### Statistics of the Southern Province of the American Moravian Church for the Year 1906

<table>
<thead>
<tr>
<th>Congregations and Sun. Schools</th>
<th>Commun. Increase</th>
<th>Commun. Decrease</th>
<th>Sunday Schools</th>
<th>Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Totals 1906</strong></td>
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<tr>
<td><strong>Communicants</strong></td>
<td><strong>Non-Comm.</strong></td>
<td><strong>Total</strong></td>
<td><strong>Pastors</strong></td>
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<tr>
<td>Bethabara</td>
<td>52</td>
<td>9</td>
<td>60</td>
<td>Chas. D. Crouch.</td>
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<td>Bethania</td>
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<td>17</td>
<td>82</td>
<td>F. Walter Grabs.</td>
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<tr>
<td>Alpha</td>
<td>73</td>
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<td>Milpah</td>
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<td>Olivet S. S.</td>
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<td>Clemmons</td>
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<td>Eden</td>
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<td>Friedberg</td>
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<td>436</td>
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<td>23</td>
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<tr>
<td>Friedland</td>
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<td>30</td>
<td>160</td>
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<td>Un. Cross S. S.</td>
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<td>Kernersville</td>
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<td>Carmel</td>
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<td>Macedonia</td>
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<tr>
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<td>Mt. Bethel, Va.</td>
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<td>Willow Hill, Va.</td>
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<td>Calvary</td>
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<td>Christ Church</td>
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<td>East Salem</td>
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<td>Fairview S. S.</td>
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<tr>
<td>Pine Chapel</td>
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<tr>
<td>Wachovia Arbor</td>
<td>45</td>
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<td>46</td>
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</tbody>
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**Totals, 1906:** 3705

**Net Increase:** 137

**Net Decrease:** -20

<table>
<thead>
<tr>
<th><strong>Communicants Increase</strong></th>
<th><strong>Communicants Decrease</strong></th>
<th><strong>Sunday Schools</strong></th>
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</thead>
<tbody>
<tr>
<td>107</td>
<td>25</td>
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<td>35</td>
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<tr>
<td>10</td>
<td>2</td>
<td>12</td>
</tr>
</tbody>
</table>

**Sunday Schools Total:** 3705

**Pastors:**
- Chas. D. Crouch.
- F. Walter Grabs.
- Edward S. Crossland.
- J. Kenneth Hohl.
- Edgar A. Holton.
- William E. Spaugh.
- Charles H. Wenhold.
- William E. Spaugh.
- F. Walter Grabs.
- Bishop Edw. Rondthaler
- Edward C. Stempel.
The Wachovia Moravian
Entered as second-class matter in the Post Office at Winston-Salem, N. C.
Rev. Joes H. CLAWWELL, Ph. D., Editor, W. A. SMITH, Business Manager.
Publication and Business Office, W. Third St. Telephone 315
Published monthly at Winston-Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilization and in heathen lands.

Subscription price, 50 cents a year.

The Memorabilia of the Salem Congregation for 1896

It is the same old world yet, in which we have been living ever since we were born. Looking at it in some ways, it is a very good world to be in, and we are very loathe to leave it. Looking at it in other ways, it is a very bad one,—as bad, indeed as it can be. It has its brilliant sunshine; it has its deep, dark shadows and our year's narrative, if it is at all true and faithful, must deal with both. As with us, in our individual lives, so in a year's history of the entire world, the lines hold good:

"Here, in constant quick succession, Bright and gloomy days are seen.

During the terrors of the French Revolution, a company of good men were gathered in London, for consultation with regard to some religious enterprise. The daily news of change, even bloodshed, was deeply interesting to them, so much so, that they could scarcely attend to their business. Only one of their number seemed calm and unconcerned. "You are not anxious about the next news that will reach us," one of his associates said to him. "No I am not," he answered. "For I know how it is all going to turn out.

"You do! How will it turn out then?" "The Lord Jesus Christ," so the good man replied, "will have his way in the end, and He will reign."

This was the thought which Jesus himself had on his mind, when in our last text for the year he says:

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." In this cheerful, trustful temper, let us enter into the narrative of 1896. Whatever the lights and the shadows of our story may be, of this we may be sure,—Jesus Christ will have His own, good, glorious, glorious way in the end: come what may, He will reign, King of Kings and Lord of Lords, in this very world, which He died to save.

The year 1896 has been a year of general peace and yet of general unrest. It has been like the sea which cannot be still. In the Orient a new life seems to be waking especially among the millions of China. The Continent of Asia is evidencing itself to be the scene of mighty changes with deep and not always peaceful effect, upon all the rest of the world. In Russia, there is outward peace, but inward war. The Government is ruing with a bloody hand and the people are meeting these oppressions with an ever increasing amount of robbery and murder. In Germany there is great industrial advance; the nation is moving on with a progress in manufacture, such as the world has never seen before, except in America. But Germany is too small for its teeming, busy population and how to make proper room for themselves is the question which both excites the Germans and disturbs their neighbors. In France, a vast problem is upon the hearts and hands of this great and intelligent people. For nearly 1500 years France has been the leading Roman Catholic country in the world. France has never been called the 'eldest son of the Church.' And now the time has come when Church and State are, at last, to be separated. It is a mighty struggle, and no man can foresee how it will end. In England the interest in external politics has been exchanged for the keener concern with regard to internal conditions. "Shall religion be taught in the schools or not?" is a question which is dividing the entire population into deeply antagonistic parties. In Great Britain, as in all other enlightened lands, social problems are on the order of the day. The working people's hour has struck, and everything must be and will be hitherto rearranged, in laws, for the benefit, not of the favored few, but of the greater number of the people—the toiling multitude. In the management of railroads; in the regulation of working hours and working ages; in the supply of great commodities by cities themselves; in the arbitration between employers and employed, in liabilities for accidents; in pensions for old age; in the new adjustment of taxes,—not only are the minds of the best scholars engaged all over the world, but the masses of the people are thinking about them as never before. One might as well sweep out the rising tide of the ocean with a broom, as dismiss these social questions which are becoming the great issues of our day and time. The little nations of the world are again coming to their rights. Norway has had her own King, Haakan VIII crowned this year. The prospects of Ireland, in the way of home, possession of land, and decent chance for the people to live, are growing brighter than they have been for centuries. Every little domain, down to such lands as Cuba and Nicaragua are asserting their joy of separate existence. It is the wonderful age,—this commencing 20th century,—of great international movements to unite the nations and yet of insistence of the rights, and especially upon the languages of the littlest peoples. Languages which they thought were dying away, are springing into new life and use. Even such a tongue as the French Provence, which had been practically lost for 600 years is blooming out again, in the excitement of the French Revolution. France and beauty with which it led all European languages, 1000 years ago. And yet, side by side, with this new cultivation of separate tongues and literature there has arisen, in the new Esperanto, that unquenchable longing for one language, all over the earth.

When God created man in his own image He gave him the commission "to subdue the earth" so that its surface, all its material and all its inwrought powers might come into human use. Never, in the course of the ages, has this splendid commission been more splendidly fulfilled than in 1896. From our own Moravian Arctic station, Hopedale, the American explorer, Robert Peary, sent the proud message, that he had gotten within 200 miles of the North Pole; nearly 50 miles nearer than human foot has ever come to this great secret of nature. During the last year, the Limpen tunnel between Italy and Switzerland, the most difficult mountain-tunnel that engineers ever grappled with, has been opened for traffic. During the same period of time, the vast North River tunnel, between Jersey City and New York has been ceaselessly pushed toward a grand completion, which will interest the whole world.

These are merely great samples of what is being achieved in every part of the realm of the natural world. The Electric development is steadily going on; the Marconi wireless system is widening out its uses; every kind of machinery is being perfected; every physical and chemical problem is being victoriously grappled with; in Paris, the very movement of the earth itself, is not merely being calculated, but is being rendered visible by an actual trail in the sand. If we argue, from the manner in which by an increasing number of experiments, conducted by investigators independently of each other, steam came into use, and then the locomotive and then the steamship, then the telegraph and then the electric car and light,—we may believe that, in a similar way, we are now on the eve of the amazing invention of movement through the air, by means of future aeroplanes. Thinking of all that is happening—all that is doing in the world, we may well say:

"We are living, we are dwelling, in a grand and awful time, in an age of Kings talking, and living in millions.

And through this varied sound of the organ keys of human activity there has run the tremendous bass-note of God's omnipotence able in a moment, to shake man's pride into the very dust. In the first week of April, Vesuvius belched forth its vast store of lava and of ashes for the destruction of everything which came within its appalling reach. On the eighteenth of April, an earthquake, followed by a great fire, reduced our own San Francisco to sodden ruin. On August 16th and 17th the same dreadful earthquake-fate befell the flourishing cities of Volparaiso and Santiago, in Chili, South America. The fearful typhoon which devastated the Chinese and Philippine waters in the far East, in the middle of the year, had almost its counterpart in October, along our own Gulf of Mexico Coasts and in Central America, where our Moravian Missions have also sadly suffered from the sudden burst of awful tempest. Thus we have been, during 1896, more perhaps than in other years, been reminded, that the Almighty holds, in earth and in sky, those reserves of infinite forces, wherewith to visit men, in a single moment, with the irresistible hand of his chastisement or of his judgment.

Passing from events and interests of the whole world to those of our own Country, we have the privilege of recording the most prosperous year that our Nation and our States have ever known. That is a large statement but the statistics of the year, in imports and exports and manufacture and building, and traffic and purchase and sale of every kind, will show that the statement is strictly true. It has been the most flourishing year, in business, that these United States have ever known.

THE WACHOVIA MORAVIAN
agricultural yield has, perhaps, not been so conspicuously good, in comparison with other favored years; certainly in our own State, and vicinity, the continuous rains of the midsummer interfered considerably with the crops, but the total outcome for farmers has been better than it ever was before. Let us be sure to thank God for it, who has thus "crowned the year with His goodness." Let us thank him, even with fear and trembling, for this singularly prospered national year; otherwise He will be certain in his righteous judgment, to give us very different years, in the immediate future.

But although this has been a year of quiet prosperity in all our "States," as in our own, there is, among the American people, in the great unrest of all the world. No Congress has ever had more need to deal with abuses than the 96th which closed its first session on the 30th of last June. The Pure-Food Bill, the Meat-Bill and most especially the Railroad-Rate Bill, showed how merciless men have become toward each other, in the wild pursuit of wealth, wilder in this country than in any other part of the world.

The visit of our Secretary of State to South America, has revealed a growing and a gratifying sentiment of peace and good will toward the United States in all the South American countries, but we have been obliged to save little Cuba from herself, by sending our troops thither once more, and the Philippines bid fair to give us troubles, the end of which no man can foresee.

Moral turpitudes are becoming clearer in our country. But there is one thing which seems to be growing cheaper in the United States, every year, and that is human life. Lynchings and shootings and careless accidents are putting us, in this respect almost on the same footing with China and Asia. Our railroads, too, are being run with such a disregard of life, especially that of employees, that the number of dead and wounded per annum, amounts to the casualties of a great war, about 50,000 last year.

A sad commentary on this American disregard of human life appeared on last Thanksgiving Day, when by a very preventable accident, the esteemed President of our great Southern Railroad, lost his life, on his own road, in a dreadful wreck. When will the American people, which every year is arming itself, with guns and pistols more and more, dealing with powder and dynamite as if it were a plaything, and in every way endangering the life of the fellow man—learn the solemnity of God's commandment: "Thou shalt not kill."

And as to warn us amid all our prosperity of our National littleness in God's sight, we are finding it has happened every year to keep our people with the other races with whom we are coming in touch—with the negro in the South and with the Chinese and Japanese on our Western Coast.

With regard to Japan, the cloud is, as yet but little in the sky, but with another year is passed, the whole heavens may be overcast with the terrors of war. Oh may God help us, as the American nation, to have, in these prosperous times a revival of that nobleness of character toward our people and races, ere it is too late.

The community of Winston-Salem have again, been highly favored through another year. There has been good order, good religious and educational opportunity, good health, and remarkable immunity from accidents and especially from fire.

A well informed friend has again kindly furnished us with a very capable review of our business conditions, and I take pleasure in frequently quoting the very language of his admirable abstract.

"The year 1906 will, in the history of Winston-Salem, be marked as a year of great public improvements, more so, perhaps than almost any year which has preceded it.

The South-Bound Railway has been surveyed and work begun on the grading between here and Southside.

The P. O. Building erected by the U. S. Government is nearly finished and will soon be occupied.

The County-Home has been erected at the cost of $25,000, and is a handsome structure, with all modern conveniences and hospital appointments for the proper care of its inmates.

The new Hotel Zinzendorf, erected by the Forsyth Hotel Company, is a large and beautiful structure and is already bringing greatly in bringing our community into comfortable touch with the rest of the country, North and South.

The walls of the Masonic Temple, occupying the site of the old Piedmont Warehouse, corner of 4th and Trade streets, have reached their third story. The edifice will cost $70,000 and will be the most handsome building in the city.

The R. E. Caldwell Memorial Annex to the First Presbyterian Church was completed and formally opened during the last summer and is a type of the most modern ideas in Sunday School Building.

The foundations of the large and beautiful "Brown" Memorial Church at the corner of 4th and Spring streets have been laid and the building will be preceded with in the Spring.

The number of stores and office buildings erected during the year is greater than ever before, both in numbers and cost, approximating a total of $150,000.

The City of Winston has laid out the Woodland Cemetery, near Piedmont Park. It has also made additions to its Water Plant, while Salem has voted a bond-issue of $125,000 with which to purchase the plant of the Salem Water-Supply Co., to make improvements and to extend the mains throughout the community.

The Southern R. R. has expended from $60,000 to $70,000 on the improvement of its freight buildings, its side track and its new coal-shute.

The tobacco trade has enjoyed another very prosperous year,—the Reynolds Co., Taylor Bros., Ogden, Hill & Co., have greatly increased their plants and the firm of M. W. Norfleet & Co. has erected the new Piedmont Warehouse on Trade street which is the largest Warehouse in the city.

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on Easter Sunday, April 15th, passed away, leaving as his last good work a beautiful outdoor Easter Service with a large and reverent multitude of people.

On April 24th and 25th the Oratorio of the Creation was rendered in the Academy Chapel with splendid effect.

At the Annual Congregation Council, May 5th, F. H. Fries was reelected as Elder and Bro. J. W. Fries and Bro. W. C. Crist as Trustees.

On May 6th the Festival of the Older Girls and Single Sisters was celebrated with the usual degree of happy interest and this can be said of all the Civic Festivals of the season from May to the beginning of September.

The Academy Commencement week was very appropriately opened on May 20th with a sermon by the Rev. Dr. Laird, of Danville, Va. The Commencement address was made by D. S. Representative Page, and 34 scholars were graduated. On the following Friday, in a very largely attended exercises, 37 were graduated from the Boys' School.

With June came the happy season of Sunday School Pic-Nics for which our Home Church forms a safe, easily accessible and comfortable gathering place.

On June 11th we bade good bye to Bro. J. H. Clewell, and we trust that long absent fervent wishes and prayers accompanied our brother and Sunday School Superintendent for the full recovery of his health.

On June 24th Bro. Edgar Holton and Bro. Edward Stemple were ordained deacons by Unias Prum.

On Monday July 2nd the pastor left Salem, with his wife, on his long journey to attend the Unity Meeting in London. Bro. J. H. Clewell had been appointed President of the Board of Elders during his absence, and the two young brethren Gerhard Brennecke and Rev. Edward C. Stemple were placed in working charge of the Home Church. Everything was successfully done during the Pastor's absence, although services were greatly interfered with by the constant summer rain. On evening of Sept. 22nd the Pastor and his wife were welcomed back again by that excellent organization, the Boys' Band, by an enthusiastic welcome and which took them utterly by surprise.

On Wednesday Sept. 26th the young People's Meetings were resumed, with an attendance which now quite fills the church, in a service that has grown into one of the most important ones which the church is holding.

On Oct. 4th Bro. Edward Stemple whose work had proved itself in the people during the summer was appointed assistant to the pastor in the Home Church, with an especial regard to the visiting in the congregation and the interests of the young people.

During the month of October, special services were held in East Salem and in Elm Street Church under the direction of Bro. Edgar Holton. In the latter series, he was very wisely assisted by the evangelists Mr. and Mrs. Buck. The meetings were greatly blessed to many souls.

On Sunday Nov. 4th the anniversary of Christ Church was very happily celebrated. That evening Sunday School rooms have added much to the efficiency of the work. The Congregation-festival was celebrated with fervor on Nov. 11th. The attendance of Salem delegates on the Kernersville District Conference was much enjoyed for Bro. Wenhol, the pastor had made admirable arrangements, and the conference was one of the best and most spiritual we have ever had.

Then, in due order came a radiant Thanksgiving, a most encouraging Love-feast of the workers of the Congregation, and on Dec. 12th, the cheerful annual meeting of the Home Church, at which the brethren H. E. Fries, F. E. Vogler and Hope Holland and sister Alice Clewell were elected to the Home Church Committee.

The various circles of young people have recently been interested in the arrangements for the support of a visiting nurse. Miss Bertha Regenass has been put in charge of the work, which is now already useful under way.

The Christmas occasions, all the way from Centerville to Fairview, and from Christ Church and Calvary to East Salem, have been more than Christmas entertainments. They have shown the solid work which our brethren and sisters are doing, and what strong foundations are being laid for the future in the hearts and lives of the young people and children. The Love-feasts of Christ Church, Calvary and Fairview, have, in particular, manifested how, under careful management of pastors and people, the Moravian faith and form are captivating themselves to the general Christian community more and more.

The texts which surround us to-night in this beautifully decorated church, speak to our hearts. "Thou shalt call his name Emmanuel with us," as we shall have his people from their sins"—"Immanuel God with us." Let us present of our Inborn Saviour be constant strength and comfort as we make our pilgrimage through a world, in which as the departure of our brethren and sisters and children, during the past year, has again shown us, we, too, cannot expect long to remain.—Your brethren of the Board of Elders,

C. T. FROHL, J. H. CLEWELL, EDWARD RODHAINER, PASTOR.

Contributions of Salem Congregation for 1896

| FROM CHURCH | Plate collections | $ 383.75 |
| FROM CALVARY | Regular dues collected from members | $ 440.00 |
| | Plate collections | $ 152.55 |
| | Junior Endeavorers | $ 65.00 |
| | Women's Bible Class | $ 6.33 |
| | Young Ladies Bible Class | $ 5.50 |
| | Young Men's Bible Class | $ 18.00 |
| | Sunday School | $ 147.94 |
| **Total** | $ 918.57 |

| FROM CALVARY | Regular dues collected from members | $ 440.00 |
| | Plate collections | $ 152.55 |
| | Junior Endeavorers | $ 65.00 |
| | Women's Bible Class | $ 6.33 |
| | Young Ladies Bible Class | $ 5.50 |
| | Young Men's Bible Class | $ 18.00 |
| | Sunday School | $ 147.94 |
| **Total** | $ 1,174.15 |

| FAIRVIEW | Regular dues collected from members | $ 80.00 |
| Plate collections | $ 6.00 |
| For Congregational expenses | $ 13.25 |
| Sunday School | $ 50.00 |
| **Total** | $ 149.25 |
| East Salem collections | $ 55.84 |
| Elm Street | $ 350.00 |
| Centralville | $ 45.00 |
| For Pine Chapel | $ 30.00 |
| Colored Church | $ 65.31 |
| **Total** | $ 546.15 |

THE WACHOVIA MORAVIAN

Plate collections for Missions, church causes and charities $ 5,557.03 Regular dues collected from members 1,184.74 For Church Band 111.13 For Wachovia Moravians 91.00 Look Out Committee for wood supplies among the poor 57.50 Home Sunday School 315.59 Women's Missionary Society 253.57 Mission Band 150.56 Home Church effort for Academy Endowment 755.00 Home Church effort for Memorial Hall 1,844.00 Salem Home from Home Church Members 469.00 Willing Workers 109.53 Relief Crew 96.38 Wayside Workers 150.00 Helping Hand 74.90 Industrial Ten 35.00 Junior Helpers 43.00 Seven Cousins 13.30 Sunshine 15.00 Y. M. C. A. from Home Church Members 5,000.00 Memorial Hall Organ from Home Church Members 12,000.00 **Total** $14,045.53 Christ Church Total $ 918.57 Calvary Total 1,247.51 Fairview Total 149.25 East Salem, etc 360.15 Grand Total (outside of funds) $28,807.01

Acknowledgments

Recapitation of Collections, Etc., Received at the Office of the Board of Provincial Elders, of the Moravian Church, South, During 1896

| FROM BETHANIA CONGREGATION | $ 37 43 |
| FROM CALVARY CONGREGATION | $ 69.95 |
| FROM CHRIST CHURCH | $ 13.65 |
| FROM CLEMMONS | $ 10.00 |
| | Hope | $ 17.19 |
| | Eden | $ 2.00 |
| | From Elm Street | $ 20.00 |
| | From Friedberg | $ 3.40 |
| | From Friedberg Juvenile Miss' Society | $ 5.40 |

*Special towards support of a native Missionary in South Africa.

From Mount Bethel, Va. $ 5.60
From Mount Carmel, 2.50
From New Philadelphia 6.31
From Pine Chapel | $ 6.31 |
| For Carlisle | $ 6.31 |
| | Providence Congregational Mission, | $ 15.29 |
| | Salem Home Congregation | $ 704.31 |
| | Salem Women's Missionary Society | $ 100.00 |
| | Salem Mite | $ 35.77 |
| | 1 Years Interest from Studebaker Foundation | $ 1,154.47 |
| | Pension for Mrs. Mary Reichel, Hilt. | $ 180.00 |
| | Salem Home | $ 1,417.47 |
| | Bethabara Congregational Church | $ 8.00 |
| | Bethabara School | $ 14.66 |
| | Bethabara Sun School | $ 5.00 |
| | Salem Home Congregation | $ 31.75 |
| | Clemmons Hope | $ 4.87 |
| | Friedberg Cong'n. | $ 13.37 |
| | Mayodan Congregational Church | $ 14.50 |
| | Salem Home | $ 115.01 |
| | Sunday School | $ 113.50 |
| | Juvenile Missionary Society | $ 20.00 |
| | A Friend | $ 1.00 |

PROVINCIAL HOMESTORE WORCESTERSHIRE: $ 45.00

FOR PROVINCIAL HOMESTORE: $ 722.92

PROVINCIAL HOMESTORE: $ 275.00

FOR THEOLOGI CAL STUDIES:

Bethabara Congregational Church, Salem $ 14.38
Bethabara Sun School $ 1.30
Calvary $ 3.33
Clemmons Hope $ 3.00
Christ Church $ 9.14
Friedberg Congregation $ 9.53
New Philadelphia $ 4.50
Providence Congregation $ 2.43
Salem Home $ 171.80

PROVINCIAL WORK EXTRACT:

Salem Home Congregation $ 275.68

For Bohemian Missions:

Bethabara Congregational Church $ 14.35
Clemmons Hope $ 10.41
Christ Church $ 13.92
Friedberg Enterprise $ 5.08
Kernersville $ 6.16
New Philadelphia $ 1.68
Providence $ 2.46
Salem Home Congregation $ 131.53

For Bohemian Work: $ 174.82

Juliet Missionary Society, Salem, $ 43.10
New Philadelphia $ 2.25

Juliet Missionary Society, Salem, $ 2.36
This space reserved for W. C. WRIGHT, The Shoe Man.

