A very happy New Year to all our readers! We extend to you the same wish which the apostle John sent long ago to his friend Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

—The Wachovia Moravian costs only fifty cents a year, but the subscription is worth a great deal to our Southern Province and to the Moravian Church. If this notice reaches your eye, and you are not yet a subscriber, please send fifty cents to Rev. John H. Clewell, Winston-Salem, N.C., or, still better, a dollar or two, for as many years subscription as the amount will cover. We hope you will get your money's worth in the stated visits of our paper, which tells the whole story of our Southern Church from month to month throughout the year. There is no doubt that your fifty cents will, as a help to our cause, do as much good as any half-dollars which you may, in the course of the year, contribute to any Church cause.

In this issue of The Wachovia we present the correct statistics of our churches for the year 1900. The increase of communicants is larger than we had reason to expect. It had often been said, during the year, that it was a time of sowing rather than of reaping. It was very hard to reach those outside of the Church and away from Christ. It has appeared that a larger access of the spirit would be necessary among the many who were attentively listening and yet taking no step further. Still there has been an increase of nearly a hundred communicants, which is, perhaps, proportionately as large as that of any other denomination. The continuing decrease in our Sunday School numbers show that it is high time that our Province wakes up on this vital subject. In round numbers we have 3000 communicants, 2000 members in all, and 4000 in our Sunday Schools.

In the departure of Dr. N.S. Siemens, the community has lost a distinguished citizen, the Church a beloved brother, and the Province one of its most devoted supporters. He was elected by the Synod of 1889 as a Provincial Elder, and was twice re-elected, being the first Moravian layman to fill such an office in the Moravian Unity, at least, in modern times. He departed this life, in the full and joyous assurance of faith, on Jan. 12th, 1917, at the age of 55 years, 1 month and 17 days.
Memorabilia of the Salem Congregation For the Year 1900.

BY BISHOP EDWARD RONDHALER, D. D.

Just one hundred years ago the battle of Ma
ergo was the talk of all Europe and of civilized
America. It had brought Napoleon to the front as
the leader of the world for the next twelve or
fifteen years. The potency of his influence was
felt almost as much in our own country as on the
other side of the ocean. With him, in the
year 1800, came the treaty of peace which dis-
pelled the war-cloud hanging darkly over
France and the United States, and with him came,
a little while later, the vast Louisiana
purchase, which has changed the entire history
and destiny of our Republic.

In the United States, just one hundred years ago,
John Adams was still President, although,
after a very bitter campaign, Jefferson had al-
dready been elected as his successor.

Our country was so different a land from
what it now is, that it is hard for us even to
imagine its condition in the year 1800. Florida
and the whole Gulf Coast along with it, was
still a part of Spain. Louisiana was French,
and by Louisiana was meant all that vast unex-
plored territory stretching to the Rocky Moun-
tains, and which is now occupied by a dozen
mighty States of the Union. In fact, the whole
country, west of the Mississippi, was French,
and St. Louis, though now about the central
point of the United States, was still a foreign
town. From the city of Mexico the viceroy of
the proud King of Spain ruled what we now
call Texas and the whole of our Pacific States.
From our northern boundary, the British forts,
with all their hurtful influence over the Indians,
had just been removed, but the whole frontier
between us and Canada was long to remain an
unsettled problem.

Our hardy American people were beginning
to move West. Their white wagons were dot-
ing all the roads across the Alleghanies and
the northern river route along the Mohawk.
Still, the country between the mountains and
the Mississippi was practically an Indian coun-
try, with white settlers interspersed. The Cher-
okes and the Creeks, in the South, were fairly
quiescent, but only a few years had passed since
the Northern Indians had totally defeated a
United States army, and there was still to be
many a severe struggle before even the Middle
West could be counted a white man's country.
The Atlantic States were still forest-covered
with difficult and tedious lines of travel between
them. Whitney's cotton gin, only six years
old, had not yet covered the South with snowy
fodden fields, nor dotted New England with
factories. The first experiments with steam-
boats were hardly more than the handling of a
scientific toy. The locomotive, with its steel
track, was unknown and electric power not
even dreamt of. When, in the autumn of
1800, the little party of brethren started from
Salem for the General Synod at Herrnhut,
although their journey lay through the three
most populous States of the Union—Virginia,
Pennsylvania, North Carolina—their routes and
camping places were marked out as carefully
as they would be for a party travelling
through Central Africa.

In Salem, and in Wachovia, one hundred
years ago, some of the first settlers were still
alive, among them old Bishop Marshall, over
eighty years of age. They had passed through
the rough years of the old French wars, of the
Revolution, of the disheartening experiences
during the dreary time between the peace of
1783 and the adoption of the Constitution five
years later. Now, that prosperity was, at last,
coming to the country in which they had been
living for nearly fifty years, their large-hearted
plans were being carried out, in the building of
the Salem church, in the commencement of the
mission to the Cherokees, and in the first steps
towards the opening of the Salem F. Academy.

But the town was still very small. The last
house southward was the old hotel, and, in the
other direction, the village extended to Shaff
ner's drugstore. Within those narrow limits
about twenty-five houses had been built. On
Church street there was nothing north of the
church itself. The congregation consisted
largely of farmers, living in the country around
Salem. The crown street, on Shallowford
Street, was the first of these farms, which,
with many a stretch of dense woodland, cov-
ered the site of Winston and all around.

People, young and old, were connected with
this congregation, and about one thousand in the
rest of Wachovia. We may, therefore, the
more admire the enterprising spirit which this
little handful showed in the various undertak-
ings of the year 1800 and thereabout, and re-
solve, after a hundred years of growing advan-
tages, to pattern our earnestly after these
sturdy and zealous fathers.

Thus we quickly pass from 1800 to 1900, and
spend a little while longer in making a review
of the last year of the 19th century.

It has been, the world over, a rough and war-
like year. The fierce war in South Africa con-
tinues and the end does not yet appear. In
the Empire of China there have been fearful
commotions, and these waves of trouble are still
beating against the aged and apparently sink-
ing realm. The massacre of Christian mission-
aries and of native converts has been the most
fearful in many ages. It has been, old Roman
and in even a more terocious and bloody form. The severe battles at Tientsin and elsewhere, the siege of the Em-
bassies in the capital city of Pekin, and the fierce
German cry for revenge, have transformed the
whole Chinese scene and made the future of the
largest population of the world to become a dark
mystery at which we shudder whenever we think
of it. The murder of the kind hearted King of
Italy has been a look, as it were, into the settli-
ing volcano of anarchical unrest which is spread-
ing all over the world.

With us, in these favored United States, it
has been a year of peace and plenty and busi-
ness prosperity. But we, too, have had
and still have our abundant and anxious problems.
The mere mention of Cuba and Porto Rico and
the Philippines suggests a great deal of national
burden at the present time. And to this are
added our inner problems. The question be-
tween the Trust and the individual is becoming
more and more intricate. The race-friction,
with which the August North Carolina election
attempted to deal, makes all true patriots anx-
ious for the future. In past times it has been
the condition of the lowest stratum of a popula-
tion which has decided the destiny of the whole
people, and if this unvarying law of historical
development still prevails, the problem of the
African race in America is fraught with moment-
ous possibilities for all the seventy-five millions
now occupying our broad, rich continent from
the one ocean to the other.

But, under God, there is great safety and
strength and virtue in popular government,
especially where educational and religious forces
prevail to the extent to which they do in these
United States. We have, recently, passed
through a great Presidential campaign, in which
nearly one-half the people were arrayed against
the somewhat larger other half, and yet, on the
day after the election of McKinley and Roose-
velt, the whole people quietly settled down,
with a calm acceptance of results, to four years
more of peaceful efforts along the line of politi-
cal and business and social progress. We may
think that only on the sense of a whole people
will, under God's providence and the
movings of his Holy Spirit, settle many a
perplexity which would be too great for an old-
world Czar and aristocracy to solve.

If the census of 1900 did not show as large a
population for Winston-Salem as many may
have looked for, it nevertheless revealed the
fact that the 13,000 and 14,000 people who live
here have already accomplished a great deal
and will be able to do a great deal more, if,
without hurful prejudices and foolish separa-
tions, they will hold manfully together.

The building operations for the year have
been numerous and large. As many as one
hundred and fifty houses of all sizes have been
erected, among which have been eight large
residences and a number of factories, stores
and other industrial buildings. The reorganiza-
tion, to a large extent, of the tobacco busi-
ness, has led to an extension of other businesses,
which is likely to impel the industrial condi-
tion of our towns. A mere enumeration of
On January 19th, the annual meeting of the Y. M. M. S. was held, with a lovefeast and an ad
dress by Rev. J. E. Hall.
February was the coldest and roughest month of
the year, although it did not equal the Feb-
ruary of one hundred years ago, when, on Feb. 2d, a snow fell which drifted 5 to 10 feet, and was
18 inches deep on a level, and lay on the ground
during the entire month, and was followed by
another blizzard snow in March. As many as
a hundred deer were trapped and shot during
that time of snow a hundred years ago.
In the month of March an epidemic of grie-
pe set in, which prevented a larger number of con-
tent attendants at the Easter service from being
present, than had ever been the case before.
Happily, no deaths resulted.
April 8th was Palm Sunday, and a very warm
Spring day. Twenty-nine were received into
the congregation. The services of the Holy
Week were held with the usual encouragement.
On Good Friday the first lovefeast collection
was taken up. They have amounted, in the
course of the year, to a little more than $500.
Easter had the most beautiful sunrise service of
the last quarter of a century, but as the weather
was cold, and there was much gripe-sickness,
the number at the early service was somewhat
smaller—about three thousand. The Easter
service was attended by a multitude of people.
In the latter part of April the pastor was
present at the great Ecumenical Council of Mis-
sions in New York city. The congregation
also had opportunity during the year to express
fraternal greetings, through their pastor, to the
Presbyterians of Wilmington, N. C., and Rich-
mond, Va., to the Christian denomination at
Elon College, N. C., to the State Assembly of
Teachers at Morehead City, and to the State
Normal at Greensboro.
The Covenant Days of the year commenced
with that of the Widows, on May 4th, and, in
the course of the summer the whole series of
them transpired with the usual interest.
Commencement Sunday was observed on
May 20th, when Bro. Paul de Schweinitz, of
Bethlehem, preached the sermon. On the fol-
lowing Thursday the Commencement Address
was delivered by the Rev. Dr. Moore, of Rich-
mond, Va. A class of 30 was graduated, and
on Friday of the same week, after an address
by Pres. Elder S. B. Turrentine, six were grad-
uated from the Boys' School.
The special occasions in June and July were
Sunday School picnics, all of which were hap-
pily held at the Electric Railway's new Nissen
Park.
On July 4th, our Fourth of July prayer-meet-
ing was observed in front of the Academy, at 7
o'clock, a. m.
During the month of July, the Wednesday
evening meetings took a new turn, in which the
young people have been interested. The first
Wednesday is devoted to a Missionary topic, the
second to the history of the Church, the
third to a glance at a Bible Book, and the fourth
to some miscellaneous subject. The collections
which have been taken up on these evenings
have amounted to nearly $500.00, which, through
the Juvenile Missionary Society and the Young
Men's Missionary Society, have been contrib-

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uated to Missions. Bro. Jesse Langham has given us generous use of his time and labor, or rather between wealth and poverty. There will come to be an equitable settlement between the two. It will be a large in which the Church of Jesus will have to contend with iniquity without and with coldness within. How shall she face the future? there will be an age when the possibilities of good and of evil will have grown tenfold, in many cases an hundreds fold. How will she meet the battle in the conflict, you especially, whose life work is to be mainly done or undone, in the new century? It will be the century in which one of two things will certainly come to pass. Either we will, by the solemn experience of death, pass from the earthly scene, or we will see Jesus coming in the clouds of the heavens, to usher in the resurrection and the judgment. In the one case as in the other, we need to give heed as we have never done before to the Master's warning: "Be ye also ready, for in the hour that ye think not the Son of Man cometh. Amen.

CHIPS FROM HISTORIC TIMBER.

By Miss Adelaide Boyda, Salem, N. C.

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

The cabinet shop, which was also carried on in the "Rights" house, was commenced in 1772, by Andreas Breising, succeeded by Johann Grouse, at a salary of $200 per annum, which made up one-third of the profits. Vannemann Zeeley seems to have been the next workman in this department, his pay to be $125.00 and one-third of the profits.

Magnus Hulthin, as has been said, was the tobacconist. The business of snuff-making had been begun by the Cong. Diacony in 1774. Br. Hulthin came to Wachovia in 1804, and was at once placed in charge of the Brethren's House as warden. In November, 1806, he was ordained a deacon, and most probably was then transferred to the office of "pfeifer." He made cigars, &c., for the brethren, until their Diacony passed out of existence in 1823. After that date, he still continued to carry on the tobacco manufacturing on account of the Cong. Diacony, until the spring of 1826, when the business was sold to Wm. P. Presler. It is perhaps at this time he moved into the "Bagge" house, back of the Chapel, now a part of S. F. Academy, where he kept store, and was making on his own account until his death in 1843.

The saddlery business was conducted by Mr. Charles Holden, in the lowest room on the second floor. Tom. Christian was his assistant and successor. After this business was stopped by the brethren, the latter carried it on for himself at the same place, until the final breaking up of the Brethren's House.

Jacob Fetter was the blue-dyer. He doubtless used the kettle in the northwest basement, used also as a wash room, and at a later date by Miss von Boen, for dyeing her hats.

There is in our closet a full set of Inventories of these different industries, from the year 1774 to 1821. The capital of most of these increased during those years, some very considerably, others but little. The average is about as follows:—Cabinet making, 150 pounds. Weaving, 40 pounds. Tailoring, 50 pounds. Washing, 10 pounds. Shoe-making, 120 pounds. Kitchen, 115 pounds. Baking, 85 pounds. Farm, 253 pounds, &c. The excess of the weaving and tailoring departments, in particular, consisted, after a few years, of accumulating debts. There was a large credit business done, and naturally, the book accounts became considerable.

With the inventories and annual statements of the year 1791, there is a detailed list of such accounts which amount to more than 500 pounds. This sum was not all owing by members, in fact we judge that by far the largest portion due from outlying members, and other causes, the profits, after 1792 fell off rapidly, and from 1793 to 1800 were distinctly losing. In the next 3 years, the aggregate was more than 1,200 pounds, which was about equal to the entire capital invested. Had not these years been nearly all a failure, the Church of Jesus would not have been bankrupt. At it was, one after another, the trades were discontinued as nearly as can be ascertained, in the following order—the smith and locksmith in 1777, weaving and shoe-making in 1778, boat-building in 1778, laundry in 1802, farming in 1803, milling in 1806, tailoring in 1807, dyeing in 1816, cabinet-making in 1816, &c. Some of these branches were merged into the general accounts, they being carried on as was necessary for the house, but not as a separate business.

Candle-making, had been commenced in 1793, when the business seems to have been bought of Abrm. Hessler, and was continued until 1806. Later it was carried on by Johann Chr. Burckhardt, who bought the old distillery business.

FROM KERNERSVILLE.

Editor of Wachovia Moravian:

In perusing the columns of the Wachovia Moravian, we always love to see something relating to our own Moravian church work at Kernersville. We are sorry that we have nothing specially interesting of a recent occurrence to report, but will briefly review the past year.

We must say, that the year 1890 in many respects has been one that we shall pleasantly remember.

In our church, during all the year there has not been a single death.

Our much beloved pastor has met with us once a month and preached some very helpful and happy sermons.

The Sunday School has been very interesting and well attended all the year. Our lovefeast have been abundantly enjoyed.

During the year the Parochial School has given three or four very interesting and creditable entertainments which were well attended and greatly enjoyed both by the patrons and ourselves.

We cannot call to mind a single marriage in the church during all the year.

An iron fence around the grave yard has been right considerably discussed for some months; and we plans are working to have it completed by Easter, and if not by that time till the meeting of the Conference here next Summer. The ladies of the church are now arranging a Play to raise more funds to be appropriated to this end.

The lovefeast for the children at Christmas was a source of abundant happiness to them, as well as the older ones besides who participated.

The watch night ushering in the New Year and the dawn of the New Century proved a happy time, the services in the absence of the Pastor having been pleasingly conducted by our much esteemed brother, Bro. James P. Addkins.

We enter the New Year and the New Century buoyant with hope and with a heartfelt prayer that we may do more, serve the Lord better and work more zealously for the upbuilding of His Kingdom than we have ever done before. May each turning leaflet of the New Century, as we live, be filled with deeds of love and service to the Master and boldly walk, and finally, when our volume it made up and the last page be written, "A triune God forever 4 into the joy of the blest."

Kernersville, N. C., Jan. 9, 1901.
BIBLE STUDY.

BY REV. A. G. THABLES, WINSTON, N. C.

With the new year there is a new department added to those already sustained in The Wachovia Moravian. That of Bible Study. This is following up the suggestion made so earnestly at the Friedberg Conference this summer, and is an undertaking that seeks to give the honor solely to the Word of God.

There is, of course, no necessity for our here advocating or urging a more thorough study (not merely reading) of the Revealed Word. The many strong desires expressed at the Conference above-mentioned, for a clearer view of, and firmer grasp on, the truths of our glorious faith, through a better understanding of the Scriptures, are in themselves the most powerful plea for the new Department.

Now, a few words as to the course of study that will be followed. It will be readily understood that such a study, to be of real and permanent help to the believer, must deal, first of all, with the fundamental truths of the Scriptures. The object will, therefore, rather be to have a bird’s-eye view of the Bible from different standpoints than to begin at once on the extra details of any one part. In other words the aim of this department will be to supplement the preaching upon special themes, and the Sunday School teaching upon special passages, by furnishing a background for both. This cannot be done in a few months, nor even in a year, but a patient approach, continuously nearer and nearer, as the great teachings are found and grasped in their right perspective, will be found to be accomplishing for the faithful and earnest student what St. Peter desired for his readers, the ability “to give an answer to every man that asketh a reason of the hope that is in us.”

OUTLINE FOR JANUARY.

LESSON I. THE SCRIPTURES.

Are they Inspired?

(a) The Old Testament. Basing everything confidently upon the authority of Christ’s own assertion, whatever he declares must be final to the believer.

(b) He declares that Moses was the writer of the first five books, and that they were inspired.

See Matt. 22: 23-32, comparing carefully with the marginal references to the “Pentateuch” (the five volumes) to the three volumes in the Young’s Study Bible. Especially vs. 26-29, 31. Also Mark 7: 2-13, comparing the emphatic words in vs. 9, 10 and 13. Also Mark 12: 26-28, “Book of Moses,” and “God spake.” Also John 5: 45, and Luke 21: 25-27, 44-45.


(c) He asserts that the Psalms and Prophetic books were inspired: Mark 12: 36; Luke 4: 17-21; Matt. 24: 15. (See Isa. 61: 1-2.)

(2) The New Testament. Here again we depend upon the authority of Christ, for though not one word of the New Testament had ever been written when Christ ascended to the Father, he made several assertions:

(a) That the revelation of truth was still unfinished (that is, at the time of his ascension, and as written in the Old Testament). John 16: 12. But that this revelation should be completed later, John 16: 13.

(b) That certain persons should receive these additional revelations, and be his witnesses, preachers and teachers after his departure: John 16: 13-15; 15: 27; Acts 1: 8; Matt. 28: 19, 20; Acts 9: 15-17.

(c) That, consequently, their words should have the same authority as his own. Luke 10: 16; Matthew 14: 15; John 13: 20; John 17: 20.

(3) Inspiration seems, therefore, from the assertion of the Scriptures themselves, to mean that the very words (in the Hebrew and Greek originals, and of course) are, wherever they were written with moral or spiritual truth, directed by the Holy Spirit, as well as the ideas. (See Note.) Compare Christ’s own assertions, John 14: 10; 17, 7; John 6: 63; 8: 47; 12: 48; Matt. 5: 18. And the writers themselves gave their testimony to this fact; see Ex. 4: 10-12; 34: 27; 2 Sam. 23: 2; Prov. 30: 6; Isa. 6: 8-9; Jer. 1: 7; 36: 1-2; Zech. 7: 7; 1 Cor. 2: 13.

This double testimony seems conclusive. Our English Bibles, being simply human translations, are, of course, faulty and imperfect at times, and, frequently, research in the very words of the original leads to much added and wonderful truth. A warning that is sounded by this 3rd section is against the only too prevalent habit, even among earnest students of the Word, of “spiritualizing” the plain and evident meaning of many passages to the losing of their power. Whenever possible, we should not allow ourselves to draw from the inspired words that which is not in the inspired words themselves.

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POE & SPAUGH

a passage is to be understood
figuratively. Scripture will be
somewhere. Otherwise the only safe
course is to steadfastly hold to
the literal rendering. The Bible
was not given to perplex and cloud
our minds, but to clear up the truth
for us, and to brighten our vision. No
need we ever be afraid of letting
the Scriptures speak for themselves
without human apology or defence.
No matter what our previous
views may have been, let us read God's
Word as it stands, and, be assured,
it will explain itself intelligently
to the believing, humble and seeking
heart.

THE CHURCH AT HOME.
BY EDWARD N. KONDHALSE, SALISBURY, N. C.

CENTREVILLE, (Is A Member.)

On the evening of Dec. 218, we celeb-
ated our first Lovefeast at our new
Chapel in Centreville. While the roads
were very muddy there was a goodly
number of the members, Sunday
School teachers, scholars and friends
of the Church present. The exercises
of the evening were conducted by Bishop
Kondhalse in his usual happy way.
The Chapel was prepared by the
members of the church in honor of
Bro. and Sr. McCuiston for their
many years of faithful work in our
congregation. The Lovefeast was
very nicely served to the congrega-
tion by four of the young ladies, Bro.
Allen and Spaugh very kindly
stood in the pulpit and as we passed out we all
told them goodbye and went to our
homes feeling that we had spent a
very happy evening of fellowship
and love. Bishop Rondthaler and Sr.
McCuiston both gave us very en-
couraging addresses in behalf of the
Friedberg congregation.

On Sunday, Dec. 23d, we had our
Christmas Sunday School Entertain-
ment, which consisted of songs, rec-
itations, etc., and there was a
larger crowd of people present and all
seemed to enjoy themselves very
much. Bishop Rondthaler and Bro.
McCuiston both gave us very en-
couraging addresses in behalf of the
Sunday School. The church was
very beautifully decorated by the
members of the School. The Entertain-
ment was rendered under the
management of our most efficient
Superintendent, Bro. R. A. Spaugh,
who has so faithfully served for a
number of years.

FULP.
A very pleasing Christmas service
was held at the Church in Fuld's
Church, the church was beautifully
decorated with evergreens and potted
Christmas trees, presented for the
occasion by Mrs. G. C. Fulp.
The programme consisted
of songs and recitations by the
Sunday School, interspersed by
stereopticon views from the Old and
New Testament. Gifts were distrib-
uted to the scholars. A very pleas-
ating feature of the occasion was the
distribution of candles to the little
children. The exercises were closed
by the congregation uniting in heartily
singing. "Rock of Ages," which
was illustrated. The church was
well filled with parents and friends
of the Sunday School, and everyone
went away well pleased with the
Entertainment.

WACHOVIA ARBOR
Christmas services were held at Wachovia Arbor on Wednesday
of Christmas week. The Children's
Lovefeast was held at 2 P. M., a
hundred or more people were present.
Short addresses were made by Bro.
Thaxter and the pastor. Thanks to
Mrs. Shelton for the candles, they
were certainly very much ap-
cpreciated and made glad the hearts of
the children. The Sunday School
exercises were held at night. The
service was impressive through the
children acquainted themselves well
in the recitations and singing,
which was very much enjoyed. The
address was made by Bro. A. D. Thaxter.

NEW PHILADELPHIA
The Christmas services were held on the 22nd of December.
The Sunday School Entertainment was held on second Christmas Day.
Bethesda Entertainment came off on the night of the 23rd of December.
Each school did credit to itself in its
Entertainment. On each occasion the
attendance was large.

BROOKLYN

The Christmas services, preaching
and lovefeast, were conducted by
Bro. Spaugh on Christmas Day.
A very large congregation was present.
The Sunday School Entertainment
was held on the same day. An
impressive watch meeting was held on
New Year's Eve at the home of Bro.
Hine. Several neighbors gathered
in the early part of the night and
engaged in a service of song and
prayer until the new year had opened.
About the hour of midnight, "I
stand as a witness before God with
Whom is no lying," was sung. This
service was in the spirit of the earnest
prayer meetings which are being
held in the community.

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MACEDONIA

On the preaching Sunday in November a church Committee was elected for a new term. The Brn. John Clouse, Joel Beauchamp, Henry Riddle, Walter Burner and John Cheek were chosen.

NEWS OF THE WORLD.

CONDUCTED BY REV. J. H. CULBERT, SALIS., N. C.

As we glance over the world's history of the past weeks, we find in none of the fields where trouble existed that any marked changes have taken place, nor have any great conclusions been reached.

In China the clouds seem to be gradually lifting. The Chinese authorities appear to be willing to meet the demands of the powers, which seem to be of such a nature that the Chinese can accept them. Because of the fact that half a dozen of the great world powers are concerned the probability is that the Empire will not be divided up and appropriated as would be the case if China was at war with one power alone. The probability is that the various interested nations will make a heavy demand for the financial times, so that the bill which will be presented will be very large. On the other hand, it is possible that China will present a counter bill for the damage done to the cities through which the foreign armies passed.

—England is having new troubles in her South African war. The Boers have developed unusual activity, and have apparently inaugurated an aggressive war policy. They have invaded Cape Colony several times, and, though the warfare is more on the order of "guerilla fighting," still their bodies of troops are large, and they have many sympathizers in the English colony. They have inflicted heavy losses on the British troops, and considerable alarm is felt in the home country. A very large appropriation has been voted in England to continue the struggle. Kruger is in Holland, where he was warmly received, but that country declines to interfere. France received the old man with enthusiasm, in Germany he was snubbed by the Emperor.

—In the United States, the event of interest was the assembling of Con-gress. The session will be a short one, but very important. The interests before the legislators are such as the building of the Nicaraguan Canal; the proposed reduction of the war tax; the subsidizing of our merchant vessels in order to promote American commerce; the laying of a cable to our new possessions in the far east, and the determining of our relations to the new possessions. A decided increase to our navy is also being made at a cost of probably $50,000,000

—In North Carolina, the Legislature assembled, and began its work. What movements of interest will be connected with this body will appear later.

—One of the sad experiences of the month was the sinking of the German training-ship, Giesens, at the port of Malaga. 35 persons perished and 100 were injured. Many of the youth were of noble birth. When the captain saw that the vessel was doomed, he committed suicide, as he had had warnings of the storm, but failed to heed them.

—The kidnapping of young Cudahy was an incident that called forth widespread interest. Men took the boy, held him for $25,000 ransom, and threatened to put out his eyes if the ransom was not paid not once. This being done the boy was returned. A very large sum of money has been subscribed to hunt down the men, and it is hoped that they will be brought to justice.

—New York is very active in a reform movement. It is claimed that the political "machine" winks at gambling and other bad houses, and that a revolution is necessary to overthrow the machine and give the city clean government. In the meantime the politicians themselves have taken up the reform movement, hence two separate parties are in the field. It is not certain what will be the result, but each movement of this kind seems to gain strength. One of the powers of the great Tammany political organization is its kindness to the poor. Thus it is constantly making friends by thousands.

—The Booz case of hazing at West Point at last paid the claim out. The young man died as a result of ill-treatment at the hands of his companions. A committee from Congress is investigating the matter, and much is being said in the papers in regard to this.

—Turkey has at last paid the claim of the United States, though it was done in a roundabout manner, through a contract with the Cramps in connection with the building of a ship.

—In the Twin City the new year and the new century dawned in a quiet manner, the weather has been mild thus far and the general health of the community is good. There have been a number of sad deaths, but we have much to be thankful for at the opening of a new period of time.

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East Salem. 52.32

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New Phil. 1.98

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Oak Grove. 1.60

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For Home Mission Extension Fund. Bv and Sr. E. P. Greder, $50.00

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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 Province of America, and the Church at large in civilised 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. Clow,
Salem, North Carolina.

EDITORIAL.

April promises to be a most interesting month in our community from the convention standpoint. The great educational conference which meets at the Academy during the third week of the month will certainly be a gathering of distinguished men beyond anything ever assembled in our State.
The list of College presidents from North and South, great financiers from New York and Philadelphia, and other eminent men who will meet in this Conference is most imposing.
It must prove a great inspiration to come into contact with such men of strength.

Inasmuch as our Moravian Church has always tried to link religion and education most closely together, this great educational gathering in the very heart of Southern Moravianism comes to have added importance to us as a church, and we can best believe may have large and lasting influences upon our own Church and school life.

It is not saying too much, that the insertion of one name upon the State Christian Endeavor Convention program, at once draws the interest and attention of large numbers of Christian people outside the immediate Endeavor circle.

Dr. Francis E. Clark will be the honored guest of the next State C. E. Convention which meets in Winston-Salem, April 25-28. Christian Endeavorers are not hero worshippers except acly, but Christian Endeavorers the wide world over love and honor Dr. Clark.

That this man is going to make our home his home for a few days is a cause not so much for congratulation as for real joy and deep satisfaction.
A half dozen committees are busy, arranging and planning for the Convention, and the greatest desire of all, is that it may be a season of genuine spiritual power and refreshment.

This paper has an ambition, i. e., to become more and more a helpful and able ful paper to its subscribers.

In the flood of newspapers and periodicals of every sort, THE WACHOVIA MORAVIAN has a hard struggle. Many things it cannot do. To compare it with a paper whose editors are paid to do "this one thing," is manifestly unfair. Not a cent is expended for any services rendered this paper, except for the printing and postage. All that is done for THE WACHOVIA MORAVIAN is gladly done, for the sake of the cause which it represents.

To some extent this paper fills out our idea of a helpful paper—but to some extent only. We are constantly trying to make better bricks with common straw. We believe that the sermon from the Salem Pulpit, is helpful—certainly it is the best paper most often spoken of. We believe that the running account of our Southern Church life presents a true picture of the experiences of the past four weeks. We believe that the historical articles are read by many with interest and gives the paper a permanent value, as does the summary of the World's Work. We have encouraged Bro. Thaler in his carefully prepared Bible Study, because he makes the paper a helping agent in the great work of the church. We believe that the historical articles are read by many with interest and gives the paper a permanent value, as does the summary of the World's Work. We have encouraged Bro. Thaler in his carefully prepared Bible Study, because he makes the paper a helping agent in the great work of the church.

This leaves Friedberg with the names of Advent and Enterprise.

1891—1901.
Friedberg with Advent and Enterprise.

[The following interesting communication arrived too late for the January WACHOVIA MORAVIAN.]

In view of the fact that it gives a resume of the ministry of Bro. James E. Hall, at Friedberg, during twenty years, we print it in this issue, and take these means of drawing special attention to its interesting contents.

The closing communion season of the year 1900, occurred on the second Sunday in December. There was a large congregation present and the services were highly enjoyed. In the course of the day 17 persons were confirmed, two baptized and four received by the right hand of fellowship, making a total of twenty-three.

The Christmas season was observed on Christmas Day. The day, being beautiful as to the weather, enabled many to attend the services and the church was quite full. It was an especially happy day for the children. The candle song was delightfully given.

On the Sunday between Christmas and New Year the pastor of the past twenty years closed his official relations with the congregation. The discourse was of a retrospective character. Great changes in many respects have come about in these years. Some of them relate to the membership, others to the church building and its furnishings, still others to the grounds and graveyard. It was a period of considerable progress. The communicant membership grew from 270 in 1882 to 408 in 1900. Three large churches were built, namely, Hope, Advent and Enterprise, and the church at Eden was improved. A commodious and comfortable parsonage was also built. In these years the pastor baptized 350 infants and 64 adults, and confirmed 253. He received 86 into the church by the right hand of fellowship, making a total of all taken into the congregation of 403 or 5 less than the total membership at the close of 1900. The pastor solemnized 81 marriages and officiated at 218 funerals. Twenty years ago Friedberg had the two affiliated societies, Hope and Eden, later Advent and Enterprise were formed and for two years and a half, Bro. Wm. Spaugh served on two Sundays in each month as the pastor's assistant. This relation came to a close at the end of the year and Hope and Eden were detached. Hope being amalgamated with Clemmons and Eden attached to Centreville. This leaves Friedberg with the titles Advent and Enterprise.

At Advent, on the first Sunday in December, Bishop Rondthaler held a consecration service in which the church was solemnly consecrated. At the close of the consecration service the pastor baptized three infants and two adults. The Sunday School Christmas exercise on the evening of Christmas Eve was a bright and enjoyable service. Addresses were made by the pastor.

At Enterprise on Sunday evening before Christmas there was gathered a large congregation to hear the Christmas songs and recitations by the Sunday School and enjoy the sight of beautiful stereoscopic pictures thrown upon the screen under the direction of Bro. Wm. Spaugh.

The retiring pastor craves the richest blessings for the dear people whom he served in the gospel ministry so many years. His desires also are that his successor may enjoy a more abundant success and under the blessing of God greatly build up the congregation in both inward and outward respects.
Other Gods.

by Prof. Edward B. Hoeft, D. D.

TEXT— "Thou shalt have no other Gods before me."—Exod. 20: 3

In the silent heart of Arabia stands the grandest church which was ever constructed. It is roofed in with blue skies, walled about with precipices of red granite and floor'd over with white desert sand. In this great nature-church the most memorable divine service transpired which has ever been held. Its organ prelude was played on the trumpet-stop, combined with rolling thunders. All Sinai was enveloped in smoke that was punctured with constant lightning flash, and the whole great granite sanctuary trembled with the awe-inspiring earthquake-shock. Then, from his sublime rock-pulpit, the Almighty spoke, with the voice of a man and pronounced the ten commandments of the moral law, the commandment contained in our text forming the foundation stone: "Thou shalt have no other gods before me."

The term "before me" is the English translation of the Hebrew phrase: "In my presence."—"Thou shalt have no other gods in my presence." The commandment then enjoins that no other god shall be owned but Jehovah; no other deities shall be worshipped in addition to Him. He is the one God, and there is no second.

The temptation of ancient Israel was not the sin of doing away with the belief in Jehovah, but of adding to that belief an allegiance to other gods, to the calf-god of Egypt, or the Moloch of the desert-tribes, or the sun-god Baal, and earth-god Astarte of the Phoenicians. Originally they only intended that these gods should be served alongside of Jehovah. But with their gorgeous ceremonies and impure orgies, these rank, idolatrous weeds soon over-shadowed the good plant of a genuine, humble and spiritual worship of the one true God, Jehovah of his chosen people.

The modern temptation corresponds exactly to that of ancient Israel. Even the agnostic does not deny the Being of God. The One Divine Existence is almost universally conceded by those who, in any degree whatever, retain the name of being Christians. But other gods are placed beside Jehovah, and the practical cult of these deities saps the strength and the vitality of His worship.

1. One of these gods is UNRESTRAINED PLEASURES.

Pleasure itself is not an idol. It is a good creature of God, ordained for the service of man. It is a kind angel hovering over young and old to cheer them along the dusky paths of earth's cares and duties. But pleasure un-restrained by conscience, what is called fun, indulged for fun's own sake, is an idol. It may take the form of a drunken Bacchus, or of a lustful Venus, or of some other sensual deity.

The worship of this god is sometimes very cruel. Our whole country was recently shocked at this cult of unrestrained Pleasure, when the cadet, with his fatal peppery drink, was done to death at West Point, in the name of the school boy's god, "Fun." This worship may be very destructive to the moral and body shall at some time, cease to be, the catastrophe will likely have arisen from the desire of young people to get their fun out of the institution, until, unrestrained by sober, popular sentiment, they have destroyed the moral safeguards of our ancestral school and have caused its great reputation to topple down into the dust. As an idol god pleasure, unchecked by conscience, always displaces the worship of Jehovah, and breaks the commandment: "Thou shalt have no other gods before me."

2. Another of these modern gods is BUSINESS.

It is not the business which God ordained in the Garden of Eden, and which he enjoined in the Decalogue, when he said: "Six days shalt thou labor and do all thy work." Such business is God's own righteous servant, and stands in the light of his divine blessing. The business which is an idol god is that sort of employ which pursues its ends of gain without regard to conscience. Such business is constantly oppressing the weak. It lengthens the hours of their labor and it lessens the amount of their earnings. A British parliamentary report on the evil of sweat shops states that a dog chain, sold in the London market for thirty cents had only two cents' worth of material in it and that the mechanic had only been allowed one cent and a quarter for the laborious making of it, link by link. The customer joins with the manufacturer in calling for a constant cheapening of goods, until the very life-blood of the poor tailor is soaked up into the manufactured fabric. Then the weak turn upon the strong, and, as they cannot fight them in the open field, they strive to do it with cunning and deceit. For them it is good business to escape the payment of their debts, and by legal or illegal means, to shield themselves from the right performance of their duties. Under the demands of such an idol worship modern life is becoming terribly hard, even in a land like ours, favored with every kind of comfort and convenience. Competition may be the "soul of trade," but it is often a very treacherous and a very sordid soul, and by its unjust discriminations and cruel combinations it makes the heart of the humbler classes of tradesmen bitterly sad. We think with horror of the idolatrous Juggernaut of Hindu idolatry as it used to be, but what were its little horrors compared with those of Unhallowed business, grinding under its iron wheels, a multitude of men and women and children into bloody dust. Business without conscience is a modern deity of widest worship, whose votaries are ever breaking the commandment: "Thou shalt have no other gods before me."

3. Another of these modern gods is EASE.

Many are schooled into his worship from their infancy. Every thing is made easy for them; every difficulty, even though it inheres in the very nature of the duty to be performed, must be smoothed away. Great care is taken that these children shall never practice any self-denial. It can be said of them as of David's wretched son, Adonijah: "His father had not disowned him at any time in saying, Why hast thou done so?" It needs but the slightest alliment to keep them from school; indeed, they are virtually advised to be tired or sick if there is anything hard to be done. Thus, by the hands of their own parents they are led to the altars of the god Ease from their early childhood until their religion, if they ever had any, has become a perfect caricature of the religion of the self-denying Christ. The easy going ways into which they have been trained prevent them from ever knowing who Christ really was, to say nothing of serving Him who said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

This worship of the idol Ease explains the strange contrasts which show themselves in the appearance of many a sanctuary at different times. There are occasions when audience-room, galleries, aisles and even vestibules are crowded even beyond standing room. There are other occasions when the worshippers in the same church have dwindled down into the merest handful. The same bell has pealed forth its sacred call, the same preacher stands at the conserved desk, the same divine truth is being presented from the inspired page, the same Christ is present in the congregation. The reason is simply this: the worshippers of the god Ease who crowded the church on some fair day, in view of some stately ceremonial, are now engaged in their idol worship in their own homes, or in the parks, or wherever their idle dictates may have induced them to resort. All charities and services of the community suffer in the same way. The steady supporters are often reduced to a mere corporal's guard. If it suits these idolaters to help them; if it does not suit them they will not. God's demands are such count for nothing with them. Even the solemn spectacle of a heathen world perishing in the darkness fails to rouse these drowsy followers of the god Ease, who, perhaps, fail of their missionary contribution simply because it was too much trouble to think of it and attend to it. The worshipers, however, call for the final accounts who, in the name of their idol, Ease, break the first commandment: "Thou shalt have no other Gods before me."

4. Another of these modern gods is FASHION.

There is nothing wrong in a sober, sensible, godly observance of the current fashions. It is not necessary to wear a poke-bonnet in order to be holy. A man does not cease to be a good man if his watch happens to be fastened on with a gold chain. But, Fashion untempered with the fear of God, is an idol. It makes many a demand ruinous to the spiritual or even the moral life of its devotees. There are not a few mothers who would like to have their daughters brought up in the simple and pure ways in which their own mothers trained them. Fashion however, calls for card parties, and they yield to the idolatry, even though they already dimly feel that their boys are drifting from those home tables to coarser forms of play out into the wide sea of modern gambling. At the same beck of
THE WACHOVIA MORAVIAN.

BIBLE STUDY.
BY REV. A. D. TRAILER, WINSTON, N. C.

[Will each reader of the Wachovia Moravian who purports following carefully these monthly studies, please send the editor of this column a postal card, saying, "I am studying with you. It will be in itself a great encouragement, and may lead to considerable later helpful inter-correspondence.

Before proceeding to our general subject, the student of this column in the January Wachovia Moravian will have noticed that among the observations of the last number there was nothing said of the marvellous fulfillment of prophecy. This should have been noted, but the full working out of the thought, with reference both to predictions which have been accomplished literally, and to the beautiful parallels between the types (or pictures) found in persons, events, things, institutions or ceremonies, and their anti-types or fulfillments, must be left for an entire future section.

II. THE DIVISIONS OF SCRIPTURE.

We take up first the divisions according to the structure of the Book. The whole Bible, as bound and in our hands to-day, falls into two portions, the Old Testament and the New Testament. The word Testament means "will," in the very sense in which we to-day speak of a dying man's will or testament.

The Old Testament comprises 39 books or pamphlets, written between (probably) 1550 B. C. and 400 B. C. The New Testament comprises 27 pamphlets, all written in the first century of the Christian era, and after the Ascension of our Lord.

A. The O. T. "canon" is supposed to have been settled by Ezra and his co-laborers, after the return from the great Exile. The word "canon" means, literally, the straight edge of a ruler, and it has come to mean, in reference to Scripture, the collection of books accepted as inspired, and, therefore, authoritative, those that measure up to the requirements of the really inspired Word of God. There were certainly many other writings, now lost, which were then rejected as uninspired. Num. 21: 14; Joshua 10: 13; 2 Chron. 20. 34. But what gives the O. T. the authority in the eyes of the believer is the fact that Christ and his apostles accepted it as God's Revealed Word,—their Bible. The Bible itself divides the O. T. into 3 parts, the Law, the Prophets and the Psalms, Luke 14: 24. But the common Jewish division was into the Law, the Prophets, and the Sacred Writings, which seems to be referred to in Luke 24: 27.

a. The "Law" included the five books of Moses.

b. The "Prophets" meant the historical books as well as those concerned with predictions.

c. The "Psalms" covered all the poetical books,—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Lamentations.

We may also notice that some of the prophets come before the Exile of the Jewish people; while others, Jeremiah, Ezekiel and Daniel, lived and worked during the Exile; and still others, Haggai, Zechariah and Malachi, made their appeal's to the people after God had restored them to their land.

B. The New Testament "canon" was only gradually settled by the Christian Church, and it is the constant reopening of the question that comprises so much of what is known in our day as "higher criticism." We may divide the 27 books of the N. T. as follows: "Historical, the 4 gospels, and Acts: Doctrinal, Galatians, Romans, Hebrews; Church order, ministry, etc.; I and II Corinthians, I Tim., II Tim., Titus, Philemon; Christian life, Ephesians and Colossians; Christ's truth. Ephesians and Colossians; Christian life, Philippians, I Thessalonians, I Thessalonians, II Timothy, II Peter, I and II John, Jude; Prophetic, Revelation." (Dr. C. I. Scofield.) (Look over all these carefully with these ideas in mind.)

