hand. He knows everything; our knowledge is that of ignorant children; he is the giver of every good and perfect gift; we are the needy recipients of his daily mercies; he is perfectly holy; we are very faulty and sinful; he is the Judge and we are the guilty souls that must ere long appear before the solemn bar of his final judgment. All these considerations call for humility on our part—they suggest our reverent dealing with God with everything that is connected with his worship. Justice we are to do, mercy we are to love, but reverence toward God is described as a "walk."

"Walk Humbly with God." "I, i.e., feel your humility shape itself into the proper habits of reverence toward his book, his day, his house.

THE TRINITY OF VIRTUES.

Justice, mercy, reverence, this is the trinity of virtues, as shown to us by God. These three elements make up the science and the art of religion. Together they constitute that which is good.

GOD'S REQUIREMENT OF GOODNESS.

II. This goodness which God has shown us, he likewise requires of us. "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The Divine Being has written these requirements upon men's consciences. Often we find among the heathen, a disposition to be just, charitable and humble toward their deities. Some of the heathen have carried out these virtues to a very high degree. Thus we see that conscience alone, even before revelation comes to its aid, lays earnest requirements of goodness upon men's souls.

Then, further, God has written down these requirements of justice, charity and reverence in the revealed commandments. They were graven in stone, as a sign of their enduring character. The ten commandments are quite as valid to-day as they were on the day when God thundered them into the ears of his people Israel, from the cloud-covered and lightning-riven peak of Sinai. Finally, God has repeated his requirement of justice, mercy and reverence in the pattern of his dear Son, Jesus Christ our Lord. In the man, Jesus Christ, God has caused the ten commandments to walk before us in a living example. After the fashion of these commandments the representative man lived, justly and mercifully toward his fellows and humbly submitted to the will of his Father in heaven. That is the way in which all men are required to live.

GRACE GIVEN TO FULFILL THOSE REQUIREMENTS.

In order to make this demand enacted in the natural conscience, repeated in the ten commandments and enforced in the example of Jesus, still more imperative, God has conferred the needful strength and grace through Christ. He has given power through the spirit of Jesus to those who are willing to put their trust in him. Thus the poorest and weakest sinner, when he accepts Jesus as his Saviour comes to be divinely helped to walk in the light as Jesus walked. And when God has given the command to do justly, and to love mercy, and to walk humbly in his sight, and has, through the sin-atoning God-Jesus, conferred the needful grace and power, the requirement becomes complete. There can be no evasion, and no excuse, neither now nor on the day of judgment, if we do not "do justly, love mercy and walk humbly with our God."

*Preached before the Teachers' Assembly, June 17th, 1900, R. H.
THE DUTY OF PUBLIC SCHOOL TEACHERS TO INCULCATE GOODNESS.

III. This threefold requirement of God, which constitutes goodness, needs to be inculcated by our public school teachers upon their pupils.

The need is very great. There are, as every one will confess, a great many irreligious people among us. They are openly irreligious. From the legislature down to the humblest offices in society there are very many who do not pretend to be members of any Church, or to be under religious practice. Their ranks are constantly being filled up by young people who are growing into the same view and conduct of life.

This is a serious matter, but there is still more serious consideration. There are very many church members whose religion has very little, if any, connection with real goodness, whether it shows itself in justice, or in mercy, or in reverence toward God. For them religion means a certain form of belief, an insistence on certain dogmatical distinctions, the building of churches and chapels, the gathering of converts, and the like. It does not mean for them a payment of their honest debts, a truthful dealing with their political opponents, a charitable feeling toward those who have offended them, an humble respect for God's will and wisdom. Almost anywhere in the State you may find young people misbehaving in public worship. If you inquire who they are, you discover that they are the children of professing Christians, or, even, professing Christians themselves. And, yet, they are indulging in conduct, laughing, talking, flitting, going in and out, so no heathen is found doing in the temple of his god. Many of our people are growing up to be far more irreverent than the worst heathen to whom we send missionaries.

The trouble of the day is not so much with the openly and professedly irreligious, as it is with a vast number of church people who have apparently no idea that religion means what our text says: "to do justly, to love mercy, and to walk humbly with thy God."

Now it is with most of these people completely astray on the subject of the very nature of religion that the public school teacher has to do in the most impossible period of life. If one child goes to private school, a hundred go to public school. The private school catches the little side streams; the public school deals with the broad, main current of the population, flowing swiftly on toward manhood and womanhood.

Furthermore, the public school teacher has these people who are soon to be the irreligious or wrongly religious adults of the State, under his or her charge, during the only time in life in which they are amenable to discipline. They are not taught to obey at home. They will never be taught to respect authority after they have left school. The teacher has them in charge during the only period of their life, when they can be told to do a thing; or to leave things undone, with any fair prospect that the injunction will be heeded.

"But, granted," the public school teacher may say, "that most of the growing population passes through our supervision, and granted that we have them during the only period of their lives in which they are amenable to correct discipline, do these facts make us responsible for their religion? Is it not our part to instruct them in school-branches, and to hold them to church-school discipline? If they are members of the church of their own will, part of the church's part to teach them religion, and hold them to the duties of the Christian life?"

TEACHERS ARE THE CHURCH'S GREAT HELPERS.

Yes, dear teacher, it is the Church's duty to convert the people of the State in each generation, and to hold them to Christ. But the Church can only do it with a large measure of success if you supply them with promising material. It cannot be expected of you as teachers to convert your children to Christ; but you can give them such views of justice, mercy and reverence as will not only incline them to a change of heart, but will make them the right sort of converts; will make them not merely Church members of some denomination, but really good men and good women.

PHILOSOPHY AND RELIGION.

MORAL LESSONS INTERWOVEN WITH ORDINARY SCHOOL TASKS.

You can interweave your history lessons with questions in regard to true goodness. You can select your reading in such a way as to mix them with the recital of golden deeds of kindness; you can make your very writing copy plead for justice and honesty.

SCHOOL DISCIPLINE.

In the discipline of your class you can do still more for the interests of true goodness. If you are as much grieved over the spilling of a bottle of ink as you are over the telling of a lie you are confusing the minds of your scholars on the subject of goodness in a way which may be their religious ruin. If you will engage with your scholars in the forms of worship, without requiring reverent attitude and reverence quiet, you are becoming for much of the scholar's reverence in after life.

TEACHERS' EXAMPLE.

Most of all, by your own example, your own unaffected bar of wrong-doing and love for right doing you furnish your pupils, as Dr. Arnold did with the ideal of a good life which they will never forget.

Thus your scholars come under the Church's care with a good preparatory notion of what religion means, that it is "to do justly, and love mercy, and walk humbly with thy God."

NORTH CAROLINA'S OPPORTUNITY.

IV. The natural opportunities of our State are very great, in view of its size, its location between ocean and mountain, its varieties of soil, its sturdy and naturally gifted population.

The new opportunities which are arising for North Carolina are very great, as the multitudes of mills and the increase of diversified industries show. We hope showing us that we prove itself to be a blessing as a bulwark against the worst sorts of foreign immigration. The present political aspect is that white and black are temporary in their nature. There is coming a deeper concord which will tend greatly to the common welfare. The churches are holding to the faith; the school zeal is very great. Just one thing that we must be sure of and that is, God's blessing upon a good people, a people among whom justice and mercy and reverence for God predominate. Then Carolina will shine in the brotherhood of States. And it is for the teachers to lead the way, using their schools as workshop, not only of learning, but of goodness. In view of their opportunities and responsibilities n wonder that a specially great reward is pronounced upon them if they are faithful: "They that be teachers shall shine as the brightness of the firmament, and that they turn many to righteousness, as the stars forever and ever." Amen.

CHRISTIAN ENDEAVOR.

BY REV. A. B. TRAILER, WINSTON, N. C.

"For Christ and the Church."

Of course, the eyes of all Christian Endeavor have been upon London, 1890, and although that Convention was the first world-gathering of the kind held across the ocean, hundreds of American Endeavorers were in attendance. The Convention was pronounced by all a great success, spiritually as well as in other respects, a noteworthy proof of this being the comments of the London newspapers, which for once laid aside their almost studied indulgence in religious gatherings, and gave very fair reports of what was going on. As a demonstration of the rising tide of new and vigorous life in the Church, the Convention gave a distinct impetus to time hearted and loyal Christian service on both sides of the water, in fact around the world.

The following are some of the brief but pointed notes pencilled on the spot by prominent Endeavorers:

"The burning of the steamers Bremen and Sable, which were to have carried most of the American Endeavorers across did not turn them from their determination to go to the Convention. They took a third class ship, and made it first class by their jolly good nature and patience,—and though many of them did not get there till the day the Convention closed, they had the Convention spirit all the way. Mr. Hill put it in this way:

"Filled with Christian joy, one man going to London said in the language of the pious darkey, "If, when I get to heaven, I am shut out on account of my color, this will I say: 'Well, Lord, I have had a good time in getting as far as the gate.'"

"A rehearsal of the millennium" is what one paper called the throng of "one hundred thousand young people" gathered in Alexandra Park the last, the great day of the feast.

Dr. Sheldon stirred everything from pulpit to storm-door. Somehow he does not seem to believe in the sanctity of humdrum.

Three hundred Londons would make the world. Multiply the population of earth's greatest metropolis by three hundred, and you know how many people inhabit the footstool.

I would as soon think of seeing the statute of Lord Nelson wink as to see the London Times, the Growler, give a column to Christian Endeavor. It winked.

Two testimonies by Englishmen: "I never knew any really nice Christians until I met Endeavorers." "The first time London ever dec-
WACHOVIA MORAVIAN.

During Bro. Thealer's recent vacation, it was the happy privilege of both himself and his wife to visit the C. E. headquarters in Boston, in the beautiful Tremont Temple, the birthplace of the great movement. Dr. Cowan, Mr. Bear and Mr. Shaw were the same hearty, kind friends that we learned they were at our Convention.

CHIPS FROM HISTORIC TIMBER.
BY MORRIS A. LINEBACK.

THE SINGLE BRETHREN'S HOUSE, SALEM, N. C.
Prepared for the Wachovian Historical Society.

continued.

The young men took their evening walks in a body, in charge of their superior. As the single sisters exercised in the same way, it would happen that these two parties of pedestrians frequently met each other. Whether there were any misses clandestinely exchanged on these occasions we do not know—that there were admiring glances on the part of the young men, we can readily believe. At any rate their meeting so often was a much to be deplored matter, and the Board took it into consideration, being of the opinion that evil consequences might easily ensue, and they greatly desired to adopt some "good rule" by which the difficulty could be overcome. Unfortunately, suitable routes for walks were scarce in the small place, and it was found impracticable to interchange. So nothing could be done in the matter—the evening walks continued—the brethren eyed the sisters as they passed each other, and we may be reasonably sure that the sisters did not turn their pretty faces another way.

The Saviour's words that the poor are always with us, applied in those days, and a poor box was kept, out of which was paid some six or seven pounds annually.

A sick room was also provided for the inmates needing such care. A library too was in the house—another indication of the careful provision made for the good of the inmates.

The number of the brethren living in the house varied from thirty to fifty.

Of the rules and regulations laid down by the Helfers V. Conference for the management of the S. B. House, I have not been able to find any record. There are occasional references to them as having been revised, from time to time, but no copy seems to be in existence.

Every one as a matter of course, was occupied at some industry; there were no loafers. Boys were apprenticed by their fathers to the warden, and then by him to some master workman, to learn a trade or business, and in that case passed out from the control of the parent completely. As such an arrangement is not known at the present time, it has been suggested that I read one of these articles of indenture.

* * * * * *

The master was further under bond to the warden not to remove the boy out of town, nor bind him to another master without the consent of the warden, and in case the lad should turn out to be of such life and manners that, according to the rules of the "said United Brethren, he could not any longer be tolerated amongst them," then at the request of the warden, he was to bind out the apprentice to some master not living in Salem, and "shall content himself with such sum or satisfaction as he shall be able to get from a new master instead." There was had, every day, early morning prayer, and probably evening service also. At stated periods the "pfleger" had private conversation with each brother, in reference to his soul's interest. General good behavior was required—however, much or little regard was given to the requirement—and obedience to the superior was expected from all;

At a certain hour each evening the house door was locked, and every one was expected to be in the house before that time.

When any brother had matrimonial aspirations, he made it known to the pfleger, giving the name of the sister for whom his heart was yearning. He, in turn, communicated the state of the case to the Board, who carefully considered the question, as to its advisability in all respects. If there were no serious objections, the "pflegerin" of the Single Sisters was informed, and through her the favored fair one was notified of her good fortune. We do not know how promptly answers were given in these cases; probably in most of them it was not altogether a surprise. When given, however, it went back through the same channel through which the proposal came, and the presumption is that in most cases the affair ended in a marriage.

The one definite item of domestic management of which there is a detailed record, is in the matter of the finances of the house itself. We know what the brethren paid for meals, &c., and it is of interest to note the details as they are given in three separate classes, as follows:

FIRST CLASS. BRETHREN IN GENERAL.
Each brother makes weekly payments as follows, viz:  

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For dinner, which consists of soup, meat every day, and vegetables</td>
<td>3 sh. 6 d.</td>
</tr>
<tr>
<td>Besides this he pays the following:</td>
<td></td>
</tr>
<tr>
<td>For house expenses</td>
<td>6 d.</td>
</tr>
<tr>
<td>For sleep-call and house cleaning, 2½</td>
<td>2½</td>
</tr>
<tr>
<td>For oil and lights in house</td>
<td>1 sh.</td>
</tr>
</tbody>
</table>

This one $ goes to the warden of the congregation.

To the room superintendent is paid for lights, fuel, &c., 3 sh.

Total, 4 sh. 9 d.

These brethren who must needs sleep elsewhere, as for instance, such as work in the mill, tannery, stables, &c., pay the same, except the stable brethren, who can only come to their rooms on Sundays, and they pay but 1½ d. instead of three pence.

Memorandum: As the 2½ cong. dues is not enough, it has been decided that each brother should make his assessment of 2½ d. had already been made and collected for some time, the other 1½ d. should be paid out of the general fund, as the Single Brethren's warden would find it hard to collect more than he had previously been done. Such brethren as were poor were not expected to pay, nor such as were "chor- Arbiters" next to other church servants. Any one who was away for three months, travelling, or at work elsewhere, was still expected to pay his weekly 1½ pence, so long as he retained his residence in the house, but that did not pay for meals as he did not get any thing.