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Salem Home Congregation . . . $250 00
Women's Missionary Society . . . . 50 00
Calvary Congreg'n. 15 32
FOR MOSQUITO MISSION HURRICANE SUFFRERS:
Bethania Congreg'n. 5 00
Jewelry Missionary Society, Salem . . . . 10 00
Home Sunday School Class, No. 17 . . . 2 40
Home Sunday School Class, No. 25 . . . 2 85
Salem Congregation. 89 75
** Home Sunday School Class . . . . 10 00

$415 90

Also received from Ladies' Mission Band a special gift for the relief of Bro. Palmer's personal loss, occasioned by the Minooka Coast Tornado.

$117 40

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TREASURER AND MISSION AGENT,
Salem, N. C.

Christmas and New Year in Kernersville

The Christmas Entertainment of the Moravian Sunday School was held on Sunday evening before Christmas. For the short space the songs and recitations were very nicely rendered. The lighted candles presented a beautiful scene. The decorations were quite elaborate and greatly admired, and were decidedly different from those of last year.

On Monday night a splendid entertainment was held in the M. E. Church.

Mr. and Mrs. W. T. Poindexter of Winston, spent Christmas day in Kernersville.

Mrs. J. M. Greep displayed her Sunday school class, each with a beautiful child in her lap.

Miss Blanche Meredith's Sunday school class now numbers twenty two little tots.

Mr. John Hicks and wife of Oakland, who were here visiting their parents at Walls town, attended the entertainment at the Moravian Church.

As is the custom here the usual watch service was held in the Moravian Church on New Years eve. The lovefeast was largely attended and partaken of in a spirit of solemnity and Christian love.

The Memorialia prepared and read by the pastor was a splendid one and enjoyed apparently by every one who heard it.

The pastor, Bro. Wenkold, also read a paper giving a complete history of Kernersville for more than a century back and up to the laying of the corner stone.

Miss Maud Brady of Henderson, spent Sunday here with relative on her return to the Salem Academy and College.

Wishing all your readers a prosperous and happy New Year.

E. K.

A Perilous Arctic Journey

By Christian Schmitt, Naia, Labrador

T gives me much pleasure to acknowledge your kind letters from November 18th and January 15th. We have also again been reminded of the kindness of readers of The Christian Herald, and on behalf of our mission, I thankfully acknowledge the receipt of three checks for $25, $15 and $5. During the past winters, it has fallen to my lot to travel a good deal, and, as travelling takes up much of our time one way or another, I wish to dwell mainly on this topic in my present letter.

Modern appliances have not found their way to Labrador. Steam engines and railways play no part in our progress, not even telegraphy has as yet connected our shores with any other part of the world. Indeed, as far as we know, winter travelling has undergone no change here whatever during the last centuries, and there are no prospects of any change. Traveling in winter is accomplished by dogs and sleigh. On the 5th of January, I commenced traveling, and nearly 1,000 miles were covered by our sleigh. The two extreme we reached were Hopedale in the south, and our newest mission station at Cape Chidley in the north.

We had the pleasure of meeting Messrs. Wallace and Easton on our journeys. These two gentlemen had traveled from Ungava, and were vigorously pushing south to get nearer home again. It was both as extremely rare and astonishing sight to meet American travelers out here during the winter season. We met on the 6th of February, following along on our huge expanse of snow and ice with the thermometer degrees below zero. A very hearty greeting, a short half hour's rest and chat, and again we separated to continue on our journey, they to the south, to home, comfort, fame and renown; we to the north, not less happy, and as willing to meet difficulties in the Master's service.

Traveling in Labrador is not always child's play. The climate is severe and the cold intense, as it can hardly otherwise in these latitudes; but we get used to this in time and do not mind it so much. Some days the weather may be nice, though cold, and by walking or running one is able to keep warm. But when the wind rises suddenly from the northwest, rapidly increasing in to a gale and filling the air closely with myriads of particles of snow, the scripture read, the words spoken and the songs sung all being very inaudible and the heart uncomfortable.

Yet another is the Church Band blew in the New Year. Let every one of his or her best to carry out the good resolutions and avoid temptation to do wrong.

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Broadcloths have been vogue supreme in the fashionable line of fashionable fabrics. All are good, but the foreign weaves are beautiful beyond description, and the Meyers-Westbrook Company has never before attempted a showing so exhaustive. Brown is much in demand. The London smoke and mouse shades of gray are good. After a careful study this is the color table: All shades of blue, then wine tones, greens and browns, then grays and tans. The pastel tons are especially good for afternoon and evening wear.

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NEWS OF THE WORLD.

One of the sad occurrences of the past weeks was the tragic death of President Cassett of the Southern Railway. The President was journeying south in his private car with a number of friends, intending to spend a few days in hunting in North Carolina. While in Virginia some delay occurred and as the train was at a standstill a second train was allowed to enter the block, and crashed into the car in which President Cassett was sleeping. A number of the party were killed instantly, among them the President, who was pinned to the ground, immediately beneath the great engine which had caused the disaster. Added to the other horrors were that of fire, which burned the bodies so that they were hardly recognizable.

The great Southern System has grown in the volume of its business to such an extent that it is almost impossible to handle the freight and passenger traffic. The running schedules of the trains had become greatly demoralized, in fact everything on the road was practically run as specials, that is by wire. Accidents were increasing and a general feeling of anxiety was abroad. This terrible calamity, with all its attending horrors seemed to call loudly for relief, and when Mr. Finley was chosen to succeed Mr. Cassett it was decided to make certain changes which would relieve the situation. One change was to create a larger number of divisions, thus giving each superintend a smaller section to direct. Then too it was decided to run trains on slower time and to make an effort to direct. Then too it was decided to run trains on slower time and to make an effort to direct.

Mr. Finley was a southern man, and always had the development of his own section at heart. His loss is a great loss to the south. The new President, Mr. Finley, is also a southern man, and his policy will not only be an able one, but will have in view the good of the southland.

It may be of interest to our readers to know that Mrs. Finley is an alumna of Salem Academy and College.

A strange coincidence a few days ago was the death of President Spencer, of the Pennsylvania Railroad. Mr. Spencer had been in poor health for some time, and it is claimed the investigations being carried on by the United States government in regard to the methods of the company in the matter of freight rebates, discriminating rates, and other similar subjects had so worked upon his mind that his death was hastened by the consequent strain.

The death of these two prominent men, in charge of two of the leading systems of the country removes two of the most active minds connected with the railroad interests of the present day.

IN LIGHTER VEIN.

A little nonsense now and then Is relished by the best of men.

Under the Bed.—Mrs. Hicks was telling some ladies about the burglar scare in her house some days before.

"Yes," she said, "I heard a noise and got up, and there from under the bed I saw a man's legs sticking out."

"Mercy," exclaimed a woman—"the burglar's legs!"

"No, my dear, my husband's legs. He had heard the noise, too."

What He Used the Milk For.—A clergyman had been for some time displeased with the quality of milk served him. At last he determined to remonstrate with his milkman for supplying such weak stuff. He began mildly:

"I've been wanting to see you in regard to the quality of milk which you have been serving me."

"Yes, sir," uneasily answered the milkman.

"I only wanted to say," continued the minister, "that I use the milk for drinking purposes exclusively, and not for Christening."

Easy Money for the Doctor.—A prominent physician in an Arkansas town has an extensive practice among the laboring classes, where economy is the best policy. One day the little daughter of one of the men became very sick and the doctor was hurriedly called. He arrived and administered a soothing treatment to the patient, who was soon sleeping soundly, and upon leaving prescribed some medicine which was to be obtained at the drug store. The next day the visit had to be repeated and some more medicine bought. This was kept up until the little girl was entirely well, when the father went to see the doctor to settle the bill.

As his purse was rather slim he approached the doctor with many misgivings.

"Here is your bill, sir," began the doctor handing him the paper.

"This for the drugs from the store, and this for the visits."

The poor man looked and was horrified at the amount requested, realizing that he could not pay it all. Then after thinking a moment he took out his purse and laid some pieces of change in the physician's hand, saying: "Here is the money for the drugs, Doctor, and—we will return your calls."

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The season of lent is a time when all Christian workers should prayerfully consider the matter of individual work in the effort to save souls. The church and the Sunday school should never cease striving to win souls. There are fixed methods by which this work is carried on all during the year. But the season of Lent is a time when the regular means of grace should be supplemented by personal efforts. Personal invitations should be given to younger or older persons to attend the instruction which is conducted in many of our congregations. Nothing should the invitations come from the pastor alone. Indeed the invitation to attend instruction can come with special power if from other persons than the pastor. If parents, teachers, employers, acquaintances will all join in this personal work, the result will be that very many more will become interested and the hands of the pastor will thus be upheld. Therefore we earnestly commend the subject of individual and personal work to all of our members during this season of Lent, when we especially remember the sufferings of our Lord Jesus Christ.

A MEETING of the Salem Bible Society was held in the vestry of the Home Church February 25th. The attendance was small, but the work done was important. This society has had sixty-five years of continuous existence and during that time has done a good work for the cause of the publication and distribution of the Bible. In earlier years the section in which we live was canvassed and many homes were found without the possession of a bible. In later years this state of affairs has greatly changed, and so full is the supply of books that seldom is a family found without a copy. Hence the work of the Salem Bible Society is practically reduced to that of helping the parents, the American Bible Society, which has its home in New York. This society has been greatly hampered in late years because of the fact that the several great denominations have established bible houses in connection with their own publishing concerns, hence the American Bible Society does not receive the gifts and donations which it was accustomed to receive in the past. Its work is still great and worthy, and hence the Salem Bible Society has always stood firmly by this institution in its yearly gifts. This year a gift of $500 was made to the parent society in New York.

The following item has appeared in the Academy, and as it is of interest to our Southern Province and to all Christian workers, we give it here: Mr. C. B. Pfohl, having been obliged to give up the office of Christian work, and continuing side by side for thirty years, is an event which called for a worthy celebration. It was a happy thought on the part of Mr. Pfohl to plan this reception for Bishop Rondthal and Dr. Brown, and to also afford an opportunity for his own friends in his work and in the town to greet him with the other brethren.

The reception itself was skillfully planned, and though it seemed an impossibility to meet the requirements of the task of welcoming and serving with refreshments such large numbers, in such a short time, still it was done, and no one failed to have as much attention as if the number had been small enough to reach into the hundreds.

The sketch which we print elsewhere will give a good idea of the occasion and in regard to the hand-some souvenirs THE WACHOVIA MORAVIAN will say that if any friend desires a copy of the same we will take pleasure in forwarding it if request is sent to us.

THE WACHOVIA MORAVIAN desires to extend to each of the friends its hearty congratulations, and to add the wish that many more years of service in the Master's cause may be before each one of the beloved brethren.
MONEY, BLESSED & UNBLESSED

Preached in the Moravian Home Church of Salem, N. C., on Jan. 13, 1897, by Rev. Edward Rond-thaler, D.D.

Test: “Bless Lord his substance and accept the work of his hands.” Deut. 33:11.

THIS was the beautiful wish of Moses for the tribe of Levi, and it is early enough in the New Year to make it a New Year’s wish for all my hearers. You are engaged in a great variety of business; you will, in the course of another year, have a great deal to do. Whether you have much or little of this world’s good, the care over what you have, will be upon you every day. May God bless you in your substance and accept the work of your hands.

1. It is not enough to have “substance.” This is the mistake which many make. By good means or ill, they lay up property and believe that, in so doing, they have made their lives successful and happy. They expect that houses and lands and investments and money are, in themselves, a blessing and then they are bitterly disappointed to find out that it is not so,—that all these things may ever be a curse, instead of a blessing. This result becomes evident in various ways. What has come by speculation is apt to depart in the same way. “Riches take to themselves wings and fly away.” I was, one day making a pilgrimage to the Poet-Longfellow’s tomb, in Mt. Auburn Cemetery, Cambridge, when I noticed a new made grave near by, covered with the flowers of that day’s burial. I afterwards learned that it was the grave of a man who had once been a rich man, a man who, in his latter years, had been so reduced in his circumstances as to make his living by pushing a grocery-cart through the streets. At his death, compassionate friends had come forward and had given him the decent burial, which I had noticed in Mt. Auburn Cemetery.

Sometimes the lack of blessing will show itself in the degeneration of a man’s character. While he was still poor, he was a Christian, or, at least, he seemed to be such, and we would be slow to say that he had become the hypocrite’s part. But now that he has become rich, he has become hard and careless; has confirmed himself to the evil fashions of the world, and is sacrificing his soul to his money.

Often the sad effects of unblessed substance will show themselves in the second generation more clearly than in the first. There are a great many sons in our country who might have done well if they had been poor men’s sons; but their fathers’ money has ruined them, as they speed over the land in their fast-hardy automobiles; make up their gambling-books at the horse-races and plunge into every kind of wealthy dissipation.

And there are many daughters in the land who might have been happy women if they had not, as great heiresses fallen into the hands of fortune hunters, like the one who has recently been so fearfully exposed in the city of Paris.

When we come to think of it there is a great deal of “substance” in these United States which evidently has no blessing upon it. I know a man who had an earnest request sent him by a good Christian friend at a distance, that he might at last, think of “the one thing needful.” On receiving the message, he turned it into a jest: “Haven’t I been doing it all my life—laying up the one thing needful?” He died without a Saviour, and the money which he had hoarded, was scattered to the winds, and in part by the very people whom, in life, he had hated. It was un blessed “substance” in the end.

In view of all such facts as these, the wish is important that your “substance” may, in this year, fare differently—that it may be blessed to you and you blessed to it. If it be but little substance, may you be able to trust God in its use. He is the same God still who did not allow the widow’s meal to go out in her husband’s sarcophagus, nor for the widows’ dowry, nor for the marriage of her cruse. Trusting in his help, even a little substance will see you happily through, because his blessing is upon it. Or, if you have much substance, do not allow it to become a mountain of pride between you and your God; hiding his face from you and taking away his blessing from your life. Abraham had great substance and yet he walked humbly with his God, in the constant exercise of a child-like faith. David was a man of large wealth, and yet in his obedience and in his penitence, he was and remained “the man after God’s own heart.” “Godliness is profitable for all things, having promise of the life which is, as well as of that to come.” There is no reason why a poor man because of his un blessed struggle for a livelihood should lose both this world and the next. And there is no reason either, why a rich man should fare as the Saviour put it: “What shall it profit a man, if he gain the whole world and lose his own soul?”

May God then, in the true and deepest sense of the word, bless your substance, through this year and all the years of your life and may the farther wish of the text be fulfilled in your case: May He accept the work of your hands.

Go where you will in our land, at this time, and you will find people very busy; and, in no part of the country more so than in our favored South. Towns are growing and the whole country is assuming a newly prospered look. As my train was bringing me into a little South Carolina city recently, I counted the smoke stacks which were busily puffing away,—on ground where, not very long ago, the cotton plant was sleeping in the sun-shine. A new manufacturing life and a business life of every sort has burst in upon our South. And it is here in our community. Men are pushing with all their might and yet, with one or two exceptions, this may be poor business. It is not at all a wise business, at the expense of God’s holy Sabbath day. Men are using up their Sundays and the strain of daily employment, to help you in your business, as the minister has to go to him and ask to help him in his work. They speak of their business, as though God has put it into them by means of his Providence; He has laid, we may say, an ordaining hand upon them. Your business, my brother, is your chief means of glorifying your Maker. If you are honest, fair, kind, devout, in the conduct of your business, you are exercising your best influence for God in the community. People ask with regard to a man, first of all: “What kind of man is he in his business?” and by the answer to this question they judge of him as a worth and in his Sunday profession of religion. A good man, foreman in a large shoe-factory in New York City, once told me that Christianity was blasphemed all through that establishment, on account of the unchristian way in which the church members at the head of it were acting. But where the contrary is the case; where a man does his conscientious best in his business, God is greatly praised, and more good is done than could be accomplished in any other way. You ought to look on your business as a ministry. You have as much right to go to God with your prayer and ask him to help you in your work, as the minister has to go to him and ask to be helped in his sermon. Look upon employment however humble it may be, as your offering from God and He will “accept it” and “bless the work of your hands.” It is not our outward circumstance which makes our life acceptable with God and blessed. It is the condition of our hearts. Some poor people are very creditable. Their love of money is for them also “the root of all evil,” though they have so little of it. On the other hand there are some rich men who are good, liberal, God fearing. They have money in abundance, but they are not entangled in the love of it. God does not draw class-distinctions He treats all alike. At the beginning of this New Year, He says to rich and to poor; to learned and to unlearned, the very same thing. It is the old invitation, but ever new; it is the offer which is sweet and necessary to-day as when the gracious words first fell audibly from his lips. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” If in response to his loving call hearts are, this year, given to him, in humble faith and honest obedience, the result will be a new fulfillment of the beautiful wish of the text: “God will bless your substance and will accept the work of your hands.” Amen.
THE WACHOVIA MORAVIAN

Religious Statistics for 1906
(From the Literary Digest.)

<table>
<thead>
<tr>
<th>DENOMINATIONS</th>
<th>MINISTERS</th>
<th>CHURCHES</th>
<th>COMMUNICANTS</th>
<th>NET GAINS FOR 1906</th>
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<tr>
<td>Adventists (6 bodies)</td>
<td>1,605</td>
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<tr>
<td>Evangelical (4 bodies)</td>
<td>1,508</td>
<td>2,730</td>
<td>170,399</td>
<td>57</td>
</tr>
<tr>
<td>Friends (4 bodies)</td>
<td>1,466</td>
<td>1,075</td>
<td>118,753</td>
<td>54</td>
</tr>
<tr>
<td>German Evangelical Protestant</td>
<td>4</td>
<td>4</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>German's Evangelical Synod</td>
<td>964</td>
<td>1,247</td>
<td>228,420</td>
<td>8</td>
</tr>
<tr>
<td>Jew (2 bodies)</td>
<td>301</td>
<td>570</td>
<td>14,000</td>
<td></td>
</tr>
<tr>
<td>Latter-Day Saints (2 bodies)</td>
<td>1,652</td>
<td>1,328</td>
<td>396,354</td>
<td>92</td>
</tr>
<tr>
<td>Lutharians (23 bodies)</td>
<td>7,822</td>
<td>13,019</td>
<td>1,057,433</td>
<td>287,546,116,087</td>
</tr>
<tr>
<td>Swedish Evangelical Mission</td>
<td>345</td>
<td>351</td>
<td>46,000</td>
<td>54</td>
</tr>
<tr>
<td>Covenant</td>
<td>1,240</td>
<td>701</td>
<td>61,600</td>
<td>29</td>
</tr>
<tr>
<td>Methodists (17 bodies)</td>
<td>41,493</td>
<td>60,352</td>
<td>6,551,891</td>
<td>162,126,146,472</td>
</tr>
<tr>
<td>Moravians</td>
<td>1,793</td>
<td>1,054</td>
<td>15,922</td>
<td>14</td>
</tr>
<tr>
<td>Presbyterians (12 bodies)</td>
<td>12,705</td>
<td>15,625</td>
<td>1,771,877</td>
<td>55</td>
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<tr>
<td>Protestant Episcopal (2 bodies)</td>
<td>5,238</td>
<td>7,667</td>
<td>84,492</td>
<td>49</td>
</tr>
<tr>
<td>Reformed (3 bodies)</td>
<td>6,044</td>
<td>6,044</td>
<td>42,150</td>
<td>74</td>
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<td>Salvation Army</td>
<td>4,773</td>
<td>983</td>
<td>28,500</td>
<td></td>
</tr>
<tr>
<td>Schweinfeldeis</td>
<td>5</td>
<td>5</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Social Brethren</td>
<td>220</td>
<td>220</td>
<td>973</td>
<td></td>
</tr>
<tr>
<td>Society for Ethical Culture</td>
<td>5</td>
<td>6</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Spiritualists</td>
<td>749</td>
<td>295</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Theological Society</td>
<td>72</td>
<td>2,857</td>
<td>2,106</td>
<td>345</td>
</tr>
<tr>
<td>United Brethren (2 bodies)</td>
<td>2,247</td>
<td>2,551</td>
<td>263,236</td>
<td>62</td>
</tr>
<tr>
<td>Universalists</td>
<td>544</td>
<td>694</td>
<td>71,000</td>
<td>13</td>
</tr>
<tr>
<td>Universalists</td>
<td>720</td>
<td>977</td>
<td>55,831</td>
<td>17</td>
</tr>
<tr>
<td>Independent Congregations</td>
<td>54</td>
<td>153</td>
<td>4,150</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>108,387</td>
<td>111,579</td>
<td>1,119,467</td>
<td></td>
</tr>
</tbody>
</table>

From Dr. D. L. Leonard's statistics of the Protestant missionary societies of the world for 1907, published in The Missionary Review of the World (New York, January) we learn that over $51,000,000, with more than $5,750,000 additional given by the native churches in the foreign field, were contributed to the spread of Christianity. Of this sum nearly $9,000,000 came from the United States, about the same amount from Great Britain and $1,500,000 from Germany. Four societies received over $1,000,000 each, and two more almost reached that figure. From Europe and America 18,591 men and women embarked on the missionary work: "Intimately associated with these are nearly 50,000 native fellow members (destined soon to become the chief evangelizing force). Combin- ing the two classes of toilers, we have a host of evangelists numbering 108,387!" As to the "harvest" the writer has this to say: "Almost 2,000,000 communicants are found in the mission churches (a number rivaling the population of Massachusetts, Iowa, Georgia, or Tennessee,) and of these upward of 1,500,000 were brought into the Christian fold last year. The Baptists lead with 1,306,905, then come three American societies (Methodist, American Board, and Presbyterian) each with more than 50,000. . . . . . Finally, in the almost 30,000 mission schools upward of 1,250,000 boys and girls are receiving Christian instruction. If to all this were added the results of industrial and medical missions, surely nothing approaching to 'failure' could be charged."