But we now come to an even more important division of the Scriptures, the spiritual division, in which we must take more particular note of the subject-matter. It will at once be clear to the casual reader that it is not enough for the seeker after truth to say of a text or passage, "It is in the Bible." It is this very ignoring of the progressive revelations of God's Word that has led to such widespread confusion of ideas and truths. God has said certain things to men as spiritual children, he has said others when they were spiritually more mature. He has laid duties and responsibilities upon men at one time which have been entirely superseded by further revelations. The promises extended under these successive revelations are much of what is known in our day.

Resolutions.

In view of the fact that the Rev. John F. McCuiston, has been called, by the governing Board of the Moravian Church South, from the church work at Centerville, where he and his wife have been serving faithfully for a number of years, to serve the congregation at Friedberg and its associated branches, the Teachers of Centerville Sunday School have unanimously agreed upon the following:

Resolved. That we express our appreciation of the loving labors of Bro. McCuiston and his wife, whilst associated with us in the Centerville Sunday School:

That we sincerely regret our united labors have come to an end;

That our sympathy and love will accompany them in their further work;

That we sincerely wish them God's favor and God's blessing in their new and more extended field of usefulness.

Chas. Knouse, Seely.
Centerville S. S.
THE SINGLE BRETHREN'S HOUSE, SALEM, N. C.

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

Karsten Peterson bought the butcher house, with its connected dwelling and some adjoining ground. The butchering business had been discontinued some time before, and the butcher's room was at that time used as a wagon repair shop, in connection with the blacksmith shop across the street. Bro. Peterson was a cabinet-maker by trade, but was not permitted to do that kind of work, as the Diacony was still running its shop. He therefore confined himself to chair making, until the brethren discontinued this branch of work, when he commenced the making of furniture.

The plantation and the so-called "Rights'" house were bought by Matthew Rights in 1819. The house remained in possession of his descendants until a few years ago, when it was bought by Salem congregation and again became a part of this property as an annex to the Widows' House.

In 1755 the Fulling Mill, which had been previously operated by Salem Congregation Diacony, was turned over to the S. B. D., with the understanding that its accounts should be kept separate from those of the Fulling mill, and that the skin-dresser should have the privilege of beating his skins at a reasoarble rate. It was never profitable.

Besides these industries conducted by the S. B. D., there were several others carried on in the house by individuals on their own responsibility.

Daniel Welfare did some amateur painting in the Rights' house. John Vogler had a silversmith shop in the north-east room on first floor. Abram Steiner made chairs in the middle west basement of the Dover House, and Joshua Boner made hats in the Rights' house, his kettle being in the north-west basement of main building, the former was room, where it still remains, a silent reminder of the days long since passed away.

The house had another hatter-shop outside of town, on the Atwood place, and, in 1805, when he was allowed some additional privileges in the building, he placed himself under bond to keep a close oversight over the shop in town, and during the year almost all paid in, so that the ground was concerned, at least.

It will be noticed that both the streets now known as Salt or Liberty and Elm, were intended to be continued southwardly and not stop short at Old Shallowsford, as they were made to do; also that a street was intended to cross the town just north of the tavern lot.

Two of these streets have been, and the third will probably soon be, opened, thus bringing the place more nearly according to the original plan of our worthy ancestors.

As the years passed by the personnel of the inmates changed from the sedate and conservative German to the more restive Anglo-Saxon, or, rather, American, element, and the Brethren's House became a problem that taxed all the patience and resources of the management.

It became more and more evident that the institution had outlived its usefulness;—that it was entirely unsuited to the country and times, and that it would be better to discontinue the attempt to hold together, in quiet submission, the unruly spirits within its walls.

In May, 1823, the crisis came, and on June 6th, at a joint meeting of the "Aufeuse-Collegium" and the Elders' Conference, it was unanimously decided that the Single Brethren's Diacony should be abolished, and with it the living in the house of the Single Brethren.

The frame part of the building was soon utilized as a home for several families, and when the attempt to establish a boys' boarding school in the brick part failed, it was remodeled as we now know it, was also occupied by families and some widows, until, eventually, the whole building became what it is now,—The Widow's Home.

A Deaconess Home has been recently completed and dedicated in the town of Salem, Germany. This Home, styled "Emmaus," will be used for the training of young women for charitable and missionary labors in our foreign fields and elsewhere.

In response to frequent inquiries The Wachovia Moravian is happy to state that our dear Bro. Edward S. Wolfe, of the Second Church, Philadelphia, has been able through-out the Fall and Winter, to carry on his pastoral work as in the days before his long illness.

The carefully compiled accounts of the Treasurer of the Northern Province of the Moravian Church show that the average gift to Missions for each communicant member of the Moravian Church in the various Districts, for the year 1900, ranged from $1.28 in the First District to 74 cents in the Third.

The Pastor of the Moravian church at Lancaster, Pa., Rev. Clarence Eberman, is also President of the Christian Endeavor Society for the State of Pennsylvania. At the great celebration of the 20th Anniversary of the Christian Endeavor Society in Portland, Maine, the city of its birth, Bro. Eberman was one of the speakers. In referring to his address, the C. E. World says:

"** ** President Eberman, of Pennsylvania, gave a most refreshing exposition of the 'spirit of consecration.' In an inspiring picture of the building and consecration of the tabernacle, Mr. Eberman gave fresh and abiding emphasis to the need of holiness that is weakness."

He Heareth Us.

Bro. Christian Weber, the pastor of the Moravian Church of Canal Dover, Ohio, relates the following experience:

"The last year of the century was marked by us in making a strenuous effort to wipe out a debt of some $350, which still rested on our new parsonage. By a united effort and the Lord's blessing, the whole amount was taken up by subscription in the beginning of the year 1900; and during the year almost all paid in, so that we are now free from debt. When it is remembered that the entire congregation numbered only 100 communicants, it is an exceedingly good showing; for, during the last two years improvements to the amount of about $250 have been made and paid off without going outside of our old congregation. For the encouragement of my brethren else-where I wish to bear public testimony of an experience which I made in this collection, which greatly strengthened my faith in a direct answer to prayer. The members were visited by the Pastor, and each was asked to give his utmost; in order that this might be the last time that an effort need be made for this object. After completing the canvas it was seen by the Pastor that he would fall short about 200 dollars, and that meant that the figures subscribed should not stand; and another canvas would be necessary. There was only one resort left, and that was to ask the Lord to put it in the heart of some one to make up this sum; and, humanly speaking, there seemed to be no one who would be willing to do this. After telling the Lord all about it, I felt that in some way He would send us this amount. The next day I received a letter from Cleveland, saying that a brother living there would pay $100 toward the church debt. Surely the word was fulfilled: "He shall call upon Me and I will answer."
THE CHURCH AT HOME.
BY REV. HOWARD E. KONOTHALER, SALM, N. C.

CLEMMONSVILLE.

New Year's Day was not as favorable as to the weather as many desired, and yet there was a fairly large congregation present. After the sermon a history of the congregation was read.

On the second Sunday, in connection with the preaching service, Mr. Frank Jones was baptized a member of the congregation.

The services on the third and fourth Sundays were very encouraging. The congregation is entering more and more heartily into the prayers of the Litany, and the singing of Moravian tunes is improving.

On the last Sunday in the month at the opening of the service, a choir of young people sang a beautiful carol, under the direction of Principal Pfohl, of the Clemmons School.

On the 4th Sunday Foreign Mission envelopes were distributed, and in this connection, a short address upon the subject of Foreign Missions was made by the pastor. These envelopes are to be collected at Easter. It was encouraging to the pastor that two brethren came up after the service and asked for additional envelopes; the one for his children at home, and the other for his grandchildren, who were unable to come to the service.

FRIEDBERG.

New Year's Day Bro. McCulison preached his first sermon to the Friedberg congregation, and, on January 8th, by the aid and kindness of brethren in the congregation, moved his family into the comfortable new parsonage.

The sisters of the congregation, never behind hand in good works, had a royal supper ready for the new comers in the old deanery kitchen, which was heartily appreciated.

Sunday School is being held every Sunday, and the attendance is very encouraging.

Enterprise, under Supt. Bro. David Tees has a Sunday School membership of one hundred and six.

Advent school has reopened with forty-two scholars and five teachers. Mrs. Hartman acting as assistant superintendent.

BETHANIA.

Sunday, Dec. 9th, marked the close of the season of special services usually called protracted meetings in this and affiliated congregations. Members and friends gathered from near and far to engage in services appropriate to the close of this season of gracious outpouring. The pastor preached from the text: "Hold fast that which thou hast that no man take thy crown." Rev. 3: 11.

At the communion eleven were received into the communicant membership of the congregation, making a total of sixteen received during the year.

The Thanksgiving Day was a very happy one; the church was nicely decorated for the occasion, and, regardless of the very inclement weather, quite a number gathered to thank the Lord for the blessings of the year.

The Christmas season was full of cheer and good will. The love-feast on Christmas Eve was all that could be desired.

The lovefeast at Olivet on Christmas Day was a service of unusual blessing. The church was full to overflowing, everybody seemed happy and it was an all round good service. The pastor was presented with lots of good things for the inner man. The Children's Mite Society, under the direction of Mrs. Strickland, gave an excellent entertainment on Christmas Day.

The Christmas exercise at Alpha, on the evening of the 27th, was very successful.

The Mizpah Sunday School gave its concert on the evening of the 28th, and was greatly enjoyed by the large company present.

The New Year's Eve services were largely attended, the church being full at each service. Lovefeast was held at 7 o'clock, the memorabilia and statistical report were read at 9 o'clock, and the last service of the year was held at 11:30. One hundred years ago our congregation numbered 93 communicants, now it numbers 350. During the last ten years 209 members have been received into the congregation. It is very interesting and encouraging to note that during the last ten years of the century more than half as many were received as during the ninety years previous. We give God the glory.

With the opening of the century the Church of Prayer was duly organized in this congregation, and it is a matter of encouragement that greater interest was taken in these services than has been the case in former years.

During January especial attention was given to the Sunday School work, with gratifying results. Bro. Walter Conrad, a young man of ability, who has had several years experience in teaching, has taken

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On the evening of February 2nd, Bro. Thaeler, using the lantern, gave a statistical talk on Foreign Missions, showing the world-wide opportunities that are like open doors before the disciples of Christ. A collection was taken for Missions the same evening.

CALVARY.

It has been several months since any communication from Calvary has appeared in these columns, but the work has been progressing buntly.

The Christmas season was a particularly bright and happy one with Sunday School Concert, Lovefeast and Christmas Morning Sunrise Service. The Memorabilia read at the close of the year showed a very healthy growth, both in spiritual things and in other accompanying church interests.

With the new year the special effort for this church year has received a new impulse, namely, the repainting of the exterior wood work of the church. On February 9th, the collection for this fund amounted to $20.16. This work will be done before Easter, in all probability.

On January 31st, a Woman's Meeting was held in the church, called by the Sewing Circle, for the full discussion of plans relating to the special interests and work of the women in the congregation. A large attendance, hearty fellowship and inspiration and a deep desire for real good, were the marked features of this meeting.

The Sunday School and Wednesday night attendance has been especially good this Winter, and altogether the new century has dawned with most hopeful prospects.

—Galveston, Texas, is said to be very rapidly recovering from the effects of the terrible storm.
SALEM FEMALE ACADEMY.

Some weeks ago Mrs. W. J. Keyser, Milton, Fla., presented to the school a facsimile of the famous Rosetta Stone. The original is in the British Museum, in London, and is one of their very valuable articles. The facsimile which Mrs. Keyser presents to the school is made of plaster, is an exact reproduction, having been made in London, in the Museum. The imitation is complete, every character being reproduced, and even the coloring being exact. This stone was found one hundred years ago, after having been lost for fourteen hundred years. It contains a triple inscription, one in the hieroglyphic language, another in the demotic or popular language of ancient Egypt, and one in Greek. By means of this stone the key was found by which to read the hieroglyphic inscriptions all through Egypt, and was, therefore, a most important discovery in Egyptian lore. Few schools are fortunate enough to possess this stone, and the Academy, as well as the community, greatly appreciates Mrs. Keyser’s handsome donation. A glass case will be made, and the Rosetta Stone will be placed in the main hall.

NEWS OF THE WORLD.

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

—Our monthly letter takes us this time into the homes of the crowned heads of Europe. The past weeks have witnessed great changes in several of the countries. We are especially interested in the events which have transpired in Egypt. Good Queen Victoria has gone to her long rest. She was born in 1819, hence was a little less than 82 years. She became queen at the age of 18, and has had a spotless character, and her reign has been a great and glorious one. So successful was she in her undertakings that it appeared a certain sign of defeat to go to war with her country. Her kingdom and who will govern the future are going forward but slowly. Russia appears to be about to require China to continue their negotiations, China appears to be about to require the surrender of the chief offenders, while the court is still apparently weak and uncertain.

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Volume IX

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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 of America, 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.

Easter 1901.

The Provincial Ministers' Conference announces the following arrangements for the Easter Sunday services to be held upon the various graveyards:

Sunrise Services:

Salem—Bishop Rondthaler.
Bethania—Rev. E. S. Croslund.
Kernersville—Rev. Wm. Spaugh.
Morning Services:

Friedland—Rev. Wm. Spaugh.
Oak Grove—Rev. F. W. Grabs.
Eden—Rev. Wm. Spaugh.
Friedberg—Rev. J. F. McCuiston.
Macedonia—Rev. Jas. E. Hall.
Moravia—Rev. A. D. Thaeler.

Afternoon Services:

Bethania—Rev. Charles Crouch.
Hope—Rev. Jas. E. Hall.
Fulp—Rev. F. W. Grabs.

We have been deeply grieved to learn of the death of the wife of Rev. Wm. Schwartz, late of Alberta, and now in charge of our theological school in Antigua, West Indies. Many of our readers will remember Bro. Schwartz through his visit to Salem and address before the Young Men's Missionary Society in the Summer of 1899.

Full particulars of his sad loss have not yet reached us. It is understood that heart failure was the cause of Sr. Schwartz's sudden death.

Bro. Nathaniel S. Sievers.
Born Nov. 15, 1845. Departed Jan. 12, 1901

[Bro. Sievers was so well known to nearly all the readers of The Wachovia Moravian that the following extracts from his memoir will be read with deep interest.]

As a boy, the late Dr. Sievers received the advantages of the Salem Boys' School, was sent later to the Moravian Boarding School at Nazareth, Pa., and subsequently enjoyed the careful teaching of the late Prof. Wm. Meinung, of Salem.

At the outbreak of the war he was sixteen years of age, and two years later he enlisted in the Confederate service as a member of the 21st Regiment Band. He loved to recall the fact that, as he returned, at the close of the war, careworn and weary, to his dear home, the church bell was sweetly ringing out for the Maundy Thursday service in the Passion Week.

His medical studies were commenced with the late Dr. Theo. Keehln, and further pursued at Philadelphia, Prague, Berlin and Vienna. For thirty years he practised medicine with distinguished success and unwearied faithfulness.

While for many years a member of the official boards of Salem congregation, his most responsible and far-reaching service to the Moravian Church was in his nine years' service as lay member of the Provincial Elders' Conference South. This service extended into his long illness, when, even in the midst of his affliction, he rendered valuable counsel to the Church.

Four years ago his health broke down under the pressing strain of his profession. He was from the outset fully aware of the nature of his disease, locomotor ataxia, and, with characteristic firmness and patience entered upon this painful stage of his earthly pilgrimage.

On Friday evening, January 11, it was perceived that the end of his long trial was at approaching. With his usual clearness of mind, he himself believed that his ardent wish and prayer were about to be fulfilled. There was no fear of death.

The Scriptures which were rehearsed to him awakened his deep and spiritual comment, until his whole soul overflowed with joy in the exultant words of the Apostle: "Thanks be to God which giveth us the victory.

Over and over again he said: "Oh, it is given, not earned, not merited, the victory is given through our Lord Jesus Christ," and thus he passed away.

The Moravian Church, of Uteca, N. Y., welcomed in the New Year in a novel and happy manner by cancelling, at the New Year's Eve service, the last cent of a $3500 mortgage which had rested on the church since 1891.

The Comforts of Christ's Death.

"By St. Rev. Edward Rondthaler, D. D.

Text: — "Blessed is he whose transgression is forgiven." Ps. 32: 1

We have again joined in the confession of our crucified Saviour. We have just sung the familiar strain:

"Grant that we may never
Lose the comforts of our death;
Have mercy, O Lord."

And that we may be helped on in this same comforting direction, and that our lives may be the more clearly under God's good mercy, I will now ask you to consider with me a great truth of Scripture, which we find stated in Ps. 32: 1: "Blessed is he whose transgression is forgiven."

Sin must be gotten rid of in some way.

Transgression—sins, as we more commonly call it,—is a great, a universal, a terrible fact in human life. Accordingly, everybody must find some way of dealing with it. The way may be the right one or the wrong one, but some way has to be found whereby to remove this heavy stone away from men's hearts and out of their lives.

Recital of several of the ways.

Let us very simply tell several of the ways in which people handle their sins in order to get rid of them. As we describe them you will easily recognize how common these ways are; how often you have heard them set forth in daily life, or have seen them acted before your own eyes. I am not hunting for extraordinary ways of dealing with sin so as to get rid of it, but with very ordinary ones, which you know quite as well as I.

The denial of sin.

One way that people have of getting relief from their sins is to deny them. I do not mean to say that they deny the general fact of their sinfulness. Very possibly they have this very day said, along with the whole congregation: "Most Holy and Almighty God, our Saviour, we acknowledge our transgressions." But when it comes to particular sins, to things which they really considered sinful, they simply deny them.

To escape the shame of them.

The reason for this treatment of sin is very plain. What many people dread about sin is not the evil of it, but the shame of it. They are not unwilling to do the wicked thing, but they hate to be found out in the doing of it. If they can only get rid of the shame of their untruth, their impurity, their dishonesty, that seems to satisfy them. And, therefore, they deal with their sins in the way of denial.

"Preached in the Home Church, Mar. 18th, 1901, p. 88."
THE WACHOVIA MORAVIAN.

THE SIN IS STILL THERE.

It is a poor way. It does not get rid of the sin at all. Whatever danger, whatever terror there may be about the sin, it is there, in their hearts and lives just as if they had not denied it. The skeleton is locked up in a dark closet, but it is the grim old skeleton all the same.

THE RISK OF DISCOVERY.

Nor does denial of sin remove the likelihood of its being discovered, and all the added shame attached to the uncovering of long hidden sin. There is a common proverb which says: "Murder will out!" And what is true of this terrible secret sin is true of every other kind of sin. "Be sure your sin will find you out." This is what God himself says of all sin. It is very much with sin as it is with stones buried in the ground; the earth heaves, and the rains wash, and the leaves blow away, or people dig in that particular place, and lo! and behold! the long buried stone comes to view. To get rid of sins by denying them before man or God is like as to Cain: "What hast thou done?" And after all, is occasioning for many, they tremble at the sound by denying them before man or God, as to Cain: "What hast thou done?" And after all, is occasioning for many, they tremble at the sound of the same words of Scripture: "God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil."

EXCUSING SINS.

Another way that people have of dealing with their sins is to excuse them. Let us listen to some of these excuses and see how much they are worth.

IT IS OUR NATURE.

Here is one excuse: "I am acting according to my nature. It is my unfortunate disposition to do so. I can't help it." What is that but throwing the blame on God. It is getting rid of one sin, if possible, by adding another and a heavier one; it is shifting the blame from the sinful creature to the Holy Creator. God did not give these people an evil nature. If they were born with a sinful bias, and if their childhood training did not rescue them from it, there has been plenty of help which God has been offering them all along, in their conscience, in the example of others, and, especially in the Gospel of Christ, with the Holy Spirit at work in that Gospel to overcome the power of sin. If in the face of all this offered help they still do the evil thing, it is because they want to do it, it is their own fault.

"IT IS ONLY WHAT MANY OTHERS ARE DOING."

But here there is another excuse: "I am not the only one that is in the wrong. There are plenty of others who do the same thing and some of them make a great deal more profession than I do." As if a man were to say in court: "Judge, I am not the only murder in the land; there are plenty of others, and some of them have never been found out." Or, again: "Judge, there are a great many thieves besides me, and some of them are members of the Church." How long would such a plea prevent a judge from sentencing the transgressor as he deserved. And, even so, the excuse that others have done the same thing, will not avail with a righteous God. The transgressor will simply be sent where the other sinners are sent, to bear a common doom of a common unrighteousness.

"IT IS ONLY A LITTLE SIN."

Of the excuse is this: "The sin is only a little one." Usually the sins which people love are only little ones in their own sight, even though to use the Saviour's comparison, they are as big as beams in the eyes of others. But, grant that the contention is true, that the sin is comparatively a little one, how does that plea get rid of the sin? How does it at all help the case of the sinner? The distinction between great and little sins is a very uncertain one; and it is a difference which it is very dangerous to make. How far must a railroad switch be open in order to ruin a train to its destruction. Is it necessary that it should be open a yard or two, will not a foot do or six inches, or, will not, under certain circumstances, the ruin come if the switch is open at all? And then, though the sin be but a little one, yet, if it is recognized as sin and held fast to, that makes it a great and may be a final disobedience in the sight of God. It was but a small act that plucked a piece of fruit from the tree in the garden of Eden, and yet it threw a whole world into ruin, and even so the smallest sin when people, by excusing it, make it deliberately their own, can separate a soul from bliss forever.

FORGETTING ONE'S SINS.

Let me give just one other common way that people have of getting rid of their sins. It is not by denying them; it is not by excusing them; it is by forgetting them. It is just in this way that many men deal with the sins of their youth. They sowed their wild oats; a many will make no confession is because they are unwilling to give the sin up. They are as big as beams in the eyes of others. But, grant that the contention is true, that the sin is comparatively a little one, how does that plea get rid of the sin? How does it at all help the case of the sinner? The distinction between great and little sins is a very uncertain one; and it is a difference which it is very dangerous to make. How far must a railroad switch be open in order to ruin a train to its destruction. Is it necessary that it should be open a yard or two, will not a foot do or six inches, or, will not, under certain circumstances, the ruin come if the switch is open at all? And then, though the sin be but a little one, yet, if it is recognized as sin and held fast to, that makes it a great and may be a final disobedience in the sight of God. It was but a small act that plucked a piece of fruit from the tree in the garden of Eden, and yet it threw a whole world into ruin, and even so the smallest sin when people, by excusing it, make it deliberately their own, can separate a soul from bliss forever.

FORSAKING THE SIN.

When the confession is a true one, the sin is, at the same time, given up. The reason why many will make no confession is because they are unwilling to give the sin up. They instinctively feel that a real confession to God would be a breaking off from the fault. And so it is. The man who honestly confesses his sin to the Lord thereby forsaikes it, and thus he enters upon the promise: "Who so confesseth and forsaaketh his sins shall have mercy."
the vessel is breaking on the black, storm-washed rocks; to climb back along the face of the precipice when the eye swims at the sight of the abyss beneath; the way is hard, but it is the only way to a forgiven life and to a forgiven heaven.

**BLESSEDNESS.**

"Blessed is he whose transgression is forgiven." He has made a new start, not like Cain's poor makeshift of a start, when he said: "I am a fugitive and a wanderer upon the earth; and thou wilt see me no more in the face of the ground." But the priest said to Moses: "The Lord has forgiven him; why should he die?" No! if ever the sin is remembered, it is gently laid aside.

About seven years ago, our brother was suddenly seized with a brain attack, similar to the one which finally became the occasion of his departure. But the end of life which God accords to him was a very pleasant one. In kindly visits among his relations and friends, in pleasant greetings on the street, in loving, constant, companionship with his wife, without care, anxiety or complaint, his days were on to their quiet close.

**Losses.**

Losses are frequently the means God uses to fetch home his wandering sheep; like fierce dogs, they worry the wanderers back to the shepherd. There is no making lions tame if they are too well fed; they must be brought down from their great strength, and their stomachs must be lowered a bit, and then they will submit to the tamer's hand; and often have we seen the Christian rendered obedient to Lord's will by slightness of bread and hard labor. When rich and increased in goods, let them recognize that God is no respecter of persons, that his favor and his blessing and his promise are a matter of choice with him; if they be given he is only the servant of the doer of good, and the creature that is the tool of the doer of good, and the doer of good is the Lord, and the Lord is the doer of good to all men. He has made it a part of his mercy to those who are not his own. But again he refuses to obey. and Cain's poor makeshift of a start, when he said: "I am a fugitive and a wanderer upon the earth; and thou wilt see me no more in the face of the ground." But the priest said to Moses: "The Lord has forgiven him; why should he die?" No! if ever the sin is remembered, it is gently laid aside.

**Prayer and Work.**

 Doubtless, one of the great secrets of the unsatisfactoriness and superficiality and unreal-
Gathers his forces, only to be overthrown once more. Then is set up the 'great white throne,' the second resurrection occurs, the wicked are finally judged, the new heaven and new earth take the place of the old, and—eternity begins, Rev. 20: 7—15; 21 and 22.

CHIPS FROM HISTORIC TIMBER.
BY REV. AUGUSTA PRIDE, S.A.C.

When New Year's Day, 1770, broke over the world, Salem was a very little place indeed! There were only 19 inhabitants, men and boys, but the 10 buildings completed or in course of construction showed that the four-year-old settlement had almost passed its initial stage, and was about to become a regularly organized congregation of the Unitas Fratrum. Three of these buildings, Blacksmith Shop and Pottery, looked toward the industrial independence which was desired for every Moravian town, and five were dwellings. In addition the Brother's House, not yet completed, was to play an important part in the "choir" life of the place; and, on the first floor of the "two story house," a branch of the Bethabara store was about to be established, while in the second story was the meeting-hall, where services were held when some one came down from Bethabara, though the brethren went up to the parent congregation at that place for Sundays and Festival Days.

Soon after New Year, three married couples, the Uleys, Schnepfs and Holders, moved from Bethabara to Salem. Richard Uiley, who had become known as a preacher all along the Atlantic seaboard, was appointed to hold the services in Salem, and he also made frequent visits to points in the neighborhood and on the Yadska, being peculiarly fitted for this home missionary work by his knowledge of the English language, in which other of the brethren were not so proficient. Daniel Schnepf opened a boarding house for the non-Moravian day-laborers, while George Holder took charge of the "Plantation" near the town.

A little later Mathes Mikshen, wife and children, 3 single brethren and three boys moved to Salem, and with them John Mussbach, who had arrived from Europe on the 12th of March, and was to be "Vorsteher," or "Diener" of the Single Brethren's Choir. The Brothers' Oœconome was soon begun, and on the 29th of August they were able for the first time to celebrate their Choir Festival in their new home.

The opening of roads to Fayetteville and Salisbury brought the Tattlemere Brothers into touch with the outside world, and, despite opposition from neighbors, trade increased rapidly, until so many came to buy and sell, that their wants could hardly be supplied. On the other hand the crops for the year were almost a failure. In April and May the peach and apple blossoms were frozen, later fields and gardens were devastated by "an incredible number of caterpillars," and there was much rain at harvest time; but this time was better than was expected, so that they had enough for themselves and some to spare for neighbors who had fared still worse.

But, perhaps, the chief interest in the year 1770 lies in the beginning of two congregation houses, one in Bethania, the other in Salem. On March 5th, the Brethren Marshall and Reuter selected the site for the one at Bethania, its first cornerstone was laid on March 19th, and the meeting-hall was consecrated on the 23rd of June, 1771.

The Gemein Haus, in Salem, was built somewhat more slowly. On Tuesday, March 6th, 1770, the Surveyor "Reuter and the elderly brother John Schulze went to Salem to lay out the Square, the Buildings and the Gravey rd," and on the 16th of the same month a small house was run up near the site selected for the Gemein Haus, which was to serve for the Single Sister's Laundry, after being used in other ways during the erection of the larger building.

Probably on account of the work at Bethania, the double undertaking taxing the resources of the membership in Wachovia,—carpenters from Virginia were employed to cut and place the timbers for the Salem "Haus," who, having finished their contract, returned home on March 21. On "third Easter day," that is, on Tuesday, April 17, the corner-stone of the Gemein Haus was laid, ten feet below the level of the ground at the very bottom of the foundation wall, and, by the 18th of October, the walls were up, and work begun on the interior. Just who had immediate oversight of the building does not appear, but Frederick William Marshall, then resident in Bethabara, came down every few days to superintend affairs. On March 4th, 1771, Reuter laid out the lot around the Gemein Haus, and also a garden, it being the plan that the Single Sister's and the "Arbeiter," or pastor of the congregation, should occupy the lower story as soon as it was finished, without waiting for the completion of the Gemein Hall on the second floor. On the 7th, "pease, spinnage, lettuce and radishes were planted, and a fence begun;" on April 27th, the Single Sisters planted potatoes, and, on May 23d, came down from Bethabara to hoe them, and were detained several days on account of rain. Owing to the fact that a visiting brother, Hans Christian von Schweinitz, a member of the delegation sent over by the Unity's Elder's Conference, was lodged in rooms in the Gemein Haus, the Sisters were not able to take up their abode there as early as expected, but, on Nov. 11th, several of them moved in, although for the time, their names remained with the congregation at Bethabara.

To be continued.

A remarkable meeting was held in the old Moravian Church of Bethlehem at the beginning of the century,—or, more exactly, on the Wednesday, Jan. 2nd, 1901. More than twenty Protestant ministers, representing all the denominations in Bethlehem, occupied the platform. Addresses were made by Bishop Talbot, of the Episcopal Church, our own Bishop Leaming, and others, on the joining together of Christian forces in aggressive evangelical work.

It is reported, of this meeting, that "it seemed prophetic of a new spirit in the relation of denominations to each other in this community, where hitherto affiliation in any kind of a movement has been singularly difficult."
THE CHURCH AT HOME.  
By Rev. Howard R. Ronthaler, Salem, N. C.

ALPHA

After a faithful service of seven years, Bro. Flavius Lash retires as Superintendent of Alpha Chapel Sunday School, and is succeeded by Bro. Edward Stupe, who has been associated with Bro. Lash in this work for a number of years. Bro. Lash will remain with the school, teaching as heretofore, and assisting Bro. Stupe in every way possible.

BETHANY

There has been a marked increase in the attendance upon the various services. Notwithstanding an unusual amount of sickness throughout the congregation there was but one death during February, that of the aged sister, Anna Catherine Shultz.

BETHESDA

A new order of business now prevails at the regular 3rd Sunday night prayer meeting, and it is this, the leader comes with a topic and a number of texts bearing upon it, their place in the Scripture being written on slips of paper and then handed out to those in the company, who have their Bibles with them. At the February meeting the topic was divided into three parts, the texts bearing upon each, and following them, remarks. The interest, always good at Bethesda, especially with the young people, is very encouraging. Dear Bethesda, outcome of answered prayer for both sinners and church building, on every Sunday afternoon, evokes the happy voices of children and young people, tempered with earnest efforts of a devoted superintendent, and faithful, consecrated teachers! A pastor well-beloved and full of zeal, preaching with acceptance and power every fourth Sunday! Surely thy cup runneth over, and the Lord will spare thee as a man spareth his own son that serveth him.

CHRIST CHURCH

The morning services on Sunday, 10th, were of special interest to the children. Two infants were baptized, and an object sermon preached to the children.

During the month six "Instruction" meetings have been held each week. The meetings are religious conversational, the subjects being drawn from the Church Catechism, which is taken as a guide. The meetings are well attended by members and non-members of all ages. As many as eighty-four have been gathered in these services during one week. Their informal and conversational character serves to make them both attractive and helpful.

The ladies of the congregation and friends in the neighborhood gave a delightful social lovefeast in the church rooms, to welcome Mrs. Katharine Ronthaler, on her return from a visit to Philadelphia.

A series of Lenten Revival Services were announced for the week following March 17, with sermons by Rev. F. W. Grabs.

CENTREVILLE

New zeal has been enlivened in the workers of this congregation by increased Sunday School and church attendance.

Special effort is put forth in every way possible to encourage church attendance and to arouse the interest of the young people. One of the most interesting and practical meetings of the month was an evening devoted to the subject: "Reading and its Influence. All who came were requested to bring a slip of paper with the names of the three most interesting and helpful books they had read. The papers were then collected and read; then the books were commented upon by the pastor. The most popular books were: the Bible, Bunyan's Pilgrim's Progress, Life of D. L. Moody, Stories of the Bible, David Harum and David Copperfield. In eighteen opinions given there were thirty-one books named. Provision was immediately made to furnish all the books of the list to any one who might wish to read them; and the practical result of the meeting is seen in the demand for the books named. Among the workers of this field there has been a deep spiritual awakening. Every Tuesday night they meet in a parlor well-located, and hold conference and prayer service in regard to the work on South Side. The Holy Spirit has been manifestly present in all these meetings. The expressions are constantly heard: "we never experienced anything like this before," and "did we not have a blessed service." The writer has never witnessed anything so refreshing as these "heart to heart" conferences. We are constantly expecting a gracious revival as the result of such earnest efforts.

CLEMONSVILLE

On the first Sunday the pastor held the funeral of Mrs. Sarah Ann Phelps, at Muddy Creek. Mrs. Phelps was an aged lady, well known and highly esteemed, and, consequently, notwithstanding the rainy weather, many people were present at the service.
On Sunday, the 10th of February, Bro. J. K. Pfohl, Principal of Clemmons School, filled the pastor's Clemmons appointment to enable the latter to remain at Friedberg for the lovefeast and communion on that day.

On the 15th inst. the parsong was completed and the keys turned over to the pastor. After long waiting our arrangements for moving from Friedberg to Clemmonsville were finally completed, and, Wednesday, the 20th, the change was made. A goodly number of Clemmons.

Hope and Friedberg brethren had voluntarily offered the use of their teams and wagons. At an early hour all was in readiness to start. We arrived at Clemmonsville two hours before we were expected, and what was our surprise to find members and friends of the congregation gathering in the parsonage and preparing for a welcome dinner. The wagons were quickly unloaded, and everything was carefully placed where we had planned. By this time the dinner was ready and all were invited into the dining-room, where thirty-six hungry people gathered about the abundant and excellent establihments which had been so kindly prepared. The pastor took occasion, during the course of the dinner, to thank the brethren, sisters and friends for this evidence of their kindness.

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Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

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SALEM, N. C.
THE WACHOVIA MORAVIAN.

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NOV. 25th, 1900.

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Leaves at 1:40 p. m., dally except Sundays at 5:40 p. m.

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4:25 p. m., for Bristol, Peoria, East, and Chicago, all points West. Pullman Sleepers to Roanoke to Columbus, also for Bad Road, Rialto, Knoxville, Chattanooga and intermediate points.

NORTH & EASTBOUND LEAVE DAILY.

1:50 p.m. for Peoria, Richmond and Norfolk. Pullman Parlor car.


12:50 a.m. for Richmond and Norfolk. Pullman Sleepers leaves to Norfolk and Louisville via Richmond.


DURHAM DIVISION - Leave Lynchburg daily except Sunday, 4:40 p.m. Union station (sex and st.) for Durham and all intermediate points.

Leave Durham daily except Sunday at 7:00 a.m. for Durham and intermediate points.

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AND OUR FIXINGS FOR MEN.
The eggs were found with much trouble. They have taste of the most eggnog and up-to-date MEN'S SWEATS, SHIRTS, NECK-WEAR AND MENS GOODS generally, to be found in the State. Patronize us, and you will find on Easter Morning that your friends will not look better than you did!

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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.

Columbia Bicycles.

been made Dictator. He is firm, and a revolution has been averted.

- Apparently the South African war has been drawing nearer to a close. The persistent rumors that the terms of surrender are being prepared gives an appearance of truth to this view of the situation.

- The new Italian King, Victor Emanuel III is being confronted with serious difficulties, but he is displaying great wisdom. He is a cultured and wise man, and promises to become a wise and successful ruler.

- King Edward, of England, is making a good impression on his people. He opened Parliament in person and his address was well received.

- Austria is having very stormy times with its governing body. So disgraceful are the actions of the legislators that the old Emperor threatens to dismiss the body permanently and rule as dictator.

- Minister Conger is on his way home from his post in China.

ACKNOWLEDGMENTS.

For Alaska Mission:

From Bethania Miss. Scy. $15.00

For Education Mission:

From Salem Congreg'n $23.23

For Foreign Missions:

From Y. M. Miss. Scy. $100.00

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A Friend, "M", $2.00

Ladies Mite Society, $25.00

Pennsylvania Colt 16 oz.

Calvary S. School, $20.00

$103.23

$278.57

$386.77

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

BAPTISMS.

At Friedberg, N. C., Feb. 10th, LETHA ALICE FLOYD, infant daughter of Christian and Emma Fisher Floyd.

At Friedberg, N. C., Feb. 10th, ANNIE ELLEN TESCH, infant daughter of Allen and Mary Teich Tesh.

MARRIAGE.

At Friedberg, N. C., Feb. 24th, PETER A. HARTMAN to ADA FISHER.

At Friedberg, N. C., Feb. 27th, WILLIAM B. BLUM to MINNIE RUMINGER, both of Waughtown.

Richmond, Va., Feb. 12, 1901, Bro. EDWARD STOCKTON to Miss CONSTANCE SARGANT.

Houston, Tex., Feb. 20, 1901, Bro. WM. BROOKS to MINNIE SITTING.

Bethlehem, Pa., Feb. 21, 1901, Bro. BERNARD PROTHOF to SARA TUNGER.

Salem, N. C., March 7, 1901, Mr. HAM PERRYMAN to S. ELTHA FORDAN.

DEATHS.

In Salem, N. C., Feb. 12th, ISAAC BOWMAN, aged 54 years, 3 months and 2 days.

At Friedberg, N. C., Feb. 12th, ANGELA TESCH, aged 54 years, 7 months and 22 days.

At Salem, N. C., February 18th, Bro. EDWARD WILLIAM LINDER, aged 77 years, 3 months and 14 days.

At Bethania, N. C., Feb. 22nd, Sr. ANNA CATHARINE SHULTZ, aged 85 years, 3 months and 3 days.

At Lexington, N. C., Feb. 23d, Roy CATHERINE MILLER, aged 2 years, 2 months and 8 days.

Settler's Rates West and North West via Norfolk & Western Railroad. Tickets on sale Feb. 12th, 19th and 26th, March 5th, 12th, 19th and 26th, and April 20th, 27th, May 5th, 12th, and 19th, 1901, to Colorado, Idaho, Montana, North Dakota, O'regon, Utah, Washington and Wyoming. For further information write to W. B. BEVILL, General Passenger Agent, or M. F. BRAGG, Travelling Passenger Agent, Roanoke, Va.

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Winston Salem, N. C.

(Jan.-Dec. 1901. Ed.)

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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.

The Moravian Easter.

By J. H. Clewell, Ph. D.

THREE EVENTS.

In April, 1732, an early passer-by would have noted a little company gathered on the Hutberg in Saxony. On this hill was located the burying ground, or "God's Acre," as it was called by the people in the newly founded town. The date was April 13, the hour between 3 and 4 o'clock in the morning. They were engaged in singing hymns, and, after spending an hour and a half in this manner the company returned to the church in the village and concluded the somewhat unusual service of the early Easter morning.

Twenty-eight years later, April 6, 1760, a similar company could have been seen on a hilltop in North Carolina, the object being the same, but the surroundings were vastly different. This was at Bethabara, 6 miles north of the present town of Salem, and 5000 miles away from Herrnhut, where the first service was held. The little six-year-old town was beset with Indians. Guards were stationed, day and night, on the hilltop, and even while the service was in progress, these same sentinels, with their muskets in hand, scanned the surrounding country to detect the first indication of approaching danger. Then, too, there were many newly-made graves. Seidel had died that year; Kalberlahn had been taken to his last resting-place; not less than twelve of the most useful men and women of the little colony had died as the result of a dreadful disease. "Refugees were gathered in a camp near the mill" for mutual protection against the Indians. A company of soldiers on Easter Sunday stacked arms outside the church and listened to an earnest sermon from the godly Spangenberg. These are a few of the circumstances. On this same day, before sunrise, a company of 150 men and women, members and strangers, filed up the hillside to the new "Hutberg" as they termed their graveyard, and united in the same hymns and confessions heard in far-away Saxony, 28 years before.

One hundred and forty-one years passed, and early on the morning of April 7, 1901, a company is seen in the Salem graveyard in the early dawn of a lovely spring morning. This again differs widely in circumstances from the other two occasions. The first company was a small band of refugees from Bohemia and Moravia, struggling in the midst of the difficulties of the reorganization of a church once powerful, but almost crushed by persecution. The second occasion was in the midst of the great Indian war, and again the numbers were small. The third occasion, nearly two centuries after the first, was the gathering together of between four and five thousand people in a strong and well-organized congregation and with peace and prosperity about them. Diverse as were these circumstances, we find the same underlying object, the same hymns, the same confession of faith, the same hope in the great truths contained therein. There must be some special power to hold this custom, practically unchanged, in such love and esteem from generation to generation, and from century to century.

WHAT IS THIS POWER?

The answer to the question calls for a careful study of the circumstances surrounding the reorganized Moravian Church in Saxony, in 1732, when the present method of celebrating Easter was introduced.

The German Lutheran Church was the State Church in Saxony. Spiritual life was at a low ebb at that time. The learned men were engaged in controversies which led to rationalism, and the common people were as "sheep without a shepherd." Real, true, warm spiritual life was seldom to be found, all was formalism, which did not supply the longings of the heart.

Men of the class to which Zinzendorf, Spangenberg and Christian David belonged were intensely spiritual. Heart religion was dearer to them than anything else in life. They found in Jesus Christ the fulfillment of their longings. They were not satisfied with a formal Saviour only. Jesus Christ was a personal Saviour. His words and his example were to them the guidance of each person as an individual, hence the Christ religion became the heart and center of their belief. They delighted in the celebration of the birth of Jesus Christ, and around the Christmas season the brightest and happiest services were grouped.

Around the Passion Week were gathered other services which were not less real and effective, as the sufferings of the Saviour were followed step by step, on the very days and often the very hours of the anniversary of the events. In like manner when the grand climax in the plan of salvation was reached, when Christ's resurrection from the dead was celebrated, these pious Moravian brethren sought to devise a simple but effective manner of so doing which would impress young and old, and which would be like the opening of a door to let into mind and heart the sunlight of the resurrection truth. The form selected was particularly felicitous as time has demonstrated.