The brethren served themselves at breakfast bringing their own water and milk to the kitchen. For supper each one could get from the kitchen whatever there might be there.

Out of the pence which was paid weekly to the warden of the congregation, were paid congregation expenses, night watchman, water money, street-lighting, salary of the congregation secretary, &c. At lovefeasts, each brother paid four coppers.

Memorandum: In first fixing prices, one needs to be careful not to make them too low, as it is difficult to raise them afterwards; but to lower them, makes no trouble and goes easy.

THE CHURCH AT HOME.
BY REV. MORRIS A. LINEBACK, SALEM, N. C.

CENTREVILLE

On Sunday, August 20th, Centreville Sunday School "graduated" its second class from the Primary Department since the supplemental studies was introduced some three years ago. The first class was graduated about a year and a half ago, and the present class could have been ready several months ago had there been a teacher for the class. Miss Margaret Wurresschke was secured for this class of bright little girls, and entered promptly into the work.

The "graduation," or promotion exercises, are attractive and interesting to the children, although, of course, they are very simple. The members of the class who had completed the course of studies were seated together on the rostrum, facing the School, and when the exercises were closed with the presentation, by the pastor, to each of the "graduates," of a prettily engraved certificate of promotion, or "diploma," accompanied with a few appropriate remarks, closing with an earnest prayer in behalf of the School, and especially for the new class.

This course of supplemental studies has now become one of the regular features of our Centreville Sunday School, and is continued along more advanced lines after the classes enter the main school; the first class graduated having since that time completed an outline study of the life of Christ.
BETHANIA.

The intense heat has been a severe test on the faithfulness of our members, but quite a number have bravely held their ground. The "staying qualities" of our people were shown in the intense manifested in the 13th of August Festival, which was held on the 3d Sunday. Although the heat was very oppressive, the brethren and sisters came together from all quarters, and united heartily in the services of the day.

Bro. Wolfe, of Philadelphia, Pa., preached the sermon, choosing as his text, 1 John 3:14. "We know that we have passed from death unto life, because we love the brethren." The sermon deeply impressed the large company present, and was a fitting preparation for the lovefeast and communion. Some less than two hundred members and friends were at the table of the Lord, and the Saviour's presence was deeply felt. At this service Sr. Ger­tie Marshall was received from the Methodist Episcopal Church. We are glad to have Bro. J. K. Ploch with us on this festal day.

During the month Bro. Lash and the pastor, in company with a number of the Alpha Sunday School, took a three days' outing among the Sauratown Mountains. Moore's Springs, The Cascade, and other points of interest where visited.

An ice cream festival was given at Olivet Chapel on the evening of the 13th. The net proceeds amounted to $38.00.

On the evening of the 25th, a lawn supper was given at Mispah. About $10.00 was the amount realized.

On Friday evening, Aug. 31st, the Children's Mite Society, under the direction of Mrs. Strickland, gave a musical in the Bethania church. The children acquitted themselves admirably, showing much painstaking effort on the part of their leader.

CAVITY.

Though the pastor was absent from the work here for four weeks, enjoying his vacation in Pennsylvania, the regular services were all held, and the interest was steadily maintained. Of course, quite a number were away from town, but the members that were at home were faithful in their church attendance, and therefore the Fall session began with much encouragement as we could wish. At the first prayer-meeting in September the topic was "Speaking Souls," and, we trust that throughout the coming months this may be the keynote of all the services and effort at this place. Especially would we remember the members of the congregation whom business or other necessity has called away. May we all still be joined in a true fellowship of faith.

FRIEDBERG.

The Friedberg Sunday School picnic­ned at Nissen Park on the 4th of this month. The chief feature of the day was the street car ride from the Park to West Winston and return.

The celebration of the 13th of Aug­ust on the 2d Sunday was not different from other years. There was a large congregation, and all appeared to enjoy the day. The offering for our Bohemian Mission was called for, and from all indications the total amount for the congrega­tion will be $30, which is $10 more than last year, or $18 more than the year before.

Bro. Theodore Knauss' wife died on the morning of the 18th. The funeral services were held at Fried­berg on the next day. A very large congregation of sympathizing relatives and friends was present.

On Sunday, August 10th, the Children's Festival was held. Special efforts were made by the parents to have their children come, and, as a result we had an excellent celebr­ation.

On Sunday, the 26th, Bro. Wm. Spaugh began the Enterprise special meetings. The services were con­tinued until Friday evening of the same week. In addition to the pas­tor and Bro. Spaugh, the Br. Chas. Crouch and Howard Rondthaler rendered valuable aid, and many people expressed their gratification at having these brethren with us. The results of the meeting were of a cheering character. The membership, and christian people generally, were strengthened and encouraged, and eight young people were led to Christ.

In the 75th of August the people celebrated the 120th anniversary of the founding of the old Hope cong­regation, and the 125th anniversary of the building of the old Hope church. The services were preaching, lovefeast and communion. In the preaching service the pastor spoke of the beginning of the con­gregation, and the changes that have taken place since then. In the love­feast several memoirs of the original Hope members were read, for instance, those of John Douthit, Chris­topher Elrod, Joseph Boner and Mary Padgett. The congregation appeared to be deeply interested and many expressed their pleasure and gratification at having been present.

FULF.

The protracted meeting which be­gan on Saturday evening, Aug. 18, and continued until the following Friday night, was a time of great spiritual refreshing. The attendance upon the services was good through­out. The day meetings were con­tinued during the series. While there were no direct conversions, yet the pastor and workers believe the congregation is on a firmer basis than before, and that the results will be lasting.
A few days before the meeting began some of the young men met and cleaned off all the hitching ground around the church and the graveyard.

SALEM FEMALE ACADEMY.

The 95th annual session of the school opened Wednesday, Sept. 5. A large number of friends were present at the opening exercises, so that with pupils and friends the school chapel was crowded. Encouraging words were spoken by the gentleman who occupied the platform, and the singing was very good. A special programme had been prepared and printed for the occasion.

It was announced that a number of new names had been added to the faculty. In the regular college department Miss Sallie Vogler and Miss Cornelia Lineback will assist. In the French Department Miss LaPorte will preside this year. Mrs. Mann, of New York State, will have charge of vocal department, and Miss Barber, also of New York State, will take charge of the education department. In other respects, the faculty will be as last year.

The numbers this year are as follows: Nearly one hundred boarding pupils have registered to date. More than two hundred day scholars are on the list. With the faculty and special pupils in private branches the school opens with a total in the academic course of more than two hundred, and sixty to seventy in the Sunday school, and a total of about three hundred and seventy in all the branches. The number of new names has been added to the faculty.

J. M. Culp, Ed. V. P. & Gen. Man.; W. A. Turk, O. P. A.; Frank S. Gannon, of Asheville, N. C., are no trouble to answer questions.

The committee has decided to build in the Sunday School, on towards the close of the school year, at the cost of $10,000 to $12,000. The new building is to be used for the purpose of building a new Sunday School. The new work will be open to the public.

The plan for the new church having been accepted and the contract for the new building having been let, work will commence at once. The committee has decided to build the new building in the same style as the old church. The new building will be about 100 feet long and 50 feet wide. The new work will be of brick and will be of modern design.

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The WACHOVIA MORAVIAN.
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Salem Boys' School.
SALEM, N. C.

This School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention is given to the Business Course, which has recently been added. Shorthand and Typewriting.

Music and Recitation may be taken at extra cost.

Tuition, $1 to $3 per month.

J. F. BROWNE, Headmaster.

THE GALVESTON STORM — The month we are called upon to record the most disastrous storm that has ever visited our country. During the week ending September 5th, the news was sent over the country that a West India hurricane was moving northward. Later, the announcement was made that it had changed its course and was passing westward over the Gulf of Mexico. When it reached New Orleans it was moving with great rapidity, and some damage was done. The Weather Bureau warned the city of Galveston, Texas, of the approach of the storm. Some apprehension was felt on Friday, but people began to be reassured, and the anxiety was passing away when the first approach of the storm appeared. The force of the wind increased rapidly, and it became apparent that the approaching storm was more than an ordinary tempest. By night matters had grown so terrible that the city was in consternation. Business men tried to reach their homes, traffic was suspended, the waves on the shore were booming like cannon, and the instrument for measuring the velocity of the wind registered the rate of 100 miles per hour and was then blown away. Rain fell in torrents, the city was in darkness, and then the work of destruction began. It must be remembered that a considerable portion of the island on which the city of Galveston stands is only a few inches above the sea level. When the statement is made that the waves rose 25 feet or more in places, and when it is remembered that this water was driven by the wind rushing along at the rate of more than 100 miles an hour, the terror of that night of darkness will dawn upon the mind. The storm lasted 30 hours, but was at its height during the night.

The facts that have come to light since then are not complete, the story in all its horror will never be told. The city of Galveston was one of the most important shipping points in the South. It had a population of about 60,000 inhabitants. Of these not less than 5,000 perished that night. When the lists of dead in other towns are added the total loss of life will reach 7,000. The property loss is beyond calculation. The city is virtually ruined. Hardly a single building escaped injury. Large portions of business sections and residence districts are completely mined. No insurance can be collected for storm damage. Capitalists will fear to invest further in a city subject to the destruction of wind and wave, and officials and private citizens express the fear that this great business center will never recover from the blow it has received, and then the work of destruction began. It must be remembered that a considerable portion of the island on which the city of Galveston stands is only a few inches above the sea level. When the statement is made that the waves rose 25 feet or more in places, and when it is remembered that this water was driven by the wind rushing along at the rate of more than 100 miles an hour, the terror of that night of darkness will dawn upon the mind. The storm lasted 30 hours, but was at its height during the night.

F. H. Parks, President.

THE NEWS OF THE WORLD.
CONDUCTED BY REV. J. H. CLEWELL, SALEM, N. C.

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The scenes which followed the storm are too horrible to describe.

The dead were everywhere. 600 bodies were washed together at one place by the waves. When the sun came out the stench which arose was terrible, and it was feared that pestilence would follow in the wake of the storm. Boats were found, and cargo after cargo of dead bodies were thrown out into the Gulf far from the shore. Every one who saw the storm was made by the living to get rid of the dead, burning them being finally resorted to as a last resort. Communication with the mainland was cut off for some time, and as all food
THE WACHOVIA MORAVIAN.

SUPPLIES had been destroyed, the wrecked people had to subsist on canned goods, and hunger threatened to add its horrors to the many other sufferings. Soon the lower element of survivors began to turn to the dead for food and the bodies of the dead as well as the homes of the living were being robbed. The law-abiding citizens declared martial law, and the robbers were shot without mercy. It appeared that nearly all too have been killed while engaged in their thefts.

The total financial loss caused by the storm in Galveston and neighboring towns will amount to not less than $500,000,000. The injury to the cotton crop outside of this will also run up into millions of dollars.

Calls for help have been sent out, and a generous public is hearty responding, over $1,500,000 having already been sent in, besides many train loads of clothing, etc. But nothing can bring back the dead, and no liberality can do more than temporarily assist the hundreds who have lost the savings of a lifetime, and who, one by one, will be found homes wrecked, wives and husbands and children in the mud swept away in the mud and waters in the appalling darkness.

Our country has never had such an experience in its history, and it is the prayer of all that no similar day and night may ever again come to our land.

BAPTISMS.

At New Philadelphia, August 11, 1900, LUTHER SAMUEL, infant son of Geo. Cearc and Sr. Julia Shields (m. n. Reich)

At New Philadelphia, August 28, 1900, MATTIE LELA, infant daughter of Bro. Henry and Sr. Lucetta Harper (m. n. Crater)

At Salem, Sept. 9, 1900, HARRY LEE, infant son of Bro. Yancey and Sr. Laura Collins (m. n. Bolton)

At Bethabara, August 15, 1900, SUSAN ELIZA ALMA TRANSDE, infant daughter of Bro. Aurilus and Sr. Lora Transue

At Bethabara, August 18, 1900, WILLIAM MARCELUS BUTNER, infant son of Bro. Jonas and Sr. Augusta Butner

At Bethabara, Sept. 5, 1900, ALMA PARMINIO LEDFORD, infant daughter of Bro. Parmicio and Sr. May Ledford

At Bethabara, Sept. 5th, 1900, NINA MAY LEDFORD, infant daughter of Bro. Parmicio and Sr. May Ledford

At Salem, Aug. 12, 1900, MINNIE ADELAIDE, infant daughter of Bro. Charles I. and Sr. Minnie M. Shoaf (m. n. Spaugh)

At Salem, Aug. 15, 1900, CLARENCE EDWARD, infant son of Bro. John D. and Sr. Sarah R. Fogle (m. n. Little)

At Salem, Aug. 25, 1900, MINNIE JEANETTE, infant daughter of Mr. William and Sr. Alice Petree (m. n. Cambo)

MARRIED.

At Salem, July 12, 1900, RALPH I. RAMEY, of Oklahoma, and ROSA M. FLEMING

At Bethabara, Aug. 5, 1900, CHAS. H. BRESSON to SR. ZENIA BERRETT.

DEATHS.

AT WASHINGTON, July 31, 1900, JOHN HENRY SWAIM, a married brother, aged 46 years, 5 months and 1 day.

His death quietly ensued on falling from a scaffold.

At Salem, June 30, 1900, WILLIAM EARL FARLEY, infant son of Mr. L. M. and Sr. Elizabeth Farley (m. n. Barton)

ACKNOWLEDGMENTS.

For foreign Missions: From Bethabara

$6.18

We ask that contributions should be handed in by the 10th of the month to be acknowledged in the issue of that month.

FORM OF BEQUEST:

I give and bequeath to the Board of Provincial Elders of the Southern Province of the Moravian Church, or Union Fratrum, incorporated by the Legislature of the State of North Carolina, the sum of $200, for the benefit of in North Carolina two witnesses are required to a Will.

W. T. VOGLE & SON

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Over a Million Fruit and Ornamental Trees, Vines and Plants for Present Planting.