Kernersville

Uncle John Selig, who has been a member of the Moravian Church here for more than 30 years, died on Feb. 15th and was buried in the Moravian Grave-yard.

Israel Sherman and wife, Aunt Par- tha, who have both been sick for several weeks, are now improving and it is hoped they will soon be on the road again.

The ladies of the "Whatsoever Circle" remembered Pastor Wenhol on his recent birthday, and also was Aunt Sally Kern one remembered. Perhaps no one enjoys reading The Wachovia Moravian more than does Aunt Sally.

Mrs. Louis Stafford, of Springs- field, Mass., is here on a visit to Mr. Stafford's parents. Mr. Stafford is a grand-son of Rev. C. L. Rights, who died in the Indian Territory several years ago while doing Mission work in that field.

The usual morning and evening services were held in the Moravian Church here on the fourth Sunday in January. At the latter service the holy Communion was served. The attendance on each occasion was very good. The Church Committee also met with the Pastor in his study on this day and looked into the financial affairs of the church.

At the next meeting of the "Whatsover Circle" they will decide on some special plans for Missionary work during the coming year.

The new movement plans for Sunday school work are being discussed by the teachers and are hopeful that it may result in good to the school as we feel that improvements can be made. Our Superintendent and Missionaries are anxious for more interest in the school and thus all work together for a larger attendance and sum greater good can be accom- plished and more abundant service done by both teacher and taught.
The Wachovia Moravian

This space reserved for W. C. Wright, The Shoe Man.

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FRANCIS P. VENABLE, President
Chapel Hill, N. C.

The Month in Wachovia

New Philadelphia

I have been looking for something in the Wachovia Moravian for some time from the regular correspondent and as I have not seen anything I thought I would write a few lines. The Sunday School met and organized on the first Sunday in January with C. E. Reich and D. A. Shore, Superintendents; F. L. Cra- ter, Treasurer; Miss Anna Harper, Secretary. Everything started off nicely with about 30 present. On the second Sunday we met as usual with 42 present, also a good attend- ance at night prayer meeting of young people, but very few older ones. Sunday School on the third Sunday with about the same attend- ance. On the fourth Sunday being a cold, bad day the attendance was not quite so good, but as it was preaching day they kept coming un- til it was too late for Sunday School. Brother Mendenhall preached us a good sermon at 11 o'clock, he also preached at Bethesda at 3 o'clock. It was very cold and snowy.

The health of the New Philadel-phia Congregation is very good at present as far as I know. Mr. J. C. Shutt and wife, who have been sick for some time, are improving.

Friedland

It has been some time since I saw anything in The Wachovia Moravian about Friedland. As we have had no pastor as present we trust that the Lord will send us a good one. We were pleased to have our dear brother, Bishop Rondthaler, with us the first Sunday in February. He preached a most excellent sermon as his funeral and the funeral of our departed Miss Milton Seltz. After the burial the members and friends returned to the church and again listened to the many kind words that the Bishop spoke to both children and older ones.

The Sunday School at this place was larger at the beginning of this year than last, and we hope it will continue to grow. May the Lord bless Bro. Rondthaler for his day's labor at Friedland and Union Cross. With best wishes to the Wach-ovia Moravian and its readers.

W. A. R.

 Rt. Rev. Charles Buchner, D.D.

Official notice has been received of the death of Bro. Buchner, at Herrnhut, Saxony, Jan. 2, 1907, in his 65th year. The departed brother had been in active service within a very recent time, and since his return he had been a great sufferer. The funeral was on Jan. 6th and the interment on the Hu- berg. Bishop Buchner was a man of un- usual activity and was loved and ad- mired both within the church to which he belonged and also in other denomina- tions throughout the Ger- man Empire. He was frequently called upon to address great missiona- ry gatherings in Berlin and other cities. As President of the Mission Board he visited many sections in heaven lands where our church is laboring, and also visited the several home Provinces. Many readers of this notice will recall his encouraging sojourn in our Province, at a time when the work was assuming new life, and when he gave such earnest advice and spoke so kindly of his faith in the future of our efforts.

Mrs. Buchner departed this life some time before the death of her husband, and this sorrow rested heavily upon him, as he was a man who drew from the joys of the family circle great strength and help for the prosecution of his public duties.

The Moravian Church has lost an able worker and a consecrated man in the death of our beloved Bishop Buchner.

LIST OF BOOKS

Concerning Moravian History and cur- rent? These have been revised


"History of the Moravian Church." Hamilton. A history of the Removed Church, and the Dechewinits work makes a complete history of the Moravian Church from earliest days.

"A Short History of the Moravian Church," Clow. A brief but very interesting history of the Moravian Church. Should be in every Sunday School Library.


"History of the Moravian Church," in North Carolina, from 1753 to present time.


"Moravians in North Carolina." Reichel. Out of print and very rare.

"Moravian Missions." Thompson. Twelve lectures on the mission work of the Moravian Church delivered before the Theological Seminary, and also in Boston.


"Fries County." Fries Contains much church history as well as a history of the evolution of the county.


"Evangelical Union of the United Brethren," Fries History and the answer to the question "What is the known work?"

"A History of the Moravian Church," in North Carolina, from 1753 to present time.

"Moravian Missions." Hamilton. A complete history of the Missions of the Moravian Church.

"Moravians in Georgia." Fries An in- teresting account of the early work of the Moravian church in Georgia.

"Memorial Days." A history of the event connected with the days celebrated in the Moravian church as festival days.


"Moravian Text Books." Published each year. A Scripture selection for each day of the year.

"The Story of the Rose." Reid A story of Nazareth, Pennsylvania, with much information regarding the Moravian church history.


Other titles will be added to this list from time to time.

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CORNICE WORK

WINSTON-SALEM, N. C.
A Letter From Kingston, Jamaica

From Bethlehem Moravian.

My Dear Bishop Levering:

Very many thanks for your kind letter and for your personal and official condolences. I appreciate both your own kind expressions of sympathy and those of the P. E. C. more than I can express; and I beg you to believe that the thought that my American brethren are standing by me in this our time of need is a source of strength and inspiration. There is of course a great deal that I might say, but my time is strictly limited.

First, we have all escaped without a scratch. This is wonderful, because the mortality has been abnormal even for a devastating earthquake. This is owing to the fact that our streets are very narrow and our buildings are almost all ruins. Here and there a building stood, but it is a wooden one. Houses which withstood the terrific hurricane of 1900 fell flat before the earthquake. Every church in the city must come down to the foundation.

I stood outside of our church, within the walls of the premises, when the earthquake took place. I heard the fierce rumble, which came from the West, and ran a few feet before shelter of the street wall. Then I looked up. I saw the earthquake struck the building. I saw it shiver, then rock, then collapse and fall, and rattle down about my ears. I was literally within an inch of my life.

The roof of the front veranda crushed down upon me, leaving only room enough for me to scrape out, after the dust had settled down. When I returned an hour after, this roof was crushed against the wall. If it had happened a moment sooner, my head would have been cut off. When I crept out, all around me were the dead and dying. I ran up the street to my house, calling in my head would have been cut off.

In a postscript Bro. Reinke expresses his regret that the paragraph from the press dispatches reading, "Negroes have begun looting among the ruins, and scenes of disorder are constant, for the military and police are completely demoralized," found its way into the columns of the earthquake news in The Moravian also, and protested against the kind of general impression which this statement conveys.

He points out that the majority of the inhabitants of Kingston are Negroes, 75 per cent. being black people. Statements worried like the above would seem to single out Negroes as a certain class of the populace which was guilty of pilage and disorders, with the inference that there were other classes which were not thus guilty.

He says, "There was no looting. Small provision shops left unprotected were looted. A few cases on larger scale are known and reported. In a few instances jewelry was stolen. Some dead bodies were looted. But I stake my reputation upon the statement that no such scenes of looting were noted as were reported at San Francisco. Great crowds assembled at the city car stops daily, where we were feeding the people. If they had been white people there would have been a riot. We went into the crowd and ordered them back, and they obeyed. When they crowded again the police drove them back, but there was only one arrest in the eighteen days during which we have been feeding them there. Neither the military, the militia nor the police have been demoralized. The crowds around the feeding station were of the roughest and lowest of the people. The police have behaved magnificently. I have traveled in every parish. There are fifteen parishes. I have inspected schools in thirteen of them. The black people of Jamaica are as orderly as any people in the world. He states that there is not a case of record against a negro in the island, of harm to a white woman, and expresses his conviction that at any time during the havoc in Kingston, white women and girls could have been about the streets at night, out and almost certainly without insult. In conclusion he says, "All Jamaica is touched by the world-wide sympathy expressed in so practical a manner in our time of need. The people are worthy of your assistance and sympathy as have been given."

Bishop Westphal of Fairfield, Jamaica, President of the Provincial Board in that island, writing January 18th to Bishop Levering, says: "You will hear with sympathy and regret that our place of worship in Hanover street, (Kingston), has fallen, as nearly every other church and building of any consequence in the city, when the most terrific earthquake since 1862 shook our island on Monday afternoon, the 14th inst.

We praise our Lord that brother Reinke and his family escaped death, and we might say, miraculously. We fear that they have lost almost all their furniture and clothing, and that the burden beneath the ruins of their home. (Although brother Reinke heroically refrains from that the worst fears in this respect have been realized, alluding to his personal losses in his letter, it is known sympathetic readers of The Moravian will undoubtedly note this. M. L.)

Continuing, Bro. Westphal says, "Hundreds of lives have been destroyed and the loss of property is immense. After the earthquake fire swept through the city. May God graciously avert pestilence. The recovery of corpses from the ruins of collapsed and tottering houses is proceeding. We are filled with sorrow for the many who are homeless, camping out, and for the many who are in want of food. We held a harvest festival yesterday (at Fairfield) and gladly donated all the gifts received, provisions and money, to the distressed in Kingston. Several days took the goods to the railway station this morning. Here in the western part of the island, where most of our stations are located, the earthquake was less severe, and the damage has been trifling in comparison, while I have heard of no loss of life. It is true not all of our brethren have reported (see Jan, 14th,) but we hope that the absence of news augurs for good.

Bro. Lopp had come up that afternoon to attend a meeting of P. E. C. the following day, and had partaken of his dinner. We were sitting in the dining room talking. It is said that there was a loud rumbling, but we were not aware of it. Suddenly the whole house began to shake and quiver. 'Earthquake,' I said, and we all rose and rushed into the garden to see the earth rolling. No damage was done. The dining room clock stopped at 3:35 p.m. Bro. Wilke was at Lititz that afternoon. Every picture fell from the walls there, and the partition wall—masonry—between the sitting room and bedroom began to fall. The water in the tank was uplifted about six inches."

This letter from Bro. Westphal was received at Bethlehem on February 14th by the same mail which brought that from Bro. Reinke of February ad.

J. M. L.

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Winston-Salem's Big Department Store.

The Most Up-to-Date Ready-to-Wear Department Between Washington and Atlanta.

We are showing the most complete line of women's and misses' suits ever assembled in the state. The large business on these garments during the past few days has justified the careful effort made by our buyer in this particular line. We show every desirable new style in all the leading domestic and foreign fabrics. A special feature is the great assortment of desirable styles, beginning at modest prices which enables any woman of modest means or of wealth to have an exclusive style.

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Broadsheets have been voted supreme in the seasonable line of fashionable fabrics. All are good, but the foreign weaves are beautiful beyond description, and the Meyers-Westbrook Company has never before attempted a showing so exhaustive. Brown is much in demand. The London smoke and mouse shades of gray are good. After a careful study this is the color table. All shades of blue, then wine tones, greens and browns, then grays and tans. The pastel tints are especially good for afternoon and evening wear.

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Here in endless profusion, representing all that has been decreed by fashion, in bands, edges, insertions, allowers and matched sets. It is hard to say what is the favorite sort, so many kinds and styles are in popular favor. Cluny, not black and white, venue in black, white and new Paris shade, Irish crochet in white, princess in both black and white.

TRIPLE ANNIVERSARY CELEBRATION

The Reception Given by Mr. and Mrs. H. E. Fries Yesterday Afternoon and Last Night One of Delightful Events of the Season. Hundreds of Friends Thronged the Reception Rooms.

From the Journal.

NE of the most brilliant and elaborate social events of the season in the Twin-City was the reception at the Salem Academy and College yesterday afternoon and last night given by Mr. and Mrs. Henry E. Fries, commemorating the thirtieth anniversary of Bishop Rondthaler, as pastor of the Home Moravian church, Salem; Rev. Dr. H. A. Brown, as pastor of the First Baptist church, Winston, and Mr. H. E. Fries, as superintendent of the East Salem Sunday school. The reception was on at 3 o'clock yesterday afternoon and lasted until 10 o'clock last night, during which time hundreds of persons thronged the reception rooms, greeting the guests of honor and listening to the brilliant conversation and partaking of the dainty refreshments. The public in general was invited and the public in general attended and every one had a most delightful time. The unfavorable weather did not prevent great crowds from attending and during the reception hours there was a continuous stream of visitors of the Academy.

The main hall and two rooms on the first floor were used for the reception. The decorations of red carnations, asparagus ferns and palms with pretty wreaths of evergreen here and there together with the handsomely gowned women made a beautiful scene indeed.


The care of visitors was discarded and after an exchange of greetings the visitors were ushered into the reception room, where they met the honored guests, Mr. and Mrs. H. E. Fries, Bishop and Mrs. Rondthaler, Dr. and Mrs. H. A. Brown, Dr. Clewell and Miss Eloise Brown. The visitors were shown into this room by the following ladies who, also, directed them to the room where the refreshments were served:

Mrs. H. T. Patterson, Mrs. M. F. Patterson, Mrs. S. L. Patterson, Mrs. M. J. Horton, Mrs. J. D. Langenour, Mrs. J. F. Shaffner, Jr., Miss Adelaide Fries, Miss Etta Shaffner, Mrs. J. F. Shaffner, Sr., Mrs. J. W. Fries, Mrs. W. A. Blair, Mrs. C. W. Vogler, Mrs. H. F. Shaffner.

As the visitors passed from the reception room to the refreshment room they were given souvenirs of the occasion, which were in pamphlet form, a fine specimen of the printer's art, the pages containing excellent photographs of Bishop Rondthaler, Dr. Brown and Mr. Fries, besides giving the time and place of the reception. The souvenirs were given out by Misses Marguerite Pries and Pauline Bahnson, of Salem, and Miss Camille Willingham, of Macon, Ga.

The refreshment room was tastefully decorated in red carnations and asparagus ferns. Here the guests were welcomed by Msrs. Geo. A. Boozer, Miss Alma Tiel and Lella Rempnon, teachers in the East Salem Sunday school, while the refreshments were in charge of Mrs. W. C. Crist. The Moravian coffee, which is justly famous for its excellence, was made by Mr. W. C. Grunert, assisted by Mr. Robert Grunert, S. Rogers and W. S. Piobli, while the delicious beverage was served by Mrs. W. C. Crist, assisted by Misses Grace Siewers, Emma Vogler, Tilla Stockton, Daisy Spaugh, Lizzie Ormsby, Maggie Piobli, Blossom Tzler, Louise Grunert, Ruth Crist, Mary Montague, Helen Montague, Dora Miller, Bertie Tiez, Mrs. Minnie Hope and Mrs. Lucy Siewers.

A large electric sign over the main entrance bore the word "Welcome," while numerous electric lights suspended from the arch emphasized the word "Thirty." The high esteem in which Bishop Rondthaler, Dr. Brown and Mr. Fries are held by the people of the community was attested in no small way by the following gentlemen: Messrs. Robert Grunert, S. Rogers and W. S. Piobli, while the delicious beverage was served by Mrs. W. C. Crist, assisted by Misses Grace Siewers, Emma Vogler, Tilla Stockton, Daisy Spaugh, Lizzie Ormsby, Maggie Piobli, Blossom Tzler, Louise Grunert, Ruth Crist, Mary Montague, Helen Montague, Dora Miller, Bertie Tiez, Mrs. Minnie Hope and Mrs. Lucy Siewers.

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CHILDREN’S DEPARTMENT

BY MRS. BESSE F. POOL

Aunt Lou’s Funny Present

To-morrow was Aunt Lou’s birthday, and Freddie had been saving up his coppers for a month to buy her a nice present. He had five of them now—five bright, round coppers, that had been polished on the parlor carpet till they shone like new. It was a very proud little boy that climbed on mama’s lap to consult with her how the money should be spent. Aunt Lou was down town shopping and could not have heard Freddie if he had shouted, but still every one knows that a proper secret must only be spoken in whispers. So they whispered very softly together and Aunt Lou said all the things she could think of that five cents would buy.

Freddie slipped from his mother’s knee and brought out his shining coppers for a final rub, and then dropped them proudly, one by one, back into his marble bag. His face was all dimpling with smiles. His present was to be a rose. Mamma told him that he might go himself in the morning to choose it. And he meant to choose a pink one.

It was a very proud little boy mamma watched go down the steps the next morning with the five coppers clasped tight in his hand. The florist’s was only a couple of blocks away. On his way he had to pass the little corner grocery store at which all the little boys of the neighborhood were in the habit of spending their coppers.

In front of the big window stood Bobbie Scott, Freddie’s best friend.

"Hello!" said Freddie. "Have you got a copper?"

Bobbie opened his sticky hand and showed two.

"What are you going to buy?" said Freddie.

"Peppermint!"

"Naw!"

"Marmalade!"

"Papa. Come on in."

So they went in.

On the counter was a box of white clay pipes—a brand new lot, with a funny face on the bowl of each. Bobbie’s bright eyes spied them at once.

"How much are the bubble-pipes?"

he asked.

"Just one cent," said the man behind the counter.

"I’ll take two," said Bobbie with the air of a millionaire. The grocery man picked up two and wrapped them up in a piece of whitish-brown paper.

"Did you want to get one, too?" asked the man, smiling down into Freddi’s eager little face.

"How many would five coppers buy?" questioned Freddie.

"Six," answered the man.

"Show me," said little Freddie. The man counted them out and Freddie looked with sparkling eyes at the heap they made. "I’ll take six, please," he said, laying out his coppers in a shining row on the counter.

Mamma looked up from her sewing with a smile as she heard her little boy’s light steps running up the stairs. "Did you get it, dear?" she asked.

"Six, mamma," he cried excitedly.

"Six beautiful ones!"

"Six!" Mamma answered in surprise.

"Why, Freddie, you couldn’t get six for five cents."

"Yes, I did," answered the little boy, busily tugging away at the string of his parcel. "Just look there."

"Why, Freddie! They’re pipes. But Aunt Lou doesn’t want pipes. Where’s the rose?"

"Freddie stood before her, speechless. He had forgotten the rose—forgotten all about Aunt Lou’s birthday. He was a very little boy but he was not too little to be ashamed. His face grew very hot and red, and he hung his head and wished that mamma would not look at him.

"Did you spend all your coppers?"

mamma asked gently, and Freddie nodded his head and gulped a little.

"Never mind, dear. Wrap up your parcel and we’ll take the card to it with this pretty pink ribbon I got for the rose! I wrote the card while you were gone."

It says:

"To Aunt Lou
With love from
Freddie."

"But Aunt Lou doesn’t want pipes," said Freddie, chokingly.

" Didn’t you buy them for Aunt Lou, dear?" mamma asked.

Freddie shook his head.

"You’re for me," he said in a very low voice.

"And what have you got for Aunt Lou, who gave you such a pretty ball when it was your birthday?"

Freddie crept very close and whispered.

"I’ll give her the bubbles, and the one who blows the largest gets a prize."

After he had gone to bed mamma told papa and Aunt Lou the whole story.

"You’re a darling, Lou," papa said, as he kissed his sister. "I’m really ashamed of myself for laughing and I’ll buy the prize for your little party."—From Good Housekeeping.

THE THEME OF SALVATION

is to enable every person to turn, trustee to turn, and mark on these subjects. To give Bible reading; to proclaim and explain; or to tab at a planer the subject of any verse or subject marked.

No Testament has ever been prepared to compare with this in usefulness.

A reference to the first verse on each subject is printed after the subject for the book. After the last verse of the last subject in a work, a reference to the last verse will be found. The subject matter is contained in the Testament.

WANTED—to be used by those who wish to turn, trustee to turn, and mark on these subjects. To give Bible reading; to proclaim and explain; or to tab at a planer the subject of any verse or subject marked.

No Testament has ever been prepared to compare with this in usefulness.

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To mail a specimen or to write for information, address:

THE WACHOVIA MORAVIAN,
West Third St.,
Winston-Salem, N. C.
NEWS OF THE WORLD.

In considering some of the points in regard to the happenings of the world during the past weeks we are impressed in the first place by the number of horrors which have occurred in connection with the traveling east. Two terrible accidents have taken place at sea, during the last days. One near New York and one near England. In each case the vessels were near land, but in both cases almost all of the passengers and crew were lost. The intense cold added to the horrors, many freezing in the boats as they made their way to the shore. The loss of life in the two cases numbered between two and three hundred.

A railroad accident in the north west added its numbers to the sorrowing homes and heavy hearts, as well as suffering for the unfortunate ones. In Pennsylvania a fast express plunged down into an abyss of more than a hundred feet, and had it not been for the thick coating of ice over the water doubtless all would have perished. As it was many were hurt, but few killed.

In considering these accidents, and in placing them side by side with the larger number of smaller accidents, we are impressed with the truth of the statement in Bishop Roadthaler's memorabilia, published last month. He states in this paper that it is appalling to consider how cheap human life is when considered in connection with the large number of deaths by accident, on land and water. The number thus slain exceeds the numbers lost in many of the great battles of the world. It seems as if God, from the standpoint of these sad facts, that human life is now one of the cheapest things about.