The Easter service is a two-fold service in its nature, and both features are essential. The form is one feature, the truth introduced by the form is the other. Separate these two, and the result is not the same thing. Examine first the form. Suppose a month after Easter a sunrise service should be appointed for the Salem graveyard. Possibly a few score of people would attend. The form alone would not attract a large company. On the other hand suppose a sermon on the resurrection truth be announced.

The sermon might be most carefully written and most earnestly delivered, still it is probable that more than a well-filled church could not be expected, while at the sunrise Easter morning service the congregation assembled would fill the church half a dozen times. Why is this? Whence the power? The answer can be only one thing. Our pious forefathers devised a form of service emphasizing the greatest event which has ever occurred on our earth, and thus made the great truth so simple and impressive that young and old, learned and ignorant could appreciate it, yet it magnified the truth in a most striking manner. Such a combination of strength and simplicity, of that which every one can grasp, and yet which opens up a vista so deep and far-reaching that the wisest contemplate the prospect with awe and wonder, such a happy combination of form and truth is seldom found.

This is the two-fold power which has caused the Easter services of the Moravian Church to outlast the centuries. A unique and attractive form, united with the most stupendous truth, the mind can contemplate. This it is which causes the universal love for the Easter services. It is the same everywhere. In old Europe, in new America, they are cherished and loved. This it is which makes the people in all parts of the earth delight in it. The Eokino in the north, and the negro in Africa; the Asiatic on the distant Himalayas, and the Indian in the forests. Every land and every clime, every race and every color have shown the same reverence observed in the celebration of the Easter morning service by the thousands gathered in...
THE WACHOVIA MORAVIAN.

THE CELEBRATION.

The foregoing introduction shows the importance of the occasion, but to describe the service is more difficult, because the very simplicity of the several meetings forms their strength. That which is grand, but, at the same time, simple in form, must needs be seen to be appreciated. Recognizing these difficulties we approach our task, taking the Salem congregation as the type, and the celebration of April, 1901, as the occasion.

THE PREPARATION.

The season of Lent is a preparation time. Lent with the Moravians is not observed as a time of rigid self-denial, differing in a marked manner from the remaining portion of the year. They consider that what is wrong in Lent is wrong through all the year. What is right in September is right in March. Still Lent is a time when special prayer is offered, and efforts put forth which serve to prepare the congregation for an Easter blessing. A special series of sermons are delivered on the Friday evenings of Lent. The Sunday evenings are chosen for topics bearing upon the sufferings of Christ. Instruction in the great doctrines of Christianity are given at various times and places. These sermons of instruction are not limited to the classes for confirmation, but are attended by those who are very young, often too young for church membership, as well as by those who are advanced in years and have long been church members. Others attend who do not contemplate membership with the Moravian Church, for example, many pupils in our schools. The candidates for membership form the center of the group. At least 300 persons were under instruction in the Salem congregation during the season of Lent, 1901, of whom 49 united with the Church.

PASSION WEEK

begins eight days before Easter, and closes on the evening of Great Sabbath. The services consist chiefly of the reading of the Passion Week Manual, a little book containing a consecutive history of the acts and words of the last days of Jesus Christ before his death and burial. The Manual was prepared from the Harmony of the Gospels, and has been in use for many generations in its present form.

SATURDAY BEFORE PALM SUNDAY.

A service for the members of the Sunday School was held Saturday evening. Many other members of the congregation were present. The lessons covering the sufferings and death of the Saviour were reviewed, and the music was very carefully selected. All the exercises had a bearing upon the approaching Passion Week and Easter celebration.

PALM SUNDAY.

The day dawned bright and clear, and made the various exercises of the day particularly bright and happy. This is the special occasion for confirmations and receptions to church membership. In the Home church the pulpit platform was profusely and beautifully decorated with palms of various varieties, and the services were solemn and impressive. After a brief but earnest sermon by Bishop Kondhaler, the candidates for church membership were received by confirmation, by adult baptism and by the right hand of fellowship. In the evening of Palm Sunday the reading of the Passion Week Manual is begun. In this service the account of the triumphal entry into Jerusalem is communicated, and the welcome of the hosannas is described both in the reading and in the hymns and anthems.

MONDAY, TUESDAY AND WEDNESDAY.

Each evening the reading of the Passion Week Manual is continued. The method pursued in the services is unique, simple but very impressive. The narrative from the harmony of the Gospels is read without comment on the part of the minister, and this reading of the actual words of Scripture forms the main portion of the service. At intervals carefully selected hymns are sung by the congregation, a small printed programme guiding the members, so that not even the announcing of the number of the hymn breaks in upon the reverent reading of this "sermon of Scripture narrative."
The effect of this form of service is marked, upon children as well as upon adults. Many young people are raised into the faith of the Church, and the impressions made are vivid, the results lifelong. The record of the acts of the three days may be summarized as follows:
The first act of the Saviour, on the day following Palm Sunday, was to purge the temple of the money changers and the dishonest dealers.

Having taken this position of authority Jesus was approached by one class of men after the other, each one striving to entangle him in his talk. In answering them by his wonderful answers, and emphasizes his words by a number of parables. When the chief priests, the scribes, the Pharisees, the Sadducees, the Herodians, had all been silenced, Jesus turns upon his powerful energies and charges from the degenerative, the impure, and with those terrible denunciations which have rung down the centuries as a warning to evil doors.

Who will ever forget those sentences beginning with the words, "Wo unto you!" We do not wonder that the Bible narrative tells us of the plot which was made that same evening, with foul murder as its object. The corrupt officials determined not to allow this fearless leader of the people to live.
The sacred narrative shows the Divine Master withdrawing from the crowded temple, and when alone with his disciples he tells them of the impending tribulations, some near at hand, some in the more distant future.

On the last of the three days Jesus remained quietly with his friends, resting and gaining strength for the last and final struggle with the powers of evil, which combined in the supreme effort to defeat and destroy him.

These events are brought out by the reading of the Passion Week Manual, and form a preparation for the following days.

MAUNDY THURSDAY.

The idea of this day is directly set forth by the meaning of the word itself, the observance of the Passover. All is centered around the celebration of that feast, at which time the Holy Communion was instituted, the most sacred of all the Christian services. There are three meetings on Thursday.

At half past two o'clock the account of the institution of the Lord's Supper is read, and also the high priestly prayer.

At four o'clock the description of the agony in the garden of Gethsemane and the betrayal by Judas, followed by the arrest of the Saviour.

In the evening the Maundy Thursday Communion is celebrated, this usually being one of the most largely attended communions of the year, and, certainly, one of the most solemn.

GOOD FRIDAY.

In Salem an early morning communion is celebrated for those who were prevented from attending the previous evening.

There are three other services on Good Friday. In the morning, the narrative of the trial of Jesus before Pontius Pilate is read. The account shows the patient prisoner in the judgment hall; the terrible scourging; the cruel crown of thorns; the mockery; the final condemnation to death by crucifixion.

The afternoon meeting is at the exact time of day when the Redeemer died, and this is the most solemn of the services of Passion Week. The very tragedy seems to be in actual enactment as the account proceeds, and when the words uttered by Jesus, when hanging upon the cross are read, they impress the hearer with peculiar power. Reverently the congregation kneels in silent prayer after the words, "Father, into thy hands I commend my spirit, and having said thus he bowed his head and gave up the ghost."

At night the account of the burial is read, and with the continuation of the same solemn and impressive music which has thus far accompanied the reading, the services of Good Friday are closed. This day is the one which stands in strong contrast to Easter Sunday, the one is pathetic, the other all brightness and joy.

GREAT SABBATH.

The only service which is held on Saturday, or as it is termed on the Church Calendar, "Great Sabbath" is the afternoon love feast. This service, a revival of the "Agape" of the early church, is always attended by a very large congregation and the music is a special feature. The hymns used are of such a nature that the mind is carried back to the sufferings of the preceding days and forward in the anticipation of the resurrection.

EASTER SUNDAY.

With the advent of Easter itself everything changes. Already before the first appearance of dawn musicians have visited the various portions of the town and discoursed melodies which breathe the Easter spirit.

Later, the church bell is rung, and in the very early morning the large concourse of people begins to gather in front of the church. At half past five o'clock the doors of the church...
are thrown open, and the Bishop takes his place on the front steps greeting the multitude with the words:

“The Lord is risen, the Lord is risen indeed.”

He then reads the first portion of the Easter Litany, in which the congregation joins by responses and by the singing of appropriate hymns.

The procession moves from the church to the graveyard, through the avenue of giant cedars. The numbers are large, there being usually from 3,000 to 5,000 persons present. The company of musicians is divided into two sections, and as the vast but orderly procession proceeds from the church to the graveyard, these two companies discharge sacred music. One of the interesting features is the antiphonal nature of the music. The first division plays the first line of the choral, the second company promptly responding by playing the second line, and even then still maintaining the formation within the sacred grounds. When all have been placed in their positions, absolute quiet ensues as the man every believer that the celebration of Easter may continue to be an influence to open wide the choral, the second company promptly

**“Mystery” in Scripture, does not mean something which cannot be understood, but something which has been concealed or a sealed mystery etc., for a time, and in the wisdom of God is revealed at the proper time.”**

**THE WACHOVIA MORAVIAN.**

[Will each reader of THE WACHOVIA MORAVIAN who purposes following carefully these monthly studies, please send the editor of this column a postal card, saying, “I am studying with you? It will be itself a great encouragement and may lead to considerable later helpful inter-correspondence.”]

IV.

**“JEWS, GENTILES, AND THE CHURCH OF GOD.”—1 Cor. 10:32**

What must at once strike even a superficial reader of the Bible is that such a large part, —more than half,—is concerned almost entirely with one people, the nation of Israel. Not that they are a special creation, nor great in reason of numbers or location or natural gifts,—for they were none of these things; but because they were the “covenant people” of God. In last month’s study we saw the origin of the family and the nation of promise, in the call of the one man Abram. From that day there is a separation between this people (Israel, or the Jews) and all the other tribes of the earth. Special promises are given to them, of which others knew nothing! The light of revealed truth is entrusted to them while others groped in darkness after their gods; and the Old Testament is concerned with their history alone, other peoples being mentioned only in their incidental relation to the Jews. The Old Testament promises concern Israel and Israel alone, (unless other nations are expressly mentioned.) And again, it is a remarkable fact that only twice in all his teachings did Christ refer to the Jew in John 16:12, 13. Besides the Jews, in the church, we find now a third body spoken of as “the Gentiles” or “the nations;” a division completely outside of the other two, because all are descended from Adam, and until the call of Abram, Gen. 12:1, the race is undivided, but with that call to a special covenant the “Jew” becomes distinct. When the Messiah was rejected by the covenant people, on Calvary, he turns from them to become the Saviour of all who believe, and those believers, whether gathered from among Jews or Gentiles, are assembled into the church, united in one body by the baptism of the Holy Spirit. The church, it will also be seen from a study of the Word, is only to exist in the interval between the rejection of the Messiah centuries ago, and that day in the future when God will once more be ready to deal with the same covenant promises. This will be brought about by the kingdom of the Messiah, whose work is not yet complete. The Gospel records are still primarily concerned with things Jewish, but the church soon enters a new and different connection with a world-wide proclamation of the Gospel to Jews and Gentiles. It will also be seen that with regard to the promise the distinction between the Jewish covenant people and the church is very clearly kept. The promises given to our own nation are all concerned with earthly blessings, and so also the punishments threatened are earthly; see Gen. 12:19-21 and Deut. 28:1-68. Jewish incentive to godliness was therefore earthly reward, though it is by no means certain that the godly Jew did not, at death, enter eternal happiness.

On the other hand, the promises to the church are all heavenly. Christ tells of earthly woe and persecution and martyrdom, but is emphatic concerning the future reward. The church’s calling or vocation is an heavenly one. Eph. 2:1-10, though in anticipation and “in Christ,” the heavenly places in Christ may even now be possessed—Eph. 2:19 and 1 Pet. 2:24, 1 Cor. 1:28, 28:12, 13; in fact the whole Epistle to the Ephesians is a description of the position of the church.

In the same way also the Jew is in the sight of the Christian church and of the church is kept distinct. The church will be taken away entirely from the earth, while Israel will again be restored to great glory.

Once more, then, looking over our Bibles with this division in view, we see the race undivided—Gen. 11:26—Gen. 11:26. From Gen. 12:7 to Mal. 4:6 the Jews are impressed with the influence of the Gentiles only incidentally. From Matt. 1:1 to Acts 10:18 the Jews are still in view, though more and more made of the nation of Gentiles, etc., for a time, and in the wisdom of God is revealed at the proper time.
THE WACHOVIA MORAVIAN.

From Acts 2:1 to Rev. 3:22 the church comes before the reader, while the Jews as a nation are temporarily set aside, though many Jews as individuals are gathered into the church, together with believers from among the Gentiles. From Rev. 4:1 to Rev. 19:21 Jews, Gentiles and apostate christendom are dealt with together.

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

"GEMEIN FEST," NOV. 13TH, 1771.

A detailed account is given of the consecration of the Chapel in the Salem Gemein Haus.

"The 13th of November, 1771, was the day appointed by the Saviour for the consecration of the new Gemein Saal in Salem, in the presence of the Deputies from the U. E. C., namely the Brethren Lober, Gregor and von Schweinitz; therefore all our brethren and sisters in Wachovia, belonging to our congregations and societies, met to celebrate this important festival of the Unitas Fratrum by consecrating our new Congregation Hall.

"The first service was held in the morning at ten o'clock, for which the members of the congregation assembled in their new hall, and after singing a hymn—Es segne uns Gott uner—"they knelt with Brother Marshall at the feet of their dear Chief Elder, and with tears besought Him as their only God. And the experience of His grace, whereby they might give themselves anew to Him as His own property. And he not only heard this prayer and let His nearness be strongly felt among them, but also the fervent supplications of the congregation that he would richly bless with His presence all gatherings which from now on should be held here in His name, and that we would gratefully hear the cry of each heart that turned to Him.

"At 12 o'clock the Lovefeast, at which more than 300 persons partook. Bro. Graff opened it with the hymns, "Da ist dein Gesinde" and "O wie sehr lieblich sind al deine Wohnung." and later during the Lovefeast read the noteworthy Texts which concerned the Wachau in general and Salem in particular.

1752, Dec. 27th. When they began to survey the Wachovia Tract. "The foundation stands before Him." 1773, Jan. 13th. When the survey was completed: "He helpeth us." 1753, Nov. 17th. When the first company of 12 Single Brethren moved into the old cabin in Bethabara: "I know where thou dwellest." 1765, Feb. 14th. When the site for Salem was chosen: "Let thine eyes be open toward this house night and day, even toward the place of which thou hast said, My name shall be there forever." 1766, Feb. 16th. When the first 8 Single Brethren moved to Salem: "I will be sanctified in them that come nigh me." 1767, Aug. 18th. When the first house was consecrated; and Strong, in thy dwelling place, and thou puttest thy nest in a rock.

1770, April 17th. At the laying of the Gemein House Corner-stone: "Sing unto the Lord, thou art our father, our redeemer; thy name is forever everlasting." 1771, Nov. 13th. On the present day, for the consecration of the Gemein Saal here in Salem: "The Lord is in his holy temple, let all the earth keep silence before Him." 1771, Feb. 2nd. When the Unity's Elders Conference drew the Lot, which from the Lord was to be held here in Salem, in the safety. this purpose the dilapidated commissary shack, which via, was utilized. It is a unique place of worship. Very high planks nailed from wall to wall and very low boxes serve for seats. Two dozen broken window panes afford more ventilation than would be necessary did not the rusty stove, whose pipe projects through the upstairs, smoke so atrociously that the preacher was compelled to stop from time to time during the service, and move to another part of the room to obtain fresh air, the meanwhile wiping a copious flow of smoke tears from his streaming eyes. Morning and night the room was crowded.

Easter Sunday afforded the opportunity of holding two preaching services in Avalon. For this purpose the dilapidated commissary shack, used for lodging during the construction of the dam, was utilized. It is a unique place of worship. Very high planks nailed from wall to wall and very low boxes serve for seats. Two dozen broken window panes afford more ventilation than would be necessary did not the rusty stove, whose pipe projects through the upstairs, smoke so atrociously that the preacher was compelled to stop from time to time during the service, and move to another part of the room to obtain fresh air, the meanwhile wiping a copious flow of smoke tears from his streaming eyes. Morning and night the room was crowded.

The Children's Meeting on Saturday afternoon was one of great power. No one but children under 15 years of age was admitted, and there was never a more deeply reverent and purposeful congregation gathered in the church than by the sixty young people who met in that service.

With the second Sunday night the special meetings closed, the last hour from 9 to 10 p.m. being open to testimony and the right hand of fellowship. Immediately upon the closing of the special meetings the instruction Meetings were condensed, and little speeches delivered.

On Palm Sunday twenty persons were received in church membership, 12 by adult baptism and eight by confirmation. Two classes, numbering together some fifteen persons, are being instructed for church membership at a later date.
Salem Boys' School.
SALEM, N. C.

THE 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 added shorthand and type-writing.

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THE "WACHOVIA" MORAVIAN.

FRIEDBERG.

Tuesday, March 19th, was general repair day for the men of Friedberg congregation. Thirty-seven of the brethren responded to the call and the day was busily spent cleaning the graveyard, repairing fences and cutting wood.

Saturday, March 20th, about 30 of the friends and neighbors of Mr. Daniel Fishel assisted him in the raising of the logs for his new house, after which all were invited to a supper in the old home. When this house is finished Mr. Fishel will be nearest neighbor to the parsonage.

At Advent, Bro. John Chitty has been appointed sexton of the church.

March 16th, Bro. David Tesh, of Enterprise, very happily celebrated his fiftieth birthday, a few friends and many relatives participating.

The Passion Week services were interrupted by the rain. But Good Friday was a beautiful day, and the service most encouraging. This is one of the days when all the members feel specially drawn to the home church.

The Reading, Lovefeast and Communion make a full day's service.

The attendance at Communion proves that our church is too small, and that the congregation must look to its enlargement.

Easter Sunday brought with its dawning a beautiful day, and a congregation of about 400 gathered for the service on the graveyard and the Easter sermon.

In the afternoon the Sunday School rendered a beautiful Easter exercise consisting of choruses, solos and recitations.

FRIEDLAND.

Easter services were held at 4 p.m. Reading service in the church was followed by the Litany on the graveyard. The Sunday School was reorganized on the second Sunday in February, with Bro. Wm. Hege as Superintendent, and is doing good work. Lovefeast and communion were held on Saturday before Easter. The graveyard presented a neat appearance having been nicely raked preparatory to Easter.

FULP.

The Easter morning Litany was read on the graveyard at 10 a.m. followed by a sermon in the church. A very large gathering of people attended these services.

The Easter services in this congregation were more impressive than ever before. This is the fourth time that the graveyard service has been held and everything moved smoothly and beautifully.

Upwards of 350 persons were gathered in the church and chapel by three o'clock on Easter afternoon, the Sunday School sitting in front and the friends and visitors grouped around them. A short programme was carried out by a number of the scholars, which was followed by the bestowing of rewards for faithful attendance.

The Pastor then preached an Easter sermon and received one adult into the church.

Shortly after four o'clock the procession was formed for the graveyard, headed by the band.

Fully five hundred persons participated in the graveyard service. The responses were hearty and the singing excellent.

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Few of our graveyards are more picturequely located, as the Moravian graveyard overlooks the town and river valley, with the Mayodan mountain almost immediately opposite.

On the last Sunday in March the new Baptist congregation was organized with encouraging prospects.

OAK GROVE

Services were held as usual on Easter Sunday. At ten o'clock, the time for opening, a large congregation had collected. The people were first gathered in the church, and the account of the resurrection was read from the Passion Week Manual. Afterwards the procession formed outside the church, and marched in order to the graveyard, being led by the church band, which furnished the music in the outdoor service. For the first time the regular Moravian tunes were used in the graveyard service. After this there was preaching.

SALEM.

In the course of the month of March another of the illustrated lectures was given on the ancient history of our Church. Bro. Edward Mickey, who is now the President of the Young Men's Missionary Society, under whose auspices these historical lectures are given, assisted in the meeting. The subject of the narrative was: "The George Israel, the Founder of the Moravian Church in Poland," a man whose romantic and saintly history should be better known among us than it is. The services of bro. Jesse Law, en, in illustrating these and other lectures during the winter, have been very important.

The Lenten sermons were preached in the church, on every Friday evening, throughout the season. They were well attended. The brethren A. D. Thayer and Howard E. Rondthaler assisted the Pastor in the series.

At the suggestion of Bro. Eugene A. Ebert an opportunity was given the pastor, in the Pythian Hall of Winston, to dwell upon the life of our departed brother, Joseph H. Stockton. He was one of those sympathetic men whom friends are glad to remember, and whose kindly words and deeds keep their memory green as the grass that grows over their mortal remains. Nothing lives so long as love and sympathy. They still speak when other achievements of the departed ones have been forgotten.

As the Instructions of the season drew to a close the teaching developed into private conversations, in which a goodly number of young persons had an opportunity to declare their individual acceptance of Jesus as a Saviour, and to enter with their pastor with regard to their use of the Bible and of prayer and upon other habits of their Christian life. A good many who had become members of our own or of other churches in former years, availed themselves of the same opportunity, and thus there came a very blessed termination of the Instruction season. It must always be remembered that the Instruction is not a mere lesson in Bible truth, but a guidance of souls into the experience of the grace of a sin-forgiving Saviour. In the Home congregation about 100 attended the Instructions, and in the Salem Academy and College from 60 to 70 were regularly present.

On the evening before Palm Sunday, a beautiful review was given of the Sunday School lessons of the first quarter of a year. It was very appropriate to the season as the lessons had been upon the sufferings and death of our Saviour.

Palm Sunday was a very lovely day, both without and within. In the Home church 23 were received by Holy Baptism, Confirmation and Admissions from other churches and congregations.

At the Passion Week and Easter Day service are going to be described in a very carefully prepared and illustrated pamphlet, we need not dwell upon them here with any special detail. It will be sufficient to say that they seemed to be more blessed and more likely to produce after results of Christian growth than has been the case with any Easter since the writer has known Salem, and his experience covers nearly a century of this place.

The Great Sabbath love-feast, large as it is, being held with a church crowded in every part, is coming to be more and more a thoroughly reverent and spiritual meeting. During the silent prayer with which it was opened, while the great assemblage, with bowed heads, asked for the manifestation of Christ in the love-feast, and it was in this spirit that the glad and memorable service proceeded to the end.

Easter Day was the finest in many years. The sun rose cloudless, and the birds were twittering in the mild and blossom-laden air. Again there was perfect order and a sweet interlacing prevailing at that sunrise hour and throughout the day.

Since Easter a considerable number of young people have been conferring with regard to the things

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THE IMMEDIATE CONDITION OF THINGS WAS OF COURSE VERY DISTRESSING AND HERCULEAN EFFORTS WERE NEEDED TO PREVENT WIDESPREAD DAMAGE TO THE HOUSE. FORTUNATELY, AFTER ALL, THE ACTUAL DAMAGE WAS NOT VERY GREAT. THE MOST SERIOUS DAMAGE VISITED UPON THE VILLAGE BY THE STORM WAS THE DESTRUCTION OF THE METHODIST CHURCH. IN THIS CASE THERE WAS A COMPLETE COLLAPSE OF THE BUILDING AND IT IS A TOTAL LOSS. THE CONGREGATION NOW, LIKE OURSELVES, ARE QUITE WITHOUT A CHURCH.

THE EMERGENCY WE HAVE DONE THE BEST WE COULD. WE HAVE BEATEN OURSELVES TO THE MAIN ROOM IN THE SCHOOL HOUSE, AND HAVE ENDED TO OPEN OUR DOORS AS CORDIALLY TO THE COMMUNITY AS THEY OPENED THEIRS TO US. THEIR SERVICES AND SUNDAY SCHOOL WILL BE CONDUCTED ALSO IN OUR SCHOOL BUILDING.

COTTON MILL—SOUTH SIDE

On Thursday, April 17th, quite unexpectedly, a strong outpouring of the Spirit came upon the weekly prayer meeting, and the way was so clear that without any preparation a series of meetings was at once begun. Mr. H. E. Fries kindly allowed the use of one of his houses with permission to make two rooms into one. In one meeting with 100 persons present there were 30 penitents. The meeting is still in progress as we go to press. Bro. Ernest Stockton is assisting Bro. C. E. Crist, and has done splendid work, especially in the preaching of the Word.

HOPE

The Sunday School at Hope is doing finely, and Bro. Frank Spanghoffer gives promise of making an excellent superintendent.

Cлемmons

In the course of the first days in March 120 sugar maple trees were set out on Clemmons Hill, chiefly on Clemmons and Spangenberg avenues. The development of the graveyard plot and of Comenius Circle has been continued under the direction of Bro. Edward Strupe.

Two congregation councils were held this month for the continuance of the work begun some months past on the Principles and Rules of the congregation.

On Friday afternoon, March 15th, a very successful entertainment was given by Clemmons School. The good this school is accomplishing for is simply immense, and its influence has already extended to a distance of 12 and 15 miles.

This neighborhood was struck very heavily, on March 25, by the severe storm which passed over a large portion of our country. The Moravian parsonage suffered considerably from the falling of the two main chimneys which crushed through the deck and let in large quantities of water. The immediate condition of things was of course very distressing and herculean efforts were necessary to prevent widespread damage to the house. Fortunately, after all, the actual damage was not very great.

The most serious damage visited upon the village by the storm was the destruction of the Methodist church. In this case there was a complete collapse of the building and it is a total loss. The congregation now, like ourselves, are quite without a church. In the emergency we have done the best we could. We have beaten ourselves to the main room in the school house, and have endeavored to open our doors as cordially to the Methodist congregation as they opened theirs to us. Their services and Sunday School will be conducted also in our school building.

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Lewis Tesh and Julius Hege announcing. The last meeting in March was everybody's meeting. Many testified on the topic, "What has the meeting done for me?" The ages of those who attend run from 12 years up to 67 gray hairs. Hour of meeting: Summer, 8 o'clock; Winter, 7. Closed as punctually as begun. No women have ever attended any of these meetings. What a means of grace this is and it is chronicled in detail with the hope and prayer that some other of our congregations may adopt a similar service on Palm Sunday week, which in so many, many cases, may well be called "the young man's vote."  

News of the Moravian Church.  

INDIANAPOLIS.--On the first day of April the foundations of the new church at College Avenue and Twentyninth Street were staked out. Rev. H. W. Vogler writes: "The Moravian" that "in less than an hour an agent appeared to insure the building, an organ-builder to sell an organ, and two men to buy trees that are not for sale."  

After the evening service a score of persons gathered within the lines of the new church for prayer and praise.  

BERELEHOM.--On Palm Sunday 53 persons were added to the membership of this church, as follows: 25 by confirmation, 23 young men and 14 young women, to be received from other denominations, and from other Moravian congregations.  

On the last Tuesday in March the revivals of Sr. Elizabeth Krause Schwarz, the late wife of our Bro. Wm. Schwarz, missionary on the island of Antigua, were laid to rest at Bethlehem.  

EASTON, PA.--14 persons added to the membership of this congregation on Palm Sunday, and the church debt was reduced by $250.  

RETIREMENT.--Bishop C. L. Reinken, after forty-two years of labor in the ministry of the Moravian Church, has retired from active service, and will make his future home in Gnadenhutten, Ohio.  

HEREKURH.--The consecration of Bishop LaTrobe to the episcopacy was enacted on Feb. 25. The occasion was one of especial interest in the view of the fact that Bishop LaTrobe has been commissioned to make a visitation of the West Himalaya Mission this summer; and will soon leave Berhampur for this purpose. An undertaking which, with its long journeys through the Red and the Arabian Seas, over the hot plains of India, and climbing the high passes of the gigantic Himalaya Mountains, involves no little risk to health and requires the endurance of much exertion and fatigue. This Mission, which has been carried on for well-nigh fifty years, has never yet been visited by a member of the Board, although such a visit has been more than once in contemplation and therefore it was deemed advisable to take the matter in hand without further delay.  

LEAVE RALEIGH DAILY.  

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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 business manager, Joseph H. Clewell, Salem, North Carolina.

EDITORIAL.

One of the best things to be said about the educational Conference is that it may quite likely come to us again next year.

-The time for our Annual Provincial Conference draws near. It will probably be held during the last week of July. The place has not yet been announced.

-A conference which is already interesting some of our young people is the Montreal Conference of Young People's Societies, to be held from August 1 to 4. Our own Bro. Thaler will have charge of this Convention, in which it is hoped that the various young people's societies may be brought closer together, and many helpful plans and suggestions devised.

State Christian Endeavor Convention.

The recent State C. E. Convention, which met in Winston-Salem, was so closely identified with our own Church that it deserves more than a merely passing notice.

In every respect the convention was felt to be a success, and this was verified by Dr. Clark's own testimony. Of course, in the matter of numbers there are many which are far larger, but there was an earnestness and a fellowship which impressed all who were actively connected with the gathering.

Dr. Clark's presence was natural, deeply appreciated, and we certainly made the most out of his three-day's stay. Arriving on Friday morning, he spoke briefly, and at night delivered his address on the subject: "How Christian Endeavor Girdles the World." Saturday he met with the Executive Committee, and spoke at the two sessions, also at the Recital tendered by the Academy.

On Sunday he preached in the Home church, delivered an address at the Y. M. C. A. in the afternoon, and spoke at the closing convention service at night.

What shall be said of Rev. W. R. Hotchkiss' missionary address? We of Winston-Salem never heard its like before. This young Friend missionary told the story of a year's wonderful experience in the wilds of E. Central Africa, and all through it was a constant and stirring appeal for the Cross. The service will never be forgotten.

Each day's Quiet Hour was in charge of one well known in North Carolina, Mr. Weston R. Gales, of Montreal. Through the days of the Convention the Quiet Hours deepened in power, and we hear them now frequently referred to.

Rev. G. D. Thaler retires from the State presidency, after five years of faithful service. The office has not moved far, however, as he is succeeded by his colleague in the assistant pastorate of the Salem congregation.

One of the most hopeful signs of this Convention was the interest it attracted amongst those denominations in our community which have not hitherto been identified with the C. E. movement.

The Friedberg May Festival.

After several days of heavy rain, the day appointed for the "May Feast," Saturday, 11th, was a perfect spring day, and, as usual, a great throng of people gathered to the services.

The new pastor, Bro. McCulloch, presided, while various other ministers participated in the services, i. e.: Bishop Rondthaler, H. R. Owing, of Wyoming, James Hall and Charles Crouch.

At 11 o'clock the sermon was preached by the Bishop, the church, both floor and gallery, being crowded.

After the dinner intermission, lovefeast followed, the church being insufficient to accommodate the audience. Several brief addresses were made, and the singing was spirited.

Immediately upon the close of the lovefeast, the children formed a procession outside the church, and marched singing together to the shade of one of the splendid oaks in the church grove, where a circle was formed about the Bishop, who talked pleasantly to them on a missionary subject, afterwards distributing a large number of papers among them. By half past three the great company had separated homewards, and another "May Feast" was happily over.

Paul at Jerusalem.

BY REV. EDWARD RONDTHALER, D. D.

TEXT—The night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me at Jerusalem, so shall thou hear witness also at Rome. Acts 23:11.

THE LAST JOURNEY TO JERUSALEM.

The last journey of the Apostle Paul to the city of Jerusalem may be said to have commenced at old Troy, and then it extended southward along the Asiatic coast.

THE BEAUTY OF IT.

It was one of the most beautiful journeys that a man could take. No one who has seen the sunset over the harbor of Mitylene, or seen the white walls of Rhodes in the early light of morning, can ever forget the splendor of the view, the blue sea, the romantic coast-line, the white houses and towers among the olives and fig trees, the oriental gardens and the lovely sky overhead. But all of this beauty of Paul's journey by land and sea, the Bible gives us no account.

THE HUMAN INTEREST OF THE JOURNEY.

If, however, the landscape is ignored, the human side of the story is brought out in a very touching way. Paul's lively and kindly disposition, conjointed with his vast activity and self-sacrifice, had gained him many friends. A great love had been shed abroad by the Spirit upon him and his converts. And now that they all felt the weight of some approaching danger for their beloved teacher, the affection displayed toward him at various places on the way was very touching.

AT TROAS.

At Troas they could hardly be separated from him or he from them, so that the evening meeting, with its lovefeast communion and sermon, prolonged itself to the break of day.

AT MILLETUS.

Miletus harbor the elders of the church of Ephesus were assembled to see the apostle as he passed by. It was a very tender interview. He told them in what spirit he had labored among them, showed them his hands worn with the work of means of which he had supported himself while in their midst, and earnestly commended them to God and to his Word in view of coming difficulties and temptations. And then, as the narrative says, "they all wept sore and fell on his neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more."

AT TYRE.

At Tyre there was a similar scene. The disciples in that city told Paul, with a clear, spiritual discernment, of the dangers that awaited him.
THE WACHOVIA MORAVIAN.

at Jerusalem. When he left them for his further journey, they were deeply moved. They came down to the beach with their wives, and even with their children, to see him off and ere they separated they knelt down together on the sand and prayed.

AT CASAREA.

At Casarea there was a heart-breaking scene. The prophet, Agabus, whom Paul had known at Antioch in earlier years, was there, and he gave the apostle a most vivid warning of what was coming in Jerusalem. He united Paul's girdle, and spoke to it about his own limbs, exclaiming: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles." And when the company of fellow-travellers and other friends, that was gathered in Philip the evangelist's house, heard this sad prophecy, they could not restrain themselves any more. They all burst into tears, and implored the apostle not to continue his journey in the face of such great danger. Then the full greatness of the Apostle shone forth, as he said, with an affectionate firmness: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." After that his friends felt they could beseech him no more, and simply said, with a sorrowing submission: "The will of the Lord be done.

ARRIVAL AT JERUSALEM.

Amid such tender scenes of farewell and affectionate fear for his safety, Paul came to Jeru-

salem, and tread the streets of the city in which his student days had been spent and which for the sake of its temple and its covenant people he loved so well.

THE FEARS OF THE CHURCH FOR HIM.

The leaders of the Church at Jerusalem received him very cordially, but they, too, were impressed with the risks which he was running in their midst and they trembled for the safety of their great fellow-worker.

THE REASON FOR PAUL'S VENTURE.

Perhaps as we have been speaking of the apostle's danger and the warnings which had come to him about it on the way, the question has arisen in your mind, why did the apostle go to Jerusalem at all under these threatening circumstances? Why did he not stay out in his broad and, at the same time, safer missionary field.

NOT A FOOL HARDY MAN.

Paul was not a fool hardy man. All through his career we notice him avoiding unnecessary risks. He allowed himself to be let down from the wall of Damascus by night in a basket. He permitted himself to be kept out of the wild crowd in the theatre of Ephesus. He was always willing to escape from a city when persecuted in it, and go somewhere else. If, on this occasion, he seems to take the opposite course, and go right into the jaws of danger, it was because he had a great purpose in view, an object which he loved so deeply that he was even willing to die for it.

His Object.

He wanted to keep the Jewish and the Gentile churches together. He wanted, through the Jewish part of the Church, to reach his still unbelieving people, whom he loved with his whole great soul. On that account he had been very zealous in the collections for the poor members of this Jerusalem Church which had been taken up in all the congregations which he had gathered from among the heathen. He felt it his duty to bring these collections to Jerusalem himself and show by the money, by his word of salutation and by his own presence, at very great personal risk, that the Church should remain one, although differing somewhat in the practice of its different sections; and that Jew and heathen could remain united in the same Saviour.

The Result Attained.

In the long run his purpose failed; the two divisions went apart, and the Jewish section, in consequence, shrivelled up and perished. But it was not until the whole Palestine Church had been saved out of the overthrow of Jerusalem, in the year 70, and Christianity had been, by this second coming of Christ, established for a career of victory in the wide world. To hold Jewish and Gentile Christian together, at least for a while longer, until this great advantage could be gained by the evangelist of the world, was, in the apostle's mind, worth the risk he was running in coming to Jerusalem at a time when the Jewish mind was wildly infuriated against him.

The Precautionary Measure.

The elders gathered about James, the Bishop of Jerusalem, wanted to save the apostle from the prejudice which was felt against him by many even of their own Christian members. On this account they had him take part in a Jewish form of sacrifice in behalf of men who were completing their Nazarite vow, and Paul, who was always ready to yield when no principle was at stake willingly consented.

The Failure of the Precaution.

But the very precaution which was taken proved fatal to the apostle's safety. Some Jews who knew him well from his long stay in their province of Asia, at Ephesus, recognized him in the second temple courtyard, into which, at pain of death, none but Israelites were permitted to enter. They believed that he had brought an Ephesian, Trophimus by name and a heathen by birth, in with him. This was a mistake, but it served their wrathful purpose, and they cried this desecration of the temple into the ears of their fellow-worshippers.

The Mob.

The news that the hated Paul was there, and that he had broken the rules of their worship in the high sanctuary of the Jewish race, spread like wild-fire through the temple-yard. In a moment the mob was all around the apostle; they, screaming and furious, dragged him down the steps, the brass doors of the temple-gate closing with a crash behind him; Paul's hour had apparently come. A few moments more and he would have been lynched in that same yard of the Gentiles where Jesus had so often taught.

The Roman Guard.

But there was a great fortress on the edge of the yard, with a stone staircase leading up to it, and the Roman sentinel was always there on guard to report any disturbances among the temple crowds below. Quick as a flash the Roman soldiers were in the midst of the throng, their red mantles gleaming and their short, double-edged swords flashing in the sun. Quicker than could be said their captain was by Paul's side, ordering him to be bound with two chains and carried up the fortress stairs.

The Fury of the Crowd.

The mob had drawn back for a short space, but when they saw that their prey was about to escape them, they fell on the little squad of soldiers with the fury of wild beasts. By a tremendous effort the soldiers got their chained prisoner to the stairs, then, step by step, they fought their way backward up the staircase with the apostle carried on their shoulders, while the mob pushed after them to the very edge of their swords, screaming out as they had done against Paul's master, thirty years earlier, "Away with him! Away with him!"

The Speech at the Top of the Stairs.

Come to the top of the stairs Paul asked the captain of the battalion for permission to speak to the great crowd beneath. It showed his wonderful presence of mind that he was able to gather his thoughts at such a time. He had an eloquent way of waving his hand at the outset of a speech, and this, as well as the fact that he was speaking in their own beloved Hebrew, gained him a hearing. In the midst of a great silence, he proceeded to defend himself for having carried Jewish hopes and privileges to the heathen. It was splendidly done. He referred to his early life among them, to his conversion on the road to Damascus, and to the command which God himself had given him in vision in the temple court to go to the Gentiles.

The Gentiles.

Purposely he had kept that hated word to the last, and wisely, for when Paul said "Gentile!" "God has sent me to the Gentiles!" the crowd would hear no more. Their anger knew no bounds. They screamed, they flung off their mantles, they threw handfuls of dust into the air; they shouted, "Away with such a fellow from the earth: for it is not fit that he should live."

The Sanhedrin Scene.

Next day came an equally exciting scene in the Sanhedrin. The Sadducee high-priest, of the Annas family, ordered, in the earlier part of the great debate, that the usher should strike Paul in the face. For awhile the Pharisees stood out for their old companion against the Sadducees, in view of his belief, with them, in a resurrection from the dead.

The Reaction.

But it was easy for Paul to feel as he was taken back on the second evening into the for-
tress that the respite was brief, and that only a
BIBLE STUDY.
By REV. A. B. THABERS, WROXTON, N. C.

[Will such reader of THE WACHOVIA MORAVIAN who pursues following carefully these monthly studies, please send the editor of this column a postal card, saying, "I am studying with you." It will be in itself a great encouragement, and may lead to considerable later helpful inter-correspondence.]

V. THE GREAT COUNCILS.
We have already (March, section iii) drawn attention to the fact that special councils were entered into first by God and Noah, and later by God and Abraham. But both of these passed away by being broken on the human side, as we noted in that connection. We come now more particularly to examine the two great councils formed, not any longer with individuals, but with a distinct nation and with the world. That these have been the two most important is readily seen from the fact that all the Bible after Exodus 15 is concerned with them alone. The others were scattered, in their very nature, temporary and partial.

Now, what were these two great councils? They are repeatedly summed up in Scripture itself in the two absolutely contrasted words, "Law" and "Grace," John 1:17. These two words characterize the two most important "ages" or dispensations of all human history, the Jewish and the Christian; and it is striking how constantly the Word declares these two ideas to be in rigid contrast. It is never "the Law and Grace," but always "the Law or Grace." It is the most unfortunately forgotten, or ignored, by every teacher who proclaims salvation by "the Law and the Gospel." There is absolutely no warrant in the Bible for such teaching.

This is not to say that there was no law before the giving of the commandments from Sinai, for the prohibition regarding the tree in the garden was law, but the Scriptural use of "the Law" is everywhere that communicated thro' Moses, and means the code which was in force from Sinai to Calvary. But, on the other hand, that of grace, was made by God, no longer with a single nation (Jewish) but with all men, a covenant not of works, as the Law had been, but of faith. What a pity, then, that we still insist on jumbling and confusing these two! The Epistle to the Galatians was written by Paul expressly to show the sharp contrast between them, and the impossibility of their co-operation. Gal. 1:6, 7; 2:16, 17 and 21; 3:10-14, 23-25; 4:1-15, 21-31; 5:1-6. If these words mean anything, they mean that the Christian of to-day, as well as the Christian of Paul's day, having been justified by faith, thro' God's grace, not by the Law, is to walk daily by faith through God's grace and not by law. "But," some one says, "that is the old Antinomian error, and it will only lead to error and loose immorality, if we are not longer under Law." By no means. Paul most emphatically states that we are not any longer under Law, but under grace, 3:24, 25 and 5:18; at the same time he just as emphatically, 5:13-26, declares that the redeemed soul is not going to use his freedom and liberty from the impossible restrictions of the Law as an 'occasion to the flesh,' in other words, as a license for loose living. Also Rom. 6:1-7. There are those who say that this is 'dangerous doctrine to teach,—that men still need the curb of Moses' law upon the freedom of their consciences, and that grouposaic on the Gospel. But if Paul dared to write this wonderful and tremendous truth to the mountaineer Galatians, in their smoky huts and comparatively ignorant condition, is it too grievous a Gospel to preach to Christians of America to-day? Well has a great teacher said: "The mingling of Law and Grace in much of the current teaching of the day spoils both, for law is robbed of its terror and grace of its freeness." No man except Jesus has ever kept even all the Ten Commandments, who then could be saved? Let us now briefly try to show the absolute contrast between Law and Grace.

I. WHAT IS THE LAW?
Holy, just and good, Rom. 7:12. To be delighted in after the inward man, Rom. 7:22. Good, if used lawfully, I Tim. 1:8. But not of faith, Gal. 3:12.