Apple Trees, Peach Trees, Pears, Cherries, Plums, Apricots, Nectarines, Quinces, Crab apples, Gooseberries, currants, Grape Vines, Strawberry Plants, including all best known bearing sorts. An immense stock of ornamental evergreen Trees, all stock unusually adapted in the Southern States.

N. W. CRAFT

Shore, Yadkin County, N. C.

Wachovia National Bank, WINSTON, N. C.

ESTABLISHED 1879.

CAPITAL - $150,000.00

SURPLUS AND PROFITS - 150,000.00

AVERAGE DEPOSITS - 300,000.00

W. A. LEMLY, President. JAS. A. GRAV, Cashier.
Sunday afternoon, October 7th, marked the occasion for this important event. In talking it over next day, one of the young men said: "I believe it was the most beautiful service I ever attended."

The first portion of the exercises was conducted in the old rented chapel which was completely filled with a company which proved its interest by a $50.00 collection. Reports and brief remarks were made on behalf of the Sunday School by Mr. and Mrs. Kester, Mr. Foltz and Mr. Edward Warren. For the church building Committee Mr. Hy. C. Snyder, Secretary and Treasurer reported. In a brief and well put address Mr O. W. Hanner, a member of another denomination expressed the sentiments of the community, and following him Bishop Rondthaler spoke earnest words of encouragement with respect to this the first church of Salem congregation being built entirely by the gifts of the people.

Upon the close of these preliminary services, which held the closest attention of the large company numbering more than 200, a procession was formed led by the church band, and in an orderly and reverent manner the congregation repaired to the site of the new church where the foundation wall had been erected to the height of four or five feet.

Here at the sunset hour, using the ritual established by the Moravian Church, the cornerstone was laid in the name of Father, Son and Holy Ghost. The Bishop was assisted by the pastor, Rev. Howard Rondthaler, Bro. Clewell, and Rev. Edmunds Brown, of the Presbyterian Church.

On the fourth page of a leaflet issued a few days ago by one of our Southern ministers, there occurred this request: "The Pastor greatly desires that more attention be given to the practice of families sitting together in the House of God."

This splendid feature of worship, witnessed perhaps at its best in the Presbyterian Church, seems to be: a matter of entire disregard to many parents.

Have you ever thought how greatly a little care on your part in this respect would contribute to the reverence and quiet and order of the services. Is it not far more seemly to see children and parents sitting side by side in the church, than to be obliged to search here for their father, yonder for the mother, and anywhere from the choice to the loaing bench outside for the children of the household. "Behold I, and the children God hath given me." Isa. 8:18.

Editorial:

The Centennial of the Salem Church.

On November 9th, a hundred years will have passed since the consecration of the church in Salem. When we remember how important this building has been to the congregation and to the Province; how much has transpired within its now venerable walls; how deeply its services have influenced young lives; afterwards to be lived all over the South, we can the better appreciate the spirit of praise and thanksgiving with which its Centennial will be celebrated.

It will, with the exception of the Centennial of the Salem Female Academy be the last of these great occasions which the present generation will live to see. It is, therefore, the more desirable that every participator should get the most possible impulse out the coming celebration which will begin with November 9th, and will extend over the 10th and the 11th.

One of the best features of the consecration, one hundred years ago was the gathering of nearly all the members of the Province. It is to be hoped that this union of members may again be accomplished so that the Centennial may reach with a blessed influence far beyond the bounds of the Salem congregation, and introduce a new century of grace and of spiritual power.

There are many fishing nets so constructed as to allow none but full grown fish to be caught, the immature escaping. Satan has none such. He catches the weakest and youngest.

Fairview Corner Stone

Organization of the Clemmons School.

During the past summer active efforts have been put forth to prepare for the opening of the Clemmons School, which will be conducted in connection with the other work to be done in Clemmonsville in carrying out the will of the late E. T. Clemmons. The store building known as the old Daubit store has been fitted up for a temporary home for the school, and the school will have a very comfortable place in which to carry on its work this winter. The rooms have been painted white, new desks have been placed in these rooms, a piano has been added, and the school begins with Bro. J. Remington Pfohl as Principal, and Misses Nannie Resent and Bessie Whittington as assistants. The school begins with so many or more pupils, a very good start indeed.

The formal organization took place on Tuesday, Oct. 9th. In addition to the principal, Bro. Pfohl, there were present on this occasion Bro. James E. Hall, the Pastor of the Clemmonsville congregation. Bishop Rondthaler and Bro. Clewell, of Salem, and the Rev. Mr. Wood, of the M. E. Church in whose church the opening exercises were held. There were religious exercises, and addresses by each of the brethren whose name we have mentioned. A large congregation had assembled to take part and the deepest interest was felt. The opening of this school is an epoch in the history of this town which no doubt will do much good, more than the people imagine. It was the evident idea of Mr. Clemmons to benefit all the people in his native place and its vicinity. This is the position being taken by the gentlemen who have the work in charge, and it is gratifying to see how the entire community and neighborhood is responding to the efforts which are being put forth.

In the afternoon many friends visited the school house where the pupils were being classed and graded.

A visit to the beautiful hill on which the parsonage is being built was an interesting part of the day's experience. The buildings which will be erected in the near future are the following: Parsonage, home for the Principal of the School, Church and School. The designs for these buildings have been drawn with the greatest care, and they will form a group of architectural effect which will command the admiration of all passers. Back of the buildings will be laid out the graveyard, and around the central portion will be erected the homes of the members. Could the kind friend who started this work visit the spot in person, he would undoubtedly feel that Clemmons Hill was fully carrying out the desire as expressed by his prior to his death.
THE WACHOVIA MORAVIAN.

THE PARABLE OF THE LEAVEN.

"BY REV. EDWARD CONDIT MAR, D. D."

"THE Kingdom of heaven is like unto a leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Mat. 13:33.

THE HOMELINESS OF THE SAVIOUR'S PARABLES.

We love the parables of our Saviour for the homeliness which there is about them. They show us the farmer at work in his field, the fisherman busy over his nets, the merchant on errands of gain, the steward among his house accounts. Thus the parables move amid the everyday scenes of life, and lay a touch of blessing upon them all.

THE PARABLE OF THE KITCHEN.

The same thing is true of the parable of our text-to-day. It takes us into the kitchen, and shows us the housewife busy with her baking. As we read it, we think of the time of the great Teacher was himself a child at Nazareth beside an earthly mother and was interested as children always are, in what his mother was doing. She thinks, in this parable Jesus simply tells what he had often seen Mary do in the humble kitchen at Nazareth. She took the bushel of meal, for there was a large family of children in that house, and the baking for several days would need as much. Then, to the child, it was interesting to see the bit of leaven go deep into the dough as if it were playing there at hide and seek and by and by the whole batch was raised and ready for and by the whole meal. It was the common practice and the wise philosophers, both Plato and Aristotle approved of it.

And even if the new-born child was well and strong, it by no means followed that it would be permitted to live. According to the old Roman custom, the little one was laid on the father's knee and the nurse watched to see from the look of the father's face, whether it should be retained in the house or flung away. The latter fate very nearly befell the great emperor Augustus, who was ruling the world at the time of Christ's birth. His father, on account of some fortune teller's tale, seriously thought of having the baby killed. In the days when the Gospel was first coming to Rome, such a fate actually befell an emperor's daughter. Claudia had a spite against his wife and therefore the little girl was flung away to die. Sometimes these exposed children were picked up by greedy speculators and were then raised as the commonest slaves, no matter how aristocratic the family was into which they had been born. Nobody thought anything of it. The laws permitted it; the heathen morality sanctioned it; the life or death of a child depended upon a parent's passing whim.

THE CHRISTIAN VIEW CONCERNING CHILDREN.

How different are the views and the customs which Christianity has introduced with regard to the child. The lives are protected by law. Their tendril infancy is hedged in with love and kindness. If they are delicate or, in some respect, unfortunate they are loved more. I have had a poor woman tell me with tears how she missed the idiotic child to which she had given her days and her nights with unwavering devotion.

The admiration for little children, the delight over their amusing ways, the loving despotism which they exercise over the whole house, their plays, their picture books, their careful training, their religious culture, the poetry that is written about them, the photographs of them, which are so rapidly circulated—all this is the leaven that has come into the cold and lifeless dough of a world's former neglect and cruelty toward childhood.

THE CUSTOMS OF THE PRESENT HEATHEN WORLD.

We can see that this change is due Christianity, because the better view of children does not prevail in the heathen world. In India and China, whose religions our own unbelievers are at present greatly applauding; the sin of child-killing and especially daughter-killing is not regarded a sin. Since this is the case among the more civilized heathen we are not surprised to find it prevalent among the lower heathen tribes of the earth. Some of you will remember the account which a missionary gave in this pulpit, how a heathen father becoming a Christian had confessed to him the murder of his child in a fit of anger and impatience. It had never seemed to him to be a sin until he saw it in the light of Christ. It was just the same confession which a woman made on a South Sea Island. Her child had cried during the night until she became angry. She smote her from her bed and dug a hole in the earth-door of her cottage and laid the child into it. Then she covered the little form with the cloths and listened to the cries becoming feebler, until the little voice was silent in death.

NEGLECT OF CHILDREN IN FASHIONABLE CIRCLES.

And if any further evidence was needed with regard to the fact that it is the leaven of Christ which is changing the character of childhood, we can find it in the degeneration which takes place, even in Christian lands, when in some circles of society, Christianity loses its hold. I have watched the children of the rich and the great, their cruelty toward animals, the great indifference toward themselves and toward others, the great inattention to the true cultivation of mind and body, the great poverty of their imaginative fancies, the happy lack of interest they have toward the world outside childhood, the gift and luxury of their lives, the sad neglect of intellectual advantages. When the mother begins to become practically a heathen, all the wealth of the house does not save the children from the neglect under which the childhood suffered before Christ came into the world.

It is the living Christ who has leavened a great part of the world into better views of childhood and it is only as his leavening influence remains, that such views of love and tenderness and self-sacrifice with regard to children still abide.

OTHER WORKINGS OF THIS LEAVEN.

What at some length has been said with regard to Christ's leaven, is but a glimpse of the world's whole leaven; the Jew, the heathen, the heathenization of Christ's leaven, could be said, with equal force, about many other things. The new respect for women. The new sanctity of homes, the reform of laws concerning life, property and freedom of the individual, the new care for the sick and for the poor; these are all the results of Christ's leaven slowly working through the mass of human society. Even in war, hideous as are many of its aspects, war is, we see the leavening influence of Christianity. It was the Christian influence, which in the very heat of battle, prevailed on our great war ships, the Texas, off Santiago, when Captain Phillips, exulted out: "Don't cheer boys, the poor devils are dying," and the flags were lowered at once, to save as many of their perishing enemies as they could.

THE WONDERFUL INFLUENCE OF CHRIST'S PARABLES.

Surely the prophecy of our Saviour in this parable is passing into the wonderful fulfillment..."
which he indicated when he said: "The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

TWO PRACTICAL LESSONS.

Two practical lessons I would draw from this prophetic parable which is verifying itself in so many ways throughout the world.

The one is the encouragement to trust the Saviour's words. Living as we do, all our days amid Christian surroundings we hardly realize how different Christianity has made the world to be from what it once was. Our Lord Jesus, contrary to all appearance, said that it would be so, and we see that his words have come true. Therefore let us trust him with regard to other prophecies which he has made and which are not yet fulfilled. Accept his plea which he makes for himself when he says: 'Ye believe in God believe also in me.' You may be sure that his claim will come entirely true. He has also made prophecies with regard to yourself. He has foretold the happiness, the life, the reward to which you will at last attain as one of His faithful people. His word will come just as true with regard to your life, your death, your heaven, as it has come true with regard to the surprising things which have already been effected by his Gospel. Look upon these wonderful fulfillments concerning the leaven of his influence in the world, and believe him firmly for the promised things which are yet to be, and especially for those which are yet to come true with regard to your own future heaven.

And then there is the second encouragement from this surprising parable of the leaven. Put yourself upon the side of Christ in every improvement which his Gospel is trying to effect in the world. It is the winning side. No matter how dubious the prospect may sometimes be or how difficult the struggle, it is on the path of victory upon which Christ is leading you. He spoke in this parable with a calm appearance of triumph. 'My leaven will work until the whole is leavened.' It is not only wicked it is foolish to set oneself against the good leaven which is sure to gain the day, and it is just as foolish to sit idly by the wayside of life. When Christ go on to its victory and not be in. And most of all, let the leaven of his influence go through your own life also. Let it pervade your home, your school work, your business, your personalities. The grace which Christ gives you is mighty and it will work itself out in your life triumphantly, till the whole is leavened." Amen.

MARTIES AT THE PRESENT TIME.

A few years ago it almost seemed as though martyrdom for the cause of Christ was a thing of the Dark Ages.

The recent movements in China, however, have given a new meaning to that prayer which our Church has never ceased to offer, Sunday after Sunday: "Strengthen and uphold those who suffer persecution for the sake of the Gospel."

A complete list of the Protestant missionaries believed to have been killed from the beginning of the Boxer movement to September 6th, has been received by the American Bible Society from Rev. John R. Hykes, D. D., its agent in Shanghai.

The list contains the names of 178 people, very few, if any, of whom will escape. Of these 66 are men, 73 women (41 married and 32 single), and 39 children. In the above total there are the following Americans: 24 men, 24 women (16 married and 8 single), and 20 children, making a total of 69 Americans. Total killed. about whose death there can not be question: 11 men, 6 married women, 13 single women and 13 children: total 43.

Of the 66 killed, the following were Americans: 3 men, 1 married woman, 6 single women and 3 children: total 13.

THE BELO HOME OF SALEM.

In June, 1900, Col. A. H. Belo gave the well known Belo House to Salem, to be used for charitable purposes, under the auspices of the Dorcas Circle of the Salem Home, whose methods have been so successful. It has made no hampering restrictions, only wishing it to be as useful to the community as possible. This is the first gift our old town has ever received, as all its other charities have been laboriously worked up, from nothing, by the faithful and their friends.

As the gift was as free as it was unexpected, it was suggested that this be the key note for its equipment and conduct; do it from already heavily taxed philanthropists among us, no extra exertions to raise money by means of concerts, suppers, &c., by housekeepers whose time was already full, but that it be fitted up as means came in from rents, and from any friend to the cause, who saw a way to help and was willing to volunteer service or funds.