Considerable anxiety was felt throughout the country in regard to complications connected with the Government of Japan. One of the elements was the fact that in California the Japanese children were excluded from the public schools, and it was required by law that they should attend separate schools, as was the case with the colored children in the south. This the Japanese Government stoutly resisted, claiming that its subjects should have the same consideration and the same privileges as the children of the most favored nations in the world. In addition to this there were other questions with regard to restricted immigration. For a time it seemed as if war was a possibility. But the wise conduct of affairs from Wash­ington seems to have removed the friction, and at present the situation does not appear to threaten further trouble.

IN LIGHTER VEIN.

A little nonsense now and then is relished by the best of men.

BIRDS OF A FEATHER.—A young man from New York who had been to Boston had gone broke in that city. Not knowing how else to get back to New York he took a chance and boarded a train bound for the city. When the conductor came through he told him that he was a reporter for a certain metropolitan newspaper who had been sent to Boston on an assignment. He declared that he had inadvertently mislaid his pass and that his money had given out. However, if the conductor would take him through he would repay him the money as soon as they arrived in New York.

"I guess that will be all right," said the conductor. "But, by the way, your editor is in the parlor-car. Come up with me and if he says you are a member of his staff I will take you through."

They went up to the parlor-car, and to the young man's surprise the editor vouched for him and assured the conductor that everything was correct and legitimate. As soon as the official was out of hearing the young man thanked the editor for his kindness, and said:

"Of course you know I'm not connected with your paper, and I was fearfully afraid you'd give me away."

"Young man," said the other, "I am not the editor. I'm only traveling on his pass."

OF COURSE.—The morning class had been duly instructed and enlightened upon the subject of our national independence. Feeling sure she had made a real and lasting impression with her explanations and blackboard illustrations the young teacher began with the usual round of questions:

"Now, Sammy Smith, where was the Declaration of Independence signed?"

Sammy, with a shout of glee: "At the bottom, ma'am—that's what you said!"

THINGS ARE SHELTERED WHAT THEY SEEM.—In Germany all marriages have to be contracted before a registrar previous to the ceremony in church, which is optional. The law requires public notice to be given of the match, and this notice is generally exhibited in a box, hung up at the town hall or other municipal building. The following official announcement appeared lately in a small town: "From to-day there is fixed at the town hall the new box, in which all those who intend to enter the married state will be hung."
THE WACHOVIA MORAVIAN.

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Subscription price, 50 cents a year.

Schedule of Easter Services.

The following is the schedule of Easter services to be held in our various congregations.

Winston-Salem—Graveyard service, 3 p. m.
Bethania—Graveyard service, 3:30 a. m.

Entertainment by Sunday school, 10 a.m.
Preaching, 11 a.m.
Closing Reading meeting, 3:30 p. m.

Clemmons—Graveyard service and preaching, 10 a.m.
Hope—3 p.m.
Friedberg—Graveyard service and preaching, 10 a.m.

Friedland—Graveyard service and preaching, 10 a.m.
Kemeneville—Graveyard service, 5:30 a.m.

Easter concert, 7:30 p.m.
Mayodan—Graveyard service, 5:30 a.m.

New Philadelphia—Graveyard service and preaching, 10 a.m.
Oak Grove—Graveyard service and preaching, 10 a.m.

Salem Home—Graveyard service, 5:30 a.m.
Preaching, 11 a.m.
Closing Reading meeting, 7:45 p.m.
Calvary—Preaching, 10:45 a.m.
Christ Church—Easter entertainment, 7:30 p.m.

Wachovia Arbor—Graveyard service, 3 p.m.

Colored Church—Service, 3 p.m.
At Moravia the service will be held on April 14th at 3 p.m.

EDITORIAL NOTES.

Word received from Col. Fries informs us of his pleasant journey up the Nile in Egypt. He has also visited the Holy Land, and will soon again be in Europe on his journey homeward. After a spring and summer spent in the latter country he and his party will again reach America in late summer. All the members of the company are reported well, and great pleasure has been derived from the time spent abroad, and also great benefit to health.

The paper written by Miss Adele Fries in regard to "Bagge Manuscript" and the "Mecklenburg Declaration of Independence" has been printed in pamphlet form, by Miss Fries. In addition to the reading matter there are photographs of various sections of the manuscript and also various comments by writers in different sections of the country. The article is interesting and important, and is probably the strongest existing proof of the correctness of the claims in regard to this important event in our State history.

The visit of Rt. Rev. J. Mortimer Levering in May will be an occasion of more than ordinary interest to our Province. He will deliver the Baccalaureate sermon in connection with the close of the Salem Academy and College, but no doubt he will also spend some time in visiting our work in the Southern Province. As he is the President of the Governing Board of the Northern Moravian Church he will no doubt be greatly interested in our work and development, in our problems and our difficulties. We hope that his visit will be a blessing to him and to us.

A MOVEMENT has been started to provide a gymnasium for the young men of Salem. The building now occupied by the Men's League does not supply the space needed for the wants of the young man. Hence a meeting was recently held to consider the question of erecting a special building to contain reading and recreation rooms, gymnasium, and other desirable accommodations for the best development of the young men of the place. A committee has been appointed to investigate the matter and to consider plans, location and funds. The work is a large one, and we may add, is a very important one. There are no doubt many difficulties to be overcome, but we wish the enterprise well.

A very sad death was that of Harry Kilbuck, which took place at the Twin-City Hospital, Friday, March 8th. He was the son of Rev. and Mrs. Kilbuck who for many years were missionaries in Alaska, and who are at present in Government service near Point Barrow, Alaska, the most northern settlement in our country. The news of this sad dispensation will not reach them for a considerable time, and when it does come to them will be particularly grievous because so recently the dear daughter was called away. Harry had passed through a severe spell of sickness at Clemmons where he was attending school, something more than a year ago. He was a member of the Clemmons Church, and was a trustful christian. His recent fatal illness seized him about two months ago, and from the beginning he seemed to feel that there was little hope of his recovery. He was resigned, and died in the full faith of our blessed Lord and Savior. The funeral was at Clemmons, on Sunday, March 10th, and was conducted by Bishop Rondthalier. There was deep sympathy for the sorrowing brother and sister, and many prayers were offered for the parents in their distant home. Word just received from Washington says that a letter sent at once to Nome, Alaska will be in time to be taken north on the Revenus cutter Thetis or Bear, and will reach Barrow and Wainwright by the end of July.

The work on Alumnae Memorial Hall is now practically complete with the exception of the portico, the seating and the organ. The portico cannot be finished till accommodations have been provided for the Principal's family, since it will occupy the exact space now occupied by a part of that house. The seating has been guaranteed by the firm furnishing the same, and to be in place by May 19th. The organ was shipped during the week of March 11-16th, and hence can reasonably be expected to arrive during the first days of April. The upper story of the building was finished last fall, and has been a veritable bee-hive ever since that time. Thus it will be seen that the work which has been on the minds of so many of our people for a considerable time will be finished so far as the full use of all its parts are concerned. It is the most pretentious effort undertaken for many years in connection with church or school, and will no doubt be a great uplift and encouragement in connection with the work of the future, both in church and school. This great work accomplished will be an encouragement to the workers of the future. It is true that all the obligations of this undertaking have not been met, but the work itself is "out of the way," and the obligations can now be met without interfering with other interests which may appear in the future in other fields. The festival which will be held in May will fittingly signalize the completion of the work, brought to the point described above.
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBER

BY MISS ADELINE L. PFEIFER.

The Moravian Position in the Revolutionary War.

(Paragraphs translated from the Bagge historical sketch.)

DURING the unsettled days of 1775 some of the Moravians too freely expressed their attachment for the British Government, which had shown them much kindness. These remarks were not well received, and some of the neighbors declared them Tories.

The Brethren were often urged to take an active part in the movement to enlist soldiers and militia men, and over and over they were obliged to explain that, while they wished all good, they must resist Great Britain. At the same time, they were still well supplied with all needful things, jealousy of us increased, and more or less threatening reports were circulated of what people intended to do to us. Not all of these reports could have been true, but there was ground for believing that many were, and many a prayer was breathed "Give us Thy grace, oh Lord!"

1776

By this time most of the inhabitants of the country had banded together to resist Great Britain, and it is said that they had not annointed those who did not join them. But as the royalists did not keep quiet, but worked for the King with word and deed, various measures began to be taken against them. One step was the seizure of all arms held by "non-associators," who were also compelled to swear that they would take no part in opposition to the popular party. Officers from Rowan seized arms from some of our people on the South Fork and at Hope—those who lived in Surrey appealed to Col. Armstrong, who gave them an order to an officer, biding him let them alone, and he requested others to return their weapons, but it had no effect. The worst of it was that this seizing of arms was repeated several times in the night time by different officers, with other followers.

Each district in a county elected its own Captain. In Dobbs Parish, (or the Wachau) Heinrich Schmidt was chosen, and some of our young men from the country foolishly took part in the election. This put their names into the officers' hands, so that times without number they were summoned to musters, drills, and military service. Many of their parents were rather careless until it became a serious matter, and then they came to the Brethren in Salem for advice and assistance. A number of our young men came to Salem for a while, till the storm blew over, as their fathers hesitated to tell the officers boldly that their sons would not bear arms, and had taken no part in the matter, and perhaps the latter would not have treated them kindly. The Brethren who lived at some distance on their farms were in evil case, when their names and their sons' names were on the muster rolls and they were constantly summoned, but they found that a straightforward and proper statement of their position secured them courteous treatment from the officers. There were also several of our young men who of their own accord went to musters, drills, and into the army, but none of them came from Salem or Bethabara.

A Needy Mission, Worthy of Assistance

By Bishop J. Taylor Hamilton.

As may be well known the destruction of the village of Magdala in Nicaragua, where nineteen houses were completely destroyed by the tornado of October 9, 10, and the surviving dwellings seriously damaged, one of the latter being the mission house, whilst the lately renovated church was reduced to a heap of ruins, affected a mission of the Moravian Church, to which it had been possible to allude with special approval in the annual report of the Mission Board for 1905, that on the 13th of September, 1906, the people in question had celebrated the jubilee of their church organization, and had completely renovated their church building in connection with this festival occasion.

More than that they testified their gratitude to God for his mercies by a special contribution of $250 in gold which they then brought in aid of the mission work of our Church in their land. It is this neat and attractive church which has been wrecked by the storm. The people themselves have not merely been rendered homeless and homeless; in the case of many the same storm which deprived them of shelter, swept away their means of living, in the destruction of the banana and rubber plantations where they found work, and in the ruining of their own gardens.

Nevertheless a letter written by Bishop Berckenhagen on the 11th of November, which describes the main way in which they are attempting to pull themselves together, among the rest tells of the Christian spirit in which they have accepted their losses. "How encouraging it is to me," he writes, "that in spite of all losses—and it is clear that in many cases they will even be put to their worse end for food after a while—and in spite of all the misery, I hear no one complaining. I will not say that in the case of every individual there is a complete self humiliation under the mighty hand of God. Yet very many are fully given over to the thought of how the Lord's people are not consumed. They realize that all without exception were in danger of their lives whilst the tornado raged, alike those who found refuge in some house which still stood and those who had to spend the greater part of the night in the open."

Instances of special interposition of divine providence were not wanting, as for example in the case of one of the "helpers," who lay helpless from rheumatism. Only by the aid of beasts placed as special supports was the gable end of his house, where was his bed, saved and prevented from caving in upon him. As it was the rain streamed down through the damaged roof.

The present need is rendered the more trying from the complete absence of building materials for the time being. The most temporary sort of structures may be seen where the village once stood, hastily put up amid the shattered fragments of what were a few months ago noble trees, now almost leafless and gaunt skeletons.

By the special permission of the government—public services in the open air being normally against the law—on the 15th of October the first service in Magdala after the tornado was held towards sundown under the open sky, under most peculiar feelings. At the time of writing it was Brother Berckenhagen's purpose to open the mission house for worship, making the best of its space, even though limited, and using it for Sunday School also.

At Tasbapauni, where also a mission station and a village were wrecked, the materials of the former church are not so utterly damaged, it seems, but that from them, at least in part, it is hoped to erect a small chapel. The local conditions here are such, owing in part to its low elevation above the level of the sea, that it is likely that a part of the population may remove. The place will scarcely retain sufficient significance to warrant its being served as a fully equipped mission station. Deserted by our membership it will not be, however, but rather become an outpost of a neighboring mission—either Sharon or Karawali. This will set free its missionary, Brother Palmer, the "own missionary" of the Salem Mission Band, for more effective service elsewhere.

But Magdala, on the other hand is likely to be rebuilt. Should the American capitalists, who are interested in enterprises at Cooksv and in the vicinity, chiefly bananas and rubber culture, retain enough heart to renew their undertakings, the people of Magdala will again enjoy a source of earnings. But for the present their condition is pitiful in the extreme. Months must pass, even in their prolific climate, before a crop of garden produce and of fruits can render their food supply at all adequate.

That our membership in all provinces of the Brethren's Unity will rally to their aid, is surely to be expected.
THE WACHOVIA MORAVIAN

For a More Faithful Observance

Ex-President Cleveland has just written an article in which he suggests that the observance of the 4th of July be discontinued, from the fact that the true spirit of the day has been demoralized, and that fatalities alone, render such a course necessary.

The Christian church has a similar complaint in some respects, and while it could never and will never consent to a cessation of the commemoration of two events in its history—Christmas and Easter—it has every reason to call a halt on the worldly observance of these two occasions and to plead and pray for the true spiritual significance which Christmas and Easter demand. The young and the old prepare and look forward to these respective dates with some worldly pleasure in view, while Christ and his birth, his death and resurrection, seem to be claiming less and less of the minds and hearts not only of the world in general, but of those in the church as well. A nation that forgets, or even neglects God, is writing its own destruction.

Thousands of such tablets have been found in good condition in the cemeteries and the altered desert sands. The tablet would be practically imperishable and careful search will be made for it. Its discovery would set at rest many doubts that have been raised as to the authenticity of the sacred record. It will be the best of all times for it to come to light, because in these days men have learned to read the ancient characters which were in use at the time it was made and will be able to recognize it and perceive its value. So will the promise be fulfilled: "Truth shall spring out of the earth." (Psalm 85:11)

G. H. R.

Abraham’s Title Deeds

For some time past the Sunday school classes have enjoyed the Bible study of the days of Abraham. In a recent issue of the Christian Herald we find an interesting editorial which makes mention of two important and interesting matters in connection with Abraham and also the present enthusiastic search for practical proofs of the facts which the Bible gives. It says:

"A search, which shows how strong is the faith of scholars in the scriptural records, in spite of the doubts expressed by scoffers, is about to begin in Asia Minor. Sir William Ramsay and a party of explorers are setting out to search for the tablets stored in the ancient temples of the Hittites. Lord Strathcona, of Canada, has placed at the disposal of the expedition the sum of $2,500, and he will give the same amount every year for five years, on condition that they search specially for a particular tablet. This is the tablet recording Abraham’s purchase of the cave of Machpelah. The transaction is described in Genesis 23, and it was evidently a very formal affair. Abraham refused to receive the field as a gift, but paid for it in “money current with the merchant” and was very careful that the land should be “made sure unto him for a possession.” This could be done at that time only by having his title recorded in soft clay, which was afterwards baked and deposited in the local temple for safe keeping. The discovery of the tablets alone, render such a course necessary.

The discovery of the tablets alone, render such a course necessary.

1. 1457.—Beginning of the Ancient Brethren’s Church.
2. 1782.—Ninety-six Christian Indians murdered at Gnaudenhalten, on the Tuscarawas, Ohio, by white rangers.
3. 1862.—Consecration of the present church at Nazareth, Pa.
4. 1973.—Departure of the first Missionaries to Guinea.
5. 1892.—New church of the German congregation at West Salem, Ill., consecrated.
6. 1737.—George Schmidt, the first Missionary to South Africa, set sail.
7. 1769.—First place of worship at Friedberg, N. C., consecrated.
8. 1853.—Congregation in Brooklyn, N. Y., organized.
9. 1735.—David Nitschmann, the first Bishop of the newly formed Brethren’s church, consecrated at Berlin by Bishop Jabsinsky.
10. 1748.—“The First Sea Congregation,” of 56 persons, left Great Bend, on the snow Catharine.
11. 1759.—Anniversary of the church at Bethania, N. C.
12. 1868.—Simon Theophilus Turnovius, Bishop of the Brethren’s church in Poland, died at Ostrog.
13. 1875.—The first Moravian colony to America arrived at Savannah, Ga.
14. 1759.—The congregation at York, Pa., organized.
15. 1757.—Sharon, the first Mission station in Surinam, dedicated.
16. 1739.—Kajarnak, the first convert in Greenland, baptized.
17. 1780.—The first meeting-house at Hope, N. C., consecrated.
18. 1868.—Present church, South Bethlehem, Pa., consecrated.
19. 1756.—Beginning of the Mission on Antigua, W. I.

For a More Faithful Observance

Christian Science, with Mrs. Eddy, as its leader, is passing under a cloud. First the financial affairs of the Mother church have been found to be in bad shape and an accounting has been called for. Secondly, Mark Twain, in his new book, maintains that Mrs. Eddy is not the founder of this faith, but that the late Phineus P. Quinby, who treated Mrs. Eddy in 1864, furnished the thought upon which Mrs. Eddy founded her peculiar faith. The latter, especially, is shaking Christian Science to its very center. But this is not strange. False prophets and false teachers shall abound and shall do many wonderful things. Let them alone. Persecution but adds zeal. They will work out their own destruction.

G. H. R.

A Strong Pull All Together

An effort is on foot to enlarge the usefulness of the Men’s League, Salem, which has existed so long and with much gratifying result. The desire is to get permission to utilize a portion of the Widow House lot for a meeting place and to install reading rooms, game rooms, smoking rooms, library, gymnasium, etc. A committee comprising Rev. E. C. Stempel, chairman; and H. A. Pfohl, H. F. Shaffer, L. B. Brickenstein, W. T. Spangh, Fred Fogle and B. J. Pfohl, with Geo. H. Rights, Secretary and Treasurer, have the details in charge and will use their every effort in consummating this laudable work for the boys and young men of the community. Every citizen of the community can be an important factor in the work, by contributing at least something towards an institution that will ever extend a helping hand to the boys and young men of each generation as they grow to manhood and guardians of the community and its every interest.

G. H. R.

The Government building is finished and the post office was removed there March 1st. There is much disappointment in the size of the building, which will fail to meet actual needs, and also in the location, which is due to a few who unjustly exerted a controlling influence over a majority in the selection of the site.

Parties who advertise in The Wachovia Moravian can be relied upon, and we commend them to the patronage of our readers.
SUNDAY SCHOOL DEPARTMENT

The New Movement in the Sunday Schools.

By Rev. J. K. Pfahl.

"The Sunday schools of the Methodist Episcopal church contributed to the cause of foreign missions, in the year 1905, the sum of $150,773."

This statement is both startling and significant. If we had been told that all the Sunday schools of America contributed this amount to missions in one year we would doubtless have thought it a splendid achievement. That the schools of one denomination raised so large an amount is surprising and points out to us something of the tremendous latent power that is stored up in our Sunday schools. The statement is significant in that it shows the new movement that is beginning to enter into the Sunday school work and which is destined to play so conspicuous a part in the winning of the world to Christ.

More than a century and a quarter ago, the great problem that confronted the church was how best to impart religious instruction to the young. The solution of this problem gave rise to the Sunday school. As early as 1835 a most important and the church and the kingdom itself. Think of what it will mean in our own country to have 15,000,000 boys and girls taught the importance of the foreign mission work and their individual responsibility towards it; to interest them in the furtherance of the cause and train them to give towards its support! Undoubtedly it means a great lessening of the burden that rests on the mission boards because of insufficient contributions; it means better informed church members concerning the work of missions; it means more volunteers for the foreign service; and last, and most important of all, it means the more rapid spread of the Kingdom of God.

But what shall be the new forward movement mean to the Sunday schools of our Southern Province?

That is our immediate concern. It should be a call to us to join our forces with those who are already engaged in the work. Some of us are already at work, others are considering the matter. Let us all unite and let this be a year of foreign mission work in our schools. Several plans of procedure readily suggest themselves.

Organize the school into a Foreign Missionary Society with regular officers, or let the superintendent consider himself a self-appointed leader in the cause. Have stated times when collections shall be taken for this special cause. Arrange for special missionary occasions under the charge of committees appointed for that work, the holding of these on review Sunday will not interfere with the regular work. And let superintendents and teachers whenever the opportunity gives rise to the Sunday school this is the cause of the schools of a denomination.

"The New Movement in the Sunday Schools"—thus will we the better make the Sunday schools for Christ.

ACKNOWLEDGMENTS

FOR FOREIGN MISSIONS:

MISSIONARY VAN GALKER'S SALARY.

Salem Congregation $42.96

Young Ladies Mission Band $112.00

Women's Missionary Society $70.00

FOR HOSPITAL AT LEH, INDIA:

Juvenile Missionary Society $17.50

FOR MOSKITO MISSION SUPPORT:

Additional from Friends $10.00

Special from Bro. Palmer from Young Ladies Mission Band $100.00

$810.00

GENERAL MISSIONS:

Kernersville Congregation $75.00

Kernersville Sunday School $90.00

BOHEMIAN MISSION:

Juvenile Missionary Society, part of annual support of an Orphanage at Pot­

tenstei n $7.97

Christ Church, gen'l $5.55

$13.52

FOR THEOLOGICAL SEMINARY:

Mayodon & Avalon $16.66

Wachovia Arbor $17.17

East Salem $1.85

$5.09

FOR PROVINCIAL WORK:

Church $22

Salem Congregation $129.08

$154.30

FOR LEPER HOSPITAL,

JERUSALEM:

A Friend $25.00

JAS. T. LINEBACK,

MISSION AGENT,

Salem, N. C.

LIST OF BOOKS

Concerning Moravian History and customs. These books can be obtained through Miss L. A. Lill beak, corner Bank and Main Streets, Shaffer's Drug Store, Main Street, Winston-Salem, N. C., or the Moravian Book concern, Bethlehem, Penn.

"History of the Unitas Fratrum." De­


"History of the Moravian Church." Hamilton. A history of the Church, and with the Deckerwitz work makes a complete history of the Moravian Church from earliest days.

"A Short History of the Moravian Church." Hostetler. A brief but very interesting history of the Moravian Church. Should be in every Sunday School Library.


"Moravian Missions." Hamilton. A complete history of the Missions of the Moravian Church.

"Moravians in North Carolina." Reichel. Out of print and very rare.

"Moravian Missions." Thompson. Twelve lectures on the mission work of the Moravian Church delivered before the Theological Seminary, and published in 1884.