The Lawful Use of the Law.
It teaches men what is sin, Rom. 7:7 and 13, and 8:20. It makes every one feel guilty before God, Rom. 3:19; Gal. 3:10. It is a ministration of death, II Cor. 3:7; and condemnation, II Cor. 3:9.

What it Cannot Do.

II. WHAT IS GRACE?
God's kindness and love towards men, Titus 3:4—5; in Jesus Christ, Eph. 2:7.

God's purpose in Grace for us, here.
That we be saved as a gift, Eph. 2:8—9.
"Justified," Titus 3:7; Rom. 3:24.
"Stand in grace," Rom. 5:2.
That we find mercy and help, Heb. 4:16.
"Built up and gain an inheritance," Acts 20:32.

The Eternal Purpose of Grace.
Who can count it all up?—Ponder Ephes. 2:17.

III. WHAT THEN IS THE BELIEVER'S RULE OF LIFE?
Walk worthily of his vocation, Eph. 4:12, as a child of light, Eph. 5:8. Redeeming the time, Eph. 5:15—16.
In the Spirit, Gal. 5:16.
God's law thus becomes the principle in his heart, Heb. 10:16; Jer. 31:33; and living under the covenant of grace he, nevertheless, is more careful to do only the things "that please Him."
John 8:29; Gal. 1:10; I John 3:22.

THE DIVINE CHEER IN ANXIOUS TIMES.
This, dear friends, is a picture of the divine cheer in anxious times. Jesus still comes to visit his own. He comes just as truly as if they saw him. In his sweet condescension, with his brotherly feeling, he stands by your side. You are despondent. There may have come over you a great feeling of unworthiness; you may be saying to yourself, "there is no use of trying any longer; I am defeated; I might as well give up." You think of your family as a mother in a family, or as the head of a business, or as a man in a difficult profession, or as a girl or boy at school, and your heart grows sick at the apparent uselessness of your effort. And then Jesus puts the conviction into your soul whereby you say: "I am not con querer yet, there is still something for me to do and as long as there is a task there will be strength given to perform the task." Here the secret of the Christian's rebound comes in. Oh, the good cheer that Jesus comes to give to his own in times of anxious strain and painful struggle. It is like the sailor's "all's well" sounding through the storm of night. It is like the broad streak of day for those who have been watching wearily through the darkness.

THE PROviso.
If only you belong to God in Christ, then the comfort is yours for every anxious hour.

THE APPEAL.
And why should you not belong to him, seeing that He made you and that He died for you? If there is any separation between you and God to-night, it is not because He wants it, but because you have willed it to be so, and as you do it tonight it is likely that you will do it to eternity. What you are not willing to be tonight in Christ in union with God, you have no right to believe that you ever will be.

JESUS BY YOUR SIDE.
Jesus, the friend of Paul, but just as willing to be your friend, stands beside you to-night, invites, spreads out his pierced hands to cheer you. He is willing to forgive you, he is willing to help you, he is ready to lead you on to the very gates of heaven. Amen.

—When you get in a tight place and everything goes against you, till it seems as if you could not get out any longer, never give up then, for that is just the place and time the tide will turn.
THE WACHOVIA MORAVIAN.

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

THE FIRST YEAR IN WACHOVIA. Nov. 1753 to Nov. 1754.

Paper read before the Wachovia Historical Society, by Rev. John H. Clowell, Ph. D.

INTRODUCTION.

When the request came to me to prepare a paper for this meeting, I studied the field very carefully, and at first thought it best to prepare a sketch of one of our useful members of early days. Any one of a large list might have been chosen, for example, Kalberlahn or Bonn, the well known physicians; Uleley, the evangelist, or Marshall, the founder of Salem. The lives of these and other men of years ago should be studied. In searching for the materials difficulties presented themselves, so that the effort had to be deferred.

The two subjects which form the introductory history in the establishment of Wachovia next presented themselves, and both are worthy of careful consideration. The first has been ably treated by Bro. James Lineback, in his paper on Spangenberg’s Surveying Tour in North Carolina. These 24 papers of Spangenberg’s are deeply interesting, and their translation occupies about 70 pages of manuscript.

The second introductory subject is the account of the journey of the 15 brethren from Bethlehem. I discovered an English manuscript, containing an account of the journey of five weeks and five days, in the Bethlehem, Pa. Archives. (Since writing this paper I have found the original German manuscript in the Salem Archives, occupying about 80 pages.) I feel certain that a company such as is gathered here to-night would find this paper interesting, but its length was too great, and I hesitated to attempt to curtail this quaint document of 150 years ago.

Hence, I decided to take as my topic the opening experiences of our forefathers in North Carolina, during the first year in their new home.

Having selected the subject, the difficulties did not disappear, since a number of the events of this year are so well known that it seems unnecessary to repeat them, and yet the picture of the year, taken as a whole, is not as well known as it should be. The object of the paper will be to take the hearer directly into the life of the little colony, and to live with them thru the difficulties and struggles of the water and succeeding summer; to feel for them, to try to realize practically just how the days and nights came and went, as their efforts were gradually crowned with success.

NAMES.

Who were these Moravians who left Bethlehem early on the morning of Oct. 8, 1753? There were three divisions.

Three we may call officials, or leaders.

Nine were brethren in the capacity of workers.

Three accompanied them, but at once returned to Bethlehem.

Bernhard Adam Gruhe, minister.
Hans Martin Kalberlahn, physician.
Jacob Loesch, warden.

Hans Peterson, tailor.
Jacob Lung, gardener.
Christopher Merkili, baker.
Frederick Jacob Pley, shoemaker and tanner.
Herrnosen Loesch, farmer.
Hans Feldhausen, carpenter.
Enrich Igooppe, farmer.
John Beroth, farmer.
John Lischer, farmer.

Gottlob Koenigsdorfer (returned Bethlehem).
Nathanial Seidel.
Joseph Haberland.

ARRIVAL.

After more than a month of most difficult travel the company arrived at the border of North Carolina at daybreak, Nov. 13th. They dined seven miles from the Mayo River, probably near the site of the Mayden Mills. In the afternoon the rain descended, and a wet and tired company gathered about the fire seeking to gain a little warmth as they dried their clothing. About midnight preparations were made to resume their journey, as the rain had ceased. Having procured and lighted pine torches to guide the teams over the rough and dangerous roads, they arrived at the Dan river about two o’clock in the morning. When daylight dawned they eagerly examined the river, but found the water too high to cross.

The following day, Nov. 14th, four of the brethren crossed the river in a boat, the horses which they had been obliged to swim. They rode forward to the borders of their land, and, with the aid of a certain Mr. Altem, a resident of that section, a place was selected for the location of the company.

We will copy the account of their arrival as it is given in the original manuscript.

Nov. 17.—We had a cold night and arose very early in the morning, that we might come to our journey’s end that day. The sky looked likely for snow. Some of the brethren went before to cut out the road, and level the steep banks of the creeks. About this side Mr. Altem’s we crossed the Down Fork, a pretty large creek, and then we came into a new road which crosses our land towards the low ford on the Elkine river. Upon the Down Fork is a plantation where the people invited us to fetch some pumpkins; we went there and fetched two horse loads. The people said they would be glad to have us upon us a whole wagon load of them. About three miles this side of our land we did cross the Bigsler creek. The banks were very steep. A mile further we dined. Bro. Gottlob and Bro. Nathaniel went a mile further to the next plantation which joins upon our line. The people bestowed upon us a couple of bushels of turpils. Between 12 and 1 o’clock, Nov. 17, 1753.

we came upon our land to our greatest joy, wishing that our brethren in Bethlehem, who perhaps now were at the lovefeast might know it. We kept the road about three miles farther, then we began to cut a new road, and turned to the left hand, and had three miles to go to get to our cabin. As soon as we got there we stopped our horses and wagons and went in. Immediately we began to kiss and embrace one another, and were rejoiced like little children. We presently made a preparation for a lovefeast, which Bro. Gottlob kept. Our text for the day made a great impression. It was: “I know where thou dwellest, in a desert place.” We gave thanks to our Saviour that he had brought us through so many difficulties and dangerous circumstances, within five weeks and five days."

To be continued.

THE CHURCH AT HOME.

BY REV. HOWARD R. RODGERS, SALEM, N. C.

SALEM.

The meeting of the Southern Educational Conference in Salem from April 18th to the 20th was a great event. It brought more celebrated men into our community than have ever been here on any one occasion. Great crowds came to hear Dr. Lyman Abbott and Dr. Parkhurst. The Governor of the State, Mr. Aycock, was present and spoke with dignity for his great commonwealth. The Superintendents of Education in North Carolina and Georgia took an active part. The most influential paper of the Conference was that of President Dabney, of Knoxvile, Tenn., who forcibly set forth the loss which the South was suffering from the wide spread of illiteracy among its people. Dr. Curry, of the Peabody Fund, added his powerful utterances to the cause of better education for all the people, white and black. It was the first great meeting of Northern and Southern people on such a broad a platform since the war. It was remarkable to notice how well they took each other, and what an absence of friction there was between those who thus met from widely diverse sections of the country. There was a mutual satisfaction of the community with its guests, and of the guests with the community into which they had come. We owe much to Mr. Henry E. Fries and Mr. William A. Blair for the exercise of their wide-spread influence in bringing this Conference here, and perhaps, permanently locating its annual meetings here.

The C. E. State Convention, which followed in the next week, added the spiritual to the educational influence. No one who was present can ever forget the consecrated missionary address of the Rev. Mr. Hotchkiss, of the Society of Friends, at work in East Central Africa. Dr. Francis E. Clark, by his genial presence, his loving conversations, his sensible addresses and his wonderfully helpful sermon greatly drew all hearts toward him.

In this season of the year come the Covenant Days of the Widows and of the Single Sisters and Older Girls. They were days of great interest, beautiful in the May weather with which they were favored.

Last of all in the month’s record comes what is best of all. There has been an evident blessing attending the steps toward the Sunday School “Decision Day,” held May 22nd. The deepening spiritual interest of both teachers and scholars had for weeks been very evident. It culminated in a blessed service of prayer and praise on the appointed Sunday afternoon. The cards of acknowledgment of Jesus Christ as a personal Lord and Saviour were very generally signed, and a number of souls were gained who had long been prayed for.
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Philadelphia graveyard, Bro. Ray’s earnest desire and effort wist to lead a Christian life.

NOTE

Easter was celebrated at this church and graveyard, on Monday Thursday and on Easter Sunday. On Thursday there were reading meetings, with lovefeast and communion. The attendance was not so large as usual, but the good fellowship was just as hearty, and the enjoyment of the services was deep and general. On Easter Sunday the graveyard service was held at 3 p. m. There was an exceptionally large gathering of people from all directions. The procession formed upon the green where the old church stands. With the singing of resurrection songs we marched four abreast to the centre of the old graveyard. Here the congregation gathered about the minister, who, after a short address, read the usual commendation of faith. We then returned as we came, and were dismissed at the starting point with the benediction.

MACEDONIA.

On Easter Sunday morning, at 10 o’clock, Easter services were held at this point by the pastor of the Clemmons village congregation. The attendance was not large, but very representative. There were no curiosity seekers. The graveyard was cleared of for the occasion, and after we were gathered in an orderly manner in the sacred place, surrounded by the tall pines and great oaks, and, as the service proceeded, we felt that a deep solemnity had settled down and taken possession of us all. From the grave-yard we proceeded in procession to the church, where a resurrection sermon was preached.

RETIRE.

In the past month the Sunday School was organized at this church. It started brightly, and we can only pray that God’s spirit may continue to animate those who work in that difficult field. We organized with 40 scholars, almost all young men and women, and 4 teachers. Mrs. Clark is the superintendent. In many places the trouble is to get the people to attend so you can teach them, but here the trouble is to get teachers to teach those who want to be taught.

WILLOW HILL.

This church, once secluded in a mountain valley, seems destined to become the center of a prosperous community. Some nurserymen from Guilford county have located near the church, and now large fields of young fruit trees may be seen all around the church. And what is strangest of all a white house may be seen for miles away, which is as unexpected in that quarter as a herd of deer would be in Forsyth county. Mr. Woods, the principal owner of the nursery farm and entire owner of the white house, is in charge of the Sunday School at this place, and his energy and education are telling wonderfully in the development of the young people at this place.

MAYODAN.

The need of a resident minister for this town and neighborhood has been long felt, and recently the first steps toward this end were undertaken. It has been decided by Committee and interested members and friends to fit up a Medical Study, which the Pastor will make his headquarters, and where he may be found on an average of 7 days in the month. This new arrangement has been entered into most heartily, and we believe, do much toward strengthening our work here. The Committee will also be used for Committee meetings, Teacher’s Meetings, Conferences, etc. In then returned as we came, and were dismissed at the starting point with the benediction.

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being present on the first Sunday in the month. The May's Bible Club, led by the Brn. Chas. Snider and Edward Nifong, with Miss Carrie Criss as teacher, is growing rapidly. As the school is at present situated, they have a room to themselves, which is already crowded up. There are certain windows, pictures on the walls, and festoons of cedar gracefully curving from the ceiling to the four corners. The Class has bought a dozen chairs, and as they now number fifteen, recourses must be had to friendly neighbors.

The main room has a carpet tacked over the windows, while the doors of mantels are banked up with pine or cedar, or, as at present, with flox, violets and honeysuckles.

Two very notable presents to this School recently should be noticed. First: Through the kindly interest of Capt. Mclnraith of the Salem Fire Department, the calling of the people together is accomplished with a beautifully clear toned howel bell.

The other is a Billboard Folding Organ, the gift of 36 Salem brethren. It is a splendid instrument.

Mr. Walter Shaver is the organist, with Miss Ettie Criss as assist.


So to say that thanks are extended for these helps is too mild—God bless you.

Recently the school has been favored with visits from interested friends, which greatly encouraged it. Miss Anna Neely, of Friedland, was the first. Then Mr. P. P. Cobb, of the M. P. Church and President of the Broadboy Townships S. A. Society, paid an official visit. On Christian Endeavor Sunday Miss Venable, of Asheville, and Capt. Mclnraith, of Salem, together with Bro. Erastus Stockton, of Salem, were present. On the first Sunday in May, the climax came when Rev. Mr. Biles, of the Methodist Mission, and Mr. J. F. Bodenhamer, of the Baptist Church, each in his own way, made addresses. Both of the South Side field, spent the hour of Bible study, Mr. Biles making an address, and Mr. Bodenhamer assisting in prayer and with the lesson.

NEWS OF THE WORLD.
CONDUCTED BY REV. J. C. CLEWS, SALISBURY, N. C.

THE EDUCATIONAL CONFERENCE.

Much has been said and written about the Conference which was held in Winston-Salem, April 18th, 19th and 20th. As a matter of history, and as many of our readers reside very far away, we will give the main features of this remarkable gathering. The company was made up of three classes of people, from three different sections. The first company came from New England and the Middle States. It was made up of men from various callings in life. The church was represented by Parkhurst, Doxter, McVickers and Lyman Abbott. The schools by Peabody, Rockport and Alister. The Press by Page and Shaw. The business world by Ogden, Fries, Russell and Fries. But these above are only a few of those whose names might be given, and who are known all over the country.

The second part of the company was made up of college presidents and Professors from the Atlantic South, and also from States west of the mountains. The third portion consisted of the very best people from Winston-Salem and vicinity. For three days this remarkable gathering held its sessions in the Academy and the Home Church. The subjects discussed were as wide as the land in which we live. Successes and failures were considered, plans were formed and propositions brought forward. It is hoped that the meeting may cause men to ponder deeply on the great educational topics which surround us. Certain it is that the discussions have no regard for existing ways, new or old, except in so far as they contained true worth.

It is hoped that this fourth annual Conference may be followed by a fifth similar occasion when the meeting will be held in Winston-Salem, and that an equally strong and earnest company of men may be gathered together.

THE JACKSONVILLE FIRE.

The city of Jacksonville, Florida, was visited by a fire which, in many respects, is without a parallel in the history of our country. Jacksonville was a city of nearly 40,000 inhabitants, with fine houses, substantial buildings, business blocks and beautiful streets. About noon, April 3, fire was discovered in a factory, a strong wind was blowing, and, in a brief space of time, a great mass of flame, three-quarters of a mile wide, was rolling over the city. The fire burned over two miles, consuming nearly all the business houses, the greater part of the residences, the three churches, and all the hotels. 140 blocks were burned, and the property loss was estimated at eleven million dollars, though men who are on the field claim that fifteen million is the amount which will not cover the loss.

The parents of the little boys in Salem Academy and College lost business places and homes. As the fire occurred at once sent to the sufferers from the appalling calamity, and, as the fire occurred in the day, the loss of life was small compared with what it would have been at night.

The citizens of Jacksonville are brave and hopeful, and have at once commenced to rebuild their ruined city, announcing their resolution to make Jacksonville more beautiful than ever.

THE PANNEMERICAN EXPOSITION.

This exposition is larger than any one ever held in the United States, having ten times the attendance of the World's Fair in Chicago. It was originally intended to spend a half million dollars on grounds and buildings. But this sum was increased until the amount really expended reached the enormous total of ten million dollars. Buffalo is

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BAPTISMS.

At New Philadelphia, April 26, 1901, CLAY DECKMAN, infant son of Bro. Wiley and Sr. Lodora Lashmet (m. n. Dilworth).

At Friedberg, April 14th, 1901, JULIUS BUCKEL to LIZZIE FOLKE, both of Friedberg.

DEATHS.

At Friedberg, May 1st, WILLIAM REICH, son of Philip and Rosa Reich, m. n. Zimmerman, aged 65 years and 3 months.

At Oak Grove, May 1, 1901, Sr. SERHET LINSVIE (m. n. Ingels), aged 24 years, 8 months and 23 days.

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CAPITAL, $150,000.00; SURPLUS AND PROFITS, $150,000.00; AVERAGE DEPOSITS, $300,000.00.
We cordially welcome into the editorial brotherhood the new editor of The Moravian, Bro. Herman A. Gerdsen, of New York city. To his pastoral work he adds this difficult and important service. To us, of another Province, the connection with our brethren largely depends upon their printed journal. The editor, therefore, becomes a man of very special and affectionate interest to us all. We appreciate the extra labor which Bro. Gerdsen has undertaken. His position in New York will enable him to gather much that will be of value to his fellow members elsewhere. We trust that health and strength may be spared, so that the bright editorial beginning which has been made may develop into still further and lasting good for the Moravian Church in America.

An interesting booklet of 16 pages A NEW EASTER LEAFLET. Clewell, upon "The Moravian Easter," being a reprint of the article which appeared in The Wachovia Moravian for April. This booklet covers the history of the Moravian Easter observances, and closes with a detailed account of the Passion Week and Easter services of Salem congregation. So many calls have come from members and friends for a convenient leaflet upon this subject that the Salem congregation has felt itself justified in the publication of 2000 copies for free distribution. The value of the booklet is greatly enhanced by three electrographs representing the Salem Home Church, the graveyard, and an excellent signed portrait of Bishop Rondthaler. Copies may be had by application to the pastor or assistant pastors of Salem congregation. Application by mail should enclose stamp.

The words "Our new New York congregation" read a bit awkwardly, there being a subject of much news. But they nevertheless convey the welcome news of the organization under very favorable circumstances of a new Moravian congregation in the Metropolis. Strange to say, the congregation is ready made, and its first gathering was attended by upwards of sixty members. The story is briefly this—Year after year numbers of our West Indian members have moved to the city of New York. Changing conditions in the Islands have made it increasingly difficult to earn a living. A few of these new comers identified themselves with the first Moravian congregation, of New York, but the majority of them remained unchurched.

It is the gathering together of these that has formed the nucleus of the third Moravian church, of New York City. Mr. Victor Flynn, a theological graduate, has assumed the pastoral care, and information reaches us from those in a position to know, that, if sufficient funds can be secured to maintain the enterprise there is no reason why it should not in the near future be numerically the largest Moravian congregation in the city.

A native Bohemian, Bro. Vancura, edits the Bratiské Listy, our Bohemian monthly journal in that language, and besides being a reprint of the Bohemian Easter observances, and closes with a detailed account of the Passion Week and Easter services of Salem congregation. Our young Bohemian Church now has a missionary of its own in heathen lands, Bro. Chleboan, who often writes to the Bratiské Listy from his South African field.

Ibro. A. Stecker has been from Labrador for many years a missionary to Alaska. Having become thoroughly acquainted with the speech and the ways of the Eskimos, he is now on his way to Alaska to superintend the missions among the same people there. His addresses have awakened great interest among our northern congregations.

OUR THREE SCHOOLS.

In view of the constant emphasis which is laid upon the School life in our Church, it is peculiarly gratifying to note the decided steps of progress which will be taken by our most important schools during the next year. Beginning with our oldest institution, The Salem Boys' School, founded 1792.

This time honored school will start into its Fall work with a better equipment and with greater promise of prosperity than ever before. The teaching force will be enlarged. In addition, through the energetic efforts of the Centennial Committee, the scientific departments will be far better equipped than ever before. A valuable course in practical Drawing will be inaugurated under the charge of Mr. Wm. S. Pfohl. Equipment is being purchased for a Chemical Laboratory in which the students will do experimental work.
THE WACHOVIA MORAVIAN.

promises to renew her youth in the expenditure of $4,000 upon internal improvements. Here again the Centennial Committee has been busy, and as a result, the Fall term will see a fully qualified Professor of Science added to the faculty.

The Alumni have been greatly aroused upon the subject of the Centennial Auditorium project. $6,000 is now available for the purpose and with the next commencement the corner stone of the Auditorium will be laid.

Clemmons School, Clemmonsville,

though only a year old, is displaying wonderful activity. The enrollment during the first year reached the surprising figure of 148. With the fall term a business course will be added, and the scientific department greatly developed.

It is expected to add a university graduate to the faculty.

The new and beautiful school building will be ready for occupancy in the fall, and will include an assembly hall, with seating capacity of 500, 4 large class rooms, library, 2 music rooms, lunch room, cloak room, laboratory, book room, office and five living rooms. The building is a brick structure designed by Max Schratl, New York.

Beyond any question the Southern Province has never before been so well equipped along educational lines, and the prospects for the next school year are exceptionally encouraging.

An unusual spirit of generosity towards our schools has been developing during the past winter, much of it springing out of the efforts of the Centennial Committee, which was itself the lasting outcome of the centennial celebrations of the Home Church early in last November.

May the blessing of God rest upon the more than six hundred pupils who will be gathered in our three schools next year.

Trinity Sunday.

BY REV. EDWARD HONDTAHLER, D.D.

TEXT: "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace be unto you and peace be multiplied."—2 Peter 1:2.

This is Trinity Sunday. It is sometimes called "the Golden Sunday," and it well deserves the title because it is devoted to the most fundamental and the most gracious doctrine of the Holy Scriptures, the doctrine of the Holy Trinity.

There is one God, who is trine in person, being Father, Son, and Holy Spirit, contained in the one essential, uncreated Godhead. The Scriptures have a way of putting this profound doctrine very simply and practically.

In our text the Holy Trinity is set forth in such a way that even a child may grasp its meaning. There are, the text says, three factors in every Christian life, and a person in the Trinity is specially connected with each one of them.

THE FOREKNOWLEDGE OF GOD THE FATHER.

The first factor in our salvation is the foreknowledge of God the Father. "Elect according to the foreknowledge of God the Father." To this precious experience the heavenly Father has contributed the gift of his foreknowledge. We find something like this in the ordinary family. Many children have a great deal to the provision which their fathers have made for them at a time of their tender lives when they could not realize the value of what was being done in their behalf. These fathers have provided a home, have accumulated property for their children, have planned their education, and have done all that they could, in a preparatory way, to start their children in life with the best possible advantage. By and by the children will look back upon their early career and realize how much they have owed through life to the forethought which their fathers once exercised with regard to them.

Even so, the Heavenly Father has had a loving foreknowledge of his children. He has planned for them and done for them in their elder brother, Jesus Christ. He has resolved to make the best of them that they would let him make. He has loved them first. "Herein is love," the Scripture says, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And again the Bible says, with such touching reference to God's foreknowledge of his children, "God commendeth his love toward us in that while we were yet sinners, Christ died for us." The Gospel message which comes to us does not proclaim an angry but a loving Father. His back is not turned in wrath upon his children but his face is directed toward them with reconciled mercy. "'God is reconciled with you,'" the Gospel says, "'be ye reconciled to him.' The start of our salvation is in the 'first love' in 'the foreknowledge of God the Father.'"

THE SACRIFICATION OF THE SPIRIT.

The second factor in our salvation is the sacrifice of the Spirit. "Elect in sanctification of the Spirit." What the Holy Spirit gives toward the blessed experience of salvation is his sanctifying influence. Sanctification is the sphere of his action, it is the sort of life in which he moves and works.

People usually get to be in character and disposition what they really want to be. It is the feeling, the desire, the spirit which is in them that gradually makes them what, at last, they are recognized to be. They are good because they wanted to be good; or they are bad because this was the real wish of their hearts. It is not the circumstances with which they have been surrounded which thus determines their character. Judas lived in the best environment face, nor makes its thunders roll into our fright­ening ears. He presents himself in the tender attitude of a "Lamb slain;" and with the nail­marks of his sufferings upon him he pleads for obedience in the best and highest sense, for an obedience which is real and thorough because it is grounded on love. So the Christian is started on the new path. It is a shining road because it is lighted up with Christ's example of his own obedience to the will of his heavenly
THE WACHOVIA MORAVIAN.

BIBLE STUDY.
BY REV. A. D. TRAILER, WINSTON, N. C.

[Will each reader of THE WACHOVIA MORAVIAN who pursues following carefully the monthly studies, please send the editor of this column a postal card, saying, "I am studying with you." It will be in itself a great encouragement, and may lead to considerable later helpful inter-correspondence.]

VI. THE TYPICAL INTERPRETATION OF SCRIPTURE.

What is a type? A type is a "divinely purposed illustration of some truth" (Scotfield). The Bible is full of such pictures of truth, for God is patient with us, his dull and ignorant children, and teaches the same great truths over and over again, and in various ways. There are a good many Christians who confine their study almost entirely to the New Testament, because they can see but little connection between it and the Old Testament. This is a sad mistake, for often some truth or teaching of tremendous importance is foreshadowed and made clear by the typical teachings of the earlier time. No one will fully appreciate the wonderful beauty of the plan of redemption until he has learned the "pictures" by which God has been, for centuries, preparing the minds and hearts of his people for the proclamation of the word of the Gospel.

Let it clearly be understood, however, that a typical interpretation of any Scripture does not in the least destroy its absolute historical truth. The Holy Spirit simply uses the person, event, institution, etc., to point to something better coming.

Now, in what do we find types? In persons, events, things, institutions and ceremonials. Let us look at these more closely:

I. Persons. Adam is typical of Christ, for Christ is, in I Cor. 15:45, called "the last Adam." See also Rom. 5:14 (with vss. 12-19). Isaac pretends Christ as the obedient son. See in Gen. 17:1-3, he was the promised seed; 22:5-9, he became "obedient unto death," Phil. 2:5; 22:13, he was raised from the dead (in figure), see Heb. 11:19; 24:1-67, he then received a Gentile bride, as Christ receives as his bride the Church taken out from among the Gentiles, Acts 15:14. So, too, is Joseph typical of Christ, as "beloved son," hated and rejected by his brethren, conspired against and (at least in their intention) slain, lifted out of the pit, he goes to the Gentiles (Egypt), receives a bride, and is finally reconciled to his brethren, who prosper greatly through him. See also, Moses, and Joshua, and David, and many others as unconsciously foreshadowing Christ by their own lives.

II. Events. The margin of I Cor. 10:11 tells us that many things happened to the ancient covenant people "by way of figure." The flood, according to I Pet. 3:20; 21, is typical of baptism. So was the passage of the Red Sea by Israel, according to I Cor. 10:1, 2. The entrance of Israel into Canaan is, in Heb. 3:15:4:9, taken to prefigure our entrance into "the heavenly places in Christ," Eph. 2:6; 6:12, by faith, etc., etc.

III. Institutions. Among many others we see the ancient temporary priesthood made simply the figure of the eternal high-priesthood of Jesus. Heb. 9:11. Read also the whole chapter 7.

IV. Ceremonials. We have space to refer to only one, though the whole of the Book of the Law is full of them,—many quite as clear. In Ex. 12 we have the Passover instituted. Compare it carefully with I Corinthians 5:7-8, "Christ our passover." See in Ex. 12:7-8, "a lamb," always spoken of only in the singular. In 12:6, the hour of its death. See vss. 7 and 12, the efficacy of the blood. In vs. 8 the feeding upon the Lamb, as we are nourished by method was to call the several items from I Cor. 10, the careful removal of all leaven (the universal symbol of corruption.) In vs. 19 the separation from the congregation of the one who partook of that corruption.

V. Things. As an example we have the veil in the temple, spoken of in I Cor. 13:20 as the type of Christ's human body.

No more beautiful book of typical teaching exists than the Epistle to the Hebrews, carefully and clearly stated by the Holy Spirit for the upbuilding in the faith of all God's children.

CHIPS FROM HISTORIC TIMBER.
BY MS. ADEI., AID. E. FRIESE, SAI. E. M., N. C.

THE FIRST YEAR IN WACHOVIA.
Nov. 1733 to Nov. 1734.

Paper read before the Wachovia Historical Society, by Rev. John H. Clewell, Ph. D.

Having thus seen the Brethren safely settled in their new home the next step is to draw the picture of the following twelve months. Our method was to cull the several items from the diary and place them together topically. In this manner only will they escape confusion in the mind. Among the headings are:

Farming,
Industries,
Buildings,
Table tare,
Journeys,
Visitors,
Religious matters, and so on.
We will first examine their efforts at farming.

They arrived Nov. 17, and two days later the work of clearing the land was begun. Three days were devoted to this duty, and one week and a half after their arrival plowing was attempted and successfully done. The work in the garden was begun a little earlier. Three weeks after the arrival upon the Wachovia Tract the Brethren had cleared six acres of land and had sown a field of wheat. To protect the field from the cattle straying about in the woods, and also from their own animals (for they had no stables), rails were made in December, and a fence 7 rails high was built.

In January, 1754, a piece of bottom land was cleared, and this they made into a meadow.

We note that in March peach trees were purchased and an orchard laid out.

The month of April was a very busy month indeed. A second tract of land, ten acres in...
extant, was cleared, and this was planted in corn, pumpkins and beans. In May an 8-acre field was fenced in to serve as a pasture for the calves, a number of calves having been purchased from neighbors. A third plantation was cleared, some three miles away, fenced and planted in corn, in the month of June, and a pen or pasture for the cows fenced at the same time. Cotton was among the seeds planted.

Without attempting to follow the order of the planting we note the following partial list planted the first summer, in addition to the vegetables planted in the garden, and the grains named above: Flax, millet, barley, oats, buckwheat, turnips, tobacco. The records do not tell us how much corn and wheat they made this first season, but the amount of oats was only three bushels, and rye four bushels. Buckwheat yielded thirty bushels, and the corn was no doubt a large yield, but not nearly enough to serve them, as their company of twelve was increased by arrivals from Bethlehem, and, as we will hear later, they fed a large number of cattle and hogs that winter.

The second head under which we gather a number of items from the records is INDUSTRIES.

Two days after their arrival they were busy getting into good shape their implements, such as axes, mattocks, hoes, etc., and on the same day the benefit of the College Avenue Moravian site for a mill. Measuring the streams, and even commencing to cut the timber for it.

Let us not forget our settlements and their young Bible students.

The actual completion of the mission field. The New Church at Ipiana was dedicated on the 4th Sunday in Advent, 1900. The church was decorated with the native palms, and gifts were made by the heathen toward the building. At Rutengena six converts were baptized at the close of the year.

Can I understand the Revelation of S. John?

So many have said: "I can't understand the Revelation," that I have been led to try to help those who wish to study the book, especially young Bible students. I shall be thankful if the Holy Spirit can use this little tract to help any one into a clearer understanding of Revelation.

I shall be glad of your help in scattering the tract. It is to be sold at 5 cents per copy for the benefit of the College Avenue Moravian Church only and alone, and copies can be had from W. H. Vogler, 2503 Broadway, Indianapol", indiana.

Practical Education.

We have received an interesting little hand-book on this subject, issued by the North Carolina College of Agriculture and Mechanic Arts. A couple of quotations from it will indicate its purpose:

"The degree (Doctor of Humanities), an honorary literary degree, has been recently conferred upon Rev. Dr. Augustus Schultz, President of the Theological Seminary, by the Columbian University of New York."

Moravian News Items.

A New Church has just been completed about five miles east of Macedonia, Mo. Several of our families live in the neighborhood, and through their efforts and liberality the new church building has been paid for.

The cornerstone of the long-expected Indianapolis church was laid on Tuesday, May 28th, by a former Southerner, Rev. Wm. H. Vogler, in the pastor.

Easter Services were held at our Mission Stations in Alaska, The Carmel Cemetery, on which a sunrise service was held, was covered at the time with four feet of snow.

The degree L. H. D. (Doctor of Humanities), an honorary literary degree, has been recently conferred upon Rev. Dr. Augustus Schultz, President of the Theological Seminary, by the Columbia University of New York."

The movement for the new church is now on firm footing.

As the result of occasional preaching appointments by the Mayodan pastor, from the very first days of Avalon's brief history, while the carpenters were still building the houses and the stone masons were completing the dam, there has recently come the request that we build a Moravian church in this new town. This request was 'backed up' by the pledging of over $100 from the few members and many friends in Avalon. Mayodan has promised practically the same amount, and from various sources gifts have come in, so that over $300.00 is now in sight. Enough to justify us in the commencement of another building so designed that it can be enlarged as occasion demands.

There is every reason to believe that this community will stand by us in our work. The interest accorded to our services by many who heretofore were entirely unacquainted with the Moravian Church has been most encouraging. $150.00 additional will cover the present needs of the buildings and the laborers and pastor most earnestly hope that not a few of the readers of this item will volunteer to help in larger or smaller sums.

We are not unwilling to ask for help, in fact, we expect to ask until the needed amount is raised, but every one who ever has tried to build a church knows the joy that is experienced over every gift that is received without direct solicitation.

The circumstances are, in brief, these: Avalon has probably 300 people, and no church. The Moravian Church was the first to enter the town. A number of our members and many friends are living in the town.

They have shown very substantially their desire to have our Church in their midst.

Why not help those who are helping themselves?

All subscriptions should be sent to Howard E. Rondthaler, Salem, N. C.

The New Fairview church looks neat as a pin from the outside, even the grounds have been carefully raked over. All that is now needed is a floor, windows, doors, walls and ceiling. Sunday after Sunday we look longingly at the new church, which appears so cool and shady within, and pass on to the little frame bake oven in which we must still continue our services. Each week some new gifts come in, and the committee is steadily soliciting the help needed to make the building habitable, for you cannot hold Sunday School in a floorless church, even if it is cool and shady.

We have an idea that perhaps Fairview Sunday School may hold the championship in the matter of faithful attendance. At the end of May an examination of the Secretary's books revealed the fact that 25 per cent of the scholars were present every Sunday in 1901.
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THE WACHOVIA MORAVIAN

CLEMONSVILLE.

On Wednesday, 15th of last month, the first brick in the Clemmons School building was laid at 17 minutes before 11 a.m. The next day, May 15th, was a red-letter day in the history of Clemmonsville. At 1:30 p.m. an entertaining and creditable group of school exercise was rendered by the Clemmons School. The exercises were held in the yard, under the wide-spreading branches of the great oak, in front of the Fries farm house, where Mr. Tucker, the manager, lives. The spacious front porch was occupied by the school and served admirably for a rostrum. The immense audience of interested guests was comfortably seated on benches and chairs. Clemmons School has done well in the first year of its history, and bids fair to yield a much wider influence for good in the years to come. In the afternoon of the same day, at 2:30, a large procession moved from the old school building, headed by a brass band from Salem, and proceeded to Clemmons Hill, where many people were gathered for the interesting ceremony of laying the corner-stone of the new school building. Bishop Rondthaler delivered the address.

Principal Pohl read an historical sketch and placed the articles in the stone. Others took part were Mrs. Clemmons of Salem, Principal Clewell of Salem Academy and College, Rev. G. F. Bahnsen, Schoeneck, Pa., Rev. Emanuel Fishel, of Bower, N. C., and the Moravian pastor of Clemmonsville. The services were conducted by the ministers of Salem who were highly appreciated, and made the occasion very much more Moravian in character.

The Whitunday Festival on the 26th ult., was greatly enjoyed by about 100 persons who were gathered for the services, two of which were held. The sermon and love feast were combined, and, after an intermission, the Holy Communion was held. The annual offering for the Theological Seminary was gathered, and, from the amount contributed, it is plain to see that the Clemmonsville congregation is disposed, from its very beginning, to support the causes of our Church.

In this month the rule to ask for an offering at every morning preaching service was established. The proceeds of this every Sunday collection are to form a congregational fund for current expenses.

On the 21st of May the Clemmonsville pastor held the funeral of Bro. R. K. Sheets' little daughter at the Macedonias church, in Davie County. BETHANIA.

On April 11, the pastor, Bro. Crowland reached the age of 60. A large company gathered to offer congratulations and a substantial supper was served. Following this an hour was spent in singing and conversation.

A congregational council was held on the third Sunday. The entire day was given to counsel and conference upon the Master's work, and the good results of this important gathering of the members will be felt for years to come.

During the month of May a number of weak places have been strengthened, and a spirit of progress has been abroad in the congregation. There has been a substantial increase in the attendance upon the various services, and a notable increase of interest in the various branches of Church work.

The second Sunday in June is the occasion of the annual congregation festival. The services this year, although interfered with somewhat by the threatening weather were largely attended, and of much interest. The church was attractively decorated with flowers. Bishop Rondthaler preached in the morning on "Christ Stillling the Storm"; at the afternoon love-feast Bro. James Hall gave a Mennonite address, after which a collection of $25 was gathered for foreign Mission work. At the Communion which followed one member was received into the congregation by the right hand of fellowship.

KERNERSVILLE.

This congregation was not unimpartial of the pastor's birthday, and presented him with a substantial check.

MAYODAN.

The Christian Endeavor Society of this congregation at last appears to be on a sound footing. It has been a varied experience that has marked the five years of this Society's history.

When the factory was in building and the town hardly more than started, a so-called Christian Endeavor Society was organized. Later it was discovered that no pledge had been signed until within the last few days. For a year or two three of the brethren actually maintained the Sunday night services for the town, it being impossible for the pastor to be present on Sunday night. In view of peculiar difficulties this form of service sometimes called for the utmost patience and self-sacrifice.

On the second Sunday of this present month a meeting was called in the interests of C. E.; the pledge

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was presented and signers were called for. Fourteen responded, and with this strong nucleus a useful society is assured.

An encouraging fact in this connection is that three denominations are represented in this new society.

WILLLOW HILL

Sunday, the second of June, will be a memorable day in the history of this congregation. It was its third anniversary, and the day was bright and the air balmy and fragrant with the exuberance of flowers which decorate the pinnacles of the mountain everywhere. We could literally say all nature is alive as we listened to the millions of what are familiarly known as the "seventeen year locusts." Every bush, tree and shrub was alive with them, and one could scarcely hear himself speak sometimes on account of the noise they made. They seemed to wake up the inhabitants of the mountains, for the people said there was the largest congregation present they had ever seen gathered together. On this day five souls were joined to our Church by adult baptism, after which the Holy Communion was celebrated and it was evident that the spirit of the Lord was baptizing many anew. We closed the day with a congregation council in which means were devised for painting the church and other improvements which are to be added later.

This promises to become a very prosperous centre, all because of the activity of one earnest, consecrated Christian man. "Oh, the good we all may do," if we would just try. Every church needs such men, and we pray God that he may send more consecrated workers who are ready to follow in his footsteps wherever he leads.

CHRIST CHURCH

The first prayer meeting in the month of June was given over to the Girls' Club. To begin with, they had consecrated the pulpit platform on Saturday afternoon, and filled it full of flowers of every sort, especially daisies. From the key stone above, daisy chains were hung, and the sidewalks were carpeted with baskets and bouquets of the same flowers. At the ringing of the second bell the members of the club marched down each aisle, and, as they crossed in front the table was heaped high with bunches of roses. Songs and recitations were given, all about flowers and springtime, and the pastor told the story of the little South African flower which always points north, and so guides the travelers across the lonesome prairies.

SALEM

The Baccalaureate Sermon for the Academy was preached this year, by the Rev. Russell Cecil, of the Second Presbyterian Church, of Richmond, Va. The sermon was a very beautiful and edifying presentation of Mary at the Saviour's feet, for instruction, for comfort, in time of trouble and for loving service. The whole commencement season passed off happily.

It was closed by the Boys' Commencement on Friday evening, May 24th. This was the most encouraging occasion which the Boys' School has yet had. A good class was graduated, and an able address was delivered by our neighbor, Dr. Caldwell, on "How to Make a Failure in Life," i.e., by instability of character. And now the neighborhood of the schools is given over to midsummer quiet, although many active preparations are going on for the new session.

Whitsunday, May 30th, will be remembered as a very rainy but as a very blessed day. It was peculiarly under the influence of the Holy Spirit. The day was opened with a children's prayer circle in the pastor's room, and then the new Young People's Choir joined the regular Choir in the hearty singing of the Whitsunliturgy. The Communion Lovefeast was large. In the evening, when the rain was pouring down, a class of nine were confirmed. This adult baptism, and a very happy meeting of prayer was afterwards held with them, their parents, sponsors and teachers in the vestry room.

CENTREVILLE

This church is moving along in the ranks. There has been a marked increase in church activity; every one is finding something to do. The anxious inquiry is often heard; "What can we do for our church?" That this question is sincere one may be proven by the amount which has been subscribed for church worship this year. The pledges already made are more than treble what has been given in any former year. We are organizing all our members into working bands; there is one which has charge of church improvements; another to raise means to help pay for improvements; a number of young men who are working up the people to give more; and then to gather in all and to help in all these ways we have our Christian Endeavor Society, composed of about twenty-five young people who stand ready to help and do anything the Lord would have them do. And over all these are the four men who constitute our church committee who act as sheiks; with such men as these, Knouse, Rominger, Weimer and Spraker at the helm we are not

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J. P. BROWER, Headmaster.

THE FLOODS.

The heavy rains of the past weeks have occasioned floods in various sections, and in localities where such damage was unusual. We expect them in the lower sections and along great rivers from time to time, but this month the rains fell in such quantities that even among the mountains the losses were as heavy as far down in the lowlands. The rains began a little after the middle of the month of May and continued for nearly a week. After a few days had passed, the rain began again, and a similar reason of floods followed. In the mountain sections small streams became great torrents, and not only were bridges carried away but the land and the crops were damaged and in many cases absolutely destroyed. Railroads were so injured that in some sections traffic was delayed for a week; houses were washed away and many lives lost. A private letter from Tennessee says that along the river mentioned the soil was washed away as deep as the plow had ever gone, that bridges were washed away, and that the thick blue sky had been deposited in many places as deep as the height of the fences, and that two months would be required for it to dry sufficiently for teams to pass over it. Along our own Yadkin the damage is very great.