A report of what has been done, followed by a statement of plans for the future, is due our fellow beneficiaries, all of whom it is hoped, will in some way be helped by this gift to them.

The grounds have been graded, and are to be sown in grass shortly, and a Balsam Fir hedge will be set out on the east line.

The east wing was removed entirely and substantially rebuilt. There is a large basement, with two chimneys, and a concrete floor, to be used as a laundry by the inmates, and above this are four convenient kitchens, each with a dining room adjoining.

The long hall was ceiling in bright pine and refloored, and all the living rooms were put in complete repair, barring paint, which must wait awhile.

There have been applications to rent, sufficient to fill the house several times over, but the expectation is to make it, eventually, a home for self-supporting and aged women, and the ladies are working toward that end.

It was suggested at a recent meeting of the Women's Missionary Society, that they, with the Mission Band, furnish two guest rooms upstairs for missionaries on their way to or from their fields, or on furlough. The motion was made and carried that these rooms should be under the auspices of these two societies. Later, the Mission Band, composed of very energetic young workers declared they wanted to do it all. Plasterers, carpenters and painters are to prepare the way for these home-makers to finish, and if later the public is invited to see what they are doing, we advise them not to miss the chance.

Very shortly the ground floor will be adapted to various uses, which we hope will interest the entire community. The north end, formerly the Post Office, is to be fitted up for a Bakery, and one of our most public spirited men is helping "those women" with advice, and in finding a suitable baker in one of the Northern cities. In connection with the Bakery, it is proposed to sell sandwiches, which, due to our friends from the country and persons working in factories. If possible, there will be a soup kitchen in winter and an ice cream parlor in summer. The south room, having a door on the side-walk, can be fitted up for the purpose, and when this is done the sandwiches will also be sold there. Present resources will not allow everything to be done immediately.

The public spirited man, before alluded to, thinks there ought to be a way by which the women in town and vicinity can sell fancy work to advantage. This suggestion, it is hoped, will develop into a Woman's Exchange, which could be a depot of supplies, made by women, each furnishing the thing at which she is most expert, whether pretty things for the parlor or good things for the dining room.

The space now occupied by Crist & Keehn's printing office, is to be overhauled during November and December, by carpenters and painters, and about January ist, a Kindergarten will be opened for children from three to seven years of age. This will be taught by a young lady from Ohio, who is recommended by the Principal of the Louisville Training School where she graduated. Her children will be taught by stories, occupations, plays, songs, &c., with careful training in obedience and usefulness. The hours will be from 9 to 12 o'clock, and applications are coming in very encouragingly. 

South of the Kindergarten room there is to be a Day Nursery, where parents can leave their children from morning to night, while they are at work. A competent woman will have charge of this, and the children will be made as comfortable and happy as possible. Quite unexpectedly a young mother sent in a check for $50.00 to be used for the Day Nursery, and a company of young ladies will consider ways and means for helping this useful charity.

It is the intention to have a trained nurse resident in the house who will do district nursing, going the round of sick rooms where she may be needed, for a while in the morning and the evening.

No one can fail to note how admirably adopted the Belo Home is to the purposes enumerated, and by and by when things are in running order, the Home improved with several coats of paint, and the grounds green with Nature's magic, we can contemplate it with complacency, and know that it will not endure through generation only, but, please God, survive for many years of usefulness.
CHIPS FROM HISTORIC TIMBER.

THE WACHOVIA MORAVIAN.

The Single Brethren's House, Salem, Nov. 21.

Prepared for the Wachovia Historical Society, by Mr. Julius A. Liverback, Continued.

BROTHERS' HOUSE EXPENSES.

Second Class, Brethren Under 21.

For a single brother who is not yet 21 years of age and for whom his parent or master is responsible, the following is the rule: viz. the parent provides for breakfast, by allowing him a certain sum per week, with which he provides for the meal.

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For dinner he must pay, weekly.

For supper, which consists of soup, butter, and bread.

House, congregation, and room expenses, the same as the other brethren.

making a total weekly payments of 6 shillings. Whatever washing he has done is to be paid for separately, and depends on whether he has much or little in wash.

Memorandum. The regulation with regard to these younger brethren is not yet at all accorded with a mind, and for several years, I have thought of changing it as follows: viz. So soon as a youth enters the Single Choir, he must take a room and pay what the other brethren do, for house expenses and dinner, but the evening soup, butter and bread, which is given to the younger brethren and boys, shall cease, and instead, the master shall allow him enough money for supper and breakfast, that he can get from the kitchen what he wants. This would be better according to my way of thinking and I shall see if it cannot be so arranged.

THIRD CL. BOYS.

All youths and boys shall sleep in the house. This is at the cost of their parents or masters, who pay weekly.

Those who get all their meals in the house, pay 6d. weekly.

It being noted that they have the same dinner as the brethren, viz.: every day, with vegetables, &c., and evenings soup and mornings butter and bread.

The weekly charge is, for dinner.

For supper and breakfast, each 9 sh.

For both.

House expenses.

Making as above.

The house expenses consist of the following items, viz.: Room rent 2d. Sweeping 1d. Oil and lights in house 1d. and the warden receives for wood, lights, shoe-brushing, shoe-grease and whatever belongs to care of the room, 2d, making up the 6d. as above.

If they have washing done there is a separate charge depending on the quantity they may have.

There are some boys, for instance those who work in the bakery, who must get their breakfast at home; such pay only 4 sh. besides the washing.

In 1820 the price of a dinner was raised from 6d. to 8d. or the weekly charge from 3 sh. to 4 sh. 8 d. At this increased price the total cost of a week's board would be about 7 or 8 shillings. I imagine that most of us would be glad to find such a boarding house now a day.

Considering these last expenses, one will not wonder that there was not a single year in which the kitchen did not make a deficit; sometimes a very heavy one. The average for 18 years, from 1796 to 1813, was 63 pounds. TheInsti Making as above, 5 6

THE WACHOVIA MORAVIAN.

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In 1820 the price of a dinner was raised from
THE WACHOVIA MORAVIAN.

A. C. Vogler & Son, UNDERTAKERS AND Furniture Dealers, SALEM, N. C.

IF YOU WANT
BARGAINS
in DRY GOODS, NOTIONS, SHOES, HATS and BROOCHES
we can do no better than to call at the
RELIABLE STORE of
SINK & KNOUSE
They also keep in stock the best grades
of Columbia Guano.

Store corner Main and Mill Sts., Salem.
Warehouse on Railroad tracks, near the depot, Winston, N. C.

Sheppard & Norfleet, SUPPLIERS TO
S. E. ALLEN, Hardware Crockery and Glassware.


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INSURANCE.

Fire, Life or Accident,
call on, or write to
H. W. FOLTZ,
He will save you money on your insurance. Office in Gray Block, WINSTON. Intimate Phone. 140.

P. W. MOCK, THE BUTCHER,
Always keeps on hand a first-class line of
FRESH MEAT—
Call and see him.

City Market, Winston, N. C.

THE CHURCH AT HOME.

IV. REV. RODERICK W. BOOTHVILLE, SALIS, N. C.

CAVANAH.

On the afternoon of Sunday, September 16th, a very simple but beautiful service was held at the home of Mr. and Mrs. J. R. Crutchfield, in which they gave, by baptism, their six little children to the Lord. Mrs. Crutchfield is one of our members, and it has long been her desire thus to make "answer of a good conscience toward God."

In the second part of the mid week prayer meeting of Sept. 26th, Rev. R. C. Cadding, who for eight years has been a missionary in Sierra Leone, in West Africa, gave us a most interesting account of the pioneer work that is being carried out at New toward the interior of that dark continent. The Moravian Church once had a Mission on that western coast, but now most of our attention is centered upon South and East Central Africa. It was the most interesting, therefore, to hear from that new quarter.

BETHLEHEM.

A very interesting series of meetings was held at this chapel from Sunday evening, September 23rd to Thursday September 27th. Although Bethlehem is a new chapel it is delightful to see how well it is settling down to its work. One might suppose when one comes into the pleasant grove and enters the neat and well kept church that the Moravians had been settled here for a long time. This is largely due to the excellent Sunday School which Bro. Slater and Miss Sheets and others conduct at Bethlehem. The influence of the Sunday School is evident in all the services. Even the little children sing well and a perfect order prevails. Bro. Grady was assisted in his meetings by the brethren McCutcheon, Thaller and Bishop Rondthaler. The influence was good and a number of persons converted. The meetings came to a solemn and impressive close. Young Bro. Holt, who lived in the house nearest to the church and was an excellent member of the Sunday School, had been in attendance at the meetings. On Thursday he was taken sick and departed this life suddenly the next day. The funeral was held in Philadelphia on Saturday, amid a large concourse of people, many of whom were deeply impressed by this solemn close to the Bethlehem meetings.

EAST SALEM.

On the 24th of September, the public school in East Salem was re-opened, with Prof. Vaughan in charge. For the past three years, ever since its establishment, this school has been a great power for good among the young people, and a splendid ally of the church. May it always continue so.

On the evening of Sept. 27th, a very large congregation gathered for the latter missionary evening, conducted by the pastor. Ancient and modern missions were briefly compared, and then views illustrating the work in the Holy Land itself and in Africa were thrown on the screen. A collection of $1.62 was taken for Missions.

The attendances at church services throughout the month have been uniformly good.

MORAVIA.

The annual series of meetings will begin here on Sunday October 4th, and last three weeks, and will be held at the homes of as many members as possible. Bro. Houlie, now in Africa, had an evening service at the church in a series of earnest calls to the unconverted and encouragement to the believing disciples of Christ. He is a very appreciative. During the month of August one of our regular attendants, Mr. Massey, was called away. Though not a member of the church he was one of our best friends, and was ready to lend a hand in any emergency. This death was a very sudden one.

SALEM.

The Class Festivals are a very marked and a very happy feature of the Spring and Summer of each year in the Salem congregation. According to the Moravian idea, each age of life and family relation brings with it a peculiar bond of connection with the Saviour, whereby the merits and the example of Jesus are distributed to each. The last of these cover–ant festivals was that of the married people and the widowers of the congregation. It was celebrated on Sunday, September 3rd.

In case you can't find a suit that will please you, we have over One Hundred Samples of material, all the latest shades and colors in Venetian, Zibbons, Covent Cloth, Housepan, Denin's Hair, Peabody Cloth, Sargens, Basket Charlies, Wm. Clark, Imported Worsted, Broadcloth and Chintz. We take your measure, and, if you wish, we will send out our patterns at your expense. Prices ranging from $3.00 to $7.00.

Schouler's Racket Store.

408-410 Liberty Street,
WINSTON, N. C.

This Suit Department is growing in popularity every day, and why shouldn't it? These outfits are made by one of the most fashionable tailoring establishments in New York City. Models are here from world famous tailors, and we have the styles that you are looking for. These garments will win recognition anywhere. The women of Winston-Salem will find all the newest versions in material used, and all the very latest styles and cuts.

Fit and Satisfaction Guaranteed.

In case you can't find a suit that will please you, we have over One Hundred Samples of material, all the latest shades and colors in Venetian, Zibbons, Covent Cloth, Housepan, Denin's Hair, Peabody Cloth, Sargens, Basket Charlies, Wm. Clark, Imported Worsted, Broadcloth and Chintz. We take your measure, and, if you wish, we will send out our patterns at your expense. Prices ranging from $3.00 to $7.00.

Schouler's Racket Store.
FOGLE BROS., BUILDERS.

MANUFACTURERS OF

BEST GRADES BUILDING MATERIALS

Jamb Doors, Glazed, Lime, Portland and Rosendale Cement constantly on hand.

Paint Mauveles and other Cabinet Work a Specialty.
THE WACHOVIA MORAVIAN.

SOUTHERN RAILWAY
The Standard Railway of the SOUTH.

The Direct Route to all Points.
T.E.X.A.S.,
C A.LI.F O.R NI.A,
F LORIDA,
C UBA AND
P O R T O R I CO.

Strikingly First Class Equipment on all
Through and Local Trains; Pullmans
First Class Cars on all Night Trains; Safe
and First Class Sleeping Places.

Travel by the SOUTHERN, and you
are surrounded by every comfort and
expedition.

Apply to Ticket Agents for Timetables,
Rates and General Information.
A s h v il l e, X. C.
A L L D E A L E R S. III

No Trouble to Answer Questions.

Frank B. Gannon, J. M. Culp,
3d V. P. & Gen. Mgr.
W. A. T u r k, G. P. A.
Ge n er al M anager. T ra y .

Chas. B re h o, L ocal A gent.

Drs. Watkins & Conrad,
DENTISTS,
And Dealers in Dental Goods.
WINSTON, N. C.

HOTEL JONES.
J. L. Jones, of Jones' House, Prop.
WINSTON, N. C.

All modern conveniences provided. Electric
lights and fans. Table attunantly sup-
plied with the very best that the market
affords. We are anxious to please.

Rates $2.00 per Day.
At Depot ask for Hotel Jones Bus.
References: Salem Female Academy.

H. W. S H O R E
in stock a complete line of
RELIABLE GROCERIES,
Corner Main and Shallowsford Streets.

For Fresh Meats
Of all Kinds

Call at S A L E M M E A T M A R K E T,
Glen Building near opp. P. O., or
Our Stand, in City Market Winston.

P O E & S P A U G H

enabled all the departments to make
very good progress during the open-
ing.

The music department is very crow-
ded.

A fine new Steiff piano has
been added, this being the second new
instrument purchased within the past
months.

On Wednesday morning, October
10th, the first hour was used for the purpose
of giving the pupils and faculty a
strike-walk in the fresh cool morning
air. As the great throng passed out
of Main Hall and down through
the square it was an interesting sight,
for it is only on such an occasion as
this that the real number within
the school each day can be understood,
but at the same time it awakens a
deep feeling of responsibility in con-
nection with the care of all these
young people.

NEWS OF THE WORLD.

CONDUCTED BY REV. J. M. CANNELL, SALMANT, N. C.

THE GREAT COAL STRIKE.

The past weeks have seen the greatest
organization of labor against capita-
that the country has ever had.

The various organizations among the
miners in eastern Pennsylvania ordered
a strike which took from the mine
nearly all of the 140,000 miners.