"A History of Bethlehem." Levering. A full history of the large Bethlehem Moravian Congregations and institutions.

"Forsyth County." Fry. Contains much church history as well as a history of the evolution of the county.


"General Chorals of the Unitas Fratrum or Moravian Church." Fry. History, words and music of the funeral ceremonies of the Moravians.

"Moravians in Georgia." Fry. An interesting account of the early work of the Moravian church in Georgia.

"Memorial Days." A history of the event connected with the special days celebrated in the Moravian church.


"Old Landmarks." Hagan Faith and Practice of the Moravians church.

"Moravian Text Books." Published each year. A Scripture selection for each day of the year.

"The Barony of the Rose." Reid. A story of Nazareth, Pennsylvania, with much information regarding the Moravian church history.

"Amid Greenland Snows." Page. Miss­

ion work in arctic regions. Suitable for Sunday School Library.

"The Fall of Tongsky." Davey. A strong story of the struggle of the Labrador mission­

aries in the fight against the heathen diety Tongsky. A good and strong Sunday School Library book.

Other titles will be added to this list from time to time.
THE WACHOVIA MORAVIAN

THE MONTH IN WACHOVIA.

Christ Church

The weeks preceding Christmas were very busy ones in our congregation, tho not so busy as to interfere with the regular services. The Sunday evening services during the Advent season were so largely attended that, on several occasions, chairs had to be brought in, all the other seats being occupied. Again this year, as last, the Hosanna Chorus and Morning Star were sung by the children on the first and third Sundays of Advent and added much to the meaning of the occasions.

On the fourth Sunday the Sunday school rendered its Christmas entertainment. It was a cold night—but bitterly cold—but not so cold as to keep the friends of the school from being present. They were there in large numbers and the church was literally packed, many persons not being able to enter. The decoration was simple but beautiful; the three large transparencies shining out brilliantly and keeping the Christmas message constantly before the congregation. Bro. Meinong's class of men kindly took charge of the decorating and did their work well. The entertainment was successfully rendered and every member of the school from oldest to youngest had some special part in the program. The singing was good, perhaps the best we have had in a long while, and there was a happy, cheerful spirit in it all. Perhaps we are learning the secret of the true Christmas celebration.

Again this year the Sunday school thought of the poor lepers and as a result $16.50 was handed to brother Lineback for the hospital in Jerusalem.

The Christmas lovefeast was a bright and happy one and was well attended. It was a pleasure to welcome to this service brother George Brietz and his wife who spent the holidays in Salem.

During the month our young people held two very enjoyable socials. The first on Dec. 11th by the Juniors; the second on the 18th by the Young Ladies Bible Class. The latter was held in the beautiful Sunday school rooms which had been tastily decorated for the occasion and was perhaps the most successful social evening our young people have held.

Bethania

The Christmas season in our congregation was opened at Alpha Chapel on the night of Dec. 22nd with an entertainment by the children and young people. A cantata—The Song of the Ages was given in a creditable manner by Misnah Sunday school on Sunday following. Christmas Eve was happily celebrated in Bethania in the usual manner. The Christmas lovefeast and candle service was held at Olivet Chapel on Christmas day. On Saturday night, Dec. 29th, the Bethania Sunday school repeated the cantata given a year ago and had an appreciative audience.

Our New Year's Eve service passed very pleasantly, with a large congregation attending.

New Philadelphia

The Christmas entertainment was given on the night of Saturday, Dec. 22nd. We are indebted for this occasion to Miss Bertha Alspaugh, who has recently come in to serve efficiently as Sunday school and church organist. Bethesda gave its entertainment on Sunday, 23rd. The Christmas services were held on Monday at New Philadelphia. The full number of men serving in the band on that day added much to the interest of the occasion.

Providence

On Sunday, Dec. 23rd, the holy communion was served after preaching. Christmas was observed on Christmas day. In the past year we made an increase in the foreign mission offering by the use of the envelope system in the collection. The same plan will be used again this year.

F. W. GRABS.
Bishop Levering, President of the Governing Board of the Northern Province, Bethlehem, Pa., will preach the commencement sermon at Salem Academy and College in May. Bishop Levering is not a stranger to our people. He was in Salem and took part in the consecration of Dr. Rondthaler to the episcopacy some years ago.

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Composing a Variety of Topics, Comments and Suggestions

The little folks are waiting expectantly for the good old Easter rabbit.

The Salem Academy and College Memorial Hall fund to date amounts to $19,662.75.

Evangelists Mr. and Mrs. Burdett, held a very successful series of meetings in Calvary church, beginning March tenth.

Easter comes early this year and floral offerings in the main will have to be procured from hot-houses both at home and abroad.

The plate collections in the Home church for January, for foreign missions, amounted to $43.96. For February, for Provincial work, $129.80.

The South Side work, both at the Centerville church also Pine Chapel, is showing much improvement and interest under the direction of Bro. C. E. Crist.

The new Masonic Temple is nearing completion. With its granite pillars and general finish, it will be the handsomest building in the Twin Cities.

Local musicians are busily engaged rehearsing the "Creation" and the "Te Deum," both of which will be given during Salem Academy and College commencement.

The Wachovia Moravian would like to receive a short letter each month from every church in the Southern Province. Won't you see to it that your church is thus represented?

The new $35,000 organ for Memorial Hall, is awaited with pleasing anticipations. It will be in position and ready for use by commencement, and will be the finest instrument of the kind in the South.

Columbia Heights, including the excellent Slater school, for the colored race, has been incorporated with Salem. At no far distant day, South Side and probably East Salem, will join Salem, the ancestral head.

Let every Moravian be an active agent to build up the church, numerically, in interest and attractiveness. Every soul gained adds a new star to our crown, while prayer and right living are indispensable factors in the work.

Prof. Storzer has undertaken a laudable work. What Mr. B. J. Pfohl has so successfully done with instruments in furnishing Salem with his excellent Boy Band, Prof. Storzer has undertaken by a systematic treatment of the voice in connection with these already adept young musicians.

Prof. Ambler has about completed a survey of the woodlands west of Salem, and in all probability this section will be placed upon the market at an early day. The plan is to extend both water and street car facilities. As "westward the star of empire takes its flight," the prospects for West Salem, as a resident section, is flattering in every particular.

Dr. Len G. Broughton, former pastor of Broad St. Baptist church, this city, lectured here recently on "Down in the Dumps, or the Philosophy of Discouragement." The benefit was for the new Brown Memorial church, which is to take the place of the former Broad St. place of worship. Dr. Broughton is one of the most fascinating pulpits to be found in the South and his lecture here was brim full of wit, pathos and wisdom.

Filling the large mission box for the Home Church missionaries in South Africa, Rev. and Mrs. VanCalker, has interested both old and young for the past several weeks. Clothing, books, money, etc., comprised the contents. After travelling by railroad and steamship to Cape Town, Africa, the box still has several hundred miles to go by ox-train, to the mission station. Every year such a box is sent out and letters upon its receipt, expressing both gratitude and thanks, fully repay the kind and thoughtful contributors.

Salem's municipal election will occur in May. Our town has always been fortunate in the selection of its commissioners. The men who have served from time to time, do so gratuitously, but with the interest of the community ever at heart. Salem has also another distinction in the way of its Mayor. Mr. S. E. Better, who has served efficiently for a number of years, as being the oldest Mayor in the State, is in his 75th year and as active in mind and body as a man in the meridian of life.

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SALEM, N. C.

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

Music and Elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

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The Most Up-to-Date Ready-to-Wear Department Between Washington and Atlanta.

We are showing the most complete line of women's and misses' suits ever assembled in the state. The large business on these garments during the past few days has justified the careful effort made by our buyer in this particular line. We show the most desirable new style in all the leading domestic and foreign fabrics. A special feature is the great assortment of desirable styles, beginning at modest prices which enables any woman of modest means or of wealth to have an exclusive style.

A BROADCLOTH EXHIBIT

Broadcloths have been vied supreme in the reasonable list of fashionable fabrics. All are good, but the foreign weaves are beautiful beyond description, and the Meyers-Westbrook Company has never before attempted a showing so exhaustive. Brown is much in demand. The London smoke and mouse shades of gray are good. After a careful study this is the color table: All shades of blue, then wine tones, greens and browns, then grays and tans. The panel pants are especially good for afternoon and evening wear.

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Here in endless profusion, representing all that has been decreed by fashion, in bands, edges, insertions, collars and matched sets. It is hard to say what is the favorite sort, so many kinds and styles are in popular favor. Chain, both black and white, Venise in black, white and new shades of gray are good: After a

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THE WACHOVIA MORAVIAN

Letter From Mrs. Van Calker.

The following letter has been received from Mrs. Van Calker and will be read with interest.

_Thasm Mission, Umtata._

January 30, 1907.

_Dear Ladies:—_

Enclosed you find a letter from one of our school girls. Please give it to the Sunday School; I think it was she who sent the games, books, dolls, etc.

Now let me conclude this letter by thanking you and our friends in Salem for the kind support given to us in the past year and for all the kindness and interest. The Kaffirs say in similar cases, "Umumandisa ngaseko," (Weber's such morgen nicht made) _I am sorry I cannot do anything for these heathen school children on our out-stations. But I cannot reach them since I do not ride on horseback and the cart cannot go to those places._

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_Mrs. Van Calker. We shall always be thankful to you for your kindness to us._

_Your faithfully._

_Regina Tatala._

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In Lighter Vein.

A little nonsense now and then is relished by the best of men.

A Lesson in It.—"The trouble with you ladies of the W. C. T. U. is," said a man to a member of that organization, "that instead of opposing the christening of a vessel with champagne, you ought to encourage it and draw from it a great temperance lesson."

"Why, how can we?" asked the "White Ribboner."

"Well," was the reply, "rather the first taste of wine the ship takes to water and sticks to it ever after."

It Was Mary's Own Idea.—"Did you mail my letter Mary?" asked her mistress. "It was an important one you knew."

"Yes, mum, indeed I did."

"But why have you brought back the two cents I gave you for the stamp?"

"Sure, I didn't have to use it, mum," replied Mary. "I slipped th' letther into th' box when nobody was lukin'."

Couldn't Fool Him.—"The attenuated, almost cadaverous appearance of Senator Ingalls was once the occasion of turning a joke on him in a most unexpected manner. A friend of his, a doctor in Atchison, had been pestered by a newsboy who was accustomed to rush uncourteously into his office and urge him to buy a paper. One day the Senator and his friend were seated in the latter's office when the boy was heard coming up stairs, and the doctor determined to play a trick on him. Going to his closet he got an articulated skeleton and placed it in a chair. Then the two conspirators quickly withdrew to an inner room. In came the newsboy and his precipitation carried him directly to the desk before he saw what was in the chair. With a cry of terror he fled through the door and down the stairs to his mistress."

"It was the reply, "after the first taste of wine the ship takes to water and sticks to it ever after."

A one thing was the seating of Smoot, the Mormon Senator.

Another matter which called for public interest was the Texas colored troops matter. This has been widely discussed, and the President and the legislative part of the government "locked horns" in regard to the subject, and there was a great deal of agitation. The President modified part of his decision in regard to which there was some legal question, but stood firm by his general position.

The position of the President in regard to "Trus" still calls forth much interest, and it seems that there is some result visible. Whether this is permanent, or only temporary, whether trusts have been painted a shade too dark, and they are really more willing to place themselves within the pale of the law, when pressure is brought to bear; whether the trusts have really become alarmed, and will in the future be somewhat more considerate of the public; all these are questions which the future must answer.

But one thing seems to have followed the efforts of the President, there has been greater care exercised by the trusts in their relation to the public, and possibly a permanent change of front may have been made.

In regard to the work of the legislature considerable interest developed in some strictly party lines, but the general reader is not well versed in these currents and counter currents, and so this part we will not attempt to touch upon. Another line of legislation, somewhat akin to the national legislation in regard to trusts claimed the attention of the legislature. This was the legislation in regard to railroad matters. In some of the northern and western states the law has been made to limit the charge for railroad passenger fares to two cents per mile. An effort was made in this legislature in our state to make the rate the same, or nearly that figure. Other legislation was made, or attempted which was claimed was radical or injurious. The people of the state were divided in their opinion as to the agitation. Possibly the legislation itself was not calculated to greatly disturb existing conditions, but it is claimed by some that the agitation is calculated to frighten away capital and thus be only shown when matters have settled down, in the future.

THE WACHOVIA MORAVIAN

NEWS OF THE WORLD.

Congress and the Legislature of our state have both adjourned. Congress gave its attention to much routine business, which was important, called for much thought, and required much time, but was not of special interest to the general reader. Several matters however called forth much comment from the press. The one thing was the seating of Smoot, the Mormon Senator.

A great effort was put forth by the people of the country at large, because of the fact that he belonged to the church which endorses polygamy, and polygamy is considered a crime carrying with it the penalty of imprisonment in the penitentiary, a capital offense.

Another current, and so this legislation, somewhat akin to the national legislation in regard to trusts, is brought to bear; or whether the trusts have really become alarmed, and will in the future be somewhat more considerate of the public, and these are questions which the future must answer. Whether this thing seems to have followed the efforts of the President, there has been greater care exercised by the trusts in their relation to the public, and possibly a permanent change in front may have been made.

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The Wachovia Moravian

VOLUME XX.

WINSTON-SALEM, N. C., APRIL, 1907

NUMBER 175

The Wachovia Moravian

The second part of the program will consist of solos by Mr. Storer and Mrs. Williams; the Sextette from "Lucia," and Gounod's "By Babylon's Wave" for chorus and orchestra.

On May 29, the Market Orchestra, when Mr. H. A. Shirley will demonstrate the possibilities of the new organ. His choice of selections will range from Bach and Handel to modern composers. The chorus and orchestra, under Mr. Storer's direction, will give numbers from the "Messiah" and Gounod's "Unfold ye Portals," from the "Reformation." Haydn's "Farewell" Symphony will close the evening.

One of the features of the concerts will be the rendering of some well known chorals like Martin Luther's "Ein Feste Burg" at the opening of each concert by chorus, orchestra, organ and audience.

Much interest is manifested in the revival of the Salem Orchestra, which will take so important a part in the Festival. This orchestra had a state reputation in the early nineties. Some of its members at that time form the nucleus for the present organization and, with the help of Messrs. Laber and Roy, of Greensboro, Flautist and Violinist; Mr. George Woodruff, of Mt. Airy, Violinist, and Dr. Charles Turner of Statesville, Cellist, it is in a position to meet the heavy demands made on it by the works to be rendered.

Miss Ivy Nieswonger will play the oboe and bassoon parts on the organ; all the other instruments required by the score will be played by competent local talent, assisted by Miss Rosa Deane, the capable pianist.

G. H. R.

Reapentance and Restoration.

A citizen of Davie county sends Sheriff Zigler $1.00, with request that it be turned over to Hinshaw and Bynum or their successors or be given to some charitable institution. No name was signed to the letter enclosing the money, which stated that in selling a load of hay to this firm he was on the wagon when it was weighed with the hay and not when it was weighed empty.

The firm of Hinshaw and Bynum was engaged in the mercantile business (wholesale and retail) about twenty years ago, on West Fourth street. Mr. G. W. Hinshaw is one of Winston-Salem's most successful business men, while his former associate, Dr. Wade H. Bynum, is now a well known physician, located at Germanton, N. C.

The writer was evidently "conscience smitten" and correctly believed that repentance and restitution went together.

There are a good many others who could profit by the above example.

G. H. R.

Historical Calendar for April.

1, 1740.—The first Hottentot baptized by Geo. Schmidt.

1, 1888.—Organization of the congregation at Easton, Pa.

7, 1755.—Departure of the first missionaries to Surinam.

13, 1832.—First Easter morning service on the Hurdberg, Hurmhut.

18, 1885.—Organization of the congregation at Windsor, Wis.

14, 1833.—John Augusta consecrated Bishop at Brandel, Bohemia.

15, 1750.—Adoption of the constitution of Sondensia, by the Brethren's church, Reformed Lutheran.

15, 1729.—David Nitschmann, the martyr, died in prison at Olmuts, in Moravia.

15, 1869.—Church at Lexington, N. Y. City, opened for Moravian worship.

19, 1846.—Consecration of the church at Eton, Indiana.

19, 1668.—Church at Grace Hill, Iowa, consecrated.

25, 1758.—Congregation at North Salem, Wis., organized.

27, 1775.—Bishop Peter Bohler died in London.

27, 1890.—Baptism of first five natives at Caneil, Alaska.

30, 1855.—Corner-stone of third church building of the First Church in Philadelphia, laid in part of the old graveyard at Franklin and Wood streets.

G. H. R.

Historical Exhibits for Jamestown.

The Wachovia Historical Society will contribute many articles for exhibit at the Jamestown exposition and an interesting collection has been gathered from the Wachovia Historical building for this purpose. Our space is too limited to enumerate the entire list, but the mention of a few articles will show the value and interest of the collection, viz: The Runaye printing press, used for many years in the Blum printing office and the same as was used at Hillsboro, N. C., during the Revolutionary War. The first hand fire engine in America, imported from Europe and used in Salem. A complete primitive Pottery manufacture, Historical papers, embrazing pages from Dr. Clewell's "History of Wachovia," evidence from Moravian memorabilia with reference to the Mecklenburg Declaration of Independence. Script issued by the old church store in the early days of Salem's history. Copies of General Cornwallis's report to the English War Department at London. The proclamation issued by Tryon after the battle of Alamance. A quantity of continental money and other interesting things.

G. H. R.

Easter Reflections.

The Easter services in the Home church as well as Calvary and Christ churches were well attended this year from Palm Sunday to Easter Sunday and throughout the service were simple, impressive and beautiful. The weather was ideal until Easter Sunday evening when it become cold, cloudy and threatening. Fortunately there was no rain until after the early Easter Sunday morning exercises had been held upon the graveyard. The attendance upon this occasion was the largest ever assembled.

The music by the Church Band, comprising some thirty-odd performers, was inspiring. Among our country congregations, the weather greatly interfered with this special feature, and where services were held the use of the church was necessary. Thus, year by year, both old and young gained renewed inspiration from this simple yet beautiful observance of Easter. The good effect can never be measured in time and eternity alone will reveal the good seed thus sown in many, many hearts.

G. H. R.

A picture of the late E. T. Clemmons, founder of Clemmons School at Clemmons, this county, has recently been placed in the school building.
"The Greatest of all Questions."

Text: "What shall I do with Jesus, which is called Christ?" Mat. 27: 22.

Preached in the Moravian Home Church, Salem, N. C., by Rev. Edward Roodthaler, D.D., March 15, 1907.

N that great painting, "Jesus before Pontius Pilate," we see the Savior, white-robed and majestic, though with bound hands, standing before the Roman governor, while a Roman soldier with his long lance, horizontally held, keeps back the screaming mob. The governor's face and hands form a wonderful study. He sits in his ivory chair, on a platform approached by a series of steps. He has the large Roman head, and smoothly shorn face, of which Cicero's bust is our standard example. His counenance betokens the intelligence, the justice and the authority of a Roman judge, but there is a troubled and undecided look upon it. Pharisaic and priestly counsellors are trying to sway his mind with regard to the prisoner before him and are whispering their unfavorable suggestions; but Pilate is giving them little as they can. They do not want, without an y further connection with his own desirous way to deal with him at all. We may have tried hard to postpone the question, concerning his relation toward Israel and toward God. Pilate may not have any desire to deal with him at all. We may have tried hard to postpone the question, concerning his relation toward us into some indefinite future time. But sooner or later, we will all find, like the Roman governor, we have done something with Jesus Christ, and something which has been of a decisive nature.

Alas for Pilate, for the man who asked so earnestly: "What shall I do with Jesus, which is called Christ?"

What he actually did, was the wrong thing to do. He should have accepted Jesus, as a divine messenger to his soul. He should certainly have released him. He should never have condemned him to scourging and to the death of the cross. But he did the wrong thing. He turned aside the message with the flippant question: "what is truth?" He gave the Holy victim over to the will of his enemies. He passed an unrighteous sentence on the best man who ever lived and gave him over to the most shameful and cruel punishment which the world has ever seen.

Why did he do it, and why is some one, perhaps in this very audience, doing essentially the same thing? Why, we ask again, did Pontius Pilate do the wrong thing with Jesus Christ?

It was not because he did not know better. His own conscience warned him earnestly about it, and again and again. His wife's advice came teetep and earnest—the woman whom the ancient church called Claudia Procula and said that she became a Christian. All the circumstances and the appearances of the case gave to the unfortunate, but guilty governor, the warning which he so much needed. He knew the secret reason for the action of the priests and scribes; he felt that the various manner of the people made them unfit jurymen in the case; he saw that Herod had returned Jesus, uncondemned, on his hands. He was impressed with the majesty of the Innocent soul of the great sufferer.

He noticed his calm and supernatural bearing; and yet, for all that he did the wrong thing with Jesus Christ.

As Pilate was warned so people are still warned concerning the Savior. Conscience speaks; friends advise; the preaching issues its earnest call; occurrences in men's own lives and in others of theirs give eloquent testimony. God is trying, as in the case of Pontius Pilate, to make it as hard as possible for you and me to get along with Jesus Christ. That was the way in which God dealt with Ethan Allen, the sturdy Green-Mountain Patriot. Allen, like many of the Revolutionary fathers was an infidel; his deceased wife had been an earnest christian. She had left an only daughter who was as true to the Savior as her mother had been. Her dying hour the child called her weeping father to her side. "Father," she said, "you remember how mother died; would you like me to die in her faith or in yours?" "Die in your mother's faith" was the sobbing answer, and thus like Pilate, in the tenderest, the old patriot was warned not to do the wrong thing with Jesus Christ.

There were two reasons why Pilate made his great mistake. The one looked back into his past life; the other, into his future career. He had been an unjust judge. He had done various things since he came to Jerusalem, which weakened his position. It was hard for him as it is for many people to break away from his sinful past. Past sins are a chain which is constantly having new links forged to it, until the sinner, and especially, the rich, great influential sinner, is bound hand and foot by a previous course of conduct from which he grows more and more unwilling to turn away.

Then, after he had asked the question: "What shall I do with Jesus?" what he did himself the wrong thing. He soon lost the office for which he had sacrificed his character and his very soul. A new act of injustice came up, Pilate acted very cruelly toward some Samaritans. He treated in the same way in which he had treated Jesus. The case was reported to Rome, and was examined into and Pilate dismissed from his office.