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On May 19th, "Decision Day" was observed in the Sunday School, with a very large attendance, preceded by much careful visiting on the part of the teachers, accompanied by personal work as touching salvation. The signing of the cards was regarded as a confidential matter between teacher and scholar, but the united presentation of the question of salvation has been of great force throughout the school.

The Sunday morning church attendance has been uniformly good, and that at the midweek prayer-meetings has shown great improvement during the month.

ELM STREET.

On the evening of May 7th, a very good social entertainment was given by the Elm Street Endeavors, the proceeds being devoted to the fund for the purchase of new hymn books. Several dollars were realized, a collection being taken. All those who took part acquitted themselves well, and the Flower Committee had very prettily decorated the platform.

FULP.

The usual services were held at Fulp on the third Sunday, preaching in the morning and at night, and Sunday School at 3 o'clock in the afternoon. During the month this congregation has experienced the loss of two of its members, Mr. Oscar Regan, who passed away on the 30th of April, and Mr. Cudworth Mc­Ghee on May 24th. Their remains were interred in the Salem Chapel graveyard. Their funerals were held on the 1st and 5th of May respectively.

NEWS OF THE WORLD.

CONDUCTED BY REV. J. H. CLAYTON, SALEM, N. C.

The floods.

The heavy rains of the past weeks have occasioned floods in various sections and localities where such damage was unusual. We expect them in the lower sections and along great rivers from time to time, but this month the rains fell in such quantities that even among the mountains the losses were as heavy as far down in the lowlands. The rains began a little after the middle of the month of May and continued for nearly a week. After a few days had passed, the rain began again, and a similar reason of floods followed. In the mountain sections small streams became great torrents, and not only were bridges carried away but the land and the crops were damaged and in many cases absolutely destroyed. Railroads were so injured that in some sections traffic was delayed for a week; houses were washed away and many lives lost. A private letter from Tennessee says that along the river mentioned the soil was washed away as deep as the plow had ever gone, that bridges were washed away, and that the thick blue sky had been deposited in many places as deep as the height of the fences, and that two months would be required for it to dry sufficiently for teams to pass over it. Along our own Yadkin the damage is very great.
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DURHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p.m. (union station) for Durham and all intermediate points.

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SPECIAL NOTICE.

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Address all letters regarding subscriptions, payments of money, or any business communications to

The Rev. J. H. Clewell,
Salem, North Carolina.

**EDITORIAL.**

As this issue of THE WACHOVIA CONGRESS MORAVIAN goes to press, the indications are unusually promiscuous and foreboding. For the Provincial Conference which meets at Knersville on July 30 and 31, it is now evident that the attendance will be large. Special attention is invited to the programme which appears on this page. It will be observed that the topics have been put in an interrogative form with the hope of thus drawing out the best thought and experience of the Conference.

Of stated addresses there will be but few. It is hoped that every delegate will come expecting to take an active part, thus making it a conference in the real sense.

In the meanwhile our prayers are necessary, if our gathering is to have the needed spiritual power. Do not neglect your duty in this particular matter with the idea that plenty of other people are praying for this blessing. If we but have very strong faith, God will do more for us and for our work through this Conference than has ever before been the case. "I will be inquired of concerning this thing, also."—Psalm 89.

—The Broadbay Township Sunday School Association convened in annual session with the Waughtown Baptist Sunday School on Sunday, July 14. There are four Moravian Schools in this Association, and all were represented, as follows: Friedland, Bro. Nelson Hine; Eden, Bro. William Hage; Centreville, Rev. Chas. Crouch, and the Brn. E. E. Kneuss and Eli Weinan; Southside, C. E. Critt. The attendance was small, but a very earnest spirit pervaded the discussions.

**PROGRAMME OF THE SOUTHERN PROVINCIAL CONFERENCE OF THE MORAVIAN CHURCH, Knersville, July 30-31, 1901.**

**TUESDAY.**

11 A.M.—Devotional Exercises and Organization.

2 P.M.—SUNDAY SCHOOLS

What have you done during the year?

What do you need most?

What new plan have you tried?

What is your strongest point?

**OUR PUBLICATIONS.**


8 P.M.—THE CONFERENCE SERMON.

Subject:—"Twentieth Century Religion."

**WEDNESDAY.**

9:30 A.M.—OUR SERVICES

What shall we keep of the old?

What shall we adopt of the new?

**CHURCH FESTIVALS.**

Christmas, Easter, August 13. Congregational Festivals. Are these important festal occasions observed as far as practicable?

**FOREIGN MISSIONS.**

Two minute reports from Missionary Societies.

2 P.M.—THE CHILDREN'S SOCIETIES. Instruction. Meetings.

**CLOSING COVENANT SERVICE.**

[Commenced.]

**The Thibet Mission.**

Read by Miss Rosa Hoge before the Juvenile Missionary Society.

**GOING TO THE COMMUNION WITHOUT THOUGHT.**

Too often people go to the Communion without giving their coming to this holy sacrament any previous thought. They are to partake of the body and blood of our Lord, in a spiritual manner and yet they make no preparation of heart for it. If their coming to the Communion in this merely formal way, does not, by the special mercy of God, inflict upon them any very deep harm, it certainly does no. They do any good. More particularly is such a neglectful practice to be deplored, when it takes place in the case of young people. Their coming to the Communion, in this way, may in the course of time make them very cold and hard toward the Saviour. It might even become, at last the "sin which is unto death," and which consists of such a cold and lukewarm view of Christ, without any power of faith or repentance toward him. It is very possible that some have caught this fatal infection at their unprepared Communion.

Let us begin anew the habit of a thoughtful, prayerful preparation, or, if our practice has been otherwise let us to day make a better start. Our text will help us to think about the Communion as we should, and will enable us to make our coming to it the central observance of our whole Christian life. "This do," the Saviour said, "in remembrance of me."
THE WACHOVIA MORAVIAN.

FITs INTO ALL OUR CHRISTIAN LIVING.

There are six aspects of this sacramental remembrance of Jesus, which cause it to fit into all the rest of our Christian living.

I. In the first place, it was a happy remembrance which Jesus instituted with regard to himself. He might have selected some other way of being remembered. If he had been a mere man, overcome with the sorrow of his approaching death, it is probable that he would have chosen some sad and mournful remembrance of himself. He might have bid us go to a cemetery in the evening hour, and walk into some dark grave-vault in order that, with a shudder, we might be reminded of his actual death and burial for us. But he chose no gloomy form of remembrance; he selected that function of our life which is bright and cheerful. We sit down at the home-table or at that of a friend, in a very happy mood. And so Jesus would have us sit down at his supper table, in a very happy frame of mind. It is not a funeral, but a feast to which he invites us. In this respect he has made the Communion to be a sample of the entire Christian life. He wants it to be a happy life and if we will let him make him so, he will ever be taking he gloom and despondency out of our lives, and advising us as he says in one place to sup with him and with us

II. In the second place, it was a

SIMPLE REMEMBRANCE which Jesus chose for himself, when he said: "This do, as a remembrance of me." It has been the custom of many societies, both in ancient and modern times, to have very strange and mysterious forms of initiation. They propose, in this way to heighten the interest in their associations. But Jesus made his forms just as simple as he could. Bread and wine were the two ordinary articles at every table. Both had been used in the Passover meal, on that evening when Jesus instituted the feast of his remembrance. The unleavened bread was still there and the wine cup which, according to the Pa-sover ritual had been passed from one to other. And these two things the Saviour adopt-ed, wherein to be always remembered by his own. He took bread, the narrative says, and afterwards he took the cup. And what is true of the Communion is equally true of all the rest of our life. Jesus wants to be remembered in simple things. When at the holy table you have eaten of his bread and drunk of his wine, then go forth to serve him in the plain and ordinary affairs of your daily life. It may be but seldom that you have any task to perform which will be so great and important as to stir the general attention and win the applause of the community. Most of your life is spent amid little duties and trivial tasks. Do these simple little things for Jesus Christ. Let the lesson at school, let the duty at home, let the act of business faithfulness be the bread and the wine of your daily remembrance of your Saviour. Do these things in his faith and love and obedience and the simpler there, the more he will be pleased.

"All may of thee partake, Nothing so small can be, But draw when acted for thy sake, Greatness and worth from thee."

III. In the third place, the remembrance which Jesus ordained of himself at the Communion table was a

VIVID REMEMBRANCE. He took the bread and broke it and gave it to his disciples, saying: "Take eat; this is my body, which is broken for you." And then he took the cup. Oh what a recollection it must have been for his disciples afterwards to recall how their Lord had held the goblet of poured out red wine in his hand, and had said with such solemn emphasis, "Drink ye all of it; this is my blood of the New Testament, which is shed for many for the remission of sins." It was all so vividly put. There was nothing dull or staji-fomal about the Communion ritual; it was simple, it is true, but very earnest and impressive. The broken bread was evermore to bring up to their remembrances that thorn-crowned and nail pierced body which he gave for them on the cross. And th- posered out cup was ever to remind them, how from his pierced side there flowed forth blood and water. And Jesus wants us to have such a vivid remembrance of his body and blood in the Communion. He does not want us to stare out into vacancy, to engage ourselves when at his table with the trivial thoughts of the outward things around us, so that we watch the people who are present and note the little turns and incidents of the service. He wants us to have a vision of himself, he wants to have the Holy Spirit, that greatest of all artists' paint before our eyes, the picture of our Saviour upon his cross, suffering and dying for our sins. It is just in this particular that our Moravian ritual so greatly helps us with its hymns. They enable us if we think over the words and sing them sincerely to keep Jesus in our mind and thus have a vivid, lively, an earnest impression of his love and grace and presence. And in the same spirit he wishes us to live on after the Communion is over. He wants us to have a frequent spiritual vision of him, to look up, amidst our tasks and trials and temptations and see him, the Christ, and thus gain new inspiration for our battle and our pilgrimage.

IV. Then in the fourth place, it has been an

EXPRESS REMEMBRANCE which Jesus has instituted. "This do, as a remembrance of me." He does not leave the matter open to our choice. He does not permit us to select an equivalent and then substitute it for our coming to the Communion table. As if we were to say, "I will give a handsome contribution to the hospital and let that serve in the place of my sacramental observance," or "I will act with close and scrupulous fidelity in my business and let that stand in the place of my presence at the Communion." Jesus allows of no substituted observance. He is very explicit in his command. "This do, in remembrance of me." And should we ever do it, then we have separated ourselves from Jesus Christ. Let the explicit aspect of our Saviour's command, be a great comfort to us when we come to the Communion. We are very sinful and unworthy, but we are sincerely doing the exact thing which Jesus wants us to do, we are precisely obeying his command. And so may it be in all our life. May we consent to be so led by the Word and the Spirit of our Master, that the guidance may come to us, even amidst the most perplexing circumstances of our lives. "This is what Jesus wants you to do in the present emergency," or, "this is what Jesus wants you to learn."

V. Then in the fifth place it is a

UNITED REMEMBRANCE of himself for which Jesus calls at the Communion table. "The cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? For we, being many, are one bread and one body: for we are all partakers of that one bread." We cannot partake of the Lord's Supper in the same way in which we often pray or read the Bible or think of many other things, that is, alone. We must be in a smaller or larger company. And yet we might sit in a crowded Communion and still be in an isolated, offending, hateful frame of mind. Thus we would miss the value of the body and blood of Jesus. Let us be particularly careful to lay aside anything that alienates us from our brethren and sisters. Let us be one in heart with them, as a united company, gathered around our one Master, Friend and Saviour. So shall we go forth into more loving relationship with each other and better disposed and prepared to do as Jesus said: "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another."

VI. And then in the sixth place, it is a

HOPEFUL REMEMBRANCE which our Saviour has ordained in the Sacramental feast. We are told that he would have us do it "till he come." Our presence at the Communion, if it is humble, believing, sincere, is a guarantee that we shall surely and without fail sit down at the marriage feast of the Lamb in heaven. Then may that blessed heavenly company rise before our minds as we partake of the earthly sacrament. Friends are wanting that used to sit by our side, but it is only a sign that there is a place beside them, waiting for us in the festal halls of the new Jerusalem; "I know not, oh I know not, What social joys are there, What radiance, What bliss beyond compare.

With desire Jesus said that he had looked forward to his last meal with his disciples. With the same dear longing he looks forward to your coming to his Communion table, that he may see: you, strengthen you and make the best of you for earth and for heaven. Let this desire find an echo in your desire, to have such a happy, simple, vivid, explicit, obedient, united and hopeful Communion as will serve for an inspiration to your life as you travel farther on.

"It is true that God is found in our homes and in our offices as much as in church; but it is also true that if we do not yield reverent worship to Him in church, we shall not see Him, still less worship Him, anywhere else.
VII. THE STUDY OF PROPHECY.

What is "prophecy"? The very word itself means either one, or both, of two things: to "speak for" some one, that is, as his representative; or to "speak beforehand," that is, to foretell. "The Prophet," in truth, was one who did both, he "spoke for" (and under the power of) God, and he "spoke beforehand" things which God declared to him (often, probably, things which the prophet himself did not comprehend to the full), 2 Pet. 1: 21. Even a casual glance through the Bible shows that it is both in the Old Testament and in the New, largely a book of prophecy. That section of 17 pamphlets which we call "The Prophets" does not by any means contain all there is of prophecy. From Genesis to The Revelation almost every page contains some prophetic promise, sometimes veiled, but more often distinctly stated.

How shall we study prophecy? First observe the inspired rule declared in 2 Pet. 1: 20, "Knowing this first, that no prophecy is to be interpreted by the prophet's own understanding; but in connection with an other prophecy, and in the Old Testament and in the New.

Secondly, be careful to study the context, or the connection in which any prophecy is state. Sometimes a prediction has been hideously distorted by want of care in examining what the whole chapter, or the verses preceding and following it, have to say. Often, too, difficulties are cleared up by this examination, and special force is added to the point under consideration.

Thirdly, read every prophecy as the absolutely literal word of God. Sometimes, figures of speech are used in prophetic discourse, but they always have a literal fulfillment. There is not a single instance in all the Scripture of a "spiritual" or figurative fulfillment of prophecy. There have been (and this is one of the wonders of God's providence) partial spiritual fulfillments, perhaps, but the final and absolute fulfillment has always been, or always will be, just as it is stated. We shall below give proofs of this.

Fourthly, believe that God knew how to call things and names and people by their right names. When he says Israel, he means Israel, when Jerusalem, he means that capital of the Holy Land. This fact is totally ignored, for instance, by the human editors of our Bibles, when they are ever, in the chapter and page headlines, declaring that Zion, or Jerusalem, or the covenant people, etc., mean the church. The truth is the church is never once re-

ferred to in the Old Testament. It was a "mystery hidden" in those ages, Eph. 3: 9. R. V. But this simple rule is the key to nearly every prophecy, made difficult by the pitiful attempts of scholars who try to tell us what God meant to say if he only knew.

That is really just what spiritualizing prophecy amounts to.

Now, let us look more closely at some of the prophecies that have already been fulfilled, remembering our four rules above given. Human foresight, or skill of statesmanship, or wisdom, fail so utterly to account for the exactly fulfilled prophecies of the Old Testament, for instance, that the attempts of many modern "higher" critics to thus explain them, by ignoring direct revelation, are childish and foolish in the extreme. In fact, many predictions were made by men of God, and recorded in the Word, so remarkable, so minute, so seemingly improbable, that no mortal could ever have guessed or invented them. Take, for instance, Isaiah 44: 21-24; 45: 6, where Cyrus is directly named as the rebuilder of Jerusalem, nearly 200 years before he was born. And Jer. 29: 10-14, where the exact length of the exile of Judah, 70 years, is stated, though the Jews were scarcely then begun. See also in Jer. 27: 6-7 how the prophet states that supremacy should be given to Nebuchadnezzar, to his son, and his grandson, and these only. The book of Daniel proves the absolute accuracy of this prophecy.

There is no more interesting, uplifting and comforting research that can be made than into the remarkable ways in which God's ancient declarations have been fulfilled. Jer. 51: 8, 11, 26, 28, 30, 31, 36, 37, etc., were spoken when Babylon was at the zenith of her power. The traveller in the East to-day rides over the old site of that world-ruling city, and shudders at her fate. Well does 2 Pet. 1: 19 call it, "the word of prophecy made more sure." See also Isaiah 13: 19-22; suppose that had been said of London, or New York, or Chicago! Yet is long age came to pass that to-day would pitch his tent or spend a night among those old accursed ruins. See again the prophecy in Ezekiel 26: 1-5, 13-15, against Tyre. The fishermen to-day spread their nets on those bare rocks. Again, in Nineveh's doom in Nahum 3: 5-7, to be covered up, yet set for a gazing stock. How can that be? For 2,500 years Nineveh was a buried mass of bare rocks, yet you may now go into the British Museum and gaze upon curios from that ancient mistress of the world. Once more, read God's promise to Abraham in Gen. 12: 1-3, 15: 14-17. Is that not literally true? Has not God made Abraham's name great? There is none verified by more people on earth, even to-day, not even that of Jesus! Has not God made his seed as the dust of the earth? Are not thousands of those same children of Abraham going back to Palestine to-day as their inheritance, their own home-land? Oh, that we had time to go into details. Mr. Moody has said that more than 1,000 fulfilled prophecies have been counted in the Old Testament alone, and of these over 200 related to Jesus Christ! God willing, we will next month follow up a few of these wonderful declarations of the divine truth anciently spoken. But Jesus the Messiah and King, the covenant people, and some of the things yet declared to be future by the New Testament.

THE WACHOVIA MORAVIAN.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FAIR, SALLIS. N. C.

THE FIRST YEAR IN WACHOVIA.

Nov. 1734 to Nov. 1735.

Paper road before the Wachovia Historical Society, by Rev. John H. Clewell, Ph. D.

 Mention is made in several places of persons coming from other sections to have tailoring done. One had a suit of clothes made. Another two shirts. Still another leather or buckskin garments, as he brings the hides along, though the hides may have been used to pay for the work.

In the Spring, bark was cut for the tannery, and during the Summer, leather was finished, the first pair of shoes made in September, and the same month the first barrel was completed in the cooper shop. The price of leather was high, as we are told that the value of a pair of shoes was forty dollars.

The opening of new roads was a heavy task. A number of days was spent in making a road to the Yadkin river, in February, and, in October a road was made to join the highway to Pennsylvania.

The extent of their live stock industry will appear when it is stated that they had at the close of the year 23 cows and calves and 46 oxen. The value of a cow at that time was about $10.

BUILDINGS.

It is very interesting to study their methods in providing shelter for themselves and the new arrivals from Bethlehem during the year. The only building by their neighbor, Hans Wagner, served them for a time, though very poorly. A floor was laid in the cabin two days after their arrival. The cabin was so small that when strangers spent the night with them, or sick men came to be treated by Dr. Kalberlah, some of their number were compelled to sleep in the open air, not a pleasant thing in December and January. In January a site was selected to build a home for strangers, and Feb. 9th this home for strangers was finished. Fortunately it was that this provision had been made, since four days later, a man whose home was fifty miles distant, brought his invalid wife for treatment.

The diary says: "How fortunate our new house!" I suppose the brethren had visions of twelve men camping out in the woods in February to make room in the hut for the poor sick lady, had the strangers' home not been finished.

Feb. 7th at a conference, it was decided to build a dormitory for the brethren, and, March 18, the building was finished. It was taken possession of with great rejoicing.

Aug. 27 corn cubs were built. In September it was decided to erect a large building, and preparatory steps taken to this end, though the cornerstone was not laid till the end of November, that is already in the second year of their stay in Wachovia. Hence, the only buildings in use during the first year were the Wagner cabin, the new dormitory, and the strangers' homes, with probably a small kitchen. We may add however that within the first twelve months the mill site was selected and measures were started.
taken to begin the gathering of lumber for the building. The space under roof was small for the score of brethren present at the end of the year.

DOMESTIC MATTERS

The domestic life was simple and primitive. A night watch was established to guard against fire and other dangers which surrounded them in the primitive forest, though this watch was not at once organized. On rainy days they mended stockings and clothing, and we are told that when the first married couples came the brethren gave the first days of the week to them for attending to their laundry, and the single brethren took the latter part of the week for the same purpose.

TABLE FAIRE

During the days following their arrival they had chiedy pumpkins and cornmeal, and when the first stage was killed in November the writer said "we were glad of it for by corn alone it is not good eating." In December they went 60 miles for salt, securing twenty bushels. Corn was purchased in the neighborhood. In January they made maple syrup. In July, vinegar, which was very scarce. This was made from blackberries. In July the first butter was made. I think a page copied from the dairy will

"We had each second day some meat for dinner, as vegetables were not enough for us. With meat we had potatoes or turnips and squashes. All very good. In October once a day milk. In November each second day milk. We then had our milk with milk instead of fat. Other days we had pumpkins or beans. A few good melons in August. "Sept 15, we had a meli brei (gruel) with butter, made from our own grain. Thus we had on this day the first fruits of our field."
THE WACHOVIA MORAVIAN.

THE CHURCH AT HOME.
BY REV. HOWARD E. "MOYNIHAN, SALEM, N. C.

CALVARY.

During the month of June the pastor had his vacation of two weeks in connection with his preaching the sermon to the graduates of Linden Hall Seminary, at Littitz, Pa. On the first Sunday of his absence Bro. E. E. Randhaller filled the pulpit, and most agreeably.

During the month there has been nothing of an unusual order. The usual summer exodus has scarcely well begun yet, despite the intense heat of the past weeks, so that the Sunday services are all yet well attended. A comparison with last year's records also shows a marked and steady improvement in the Wednesday night meetings. It is coming to be far more of what it should be, a meeting of the general congregation, at the same time retaining its frank and informal character.

A steady and earnest and careful study of The Revelation may be responsible for this, for interest in that wonderful portion of the Word has been very noticeable of late. On the evening of June 25th the Ladies' Sewing Circle held their annual sale. Though the inclement weather prevented the use of the lawn, a neat little sum was realized to be added to the Organ Fund.

CENTREVILLE.

[Communicated.]

Seldom, if ever, in the history of this congregation, have the church members been as interested in the affairs of the congregation as at present, and never before have they taken hold like they are doing now.

Under the aggressive leadership of the pastor—Bro. Crouch, the members have planned several advance steps in the services of the church, in the financial affairs, and in the improvements in the church building and its surroundings. It is a source of gratification and encouragement to see these signs of life and activity in the congregation.

The first general effort looking to the execution of these plans took place on Friday evening, June 23rd, when a supper was given by the church members in the grove near the church. The proceeds are to be used to help pay for the proposed fence around the church premises. We hope to see this long-needed improvement accomplished before the summer is over. The brethren and sisters are much pleased with the success of their effort. Forty-six dollars were realized. The kind help given by members of the Home congregation and other friends, both in the way of gifts and patronage at the supper, is heartily appreciated.

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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.

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had been interfered with, and it was with much joy that pastor and people were together again on the afternoon of the first Sunday.

MACEDONIA.

The Sunday School has been reorganized, and the prospects for a good working year are excellent. On the afternoon of the 2d Sunday in June Bro. Grabs, the pastor, preached to a company gathered in Sheek's School House, which is on the main road leading to Macedonia, and about one mile this side. This afternoon appointment is to be continued throughout the summer. The subject of getting out to serve some people who are not likely to attend anywhere. The new work gives promise of good results in the neighborhood and for the churches.

The Macedonia protracted meeting will begin on the second Sunday in August.

MORAVIA.

The appointment for the 4th Saturday in June was filled by the pastor. Though in the very midst of wheat harvest, the congregation was not a small one. In a few years the young people now being gathered will be the strength of the church.

Mrs. R. B. Kermer can now, through the summer, be present every Sunday with the Sunday School, and this will be a great assistance.

Two very sick neighbors and constant attendants upon the services were visited on the afternoon of the last appointment, Mrs. Ledbetters and Mrs. Thomas.

Since then little John Robah has been taken away by the hand of death, and the sympathy goes out to the bereaved sister. The funeral took place at the church.

SOUTH SIDE-COTTON MILL.

The Fourth of July was celebrated at this place somewhat after the manner of those ancient occasions which, along in the latter '70's, made Salem famous. There could be no brass band, and, therefore, the Sunday School children had been carefully taught the great 4th of July songs, "My Country 'tis of Thee," "The Old North State," and "The Red, White and Blue," and the band was not missed! The celebration was held out of doors, quite in the Southern part of the settlement. Benches and chairs were occupied by the girls and women, while many square feet of grassy slope were covered with genuine American boys, whose eyes were fixed continuously upon a mysterious box, supposed to contain fireworks! Thus arranged, the exercises began with the hymn "My Country 'tis of Thee," splendidly sung, after which Bro Ernest Stockton offered a fervent and very appropriate prayer, followed by our dear old State song, "The Old North State," the chorus of which, especially, was sung with great enthusiasm. The superintendent then made a short national address,—that is, short for the evening, but in reality somewhat lengthy. For it was begun at the first practising some four weeks previous, and here a little and there a little was given out during the succeeding weeks! At the close of the address the "Red White and Blue" was sung, with flag accompaniment, that is: quite a number of different sized flags had been distributed among the children, and these, gathered in a picturesque group about the organ, waving and fluttering in the hand of their bright-eyed, smiling, singing bearers made a beautiful scene under the brilliant lamplight.

Next came the procession,—boys in front, two or three girls next, ditto, nearly two blocks long,—cheering, shouting, a Fourth of July pandemonium. Up near the car line a halt was made, and as if by magic rocket R. man candles, pin wheels, mines, etc., almost turned night into day. Casualties—one boy tried to hold a pin wheel, but didn't! All in all, the celebration was a grand success.

CHRIST CHURCH.

At last, a Junior C. E. Society is organized in Christ Church. The organization was effected on the 1st Sunday in July under very encouraging circumstances. Sixteen boys and girls, most of them recent converts, signed their names to the pledge, and got to work forthwith, along Endeavor lines.

SALEM.

Bishop Rondthaler left for a month's absence on June 19th, since which time the assistant pastors have been in charge of the services.

On the fourth Sunday in June the pulpit was occupied by Bro. Kenneth Pfohl in the morning, and by Bro. Clewell at night.

A most interesting service was held on the afternoon of the last Sunday in June, under the auspices of the Juvenile Missionary Society. It had been planned to hold this service on the Academy Lawn, but a thunderstorm interfered, so that the Home church was used. Bro. Draper, Fries, as Superintendent of the Sunday School, and Bro. Allie Hege, as President of the Missionary

Salem Boys' School.
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This School is under the direct control of the Salem Congregation, for the education of Moravian boys and girls 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.

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THE WACHOVIA MORAVIAN.

Society, presided jointly. The church bounds all the singing, which was very hearty. A number of brief addresses were made, some over 15 minutes. The usual business of the society was transacted, and appropriatiion were made to the Orphanage at Pottersville, the Lehigh Hospital, and the General Mission Fund.

The special liturgical service in memory of the martyrs was used on July 7th, at which time the large young people's choir greatly aided in the antiphonal singing which the service calls for.

A slight alteration has been undertaken in the Wednesday night service, which is held in the church instead of the chapel during the hot summer weather. The new plans promise to be working nicely, both as to increased comfort and larger attendance.

NEWS OF THE WORLD.

CONDUCTED BY REV. J. R. CLEWS, SALM, N. C.

DISASTROUS FLOODS.
We were called upon to record the terrible damage done by floods last month, especially in North Carolina and Tennessee. In this issue we must again report disastrous floods a little further north, in Virginia and West Virginia. A "cloud burst" caused an accumulation of unusually large amount of water in the mountain valleys of the mining section; this rushed down in resistless torrents sweeping everything before it. The wires were soon down, so that warning could not be sent ahead. Escape was difficult, so that not only were houses, stores and mining structures swept away, but several score of lives lost. This year will long be known as the year of floods in the mountain sections.

EDUCATIONAL MOVEMENTS.
Several movements of unusual importance have recently made their appearance. The first is the Washington Memorial Institution. This is intended to draw to Washington bright young men who will be in the pay of the government, but who will at the same time be students using the magnificent laboratories of the government, which for scientific research have no equal in the world. This movement will have no special buildings, save for executive work, but the plans will be under the direction of a board, at the head of which will stand Dr. Gilman, late President of Johns Hopkins University. The second movement is the one set on foot by a generous gift by Mr. Rockefeller. It is his intention to bring together a company of men of the medical profession, who will represent the best, and who will give up both teaching and the practice of medicine for the purpose of original research in the cause and prevention of disease. It is believed that the world is on the eve of great discoveries in the line of the cure of diseases which now cause so much suffering and sorrow, and it is to facilitate this class of work that the gift has been made. The third movement is the gift of $10,000,000 and more to the University Education of Scotland, by Mr. Carnegie. By this gift it is proposed to make the University education free to all Scotch boys. The gift has been adversely criticized by some, but the general impression is that it will be the means of making the already famous educational facilities of Scotland still more efficient.

BRIEF MENTION.
The pension list is increasing to a wonderul degree. Last year names were added to the extent of more than 700 per day.

China has at last consented to the indemnity claimed by the Powers. The sum has been fixed at more than three hundred million dollars. The sacred city is being put into order preparatory to its occupation by the court.

Mr. Edison has made a discovery by means of which the storage battery will be greatly decreased in weight. This will possibly revolutionize the motive power of cars, tug boats and possibly of farming machinery, the objection in the past having been the weight of the battery.

IN THE TWIN CITY.
With the advent of warm weather the Nissen Park has become a favorite resort. The street cars are crowded each fair evening, while during the day the Park is the scene of happy outings for home and visiting Sunday Schools.

Several very severe storms have visited our section, causing damage to property and loss of life.

The Normal Institute of Forsyth County, was held in the Academy Chapel, the second half of June. It was under the direction of Professor Whisler, and the attendance exceeded 1000, though the entire number of free school teachers in the county is below 90. The Normal was one of the most successful ever held in Forsyth County.

Radical changes are in progress in connection with Salem Academy and College. From a circular issued by the School we note the following points: The Infirmary will be placed in Park Hall, with a model equipment and a trained nurse, who will give technical instruction as a mem-

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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.

Columbia Bicycles.
The Kernersville Conference.
July 30-31, 1901.

It has been fifteen years since our Provincial Conference has met in Kernersville, and the return, after a decade and a half, of this important gathering found many changes both in the particular congregation, and in the Province at large.

At that time but 4 brethren were actively engaged as pastors in the Province, the Bros. C. L. Rights, R. P. Lineback, James E. Hall and Edward Rondthaler. Two of these survive. There were then 1420 communicant members, and now there are 3000. At that time the roll call numbered 12 congregations, now there are 25. The years that have elapsed have, therefore, been years of progress, and it was with a happy knowledge of these facts that after so long a time our Conference reassembled with the Kernersville congregation.

WEATHER.

As to weather, the two days of Conference were varied enough to suit the most exacting. A blazing hot sun toasted us brown on the morning of the first day, that afternoon wind and rain swept over the town in a lively fashion, the night was cool, the next day cloudy and breezy, with an afternoon shower and a radiant sunset.

Kernersville was delightfully hospitable, and many kindly remarks were made by the delegates upon the neat and attractive appearance of the town, with clean streets, grassy walks, rows of shade trees and abundance of flowers.

Altogether it is a delightful place.

The church grounds are in excellent condition, while the new iron fence about the graveyard, completed the day before, was admired by every one. It was bought from the Champion Iron Works, Ohio, and cost about $210. The arch across the walkway, at the entrance to the cemetery, bears the beautiful inscription, "So. He gave his beloved sleep."

ORGANIZATION.

Conference was called to order at 11 o'clock, Tuesday morning, and after devotional exercises, the organization was effected by the election of Bishop Rondthaler chairman, and Bro. Kenneth Pfiol Secretary.

The morning session was entirely occupied with the enrollment of delegates and their assignment to homes. This latter work, which always represents no little labor, both before and during Conference, was well done by the Committee on Entertainment. Bro. H. E. Shore, D. W. Harmon, D. P. Kermer, J. H. Shields and J. F. Kermer.

The following is the list of delegates:

The Provincial Board.

Ministers.

Principal Salem Academy and College.
Rev. J. H. Clevell, Ph. D.

Provincial Treasurer.
James T. Lineback.

Rochelbor.
T. T. Hine.

Bethania.

Carmel.
Adrian Stanley, Thomas Wilson.

Centerville.

Ch绒monowick.
C. E. Stroup, Alexander Patterson, Edwin.

Fredricksburg.

H. A. Lineback, Gideon Pfaff.


Wachovia Arbor.


THE CHOIR.

At each session special music was rendered by the choir of Kernersville congregation. In fact, their singing formed quite a feature of Conference. Under their leadership the entire body sang in a beautiful and spirited manner. Many of our own Moravian tunes which are so rich and fall in their harmony. Miss Tilla Harmon, the organist, has evidently done much painstaking work.

TUESDAY AFTERNOON.

The subject of this session was the Sunday Schools, and, in order to make the remarks as practical as possible, four questions relative to S. S. work were asked on the programme:

"What have you done during the year? What do you need most? What new plan have you tried? What is your strongest point?"

Twenty-eight schools were heard from, thirty-five delegates speaking in an hour and a half.

This session was almost a model in the matter of brief, pointed reports. That thirty-five men should be able to say something and stop within the limits of ninety minutes is a noteworthy event.

Bro. Clarence Crist opened the discussion and gave it a good send off by reporting for the South Side Cotton Mill S. S. that on a recent Sunday 100 out of an enrollment of 102 had been present.

Amongst interesting facts brought out at this time was the return on the part of several country schools to the old fashioned and good system of red and yellow reward tickets for memorizing Bible verses. The greatest need in nearly all the schools was found to be that of capable and faithful teachers.

Sunday School libraries were discussed. In Mayodan three-fourths of the school use the library regularly. At Elm Street the attendance is always larger on library Sunday.

Attendance upon Friedberg Sunday School has doubled by the use of books given as rewards for faithfulness through each quarter.

For the first time in many years Bro. McCalmon failed to respond when Friedberg S. S. was called upon. Each year we who have regularly attended Conference have enjoyed hearing his affectionate and hearty words about the "little fellows," as he often called them.

And we were forcibly reminded of his departure when his own favorite Sunday School was heard from.

Bro. A. R. Sheek, of Macedonia, interested Conference in his account of the discourage-
ments which, at the close of last winter, had led the workmen in his neighborhood to get together in order to see what could be done. With the result that they discovered what must be done, and thenceupon proceeded to open a second school in a new neighborhood. And now both schools, the old and the new, are in a prosperous condition.

Much attention was given to the “Decision Day” movement, which was carefully discussed. Centreville, Home School and Calvary all reported their encouraging experiences in connection with Decision Day during the past twelve months. Special prayer was offered for the volunteer workers, three ladies, now engaged in the Mt. Bethel, Va., work. Oak Grove continues the custom of years in holding to its teachers’ 15-minute prayer-meeting before each session of Sunday School.

“MAKING MORAVIANS.”

After Moravia had been heard from Bishop Rondthaler related how when Moravia church was building, a drummer passing by asked a man who was shingling the roof, “What kind of a church is that you are building?”

“A Moravian church,” cheerily answered the shingler. “Why,” said the drummer, “there ain’t any of those around here are there?”

“No,” replied the workman, “not yet, but they are going to make some soon.”

Conference had listened to the story thus far with interest, when to the amazement and delight of every one, the Moravia delegate, Bro. Lee, arose and said: “That’s a true story, and I’m the man who was putting on those shingles, and I was the first to accept Christ in the new church.”

At the close of the Sunday School Conference Bro. Taepler spoke briefly on the Bible Study department in The Wachovia Moravian, and with the hymn, “Now let us praise the Lord,” Conference adjourned.

TUESDAY NIGHT.

By eight o’clock the Kernersville church was crowded, both on the main floor and in the galleries. Three hymns were sung in a hearty manner, the last one being “How firm a foundation.”

Bishop Rondthaler announced as the text for the Conference sermon, Matt. 16. 3: “Cannot ye discern the signs of the times?” The sermon was vigorous, pointed and practical, and called forth the closest attention on the part of all present. It appears in full in this issue of The Wachovia Moravian.

Upon its conclusion, the song, “The Plains of Peace,” was effectively sung by Bro. Kenneth Pichl.

For several years the Conference sermon has been preached in connection with the first session: this year, for the first time, the experiment was tried of having it at night. So successful was this occasion that, no doubt, the present arrangement will become permanent.

WEDNESDAY.

This was a busy day, Conference being in session 2½ hours in the morning, and 4 hours in the afternoon.

The texts for the day read in the opening devotional exercises were of especial encouragement: “Help us, O Lord, our God; for we rest on thee, and in the name we go: let not man prevail against thee.” 2 Chron. 14. 11, and “The gates of hell shall not prevail against my church.” Matt. 16. 18.

Bro. C. D. Crouch read the scriptures, and Bro. E. F. Sallie.

The Conference was glad to have present Rev. D. H. Coman, pastor of the Methodist Episcopal church of Kernersville, who was introduced by Bishop Rondthaler. An anthem, “Enter in at the straight gate,” was sung by the choir.

OUR SERVICES.

The first topic taken up was “Our Services.” A brief address was made by Bro. Grabs pointing out the value of adhering to much that is valuable from the old and adopting the useful.

Bro. J. H. Coman, pastor of the Methodist Episcopal church of Kernersville, who was present, gave the greetings of the British Synod to be convened August 6th, in Ockbrook, England.

Bro. R. C. Lineback introduced the following resolution: “To the Moravian Congregation of Kernersville and to its friends, to the pastor, ushers and choir of this congregation and to the special committee on arrangements, this Conference desires to return its sincerest thanks for, and to express its lasting appreciation of the hospitality and cordiality which has attended our stay in your midst, and to pray God’s evident blessing upon your community, upon its business affairs, upon its homes, and upon all its work for the Master.”

MISSIONARY SOCIETIES.

This subject being taken up, brief reports, some written, others verbal, were heard as follows: Bethania—Mrs. Egbert Lehman; Kernersville—Mrs. Lizzie Kerner; Christ Church “Penny a Week” plan—Bro. Gideon Pfaff; Young Men’s Missionary Society of Salem—Bro. B. J. Pfohl; Friedberg—Bro. John Crouch; Calvary—Bro. H. W. Pollitz; Salem Juvenile Missionary Society—Dr. P. E. Horton.

At this point a bright song was sung by some twenty little children of the Kernersville congregation, which effectively introduced the next subject:

“THE CHILDREN.”

Four brief talks were made touching upon work for the children, other than the Sunday School, by the Brn. Mciiston, C. D. Crouch, W. E. Spaugh and F. W. Grabs.

Under this head the subject of Instruction meetings was brought up and much interesting testimony elicited. Bro. Grabs requested to describe the instruction meetings as he holds them in the country. Bro. Samuel Reid said that at one such meeting, held at his home, the house, kitchen, porch and part of the yard was filled with people. Bro. Gid. Pfaff spoke of the value of the instruction meetings held in Christ Church, and Bro. A. H. Disher said that they were often more interesting than the preaching, because “you could talk back and ask questions.”

This closed the formal programme.

Upon motion, the selection of the next place of holding Conference was left to the discretion of the Provincial Elders’ Conference.
**TWENTIETH CENTURY RELIGION.**

*BY REV. EDWARD GOUCH.ER, D. D.*

**TEXT—** Can ye not discern the signs of the times?*—Matt. 16. 3.*

**CLOSING COVENANT SERVICE.**

In accordance with ancient custom, the delegates gathered in the front of the church, and the ministry of the Province was seated on the lower platform. After a hymn, the Bishop spoke a few closing words of exhortation to the Conference. Then followed a prayer, during which all knelt. After which the hymn was sung.

"We who here together are united, Covenant with heart and hand."

While this was being sung the delegates extended to one another and to the ministers the right hand of fellowship, after which the Bishop pronounced the Old Testament benediction, and the Conference of 1901 was at an end.

**Twentieth Century Religion.**

As Southern Moravians we are now holding our first provincial gathering in the new Church. It begins for us in our assembled capacity in the midst of this hospitable congregation of Kernersville. Our text is, therefore, very opportune. It is the Saviour's question to us in this

year 1901, as it was his question to the Jewish people in the first century of our era. "Can ye not discern the signs of the times?" What are the signs of these times? What ought our twentieth century religion to be if it shall rightly correspond with the times?

I. It must, in the first place, be a religion that is up-to-date. This was the character of first century religion. Christians could not say, "We are believing and acting as our grandfathers did." They were not so doing. The faith was new. They had first found it out for themselves. It was being freshly coined out of their own experience. They could not depend upon old traditions. They needed, as the apostle Paul said, "to give a reason for the faith that was in them, with meekness and fear." They must be up to date in their religion, which was then the most modern thing in the world, and just coming into its strength and beauty. It is a touch that identifies these as the times of the early Christians. We cannot preach exactly as our fathers did; we cannot implicitly follow all their methods; we cannot teach, heal the sick, do business, or even travel as our ancestors did. The new discoveries and developments of science are changing the entire face of modern life. It is the instinct, the universally felt need and desire of the age to look into every question afresh, and to settle our beliefs and our practices according to the new light that comes from the Word of God and the experience of the times. God is the impulse which He is giving to this wonderfully active age is even using great and good as to bring their mental energy to bear upon old traditions. They needed, therefore, to bring the religious views of Christians more clearly into the times of the new age.

The Sanctificationists' doctrine of "the second blessing" is a great mistake. Doubtless, some of these are worthy people. They earnestly desire what is best in the Christian life and having been persuaded that this is the best, they have, with honest intentions, adopted the sanctificationist views. But it is, nonetheless, a very great error. It tends to deteriorate piety, to lower the standards of morality. It tempers men to transgress the subject of holiness from the field of patient growth and daily struggle to that of sudden and hysteric excitement. The sanctificationist view is so far from the truth that it even breaks up the prayer which our Lord has taught us. The logical adherents of this view can no longer pray, "Forgive us our trespasses," and they are held to say so.

And yet this error, great as it is, has, in God's wise hand, an important use. It compels Christians to do some fresh thinking upon a subject about which they had been neglectful. They are thus forced to bring their views of holiness and their practice of it more fully up to date. "Christian Science," as it is called, is likewise a very great error. It even does away with prayer. But, in God's hand, it has its use. It sets people thinking more deeply about the relation of mind and body. It breaks up the materialistic trend into which they were falling, as if man were merely a material body, a bundle of nerves, sinews, tissues, blood globules, and nothing else. It reminds people of the necessity of bringing their mental energy to bear upon their physical condition, and thus to get rid of some complaints entirely, and with the help of medicine to alleviate others. Many would not be sick at all if they did not think they were sick, and others would, at least, be greatly helped if they thought more cheerfully over their ailments.