The object of this strike is to gain
an increase of wages, lower the price
of certain necessary supplies, such as
powder, and improve the general posi-
tion of the working men. The mine
owners offered an increase in the
wages, but they do not wish to ac-
knowledge the labor union. Up to
the present time no solution of the
problem has been reached, but it is
the hope of every one that the strike
will soon end. Food is growing scarce
among the families of the poor miners,
besides the strike is prolonging the suf-
f ering will be very great. Then the
price of coal will go up, and all
sections of the country will suffer
Industries will have to shut down,
because of the lack of coal, and this
will throw many more men out of
employment.

When the work is again
resumed the price will remain high,
thus the wealthy corporations have
made up the fancied loss, and hence
poor miners will suffer in the first
instance, and the poor consumers in
the second instance, but the coal
‘barons’ as they are called will not
be the actual sufferers. Whoever may
be right and whoever may be wrong,
it is to be earnestly desired that the
end of the strike may not be far off.

Dr. Watkins & Conrad. Winston, N. C.

Toothbrushes.

We have a new line of Tooth
Brushes, which we can guar-
antee.

E. W. ORBANON'S,
Drugist,
Cer. Liberty and 4th St., Winston, N. C.

At the

WRIGHT SHOE STORE

You will find the largest and best selected stock of

Shoes—ever brought to Winston Salem.

We give you a special invitation to call
and see our stock before buying.

All new goods and our prices are low.

Yours truly.

W. C. WRIGHT
Jacks' Block.
WINSTON, N. C.
A Large Line of Trunks and Valises.

Dr. J. W. HUNTER
Dentist.

OFFICES—In Hunter Block, Salem,
over Hendrick's Store.

Dr. HORTON & HORTON.
DENTISTS

Office over Wachovia National Bank
WINSTON, NORTH CAROLINA.

Bell Phone, 177.

Inter-state, 109.
The injuries to the battleship Oregon are so great that the Iowa will be sent to eastern waters and the former ship be sent to the United States for repairs.

Courage seems to be returning to Galveston and the Texas towns. Aid has been sent to this city from other sections to the extent of $250,000, and if all the gifts were known the amount would not doubt be much greater. Rebuilding is being rapidly pushed forward.

The death of Gen. J. M. Palmer takes a prominent figure from the fields of activity. He was the Gold Democratic nominee for the Presidential office four years ago.

The approaching Fair in the Twin City the end of October is attracting much attention. It promises to be a marked success.

The amount of freight now being handled by the railroads in Winston-Salem is very great.

The Bible.—There is a tradition that the descendants of Seth lived on the summit of so lofty a mountain as to be able to hear and join in the song of the heavenly host.

The Bible is that mountain. Its peaks pierce beyond the clouds into the sublimest elevations and atmospheres. Where the Word of God ends, Heaven begins. The conceptions of things, human and divine, found heaven in grandeur and magnificence all surmise the dream of the ages and of the ages—A. T. Pierson.

BAPTISMS.

At Salem, Sept. 16th, 1900, Alice Catherine, infant daughter of Bro. Albert and Sra. Alice Briezt, m. Butler.

At Winston, N. C., Sept. 16th, 1900, Mary Louise, Carrie Jeanette, Flora O limitless, James Robert, Conrad Culvert and Ruth Celeste, children of Mr. James and Sra. Eva Crutchfield, m. Conrad.


DEATHS.

At Salem, N. C., Oct. 6th, 1900, Samuel Eugene Eubert, son of Bro. and Sra Robert Ebert, aged 9 years and 3 months.

At New Philadelphia, Sept. 28th, 1900, Pete Theodore Holt, aged 25 years, 5 months and 10 days.

At Salem, Sept. 28th, 1900, Rosa Ella, the infant daughter of Mr. Levi and Mrs. Nannie Spach, aged 1 month and 24 days.

In Winston. Oct. 7th, 1900, Mrs. Lizzie Tavis Pierce, wife of Mr. B. R. Pierce, aged 30 years and 17 days.

ACKNOWLEDGMENTS.

For H. M. Foster's Fund: $75.67
For Lepor Hospital, at Jerusalem: $25.00
For care of gravec Missionaries in Indian Territories: $60.00
From Juvenile Miss. Soc.: $50.00

JAS. T. LYNENBACK,
Mission Agent in North Carolina.

1900.

NEW YORK LIFE
INSURANCE COMPANY.

The Oldest and Largest International Life Insurance Company in the World.

Supervised by 82 Governments.

346 & 348 BROADWAY, NEW YORK.

JOHN A. McCALL, President.

Assets, Jan. 1, 1900, $236,450,246
Liabilities (4 per cent, Stated, $195,014,866
Additional Policy Reserve voluntarily set aside by the Company, $3,507,059
Accumulated Surplus Funds set aside by the Company for dividends, 28,862,362
Other Funds, for all other contingencies, 9,065,432
Income, 1899, $52,371,263
Paid-for Policies in Force, 437,716
Paid-for Insurance in Force, $1,061,871,985

Don't fail to investigate the new Policy this Company is now issuing.

JAMES A. DUNN, Agent.

(Oct.-Nov.-Dec. 1901, pl.)

L. B. BRICKENSTEIN,
PLUMBING.

Steam and Hot Water Heating.

CORNICE WORK.

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The University
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The Head of the State's Educational System.

Three academic courses leading to Degrees.

Professional courses in Law, Medicine and Pharmacy.

Summer School for Teachers.

TUITION $60.

Scholarship Loans to Students.
Free Tuition to Candidates for Ministry, Minister's Sons and Daughters.
512 students besides 161 in Summer School. 36 teachers in the faculty.
For catalogue and information address F. E. VENABLE, President, Chapel Hill, N. C.

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Manufacturers of

HARNESS, SADDLES, BRIDLES &
and dealer in Saddlery Hardware.
Lap-Smocks, Horse Clothing, Whips.
Liberty Street, Winston, N. C.

Cedar Cove

NURSERIES.

Over a Million Fruit and Ornamental Trees, Vines and Plants for Present Planting.

Apple Trees, Peaches, Pears, Cherries.
Plum, Apricots, Nectarines, Quinces.
Cherries, Gooseberries, Currents.
Strawberries, Strawberry Plants, &c.
including all best known leading sorts.
An immense stock of Ornamental Evergreen Trees.
All stock unusually well rooted. Your orders are solicited.
Catalogue free. Address:
N. W. CRAFT, Shore, Yadkin County, N. C.

W. T. YOGGER & SON,
Jewelers and Opticians,
Winston, North Carolina.

Wachovia National Bank,
WINSTON, N. C.

CAPITAL. $150,000 00
SURPLUSES AND PROFITS. $150,000 00
AVERAGE DEPOSITS. $300,000 00

W. A. LEMLY, President.

JAS. A. GRAY, Cashier.


Frank C. Brown,
cor. 4th and Main Streets.
WINSTON, N. C.
has unheard of bargains in
SHOES

Cone and see these Shoes, they are as fine as silk, and the maker's name is a guar- antee of quality.

Columbia Bicycles.
The Home Church Centennial.

Friday, Saturday and Sunday, November 9 to 11, 1900, will ever remain memorable dates in the minds of all those who attended the Centennial exercises of the Salem Home Church. From beginning to end no event occurred to mar the beauty and completeness of the occasion.

No doubt the largest measure of the success attending these days was due to the especially earnest prayer preparation which had been making for several weeks previous, amongst not a few of the younger as well as of the older members.

The services were notably climactic, each seeming to lead into the next, while the six together formed a complete whole.

While those who attended all of the services spent ten hours in the church in three days, no one gave evidence of weariness, and when, although all possible promptness had been used, a service had been protracted beyond two hours many of the worshippers seemed reluctant to leave the church.

From the first days of the week, a festal air pervaded old Salem. There were happy home comings, there was the work of decoration, there were the nightly choir practices, so that by the time Friday evening arrived, the con- 

FRIEDRICH RONDTALER.

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ty of our Lord.

The history of H. L. Hege; Mission Band, Mrs. Holland; Boys' Club, Christ Church, Oscar Kimel; Elm St. C. E., Ernest Stockton; Calvary and a Week, Miss M. Hege; Every Ready Circle, Miss M. Goobley; Home C. E., Jacob Croose; Four Leaf Clover King's Daughters, S. F. A., Miss Elise Bahnsen; Christ Church C. E., Robert Gruner; Calvary Jr. C. E., Anna Hasted; Corn Meal Circle, Rosie Crett; Busy Bee, Louis Gruner; Relief Crew, Miss Lucy Line- 

The whole service was a striking object lesson. A brief address followed by Rev. H. E. Rondthal, who pictured to the audience the emotions of a youth of 1800 could be imagined to enter the church to-night. Only two familiar objects would greet him, the ancient candelabra, which had been brought from the Museum, and, for this occasion, once again hung in the church as of old, and the old hand-made candle snuffers, which the speaker displayed.

The transition from the few trembling tapers of 1800 to the 200 candle-power of electric lights which are illuminating the old church, within and without, are suggestive of the wonderful changes which the century has brought about.

Dr. H. A. Brown, of the First Baptist church, Winston, upon being introduced, spoke genial words of congratulation and fellowship, and announced his intention of borrowing for his own

as possible the exact course of the consecration services on Nov. 9, 1800.

At 8:00 p.m. the Church Band commenced the playing of chorals.

As the old century passed away the congregation waited in silence, and with the opening moment of the new century the band burst forth into a hymn of praise.

The hymns of a hundred years ago having been translated, the congregation joined in singing them with a peculiar experience of reverence.

As the principal feature of the occasion, the long lost record of the congregation, written at the time, and recently discovered in the Beth- lhe-
work some of the suggestions made during the evening.

Interspersed throughout the program were musical features, rendered by Mr. Kenneth Pohl, and a double quartette from the Salem Academy. The singing was led by Miss A. Van Vleck upon the piano, accompanied by the instruments of the Home S. B. Band.

Centennial Sunday dawned chill and rainy. By noon, however, the rain had ceased, and evening brought a clear sunset.

The threatening weather prevented the attendance of many from various congregations of our Province, who had signified their intention to celebrate the anniversary with the Salem congregation. However, the Roll Call on Sunday night disclosed the presence of, at least, several from nearly every one of our country congregations.

On an early morning, Dr. Clewell conducted the service, Revs. S. L. and A. D. Thaeler reading the Scripture lesson.

The festal sermon was preached by the Bishop, upon the text: "O Lord, thou hast been our dwelling place in all generations." As viewed from the platform, every one in the large audience appeared to be an attentive listener, and the service was one of great power.

Special music was rendered by the choir, and, upon the close of the sermon, Mrs. Mann sang Haydn's "Angels ever bright and fair."

The promise of fairer weather brought out whatever portion of the church they were seated outside of Salem; Dr. Du Bose, of vice was taken up, and amidst singing which was inspiring in the presence of our country in point of attendance the Sunday School surpassed all the other services.

Certainly twelve hundred persons were within the walls of the church, while many failed to find entrance.

The decorations had been brightened by the addition of a score of Sunday School banners, representing various of our points of work.

Mr. Eugene Ebert, County Sunday School Superintendent, conducted the opening exercises, rendering a report of Moravian Sunday School work during the century, and then calling the Roll of our Southern Sunday Schools. In response, members of each school rose in whatever portion of the church they were seated and answered "Present."

Much interest was manifested in this exercise, sometimes one, and again many, responding. Five short addresses were given, upon the topics: "The Young People of 1800," "Young Workers," "The Sunday School and the Church," and "The Value of Early Conversion." During the course of the program, various schools were represented in some form of hymn or song.

Miss Clara Vance, representing Elm Street; "The Hege Quartette," Calvary; Miss Erma Pflaff, Christ Church; Misses Vance and Leinback and Misses Brickenstein and Sam Pohl, the Home Sunday School; Mrs. H. E. Fries East Salem; the entire company of Academy boarding pupils rendering two hymns, and a Centennial chorus of 100 voices closed this portion of the program.

Following this the special Festal Chuming service was taken up, and amidst singing which was inspiring in its heartiness, the Centennial was concluded.

Not only will these services never be forgotten, but they will bear immediate practical fruit, amongst other ways, in the matter of giving.

Three causes have been especially taken in hand: The improvement of the Graveyard, the adding of wider facilities to the Boys' School and the permanent endowment of Salem Academy and College.

To set down a satisfactory estimate of the value and result of these notable centennial services is manifestly impossible. Certain it is, that God wonderfully answered the many prayers offered in advance with regard to them. Certain it is, also, that in fervency and spirit we have never been surpassed; and certainty, is, again, that they have beautifully exemplified the value of the cooperation of many in the Master's work.

NARRATIVE OF THE CONSECRATION OF THE NEW CHURCH IN SALEM, NOVEMBER 9TH, 1800.

As our new church, the corner-stone of which had been laid on June 12th, 1798, was now, under the blessing of our dear Lord, finished so far that it could be used for worship, it had been resolved to consecrate it on this day. The announcement had been made to our neighbors and friends in the country. In consequence of this notice a multitude of people gathered, that the new, large and roomy church was far from containing them all. Their number was estimated at about 200.

Shortly before 9 o'clock, the members and visitors assembled on the open grounds, the men aside of the Boys' School, the women before the old chapel, and between the two stood a church band. On the stroke of nine the Brethren of the Elders' Conference, with a few of the ministers who had come from elsewhere, came in procession, out of the old congregation-house. The church band led the way into the new church, playing the choral: "God bless our going out, and bless our coming in." The Bishop of the Elders' Conference and all the rest who were present followed them. When the first in the procession entered the new audience-room, they ceased playing, and the tune was finished by a second band stationed in the gallery.

During the time of entering, the full choir sang, "This is the day the Lord hath made." Hereupon a few more chorals were played, amid a sense of reverential peace and a deep silence, until the great crowd was quiet.

Then the following prayer was offered out of the Church Litany:

Lord God, our Father in heaven! Hallowed be thy name, Lord God, Son, thou Saviour of the world, Be gracious unto us.

Lord God, Holy Ghost, abide with us forever.

Next, the N. T. blessing was sung: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen." Then the double choir sang:

"The Saviour's blood and righteousness, Remain the Church's glorious dress, Wherein Christ's sacraments and Word Are taught, and gracious help afford. Thus will the Church united here, Enjoy the peace of God most dear, Wherewith believing hearts are blest, Which on Christ's blood and merits rest.