The legend said that he went into exile into Switzerland and, pondering often over his great crime, flung himself into the lake at the foot of the cloud-capped mountain which still bears his name. Whether this account of his end is true or not it reflects the opinion of everybody, in all ages since then, in regard to Pilate's destiny. When he did the wrong thing with Jesus Christ, he lost his own soul.

What we all feel with regard to this unfortu nate, guilty governor, may be just as sadly certain of many others. who have already passed into eternity. Now that they are gone from the earthly scene it is evident that they have made the same mistake which Pilate did. Perhaps they had acquired a fortune; perhaps they were beautiful and admired; they had learned, position and comforts. But what does it all amount to, in comparison with their lost fortune? Who ever thinks of them now, however praised and respected they
were, while they still lived—feel as if the
Savior's own words were sounding about their
memory, as their knell of doom:
"What shall it profit a man if he shall gain
the whole world and lose his own soul,
or what shall a man give in exchange for
his soul?"

And what shall be your case dear friend? You,
too, must do something with Jesus Christ.
You must take sides for and against, as he stands before the
door of your heart and life as really as he once did
before Pontius Pilate. Let no past course of
sin, nor any secret preference with re­
gard to some evil future hinder you from
doing the right with regard to Jesus Christ.
And the only right thing is to accept him
as a Savior, and then in the obedience of
daily life, simply and sincerely to follow
him. Amen.

Recent Intelligence from the Mission Fields.

(By Bishop J. Taylor Hamilton, D.D.)

THE progress of the work of
worldwide evangelization has often been compared
with the incoming of the tides along the sea shore. Prolonged
comparison is needful, would one be
sure of advance. Very incorrect
judgments may ensue from study based
hastily on examining. Not
every incoming wave passes the pre­
ceding and sweeps further up the
beach. Sometimes a number in suc­
cession spend their force before
reaching the well marked line of
foam, and a hasty observer might
suppose the tide were receding.
Let him wait patiently however, and
in due time, where children were
playing with the half dry sand, there
may sweep in water deep enough to
float a fishing smack. In the end
there can be no doubt of the progress of the
waters. So it is with the mis­sionary undertaking of almost every
church. No true judgment can be
based on the comparison of two suc­
ceeding years. It does not follow
because this year of grace shows
smaller totals than its predecessor,
that the cause has necessarily gone
backward. Forces may have been
generated and have been gathering
strength, which will next year more
than compensate for the seeming
stand-still. Given a sufficiently long
period for proper comparison, and
the advance will be so marked, as to
fill us with hope, that the earth shall
in due time be filled with the know­
ledge of the Lord, as the waters cov­
er the sea.

Thoughts like these come into my
mind, as I read the report of our
Mission in Surinam, recently re­
ceived from Bishop F. Stahelin, who
now closes a period of loyal service
there, stretching over a quarter of a
century, and prior to his return to
Europe, and retirement or change of
activity, reviews some of the changes
which have transpired in that im­
poverished mission Province of our church
whose superintendence he has been for the
past period. It is a most en­
couraging review which he brings be­
fore us. To the glory of God it dare
be affirmed that this part of our great
work shows signs of marked life.

During these twenty-five years 39
church buildings have been erected or
rebuilt. Twenty-five years ago,
14 stations and 2 out-stations were
served by 34 missionaries, all Eu­
ropeans. Now there are 20 stations
and 32 filials, and 40 outposts, with
46 European missionaries, and 27
regularly appointed native preachers
and evangelists, four of whom are
ordained. The membership of the
Province in 1883 was 22,553; at the
end of last year it was 28,688.

Nor is it a result of mere unguided
development, that the force of na­
tive-born workers has thus grown,
but rather the outcome of a definite­
ly adopted policy. The establish­
ment of a Theological Seminary,
with its projected preparatory de­
partment, gives a pledge, under God,
for the further advance towards the
goal of the self-dependent and self­
administered native church, even if
the aim lies as yet in the distant fu­
ture.

The school system of our Surinam Mission is a most important feature
in the life of this Province, and here
there has been marked progress.
Though repeated General Synods
have found the financial condition connected with it by no means de­
void of knotty problems, the results
would still seem to justify the costs.
Twenty-five years ago our schools
cared for the education of 2,156
scholars in Surinam. Now there
are 3,248. The Sunday schools, then,in
their infancy now number 1,427
scholars. The business department,
known as Kersten and Co., has also
developed markedly. In connection
with its contribution towards the so­
cial and economic uplift of the peo­
ples, note may be taken of the fact
that through it, and in the service of
the Mission families, no less than
289 of our native members find em­
ployment in connection with the mis­
sion in Paramaribo. Of these
employed in the carpenters' shop
and building yards, and 136 in the
different departments of the stores and
bakery.

The Mission among the East In­
dians of the Colony andnot a little
of the present work among the Bush
Negroes of the interior must also be
classed among the advances of the
past quarter of a century.

I understand that brother Stahelin
hopes to travel home by way of the
States, and trust that he will be en­
abled personally to represent the
cause in not a few of our American
congregations. In particular it
would interest Salem to hear of Phil­
lip Parabel, now the protege of
Christ Church.

Kingston has been before the read­ers of The Wachovia Moravian in
the accounts which the public press
has given of the terrible earthquake
of January 14th. I need not en­
deavor to portray the experiences of Bro.
Stahelin, whose life was saved as by
a miracle, as the church in whose
study he had been working that fateful
Monday, tumbled about his ears.
Let me rather tell of the readiness with which he responded to the call
of duty, though his home was de­
stroyed, and he and his lived in a
tent on the lawn of a friend. For­
gotten his own heavy losses, he ac­
cepted a position of responsibility,
as chairman of a distribution com­
mittee, charged for a time with the
distribution of food supplies to be­tween two and three thousand home­
less and destitute persons daily.
For a couple of weeks, his working
day was one of 18 hours. Yet he
found time to inspire his people with
such pluck that they were the first
congregation in the city to erect a
temporary meeting house of the ruins
of their church and the first to reas­
semble at the sound of their church
bell. When plans have been per­
cept by the Jamaican authorities of our
church. I am sure our American
brethren will not leave our Kingston
members and their ministers in the
lurch. They deserve to be helped,
not only on account of the distress,
which will appeal to all who sympa­
thize, but also on account of their
character and spirit.

For some weeks we have been
watching the posts anxiously as they
brought us letters from Nicaragua,
fearing lest our missions in that re­
public might have suffered losses
through the war now being waged
between Nicaragua and Honduras.
Christ Church. God's mercy the theater of
strike appears to be far from the
west and north. Nevertheless it can not be
concealed that the war does give rise for
anxieties. Following on the
heels of the tornado, it has compli­
cated the economic condition, so
that genuine 'hard times' are being
experienced. Business undertakings
suffer. Employment is scanty, and
consequently wages also, whilst the
cost of imported goods, including
provisions, has risen. May this strife
speedily come to an end.

As yet victory appears to have
fallen to the arms of the Republic in
which our missions lie and the thea­
ter of operations lies within the
opponent's territory.

On the 29th of November, 1906,
our missionaries in Mapoon, North
Queensland, received from Mr. Howard, the Chief Protector of
Aborigines and Inspector for the
Government of Queensland. We
understand that this gentleman came
by no means prejudiced in favor of
the missions in Mapoon. But he
did his work of inspection with
impartial fairness, and at its close, he
made this significant entry in the Vis­
itors' book: "I wish to place on
record my appreciation of the excel­
ent results obtained by the teacher of the school (Mrs. Ward).

The children have really sound and
useful knowledge, which can not fail
to be of use to them in after life."

Salem Academy and College Com­
mencement.

In addition to the attractions of
the Music Festival, patrons, alumni
and other friends of the Salem
Academy and College will enjoy the
exercises of Commencement, which
has this year been united with the
Music Festival. The program in
full of both the Music Festival and
Commencement is as follows:
Friday, May 17, 1907—Oratorio, "The Creation," with full orchestra
and chorus.
Saturday, May 18—Senior Class Exercises, Musical and literary.
This will be in the afternoon.
Saturday, May 18—Artists' Night
and Dvorak's "Te Deum."
Sunday, May 19—Baccalaureate Service, by the Rt. Rev. J. Morti­
mer Levering, of Bethlehem, Pa.
Monday, May 20—Senior Class Exercises on the Campus, including
tree planting and other Class exer­
cises. These exercises will be in
the morning.
Monday, May 20—Alumnae Meet­
ing, afternoon. This will be
the occasion of the formal offering of
the Alumnae Memorial Hall, the
presentation of the C. H. Fogle
Memorial Organ, and other interest­
ing exercises.
Tuesday, May 21—Commence­
mant. Morning. Address by the
Rev. J. H. Small, of Washington, N. C., and Presentation of
the diplomas to the graduates by
Rt. Rev. Edw. Rondthalder, D.D.
Brother Amos Myers and family have moved into the Samuel Woolsey place near the church, we are very glad to welcome Bro. Myers in our neighborhood.

The next event of special notice in our congregation is the Anniversary Feast May 11th, this feast is always held on a Saturday, and is largely attended by members and friends who are cordially invited to come again this year.

Christ Church.

With us, as well as with the other congregations of the Province, the season through which we have just passed has been a busy one. With the beginning of the Lenten season the special efforts were begun for the deepening of the spiritual life of our members and the salvation of souls. The instruction classes were well attended, an encouraging feature being the presence and interest of so many of the members who felt the need of becoming more firmly grounded in the principles and fundamental teachings of the christian religion. The blessings of those hours when we met each other in heart to heart companionship and felt the presence of the spirit in such great measure will long be remembered.

The special Lenten discourses preached from the "seven words from the cross" were heard with much interest and helped to a more spiritual observance of the Easter season.

On Palm Sunday ten souls were added to our membership, six by confirmation and baptism and four by reception. It was a very happy service, full of real, true joy.

Again this year the Passion Week services were well attended; the singing of "Hosannah" on Palm Sunday morning by the children was a helpful and pleasing feature. The Easter services were held in spite of the inclement weather and were full of Easter joy and hope.

Two contributions of the members during the month have made us particularly happy; they were for very needy causes. The Neighborhood Circle donated $1000 from their treasury to the Dollar Aid the Kingston congregations, and on Easter Sunday the members gave a like sum for the relief of the famine sufferers of China. Surely such gifts will be doubly blessed; and not the least of the blessing will come from the broadening of our sympathies and the consciousness that we are rendering service to those in need.

There has been little serious sickness in the community. Bro. John Kinel who for the past eight weeks has suffered from a severe attack of rheumatism is, we are happy to say, much improved and well, we trust, soon be at his work again.

Calvary.

During the lapse of time, since last we reported, Calvary has retained her good name for activity. To enumerate her various attainments would be to monopolize too much space, hence we shall only touch lightly on those services, or features in the service, which are most worthy of commendable mention.

The Frances E. Williard memorial service, which was conducted in our church on the afternoon of Sunday, Feb. 17th, was one of peculiar beauty. The impressiveness with which the program was rendered, was touching, to say the least. The speaker on the occasion, was the Rev. Henry Teller Cocke. Mr. Cocke handled his subject with much grace, paying Woman a beautiful tribute, and exhorted her to be proud of Mrs. Williard's name, and to deem her various attainments a tribute, and exhorting her to be proud of Mrs. Williard's name, and to deem the program as given in last year.

As has been the custom of the Band boys for many years they went to Friedland, made music for the services and report having enjoyed the most bountiful spread for dinner in the history of Friedland church, but we think about the same report was given in last year.

Easter Monday was a medall contesting day at Union Cross. Through the proffered kindness of our emporium merchant and Mayor, Mr. W. S. Linville a company of several young girls was taken to the Moravian church there under a chaperon of W. C. T. U. proclivities and contested interestingly for a medal. Miss Nellie Davis placed the plume—it was a silver one. Rev. Wenhold made a temperance address.

Easter has been prolonged and the entertainment planned for an earlier date by the Moravian Sunday school will be held Sunday night. Choice songs and music is in store for those who take the opportunity to attend.

Silver stars will be awarded the little tows who are taught up stairs.

Shade trees have been planted in the rear of the church near the Cedar Avenue.

"E. K."
THE WACHOVIA MORAVIAN

This space reserved for W. C. WRIGHT, The Shoe Man.

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Special information furnished on application.

New Philadelphia.

A departure was made from the usual time of holding the Passion Week lovefeast and communion. The services were held this year on Palm Sunday, so that members of the Church Band could have better opportunity of being present to help in the music. Of course, it was more favorable also for a number of other people to come out, as was seen in the good congregation attending. The services were conducted by Bro. Crouch. On Easter Sunday the service which was to have been held on the graveyard was conducted in the church by Bro. Crouch with as many as could be expected on such a rainy day. The congregation has recently suffered a loss in the death of a faithful brother, Andrew S. Hufn, who, after a brief illness, was taken from his place of active service in Sunday school and church. Bro. Pfohl conducted the burial service on March 6th, in the absence of the pastor, who was away from home.

Bethania.

The beautiful weather contributed much to our enjoyment of Passion Week. The attendance on Palm Sunday, morning and night, was very encouraging. With the other congregations that kept the early Easter morning service, we were fortunate to escape the stormy weather which interfered so much at other places. Notwithstanding the rain, which began later in the morning, we had a good attendance at the Easter entertainment given at ten o'clock by the Bethania Sunday school. The exercise had been prepared with a good amount of effort; and it was worth while for parents and friends to come out, even through the rain, to attend. Preaching followed at the usual hour. The closing service was held at night with a very small number who faced the rough weather.

Food for Thought.

"It seems evident that protracted meetings would have a better attendance if they were put off till later in the summer when the various card and social clubs adjourn for the hot season."—Greenboro Record.

Unfortunately, it will be too warm then for the revival, while the social functions utilize all seasons. Take the daily papers of any town in the State and you will find from one to two columns daily devoted to the social world, while a half column or at most, one column, once a week, is about all that is given to church affairs. And it does not make much difference whether it is July or December.—Local Editor in Union Republican.

The above is well worth careful reading. The social functions are unlimited and in many ways, while not morally wrong, are inclined to detract and distract from other duties, spiritual and secular, which are more important. Nor is this all that the church has to contend with. Even along more active and real duties, the fraternal orders, Salvation Army, Y. M. C. A., etc., are sapping the church of much of its God intended usefulness. While those other agencies are doing a noble work and we commend them for it, still ought not the church do this very same work and to the glory of God? The church failed to broaden out to take in fully, practically and systematically this line of duty and the other agencies came nobly to the rescue. To do these things it will mean a broadening out of the church and its work. But if souls are to be saved and the widow and the orphan and the poor can be cared for by so doing, then the quicker the broadening process begins, the better.

G. H. R.

The Twin-City is broadening. Its rapid growth demands an extension of our residence sections. With this in view four propositions are on foot. The first is a bridge Peter's Creek and build homes westward and beyond. The second is to go East to the R. J. Reynolds farm. The third is to go North, toward the fair ground. The fourth is the opening of the city Church reservation Southward, under the name of "Kunkold." Street cars, water and other conveniences will be extended with the proposed improvements. While all the above are possible, the last two are the most probable for early and definite results.

Rev. A. D. Thaeler was a welcome visitor to the Twin-City, April 24th, holding service in Calvary and also at the Home Church. He conducted a C. E. meeting at Calvary in the afternoon. Mr. Thaeler came South to attend the State Christian Endeavor Convention at Greensboro. He was formerly pastor at Calvary Church, this city, going from here to the pastorate of the First Moravian Church at Bethlehem, Pa.

Municipal election in both Winston and Salem will be held early next month. We trust the right men will be selected. Alderman or Commissioner is an important position and more so than is generally considered. Not every good citizen makes a good Alderman or Commissioner. There is a special fitness required and to seek out such men should be the main incentive for an active interest in these elections.

Rev. E. C. Streepel held a well attended service at Greensboro, April 21st. The Christian Church was kindly tendered for the purpose.

A protracted service is announced to be held at Guilford, by pastor Weishold, and local ministers, early in May.

The closing of Clemmons School will take place this year the last week in May.
We are showing the most complete line of women's and misses' suits ever assembled in the state. The large business on these garments during the past few days has justified the careful effort made by our buyer in this particular line. We show every desirable style in all the leading domestic and foreign fabrics. A special feature is the great assortment of desirable styles, beginning at $1.00, which enables any woman of modern means or of wealth to have an exclusive style.

**A BROADCLOTH EXHIBIT**

Broadcloths have been voted supreme in the seasonable list of fashionable fabrics. All are good, but the foreign weaves are beautiful beyond description, and the Meyers-Westbrook Company has never before attempted a showing so exhaustive. Brown is much in demand. The London smoke and moose shades of gray are good. After a careful study this is the color table: All shades of blue, then wine tones, greens and browns, then gray and tans. The pastel tints are especially good for afternoon and evening wear.

**OUR NOTION SECTION IS COMPLETE**

Every day has been given the utmost care and will be carefully watched to keep the sewing needfuls so that you may get them any day every day. We have only reliable kinds—the kinds that are a credit to a Reliable Store.

**NEW MILLINERY**

A superb showing of the most beautiful creations. Hats that will please the most fastidious and we know the moderate prices will attract.

**THE NEW LACES**

Here in endless profusion, representing all that has been decreed by fashion, in bands, edges, insertions, allovors and matched sets. It is hard to say what is the favorite sort, so many kinds and styles are in popular favor. Cluny, both black and white, venise in black, white and new Paris shade, Irish crochet in white, princess in both black and white.

**WINSTON-SALEM**

**COMPOSING A VARIETY OF TOPICS, COMMENTS AND SUGGESTIONS**

Cold and ice during April, has done serious injury to the fruit crop.

The "Jim Crow" street car law went into effect April 1st. It is State wide and the public fall into line without much grumbling.

Plate collections in the Home Church for March, totaled $311.70. The object of giving during the month was principally for Foreign Missions.

The government building and the Post Office is a decided disappointment. A few had their way in the location and the majority mourns.

It is claimed that the new Masonic Temple of the Twin-City is one of the largest office buildings in the State. It is pretty in general design and a skyscraper in height.

The new $12,000 pipe organ for the S. F. Academy and College Alumni Hall has arrived and is being placed in position. It will be ready for use at the musical festival and Academy commencement next month.

Our neighbor, the Union Republican, recently installed a large and improved self-fed press and supplement this addition by placing an order for a type setting machine.

If church attendance is on the wane the remedy is very easy. Every member should do his or her duty and attend church regularly, even if it does require a little sacrifice or inconvenience.

Capt. Pride Jones, a prominent railroad man, and for many years conductor on the old R. & D. R. R., died in this city April 8th, aged 56 years. His remains were carried to Hillsboro, his native home, for burial.

Forysth’s new County House has at present 48 inmates. There is not a better arranged and better kept institution in the State, and such a statement should prove a source of gratification to every citizen of the county.

Birthday books as well as diaries were formerly pleasant diversions to keep and read in many homes. But the present age is strenuous and in the rush there seems to be no time left from business or past time attractions to keep up these very interesting records.

The power of concentrated christian effort is evidenced by the Catholic church which is moving ever onward in a solid phalanx. In the Protestant church, which should be one, there is also progression but it is retarded by the creeds that divide it and the loss of a large and intelligent class who desire influence and social position.

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Our first order—either by money, check or money order. Address, The Wachovia Moravian, General Manager, Winston-Salem, N. C.

Winston is discussing saloons, a dispensary or prohibition. The trend is to control these establishments by license. Only the best can sell alcoholic beverages. The wine will be controlled by the best method of sale: mining for installment sales on all tobacco products. THE WACHOVIA MORAVIAN.

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THE WACHOVIA MORAVIAN

Two officers were sent to arrest a Quaker; his wife met them at the door and said, "walk in, gentlemen; my husband will see thee."

After waiting some time they got impatient and called the woman, saying: "You said we should see your husband presently."

"No, friends," she replied; "I said he would see thee—he did see thee, did not like thy looks, and went out by the back door."

ACKNOWLEDGMENTS

FOR FOREIGN MISSIONS:
Friedberg Congregations $60.92
Friedberg Miss'y Soo' $7.82
Christ Church .............. $4.74

SPECIAL FOR KINGSTON MORAVIAN
Chureh Sufferers:
Christ Church ............. $10.00
Juvenile Miss'y Society ... $10.00

FOR SALARY OF BRO. PARABER:
Christ Church ................ $27.92

FOR BOHEMIAN MISSION:
Juvenile Missionary Soo'., towards support of an Orphan $24.67
Salem Congregation....... 17S.44

FOR THEOLOGICAL SEMINARY:
Mayodon ..................... $3.00
JAS. T. LINEBACK, Mission Agent, Salem, N. C.

MARRIAGES
Bethania, March 28, 1907. Mr. Elbert Conrad to Miss Nina Mock. Married near Lewisville, at home of bride.

On Easter Monday, at the Friedberg Parsonage, Mr. Eugene Brewer and Miss Ada Hartman were united in marriage.

INFANT BAPTISM
Bethania, (baptized at the home in Elkin, N. C.), March 5, 1907. Joseph Russell, infant son of Bro. J. S., and sister May E. Atkinson, (m. n.) Butner.

DEATHS
Mispahe Chapel, March 22, 1907. Burial at Nazareth Lutheran church, sister Lucinda Emilene Kiger, (m. n.) Moser, age 66 years, 4 months and 17 days.

At Salem Female Academy and College, April 30th, of heart trouble, Miss Emily Marie Covington, aged 12 years, 3 months and 25 days.

A distinguished lawyer, when a small boy, made a visit to friends, after giving his mother a solemn promise that he would ask for nothing to eat. The family were not accustomed to the way of boys. One day he endured the pangs of hunger so long as he could, and then sang out, "Oh, there is plenty of bread and butter in this house, but what is that to me?"

LIST OF BOOKS
Concerning Moravian History and customs. These books can be obtained through J. A. Lineback, corner Bank and Main Streets, Shaffer's Drug Store, Main Street, Winston-Salem, N. C., or the Moravian Book concern, Bethlehem, Penn.


"History of the Moravian Church." Hamilton. A history of the Renewed Church, and with the De Schweinitz work makes a complete history of the Moravian Church from earliest days.

"A Short History of the Moravian Church." Hamilton. A brief but very interesting history of the Moravian Church. Should be in every Sunday School Library.


"Moravian Missions." Hamilton. A complete history of the Missions of the Moravian Church.

"Moravians in North Carolina." Reichel. Out of print and very rare.