We may say the same thing of "faith healing," which we have said of these other errors. Faith-healing is a great mistake. When applied to the case of sick children it is very often an all too common offense. Wiseacres cannot postpone or ignore these subjects, that are so near to the hearts of the people in the first century of our era.

II. In the second place, the religion of the twentieth century must be a religion in which there is more humanity than does this wonderful painting. It is a mistake to bring his people to a fresh study of the value of prayer in sickness, as in all other earthly circumstances. Not as a substitute for physicians' care and medicine, but as an adjunct to these means, prayer has a positive value which many in this materialistic age have been inclined to overlook or even to deny. Thus, under God's grace, we should be teaching in this age, and of all the ages, that we are not so much to think of the grace and beauty of the picture, as to the subject which it presents, which has become the popular subject of the age. Just as the 4th century was the time for the study of the doctrine of the Sonship of Christ, and the 16th century was the time for the study of the subject of justification by faith, so the 20th century is the God-appointed time for such study of the subject of Charity. "Can ye not discern the signs of the times?"—Matt. 16. 3.
electricity. The age calls for a religion of sound views on all sociological subjects. The twentieth century is moving in the direction of charity between man and man as no century before it has ever done. The religion of our age will bring out Christ's charity to a new and wonderful degree.

III. In the third place, the religion of the twentieth century will be a Christ religion. It is not likely that the denominations into which Christians are divided will cease. On the contrary, they are growing stronger, and all that Christians are divided will cease. Their first task was of course to inscribe their own tract of 100,000 acres of land. They journeyed up to the black walnut bottom, in the neighborhood of the Bethania location; they went down Muddy Creek where lived Adam Spaugt, not yet the well known member of the Friedberg congregation. They had to make so many trips to the well settled and productive Yadkin Valley that a road was cut thither. The diary gives a condensed sketch of the journeys of Loesch, the warden, and Kalberlahn the physician. The former went hither and thither to buy and to sell. The latter was called 20, 50, even a hundred miles away through the forests to minister to the sick and those suffering from accidents. Several trips were made to Fayetteville and Wilmington to consider the arrangements for their later extensive commercial interests, or to interview the legal authorities on points of law. Then too we find very interesting accounts of the departure to and arrival from Bethleem. It is a tender and beautiful picture in this rude home in the forest, to see how with tears and prayers, after a lovefeast, they say farewell to the three brethren who return to Bethleem, Dec. 29. It is strong contrast to the joy of the welcome to Fries and Lisher on the 15th of April. The former served as a minister in the congregation for a year and half, and to his clear and interesting manuscript we are indebted for the facts which have come down to us in connection with the years 1754 and 1755. In September the famous Peter Boheler (the man who by the blessing of the Lord led John Wesley into his deeper Christian life) arrived. In the lovefeast or religious service held soon after his arrival he formally announced that the name of this district should in future be WACHOVIA.

As a matter of interest we note that in No. 25 of the Spangenberg papers, dated Jan. 25, 1753, suggestions are made for the names of the several town tracts surveyed. Suggestion No. 11 is as follows:—"The whole district on the Muddy Creek is the best watered land which I have ever seen for raising cattle. Why not give the name Wachase, (Wach. creek, and Aue, meadow) and thus renew the title."

PROFESSIONAL.

Kalberlahn was a grand and a good man, a worthy name to head the noble list of physicians which Wachovia has had, and has even to the present day. Details will be impossible in this sketch. Men, women and children came from the mountains and from the river valleys. Sickness was treated, surgical operations performed, ills of long standing corrected, as for example the removal of a splinter of bone from the brain of one man, or the restoring of hearing to another almost deaf. The Irishman with the tooth-ache was happy when the aching member was out, and the young man who was sick unto death, when cured, sent two cows and a calf as a fee. Kalberlahn's fame could not have spread a hundred miles in every direction had he not been a very able professional man. It is interesting to know that in February, 1754, he attended and restored to health Hans Wagner, the man who had erected the hut in which they then lived. Under date of August is given a list of the more important professional visits.

If we suppose that the life of these early settlers in the forest was a lonely and isolated one we will make a mistake. Visitors they had from the beginning, and of every kind and description. On New Year's night there were so many present to spend the night that the watch meeting could not be held. Sometimes three or four large homes were rented to make room for the guests within. One old German was very loving but was "sent on his way." One Charles Wesley wished to join their number, but his love of liquor caused them to urge him and send him forward on his journey. Many good and true ministers came to see them, and were always made most welcome. An idea of the numbers who visited the brethren may be gained from the record which states that within three months they entertained 103 guests, 52 spending the night. (In 1755, 476 visitors came, and 231 took meals). We do not wonder that soon after this they decided to erect a large house to make a charge for entertaining strangers.

BIBLE STUDY.

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

[Will each reader of THE WACHOVIA MORAVIAN who pursues following carefully these monthly studies, please send the editor of this column a postal card, saying, "I am studying with you." It will be in itself a great encouragement, and may lead to considerable later helpful inter-correspondence.]

THE STUDY OF PROPHECY. (Continued.)

Last month we drew attention to the fact that when God foretold an event through his servants, the prophets, a fulfilment was sure to follow. Nowhere is this more remarkably to be seen than in tracing the history of the covenant people, and in the coming of Israel's king, the promised Messiah.

Turning first to Gen. 15: 1-13. 14, we see foretold the fact of Israel's oppression in Egypt, its length and the strange ending "with great substance." Compare this with what actually took place centuries later. Ex. 1: 13-14, and 11: 1-3; 12: 29-36, and 40. Again, in Gen. 15: 18 God tells Abraham the extent of the territory that his seed should possess. Read in 2 Sam. 8 the fulfilment of this through David's continuous victories.

But we read also the warnings spoken against apostasy and forgetfulness of God Jehovah and his laws in Deut. 28: 15, 36-37, 52-57, 49, 53: compare with 2 Kings 17: 5-7, and 6: 24-29. Also read 2 Kings 25: 1-11 after Lev. 26: 15-33. If then the Word so minutely describes the scattering of Israel, when it tells of a yet future gathering, shall we doubt it? But we will take this up a little further on.
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Looking now through the Old Testament we find a multitude of prophecies relating to a Messiah, one sent from God, to be both a Saviour and a King over his people, and through them over all the earth.


On the other hand, his divinity is declared in Isa. 9: 5 and Ps. 2: 7; compare with Matt. 17: 5 and John 10: 30 and Phil. 2: 6-8. Then, as to his lineage and family, compare Gen. 3: 12 with Luke 3: 34. Also Gen. 49: 10 with Matt. 1: 2; Isa. 11: 1 with Matt. 1: 5; 2 Sam. 7: 14-19 with Luke 1: 31-33, etc. The place of his birth, Micah 5: 2 with Luke 2: 4-7.

Then we read of his humiliation in Isa. 43: 3, 4; compare with Mark 6: 3, John 19: 15, 35; Matt. 26: 33-34 etc. And when we find crucifixion foretold as the mode of his death, it must not be forgotten that Israel did not believe that Messiah would ever die, and that crucifixion was a death entirely unknown to them, being introduced only by the Romans for their worst criminals.

Yet, study Zech. 12: 10 and 13: 6 with John 20: 24-29, Ps. 34: 20 with John 19: 34-36, Isa. 53: 9 with Matt. 27: 57 and 66. Beside these, the 22d Psalm, written more than a thousand years before Christ, presages the agonies of his death, and no less than 18 references to that suffering can be traced in its first 18 verses. Surely, "men spake from God" (and better than they knew) "being moved by the Holy Ghost." Finally, though it was only Jesus who brought life and immortality to light, yet the Old Testament is not entirely silent regarding the resurrection of the Messiah, at least presaging that tremendous event. Compare Jonah 1: 17 and Matt. 12: 38-40; and Ps. 68: 18 with Luke 24: 3-4 and Eph. 4: 8.

Now a few words more about the future of Israel. This is inseparably bound up with the second coming of Messiah, once rejected, but his latter to be owned and esteemed. Some prophecies have already been literally accomplished, others have received a partial and local fulfillment, but until they shall have been accurately and absolutely fulfilled, they cannot pass away. All the predictions of the ancient prophets follow four broad lines: 1. The dispersion and captivity of the chosen people. II. The person and coming of the Messiah; III. The restoration of the covenant people to their own land, under Messiah; IV. The glorious reign of Messiah both over Israel and all the nations. (I) has been partially fulfilled in the Babylonian exile, but Messiah is scattered to-day in a far worse exile. Jehovah is keeping them for that greater day of regathering than when the mere handful returned from Babylon. (II) was partially fulfilled at the First Advent of Christ, but he himself repeatedly tells us of his Second Advent in glorious power. (III) can only be fully accomplished when Israel shall have owned with repentant grief "him whom they have pierced," (read very carefully the argument in Romans 11: 13-36) and this shall come during the great tribulation. (IV) will be bringing to pass, literally, of Luke 1: 32-33. It is only when prejudice and rationalism enter into our study of the prophets that confusion results. There is no greater education possible for faith than a simple-minded tracing out of the things foretold by the Spirit ages ago. Lack of space prevents a fuller study of this subject here, but individual research will yield great harvests of blessing and encouragement.

THE CHURCH AT HOME.

BY REV. HOWARD K. RONDTILBR, SALEM, N. C.

FRIENDLAND.

Our Saturday night prayer-meeting is encouraging and a source of profit to all who attend.

We hope to hold our protracted meeting commencing on Sunday, August 25.

The pastor had the pleasure of holding a prayer-meeting at the home of our aged sister, Sally Weaver, one Sunday afternoon in July. Sr. Weaver is too infirm to be often at the church, but by inviting her friends and neighbors had a little congregation at her house, about fifty were present.

A number of the young ladies of the Friedenberg congregation have banded themselves into a "Lend-a-hand" society, with the object of lending a helping hand wherever it may be needed. For the past two months the society has been engaged in sewing, with a view to the box which is to be sent to one of our missions stations in Africa. The membership so far is not large, but the earnestness and energy shown by the few is very encouraging.

FRIENDLAND.

The oldest brother in this congregation, Evi Weavil, was laid to rest July 30, after a long life of 80 years, 1 month and 10 days. Bro. Weavil was well known, not only in his own

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PROVIDENCE

The preaching Sunday in July was a hopeful day for this congregation. After preaching the Lord's Supper was administered. Not many were present in the latter service, but the presence and spirit of those who partook was good evidence of the spiritual life of the congregation. The interest taken in the Bible instruction never held every preaching Sunday night, by the pastor, is very encouraging.

MACEDONIA.

On the second Sunday in July the pastor could not get to Macedonia so the gathering congregation showed their readiness and ability to meet emergencies of this kind by waiting ten minutes after the regular time for opening service, and then holding a meeting among themselves.

A weekly prayer-meeting is being held in the neighborhood preparatory to the protracted meeting, which begins at the customary time, the second Sunday in August.

A recent visit to Macedonia showed the great loss which the farmers along the Yadkin valley have suffered from the repeated freshets of this season. The wide corn fields which in the month of August usually present a vast view of fruitful green are now a waste of mud and sand. Still, our brethren have not lost heart, and seem to bear their losses cheerfully.

The meeting at Macedonia was well attended, especially among the young people, and there was a tender, attentive, appreciative spirit which promised well for the success of the efforts which their pastor, Bro. Grab's, is making.

MT. BETHEL.

This Home Mission field has been greatly blessed and much good has been done by the active work of some earnest Christians who are 'striving to do whatever the Master would like to have them do.' Mrs. Mary Prather and Misses Annie Heg and Mamie Thomas spent two weeks with these 'children of the hills,' and the good done will never be estimated in this world.

You may say what could these ladies do? Anything the Lord called them to do. Which was sometimes walking five miles over the hills to some family whose sons were sung. God's Word read and prayer offered, thus bringing the gospel and peace and joy right into their homes.

Many homes were visited with the two-fold idea of helping to bring the inmates to Christ, and also to teach them how to make life happier and brighter. Then, at night, the young people would gather at the parsonage for singing, etc., and in this way men drawn to the church who never had attended before. Singing, speaking, praying, busy all the day, and a part of the result is that many lives will be happier, many homes will be brighter and more attractive, many tables will have something more palatable than before, and last, but not least, many lives have been saved for this world and for eternity.

When the pastor, with Rev. J. F. McCuiston and Bro. Ernest Stockton, arrived everything was ready for the meeting, and, notwithstanding that we were two days of unceasing rain and several funerals to be held during the time, we had a glorious revival, and many souls were born into the kingdom of God.

The music was the drawing feature of the meeting. Bro. Stockton with his cornet and Mrs. Prather at the organ, and Misses Thomas and Heg to lead the singing. Much things had never before been witnessed. For many the closing meeting will never be forgotten, although it lasted two and a half hours, yet no one wanted it to close when it did. Standing and listening to one after another, old and young men, old and young women, get up and praise God for what had been done and with tears streaming down their cheeks speak of the pleasure and benefit it had been to have these workers with them, I thought surely it had been a trial, while, and God did not only bless the people who lived in the mountains, but all who engaged in the work. As we left and looked back upon the field so white with the did, "Oh, if I could just do something more for those people how happy I would be." "I have never been so blessed as in this work; this is far better than going to seashore or springs for vacation."

God has most abundantly blessed the effort that had been put forth in behalf of this work by the "Relief Crew."

MORAVIA

Owing to an unexpected absence of the pastor on the 4th Saturday in July, the monthly service was held by a theological student residing temporarily at Oak Ridge. The pastor, however, on July 18th, con-
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Our church is small in numbers, and we often feel that because we cannot do great things small things are not worth while. We have entertained Conference now, and that very fact has taught us that the will to do is of more importance than numbers. The reports along the various lines of church work, Sunday Schools, Missionary Societies, Special Meetings, etc., were so inspiring and invigorating that we find ourselves possessed of the desire and determination to go and do likewise.

SALEM.

During part of June and July the Home church was in the hands of the assistants, the bro. Thaeler and Howard Rondthaler, and the services were well attended. The pastor returned on July 23d, and resumed his labors with the following Wednesday night. The cordial spirit of the people was a happy introduction into a new period of service.

The health of the community during the summer has been very good, and only two deaths have occurred, one of a little child and one of a brother who had long been an invalid.

On July 25th, a Congregation Council was held, at which the cheerful fact was disclosed that for the first time in a number of years there was a surplus in the annual accounts. This has been due not only to the great care of the Trustees, but also to the largely increased liberality of the congregation. There has come in a time of giving and of united activity over which the friends of the Home church, who are to be found scattered far and wide, have reason to be very happy.

One result of this Council will be specially noted by all those who love from time to time to visit their old church home. When they come they will find the old Corpe House gone. It was discovered that the entire change of sentiment with regard to the building, and the removal of the contents, and other arrangements which suit better into present views and feelings will be substituted. The Festival of August 13 was celebrated on the 11th. All the services were marked with special interest. The lovefeast, notwithstanding many summer absences from town, was very large, and many more than usual partook of the Lord's Supper. That "nearness of the Saviour," which was the first joy of the fathers in 1727, still has its attraction for many among their spiritual children.
BAPTISMS.

At Friedberg, July 28, 1901, Alice Estelle, infant daughter of Benjamin and Sarah Tesh.

At Salem, Apr. 13, 1901, Mary Delena, infant daughter of Bro. Ernest and Sr. Lizzie Shepherd, m. n. Roberson.

DEATHS.

At Friedberg, July 7, 1901, Ila Lucilla, daughter of Charles and Lucilla Eofls, aged 9 months and 23 days.

At Salem, July 15, 1901, Caroline Emma Faggert, m. n. Spaugb, aged 29 years, 1 month and 21 days.

At Murphy Creek, July 5, 1901, Essoy Franklin, son of Henry and Cornelia Kuehnsheuer, aged 6 years, 11 months and 16 days. Intermated at Friedberg.

At Salem, July 29, 1901, Salome Cutty, a widow, aged 19 years, 4 months and 23 days.

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

EDITORIAL.

In view of the vacancy created by the removal of Bro. Arthur D. Thaeleer to Bethlehem, Pa., a call has been extended to Bro. Edward S. Crosland to become pastor of Calvary branch of the Salem congregation, and thus become one of the two assistants in the Salem charge. The call has been accepted and Bro. Crosland will probably enter upon his new field during the month of October.

Owing to the peculiar conditions prevailing in the Southern Province since they made their small and difficult start in 1848, calls have been less frequent during these years than it is ever likely that they will be again. They will, hereafter, often be found a great blessing to the churches, for when one brother has done the very best he could for his congregation, another brother will come on the same scene and carry his predecessor's work to a still higher notch of successful efficiency.

The Southern sorrow over the murder of our beloved President is another of the most noteworthy features of the great national bereavement. In no section of the country has the grief been more widespread and sincere. This fact is due partly to the ever-deepening union between South and North, and partly to the genial and kindly character of our lamented Chief Magistrate. Mr. McKinley had received no electoral votes from the South, but his utterances toward our people have always been as kindly as if he had gotten them all. Whenever he has journeyed through our section of the country, he has shown himself, in unostentatious but hearty ways, as the friend of the Southern people. Kindness begets kindness. In every Southern city, in every Southern hamlet, over the broad Southern land, there has lain, in these days, the shadow of a deep and unaffected sorrow. There are no archists in the South; at least, if there should be any, their voice is never heard. Not a single jarring note could, therefore, be discerned in the Southern lament for the man who once fought against them on the battlefield, and afterwards, held the chief executive office of the nation without their votes. Thank God, that in everything that lies beneath the agitated surface of political strife, in everything that touches the real, beating heart of the nation, the North and the South are one.

**

Readers of The Wachovia Moravian, who were present at our very happy Kerrierversal Conference, will remember that a resolution was passed instructing the Provincial Elders' Conference to send a telegraphic greeting to the British Moravian Synod, about which was sent an invitation to the Southern Province: grace, mercy and peace be with you from God the Father and from the Lord Jesus Christ.

We have now received the very cordial response of our English brethren as conveyed in a letter from the President of their Conference, Bishop J. H. Edwards. The Bishop writes: "I have to thank you for the telegram which you despatched in behalf of your Annual Conference, and with which you cheered our Synod's gathering. It was a very welcome evidence of your kind thoughtfulness, and Synod desires me to thank your Conference for their good wishes and prayers, and I think I may truly say that 'grace, mercy and peace' from our Heavenly Father were experienced throughout our synodal sessions."

It is a great pleasure to stand in the intimate relations which, since our last General Synod, have been established between the British Province and ourselves. With the exchange of confidential minutes has come a closer mutual acquaintance and a deeper sense of brotherhood. We grasp each other's hands across the seas.

**

In the cordial letter of Bishop Edward PLEASANT wards, already alluded to, there is mention of a reference to a brother, very dear to us, which is so characteristic of him that we cannot forbear quoting it:

"Bro. Lineback I remember very well as a member of the Synod of 1889, and recall particularly his great delight at visiting the children in the mission schools at Kleinwelke. The children at once seemed to recognize in him a friend, and they clung to him in clusters.

**

AS DR. F. E. CLARK SAW US.

Over and over there have appeared articles on the Moravian Church in the newspapers and magazines of our country in which statements are so twisted and facts so mistated as to make our Church often appear ridiculous in the eyes of the public. We are acquainted with a gentleman who is making a collection of these travesties on the Moravian Church. It is, therefore, the more appreciated when such an article appears as the one recently written by Rev. Dr. Francis E. Clark, President of the C. E. Societies, upon "Beautiful Customs of an Historic Church." The article was printed in the Christian Endeavor World, of August 29, and was illustrated with photographs of the home church, graveyard and avenue.

We reprint the following extracts:

"What is the church of greatest simplicity of life, purest doctrine, most brotherly spirit, supreme missionary enthusiasm?"

"Most of my readers, I presume, would loyally name their own church as embodying these virtues. If they were asked as to their second choice, I believe the great majority would say, the Moravian Church, if they knew its history and understood its principles.

"I had long been attracted by the characters of the Moravians I had known, by their self-sacrificing spirit, their modesty, their brotherliness and their zeal; and I was glad to come nearer to them in their own home church in Salem."

"Here is the mother church, built more than a hundred years ago, when this was an Indian-inhabited wilderness."

"In the neighborhood of the home church, too, are several daughter churches or missions, one of which the pastor is Rev. A. D. Thaeleer, for seven years the efficient and beloved president of the North Carolina Christian Endeavor Union, while Rev. Howard Rondthaler, the present president, is pastor of another. So you see that in Winston-Salem all Endeavorers would feel at home.

"The Sunday I spent in Winston-Salem was the one nearest the thirtieth of April, the widows' day, and I shall never forget the impressive service of the widows' love feast. Invited by the honored Bishop Rondthaler of the Home church, I reached the old church at three in the afternoon. Already there had assembled in the front body pew some thirty or forty widows, mostly elderly ladies, in their mourning weeds, whose sweet and gentle faces told that each had been through the refining fires of suffering. On one side were a few guests. In the orchestra was a chorus of bright-faced young men and women, mostly Christian Endeavorers. After
an opening prayer, the services began with singing by all,—

"Lord Jesus, for our call of grace
To praise Thy name in fellowship,
We enter in with Thy love and grace
And in Thy presence love-seat keep."

"Then the chorus in the gallery softly chanted,

* * *

"God will never leave thee;
All thy wants He knows,
Fell's the path that grieve thee,
Thy sins are washed away.
Rais'd thine eyes to heaven,
With them thine spirits rul;
When by tempests driven.
Heart and courage fail!"

* * *

"This description is only a poor and meagre outline of a most impressive and to me memor-able service. I have given but the first verse of each hymn, and I cannot reproduce the gentle, saintly faces that confronted me in the old church or thrill you with their tones of trust and love. All had known a common loss. All rejoiced in the consolation of a common Saviour.

"The married people's covenant day, on September 7, is peculiarly impressive. The Saturday before a special meeting is held to talk over the duties of husbands and wives and parents. On Sunday the children of the married couples troop into the church and sing an opening prayer, the services began with the trombone choir,-

"As one result of this emphasis put upon the duties of married couples, a divorce is almost unheard of in the Moravian Church, and the guilty party in a divorce case is never married by a Moravian minister.

"The wisdom and value of bringing together in their own "choirs" those of similar age and station is beautifully exemplified by the Moravian Church. Every age and condition of membership may be said to be a Christian Endeavour society by itself, and instead of "chopping the church into bits" this gradation in worship and work only unites the whole membership more heartily for their common service.

*I have dwelt so long upon this feature of the church that I must briefly hurry over other beautiful customs. The trombone choir is one of the institutions of the Moravians. In Salem there are two such choirs, one composed of older men and one of young men. Their solemn instruments are heard on many occasions, but never more impressively than when announcing the death of one of the church members.

"The tunes then played indicate the age and condition in life of the departed, and the trombone orchestra sounding out the announcement from the top of the church belfry is eagerly lis-
tened for by all the community. First an introductory hymn is played by the band; then a hymn, varying according to the "choir" to which the deceased belonged, and then a closing hymn."

"The second one tells the story for which all are listening,

"For married brothers the hymn begins,—

"Jesus never forsaketh me,
This my spirit greatly cheereth,
And my constant trust shall be;
Yes, though death at length appeareth,
Herein precious comfort lies;
I shall in His image rise."

"For married sisters there is another tune always used, with words that begin,—

"His pleas amid deep sighing,
Mid sobs and tears crying,
My soul with peace hath blest;
Be this my consolation,
When, thanks to His salvation,
I enter into lasting rest."

"For a little girl,—

Should not I for gladness leap,
Led by Jesus as his sheep?
For, when these blest days are over,
To the arms of my dear Saviour
I shall be conveyed to rest;
Amen, yea, my lot is blest."

Our Newest Church at Avalon.

As this number of THE WACHOVIA MORA-VIAN is reaching our readers the corner-stone of our newest Moravian Church is being laid. The exact date is Saturday, September 28th. Fragments of the brief story of Avalon have appeared in this paper during recent months, regarding the services held in the new town by the pastor of the Mayodan congregation, Rev. H. E. Ronthalier.

Something over two hundred people have gathered around the new cotton mill, and their kindly interest in the Moravian Church and cordial welcome to its pastor whenever he has been in their midst have prompted the effort to erect this new church building. When completed and furnished this house of worship will represent about $1000.00 all told. For the building itself we are to pay $25.00, of which amount about $600.00 has been subscribed to the present time. The church will be built upon a stone foundation, on a slight knoll, overlooking the town and commanding a fine view of river and mountains. The plans are so de-

vised that it can readily be enlarged should the future growth of the community render it neces-
sary.

It is interesting to note that during the past 8 years 14 new church buildings have been erected in our Southern Province.

A Twentieth Century Hymn Book.

A new Sunday School song book has recently appeared, in which as Moravians we may be expected to take an active part in its production. One of its two editors is a member of our own denomination, Bro. Frank Lehman, an office-bearer and organist in the 2d Moravian church of Philadelphia. Bro. Lehman's new song collection is entitled "Uplifted Voices," and is an endeavor, as we think, successfully, to supply Sunday Schools with a class of music neither too trivial nor, on the other hand, too difficult That 15,000 copies were sold in twelve weeks must be a matter of great encouragement to the editors. This is no advertisement, in fact, Bro. Lehman has no knowledge of the writing of this notice, so we feel perfectly free to add that 30 cents is the price, and that it can be gotten from the Moravian Publication Concern, Bethlehem, Pa.

A Methodist Church Letter Which is a Model.

A letter of dismissal from the Methodist Episcopal Church South was recently presented to one of our pastors, by a member of that denomination who wished to become a member of the Moravian Church. Accompanying the formal certificate of membership was a letter of counsel so fitting and wise that we reprint a portion of it for the benefit of our readers.

"After advising the bearer of the letter to con-

nect herself with a church of her own denomi-
nation, if such be within reach, the letter con-
tines:

"'At all events, be identified with God's pe-

ple of one name or another, and let not the probability of a short stay in one place hinder you from handing in this letter."

"You may be tempted to delay this duty. Various motives and reasons may present them-

selves. In your eyes the church members may seem cold, distant and unsocial, and their cus-

toms strange to you; and you may be inclined to say, 'I will wait awhile.' The answer is, 'Let not the richness, nor the poverty, the two editor's is a member of our own denom-
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THE WACHOVIA MORA-VIAN.
right and sticking to it is something that needs to be as carefully prepared for as any other pursuit in life. People need to school themselves to right-doing in a multitude of little things if they are to come out right in some great crisis which breaks in upon them. The Saviour said that the man who was faithful in the least was the one who would be faithful in much. As well might a man expect to mount a twenty-foot platform without steps as to succeed in right-doing in some great emergency, when he had not previously schooled himself for it. We can know for a certainty, that Joseph had formerly been conscientious in many little things from the way in which he stood out for what was right in that great crisis of duty which came to him in Potiphar's house, during the early years of his stay in Egypt. "How can I do this great wickedness and sin against God?" was the language of a young man who had for many a day been deciding to do the right thing, no matter how pleasant and profitable the wrong might have been at the particular time of his choice. It cost Joseph something to make that decision. It cost him a good deal. It even put his life into serious risk, but it was worth everything to him in the end. On that memorable day in Potiphar's house, he had decided for what was easy and apparently safe and not for what was right, even though difficult and dangerous, we would never have heard of Joseph again. There would have been no successful sequel to his life.

In a business career right doing is mainly engaged with money affairs. It has to do with honest jobs and honest sales; with the prompt payment of debts, with the avoidance of unjust advantages, with an absence of trick and deception in matters of dollars and cents.

People who think that business necessarily must involve trick and deceit are woefully mistaken. Business must have an honest basis or else it could not live. The bulk of good, steady, permanent business is honest. A clerk is one of our most flourishing retail concerns, a house which deals in articles bought by a class of people who can afford to buy, told me that an examination of their accounts over a period of ten years had shown a loss in the matter of bad debts of only one-half of one per cent. That the bulk of business is honest is further confirmed by the sad observation sometimes made with regard to men who are in danger of failing. When they conclude as, under the stress of temptation they sometimes do, that deceit and trickery would help them to their feet again, their failure is only hastened and made the more desperate. This is the story of the broken banks in our own State and elsewhere. Dishonesty helped to bring on the crash not to prevent it.

But as you follow my line of thought the question may have arisen in your mind: "How about the Trusts? They seem to be very successful, but are they honest?" If I were to say much about the "Trusts" I would follow the example of that multitude who speak very freely upon subjects about which they know very little. There are vast and mysterious tendencies in the business of our times. Probably those who are most active in them, do not themselves see clearly whether they are right or wrong. One thing, however, is clear and certain with regard to them. If, in the long run, they do not furnish honest goods at honest prices, they will go to the wall. The world will not and cannot endure business carried on dishonestly. Right doing was the first principle of Joseph's business success and it must be the first principle of yours.

And the second principle was painstaking. We see this quality everywhere in Joseph's life. He had to walk a hundred miles to find his brothers and their flocks, but he made every foot of the way until he found what his father had sent him to find. In the great Egyptian mansion of his master Potiphar he was so energetic and careful that all his complicated business was soon centered in his hands. In the prison his principle was the same. If he had not been particularly painstaking about the condition of the prisoners he would never have found out the facts upon which his own future was so greatly hinged. Though at a still later time he was the highest officer in the realm he watched his customers as closely as if he had been the smallest dealer in the land. Otherwise he would never have recognized his brothers in the buying throng.

Modern business calls for as much painstaking as did that of the ancient. A boy who is preparing for business at school will cut a sorry figure in the work of the twentieth century if he is not a painstaking scholar. A young clerk may regard his work unimportant, particularly if he is only one out of many in a great concern. But his employer is watching the degree of pains which the young man takes in the business. Other employees, it is likely, are doing the same and when the time for advancement comes the opportunity will go to the young man who has earned it by the way in which he has discharged the humble duties of his opening career. The same principle holds good throughout life. When the employer, large as his interest may be, grows tired of taking pains he had better retire while he can still do so with honor and profit.

A great deal has been said of the "dead line" in the preacher's career, and, alas! there must be some truth in it, otherwise it could not have been so persistently said. The "dead line" comes to the preacher as it does to any one else when he ceases to take pains, depending upon his former achievements or upon the reputed sacrosanctity of his office. The success of many a minister, between fifty years and seventy, and the repute to which his church comes during just those later years of his service show that painstaking holds good as a principle of success as long as a man has proper strength of body and of mind really to do his work.

And the third principle of business success is thankfulness to God. It crops out continually in Joseph's life,—how thankful he was. We are all the more impressed with this wholesome temper of his mind, by the fact that it does not appear on cut and dried occasions, when he might seem to be speaking for effect, but it comes out at natural places. Nothing would have been said on the subject, unless he had been a habitual and profoundly thankful
The Wachovia Moravian.

Chips from Historic Timber.

By Rev. J. H. Cleaveland, Ph. D.

Weathert.

A general recollection of the weather made it interesting to us only because it shows to the fact that one hundred and fifty years ago the changes in the weather were much the same as at the present time. It is sometimes claimed that the climate of Wachovia has altered, but this record shows that such is not the case.

Relations to Others.

The brethren in their relations to others were peaceable and low abiding. They were careful to list and pay their taxes. Even at this early stage we notice that they made a long journey to volunteer the information to the authorities that they were free from the necessity of bearing arms. This principle later caused much suffering. Still this year was very happy and Bro. Fries concludes his record of 1755 with the statement that the months in Wachovia were among the very happy years of his life.

Religious.

This last topic on our list needs few words. We all know the entire consecration and deep piety of these men of God. What we will speak of is the manner in which they worshipped in the wilderness. The lovefeast was undoubtedly a true "agapæ", a mea‰ like that of the apostles of early days. The bread used at these times was made from coarse meal, and in late autumn, they announce with joy that on a certain day the oven gave them buns made of flour and meal mixed, the first fruit of their wheat fields.

A Legend of India.

In one of the most beautiful legends of the religion of India, a princess is described, who, as usual, saw the beauty of Paradise, and, finding that so many near and dear ones had strayed away into the spaces, not finding the entrance, without the universe for the souls of the lost, would not go in herself until she had searched the severest, and, again struck by the sight of the lost, and at other times a special song service.

Prayer.

Eternal God, who committest to us the sweet and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we awake to the instant claims of Thy holy will, not waiting for to-morrow, but yielding to-day. Lay to rest, by the persuasion of Thy Spirit, the consciousness of weakness, insufficiency or fear. Consecrate with Thy presence the way our feet may go, and the humblest work will shine and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will; and so may we be modest in our time of wealth, patient under disappointment, ready for danger, serene in death.

In all things draw us to the mind of Christ, that Thy lost image may be traced again, and Thou mayst own us at one with him and Thee.—Dr. Martineau.

The California Mission.

Bro. W. H. Weinland, in his capacity as superintendent of our mission work in Southern California, has preached at various Indian reservations. The prospects on the Rincon reservation in San Diego County, about 70 miles south-west of Banning, are so favorable that it has been decided to establish a station there. A suitable property, immediately adjoining the reservation, has been purchased to serve as a home for the missionary, an opportunity having occurred to purchase this tract of land at a trifling cost.

Bro. D. J. Wooley, who has been obliged to leave Martinez on account of his wife's impaired health, has been called to Rincon, and will conduct the work there.—The Moravian.
THE WACHOVIA MORAVIAN.

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THE CHURCH AT HOME.

BETHABARA

A very large congregation gathered on Sunday, the 19th, to celebrate the thirteenth of August festival. The entire day was taken up in preaching, lovefeast and communion. The pastor took this opportunity to make several historical dresses, which were thoroughly enjoyed by all present.

CENTREVILLE

The hot, rainy weather has not dampened the zeal of this congregation, but if anything has stimulated it, for we have been marching right onward. We are beginning to see some fruits of our labors.

Sunday, the 25th, this church held its first lovefeast, which was in every way a success, more than a success; for it far exceeded the expectations of anyone. Everything was arranged for and carried out by the members, and a stranger would have thought that we were accustomed to lovefeasts all our lives, so perfect was the order and the service. After the service we had a very full communion and it was evident that the spirit of God was present in many hearts. Several were moved to say, "This has been the happiest hour I have ever spent," and, indeed, it was a happy and blessed day for all.

It is said, "where there is a will there is a way," and this we have found true in regard to a lovefeast set. It seemed impossible for us to get one for ourselves, but we went to work: one brother made the trays, a sister made the bakes, four bright twelve-year-old girls went to work and got up the money for two hundred mugs, and others took some other special part of the work, and as a result the church has almost a complete first-class love feast equipment.

CLEMMONSVILLE

On the 19th of August the Moravian congregation of Clemmonsville was one year old. The anniversary was observed on Saturday, August 20th. Two services and a Congregational Council were held. In the first service Bishop Rondthaler preached the anniversary sermon, upon the beautiful text, "They shall prosper that love thee." Ps. 122:6. In the second service the Bishop, who is, in the truest sense, the friend of children, addressed the boys and girls in his always pleasant and instructive manner. The Bohemian Mission offering was gathered in, and amounted to seven dollars. To this was added later the amount gathered in the Hope branch of the congregation, making the total sum $11, or 26c. per member. This good showing is the result of the envelope system, which is coming more and more into use among us.

A Congregation Council for the election of one member into the Board of Elders, and three members into the Board of Trustees was held in the noon recess. Bro. Joshua Kenner was elected into the Board of Elders, and the brethren Edward Strupe, Alexander Patterson and Henry Johnson into the Board of Trustees.

Some months ago the custom of taking up a collection every Sunday morning to provide means for current expenses is proving a success beyond all expectation.

The Clemmonsville congregation is now looking forward to the speedy completion of the Clemmons School building, the assembly room of which will afford ample accommodation for Church work. The school building is already presenting a handsome and imposing appearance, and, when completed, which will in a few weeks, will be a model building in every respect.

COLORED.

Preparations are being made for Children's Day, which will be held on the fourth Sunday in September. The program will consist of an address by Bishop Rondthaler, songs, recitations and readings.

Communion was held on the 4th Sunday in August. At the opening of this service there was an infant baptism. Three were received into church fellowship, one by baptism, one by confirmation, and one by letter from the Presbyterian Church. The graveyard and the yard in front of the church have been mowed and raked.

EDEN.

Preaching is held every second and fourth Sunday. The Sunday School is not very large, but is increasing. More than a dozen are now enrolled in the infant class.

The picnic was held on the 4th Sunday in August, on the church grounds.

The protracted meeting will begin on the second Sunday in October.

FRIEDBERG.

The protracted meeting, held at Friedberg, the week of August 8th, was a season of deep spiritual blessing. Dr. Clewell preached the Sunday sermons, his text being "I am the door." Bishop Rondthaler came on Monday, preaching from the text, "Whoever beheld be you that forsaketh not all that he hath, he cannot be my disciple." The pas-
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& Brother

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THE WACHOVIA MORAVIAN.

lor was assisted by Bro. Howard
Rondthaler and Bro. Charles Crouch
during the week. There were about
twenty-five confessions, many being
among the young men and boys.
We feel that God has been good to
us, not only in converting but in
strengthening and deepening the
spiritual life of the congregation.

Some time ago an effort was made
by the young ladies to lessen the
debt on the Friedberg parsonage.

They were very successful, and wish
to make another effort. Bro. How-
ard Rondthaler has kindly agreed
to give a lecture, illustrated with
stereopticon views, entitled "The
Land and the Book," to be given in
Friedberg church, Saturday night,
October 19. Admission will be 10
and 15 cents.

The protracted meeting began
on the 32 Sunday in August, and
continued until Thursday night of that
week. The meeting was held on
Monday. Bishop Rondthaler
preached on Tuesday night. Bro.
Charles Crouch and Bro. Flavius
Kline assisted in the meetings. The
attendance was good, and an earn-
est effort was made to save souls.
On Thursday afternoon some of the
young men gathered in and cleared
the graveyard.

On Saturday, September 7th, the
Sunday School picniced at the
church. A sumptuous dinner
was served in the grove, and in the after-
noon the children were amused with
games of various kinds.

The anniversary of the old Hope
congregation is carefully observed
with appropriate services year by
year. The once flourishing but now
extinct congregation of Hope was
organized on the 26th of August,
1880. It was the only distinctively
English congregation in Wachovia
in the early days. The festival was
observed this year on Saturday,
August 24th, and the exercises con-
sisted of a sermon, lovefeast and
benediction. Bishop Rond-
thal erreached the sermon. It was
practical and to the point, and well
received. "That's just the kind we
need," said one of the sisters, when
speaking of the sermon later. In
the course of the lovefeast, Bishop Ron-
thaler, the friend of children, spoke
to the little folks who were gathered
on the front seats. There was a gen-
unely Moravian flavor running all
through the services, an excellent
spirit of love and sweet fellowship,
and we were all impressed anew with
the importance of keeping alive the
memory of the things of old. The

Hope circle, which has been growing
for some years in numbers and
importance, is, as is generally known,
at this time an integral part of the
new Clemmonsville congregation.

CHRIST CHURCH.

"We are tired of hearing you an-
nounce collections for the fencen," was
the welcome news of one of the
Christ Church members to the pas-
tor, and so we men have decided
to take the responsibility of the mat-
ter upon ourselves, and hence it set-
tied for in thirty days.

A number of encouraging circum-
stances have occurred in connection
with the new church enterprise. On
the first Sunday in September special
collections were gathered both
in the Home church, and also in
Calvary for the new Fairview build-
ing.

The committee has decided to accept a proposition of
Fogle Bros., builders, whereby we
shall be able to enter and occupy the
main portion of the building within
60 days by assurning a debt amount-
ing to about one-sixth of the present
value of the church.

MACEDONIA.

The protracted meeting began on
the second Sunday in August. More
than usual preparation had been
made for the meeting; and the con-
gregation passed through a happy
season of grace during the services.

We were much cheered by the
presence of Bishop Rondthaler, who
preached on Monday morning, and
in the afternoon held a bright and
helpful service with the children.

We were fortunate through the
rise of the Yankin river, to keep
Bro. Crouch with us until Friday.

The frequent showers of rain dur-
ing the week seemed to help rather
than hinder by keeping the men
from staying at home to plough;
hence there was an abundance of
covered wagons, loaded with people,
gathered each day in the church
grove. About twenty young per-
sons made the decision for Christ.

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NEW PHILADELPHIA

Preaching was held at both places on the fourth Sunday. Two infant baptisms occurred at the last preaching at New Philadelphia.

On Saturday, Aug. 10, the 13th of August festival was celebrated with preaching, lovefeast and communion. One month a young people meet to practice new church music. The good effect is already beginning to appear in connection with the preaching services.

The Bethesda Sunday School held its picnic at Nissen Park on Thursday, August 22.

The family of Bro. Wm. Tramos are recovering from their long season of sickness covering about three months. During this time first the oldest daughter, then the second, and afterwards the father, have been the victims of typhoid fever. Bro. Slater's family also have suffered considerably from fever.

SALEM.

The children's covenant day which was celebrated on Sunday, August 28th, was a delight to everybody. The attendance of parents with their children upon the preparatory service was particularly noteworthy. No one who was present at the evening outdoor service on the Academy campus will soon forget the brilliant scene,—some hundreds of happy children beneath the many lanterns and electric lights. Col. F. H. Fries, the Sunday School superintendent, presided and spoke very forcibly of the moral and spiritual debt which the older people owed to the Sunday School, and which they should strive, in various ways to repay.

On the next Sunday the young men and the older boys observed their covenant day. So many of the former had, within a year or two, been married, that the prospect of a strong and largely attended occasion seemed somewhat doubtful, but the result showed an even greater interest than usual and that a fine force of boys and young men is coming forward for the best service of church and community.

Finally, on Sept. 8th, came the Married People's and Widowers' Covenant Day. It was a specially inspiring and happy one, so that, looking over the condition of our covenant classes, as shown up by the various occasions of the summer season, we can thank God and take courage.

NEWSPAPER OF THE WORLD.

ASSASSINATION OF PRESIDENT WILLIAM MCKINLEY.

The News of the World column can be filled with only one subject this month. The entire world has turned with sorrowing interest towards the United States. This month has witnessed one of the most terrible tragedies ever enacted in our nation. William McKinley, President of the United States, was shot by a cowardly assassin, at Buffalo, N. Y., and after a few days of suffering, died from the effects of the wound. This is the simple statement of fact, but around it are gathered other facts which, like the ever-increasing circles on the surface of a lake, lead us onward till the mind is filled with horror at the deed, and with love and admiration for the great and noble man who was thus suddenly taken from a loving people.

THE ASSASSINATION.

The President had just finished an earnest and eloquent address, and was in the Temple of Music, at the Pan-American Exposition. A great crowd had gathered, and, in his usual genial and happy manner, was greeting the people with hearty handshakes. A man, of average respectable appearance, pressed forward, with a handkerchief tied about his band, and beneath this handkerchief was concealed a pistol. When just in front of the President the assassin quickly fired two shots into the President's body. One bullet passed through the stomach, the other struck his breast bone, but caused no serious damage. The first wound later caused his death.