Oh, that in this now sacred place May dwell the Spirit of all grace; Then sinners poor will here receive The pardon given those who believe."
Then the choir sang:

"I have consecrated this house to put my name here forever, and my eyes and my heart shall be upon this place, and the heaving of every breath shall be upon the laying and during the period of erection; that no one of the brethren or laborers engaged in the edifice had met with any hurt. He had, also, through the faithful arrangement and help of our brethren, offered us to meet a considerable part of the large building expenses, in view of which as the debt is still not a small one, we ask our members and friends for their further aid.

Then he mentioned that the consecration of this church fell in the very month in which some of the important events had occurred connected with this settlement: for instance, the arrival of our brethren in Wachovia to settle it, 47 years ago; the consecration of the congregation chapel in this place, 29 years ago.

Hereupon he spoke of the purpose of this church-building,—that the Word of the Atonement might be preached in it; that we might receive the blessing of His Holy Sacraments. To this end it was the custom to present such a house, in an especial manner, to our Lord and God, and for this we are assembled on the present Sunday in the church.

The choir and the congregation now sang, alternately, the stanza, the hymn as "Most holy Lord and God." During the singing of the congregation arose, for, in view of the crowd, it was impossible to kneel down, and Bro. Benzen related, at length, the story of the important events which had, since that time, helped the congregations, and had not yet ceased to deal graciously with them as their Lord and Chief Elders, and to carry on his happy rule among them; to support His servants in their counsels with His own help and comfort, to recognize His mind and will; how He had, also, shown Himself to be the most faithful Friend of all those who had yielded to His gracious direction, and had kindly and particularly dealt with them for their good.

As on this day, which is, in a festal manner, celebrated in all the Brethren's congregations, and which is also the anniversary day of the church-building in Salem, wherein it thankfully remembers the thoughts of peace with which His Spirit inspired us in Salem, we send out on Nov. 2d invitations to all the Wachovia churches for over 30 years—

all the communicants are met in the new church for the first time, we may surely use this day with joy, to remember thankfully the innumerable proofs of grace thus far received, and our continued, and which is also the anniversary day of the church-building in Salem, wherein it thankfully remembers the thoughts of peace with which His Spirit inspired us in Salem, we send out on Nov. 2d invitations to all the Wachovia churches for over 30 years—

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with humble heart that he would make a new beginning, and with every member of the congregation, and cause a gracious revival to come over us all, and put our hearts into such condition that none of us might be left not devoted to Him with a new and willing obedience, and under new promise of unchanging faithfulness and submission to His will.

The feeling of the presence of our Lord and Elder which prevailed during this prayer melted our hearts and gave us the comforting assurance that our prayer was heard.

The Lord, therefore, near the brethren, and finally the children, met to pay homage to the Lord and Chief Elder of His Church, and to renew the covenant with Him, to cleave to Him alone, and to live according to His principles and rules, in which congregation. On this occasion every one promised Him new obedience, compliance and faithfulness and submission to His care and guidance in future time.

In the Lovefeast, the members were rejoiced by the hearty greetings of our dear brethren, Koehler and his generation, to all the Wachovian churches. Bro. Koehler’s letter, received shortly before the lovefeast was read, in which he informed us that his party intended to sail from Philadelphia for Amsterdam on Oct. 22d. We commended this party in a number of hymn stanzas to the gracious guidance of our dear Lord for the voyage on which they had already entered.

Then a newly-printed, joyful Psalm of thanksgiving for our new church, and, especially for our happy lot to be under the special care of our dear Lord, was sung with touched hearts and hearty voices. Our friend, the pastor Hinkel, who happened to come this way from his preaching place, enjoyed the lovefeast with us.

The communicants of all the congregations assembled for the first time, since Wachovia has existed, for a united celebration of the Holy Communion. After the whole congregation had sung, “Lord, Lord God, merciful and gracious,” with a peculiar degree of earnestness and more, as a poor and sinful congregation, laid our hearts’ request before Him, to unite us with Him in this holy service to the degree that we would gladly receive everything which had thus far stood in the way of the carrying out of His thoughts of peace to which we had also to bind us together in true brotherly love with each other.

Then we held the supper of the Lord with a profuse sense of His gracious and with a solemn union of one with the other in the merits of Jesus’ sufferings and death.

Soon afterwards the members from elsewhere, with deeply moved and thankful hearts for all the good which they had to day enjoyed from our Saviour, and, animated with new zeal to live alone for him, returned again to their homes.

In the evening at 8 o’clock we had a singing meeting, in which the day was closed with the festal doxology.

We can truthfully testify that this was a day of remarkable blessing, joy and happiness in which also the most hearty brotherly love was shown in the most evident manner. The Saviour was certainly in our midst and allowed us to feel His heart, full of kindness and grace toward us, in an unmeaningly comforting way for our new encouragement toward a walk and conversation in accordance with His will. This day will certainly never be forgotten by the members assembled there, but will remain in happy remembrance.

“Glory be to Him in the congregation which we have and in that which is around Him from eternity to eternity. Amen. Amen, hallelujah, hallelujah! Amen, Hallelujah!”

THE WACHOVIA MORAVIAN.

The Centennial Sermon.

"As the ivy clings, with ever spreading tendrils, to our old church wall, so does an ever widening affection fasten itself upon this venerable building. Its plain gable and quaint bellry house, for a hundred years, seemed kindly on every one, even the youngest, who approached it. As a little stranger once said: ‘I love this church; it’s a children’s church.’ The mellow notes of the ancient organ have welcomed members and visitors for three full generations, until the place has come to be photographed on loving hearts for and near.

We revere the very walls of this staunch old house, and yet it is not for the stone and plaster in them, but for the loving fellowships which, through a hundred years, have prevailed within this sanctuary. Here little children have nestled aside of their parents during the hour of service; here husbands and wives have sat together in communion seasons; here school-companions have praised God, side by side, though now their homes lie hundreds of miles apart.

But, chief among the fellowships which have endeared this old church to multitudes of people, has been the company of Him, who, with an unseen presence, has ruled within these walls. And it is of Him that our text speaks in exalted tone of thought and feeling: Lord, thou hast been our dwelling-place in all generations.”

THE PREACHING OF HOME TRUTHS CONCERNING GOD.

I. God is, in our text, set forth as the dwelling-place, the home of his people. It is from this point of view that the divine truth has been preached in our old Salem church for a full hundred years. A home must have parents in it, filled with parental love and care. Even so has God been here preached as a dear Father in Jesus Christ. A home will have its children. So has the faith been constantly proclaimed here which makes people to be the children of God. They are not such by nature, but are made so by the grace of God. Let us, therefore, with our children, become godly and set forth the personal relation of God to individual souls.

II. "Lord, thou hast been our dwelling-place in all generations.” Thus does our text, in the second place, set forth the personal relation of God to individual human souls. "Thou hast been our dwelling-place.” Our beloved sanctuary has now for a hundred years been devoted to the promotion of that sort of life which arises from a personal union between the Christ-God and the soul. “Join the Saviour and so enter the church,” has been the advice acted upon by many of the worshippers in this church from generation to generation. We do not claim that the effort has succeeded with all; it never has so succeeded and never will. The doctrine of a personal union with the Saviour, when pressed home into the practice of daily life, has never been a widely popular doctrine. It is not calculated to build up a very large denomination. Some of our people, doubtless as the fashions and ways of this world gained hold upon them, have left the Church of their Fathers because the constant stress on union of life with the Saviour had become distasteful to them. But, nevertheless, this precious legacy of our fathers continues in effect among their real spiritual children. There have been many evidences during the century of this sort of life which is “hid with Christ in God.” It has appeared in the worship of those who have been accustomed to meet within these walls. It forms, for instance, the secret of our far-famed congregational song. Our people have been taught from childhood, not to listen merely to the music of a trained choir with their own lips, to praise their own Saviour.

This simple union of the soul with Christ has been the secret of the repute for business integrity which has attached itself to the name of Salem. You will permit me to illustrate what I mean by repeating the little incident which a distinguished Western Carolinian has spread abroad. Shortly before the outbreak of the Civil War, he deposited, as he relates, a very valuable rifle with one of our gunsmiths for repair. During the long excitement of campaigns and battles it was forgotten. When the war was over the owner betook himself of his rifle. Amid the loss and ruin which had come upon his whole section, he had little thought of recovering it, but inquired as a mere matter of form, to hear what might have become of it. The old gunsmith, in answer to his question, quietly reached up to a shelf and took down a box, in which the rifle lay, snugly packed and labelled, waiting for its owner in case he should..."
THE WACOVIA MORAVIAN.

Much has altered in the course of the last century. We are, in view of the various facilities of modern life, farther removed from our ancestors of the year 1800 than they were from the people of the first century. Our sanctuary, in its interior, has been remodeled, at least, remodeled this modern rapidity of change. It was partially remodeled in 1854, when the south gallery was built.

It was more thoroughly remodeled in 1869, when the north gallery was erected and the rear annex added. Twice during my own pastorate of twenty-three years, it has been altered and beautified—and, with its heating, and frescoes, and electric lights, would seem greatly changed to the original worshippers. Still greater has been the change in what men vainly count as the most stable of earthly things,—the item of human life. Long as I have been with you in this pastorate, I have never met a person who could remember the consecration of this church a hundred years ago, or had even been present, as the merest babe on that occasion. So utterly has the generation disappeared who thronged the benches among those memorable days, one hundred years ago.

But, amid all change, especially in the matter of human life, in the church has remained unchanged. We are making the same experiences of his grace which the fathers made, and we believe that our children will make them after us. It is this confidence, confirmed by the mercies of a finished hundred years, that we look forward into the century of joy and service and of progress. If the world should stand to the year 2000, our descendants will still be able to say: "Lord, Thou hast been our dwelling place in all generations." Amen.

Greetings from the German Unity's Board.

Herhrn, Saxony, Oct. 29, 1900.

Dear Brother Ronnthalcr, Salem :

The German Unity's Board has just heard that your congregation in Salem will celebrate the 100th anniversary of the consecration of the church in November.

We express to you our heartiest congratulations for this day.

May the Lord our Saviour vouchsafe the blessing of His Spirit to your congregation. May His peace and power rule in your congregation,—that in hearty brotherly fellowship you may stand as the witnesses of His grace which He has bestowed on your kingdom, and cause the Word of His Cross to be proclaimed with unction and power to the honor of His name, in your second century also.

With hearty greetings of the German Unity's Direction, to you and your dear contributors, and to your congregational work.

Your Brother, Otto Uttenloerker.

From the Provincial Elders' Conference of the Northern Province of the Moravian Church in the United States.

Bethlehem, Pa., Nov 7, 1900.

To the Moravian Church at Salem:

Dear Brothers and Sisters:

The grace of our Lord and Saviour Jesus Christ, the love of God, and the communion of the Holy Spirit, our Comforter, be with you all!

Though unable at this time to accept the kind invitation given by your beloved pastor to participate personally in the Centennial celebration of the dedicatory Church, we desire by these lines to extend our cordial greetings and congratulations. We rejoice with you in the peace and prosperity which the Lord has enabled you to enjoy as a congregation in the past century.

We pray God to continue the blessings of the past in still larger measure, to manifest Himself most graciously in your midst during the festive services of this occasion, and with every added year of your future history, to bring you individually and collectively into a still higher and happier union with our only Lord and Saviour.

Assuring you of our affectionate remembrance at the throne of grace, and requesting your own intercessions in our behalf, and for the churches we represent, we are cordially your brethren in Christ.

The Provincial Elders' Conference of the American Province, North.

E. A. Ortler, President.

Greetings from Mission Board.

Herrnhut, Saxony, Oct. 29, 1900.

To the Members of the Moravian Congregation at Salem:

Dear Brethren and Sisters:

We, the Members of the Unity's Mission Board, have been informed by Bro. Ronnthalcr of the contemplated celebration on November 9th, of the Centennial Anniversary of your Church. We therefore hasten to express our cordial congratulations and best wishes on this festive occasion.

We rejoice with you over all the goodness and mercy which you have, as a congregation, experienced at the hands of our covenant-keeping Head and Saviour throughout the past century; during which one generation after another has enjoyed in this hallowed sanctuary the blessedness of communion with the Lord, and of Christian fellowship in Him, as well as seasons of much spiritual refreshing, at which many have been led to the Saviour, and have been built up in faith, love, and holiness, being thus made meet for the inheritance of the saints in light.

Our heartfelt wish and prayer for you is that He who "loves the gates of Zion more than all the dwellings of Jacob," may cause His abundant blessing to rest upon all your assemblies, and that of your church it may still be said, "This and that man were born there, and the Lord himself shall establish her.

May the precious promise, "I will pour my Spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass as willows by the water courses," Isaiah 44, 3 and 4, be abundantly fulfilled to you and your children after you!

We make use of this opportunity to thank you, dear Brethren and Sisters for all the interest you have hitherto shown in the Unity's Mission work. We trust that while you are actively endeavoring to "lengthen the cords, and strengthen the stakes," of the Lord's work in your own immediate neighborhood, you will also find a growing and deepening interest in the especial work laid upon the Brethren's Church, to carry the Gospel into the regions beyond," where so many are still standing in darkness and the region of the shadow of death.

This may our Lord Jesus Christ, according to the riches of His glory, grant you to be strengthened with might by His Spirit in the inner man, filling you with all joy and peace in believing, and causing you to abound in every good work.

With cordial salutations we remain,

Your Brethren of the Unity's Mission Board,

C. Behrens, B. La Trobe, B. Dicko, A. Padez.
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The Direct Route to all Points.
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DEATHS.

At Friedland, Nov. 4, 1900, Robert Dawson McCuin, aged 77 years, 11 months and 20 days.

At Winston, Nov. 4, 1900, Dr. J. L. Johnson, aged 52 years, 8 months and 20 days.

ACKNOWLEDGMENTS.

For Foreign Missions:

A Friend........................................... $5.00

For Provincial Expenditures:

For Education:.................................. $1.00

For Administration:

Friedberg Home Cong.,............. $12.60

Enterprise, Bluf,......................... 2.60

Friedberg Juv. Miss. Soc'y,........... 5.00

For Home Mission Auxiliary:

Miss G. Steers, Va., (Sept.)............ $5.00

For Theological Schools:

Salem Congregation,.................. 633.83

JAS. T. LINEBACK,

Mission Agent for North Carolina.