"Moravian Missions." Thompson. Twelve lectures on the mission work of the Moravian Church delivered before the Theological Seminary, and also in Boston.


"Forsyth County." Fries. Contains much church history as well as a history of the evolution of the county.


"Gardens Choralis, of the Unitas Fratrum Moravian Church." Fries History, words and music of the funeral ceremonies of the Moravian Church.

"Moravians in Georgia." Fries. An interesting account of the early work of the Moravian Church in Georgia.

"Memorial Days." A history of the event connected with the special days celebrated in the Moravian church as festival days.


"Moravian Text Books," Published each year. A Scripture selection for each day of the year.

"A Short History of the Royal." Reid A story of Nazareth, Pennsylvania, with much information regarding the Moravian church history.


Other titles will be added to this list from time to time.

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THE WACHOVIA MORAVIAN.

VOLUME XX. WINSTON-SALEM, N. C., MAY, 1907 NUMBER 176

The Wachovia Moravian
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EDITORIAL NOTES.

As a matter of history the Methodist Church got their lovefeast feature from the Moravian Church and the Moravians from the Apostolic fathers who in turn received it from Christ and his disciples.

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The Editor of The Wachovia Moravian has been exceptionally busy during the printing of this and the last issue of the paper and hence the duty of filling its columns has been a heavy burden, which he cheerfully come to his aid during the busy commencement season, when Dr. Clewell has truly not a moment he can call his own.

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The illness of Mrs. Shirley, mother of Prof. Shirley, of the musical faculty of Salem Female Academy and College has been occasion for much sympathy and regret, as it ne cessitated a withdrawal from active service in some of the musical festivities of commencement in the preparation of which he so faithfully labored.

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In the Home Sunday School a very attractive addition to the regular exercises has been introduced. Each Sunday a designated class furnishes a short special program at the close. Thus far there have been recitations, addresses, vocal and instrumental music, etc. The idea is suggestive to all our Sunday schools. It adds much interest and relieves in a great measure what at times tends to monotony in the routine exercises.

When we speak of Salem Female Academy and College being a venerable institution, the fact becomes more deeply impressed upon the mind when the writer of this paragraph glances back and traces four generations in his family who have been educated within its walls, viz: grand-mother, mother, sister and daughter. And this is but one of many instances that can be given.

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With the Sunday Schools the season for picnics and out-door pleasures comes apace and the little folks are looking forward eagerly to these occasions with great expectancy. As far as it is possible let parents and older friends lay aside the cares and responsibilities of busy life, join the children on these festive days and become a child again, as it were, affording as it will, both encouragement and pleasure for the little folks and a brief season of enjoyment to themselves as well.

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Attention is called to an article elsewhere by Rev. C. H. Wenhold relative to Sunday Schools and some important features of operation in connection with the work. As he says, the Moravians have always been exceedingly careful in the religious instruction of the young and it is well, that we, Moravians, as a Church and people, keep up in the procession along new and improved lines that from time to time develop in the minds of those who make the Sunday School and its interests a special study.

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The Moravian congregations are noted for their hearty and inspiring singing at all regular services and the fact is frequently occasion of favorable comment by visiting friends and strangers. With many churches congregational singing has about been absorbed by the choir, who not only sing their own selections but the hymns as well. May our people continue to do their own singing. It is a very important part of the worship and God expects us to use our voices to his praise when we lead our presence to his holy temple.

In a recent revival at Thompson Town, Clarendon Parish, Jamaica, West Indies, over 4,000 persons came forward and declared their desire to lead the Christian life. In this connection he can also be said that in these foreign mission fields when natives turn to Christ, they live up to their profession to a remarkable degree. This reminds us of a remark made by the pastor of one of our local churches after a successful revival where many souls had been gathered in, that now the most difficult part of the work came, viz: "That of keeping these new converts in line, for so frequently many "fall by the wayside" by neglect and indifference and often were not seen or heard of again."

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May 19th was duly observed as Whitesundite, or "White Sunday" at the Home Church by lovefeast and communion, in the afternoon a liturgical service and communion at night. Coming as it did on commencement Sunday many visitors took part in these solemn services, which, in their spiritual significance can not be too deeply impressed upon the minds of all, for, in these modern, strenuous days, the church militant has quite a struggle to keep up an interest in some of the special day observances. This should not be and it remains with every professing Christian to cling to the old, tried and the true and not to be led into indifference by the press and stress of business or worldly affairs.

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The Moravians of the Southern Province regard it both a privilege and a pleasure to have Bishop Mortimer Levering, the official head of the Northern Province of Bethle­hem, Pa., and his wife as guests during commencement season. The last visit of this venerable Bishop was at the consecration of Bishop Konditlamer in 1891, accompanied by Bishops Bachman and Van Vleck. The latter two have since entered into their rest and of the trio, Bishop Levering alone remains. In the cordial greeting and welcome extended to him there is also a touch of sadness in the thought that possibly Bishop Levering may not be privileged to visit us again, much as it may be desired, for his years are many and his duties exacting in the field of usefulness to which God has called him to labor.

We would like to see our congregations make this a record-breaking year in their contributions to Foreign Missions. For a number of years past there has been an earnest effort on the part of the ministry to increase the interest of our members in this important phase of our church's activity. Already last year there were signs of increased giving that was very encouraging, and the present indications are that there will be a still larger increase this year. Certainly this will be true, if we follow the example of the Friedberg congregation, which has just made the largest contribution to this cause in its history. Why cannot other congregations follow and determine to make this year a record-breaker?

Bro. McCaiston informs us that the Friedberg Sunday school has fallen into line with the "new movement in the Sunday schools" and has arranged for a monthly missionary Sunday. We understand that Christ Church Sunday school has done the same. What school will be next?

A Trio of Faithful Citizens.

Brother O. J. Lehman, of Bethania, and a well known citizen and merchant of that town and section of the country, will celebrate the 50th anniversary of his business career this year, occupying the same stand during this exceptionally long period. Mr. Lehman is seventy odd years old, was leader in the 33rd Reg. Band during the Civil War, enjoys exceptional good health and is a pillar in the Moravian congregation at Bethania. In speaking of the above long business career, we are also reminded of two more well known citizens of this community, brethren C. T. Pohls and S. K. But­ner, who have been valued employees of Messrs. F. and H. Fries, for over fifty consecutive years. Such instances as the above are exceptional.
The Wachovia Moravian

CHIPS FROM HISTORIC TIMBER

BY MISS ADELAIDE L. PEIRIS

The Moravian Position in the Revolutionary War.

(Paragraphs translated from the Bagge historical sketch.)

The royal Governor Martin certainly had agents in the field, and there were many adherents to the King, even among those who had pledged themselves to the "Associators." We did not know what the plan was, for when a man offered to tell one of our Brethren he refused to hear, but it was evidently the intention to regain the State for the King, by the aid of the "faithful."

Some ten miles from Salem, in Rowan County, there lived a Justice of the Peace, by the name of Spurgin, who was very active for the King, and he gathered together a company of good men and bad, of wagons, horses, provisions, and arms, and set out for Cross Creek. Three or four separate times the Brethren in Salem were called upon to take part in this movement, especially with financial aid, but in God's providence no one joined them, for all realized that it was a matter in which they should show no interest. About this time we heard that certain of the King's adherents who lived on the upper Yadkin had been driven from their homes, and were in the woods in the neighborhood of Salem, (these were the first "Outliers," as they were afterwards called).

Since the Evil One was not able to lead us into trouble through this uprising, he sought other means for our discomfort. Young George Hauser was in Cross Creek, and bought so much salt for Bethania, that order was sent thither for seven wagons to come and get it. The Salem store also had salt lying at Cross Creek which we wished to have. A certain wagoner offered to bring it if he could get enough to make a full load, and Bagge made a contract with him. Then he asked for a similar contract for his brother, which was granted, and Chr. Hecckweiler, Bagge's assistant, undertook to go to Cross Creek and make the purchase. So nine wagons were sent together from Wachovia, to bring that necessary commodity, of which there was already great need in many towns. This happened to be just at the time when the Tories were gathering about the King's Standard. The wagons reached Cross Creek safely, and the purchase was made; but the Committee of Safety at Salisbury accused the Brethren of using the salt as a pretext for sending help to Governor Martin and his army. The Brethren, as will later appear, did not hear of this until the destined punishment hung over their heads. Meanwhile it happened that the King's Standard was erected on the road between Cross Creek and Salem, and the nine wagoners on their return suddenly found themselves in the midst of the hundred or so men who had assembled. These men wished to forbid the passage of the teams, swore roundly that they would empty the salt upon the earth before the "rebels" should have it, and cursed the Moravians for aiding the "rebels" in this manner, but more moderate counsels prevailed, and after twenty-four hours detention the wagons were allowed to proceed, and reached home safely. But rumors concerning the Brethren and these wagons began at once to circulate, and the Salisbury Committee of Safety was at once called together. Mr. Charles Gallaway, an old friend of the Brethren, and now a member of the Committee, stopped at Salem on his way to Salisbury and on his return. On the former occasion he was asked to interest himself in certain complaints made by the Brethren; on the latter he warned them to be on their guard, and take care of their property, but did not venture to say plainly what he knew. Mr. Avery, a lawyer, and also a member of the Committee, did the same, as he passed through Salem. Finally at noon on February 2nd 1776 Brethren from Bethania brought word that Col. Martin Armstrong, Captains John Armstrong, Wm. Sheppard, and Jesse Walthen, with the latter's company of some sixty Minute Men, had been in Bethania on the preceding day to inquire into the matter of the wagons, that they had also visited Bethabara, and were now on their way to Salem. (To be continued.)

Church Unity in India.

The bewildered heathen, confronted by a dozen different denominations, is to have his troubles simplified in India by church federation, such as we have seen going on in Korea, Canada, and the United States. Christianity in India, according to The Indian Witness (Calcutta,) on its trial. While in the big cities it has passed far beyond the missionary stage, and the congregations are very many of them self-supporting, there is of course a vast field for pure and simple missionary work. This pioneer work is largely handicapped by Christian sectarianism, and the Presbyterian bodies are not only uniting among themselves, but at the last General Assembly of the Presbyterian church in India a formal proposal was put forth for the union of all the Protestant churches of Hindostan.

The attitudes of the church in Scotland and the church of England toward union afford a contrast which is sketched in the following paragraph:

"It is worthy of note that the Established Church of Scotland, in joining in the union of Presbyterian churches in India, has recognized the validity of the ordination of the other Presbyterian bodies. Its position is decidedly different from that of the high church element in the Established Church of England. In passing it may be noted that as the position of these latter is apparently untenable, other elements in the church of England will be compelled to stay out of any general movement for union or secure such change in the basis of establishment as will put them into like relation to the state to that of the church of Scotland, and then break with the high church element, who are not likely to abandon their exclusive claims; although it has been suggested that there is a way out of this difficulty by the passage of an act healing the irregularity of ordination of the nonconformists."

The writer considers that while there are many and great difficulties to general church unity in India, the foundation is good and there is sufficient engineering skill for the task and "the work can and will be done." Some of the difficulties and suggestions for eliminating them are thus stated:

"Considering Baptists, Congregationalists, Methodists, and Presbyterians, what are the things favorable and unfavorable to union? As the English Baptists, while holding that immersion is the mode of baptism, do not insist on baptism by this mode as a condition of Christian fellowship, there does not seem to be an insurmountable difficulty to a close association by them with Congregationalists, as they stand together on the point of the autonomy of the local church, provided that each local church is allowed to be a law unto itself in its teaching and practice on the subject of baptism. Much more difficulty would be experienced by the American Baptists in effecting closer relations with others so long as they insist on immersion after their order before fellowship; also they might enter a general union provided they were left as individual churches to control not only of the mode and subjects of baptism but of communion as well; joining in general evangelistic, educational, and other forms of church activity."

The following outline of a general church polity which may be adopted with more or less modification is given by the editor:

"1. Let the body of ministers control admission to their own ranks and ordination.

"2. Provide for both a lay and a ministerial diaconate, with the function of assisting in the Lord's Supper and of administering of baptism in the absence of an elder or presbyter.

"3. Give the self-supporting local church control of its pulpit supply, subject to official counsel as to the interests of the whole body.

"4. Provide for equal lay and ministerial representation in all church courts dealing with interests other than ministerial standing.

"5. Provide for a general superintendency for a long but limited period, subject to re-election, unless conditions in India favor a continuous term during efficiency.

"6. Above the local churches provide church courts of three grades: the first, meeting perhaps twice a year, with the functions largely of a presbytery or a Canadian Methodist district conference; the second, meeting annually, caring for the larger interests in a province or language area; and a quadrennial gathering, with supreme legislative power."—Literary Digest.

The Children and the church.

Again we call attention to the fact that, in many instances the Sunday schools are pointing the children to the way that leads from the church rather than to it. Thousands, if not millions, of the children in Southern Methodism are going from the church each Sabbath at the hour for preaching instead of gathering to hear the word. Both parents and Sunday school teachers are to blame for this. If there is anything in the plea that, to remain for the preaching service would worry and tax the physical endurance of the children, then let the Sunday school hour, or a good portion of it, be used in evangelistic services for the children. Otherwise we see little prospect of bringing them under the saving power of the gospel. Unfortunately the average Sunday school is not an evangelistic agency. By all means let every parent see that provision be made for the children to hear the gospel preached at least once a week. —Greensboro Christian Advocate.

The above is food for study and gives rise to another thought equally as important and that is that parents and older persons should encourage Sunday school attendance on the part of children by joining them in the exercises. And again, in a good many homes much of the religious instruction given children is left for the Sunday school teachers and the school should have the co-operation of the parents as far as it is possible by their presence, at least, in this very important duty. —G. H. R.

Mrs A. H. Belo, of Texas, wife of the late Capt. A. H. Belo, a native of Salem, will erect a modern apartment house on Main Street, Salem, just opposite the Belo Home and upon the site where the grandfather of Mr. Belo, (Mr. Fries) resided for many years prior to his death.
HE meeting of the State Christian Endeavor Convention, on the 24th and 25th of May, in Greensboro, marked the most successful ever recorded in C. E. work. For two days an untried enthusiasm prevailed, both by the people of Greensboro societies and the visiting delegates from other towns in the State. The devoted service and the activities in which points of intense interest were brought to the surface, suggestive of better and more efficient work in behalf of the cause, and prospective of raising up—as a result of scattered seed—other societies that might help to further the C. E. cause. Rev. W. F. Griggs, Miss Mamie McLean, of Greensboro, was much enjoyed by us. Our central aim and sincere wish at length on any one is reached we believe that our Bro. Greensboro, marked the most successful gates from other towns in the State. There was much the most successful work in raising up—as a result of scattered efforts, were the reports from the States. The Convention. He, too, in a most impressive on their minds. Rev. A. D. Thaeler, who was some time since, so closely connected with the Southern C. E. work, also addressed the Convention. He, too, in a most convincing manner, pictured the deficiencies of the present state of C. E., bringing out what was most needed to make ours the most fruitful organization in Religious Circles. On Wednesday morning at the ten o'clock session, the most important features, were the reports from the Superintendent and Secretary and the address on “The Life that Counts.” was followed by reports from Mr. Thaeler’s discourse was beautiful in its meaning and profound in its depths.

Mr. E. H. Stockton, presided at this service, conducting a bright, pretty song service, which was followed by the quiet hour, led by the Rev. F. W. Grabs, of Bethania; and a brief social mingling of visitors and citizens. On Wednesday afternoon “Our Work,” was taken up, Rev. E. C. Stempel of Winston-Salem, presiding. The song service at 1:30 was followed by reports from the delegates, after which the Round Table, conducted by Mr. Wm. Shaw, of Boston, elicited much interest on the part of all. About half an hour was thus monopolized; following was an inspiring song by the congregation, and an interesting address by Mr. J. A. Hopkins, on “Advanced Ideas in Christian Endeavor.” After a few points of minor interest, came the adjournment. The evening service at 7:45 was presided over by Rev. R. M. Andrews, of Greensboro. The devotional service was conducted by Rev. J. E. Williams, also of Greensboro. Following this an address on “Christian Endeavor, training the church of the future,” was ably dealt with by Mr. Wm. Shaw, who retained the interest of an appreciative audience, while he advanced ideas showing how that the youthful training, the family altar and daily readings were essential in the present day. He emphasized the responsibility of the Social Society to the Juniors, picturing the young life following closely after its older ideal. Among of other Mr. Shaw’s efforts, this was possibly most unanimously pronounced best Rev. Thaeler’s address, which followed, on “Failures,” was most decisive, as to the idea which he presented in this discourse, was that to us, some times the most apparent failures, contribute toward the most brilliant successes. He said that oft repeated failures made staunch Christians, to bring out a tone of sadness to the climax which was being reached, and all seemed to realize that it was well could all C. E. be as inspiring as this one occasion; and to regret that the Benediction was about to be pronounced.

During the season of silent prayer conducted by Mr. Crosland, the stillness was intense throughout the church: the impressiveness being increased by a beautiful solo, rendered by Miss Daisy Cherry, accompanied by Miss Blossom-Trainler, pianist, when that pretty Miss was chosen as the Secret, it rose in a soft, clear tone throughout the auditorium of the church and lent an awe to the congregation, reminding them that they were in a holy place. It was indeed a spiritual meeting. The address for the evening on “Christian Citizenship,” by Hon. J. T. Shaw, of Greensboro, was much enjoyed by his hearers. Since his entire discourse, was worthy of commendable mention it would be unfair to dwell at length on any one point presented. Mr. Shaw—hence we shall not endeavor to bring out his best points, as all were excellent and one did not over balance the other.

Mr. Wm. Shaw’s address on “C. E. Possibilities” was omitted because of his limited time in the city, in conclusion, “God be with you,” was heartily rendered by the congregation and the benediction pronounced. Resolutions of thanks for the hospitality shown us and the splendid services of Mr. Brockman’s well trained orchestra, which was so thoroughly enjoyed, were drawn up and adopted.

The result of committee appointments was as follows:


The committee on resolutions: J. K. Holih, H. L. Powell and Miss. J. P. Farrington.

The officers elected for the ensuing term were: President, E. H. Stockton, of Winston-Salem; Secretary, Mrs. H. A. Garrett, Greensboro; Treasurer, Miss Mamie Bays, Charlotte. A vice president was chosen from each denominations in the State. It seems as if our C. E. Banner has become a thing to attain. It shall hereafter be given to that society which reports the highest standard at the annual C. E. conventions. For the ensuing year it is entrusted to the Greensboro society. If some fellow-endeavor shall claim it as a recompense for faithful stewardship.

Among the many good results of this convention, we do not wish to under-estimate that one for which we congratulate ourselves—that of again securing the services of Bro. Stockton as our President, for we fully realize that his have been untiring efforts in this field of service, and if stars are won when Heaven is reached we believe that our Bro. will have a crown of choice diamonds clustering closely together because of his attainments in C. E. work, and further because of his efforts to put on foot any such plans that would tend to make a more firm foundation for the C. E.

That God will smile on all our efforts in this field, and that our lights may shine to “glorify Him,” is our central aim and sincere wish for this organization—the coming Church.

Bishop Roundhake preached the communion sermon to the graduating class of the Presbyterian College, Charlotte, N. C., May 12th and the Observer of that city gives a lengthy review of the discourse and speaks of our good Bishop as one of the ablest preachers in the State.

Pastor Wenshol closed a very gratifying series of meetings at Fairview Moravian Church, May 14th. There were a number of professions and a gracious spiritual blessing to the congregation.
The Wachovia Moravian Convention.

The World's Sunday School Convention.

By train and steamship many hundreds of delegates are journeying toward the "Eternal City," to participate in a memorable and historic event—the fifth World's Sunday School Convention. It assembles May 18th, and continues for five days, until the 23d. It will doubtless be the most significant Protestant gathering ever held in the stronghold of Romanism. It will be unsectarian and undenominational in every respect.

This great assemblage of Sunday School leaders from all parts of the earth is expected to mark a new era in Sunday School progress. It is significant that the theme chosen for the Convention should be "The Sunday School and the Great Commission." The missionary spirit will be strongly in evidence throughout the entire gathering. Mr. E. K. Warren, of Michigan, the president of the Convention, has for months been in correspondence with missionaries in many lands arranging for their presence at the conference. The motto of the gathering is this pregnant declaration: "It is the whole business of the Church, and it is the business of the whole Church, to give the whole Gospel to the whole world as speedily as possible."

It will be remembered that the last World's Sunday School Convention was held in Jerusalem in 1904; previous ones having been held in London in 1886; in St. Louis in 1893; and in London in 1898. The present gathering will represent 262,000 Sunday Schools, with 26,000,000 members. There will be considerably over one thousand delegates, from both Christian and heathen lands, and from the distant islands of the sea, as well as from the great continents. White, black and yellow races will mingle and unite as one in the bonds of Christian fellowship.

In charge of the Convention are a number of the foremost Christian leaders of Europe and America. Among the vice-presidents are Prince Bernadotte of Sweden, Count Bernstorff of Germany, the Venerable Archdeacon of London, and Hon. John Wanamaker of Philadelphia. The chairman of the Executive Committee is Dr. George W. Bailey of Philadelphia, who has had many years of experience in Sunday School affairs, having long been treasurer of the International Committee. Another member of the Executive committee is Mr. William N. Harthorn, of Boston, who is also chairman of the Transportation committee. Mr. Harthorn is chairman of the International committee as well, and, like Dr. Bailey, he has worked with uniring energy for the welfare of the Sunday School world.

Another prominent member of the Executive committee is Mr. H. J. Heinz, the well-known manufacturer of Pittsburg.

America's delegates are journeying to Rome in two specially chartered steamships. Both left these shores on the same day and will arrive in Rome about May 14th, a few days before the date set for the Convention. This interesting general forecast of the Convention, including the names of some of the chief speakers at the gathering, has been prepared by Dr. Bailey:

"Sunday School missionary meetings will be held at Ponschal, Gibraltar, Algiers, and possibly Genoa by the delegates sailing on the Romanic. Delegates sailing on the Neckar will hold a missionary Conference at the Azores, and an afternoon and evening meeting at Naples. Our friends in England are planning to bring a good number of delegates from the following Scottish Sunday School Union and other centres of Sunday School interest are also arranging tours. All indications are that the enrollment of the Convention will be large."