THE MURDERER.

The murderer was at once arrested, a colored man being the first to seize him, knocking him down and choking him so that he was unable to still further use his pistol, which he was evidently inclined to do. The Secret Service detectives also rushed in, and with great difficulty saved the assassin from the fury of the people, who had immediately become aware that an attack had been made on the President's life. The name of the assassin is Leon Czolgosz, born in America of Polish parents, and an anarchist by profession. The deed was a premeditated murder, with no cause whatever except the desire to slay the chief ruler of the nation because he was the representative of law and order and of good government.

THE STRUGGLE FOR LIFE.

President McKinley was carried to the home of the President of the Exposition, Mr. Milburn, where every effort was made to save his life. The

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    Ada Alice, infant daughter of Rev. Andrew and S. Athul Huffman, m. Norman.
    Friedberg, Aug. 26, 1901.
    Clarence T. Wood, infant son of David and Ella Miller.

ACKNOWLEDGMENTS.

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    Salem.

For Bohemian Mission: Friedberg Congregation.
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The Wachovia Moravian.

Vol. IX. Salem, N. C., October, 1901. No. 103.

The Wachovia Moravian.

Entered as second-class matter 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 Province of America, and the Church at large in civilized and heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE.

Address all communications 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.

The news that comes in from our various congregations is a sign which special revival services of the times have been held this Fall is, for the most part, of an encouraging character. Here and there, the meetings have been more largely those of sowing than of reaping, but, in the larger number, the Lord has permitted the workers to see visible results of their labors.

For some time many Christian workers have been asking whether what are called the "old time" revival methods are gradually wearing out. Such questioning does not imply any doubting of the effective working of the Holy Spirit, as some would imagine, but it does suggest what many believe, that in religion as in all other work, new times call for new methods.

In this respect the Fall Meetings in our Province have been instructive, in that they have clearly shown the need of a blending of the new with the old, and as well, likewise, that when this is done, under the blessing of God, visible results will follow.

The new line of work in revival meetings seems to be this: Greater insistence upon careful personal work with individuals before, if possible long before, the appointed time for the meetings.

In some cases, this direct, active personal work had been going on for three months before any general meeting was announced. Such having been the case, it was often wonderful to see how those who had been patiently, lovingly and prayerfully dealt with in private were surprisingly ready to respond to the public invitation for a confession of faith in Christ Jesus.

The Big Boxes for Africa.

On Monday, October 14th, two well packed boxes started on their long journey to East South Africa laden with clothes and other objects for distribution by our missionaries in that distant field.

The work of many hands and the generosity of many hearts is packed away between the lids of these two chests.

Some 30 ladies of the Home congregation have been busy for several weeks preparing underwear, dresses and shirts. In addition each child in the Home School brought something on an appointed Sunday, the fifth Sunday in September, their contributions on this occasion filling the prayer platform in the Home church to overflowing.

Friends in Friedberg also added a considerable contribution, and the Colored C. E. Society likewise had a share.

All these things were carefully packed under the supervision of Bro. John W. Fries, and started on their long journey, first by rail, then thousands of miles by sea, and, finally, by lumber ox carts from the African seaport to the Mission station.

Our hearty thanks are due Mr. E. Caldwell, of New York, who has assumed, at his own expense, the transportation of the boxes from New York to South Africa. The total weight of the boxes is 600 pounds.

The address placed upon each is as follows:

Mrs. Ernst van Calker, Care of Dledge Bros., Tabashe, Cape Colony.

Care of Heinrich Knorr, East London, Cape Colony.


Haberdashery and Gifts for Missions.

Bro. Thaeler's New Work.

Our readers will be interested to know that Bro. Thaeler has fully commenced his new and responsible work at Bethlehem, Pa. On Sunday, Sept. 29th, he was formally installed by Bishop Wetzel and Rev. Paul de Schweinitz, of the Northern P. E. C.

Bro. Thaeler will have two assistants, Revs. F. W. Stengel and George Crist. The former has special charge of the extensive German work connected with Bethlehem congregation, while the latter continues his care of the Laurel Street Branch.

Bro. Crist is known to many of our members, having spent the Summer of 1899 in the Southern Province.

The New Moravian Manual.

An important book lies on our table entitled "The Moravian Manual, containing an Account of the Moravian Church." This is the third edition, and bears the imprint, 1901.

It is a revision of the Moravian Manual of previous years, published by the authority of the Provincial Synod of the American Moravian Church North, and the work has been thoroughly done by Rev. J. Taylor Hamilton, of Bethlehem. The purpose of this book of 117 pages is set forth in its preface, "to give the members of the Church, in one compendious volume, the ecclesiastical statutes, rules of discipline and articles of doctrine which heretofore could be found only by consulting a number of different publications; and especially to afford an authentic work which may be put into the hands of such as seek information respecting the Moravian Church, and wish to become acquainted with its constitution, discipline, doctrine and ritual."

The first third of the book is devoted to a brief history of the Moravian Church from the earliest times to the present day. Such a history is just what our members constantly need for reference as to forgotten points. The historical sketch has been entirely rewritten and presents the main facts of our church's history in an interesting narrative.

Chapter II deals with the present condition of the Moravian Church considered by provinces, the American, North and South, the Continental, the British Province, Foreign Missions, Bohemian Missions, and, finally, the Upper Home near Jerusalem.

This gives in thirty pages, a world-wide view of the present status of our denomination. The remainder of the book is devoted to the Constitution, Discipline, Ministry, Worship and Discipline.

The chapters on Worship and Discipline should be carefully read, as they contain the correct statements with regard to the special and peculiar services which are the possession of the Moravian Church. These services are so often the subject of inquiry, and so frequently the information given out concerning them is so erroneous, that it behooves all our members to be fully posted upon this matter.

It ought not to be necessary to emphasize the need of knowing well the discipline of one's own Church.

The whole forms an exceedingly complete and indispensable manual. We wish that its value might be so emphasized that a copy would be procured for every Moravian home.

We regret that no information accompanied the copy sent to our office as to the price of the Manual. Doubtless we can announce this next month.
THE WACHOVIA MORAVIAN.

Evidences that The Wachovia Moravian is more widely read than might at first thought seem likely, have been lately accumulating.

A letter received from other places Florida contained a careful discussion of a recent sermon published in the paper; a few days later we opened an English church paper, published in London, to find in it a lengthy extract from this paper; next we discovered in the telegraphic news of a daily paper, published at Raleigh, an item borrowed from the Wachovia, and a day or two later came this kindly editorial reference in the Charlotte Observer:

"The Moravians are among the best people within the borders of North Carolina. While the churches. Church is a comparatively small membership it is a pleasure to note in our Winston correspondence this morning its steady and healthy growth, the Southern Province having built 14 new churches in the past eight years."

Re-opening of the Moravian College and Theological Seminary.

On the day of President McKinley's funeral, Sept. 19, our Theological Seminary re-opened with unusually encouraging prospects. Two new members have been added to the Faculty, who will give a portion of their time to the work at the Seminary. Prof. Albert G. Rue, Principal of the Moravian Parochial School of Bethlehem, who becomes instructor in Mathematics, and Rev. G. A. Schwedes, pastor of Christ Reformed Church, who will do special work in the Greek language.

Amongst the Freshman Class are Edgar A. Holton, of Yadkinville, N. C., and Clarence Clewell, of Salem, who is also studying Electrical Engineering at Lehigh University.

A South African Letter.

A most interesting letter of twenty closely written pages, and bearing the postage stamp of the Cape of Good Hope, lies upon our desk. It is from one of our mission stations in East South Africa, and it breathes forth the present day experiences in the difficult and hopeful African field.

TARASE, South Africa, Feb. 19th, 1901.

To the Sec'y of the W. M. Society,

Salem, North Carolina.

My Dear Miss Fries:

The last mail brought your kind letter, for which I want to thank you very much. You kindly inquire after our experiences since last I wrote at the end of October.

In our work we have had great encouragement, as several heathen men and women have come to join us: They all seem very much in earnest to learn and attend the instruction regularly. You cannot imagine what we feel with regard to them! For years scarcely any one followed our call, and now there is such a change!

Sometimes I ask the new-comers what made them come. They generally answer that they had long felt that they ought to come, but for some reason or other, had postponed it until now.

One whole family was brought by a little boy. He attended our school for several years, and is a fine little follow.

Thank God, we can hope that the time of hunger will now soon be over. Twice the locusts came and devoured the young crops; the situation grew worse and worse, until our prayers were answered in the middle of December. A mighty rain fell in set, in most of the locusts were drowned, and the people could once more plough.

They could not work all their fields for want of seed, but if God lets them have the harvest of what they ploughed, it will be enough. But with all that, the people have nothing to eat.

Yet, and the bag of maize which I bought with your money was a great help for many; they send many thanks to your society.

We ourselves have not suffered from hunger, but we had to do without many things to which we are accustomed.

Just at Christmas we at last had milk again, and I could make a little butter for the first time in five months.

Imagine how your country would have been with nothing green by the first of June. We had to live only on dry beans, lentils, maize, rice, etc.

The sugar, coffee, meal, paraffine, soap, etc., was gone, and no wagon was to be had to bring out new supplies from the coast, so we were literally shut out from the world, because all the ox-wagons were used for the South African war.

In answer to your questions about clothes, etc., it may not be quite as cold here as in your country, but then we have no fires in winter, and feel the cold therefore much more. People mostly wear cotton things, but they appreciate wool much more. That is also the reason why they prefer to buy second hand clothes.

Just now we are having Summer, as you know.

The heat was awful in January, but by Easter it is already sometimes very cool. May, June, July and August are the coldest months.

I was very much interested in your description of Christmas. I wonder what you would think of our so-called "church."

Generally, the girls decorate it with some creeping plant and calla lilies, but this time it was something different. The women had gathered seed and put it in the church, and the people were delighted with it.

We give the school children small candles on Christmas, and that is the only present they get. Christmas is always the hardest time for people who have nothing to eat. I am so glad that they do not have to suffer from cold besides, as it is summer. After the Christmas Eve service the whole congregation comes singing to our house to look at our Christmas tree, a branch of mistletoe.

It is sometimes very difficult to get even some thing for Hilda. (She is eight years now, and we just received permission to keep her with us two years longer.)

I DO NOT ENTER A STORE FOR A WHOLE YEAR, there is nothing to be got but tea, coffee, etc., and I order these things. If we order something from Germany, it generally comes in January when Christmas is over. So I manage to have something in advance, which I keep, sometimes for a whole year, and as Hilda knows that the native children get nothing at all, she is extremely happy.

Perhaps it will interest you to hear that we had 593 baptisms in our Province last year, and 293 candidates for baptism are still being instructed.

My husband (bishop van Calker) has great difficulties just now. Three missionaries are ill, one of them dangerously. Mr. L. Mark is preparing for a visit to Europe with his family, after 18 years of uninterrupted service here. But the Lord will help fill the places with the right men, and He will arrange all for the best.

We need your prayers. With kind regards,

Yours very sincerely,

M. van Calker.

Sons of a South African Chief Converted.

Wonderful news of God's work among the heathen comes to us from our South African Missions.

The letter from Sr. van Calker, printed elsewhere, will certainly be read with deepest interest. In fact, in reply to this very letter, an immense box of clothing, etc., is now being sent to South Africa by the Women's Missionary Society of Salem congregation.

Our Southern Province is deeply interested in this remote mission field, hence we rejoice the more over the glad tidings which come to us from Bishop van Calker, under date of July 1st, 1901.

"Next Sunday we purpose holding our Harvest Thanksgiving Services. Just this year our people have had very good crops.

"The Sunday after that is, however, for us a very special Harvest Festival Day, for, after the morning service three sons of our chief, Mdukiwa, are to be baptised. Propriety speaking, only two of these young men are sons of the chief; the third one is a son of his deceased brother. However, Mdukiwa has adopted him as his son. These three sons came to school here formerly. Two years ago Mdukiwa took them away from here, as it was his intention to have them circumcised.

"At that time already his sons were opposed to this heathenish practice, but they were obliged to yield to their father's wishes, for he is
THE WACHOVIA MORAVIAN.

The Amalekite robbers, who infested the Southern borders of Palestine. His orders were to exterminate them. These Amalekites were a fierce race, and Saul had journeyed through the hot and weary deserts on the way to Mt. Sinai, the sick and the worn-out had fallen behind the marching columns, and these the Amalekites had murdered as they found them lying exhausted beside the desert track. What these Amalekites had been in Moses’ day they were still in Samuel’s time, a set of thieves and robbers as the Bedawins are to this day, in every neighborhood which they infested. I have seen the richest land of Palestine, land of deep black soil, lying utterly desolate. The weeds were testifying to its fertility, for they stood as high as the horse’s saddle. But there was not a noble cultivated field, nor village, nor house. The reason could be seen in the black tents of the Bedawin scattered here and there over the fertile but desolate plain. Where they were it was useless for the farmer to cultivate a field. He would never get a harvest from it, and would probably lose his life as well. Against such robbers Saul was now sent in order that henceforth the borders of the land might be safe, so that farmers might till their soil in peace, and their children live happy in unmolested homes. The war was to be a holy war, and, as a sign of its just and legal character, no booty of any kind was to be taken. Everything that belonged to the robbers was to be destroyed.

Instead of conducting his campaign in the way which God had commanded, Saul turned it into a simple marauding expedition. He brought back the Amalekite king in triumph, and the best part of the property which he had found. The whole character of the enterprise was changed. Instead of being an act of stern and necessary justice it became a mere thievery, like that of the Amalekites themselves. It was as if the jailors at Auburn prison should execute Czolgosz, the President’s murderer, for the sake of his watch, or other trinkets, which he might have upon his person. In such a case, the officers of justice would become more thieves, and the whole nation would be disgraced by their conduct. This was the flagrant nature of Saul’s disobedience. It showed that the man’s head was turned by his unexpected advancement into the King’s office that he could not, in the least, be depended upon to be God’s agent in the execution of his great trust.

Then God spoke to Samuel in the night, and said that he was done with Saul, and that he would select another agent in his place upon whose obedience he could depend. The news greatly grieved the aged prophet. He loved Saul. He remembered how he had been drawn by his tall and manly form, and with what happy expectancy he had poured the anointing oil on that stately and well-shaped head. He felt about Saul as you may have felt when you have seen a noble-looking young man staggering along the streets in drunkenness, or when you have learned that some beautiful woman has stooped to a gross act of sin and folly. Could nothing further be done for the unfortunate King of Israel? Must the man whom the prophet loved so dearly be finally rejected? In this spirit the aged servant of God lay awake all night, and wept and prayed. It was a kind of Gethsemane experience. The prophet must needs wrestle long and sorely before he could say, “Thy will be done.” and assign himself to the heavy task which, on that morning, awaited him. He must now go to Saul and tell him that God had rejected him on account of his disobedience, and that another and better man must be chosen in his place.

The interview was a very painful one. Saul endeavored, in every possible way, to evade the force of the divine censure. He made excuses for his conduct; he laid the blame on others. He offered to condone his fault by making rich and handsome sacrifices. He begged, pathetically, for Samuel’s continued support. But his excuses and promises and pleas were like waves breaking against the immovable rock. God’s great requirement of obedience was solemnly and emphatically set up. A word was spoken which the Lord has not, from that day on, allowed mankind to forget. Henceforth prophet and psalmist and apostle re-echo what Samuel was, on that fateful day, sent to say: “Hath the Lord spoken by the mouth of his servant, and have ye not heard?” Saul was to be an offering of sacrifice as in obeying the voice of the Lord.” Religious forms are valuable. A beautiful liturgy, such as we have just joined in is a precious inheritance. We do well to preserve such an excellent utterance of praise and of prayer. Our fathers and mothers sang and uttered and listened to these very words which we still love to employ. But, if there has been no heart-obedience to God, the most beautiful form of worship loses its moral value. If people have been living in dishonesty or in quarrel, it is vain that they offer the form of thanksgiving and confession which the litany presents. It is for no purpose that they say: “I believe in God the Father, Almighty Maker of heaven and earth,” or that they bow their heads in the choicest of prayers: “Our Father which art in heaven.” Their formal worship breaks against the rock of God’s unyielding declaration: “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord.”

The habits of morning and evening prayer, and the daily reading of God’s Word are very important ones to be early formed in life. And yet, if during the day the child does willful wrong for which he is not sorry and from which he does not repent, it is in vain that he depends upon these most sacred forms of a Christian’s education. God looks away from him as he bows in his formal prayer, or reads his prescribed chapter in the Bible. The word stands in this disobedient child’s case as it did on the solemn day of Saul’s rejection: “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord.”

Faith is a very precious quality of the soul,—none more so. The Lord Jesus Christ and thou shalt be saved.” Both Christ and his apostle speak of faith as being mighty enough to remove mo-
THE WACHOVIA MORAVIAN.

THE FIRST YEAR IN WACHOVIA.

BY THE REV. JOHN C. TITUS.

Paper read before the Wachovia Historical Society, by Rev. John H. Clowes, Ph. D.

The foregoing is the sketch of the year 1754. We add, in the form of an appendix, two events which are interesting, but which we did not deem it wise to introduce into the text of the sketch. The one relates to an experience with the soldiers, oft repeated in later years, and which can be taken as a type of very important later history. We give the translation, which needs no comment:

"Oct. 30, 1754.—Col. Smith, without permission, rode through our farm, and had gun musters on our meadow. The land, which was sown in grass, was turned up, and some of our horses were frightened and ran away. Later, a hunter found them, but we had to pay him well for his trouble. The soldiers behaved well, as a rule, except one, a Captain Hampy, with his men. They came through our land while we were at dinner. We went out and politely requested him to desist from Drumming. We explained that it made our horses and cattle very wild. He was not only very rough in his reply, but ordered his men to begin shooting. We told him that this was private land, and we assured him that we thought he only came on mutual protection. Some sold their horses and cattle, and the comforting accents of horses were frightened and ran away. Later, a heard the dogs bark. They ran into the woods, but soon came back howling. She went to the door when a number of stones whizzed by her. Seizing the children, she fled to the woods near by, and as she entered the forest she saw three men spring into the door of the house, but whether they were Indians or white men she was unable to say."

This experience was followed by the most unsettled days and weeks. Neighbors left isolated homes and many gathered with the Brethren for mutual protection. Some sold their goods and moved away. All was terror and turmoil for weeks, but by the blessing of the Lord the Brethren were spared, though every detail of their flight had been planned, and they were ready to leave at a moment's notice.

THE END.

McKinley on Missions.

The following utterance of the late President, which he made last year at the great Ecumenical Conference deserves to be remembered by all:

"I am glad of the opportunity to offer, without any suit in such a praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of Christian Missions is one of thrilling interest and marvellous results. The services and the sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history."

"They count their labor no sacrifice, 'Away with her sword and in providently and such a thought,' says David Livingstone; 'it is emphatically no sacrifice; say, rather, it is a privilege.'"

"Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry, and taught the various trades. They have promoted concord and charity, and brought nations and races closer together. They have made men better. They have increased the regard of humanity for their loved ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."
THE WACHOVIA MORAVIAN.

FRIENDLAND

This year's Protracted Meeting at Friendland has been the best held in many years. Bro. Grabs, the pastor, was in charge, assisted by Bro. Charles Crouch. Aid was also rendered by Rev. D. H. Coman, of the M. E. Church.

From the very first service on Sunday, Oct. 6th, a splendid interest was evident. A marked feature of the meeting was that the work of grace seemed to be especially evident amongst the men, younger and older. Several heads of families were converted, to the great joy of pastor and people. Two services were held daily, that in the morning often lasting three hours, and even more, so great was the interest.

HOPE

The special meeting held during the week beginning with the fourth Sunday in September were greatly enjoyed by many members and friends. A delightful service in which Christian fellowship was emphasized was held on Sunday afternoon. The speakers were the Rev. Samuel Burke, of the M. E. Church, and Elders Frank Robertson and Rufus Faw, of the Brethren's (Dunker) Church, interspersed with remarks by the pastor.

On Monday morning Bro. Walter Grabs arrived, and preached for us throughout the remainder of the services. The meetings were delightful seasons of spiritual refreshing, and, in addition to the many blessings enjoyed from day to day, we were all made specially happy in the conversion of two of our young people. When preaching Bro. Grabs had the undivided attention of the congregations gathered to hear him, and both pastor and people feel very grateful to him for his earnest and excellent work during his stay among them.

M. BETHEL—WILLOW HILL

At the time of the September appointment one new member was received by the sacrament of baptism. The pastor, Bro. Charles Crouch, was much encouraged by finding the members holding an informal prayer-meeting before the Sunday School session.

On the first Sunday in October Bro. and Mrs. Howard Rondthalier visited these two congregations, having driven up from Salem, via Fancy Gap. It would hardly be possible to find a more beautiful time of the year in which to visit the mountain country. The foliage is brilliant in the colors of Fall, the skies bright and clear, the air is bracing, and the roads as good as they can be.
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THE WACHOVIA MORAVIAN.

ever become under present condi-
tions.
The preaching services at both
churches were well attended, and
the spirit of cordiality unusually
marked. At Mt. Bethel nearly a
dozen invitations to dinner were
gratefully declined.

A more systematic effort is being
made towards raising money for the
pastor's support, and, although the
amount is very small, a good
beginning in this important mat-
ter has been made.

WACHOVIA ABBIE 

A recent addition to the regular
service which is on the 1st Sunday,
is a Sunday evening prayer-meeting
held by the members.

The Sunday School is doing good
work; Bro. Earnest is what the
name implies, an earnest man in the
work.

NEW PHILADELPHIA

It will be fifty years since the con-
secration of the new church building
on Saturday, Nov. 2d. This will,
of course, be the principal day.
Bishop Rondthaler will preach the
Jubilee sermon at 11 a. m., followed
by lovefeast.

The preaching on Sunday will be
morning and night, with special Sun-
day School exercises by both the
New Philadelphia and Bethesda
Schools in the afternoon. Our pro-
tracted meeting will be held during
the week following.

The pastor and congregation
would extend a most hearty and cor-
dial invitation to all to be present at
these services, especially at the Jubi-
lee celebration on Saturday, Nov. 2.

AVALON.

After one postponement on ac-
count of rain, the Avalon corner-
stone was happily laid on the after-
noon of Sunday, Oct. 13th.

A very large company was gath-
ered to witness the service. Both
the railroad and county road from
Mayodan to Avalon, were thronged
with people, young and old, from the
former town on their way to the cor-
ner-stone laying.

Promptly at 5 o'clock, the service
commenced, the singing, which was
heartily, being led by a brass quar-
tette from our Mayodan School,

The pastor, after explain-
ing the meaning of the service very
carefully, preached a brief sermon
on the passage, " Jesus Christ him-
self being the chief cornerstone."

The pastor was assisted by the fol-
lowing brethren and friends: Church
Committee, Brn. Tesh, Hegg and
Charles Smith; the builder, Bro.
W. T. Pointester; the stone mason,
Mr. Smith, and Mr. Sides, of Av-
alon, who took charge of the sealing
of the copper box.

As the sun was setting behind
many of the mountains, the service was com-
cluded, the great congregation
seeming to enter with real interest
into the solemn and impressive act.

CLEMMONS SCHOOL

On Tuesday, Oct. 6th, the Clem-
mons School reopened for the work
of the second year of its history.
The occasion was in every respect a
successful one. The day itself was
an ideal one, and a large company
of friends and patrons was present.
The new school building, just com-
pleted, was formally occupied, and
every one was delighted with the
beauty, the conveniences and the
comforts of this splendidly plated
school home. The interior is thor-
oughly equipped with the up-to-
date furnishings of a modern school.

A reading room has been opened,
and upon its tables was lying an at-
tractive selection of magazines and
papers. The formal address on this
occasion was made by Bishop Rond-
thaler, of the Board of Control, who
reviewed the history of the Clem-
mons bequest, the work of the Board,
the experiences of the past year in
the school itself, and present pros-
pects of this important institution.
The Bishop's address was followed
by brief addresses and remarks from
a number of the visitors, amongst
whom were Revs. Jas. E. Hall, J.
H.Clewell, and Bro. James T.Line
back.

NEWS OF THE WORLD.
CONDUCTED BY REV. J. H. CLEWELL, SALEM, N. C.

THE GREAT STEEL STRIKE.

The great strike which has been in
progress for a number of weeks among
the employees of the Steel Trust has
come to an end. The workmen did
not gain their object. In this par-
cular instance public sentiment was
not with the men, and it is claimed
that the strike was not well managed.
The result was a gain for the trust in
so far that it yielded nothing; in fact,
the position of union workmen has
been weakened. The loss in wages
it is claimed will aggregate $7,000,-
000, while the Steel Trust will suff
an equal loss. Many of the men will
be in the winter with debts resting
upon them. All allied industries
have suffered from the lack of ma-
terial.

THE YACHT RACES.

Great interest always attaches itself
to the yacht races which have taken

chouluer's Racket Store.

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WINSTON, N. C.

This Suits Department is growing in
popularity every day, and why shouldn't it? These costumes are made by one
of the most fashionable tailoring estab-
ishments in New York city. Models
are here from world famous nien tailors,
who set the styles for the continents.
Those garments would win in cognition
any where. The women of Winston-
alem will find all the newest teasons
in material used, and all the very latest
styles and cuts.

Schouluer's Racket Store.
place in the vicinity of New York. Sir Thomas Lipton, of Liverpool, Eng., with his yacht, Shamrock II, endeavored to win the cup which has been held in New York for about 50 years. The cup was defended by the Columbia, which had once before defeated Sir Thomas' effort to win the cup with Shamrock I. By a very close margin in each of the three first trials the Columbia won, and the cup remains for the next two years in the United States. One of the pleasing features of this race was the good will of all parties.

**T he Schley Court of Inquiry**

It is a matter of regret that any controversy should arise in connection with the late Spanish war. The victory was so complete and unquestioned, and the results so remarkable, that it seems to the ordinary observer there is honor and glory enough for all the parties. However, this does not seem to be the opinion of every one. Certain printed statements seem to reflect on Admiral Schley. These statements aroused the old Sampson-Schley question, and, finally, Schley requested a court of inquiry to examine into the entire matter, and to decide whether his actions were as they should have been. This court is now in session. Judge Advocate General Samuel C. Lely represents the Navy Department. The inquiry thus far has developed the fact that there is much jealousy of one another among the officers, a fact which the country greatly regrets.

**The Visit of the Czar.**

The Czar of Russia has made a visit to several countries of Europe, and has met the rulers of these lands. He had an interview with the King of England, the King of Denmark, the King of Greece, the Emperor of Germany and the President of France. What the special object of these visits really is, no one knows, but the general impression is that they have a bearing on the future peace of Europe. In France the military display was great and grand, and it is possible that the quiet conference with the French statesman was of greater importance than the glimmer of arms and the blaze of the trumpets.

**The Abduction of Miss Stone.**

Miss Helen M. Stone is a missionary of the American Board in European Turkey. On September 1st she was captured by Bulgarian brigands, and is held for a ransom of $110,000. Her captors claim that if the money is not paid she must become the wife of one of the brigands or be murdered. Great interest has been taken in her case. Both the United States and the Turkish governments are active in efforts to effect her release. When the Turkish troops approached too near the mountains the warning was given that if too active measures were taken the lady would be killed. Efforts are being made to raise the money, but with only partial success. Thus the matter stands as we write this item. The capture of this lady has caused more widespread interest than any event of recent months.

**General Items.**

—The Duke and Duchess of Cornwall and York are now on a visit to Canada.

—The Pan-American Exposition seems to be short of funds.

The House of Bishops of the Episcopal Church, in conference in San Francisco, has passed a law forbidding Episcopal clergymen from performing the marriage ceremony in the case of divorced persons.

—M. Santos Dumont made a most successful trial of his new airship in Paris. The speed attained was greater than that of the automobile.

—Lorenzo Snow, the last of the old Mormon disciples died, aged 86 years.

—John D. Rockefeller, Jr., was married to Miss Aldrich, daughter of Senator Aldrich, of Rhode Island. Mr. Rockefeller is probably the wealthiest man of America. He visited Salem some months ago.

**Christian Endeavor Items.**

At a recent meeting of the State Business Board, held in Greensboro, it was decided to hold the next State C. E. Convention with the Endeavorers of Asheville. No doubt, the selection of this point for our next State gathering will be hailed with joy by the Endeavorers of North Carolina, since there is no more beautiful city within our borders than the Convention city of 1902. While the exact date for the Convention cannot now be fully announced, it appears likely that some time will be selected in the latter half of the month of June.

—Rev. George Crist, now an assistant Pastor of the Bethlehem congregation, known favorably to us through his Southern visit in the summer of 1899, has been elected President of the Moravian C. E. Union of the First District of the Moravian Church, North.

—A recent letter received from Dr. F. E. Clark contains this sentence: "I rejoice to tell you, as we begin together a new year of Christian Endeavor work, that the favor
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FALL-WINTER, 1901-2.

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of God seems to be resting more fully upon our movement in all parts of the world than ever before. My heart has been greatly encouraged by many indications of growth in numbers, better understanding of principles, more and more efficient and active service on the part of the young people."

John Wesley's American Sunday School. It will be news to most people that in May, 1736, John Wesley organized a Sunday School for children in Savannah, Ga., and taught them the Bible and the catechism.

Among the pupils of this first Sunday School were several poor children who were without shoes. They were so sensitive that they remained away to escape the ridicule of those parents whose children were able to clothe them properly. Mr. Wesley's sympathetic soul was deeply troubled and the next Sunday he adopted the plan of appearing in his bare feet. His example was comforting to the poor, and, according to the early traditions, so shamed the rich children that there was no further spectacle when the brilliant young rector of Christ Church walked from the "minister's house" in the public square in his black knee breeches and black stockings, to the little chapel on Bay Lane.

Resolutions of the Whatsoever Circle of the Kernersville Moravian Church on the death of Mrs. Emily Kerher, Sept. 10, 1901:

"Whereas, It has pleased our Heavenly Father in his wise providence to remove from this earthly life the soul of our sister, Emily Kerher, whose devotion to our circle was conspicuous, thereby greatly endeavoring herself to us as an active member,

Resolved, That we hereby desire to express the deep sorrow which we feel in the death of our sister, and our heartfelt sympathy with the members of the afflicted family.

Resolved, That in the death of "Aunt," Emily our circle has lost one of its most interested friends, whose interest lasted until the time of her death.

Resolved, That we bow to the will of an all-wise Providence, and we feel that the W. S. E. Circle has lost a faithful member, and we can but acknowledge the loss we have sustained.

Resolved, We send a copy of these resolutions to THE WACHOVIA MORAVIAN and to her sister.

MRS. FLOY STAFFORD, MARTHA HUMPHREY, ELLA SHORE.

DEATHS.

Mr. Friedland, N. C., Oct. 6, 1901, Sr. Charity Ann Smith, aged 64 years, 8 months and 24 days.

Form of Bequest.

I give and bequeath to the Board of the 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 $100.00, for the benefit of—

In North Carolina two witnesses required to will.

OBJECTS FOR WHICH GIFTS AND LEGACIES ARE SOLICITED:

The Settlement Fund, which provides for Retired Ministers or their Widows, and the Education of their Children.


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WINSTON, N. C.

CAPITAL

SURPLUS AND PROFITS

AVERAGE DEPOSITS

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$300,000.00

W. A. Lemly, President.

J. A. gray, Cashier.

The Wachovia Moravian.

The Wachovia Moravian is a constant and attentive reader of its big brother, The Moravian, of Bethlehem.

While we are but 9 years of age, it can count up a long life of 6 years more than four decades. To our eye The Moravian is a steadily improving paper. In former days, we used to read it by bits, but now, we take it almost word for word, except perhaps some of the advertisements which we believe we know by heart. There is for instance, that enticing advertisement of the Philadelphia Zoo, with its cut of a melancholy lion. We know that ad. from long associations, word for word, backwards or forwards. But, laying such matters aside, The Moravian is an interesting paper, and we believe that no member of the church can be a fully useful member, unless he knows what his church is doing, and what are her needs. And he cannot know these things unless he reads his church's chief paper.

Now the Moral is: A year's subscription, $1.50, will make a splendid Christmas present to give to yourself or (better still) and to some one else.

SALEM, N. C., NOVEMBER, 1901.

NUMBER 104.

Rev. Robert de Schweinitz.

Since our last issue a servant of the Lord has entered into his rest. who, at one time of his life, was eminently useful in our Southern Province, and concerning whom it may well be said: "he was set to bear fruit and his fruit doeth remain."

The Rev. Robert W. de Schweinitz was born at Salem, N. C., Sept. 20th, 1814, and was ordained into the Moravian Ministry in 1847. The time of his Southern service was comprised in the thirteen years between 1853 and 1866. During this time our departed brother was Principal of the Salem Female Academy. It was a most important period in the history of the School. The number of boarding pupils had reached its height and new accommodations needed to be provided. Accordingly Main Hall was built, the extensive Pleasure Grounds laid out and many arrangements made which still prevail. Then the Civil War came on, with its great dangers and perplexities. Daughters of planters and of Confederate Generals from all parts of the South were entrusted to our brother's care. It was with great difficulty that they were fed and clothed and it was a weighty responsibility to guard the School in times of military raids. All these duties were performed with distinguished faithfulness and success.

After these years of Southern service our brother passed into the Northern Province where he was for a time Principal of Nazareth Hall; then for many years President of the Provincial Elders' Conference and finally the Treasurer of the Province, until the infirmities of old age compelled him to relinquish his various offices. He entered into his rest on Oct. 29th, at the age of 82 years.

On Sunday, Nov. 10th, the Anniversary of the Salem congregation was ushered in with a memorial service in which Bro. de Schweinitz's career amongst us was fittingly commemorated in the presence of a very large congregation. The Academy scholars then rendered very beautifully, the anthem:

"O Paradise, O Paradise, Who doth not crave for rest, Who would not seek the happy lands Where they that loved are blest."

Reminiscences of the Old First Moravian Church, of Philadelphia, 1742-1901.

This is the title of quite a handsome pamphlet which reached us during the month. The publication is a paper prepared for the Moravian Historical Society, by William H. Jordan, a member of the First Church of Fr. Jordan. A long time office bearer of this congregation. The pamphlet is illustrated with five plates showing the successive church buildings in which the congregation has worshipped; the first dating from 1742, at which time it was erected for the use of Count Zinzendorf, who was then on a protracted visit to America.

Mr. Jordan has evidently enjoyed the preparation of the Reminiscences, and they read in a pleasant conversational style, which is frequently enlivened with stories and anecdotes of the "old days."

Salem Home in Connection with Thanksgiving Day.

No one can properly enjoy Thanksgiving Day who has not given of his abundance to those needing help.

The Salem Home is always generously remembered both by town and country friends at that time, and this is only to remind everybody that this undenominational charity is doing its best to take care of those in its charge, and much appreciates a friendly thought and a kindly gift from time to time.

"Christ, the Conqueror of Sin."


It is pleasant to think of those old Galilean synagogues which were once blessed with the visible presence and the audible teachings of Jesus Christ. In the midst of the towering brambles which mark the site of one of those Galilean towns by the lake shore, I have stopped down over the limestone lintel of an ancient synagogue, looked at the sheaf of wheat and the wine cups grave upon it, and thought of him who said, as he taught in this very building, or in one not far from it: "I am the living bread which came down from heaven. He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

Reminiscences of these old synagogues seem very familiar to us because they have, in good part, entered into the Christian Church.

There, at the Jerusalem end, is the ark behind which came down from heaven. He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

The arrangements of these old synagogues seem very familiar to us because they have, in good part, entered into the Christian Church. There, at the Jerusalem end, is the ark behind its curtain and contains the precious roll books of the Holy Scriptures and numerous Sabbath lamps around it. There, close to the sacred door of the building, were the "chief seats," which the Scribes and Pharisees loved to occupy in the days of Christ. In the centre is the reading-desk, or pulpit, on its platform. The men occupy one side of the building, and solemnly sit in their turbans and prayer-shawls, and behind the rail, or the lattice, on the other side are the veiled women, attentive listeners to the familiar service. And on the special day of our
text, in the midst of an attentive and eager audience, in the pulpit sits Jesus, teaching as man had never done before and has never done since.

Never had a teacher been more popular than this young and gifted Galilean. Capernaum was completely carried away with him. There were crowds wherever he went. They thronged about him on the hill side and on the lake shore, and they doubtless filled the synagogue, on this occasion, to the very doors, if not beyond them. The cross with its pain and with its shame are now always nearly allied to the thought of Jesus Christ, but no one dreamed of such a thing on that bright Sabbath day of which Mark tells in his first chapter. It was the spring time of the popularity of Jesus and the flowers of praise and admiration were alive about his pathway. And like a fresh, spring breeze his teaching waked up and refreshed his audience. It was so different from that of the Rabbis. They dwelt on questions of Sabbath-keeping and the like, as to whether a man dared wear an artificial tooth or not the Sabbath day, or be laid aside as being a tool of ordinary week-day work. Dwelling on such themes, their discourses largely consisted in quotations from the learned schools,—one Rabbi asserting the point which the speaker was making while another contradicted it. But Jesus teaching was quite different. His method was different. He drew richly from the Scriptures, but not from the Rabbinical schools, and he illustrated from the open book of nature and of busy human nature. His themes, too, were different. They were about the Father and about the Kingdom, and about repentance, and faith, and charity, and heaven. They came up out of the intimations of his own mind, as from the lips of one who had seen and felt the most solemn and blessed things of heaven and of earth, of God's nature and of man's. It was strong teaching, and not only authoritative in word but also in deed, as the audience were to learn for themselves ere the service of that eventful day was over.

For as the Saviour spoke with clear, loving utterance, there came a fierce and sudden interruption. A harsh and piercing voice was heard to protest against the speaker and his teaching. Every one looked around to see the source of this strange and unseemly break. It came from a corner where had been seated, in silence until now, a poor sufferer. Nor was it even now the unfortunate man himself who screamed out his piercing protest. It was a demon, who, as was so often the case in the days of Christ and of his apostles, had over-mastered the poor man's mind, and used his very voice to tell what, as a foul spirit, he thought of Jesus Christ.

Very instructive to us, likewise, is the utterance which came as a dread testimony out of a lost world, giving the Satanic view of him whom we love to call our dear Saviour. "What have we," shrieked the demon, "to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." This, then, is the view which hell takes of Jesus Christ. There is no tender bond of sympathy between it and Him. Hell hates what Jesus loves, and loves what Jesus hates. To the hellish man Jesus is not a helper, but a destroyer. He takes away what lost souls count to be their most profitable and pleasurable pursuits. Nor does the lost world utter itself in an ignorant heathen way. It knows whereof it speaks and shudders at the holiness of Him from whom it shrinks. "I know thee who thou art," the demon cried, "thou art the Holy One of God." Strange utterance, and yet, dear friend, is it, after all, so strange? Does not sin, when in full control of the heart, think just in the same way of Jesus to this very day. "What have we to do with thee?" Our sins, our wishes, our whole trend of life, the sinners think, "are different from thine. There is no bond of prayer, of faith, of service, between us and thee." "Art thou come to destroy us," so the thought of many sinners proceeds. "We would become completely miserable because the things which we love best would be destroyed out of our lives." "We know thee who thou art, the Holy One of God," these sinners farther say to themselves. "It is not because we are heathen that we reject thee, but because the very power of sin is so clearly that it is just what we are resolved not to be." So sinners to this day argue against their own salvation. They betray their actual condition of soul if not to others, at least to themselves. They bear witness to their own minds what the trend of their purposes is in life, and whiter and whiter their steps are tending in death. Many a man while he listens to the Gospel testifies against his soul as the demon did in that synagogue long ago, and proclaims to his own heart that he belongs to the lost world which is yet to come.

Such testimony concerning Jesus is terrible. There is nothing of the disciples' view in it, nor even of the standpoint of the penitent sinner. It is the sad and awful witness which irredeemable evil gives to the pure and holy. Son of God. No wonder that the Saviour refused to hear it, or to listen to anything more concerning Himself from such a perverted and hardened source. Our text narrates Christ's sharp and decisive treatment of this evil spirit who controlled the poor sufferer in the synagogue. "Jesus rebuked him saying, Hold thy peace and come out of him." Jesus is the Mighty One who can so change man's desires that they will utterly hate the very sin which they once dearly loved. He can give new energy even to a despairing and broken will. In him the most abject sinner that ever lived can find "grace to help in time of need." He who did not quail before the Satanic spirit in the synagogue of Capernaum will not quail before the sin cornning which you appeal to him for deliverance. Come to Jesus and find in your own life the essential part of the miracle on that Sabbath in Capernaum most gloriously repeated.

With Jesus there is not only blessed atonement for the guilt of sin, but there is also a blessed victory over the power of sin. The prophet Isaiah has vividly expressed the scene transpiring between the Spirit of Evil and the Christian. Is. 49: 24, 25. The Evil one throws out his challenge: "Shall the prey be taken from the mighty, or the lawful captive delivered?" And the mighty Christ picks up Satan's mailed glove and says: "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save the children." Why then do some people who have pro-
fessed Christ and joined the Church nevertheless fall back into their old evil habits? Why has Christ, in ordinary, in their case, to be weak and unable to help? Oh, dear friends, the woful reason is not to be found in Jesus Christ. He is as mighty as ever he was. His rebuke of sin is as victorious as it was when, on the floor of the Capernaum synagogue, he said: "Hold thy peace, and come out of him." The reason is with the victim of sin himself. He has ceased to hold fast to Jesus Christ. He has become careless about the Saviour, and seeing that he now regarded himself safe and reformed has trusted to his own righteousness. If we have once come to Jesus for help against any besetting sin, it is a perilous thing to relax our hold upon that Saviour. Yea, rather hold fast to him more firmly as you grow older. Hold fast to him with both your hands. He is the conquering Christ.

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THE WACHOVIA MORAVIAN

To the Pastors, Officers and Members of the Moravian Churches.

DEAR BRETHREN AND FRIENDS:—

For many years the Synod has recognized the close connection of interest and efficiency between the Church and the Theological Seminary and appointed the last Sunday in November to be the annual day of special prayer in behalf of this Institution. Accordingly the Provincial Board has issued an appeal affectionately urging the faithful observance of this day on Sunday, Nov. 24, or another Sunday near to this date, and the Trustees, President and the Faculty desire to heartily second this call.

We have much cause for thankfulness, in view of what the Moravian College and Theological Seminary, by the grace of God, has been able to accomplish in the way of training and sending forth, year by year, candidates for the ministry, the mission service and the educational work of the Church.

At the close of last year we availed ourselves of our synodical right to call upon the churches for their annual contribution in aid of this cause, as brotherly recognition of the training of ministers and missionaries which the College and Seminary gives to the candidates for the ministry. A class of twelve theological students is to graduate next year. A space has already been called into active service, before he was able to finish his course. The middle classes are smaller in numbers. We have, however, this year formed a new Freshman Class, so as to meet a wish often felt and expressed, that the regular classes be entered and graduated annually, instead of biennially.