1900.

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The Company for All Ages and Prosperous.

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set aside by the Company for dividends, $28,526,362

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Income, 1899, $9,065,423

Paid-for Policies in Force, $52,371,223

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$1,061,471,085.

Don’t fail to investigate the new Poli-

icy this Company is now issuing.

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SURPLUS AND PROFITS

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JAS. A. GRAY, Cashier.


Frank Miller, W. A. Lemly, Jas. A. Gray.
This Suit Department is growing in popularity every day, and why shouldn't it? Those costumes are made by some of the most fashionable tailoring establishments in New York City. Models are here from world famous men tailors, who set the styles for the continent. These garments would win recognition any where. The women of Winston-Salem will find all the newest weaves in material used, and all the very latest styles and cuts.

Schooler's Racket Store

A. C. Vogler & Son
UNDERTAKERS
and Furniture Dealers.

Salem Boys' School
SALEM, N. C.

We are now running our Mills by Electric Power. The Power House is nearly 14 miles away. Our customers like it, and so do we.

We are remodelling our Bolt-Ing System, and will furnish Family Flour, made by the most improved modern methods. Our customers will like it, therefore must we.

F. & H. FRIES
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TOOTH BRUSHES.

We have a new line of Tooth Brushes, which we can guarantee.

E. W. O'HANLON'S
DRUGGIST

Cor. Liberty and 4th Sts., Winston, N. C.

AT THE

WRIGHT SHOE STORE

You will find the largest and best selected stock of

SHOES

ever brought to Winston-Salem. We give you a special invitation to call and see our stock before buying. All new goods and prices are low.

Yours truly,

W. C. WRIGHT
Jranches' Block. WINSTON, N. C.

A Large Line of Trunks and Valises.

Dr. J. W. HUNTER,
Dentist.

OFFICES:—In Hunter Block, Salem, over Hendrick's Store.

Dr. HORTON & HORTON.
DENTISTS

Winston, N. C.

THE WACHOVIA MORAVIAN.
With the name of the day everywhere, in our papers, in our songs, on our lips, with the whole civilization around us, the Christian word utters itself over and over in these days, how many of us have thought of the real meaning of the word Christmas? Once, many hundred years ago, it was spelled Christmas. Taken literally, the word is Christ-mass, that is, the mass or songs about the birth of Christ, sung on the day of His nativity.

Thus, in its very form the word is a cheerful one, suggestive of the songs and hymns of praise for God’s best gift to the world.

The New Moravian History.

We wish, in this issue, merely to note the receipt of one of the most valuable contributions ever made to Moravian Church history. It is entitled "A History of the Church, known as the Moravian Church or Unitas Fratrum, or the Unity of the Brethren, during the 18th and 19th Centuries" by Prof. J. Taylor Hamilton, of the Moravian Theological Seminary, at Bethlehem. It is a stately volume and a fit companion-piece to the well known History of the Ancient Unity by Bishop Edmund de Schweinitz. It covers the most important part of our history and that portion of it for which we have hitherto had very few available books in the English language. In fact, much of Prof. Hamilton’s volume traverses entirely new and hitherto unwritten ground, as he brings history down to the end of the General Synod of 1859. Every Moravian who desires to have a full account of his Church in the times in which he himself lives, will need to have a copy of Prof. Hamilton’s book. It will, in many cases, form a Christmas present of permanent value. We hope to be able to review it in our next issue, but send this notice in advance, with hearty congratulations to the author upon a large work happily accomplished.

Copies of the new history may be procured from J. A. Lineback, Salem, N.C. Price $2.50 (by mail add 25 cents)

Another Mission Tie.

The recent visit of Bro. and Sr. Guido Grossman, enroute to our Mosquito Coast Mission in Nicaragua, has become the occasion of another tie binding us to the Mission Fields.

Bro. Grossman is an attractive young German, but recently married, and was accompanied by his bride, who is to share with him the privations of the Mission life in Central America.

This young missionary couple left Germany during October, shortly after their marriage, and having spent several weeks in the Northern Province, visited Salem, December 2nd to 6th.
THE WACHOVI A MORAVIAN.

While here Bro. Grossman had the opportunity of speaking several times, once to the Ministers' Conference in Winston, again before our own Monthly District Conference, and also at a Missionary Meeting in the Home church. Bro. Grossman speaks English quite fluently and interested his hearers in his modest and earnest remarks.

This young missionary has had quite a unique history. To begin with he is a product of that quiet and self-sacrificing work of our Church, the Diaspora. Several years of his earlier life, were spent in the German artillery, near Dresden, then for a few years following he was a baker in Herrnhut. Since that time his efforts have been directed towards a thorough preparation for the Mission Work. First he attended a school preparatory to Home Mission Work in Germany, and then took later the usual course at our Mission Institute in Nienau. After this preparation he lived for a short while in England in order to acquire the English language, and then in Madrid, for the purpose of acquiring the Spanish language. Evidently Bro. Grossman enters into his work after painstaking preparation.

The present prospect of our Mosquito Coast work is somewhat gloomy, owing to the recent action on the part of the Nicaraugan government in closing all schools not taught in the Spanish language.

This was a blow directly and purposely aimed at our work amongst the young people, and has resulted in the enforced closing of our schools. We can but pray and earnestly hope that God may in His own good way rescue this work of His from the serious dangers which now threatens its very existence.

Woman's Work in the Home Church During the Century.

PREPARED BY MISS GERTRUDE SIEWERS FOR HOME CHURCH CENTENNIAL.

In reviewing the past one hundred years with the intention of noting what the women of this church have done in the line of organized charities, we find them quite early, as early as 1842, when several sisters awoke to the conviction that there was a call for mission work among the negroes of this community, as well as among those of the West Indies.

As a consequence, fifty-four sisters formed a missionary society, with the negroes of Salem and Foreign Missions as their motive. They have worked steadily on, without intermission, and when, during the first meeting in each year, some one moves a donation to the Colored Sunday School, the same interest, in unfading freshness, links them to their great-grandmothers. In 1832 the society built a church for their mission in Salem, a Sunday School was started, and the Missionary was faithfully assisted by the members. It was supported by them until 1859, when the pastor of the Salem congregation was requested to take charge of it also, as it could no longer be considered a mission church. In these seventy-eight years the society has gathered about $7,000.00, which it has bestowed where the need seemed greatest.

One good work, fairly started, suggests another, and, a few years later, a society was formed by the Academy teachers, who pledged themselves to devote certain free hours to the construction of fancy articles for sale, the proceeds of which they would give to Foreign Missions. This society flourished for many years, and originated the custom of going to the County Home during the Christmas holidays, with good cheer for the inmates. Let the weather and the state of the roads be as they may, this programme is always carried out, having passed, of late years, into the kindly keeping of the Helping Hand Society.

Early in the forties Miss Sarah Lathrop had a Sunday School for little girls in the Sisters' House; for it was not until Nov. 25th, 1849, that Bishop Bahnson opened the first Sunday School session in the church, with thirty-six children. In looking over the records one finds the women of the church enthusiastic workers from the beginning until now. During the troublous war times, many of our women were long and busily engaged in making up uniforms for the different companies of soldiers who went to the front from this vicinity.

After the first battle of Manassas, in response to a cry for assistance, a number of our women went as nurses to the Twenty-first Regiment, which was, at that time, located at Thoroughfare Gap, on the south bank of the Potomac. It was part of the Army of Northern Virginia, commanded by General Beauregard. This regiment went out more than once in its way of battle, and lost from typhoid fever upwards of 400 men; while our sisters were with them. During the long weary years of strife our women never failed to extend a helping hand to the sick and wounded soldiers who were daily passing through on their way homeward. The graves of some of those who fell exhausted at our gates are still tenderly cared for by the descendants of these self-sacrificing women.

In 1857 Elm Street Sunday School was begun by women, who saw the need in that neighborhood. This has become a flourishing school, and has some of the founders still faithfully at work there.

In 1872 East Salem Sunday School was started by a sister gathering a class in her own home, and the leaven so worked that a neat chapel was erected for its accommodation.

About twenty years ago the Mite Society was formed, an adjunct to the Women's Missionary Society, giving all its collections to Foreign Missions.

In 1867 the Young Ladies' Bible Class of the Home Church gathered a Sunday School in Centerville, where they had, the year before, given a Christmas tree to some children. There also a neat chapel was erected for the use of the Sunday School, and later a church membership.

In August, 1887, the Twin City Hospital was opened. This joint effort of the two towns was begun in the smallest possible way. A rented house was sparingly fitted up for this good work, and a series of unremitted efforts ensued to support it. The present Hospital, well-equipped and well-managed, is a monument to the zeal and faithfulness of these women, and has proved a good send to suffering humanity in this community.

In October of the same year the Salem Home made its beginning in an even smaller way, in rented rooms, with meagre furniture, and a poor consumptive and her nurse for the first inmates. Now, the family gathered in the commodious home, bought and quickly paid for, numbers thirty, fifteen of whom are children, either fatherless or motherless, in some cases having lost both. It is managed and largely supported by a company of nineteen women, known as the Dorcas Circle, who have been ably assisted by five other circles, named, respectively, Neighborhood Circle, Willing Workers, Warming Ten, For His Sake, and Clothing Band.

1887 was an active year in charitable organization, as it was then that the Industrial Ten formed a society which spends its energies in helping boys and girls to get an education.

In 1890 the Helping Hand Society began its good work, dividing the town into sections, appointing visitors for each, and looking into the merits of an application for help before giving it. This is a quick but most effective charity.

The women of Calvary Church have their Sewing Circle, with sales of handwork, the proceeds of which go to beautifying their church and grounds.

Chist Church began also with a Sunday School in 1863, which was collected by women of the Home church, another proof that if women cannot build churches, they can bring about their erection by ways and means well known to them.

The Neighborhood Meeting of Christ Church is a social band of women, who are not afraid of work, if they can, by means of it, improve their church home.

The Mission Band, composed of very young women, commenced its activities, and is a power for the cause. They usually donate $100.00 a year, but last year made special effort and doubled that sum. They are now busy fitting up two rooms in the Belo Home for the use of missionaries on their way to or from their fields, or on furlough.

The Ever Ready Circle is a Sunday School class which works in many acceptable ways for the Hospital and Home.

The Wayside Workers are banded for any charitable work. They have made clothes for needy children, furnished wood in winter and ice in summer, and have written letters to 'Shut Ins.' They especially enjoy helping girls to an Academy education, or giving music facilities where there is talent, and many a timely gift has cheered a young heart at an opportune moment.

The Relief Crew comes to the rescue at any cry of distress, and is often on hand to help before the cry has gone forth.

Last year there was need of extra funds to secure visiting and preaching in the outlying districts, and the Home Mission Auxiliary was formed. 14 women promised to raise what they could among friends (who thereby became members also), and $600.00 were collected, and, in many cases, a yearly subscription was promised.

Nearest of the charities in charge of our women is the Belo Home, of Salem, the gift of Col. A. H. Belo, which is to be made to do all
the good it can, in every way it can, to as many people as it can. It has no past as yet, but we hope a bright future, so its record must be left to the scribe of the next century.

With all these active bands of older and younger women we are insured against long continued distress in any quarter, and our dear Bishop, who has so faithfully cultivated the heart-ground in his charge, and then sowed the good seed therein, may feel himself surrounded with staunch supporters in all his efforts for God an.d for good in the community.

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**Nazareth.**

**BY RT. REV. EDWARD RONDTHALE, D.D.**

**TEXT.** — "In the sixth month the angel Gabriel was sent from God into a city named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Luke 1. 26, 27.

In preaching a series of discourses on the places connected with the narrative of our Lord's infancy, I have come to an account of the second of these sacred sites, which was the home of our Lord's mother and his own home during the greater portion of his earthly life.

**THE PLACE.**

We were riding around a steep mountain spur, on our rough and lonely path toward the village of Nain, when we had our first view of Nazareth, white and gleaming among the Galian hills, as if it were the beautiful city of heaven itself. Later in the day we crossed the broad intervening plain, tolled up the steep road leading over the narrow pass into the Galilean hill country, and came into a deep recess among the mountains, to the town which is so closely associated with the name and life of Jesus. We can hardly call the neighborhood in which Nazareth lies, a valley; it is rather a scooped out place among the surrounding hills. The fields about the town have a bare appearance, owing to the limestone rock which often lies, like the snow of Mt. Hermon. All around you are the green hills and valleys of half-deserted Galilee, stately Tabor being chief among them. Yonder, to the west, Mt. Carmel extends its rocky head into the Mediterranean Sea. At its foot the curved bay brings up many an historic memory. There Paul landed on his way to suffer for the Lord at Jerusalem. And there, centuries afterward, the Crusaders came to besiege St. Jean D'Acro, in the stirring days of Richard the Lion Hearted.

Nazareth, thanks to its connection with the story of Jesus, is a lively prosperous town of 7,500 inhabitants. They form a strange medley of denominations, for there is a Latin quarter, around the Franciscan church; a Mohammedan quarter, around the picturesque mosque; a Greek quarter, stretching northward to the church of St. Gabriel; a Jewish colony, clustered about its synagogue; while a handsome church, in the heart of the town, and a finely situated Girl's School, high up on the western hill, show the strength of the Protestant Mission influence in Nazareth.

The business streets, which climb the hillside, are a constant novelty to western eyes. Everything is done in full view, either on the narrow, rough paved street itself, or in the open shop-window, where merchant or mechanic sits here. The blacksmith is at work, hammering out a sickle for the approaching harvest, or finishing a rough jack-knife. And the women offer for a few piastras. Aside of him, the hump-cleaner has his bow-string stretched as if he were an archer. Next comes the carpenter, working on furniture of strange, Oriental pattern. The cobbler is mending shoes, which according to western ideas, are past all mending. The wheat seller has his bag of grain open, and, as the Saviour described it, is selling his measure full, "heaped up and running over." And the fruit seller displays all the rich garden growth of this sheltered nook among the warm Galilean hills.

There is very little water in Nazareth. Only one spring exists there. It flows forth rich and full under the Greek church of St. Gabriel, and is then carried by pipe to a stone arch along the road, where the washing of clothes and the filling of water jars goes on in a wonderful way. And where the traveller is glad to stand still a few moments to listen to the unceasing chatter of the women, in their gayly colored Nazarene costumes.

Wherever else you go in Nazareth, filled as it is, throughout, with suggestions of Jesus, you are sure to visit the beautiful Latin church. You enter its courtyard, walled round as if it were a fortress, and, passing the well in the centre, you are soon in a church whose roof rests on great buttresses with arches in between. Its altars are richly decked and decorated with paintings. But it is not before these that you linger. There is a deeper interest to which you approach.

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**THE WACHOVIA MORAVIANS.**

**By Rt. Rev. Edward Rondthale, D.D.**

which is to be found in Palestine. Those who have followed the white path through the deep grass to the side of a half-raimed Mohammedan saint's shrine can never forget the prospect. To the south the country of Elijah is spread before you; to the east a deep purple hollow shows the location of the Sea of Galilee; to the north there is the gleam of the snow of Mt. Hermon. All around you are the green hills and valleys of half-deserted Galilee, stately Tabor being chief among them. Yonder, to the west, Mt. Carmel extends its rocky head into the Mediterranean Sea. At its foot the curved bay brings up many an historic memory. There Paul landed on his way to suffer for the Lord at Jerusalem. And there, centuries afterward, the Crusaders came to besiege St. Jean D'Acro, in the stirring days of Richard the Lion Hearted.

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**THE STORY OF THE TEXT.**

The family of David, like other royal families, had sadly declined from its high estate. After the captivity its sceptre was lost, and with this loss came gradually that all of its other property. When the last descendants of David were pre­column, where Gabriel is said to have stood. Yonder is another half-column, pendant from the ceiling where Mary is said to have stood. You are aware, as you enter the little under­ground chapel, that what is told you is mere tradition, and that there is another place in Nazareth whose traditional claim is equal to that of the Latin Church with regard to the same event; but the impression is just as real and vivid as if you were on the certain spot where angel once descended with mortal. For you know that somewhere within this narrow circuit of hills, somewhere along the streets of this old town, that virgin mother once lived to whom there came the most momentous message ever sent from heaven to earth, and which forms the story of our discourse.

**THE STORY OF THE TEXT.**

The family of David, like other royal families, had sadly declined from its high estate. After the captivity its sceptre was lost, and with this loss came gradually that all of its other property. When the last descendants of David were pre­
a comforting address: "Fear not, Mary, for thou hast found favor with God." Then, after the manner of the lofty and delicate language used in heaven, in words pure as the driven snow, he told her of her son: "He shall be called the Son of the Highest, destined for the throne of his father David, in an everlasting reign; the very Son of God." The answer of Mary partook of the same angelic purity. It was humble, modest and God-devoid: "Behold, the handmaid of the Lord; be it unto me according to thy word." Then the cottage room was as it had been before, the form which had seemed to carve itself out of the air dissolved again into its former element. "The angel departed from her."

THE COMFORT LESSONS

As we stand beside Gabriel's pillar and look at Mary's pendant column in the little chapel of the Annunciation, comforts are suggested by the two names suggested in our text.

The one is the angel comfort. Gabriel was a well-loved angel among the Jews. He was the handmaiden of the Lord, let it be unto me according to thy word. We can, however, in a general way, be always behold the face of my Father which is in heaven, in words pure as the driven snow. We can believe in the truth of his commandments and in his promises. If in his Word, he bids us repent, we can do it. If he offers pardon, we can accept it. If he commands us to deny ourselves, we can cheerfully take up our crosses, believing that it will be for the best. If he opens a new path of duty, we can fearlessly follow it, because we shall trust in his coming help. And when he shall call us into the other world we may step into the darkness without hesitation, believing that the everlasting arms are beneath us, and that there is light ahead. Then along heaven's golden streets we shall say of us: Blessed are they that believed, for there has been a performance of those things which were told them from the Lord." Amen.

THE WACHOVIA MORAVIAN.

The other comfort arises with the mention of Mary's name. It is the comfort of faith. The painters of all ages have pictured the mother of our Lord as having been rarely beautiful. It may have been so, but Scripture makes no note of the fact. Certainly it is that she possessed a rich poetical genius. Her song bears witness to this fact. But, although the hymn of Mary has led the exultant music of the Church for nigh two thousand years, Scripture does not dwell upon her genius. What it does single out for emphatic praise is her faith. "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." And what in this respect Mary did, we can likewise do. We can take God simply at his word. We can believe in the truth of his commandments and in his promises. If in his Word, he bids us repent, we can do it. If he offers pardon, we can accept it. If he commands us to deny ourselves, we can cheerfully take up our crosses, believing that it will be for the best. If he opens a new path of duty, we can fearlessly follow it, because we shall trust in his coming help. And when he shall call us into the other world we may step into the darkness without hesitation, believing that the everlasting arms are beneath us, and that there is light ahead. Then along heaven's golden streets we shall say of us: Blessed are they that believed, for there has been a performance of those things which were told them from the Lord." Amen.

This was on the lot where W. J. Peterson now lives, probably across the branch behind his lot. In 1772, it was turned over to the Single Brethren's Diacony, and the making of sickles added to its work. Gun and lock-smithing were also connected with it about this time, Andrew Glotz was the sickle maker and Jos. Miller the gun-smith. Soon clock-making and repairing were somehow mixed up in this general manufacture, and it became necessary to separate these industries. The lock and clock business went to the Bagge house, the brick building second below the John Vogler house with Jacob Loesch as the master workman. He was followed by Lewis Eberhardt, who there and later at his own shop on Salt Street, established a reputation for superior workmanship. It is well known that he made our church clock, that has served us so long and well, and though it may be somewhat erratic at times, it still does good duty.

The gun-smithy was probably taken in charge by Christopher Vogler about this time, and moved to his shop on Walnut Street, where A. S. Jones now lives. Many years later, probably remembering the location of the old barn and forge where gun barrels were wrought out of common bar iron, ground into proper shape on a large grindstone, and then bored and rolled out in his shop on the street, his sons Nathaniel and Timothy succeeded to the business, and maintained the well earned reputation of the Salem Vogler rifles, until cheaper machine made guns drove them out of this branch of the business.

The first blacksmith shop was opened by Salem Congregational on the lot just above "Fish Alley." When it was moved to the S. Jones house, it probably absorbed the sickle-smithy, as there is no further record of that industry. Here it held its position under Peter Voltz, John George Smith, John Henry Sensenam and others, until not many years ago, our Bro. A. E. Griebe having been the last occupant in this line.

Washing was done in the northwest basement room, now Sr. Byhan's kitchen.

The weaving department was located in the "Rights" house. When operated the looms we do not know, except that a certain Bro. Upton was the last one, when the business was discontinued, and the two looms sold to Rudolph Crist, whose son Rudolph kept up the business for some years in a little shop on the former Chr. Ebert lot.

Thos. Spiesike was the tailor, working in the north-east room on the first floor. He was succeeded by Chas. Schroeter and perhaps others, the shop being also 40 pounds and 6 per cent. of the profits.

Three Precious Truths About Christ.

He is my Shepherd. Ps. 23: 1.

The price which he paid for my pardon was his own blood. 2 Cor. 6: 20.


The great poet Lowell said: "To me a sermon is no sermon in which I cannot hear the heart beat."
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We take your measure, and, if you wish, when garments are cut and basted, we will send you to try on at our expense. Prices ranging from $4.00 to $75.00.

THE WACHOVIA MORAVIAN.

[Continued.]

The District Synod at Hope, Indiana.

[To our regret, the press of matter connected with the recent Centennial celebration out an interesting contribution from a warm friend of the Wachovia Moravian, Bro. W. H. Vogler, of Indianapolis, Ind. The subject of this contribution was the District Synod held during the Fall at Hope, Ind. Although somewhat belated we are unwilling that our readers should lose all of this interesting article, hence we append the following extracts:]

The Synod of 1900 at Hope, Ind., was the most remarkable of the five Synods held in the Third District. My first acquaintance with Synods in this District was in 1892, at West Salem, Ill. It was a time of great spiritual refreshing, and fastened upon me the conviction that Synods which bring together the ministers of a district or a province, and especially the best members from each congregation ought, without fail, to be a time of refreshing from the presence of the Lord. If not, something very serious is the matter with the churches.

REPORTS.

Much time was given to reports of the condition of the churches. This was necessary, as the Home Mission work in the District was to be the keynote of the Synod. Sunday Schools are particularly flourishing. Bro. W. N. Thomas' report of the work at Macedonia, Mo., stirred every heart. In the short time that he has been there he has had nine conversions and twelve accomsions, while at a new place where he was invited to preach, forty-one out of seventy-two present came forward to declare their resolve to become Christians should Bro. Thomas continue to preach for them. Most emphatically did Bro. Jesse Bicknole declare, from his observation, that Bro. Thomas was the right man in the right place. Gracious revivals were reported as having visited Gnadenhutten, Ohio, and Indianapolis, Ind., during the past year.

SYNDICAL SERVICES.

Each evening found the large and beautifully remodelled church filled with an attentive and deeply interested congregation, and these special syndical services were practical, intense and powerful. Worthy of especial mention are the three meetings of Saturday evening, which were conducted with the ordination of Bro. L. W. Fluck, of West Salem, by Bishop E. E. Oetter. This was followed by the Syndonal Quiet Hour, led by Bro. C. Weber, of Canal Dover, O. His first words were accompanied by the demonstration of the Spirit, and a holy hush during which He spake in "still, small voice" fell upon the assembly. No wonder that the Lord's upper story was a time of faith, peace and abounding blessing, as if the Lord were visibly present among His own, saying: "Peace be unto you."

The meetings of Sunday might well form the subject of a separate article. Its blessed Sunday School meeting; the eloquent and forcible plea for aggressive work in the District, by the Rev. W. H. Romig, of Gracchill, Iowa; the Y. P. S. C. E. meeting of the afternoon, and the Church extension meeting of the evening cannot be described in a paragraph. Suffice it to say that these services were the soul of the Synod, the very breath of heaven upon delegates and congregation.

LEGISLATION.

After such an uplift and spiritual quickening, legislation went briskly. It was remarkable how the Lord seemed to lead away from wordy enactments and cumbrous organization. The vigorous presentation of the claims of The Moravians by the editor, the Rev. C. A. Haehle, called out suitable action, looking to direct effort for an increased circulation in the District.

SUBSCRIPTIONS.

Bro. Thomas was unfortunate in losing his purse, containing $30. The brethren handed him $40 to make good his loss; and $31.50 was subscribed and collected by the immediate delegates of the Executive Board.

CONCLUSION.

It is fair to say that never was Synod more royally entertained, more richly blessed and made to realize more sensibly that the Church is not an organization needing more detail and development, but an organism needing life and power.

W. H. VOGLER.

THE CHURCH AT HOME.

BY REV. HOWARD R. RONDTHALER, SALEM, N. C.

FRIEDLAND.

The first Sunday in December was an encouraging day for the congregation. The communion was marked by a warm affection among those who partook, and was made all the more impressive by the confirmation of two of the young girls who had made profession of Christ at the professor meeting.

UNION CROSS.

The protracted meeting was held in the week following the second Sunday in November. The time for the meeting was short, but was well filled with earnest effort. Among the very encouraging results we re-

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taken up. It was a very pretty sight to see four little children bring the well-filled plates into the following:

NEWS OF THE WORLD.

Conducted by Rev. J. E. Clewes, Salem, N. C.

As two months have passed since last we looked at the affairs of the world at large a wider field is before us, and so we will take the space allotted to us in this number of the WACHOVIA MORAVIAN to present a general view of the great events rather than to try to follow the many smaller developments. Two months appear as a short space of time, yet within two months many changes can take place.

Turning first to China, where affairs were so greatly confused, we find that order is beginning to appear. The European powers succeeded in capturing Peking, the capital city, in which the foreign ministers were besieged, and the high Chinese officials fled to another part of the empire. As time passed the Chinese authorities displayed what seemed to be a willingness to do right, probably because there was nothing else to do. The European powers seemed several times on the verge of a rupture from the fact that some advanced military measures while others insisted on very severe treatment. But as time passed the representatives of the various nations drew nearer together in their councils, and the Chinese authorities entered upon measures of punishment for the leaders of the trouble in their ranks. While all the elements connected with the Chinese question are uncertain, and while the rumors are frequently unreliable, so far as we can judge, the settlement of the difficulties in a manner satisfactory to all parties appears to be the probable result of the near future.

In South Africa, the other section which has been suffering from a terrible struggle, changes have also taken place during these weeks. President Kruger, the central figure in the conflict between the English and the Boers, has fled from the country. His army was scattered, and organized resistance was no longer possible. He has continued his flight. A regular army has been formed consisting of all contributors, and a Committee has been appointed carefully to supervise the whole work of the collection and disbursing of these funds. The following are the names of the brethern: Henry E. Fried, Chairman, J. A. Vance and Jacob Crouse, (for the Graveyard); L. B. Brickenstein and Chas. Petters, (for the Boys School); C. H. Proffit and William Shaffer, (for the Salem Female Academy); and Bro. William S. Pohl, Secretary and Treasurer of the whole Committee. It has been a peculiarly encouraging feature that these extra collections have not interfered with our ordinary givings. Both offerings taken up since that time,—for the Hospital on Thanksgiving Day and for the Poor on the Second Sunday in Advent were even larger than usual.

The new Church year came in with very happy, with large attendance upon the services and a cheerful, interested spirit. The pastor commenced a series of evening sermons on "The Places connected with the Infancy of our Lord." His visit to Palestine enabled him to describe the places as he saw them.

On the evening of December 7th, a large Lovefeast of the workers of the congregation was held. Addresses were made by the Assistant Pastors: McCriston, Thaxter and Howard Rondthaler. They were full of encouragement and the whole tone of the lovefeast was a very happy one.

ACKNOWLEDGMENTS.

For Theological Seminary: A Friend.............................................$5
For Salem Poor Fund: Salem Congregation....................................$10.30
For Home Missions: Ladies' Auxiliary Miss G. Siewers, Tread...........................................$1.00
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