While we are happy, therefore, this year to report an increase of students and candidates for the ministry over last year, this very fact makes it incumbent on our congregations to increase our contributions in aid of the expenses of the College and Seminary. Not only does the boarding of the larger number of students mean a considerably larger expense than usual, but we have also had to provide additional instructors, which could not be done without extra cost. It is, however, our belief that the mere statement of these facts will be sufficient to cause every member and friend of our Church to make an effort this year to increase his contribution.

Those whom the Lord has blessed with means are also affectionately reminded of the pressing need of erecting a suitable library building for more than 7000 volumes owned by the College and Seminary. Encouraging beginnings in collecting the necessary funds has been made.

In behalf of Trustees and Faculty, your Brethren.

AUGUSTUS SCHULTZE.
Bethlehem, Pa., Nov. 10, 1901.

In Memoriam.

For the first time since its beginning has the circle of the Mission Band been broken, when, on November 1st, her Heavenly Father summoned our dearly loved fellow-member, Mrs. Ella Hege McCanless, into the joy of her eternal home. It is not for us to question the unsearchable ways of God, why she was called from the very beginning of her bright and useful married life, scarcely past her middle age. We only know it was a loving Father who gently released her from suffering, and took her to be with himself where there is no more pain and no more death.

While deeply grieved as a society over our loss of a cherished member, we pray that same loving Father shall say, 'Well done!' to the memory of our dearly loved fellow-member, Mrs. Ella Hege McCanless, of Danbury, N. C., who as Ella Hege had been busy in every good work, while still amongst us, and dearly beloved by all who knew her.

THE CHURCH AT HOME.
BY REV. HOWARD E. RONDTALER, SADEN, N. C.

This was an encouraging month in the Clemensville work. The new school building having been completed the school could open its fall session on the 8th inst., and their services of the congregation could be begun on Sunday, 13th inst. On this day the assembly room was occupied for the first time by the congregation. There were regular preaching at 11 a.m., and at Hope at 3 p.m. At 7 p.m., the pastor began a series of special services which were held only in the evening and which were continued to the last. On Oct. 21st, two young women were present at these services and very much interest was manifested. Bro. J. Kenneth Pfohl preached twice and the Rev. Emanuel Fishel once. There were a goodly number of conversions and 14 names were given for church membership.

Sunday, Oct. 27th, was also an interesting day. The congregation observed the second anniversary of the first preaching service held in connection with the history of the congregation. The pastor preached the festival sermon which was followed by a beautiful solo by Bro. Pfohl. The congregation was gracefully served by a company of young men and young women who were chosen for the purpose. The communion service following the lovefeast was a very happy gathering around the tables of the Lord. Two new students, Bro. Cicero Kiger and Sr. Eliza Jones were received into communion with us for the first time.

SALEM.

With the month of October, the Young People's Meetings have been moved to Wednesdays at 7 p.m. They are more largely attended than of old.

The annual meeting of the Wachovia Historical Society on Oct. 25th, p.m., was a very interesting occasion. The rooms of the Society were filled with members and guests and the exercises, in the midst of the venerable surroundings, were greatly appreciated.

On Oct. 27th, a memorial sermon was preached in memory of the 100th anniversary of the death of Alfred the Great.

The anniversary of the congregation was celebrated with evident blessing on Nov. 12th. The sermon was preached by Bro. Edward Croslad, who, with the middle of October, entered upon his duties as assistant Pastor of the Salem congregation with especial charge of Calvary. He was very cordially welcomed and his sermon made an excellent impression on the large congregation that was present. Lovefeast and Communion showed the general interest, which was being taken in the anniversary.

During the past weeks, two departures have deeply affected the congregation. The one was the death of Sr. Sarah Leinbach, the faithful and beloved chief sexton among the sisters and the young wife of the Rev. William V. McCanless, of Danbury, N. C., who as Ella Hege had been busy in every good work, while still amongst us, and dearly beloved by all who knew her.

Concerning the New Manual.

Bethlehem, Pa., Oct. 28, 1901.

DEAR BROTHER RONDTALER:—

Let me thank you for the notice of the Moravian Manual in THE WACHOVIA MORAVIAN which has just come to hand. I regret that I overlooked it, and regard it as a very important book of reference to the price.

I should not have trusted the price you would notice its appearance in THE MORAVIAN. The book was prepared to be sold at a cheap rate, by order of the Provincial Synod last held at Lititz. We have printed it at Provincial cost, therefore, and have set its price at 75 cents, bound, and 55 cents unbound. The old Manual was sold for $1.00, and was only bound in cloth. These prices are post-paid from the Bookstore in Bethlehem. I desire to insert the fact that the new Manual is in the next issue of THE WACHOVIA MORAVIAN in reference to the price, it will be a favor.

With kind remembrance.
Yours faithfully,
J. TAYLOR HAMILTON.
THE WACHOVIA MORAVIAN.

BETHANIA.

On the second Sunday in October, Bro. Crosland preached for the last time at Bethania and at Hillsborough. Alpha and Mizpah. The services were largely attended, and at Alpha one new member was received, Mrs. Mattie Hailey, of Rural Hall.

The Bethania C. E. Society tendered a farewell Social to Bro. and Sr. Crosland, on Wednesday, Oct. 16th, and on the following day they moved into the Calvary Parsonage, Winston.

CALVARY.

The newly appointed pastor, Bro. Crosland, preached his introductory sermon on Sunday, Oct. 20th. A large congregation was present and gave the pastor a very cordial welcome into his new field of labor.

Bro. Allie C. Hege who was recently elected to the Superintendent of the Sunday School, is proving himself well qualified for this important position.

Miss Annie Boone, who for several years gave us the benefit of her exceptional talent in the capacity of organist, has recently married and moved to an adjoining State, and while we feel her loss very deeply, we are glad that her place is being so ably filled by one of our most active members, Mrs. Prather. Bro. Jamie L. Kapp, who possesses rare gifts in music, takes charge of the choir and under his direction an orchestra is being formed which will add strength and beauty to the music of our church.

NEW PHILADELPHIA.

The fiftieth anniversary of the consecration of the church was celebrated Nov. 1st and 2nd. Saturday, the first day of the exercises, dawned bright, clear and warm, so that the services and work of the day people began to come in from near and far and when all had gathered they numbered about 900.

Bishop Ronthaler preached the Jubilee Sermon on the text: "O Lord, revive thy work in the midst of the years."

In the afternoon love feast was served to the entire company. The Bros. Hall and McCuiston, and Revs. Edward Petree and Samuel Burk, of the Methodist E. Church, and Rev. Frank Roberson, of the German Baptist Brethren's Church, also took part in the services. An excellent spirit of Christian love prevailed. Everybody present seemed to be happy. A visitor remarked that he had never seen so much handshaking as on that day.

The Salem Home Church Band led the music.

On Sunday, Bro. Hall preached a historical sermon on the subject: "Moravianism Past and Present." In the afternoon an anniversary Sunday School exercise was given by the New Philadelphia and Bethesda schools.

The Protracted Meeting was held during the week following in connection with the anniversary services, Bro. Hall assisting. On Saturday, Nov. 9th, the happy services were concluded by the celebration of the Lord's Supper, in which two members were received by confirmation, two by the rite of baptism, and one by letter from another denomination.

MACEDONIA.

On the preaching Sunday, October 13th, both morning and afternoon were taken up in the services, which had more than ordinary interest as a result of the deepening spiritual life in the congregation and community. After preaching, the people took dinner on the church grounds and in the afternoon the Lord's Supper was celebrated. Five members were received by confirmation and 15 by baptism.

CHRIST CHURCH.

The November interest in this congregation centered about the celebration of the Fifth Anniversary, on Saturday, Sunday and Monday, Nov. 2nd, 3rd and 4th. We were blessed with ideal Fall weather which enabled some to be present who could not otherwise have attended.

The fundamental plan of this year's anniversary was to show forth in a variety of services, Christ Church at work.

Saturday night was devoted to the Young People. The front seats were reserved for the Boy's Club on the right, and the Girl's Club on the left, while the members of the Junior Christian Endeavor each marked with a blue ribbon badge, were seated amongst these two companies.

Songs, Reports, Bible Exercises and Testimonies occupied the hour.

Sunday was Rally and Home Coming Day. At the morning service the Pastor called the Sunday School roll. Two hundred and twenty-five names were called, and of this number one hundred and ninety-six were found present. In the case of absences the teacher of the class was required to account for the missing ones. This was satisfactorily done in nearly every case, so that for once we knew the whereabouts of nearly the entire two hundred and twenty-five.

Bro. George Brietz, of Albermarle, N. C., was the speaker for this occasion, and he was most cordially welcomed into the neighborhood in view of the active part he had taken.
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THE BUTCHER,
Always has on hand a fine class line of
FRESH MEAT.
Call and see him.

____________

in founding Christ Church Sunday School eight years ago. Bro. Brain's
address was helpful and to the point, being an epitome of his various Sun-
day School experiences in the different communities in which he has
labored since leaving Salem. A large number of former teachers were also
present on this occasion.

Sunday afternoon was given to the
happy love feast service with a thought ful address by Rev. W. H.
Willa, of Grace M. E. Church, and on Sunday night we celebrated
the largest communion in the history of

CENTREVILLE.

One feature of the work at this place was "Rally Day" for the
Sunday School which proved to be
everything the name implies. Much
preparation for the day had been
made, every house on Southside had
been visited and a census taken of
church membership, etc. Wherever
we found any one attending no
school or church, we made every
effort to get them to come to ours.
It was with anxious hearts that the
workers waited for the
21st of October, the
day being just one of nature's gems, "Indian Summer's"
fairest.

By nine o'clock children began
gathering in the church and friends
in the grove where the services were
to be held. A number of the breth-
ren had gathered together lumber
and built a stand and prepared seats
for a large company. Promptly at
ten o'clock the soft mellow strains of
the Salem Trombone Choir were
heard through the woods and soon
the line of march headed by the musi-
cians began moving from the
church to the meeting place in the
grove. A sermon was preached by
Bishop Rondthaler and addresses
made by Rev. F. W. Grab and Rev.
C. D. Crouch, pastor.

The evening service was perhaps
the most interesting, showing up as
developed in every phase of the school's
work. There were 32 different num-
bers on the programme which were
delivered with such energy and en-
thusiasm that the audience did not
become tired or wearied.

Large companies of people were
assembled morning and evening, the
collection for the day amounting
to more than twenty dollars.

Since "Rally Day" the attendance
of the school has increased by at
least one-fourth, and the interest
seems to have been greatly deepened
in the community.

We have the following four de-
partments in our school:

1st. Cradle Roll, all under three
years of age.

2nd. Primary Department all from
two to ten.

3rd. Junior and Senior
Department all over ten whom we can get
to come.

4th. Home Department for the
"Shut Ins," those who for any rea-
son cannot attend the regular ses-
sions of the school.

The pastor, Rev. C. D. Crouch
and the Superintendent, Bro. R. A.
Spaugh with twelve earnest faithful
teachers, from the cradle to the
grave are seeking to teach and to
save. We desire our school and
church to move through the Twen-
tieth Century a mighty power for

Rosenbacher
& Brother.

There is no real success, no
stability, no future, short of sell-
ing the right goods and doing the
right thing. There is no price at which a merchant can
sell trash, and not suffer. The
buyer has a long memory for the
goods that once cost the price paid. We have always
tried to furnish our customers
with the best the market affords, and
this season we are taking special pains in selecting our goods.

Our stock of
DRESS GOODS
and Trimmings is one of the
best we have ever bought.
We have a nice line of guaran-
teed SILKTS in Taffetas and
Poudesories.

We have an elegant line of
Ladies' High-Grade

SHOES.

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4:20 p.m. daily except Saturday, for Martinsville and intermediate points.
Leaves Martinville 6:20 a. m. daily except Saturday, for Winston.
Leaves Winston, 8:00 a. m. Daily except Saturday, Winston-Athens 6:00 a. m.

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4:30 a.m. — Leaves Limited for Bristol and intermediate points and Knoxville and Chattanooga all points South and West. Pullman Sleepers to Memphis and New Orleans.

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MEN'S GOODS.

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- 150,000 00

- 150,000 00

- 300,000 00

ESTABLISHED 1870.
changes in the southern province.

the past month has seen important changes in our southern provincial work.

bro. walter grab, has been called, and has accepted the call, to the bethania congregation and filial, to fill the vacancy caused by the removal of bro. croeland to calvary, winston.

bro. grab is also called to continue as pastor of new philadelphia and the filial bethesda.

bro. chas. crouch has received an additional call to add to his present work, the congregation of friedland, with its filial, union cross. this call has been accepted.

bro. and sister william spaghave been called, and have accepted the call, to move to mayodan, and take charge of the mayodan and new avalon congregations.

this call goes into effect with jan. 1, 1902.

a lot has been secured for a new parsonage at mayodan, and money is being raised for the building, which will be undertaken at once.

a number of our congregations are, at present, being temporarily supplied, but permanent arrangements will soon be effected.

that god's blessing may rest upon these new relationships should be the earnest prayer of all those concerned in the lord's work in our province.

—jesus himself could not keep the divine life in him up to its healthy tone, save by getting out of the whirl in which daily life held him, and getting by himself, treading, making quiet,—quiet that had not merely rest in it, but god. and if such as he needed such seasons, how much more we!—f. w. war.
THE WACHOVIA MORAVIAN

sections, a northern, a central, and a southern, which is the South Africa of the present. It may be defined as being all of the continent which lies below a line crossing the country from Wallis Bay on the West to the Indian Ocean. It forms a section as large as the whole United States of the Mississippi, and is almost entirely under the control of the nation which is doing most for Africa at the present time in the way of civilization and material progress, Great Britain.

In the opposite hemisphere from ours, we may think of the South Africans as about entering the summer season, which will be at its height at Christmas. The light clothing and the white dresses which our ladies are now sending to the Kaffir converts will, therefore, reach them at the right time for welcome use.

Dr. Thompson, in his admirable sketch of the Moravian work in South Africa, has given a bird’s eye view of the country as beheld above the Southernmost cape of Africa, Cape Agulhas. South Africa is seen rising by two great mountain-steps towards the high plains in the interior. It is on the first of these mountain steps that our missionaries, with their converts live. From the map it would seem that they are at the very extremity of the continent. It was neither that the Cape was brought to Africa for the first time in the modern era, though now it has spread far up the west coast, and into the heart of the continent. The pioneers were Moravians. Their work commenced with the arrival of George Schmidt, in the year 1737.

Many people suppose that Africa is inhabited only by negroes, such as we are accustomed to see all around us in the Southern States. It will surprise them to hear that the Moravians have not, with the exception of their brief effort on the Guinea Coast, ever worked among real negroes in Africa at all. In fact, there are few negroes to be found in Africa south of the equator. The people are mainly of the Bantoo race. The two peoples to whom our missionaries have gone are the Hottentots in the west of South Africa, and the Kaffirs in the East. The Hottentots, or Koel-Koin, as this lively, musical, small-statured people call themselves, are now, after long and patient labor, Christianized. A few years ago our brethren found a little remnant of a few hundred souls to whom the Gospel, for some reason or other, had never come. A part of the money placed into my hands by the Home C. E. on the occasion of the General Synod of 1890, at Herrnhut, was given to reach these last Hottentots heathen at a distant outpost, called Verloofvlei.

East South Africa is the Kaffir country, to which our missionary boxes are just starting for a ten thousand miles voyage. They will be shipped to New York, and arrive at East London, whence they will be carried one hundred miles by land to Tabaase, which is Bro. and S. Van Calker’s station in the midst of a heathen population.

The Kaffirs have a very different appearance from the Hottentots. They are tall and well-shaped, and while dark-brown in color, resemble Caravansersary people than do they negroes. In their tribal habits and temptations, in their free and haughty bearing, and, especially, in the fierce war which they have carried on again and again with the British, they are very much like our own Indians. In the old Dutch times they frequently broke into Cape Colony, and it was there that our missionaries first learned to know them and to labor among them, mixed among them. The first station was Eon, established in 1818; then came Clarkson, and then beautiful Sib, with its watered garden. And so, the missions among the Kaffirs gradually felt their way to the north until they crossed the Kei river, and entered into heathen Kaffraria, which, with Tabase as headquarters, is now most flourishing domain. During the long years of patient progress, the work has again and again been interrupted by fierce wars. Stations have been burnt, destroyed and converts scattered. But when the British arms had conquered, the missionaries started again, rebuilt their wasted stations and pushed farther on into heathendom.

Sr. Benjamin D’Urton has spoken of these Kaffirs ‘as being irreclaimable savages,’ and the work here has mainly been hard and, at times, exceedingly slow. And yet the triumphs of grace have been correspondingly great, as seen, for instance, in Wilhelmina Stompies. A careful writer, not of our own church, thus described her: ‘The strong and admirable features of her Christian character, her intense love for her Kaffir countrymen, and her mastery of the language of the people, gave her great advantage over the missionaries, who could only hold intercourse with them by the aid of an interpreter, and she faithfully used it in all humility for the furtherance of the Lord’s work. With a warm heart and with overflowing lips she would tell of the love of God in Jesus Christ. Her words had such weight, even with the proud chiefs, that they were often swayed by it, and did not deem it beneath their dignity to send special messengers to the lowly maidens in the missionaries’ household.’ On one occasion the heathen chief, Mapasa, stood in the settlement, with spear drawn, as were those of his men, waiting his command to burn the missionaries, when Wilhelmina pressed among the spears, boldly reproved the chief for his conduct, and led him to desist from his contemplated purpose.

Those who have been patiently sewing the garments, which are to clothe these people in a time of unusual distress, have been asking questions in regard to the Kaffirs, their employments and their schools. To this end, let me add what has been already said, that the chief has something of the influence of an Indian chief. His wealth consists of cattle, and, also, of wires. His cattle allow him to buy wife after wife, and this polygamy is one of the greatest hindrances to the spread of the Gospel. It is hard for these men to give up their impure habits, and for the women to start in a purer but better life. The Kaffir lives by herding cattle, by hunting and by driving, which, with twelve or eighteen oxen to be kept in place as the heavy canvas-backed wagon tumbles down the hill sides and sinks to the hubs in the unbridged oxen; they have certain fine and Levant cattle many of them have been engaged in the gold and diamond mines as laborers, but the Boer war has, for the time, cut off this means of livelihood, and thus added to the various sore distresses through which the Kaffir tribes are now passing.

It is in the older and more settled part of the province of Cape Colony that the famous school of Lovedale is situated, with its academic and industrial courses. It is undenominational, but it has heaved all the Church schools with its wonderful training of both mind and hand. Our Moravian missionaries always establish a school alongside of a church, so that the little children’s garments which have been fashioned by your own hands or bought with your money will soon clothe those who through good schooling will do credit to your benefactions. Recently, our Church has opened a training-school for young women, where native teachers and ministers will be prepared for their work. Several such laborers are already in the field.

Bishop Van Calker, with his admirable wife, has gone away from more comfortable quarters in Tabase, in the very heart of the Kaffir tribe. The need at that place is a church, for which money is now being collected. The awakening among the heathen all through this portion of Kaffraria is very cheering. About 250 have recently been baptized, and 400 more are receiving instruction at the stations previous to their baptism.

On the 14th of July there was a great baptizing, at which the four sons of the rigid heathen chief, Midukwisa, were to profess Christ. Their father is, as yet, untouched, but said that he will not see his four sons of a tribe to see the baptism. A few days before this event, one of the boys, the heir of the tribe, told the gathered men at the heathen gathering, which his father had instituted at his kraal, that he would never again partake in such heathen festivities; that he now belonged to Jesus Christ, and intended to live as a servant of God.

It is a sweet thought that the many white garments which you have affectionately packed to Tabase, in your great box will, in the Christmas season of this very year, endow the women kneeling at the baptismal font, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. A Home College Course.

The Saturday Evening Post, of Philadelphia, announces two new departments which will challenge the interest of young men and young women throughout the country. ‘A Home College Course,’ as one of them is called, has been designed to meet the wants of ambitious young people who have not had the advantages of university training. This course will be conducted by a special faculty, composed of professors in the leading colleges. The studies have been most carefully chosen. Each will be treated in an interesting way, and helpful hints for outside reading freely given.

‘To the Young Man Beginning Business’ is the second of these new departments. In it the most successful men in a dozen occupations will tell what they have done to help them to the front in their own business, and give a list of books and magazines bearing upon it. Their purpose will be to tell the beginner how he can make himself more valuable to his employers.
THE WACHOVIA MORAVIAN.

Australia.

From the Annual Report.

In our two Victoria Stations the year under review can chronicle spiritual blessing and quiet progress. The government of Victoria has made great grants necessary for their continuance as aboriginal reserves.

Good progress can also be reported from the two new stations in North Queensland, where the mission life at Mapoon, and even at Weipa, is also settling into the ordered course, bringing fruits to the benefit of the young black babies who come under its civilizing and Christian influence. It must be confessed that the counter influence of ungodly white neighbors makes itself felt, especially at Ebenere, where it becomes increasingly difficult to guard the blacks from the temptations to drink and other evils, unfortunately presented in connection with sports of which they are passionately fond. Where necessary and possible there white neighbors share in the spiritual care of the missionaries.

Toward the close of the year at our station Ramahblick a fire of the "bush" on the reserve did considerable damage. Under God's blessing, the united efforts of the native members averted the danger.

Mapoon was visited at the end of October by Lord Lamington, the Governor of Queensland, who also hoped to visit Weipa, but found his steamer unable to go so far up the river. The distinguished visitor declared himself much pleased with what he saw at Mapoon, and we are greatly encouraged by his encouragement to our missionaries. Bro. and Sr. Brown went to Brisbane for the Pres. Assembly last May, and spent some time in South Queensland, engaged in deputation work for their mission.

One great disappointment came to our North Queensland missionaries. The mission schooner, which had been purchased and repaired at Brisbane, to be the means of communication between their two stations and Thursday Island as their base of supplies, scarcely got out of the port on her way when it was discovered that she was quite unseaworthy. She had to put back, and examination showed that the money given by the Government and contributed by the Presbyterians had been thrown away upon her.

The schools are among the best missionary activities at each station. All are now liberally supported by the Government of the two colonies.

Like Miss Armour, at Ramahblick, and Miss Tyrle, at Ebenere, our sisters Ward and L. Schick, at Mapoon and Weipa, are now salaried by the State, but there is no interference with the missionary part of their duties. They remain missionaries of the Presbyterian Women's Missionary Union, while the arrangement frees its funds for other purposes. We are glad that all our workers in this field are not only borne on the intercourse of our own Church, but have also behind them praying circles in the Presbyterian churches of Australia.

Mapoon was for the spiritual welfare of this work, as well as in care for its financial support, the two churches share in a brotherly agreement.

—From our annual mission report of work done throughout the mission field, we gather the following concerning Labrador:

The return of Bro. and Sr. Martin and other mission passengers last summer was attended with serious peril and delay owing to an accident to their steamer amid the menses of floating ice on the Labrador coast. Arrived at length at their destination Bro. Martin was warmly welcomed back in his home and office. Bro. Jannasch, who had for two years been acting as Superintendent, returned to Makokvik, the station which he founded.

He retains the help of Bro. Perret, who, as may be remembered, remains in the South in order to report on the desirability and possibility of our commencing a work near Rigollet. His report as to that center is awaited with much interest as the Church of England has sent a missionary from Newfoundland to work in the north of Labrador, thus occupying a field which Bro. Stecker's visit to the awakened Esquimos there had lain upon our hearts. In the case of Rigollet, much depends upon whether the Church of England and the Wesleyans, who have hitherto cared for the whites, but not for the Esquimos, are willing to leave the whole field to our missionary.

Bro. P. Hebbasch has found opportunity for spiritual work and ample employment for his medical knowledge and skill, living at Livingstone College, London, among the Esquimos and settlers around Hopedale and the crews of fishing schooners which visit there.

The work proceeds at our six centers on that coast, and with evident spiritual results in many lives. But we join our missionaries in urging all friends of this mission to pray for a fresh outpouring of the Holy Spirit, especially upon the old established congregations. Such a renewal of spiritual life would greatly help to solve the present problems in this field.

These arise largely out of the ever increasing difficulty of gaining a livelihood. Though the population is sparse it seemed desirable for the Esquimos to still more scatter, that they may not become so dependent on one another for their living. The only way open to them is hunting and fishing. The majority of them are already more or less in debt to the Society for the Furtherance of the Gospel, the association in London which has so disinterestedly cared for the spiritual and temporal welfare of this little nation for over two years. This is an evil to be combated by the united efforts of the Esquimos as well as by those who have in charge the station stores. Last, but by no means least, we are greatly concerned for the "S. F. C." itself, whose resources have hitherto almost supported the Labrador mission. Present pressure threatens to exhaust these resources, in which case the whole work would fail upon the General Mission Fund.

We may not omit mention here of the presence on this side the Atlantic of some 50 Esquimos, brought over on contract from Labrador by a Mr. Saben, but against our will and contrary to the counsel of their missionaries. They have been exhibited in London, and towns in Spain, France and Algeria. Of course, all responsibility lies with Mr. Taber, but in every place where we could hear of their presence we have endeavored to care for their spiritual welfare. Since his return to Labrador Bro. Wirth has kept up correspondence with them as far as possible. Some have died, and it is hoped that the rest will be taken safe to their homes in Labrador by Mr. Taber this summer.

CHIPS FROM HISTORIC TIMBER.

BY MRS. JULIADINE FAX, SALIS. N. C.

HISTORY OF THE GREAT SEAL AND COAT OF ARMS OF THE STATE OF NORTH CAROLINA.

Paper read by Kemp P. Battle, L. D., Professor of History in the University of North Carolina, at the Annual Meeting of the Wachovia Historical Society, held in its rooms in Salem, October 25th, 1907.

The Great Seal of the Lords Proprietors had only one face on which were cut the coats of arms, eight in all. After the sale of Carolina to the Crown in 1728, a new seal was adopted, of which we have not a copy. In 1765, however, King George III was pleased to supersede it by another seal which is described in Vol. VII. of the Colonial Records, page 237. It had two faces designed to make impressions on both sides of a cale of wax, in which were the two ends of a ribbon pasted through a slit in the instrument executed. On one side were the royal arms, the arms of the Crowns supporter. The record states that around the circumference was the inscription: "Georgius III, D. G. Mag. Bri. et Hib. Rex, T. D. Brun, et Sun, dux, S. R. I., ar Thes. at Eli." On the other side are the Royal Eagles and Liberty introducing Plenty to the King, with the motto "Quaerite Tarnus reunit." The inscription around the circumference was "Sigillum Province, Nostre, Caroliniae Septentrionallis." Liberty (Libertas) had her pole and cap, and Plenty (Copia) her Cornucopia. There are errors in the first named legend: "T. D." should be F. D., "et Sun" should be et Lun., "at Eli" should be et Eli, and the whole in English is, "George III, by the Grace of God, King of Great Britain, France, and Ireland, defender of the Faith, Duke of Brunswick and Luneburg, Arch Treasurer and Elector of the Holy Roman Empire." Brunswick-Luneburg was another name for Hanover. The motto "qua sero tamen resper" may have an error; qua may be intended for quam or quamvis, and may mean that however, or although late, Plenty looks back to the King, as representing the mother country, for her prosperity.

In the Constitutional Convention, or Congress, of 1776, William Hooper, Joseph Hewes and Thomas Burke were appointed a Committee to have made a Great Seal of the free State of North Carolina, the design to be approved by the Governor, Richard Caswell. They never reported.

In April, 1778, William Tisdale, was appointed to cut and engrave a seal under direction of the Governor, Caswell. This was finished and was used until 1794. In some features it resembled that in use under Governor Tryon and Governor Josiah Martin. I will describe it, using my own instead of the language of heraldry, because I have not made much study of that science, and it is possible that some of you have not.

I premise by reminding you that the cap of Liberty was a small red cap placed on the head.
THE WACHOVIA MORAVIAN.

of manumitted slaves in old Rome. The pole is said by some of the rods of the Praetor of the Judge, who touched it with the shoulder of the freedman. Others say it is a spear, denoting that the enfranchised can now use the weapons of a free man. The cornucopia, usually anglicized as cornucopia, is said by some to be the horn of the goat which fed the infant Zeus, on Jupiter, when he was in hiding from the voracious appetite of his father. Another legend is that when Hercules fought the River God, Achelous, the latter changed himself into a bull, whereupon the mighty hero tore off one of his horns. In both cases the happy posse always found it overflowing with all good things, and impossible to be emptied. The Goddess of Agriculture, Ceres, is represented sometimes as carrying a lamp, while searching for her daughter, Persephone, or Proserpina, who was stolen by Pluto. Sometimes she bears the cornucopia. The Romans had a Goddess, called Copis, or Abundance, who is also represented with the Horn of Plenty. You may take your choice between these two, as the emblems will fit both.

The pole has two faces. The obverse has either Minerva, the patroness of science and the arts, including the art of war as enforcing peace, or Libertas the Goddess of Independence. She stands in a firm and martial attitude, with a strong, touch-me-not expression, the right side of her face being in view. Her hair is extended back as to give the impression of an Indian war-rior. It appears to me to be a rough attempt to portray Minerva and her crest. In her hand she holds, if she is Minerva, a spear with broad head. If she is Libertas it is the Liberty pole and a very diminutive cap. Beneath is the legend Legibus Salus"—In Law there is Safety. Around the circumference is "The Great Seal of the State of North Carolina." The reverse is a country scene. There is a tree much blasted, but with leaves to show that it is living. Under it is a fo and horned cow browsing on the grass. Near by stands flat-footed, with feet wide enough apart to emphasize that she is there to stay, plump and comely, Ceres, or Plenty. In her left hand, her arm extended at full length, is a portentous ear of Indian Corn, the stalks not detached, extending at right angles, a regular Hyde County ear, so long that Col. Saunders took it for a sword. Her right forearm is resting on her bosom and holds what appears to me to be a torch; it is not large enough to be a cornucopia. At her feet is the legend, in capital letters, "Independence. MDCCLXXVI." Around the margin is "O fortunatissimus, suis ab bona moris," which may be freely translated, "Oh very fortunate are those, who know what is good for them," or as Col. Saunders has it, "Most fortunate are those who know on which side their bread is buttered."

To be continued.

[Commentator:]

Thanksgiving at Friedberg.

Thanksgiving Day was kept very pleasantly and happily at the Friedberg parsonage. The public celebration was planned for the evening, and consisted of an entertainment given by the Sunday School. The weather was cold but clear and bright, the roads in good condition, and the full moon rose in good time to light the way home, so that we were not driven short in good attendance. On the previous Sunday the pastor had explained the real meaning of the day, and the best way to keep it, and invited all who felt disposed to show gratitude by giving to bring anything they could in the "eating line," and as early as Monday afternoon contributions began to come in. The greater part, however, were brought during Thursday afternoon and evening, when willing hands received and placed them. Tall stalks of corn stood in the corners of the pupil reces, which was filled with a picturesque and bountiful array of good things—bags of flour, potatoes of both kinds, turnips, pumpkins, jars of jellies, packages of coffee, and many other things, while ears of corn of various colors and bright red peppers added to the beauty of the display.

The entertainment, which began at 7 p. m., was a great success. Mrs. McCulison had drilled the school faithfully, and songs and recitations were well rendered. The pastor added a short address, suitable to the occasion. The body of the church was quite filled, and every one seemed greatly pleased with the programme and decorations, while all looked bright and cheerful, as if their hearts were truly glad and thankful.

The next day Bro. McCulison, assisted by Bro. T. Spaugt, took the contributions to the Salem Home, and when we saw the two heaped up wagons full, and knew how cheerfully all was given, and how acceptable it would be, we thought it had been a happy and profitable day for Friedberg.

Alaska.

The latest news from Alaska brings the sad intelligence that there is great mortality among the natives. Mr. More, assistant surgeon, U. S. Quarantine Service, who has arrived from Nome, confirms the report that the natives of Western Alaska are rapidly disappearing from the effects of disease. He states that at least one-third of the native population have suffered from the effects of an epidemic, which at first was thought to be small pox, but upon investigation proved to be measles.

THE CHURCH AT HOME.

CHRISTMAS ENTERTAINMENTS.

BETHANIA—Christmas Eve Service, Dec. 24 at 5:30 p. m.

OLIVET CHAPEL—Lovefeast, Dec. 24, 11:30 a. m.

MIZPAH CHAPEL—Sunday School Entertainment, Dec. 26, 6:30 p. m.

FRIEDLAND—Preaching and Lovefeast, Dec. 25, 11 a. m.

NEW PHILADELPHIA—Preaching and Lovefeast, Dec. 26, 11 a. m.

OAK GROVE—Sunday School Exercise, Dec. 25, 10:30 a. m.

CENTREVILLE S. S.—Entertainment for parents and invited friends, Dec. 22, 3 p. m.; and for general public, Dec. 29, 3 p. m. Lovefeast and candle service, Dec. 25th, 4 p. m.

BETHABARA—Lovefeast and candle service, Christmas Eve, 4 p. m.; S. S. Entertainment, Christmas night.

MT. BETHEL—Candle service, Saturday, Dec. 25, 7 p. m.

WILLOW HILL—Sunday School Entertainment, Sunday, Dec. 29, 11 a. m.

CHRIST CHURCH—Sunday School Entertainment, Saturday, Dec. 21st, 7:30 p. m. Lovefeast and candle service, Sunday, Dec. 22nd, 4 p. m.

FAIRVIEW—Sunday School Entertainment, Friday, Dec. 27th, 7:30 p. m.

MAYODAN—Sunday School Entertainment, Christmas night, 7:30 p. m.

AVALON.

This month has seen the completion of the new Avalon church, which, as soon as seats, is to be ready for use.

All bills up to date have been paid. In March the final $200 will be due, pledges for a small part of this amount are now in hand, and the committee expects to gather the remainder during the three months' interval.

A liberal gift from a name not to be made public will seat the church, and $151 has been raised towards the bell.

Bro. Edgar Hegle expects to open Sunday School with the beginning of January 1, 1922, although the church will be used for a Christ-}

CHRIST CHURCH.

In its renovated condition Christ Church seems almost like a new building. The removal of the sliding partitions gives great satisfaction, and the rearrangement of the pews with six aisles converging towards the pulpit brings every one into plain view of the minister.

At the time of going to press, Bro. Rufus Faw is busy doing some handsome frescoing on the newly basilanized walls which are of a great terra cotta color. It is safe to say that the internal and external improvements made in Christ Church, during this year approximate $500 in value, all of which the members have both given and gathered.

The Christ Church Junior Society seems to be standing for hard work and substantial Bible study. An interesting gathering of the Juniors and their friends was held on the night of Dec. 18th when nine Bibles were presented by the Junior Superintendent to children who had stood a successful examination in the memorizing of the following:


The rewards were for honest work, as the various passages had to be recited without error. At the close of the special exercises the Juniors marched through the snow to the home of a poor family, where they left a substantial Christmas present in the shape of provisions and supplies of various kinds.

[By Rev. Howard P. Koford, Salem, N. C.]

[To be continued. —]

The church at home.
ADVENT.
In the afternoon of the first Sunday in Advent, a large congregation gathered at Advent Chapel to witness the reception of thirteen young people into Church fellowship, ten by baptism and three by confirmation. The Holy Communion was then celebrated, of which sixty-four partook. The strengthening of the Advent branch of the Friedberg congregation through the ingathering of these young people is encouraging, and shows again the value of the Sunday School.

The Advent Sunday School entertainment will be held Dec. 24, at 7 p.m.

Clemmonsville.
Mrs. Lily Johnson, one of our Clemmonsville members, met a very serious loss in the burning of her barn and its contents in the early morning of Nov. 11th. The barn was very large and was constructed so as to contain everything pertaining to a farmer's winter needs. There were four horses, seven hogs, hay, fodder, corn, farm machinery and implements, wagons, buggy, etc. When the fire was discovered, about one o'clock in the morning, the entire interior was in a blaze. Mrs. Johnson, finding it necessary to economize, was keeping so hired man over the winter, and was at home alone with her children, a boy about 16 years old and a girl of 2 years. When the fire was discovered it had made such headway that it was impossible for her, unaided as she was, to save anything about the barn. With the greatest difficulty the mother and son and a neighbor who arrived about an hour after the fire was discovered, saved the dwelling house and outbuildings. This sad calamity leaves Mrs. Johnson in very straightened circumstances, and any desire to assist her may feel free to do so, and her pastor will convey to her any gifts that may come into his hands.

The national thanksgiving day was appropriately observed. Under the direction of the Principal, Clemmons School rendered suitable national songs. Addresses were made by the Principal and the pastor. An appropriate decoration occupied the platform, representing the products of gardens and fields. At 5 p.m., Christmas Eve, the Sunday School exercises and distribution of books, Christmas Day, 11 a.m., sermon.

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 added shorthand and typewriting. Music and elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

J. F. Brower, Headmaster.

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a pastor, who as yet has not been supplied to fill the vacancy made by the leaving of the beloved pastor, Rev. A. D. Thaeler, and all feel very grateful to her for so doing.

We are glad to note further that the members are working faithfully from one month to another trying to hold matters together until their pastor is assigned.

Sunday School and Christian Endeavor both seem to be doing good work and a movement is now on foot to paint again the outside of the church, the grain, the doors, etc.

Christmas is being looked forward to with pleasure and anticipation.

Practicing having begun Thanksgiving upon the songs with both little folks and children for their Christmas Entertainments.

WACHOVIA ARBOR

The pastor filled his regular monthly appointment on the first Sunday.

Preparations are being made for Christmas. A beautiful service will be rendered, "Christmas Joy."

A fine organ was presented to this church last week, Miss Ada Fogle being the donor, and with Miss Esther Hampton as organist, the church and Sunday School now enjoy the very best of music. Through the earnest efforts of the collectors about ten dollars have been gathered towards the proposed organ fund, and now that the church has been supplied with an instrument through the kind generosity of a friend, the amount which has already been collected will be devoted to necessary improvements in and around the church. The pastor and congregation join in extending hearty thanks to Miss Fogle, and all who have handed in contributions. The school is in a fine and growing condition, several new scholars having been added to the list since last spring.

SALEM.

Thanksgiving was a bright and hearty festival. Home, Calvary and Christ churches combined in the three services, one of which was held in each of them. Bro. Croasdle preached a very acceptable sermon in the Home church.

Early on the next morning, two small houses on Main Street, were burned out. The Belo Home which stood opposite to them, was, at times, in great danger, but was happily saved, under God's goodness, by the skilful efforts of the firemen.

With the first day of December, the Advent season was entered upon. Good congregations were present.

The large Baptist State Convention called forth considerable interest during those first days of the month. Two excellent sermons were preached by Baptist visitors in the Home church, the one by the Rev. Dr. Marshall, of Raleigh, and the other by Prof. Thomas Hume, of Chapel Hill.

The Lovefeast of the Workers of the congregation, held on December 6th, was again a happy occasion.

On Monday afternoon, December 8th, a large and sympathetic company gathered in Calvary church to pay a last tribute of respect to a retired minister, who was loved amongst us in view of his own quiet but kindly ways, as well as for the sake of the son, the recently elected minister of Calvary church, with whom during these last years he has made his home.

The Rev. Samuel L. Thaeler was born October 25th, 1840, at Bethesda, St. Kitts, West Indies. He was the son of parents and grand-parents who served on the West Indian Mission fields, to which service he offered himself likewise in his young manhood. From 1862 to 1887, a full quarter of a century, Bro. Thaeler was busy as teacher, as missionary and as administrator of missions, mainly on the Eastern Islands. He served amid many difficulties, in times of hurricane and yellow fever, and many hard tasks laid upon him, in construction of mission houses and churches, and in the general care of a large and anxious work. Amid all these difficulties and trials he labored in frequent struggle with ill-health, which caused his final retirement in 1897. His last years were restful except when interrupted by the sharp pains of a fatal disease. He passed away gently at Greensboro, N. C., on December 14th, at the age of 67 years, 7 month and 19 days.

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NEWS OF THE WORLD.
CONDUCTED BY REV. J. H. COWLELIW, SALEM, N. C.

WIRELESS TELEGRAPHY.

The most important event of the month does not always attract the most attention. The past days have witnessed what is claimed to be the successful issue of an experiment which may work a revolution in many features of our life, not only commercially, but may make communication as easy on water as on land.

Marconi, an inventor, has been experimenting for several years with what is termed wireless telegraphy. This is the transmitting of messages by telegraph, from one point to another without the aid of a wire, using the earth or water as the medium for sending the message. This was found to succeed for short distances on land. Then the distances were increased, and still the messages were sent and received without any difficulty. The next step was to arrange the apparatus on the seacoast and send a vessel out from land, and this was also successful. Marconi then turned his attention to the use of his invention in some manner that would bring it before the world in a more practical light. Accordingly he began reporting the arrival of ocean steamers, sending the messages from the ocean to the land without the use of wire. During the purchase of the race, Marconi followed the race and reported every feature to the shore. This showed that the transmission over water without wire was possible and the possibility of ocean steamers communicating with one another in mid-ocean was demonstrated. The advantage in this was not only the convenience of remaining in communication with the world while on an ocean journey, but also opening up a form of telecommunication that was of great value to the very busy man who was away from home.

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severe storm developed during the second week of December that caused much damage and suffering in almost every section of the United States. The thermometer fell 26 degrees below zero in the north-west and snow fell to a depth of from 2 to 6 feet in those sections. In Winston-Salem there was a fall of 36 degrees within twenty-four hours. In many sections the snowfall accompanied with heavy rains, with resultant great damage to all kinds of property.

THE SCHLEY VERDICT. — The Court of Inquiry into the Admiral Schley controversy has handed in two reports, one condemning by two of the members and the other condemning Schley by Admiral Dewey the other member. It looks now as if Congress would take hold of the matter also.

A large number of friends met at the Salem Academy and College in the latter part of November for the purpose of considering the celebration of the centennial of the school next summer. The meeting was an enthusiastic one, and the impression seems to be general that the celebration will be one which will be worthy of the completion of a century of useful work.

—The saloon is an evil. It may be dressed a necessary evil by those who wish to disguise it for tax purposes. In many states the saloon is an evil, and the impression of the public is that the sale of spirits for tax purposes should be discouraged.

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Form of Bequest.
I give and bequeath to the Board of Trustees of the Tennessee State University, in the State of Tennessee, a sum of $50,000, to be used for the purpose of building a new library for the University, and $10,000, to be used for the support of the University.

OBJECTS FOR WHICH GIFTS AND LEGACY IS SOLICITED: The Tennessee State University, incorporated by the Legislature of the State of Tennessee, the sum of $50,000, for the benefit of which in North Carolina two witnesses required for its receipt.

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