"The theme of the Convention," Dr. Bailey added, "will be "The Sunday School and the Great Commission." The Rev. Carey Bonner, secretary of the Sunday School Union, London, will have charge of the music. On Saturday, May 18th, at 3 p.m. there will be a meeting of the World's Executive Committee for prayer and conference with the Italian National Committee and the Local Committee. At 8 p.m. there will be a welcome meeting with greetings from various delegates. Sunday, May 19th, will be 'World's Sunday School Day.' The program includes regular services at the various evangelical churches in Rome, Convention sermon by Rev. G. Campbell Morgan, and an evening praise festival."

"We have the promise that there will be present from Great Britain the Hon. F. F. Belsey, J. P., Mr. Charles Waters, the Rev. F. B. Meyer, the Rev. G. Carey Bonner, the Rev. W. F. MacDonald, M. A., the Rev. Campbell Morgan, D. D., and Mr. A. C. Munroe; and we are encouraged to expect the presence of Lord Kinnaird, Prince Bernadotto, and Count Bernstorff. From North America, besides those already mentioned, there will come Mr. Marion Lawrence, Mrs. Mary Foster Bryner, Mr. W. C. Pierce, Mr. Fred A. Wells, and Bishop Joseph C. Hartzell. Bishop Wm. Burri, of Switzerland, will also be there, together with representatives from all missionary centres."

The "World's Sunday School Day" gives promise of being notable in the annals of the Sunday School. It will be observed by every Sunday School in Mexico, and by great auxiliaries in many other lands. It will be observed throughout the United States and Canada.

Christians everywhere are invited to unite with the delegates in Rome in spending half an hour in the early morning of "World's Sunday School Day" in private prayer for God's blessing upon the Convention, and upon the work of Sunday Schools throughout the world. I am sure that thousands of readers of The Christian Herald will gladly respond to this request.

At the close of the Convention I am planning to send another article giving a general survey of the results of the historic gathering.—Geo. T. Brown, in Christian Herald, May 15th.

The Month in Wachovia.

Fairview.

Fairview congregation is able to report much progress for the past month. With the assistance of Bro. Edgar Holton, the pastor held a series of special services from May 9th to 14th. As a result of the earnest, prayerful efforts of Bro. Holton and Bro. H. W. Foltz twenty-one of the young people made a profession of faith in Christ. Most of these will unite with the church. For this occasion familiar gospel hymns were used and the singing was all that could be desired. Two beautiful gifts were made to the church recently. The Ladies Aid Society with the help of Mrs. Geo. Blum's class of girls collected enough money to buy a magnificent communion set costing over $50.00. Mrs. Vest's class of boys also presented a set of pedestals which add much to the dignity of the pulpit. The young ladies' Bible class is at present planning to beautify their class room putting in carpet, pictures, chairs and a table thus making it an attractive meeting place. Efforts will be made to place electric lights in the church as soon as they are brought within reach by the town authorities.

Christ Church.

The month of April brought us the first direct communication that we have had from our own missionary, Bro. Philip Parbee, who is engaged in the work among the East Indians in Surinam. We prize the letter very highly, also the splendid photographs that accompanied it, and now feel that we are in closer touch with the real mission work of our church than ever before.

Of special interest to our Christ Church people was the splendid entertainment given by the pupils of the West Salem Public School on the evening of April 26th. Through the kindness of Bro. Henry E. Fries, the large west room in the school building has been fitted with electric lights, thus giving our West Salem community a suitable place for the giving of lectures and entertainments and thus supplying a long felt need.

With the end of April, our financial year came to a close and we were made very happy over the increased giving of our members whose gifts have increased more than 500 per cent in four years. Our treasurer's book shows that a much larger percent of our members paid their tithe this year than ever before, and that our young membership is forming the habit of prompt and systematic giving.

Friedland.

Though without a regularly appointed pastor, Friedland does not want the readers of The Moravian to think that the work has come to a standstill. The members are determined to preserve and to hold the work together until the Provincial Elders Conference can secure us another leader.

The monthly appointments have been filled through the kind assistance of Bishop Rendhalter and the Brethren Stempel and Phibbs, and the Sunday School work has continued to move forward.

On May 4th our annual May feast was held. Much to the regret of all the members and friends Bishop Rendhalter was unable to be with us on account of illness. Brother Phibbs conducted the services, preaching at 11 o'clock and giving the love feast immediately afterward. The day was ideal and a large congregation was present.

After the services a Congregation Council was held and the Bros. Wm.
Hoff, Fred Reid and Hine were elected to serve on the church committee.

In the afternoon more than 250 people met by appointment at the home of Bro. Chas. Swaim to tender him a birthday surprise, it being his 57th anniversary. The long table was loaded with good things and was an evidence of the prosperity that our people are enjoying. It was a very happy gathering, yet no one seemed happier than Bro. Swaim at this evidence of the good will and friendship of the people of the community. The wish of all was that he might live to see many more happy anniversaries.

Winston-Salem

Composing a Variety of Topics

The May Feast at Friedberg was largely attended. The Twin-City was well represented.

Mayor Eaton succeeds himself as Mayor of Winston and makes a faithful and efficient official.

The Salem cemetery is to be enlarged by an extension east to Park Avenue and South 100 feet the length of the present property.

Our Episcopalian friends report gratifying success in raising subscriptions for their proposed new stone church, to be erected in this city.

Nissen Park has opened for the season. Band Concerts and other attractions will be given by the management during the heated term.

Whether Winston will have a Market House in part or one that fills such a requirement in every particular, will doubtless claim the attention of the recently elected city Aldermen at an early date.

Fruit in this section will be scarce this year owing to repeated cold snaps late in the bud and blossom time. However the old reliable blackberry and pucker plum give promise of prolific yields.

Mr. S. E. Boner, who resides at Mayor of Salem has served the community for 27 years as Mayor and Commissioner, and the new Board of Commissioners pass resolutions of appreciation for his long and faithful service.

At the recent municipal election in Salem, Frank H. Vogler was elected Mayor and Mssrs. H. E. Fries, L. B. Beekman, H. F. Shaffer, George H. Rights, W. J. Hege, P. E. Horton and Sam Paff, Commissioners.

A number of interments have been made in Woodland cemetery the new burial plot recently purchased and attractively arranged by the city of Winston. This care and attention to the resting places of our departed cannot be too highly commended.

Mr. J. B. Goosen succeeds Mr. S. E. Hall as editor of the Union Republican, this city. Mr. Hall will give his entire attention to his law practice. With Mr. Goosen it is like father like son, his father, the late Capt. J. W. Goosen, having owned and edited The Republican many years and to the time of his death.

LIST OF BOOKS

Concerning Moravian History and customs. These books can be obtained through J. A. Lineback, corner Bank and Main Streets, Shafter's Drug Store, Main Street, Winston-Salem, N. C., or the Moravian Book concern, Bethlehem, Pennsylvania.


"History of the Moravian Church," Hamilton. A history of the Renewed Church, and with the DeSchwinitz work makes a complete history of the Moravian Church from earliest days.

"A Short History of the Moravian Church," Hurton. A brief but very interesting history of the Moravian Church. Should be in every Sunday School library.


"Moravian Missions," Hamilton. A complete history of the Missions of the Moravian Church.


"Moravians," Thompson. Twelve lectures on the mission work of the Moravian Church delivered before the Theological Seminary, and also in Boston.


"Forsyth County," Fries. Contains much church history as well as a history of the evolution of the county.


"Funeral Chorals, of the Unitas Fratrum or Moravian Church," Fries. History, words and music of the funeral ceremonies of the Moravian Church.

"Moravians in Georgia," Fries. An interesting account of the early work of the Moravian church in Georgia.

"Memorial Days," A history of the event connected with the special days celebrated in the Moravian church in festival days.

"Moravian History," 1727-1748, Reichel.


"Moravian Text Books," Published each year. A Scripture selection for each day of the year.

"The Baron of the Rose," Reid. A story of Nazareth, Pennsylvania, with much information regarding the Moravian church history.


Other titles will be added to this list from time to time.

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A Passing Glance.

As THE WACHOVIA MORAVIAN goes to press the commencement exercises at Salem Female Academy and College have been under way and with it the First Annual Musical Festival of Winston-Salem. The latter embraced three special occasions, viz: Grattoral, "The Creation," with full orchestra and chorus. Artists Night and Devorak's Reception, burning of the Meyers-Company has never before attempted an exhaustive.

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Nov. 25, 1906

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Sunday School Notes.

There have recently been presented to the notice of Sunday school workers throughout the United States two new plans for widening the scope of the Sunday school and increasing its usefulness. One of these seeks to interest the children in missions; the other aims at a more thoroughly trained teaching force. Both of these should appeal to the interest and voice the enthusiasm of Moravians; the first because our church has devoted a large part of its energies to the evangelization of the world; the second because we have stood for Christian education during our entire history. A call to definite, systematic study of mission work should receive a hearty response on the part of our schools in the Southern Province. It is needless to advance either arguments or proofs of its value. The church itself presents both. As Moravians we have passed beyond the time when arguments for mission study and missionary efforts are necessary. And as for proofs of their value these are manifest on every hand. We stand there, as it were, between the past and to devote ourselves to the furtherance of these two movements. How may it be done? There are at present a few schools which devote one Sunday a month to missions. This is done by either simply taking a special offering for the missionary cause or by using the regular teaching half hour for the study of a given field of work. Both plans are not a school appoint at the beginning of each year a mission committee consisting of both teachers and older scholars. This committee could formulate a system of study covering the twelve months sufficiently broad as to allow of its use in every department of the school. With this as a basis of operation detailed methods could readily be planned to meet the needs and limitations of the school. There would be special speakers, letters from missionaries, maps of the mission world, talks on the past and present of missions by both teachers and scholars, the general discussion of ways and means of furthering the cause, together with the actual study of the individual fields and the missionaries themselves. Abundant material is at hand for this work and any of the pastors would gladly aid in supplying the necessary information. We made the plan generally used a column of mission notes could be inserted monthly in the Wachovia Moravian giving especially to the schools in the country, where books and periodicals would not be readily obtainable, brief reviews of our own and other missionary enterprises. This is a forward step we are called upon to take. Can we not comply with the demand of the times and thus enlarge our usefulness?

Less may be said concerning the immediate adoption of teacher training. Our schools in the cities, however, will do well to ally themselves with any general efforts in this direction. Here too, the Wachovia Moravian could be made a channel for much good by having quarterly or semi-annual articles by competent authors devoted to the subject of new and effectual methods of teaching. At the annual conference when a large number of our Sunday school workers are gathered together lectures and addresses devoted especially to this theme would prove helpful. In this day of widespread education throughout the South the need of thoroughly trained religious instruction of the young is imperative. Every effort should be made to accomplish this end in as many of our schools as possible.

For any school desiring to make a beginning in mission study and wishing a text book the following is recommended. The Foreign Mission Library, 156 Fifth Avenue, N. Y., have published a collection of very interesting and helpful sketches entitled "Mission Studies for the Sunday School." These were prepared by the Bro. Geo. H. Truce, assistant minister of the Fifth Avenue Presbyterian church, New York City, and a committee of teachers for use in their Sunday school. The first series contains six studies. Two are devoted to mission work among the mountain people in the South and the foreign population in the United States. The other four are biographical sketch of the great missionaries. These sketches are short, requiring about ten minutes reading, but they are packed full of valuable facts. Each chapter is followed by a carefully planned series of supplementary questions referring to the preceding lesson and correlating subjects. These are stimulating and serve both to deepen the general impression received and to encourage individual study and investigation. After each lesson also is given a list of valuable books for the library bearing either directly or indirectly on the subject. Altogether it is an exceedingly valuable work. It is sold at 15 cents a copy, 20 or more for 10 cents, a price within the reach of, at least, the teachers in case separate copies for the scholars are not desired.

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THE WACHOVIA MORAVIAN

Historical Calendar for May.

3, 1755.—Corner stone of Nazareth Hall laid.
3, 1884.—The brethren Hartman and Weiland sailed from San Francisco on the U. S. Revenue Cutter Conwin, for Alaska, to select a site for a Mission.
4, 1730.—Anna Nitschmann's Covenant with seventeen single sisters.
4, 1742.—The first Moravian school for girls in America opened at Germantown, Pa.
6, 1799.—The first settlers from Old Gnadenhutten, Pa., arrived at Gnadenhutten, Ohio.
6, 1895.—First Moravian congregation, emigrants from Volhynia, Russia, organized in Bruderheim, Alberta, Canada.
7, 1740.—Peter Bohler and Henry Antes arrive at the Whitefield tract, near Nazareth.
7, 1760.—Zinzendorf died at Herrnhut.
9, 1897.—Church at Bruderheim, Alberta, Canada, consecrated.
10, 1752.—Departure of Hocker from London on a mission to Egypt and Abyssinia.
10, 1885.—Brother and sister Wolff and Mary Huber, sailed from San Francisco to begin mission work at Carmel, on the Nushagak River, Alaska.
11, 1755.—Chapel of the brethren's house at Bethabara, the first Moravian place of worship in North Carolina, consecrated by Bishop David Nitschmann.
11, 1797.—John Heckewelder and party from Pennsylvania arrive at Gnadenhutten, Ohio, to survey the land granted by Congress.
12, 1788.—Second church at Friedberg, N. C., consecrated.
13, 1819.—Laying of the cornerstone of the second church building of the First church in Philadelphia, at Race street and Broad Alley.
14, 1844.—Church at Canal Dover, Ohio, consecrated.
14, 1759.—Union of the Warwick and Lititz congregations announced by Spangenberg.
15, 1845.—Dedication of the second church edifice of the congregation at New Dorp, Staten Island, N. Y.
17, 1752.—Corner stone laid for a clergy-house (present parsonage,) Lititz, Pa.
17, 1869.—Corner-stone of the church at Elizabeth, N. J., laid.
17, 1863.—Consecration of the church at Palmyra, New Jersey.
17, 1902.—The congregation at Calverly, Alberta, Canada, organized.
18, 1806.—The large church at Bethlehem, Pa., consecrated.
18, 1885.—Brother and sister Weiland, brother and sister Kilbuck and brother Torgersen sailed from San Francisco, on the chartered schooner Lizzie Merritt, for Alaska, to found the first Mission, Bethel, on the Kuskokwim River.
20, 1737.—Zinzendorf consecrated Bishop by Bishops Jablonsky and Nitschmann.
24, 1769.—Corner stone of the Girls' School (Linden Hall) at Lititz, Pa., laid by Bishop Heh.
24, 1856.—Church at Macedonia, N. C., consecrated.
24, 1878.—Organization of the congregation at Goshen, N. D.,
26, 1844.—First congregation at West Salem, Ill., organized.
26, 1760.—Nicholas Lewis Zinzendorf born in Dresden.
29, 1904.—Second church, Palmyra, N. J., consecrated.
30, 1416.—Jerome of Prague suffers martyrdom.
30, 1856.—Arrival of the first company of brethren and sisters, under the leadership of Peter Bohler and Anthony Seiffert, at the Whitefield's tract, Nazareth.
30, 1867.—The first leper hospital at Jerusalem consecrated.
31, 1846.—First church at West Salem, Ill., consecrated.

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The Wachovia Moravian

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EDITOrial notes.

The Moravian College and Theological Seminary closed its annual session early in June. Bishop Rondthaler and Rev. James E. Hall were present as representatives from the south.

We have the promise of a new department for our paper on the subject of foreign missions. Mission work has been published from time to time, but the same good cannot be accomplished in this way as will be by the establishment of a regular mission department in the paper.

It was with regret that the children's department was discontinued for a time on account of the illness of the head, who has written so entertainingly for the little folks. We now have the promise of the renewal of that department and it gives us pleasure to make the announcement.

The visit of Bishop Levering the President of the Provincial Elders Conference was a pleasant thing for our Province, and a specially pleasing feature was the presence of Mrs Levering. Our people were happy to see both of these friends and we trust that it will serve to bind our two sections of the Moravian church more closely together.

Clemmons School closed a very prosperous and successful year, end of May. Bro. Croslund preached the Bacalaurate sermon, Bishop Rondthaler delivered the literary address, and Bro. J. K. Pfahl, former Principal, was present on the happy occasion. The work at Clemmons is not an easy task, but the efforts of Bro. Hall are being crowned with success in many ways.

The plan of summer services in the Home Church is to make the sermons brief and pointed in their nature, introduce more singing, but make the entire programme of the meetings shorter than usual. This will no doubt be productive of much good.

The services in the Home Church, Salem, now begin at 10:30 o'clock, in the morning, and after a three quarters of an hour devoted to the preaching service, the Sunday school holds its session. This arrangement will continue at least during the summer. Thus far it works well. The attendance has increased and the hot summer afternoons will not call for either teachers or pupils.

A number of our churches are making systematic efforts to increase their gifts for foreign missions. This is a good thing to report. Not only does it mean that the great cause of missions will have the benefit from the movement, but it will mean increased spiritual life in the congregation, and also larger gifts for the congregational work at home. Let the good work go on.

The commencement at Salem Academy and College was a great success. The opening of the new hall, the presentation of the memorial organ, and the large number of visiting alumni all promise well for the future of the school. The question of endowment has now come to the front, and while the interest in this effort has been marked, it is hoped that greater progress will be made in the near future.

The spirit of free will giving is always an index of life and activity in a congregation. Several of the congregations show this commendable increase. Friedberg has for several years given a larger sum each year for missions. Christ Church has increased her total contributions three hundred per cent as compared with a few years ago, and the Home Church doubled the amount of its gifts in what is known as the plate collection. Doubtless other encouraging instances could be shown in the Province.

At the ministers meeting in June, one of the brethren reported the result of the conversions at a recent meeting, and stated that all of the professions of Christianity came from the ranks of the Sunday school. How significant is this fact. It shows more clearly than ever that the Sunday school is the feeder of the church, and it shows every faithful Sunday school teacher not only that the first duty is not to entertain and please the pupils, but to work for the salvation of their souls, and it shows in the second place that the faithful work in the Sunday school will bring the pupils eventually into the church.

THE YOUNG MIND.

There is probably no more serious question of responsibility before parents, congregations and Sunday schools than that of the young mind, how to properly impress it, what to place within it. Parents find difficulty in realizing that children who only a short time ago were little children have now become larger children. Churches ask the question, is this child old enough to become a communicant member. Sunday school teachers say, I find it difficult to interest my class to-day, perhaps I can do better next Sunday. Nature abhors a vacuum. A child's mind must be filled with something, will be filled with something. Evidently a parent cannot buy good impressions by measure, and pour them into the mind. But a parent can study his child, ascertain what are his tastes, and by a careful and judicious guidance place round about the child such influence as will fill the mind with healthy impressions.

If many of our successful business men gave as little attention to the study of business requirements as they do to the requirements of their children's welfare, failure would soon be their in the face. Nor is it so difficult to influence children, if the matter is properly managed. Children do not want to be over-governed. "Don't do this," "don't do that," when heard a thousand times a day soon ceases to have an effect. "Too much governing is bad.

On the other hand a child craves interest and sympathy. If a parent studies day by day, by means of sympathetic questions, what a child is doing, he will soon be able to know and attract enough companions, what the tastes, and by a little reasoning can direct the results.

In our modern life several general influences should be avoided: Carubstone education is bad,—that is, "running the streets" is bad in many cases, for boys and girls.

The "advanced" society life of our day, which fills the time with dances and card parties, with drives and flirtations empties the pocket book of the boy and the "head" of the girl. The foolish marriages so often seen around us, the boy with an empty pocket book and the girl with an empty head, are a logical outgrowth of curbstone education.

Does the reader ask what are some of the antidotes of these evils? Study the case of your child, or of some child.

Is the street attractive? Make home more so. Perhaps you will have to study yourself and your home somewhat, before either are strong and attractive enough to outweigh the street attractions.

Is modern society dominant in the life of your child? If so give him some ambition in life. Give him some hard, honest toil; some interesting occupation which will make the world better, and in which he can direct the results.

Nature abhors a vacuum. A child's mind must be filled with something, will be filled with something. Evidently a parent cannot buy good impressions by measure, and pour them into the mind. But a parent can study his child, ascertain what are his tastes, and by a careful and judicious guidance place round about the child such influence as will fill the mind with healthy impressions.

If many of our successful business men gave as little attention to the study of business requirements as they do to the requirements of their children's welfare, failure would soon be their in the face. Nor is it so difficult to influence children, if the matter is properly managed. Children do not want to be over-governed. "Don't do this," "don't do that," when heard a thousand times a day soon ceases to have an effect. "Too much governing is bad.
THERE are three great virtues of the Christian life—faith and love and hope. As in the sun-beam there are three chief colors, the red and the blue ray and the yellow ray,—combining into the one pure white light,—so in the Christian life there are the three graces, as they are often called, the qualities concerning which Paul says that they "abide." "Now abideth faith, hope, and love; but the greatest of these is love." The apostle took a more definite position in that he said: "For even if the world should drop in and ask within the young girl's soul, "what can I do for Jesus Christ?" It was her work of faith. It may be some little thing or some great affair upon which our faith in Christ is engaged. If Mary of Bethany were to appear in this Church, and some one should ask her: "Mary, how did you show your faith in the Savior?" She would simply answer, "I had an alabaster flask of perfume and instead of using it for myself, I poured it on Jesus' head and feet as he reclined at our feast-table, and he said: I had done what I could and that my little work should be told all over the world wherever his gospel should come to be preached." That was her "work of faith"—the distinctive thing which she did for Jesus Christ. What the result of your work for the Savior may be, no one can foresee. Great efforts may, in the wisdom of God, have very slight consequences. As for good, and as for bad, great, or little efforts may have a wide-reaching influence upon the destinies of the kingdom of God. In the Servants' Hall, in a great Swedish mission, a servant girl was one Sunday morning, reading the Bible to the assembled servants of the house. It was her little work of faith. It was what she could do for Jesus Christ. It so happened that while she was reading, that morning, the daughter of the house passed through the room. She was a young, fashionable, worldly woman, dressed that day, not for church but for a party. Something came over her as she saw the serious company, noted the girl reading, and perhaps caught a word or two of the divine message. She retired to her room to weep and to pray. She became the first converted soul in her influential family. As in the sun-beam under which she had preached a sermon to an intensely interested audience gathered in a log-cabin, from all the neighboring mountain-parts. A young girl had come to town and had her faith awakened in Jesus, as he had his Savior done in his conversion. On going home, she thought of something to do for Christ. The neighbors, old and young, were very ignorant of the gospel. She gathered them, on a Sunday, in her father's cabin, and taught them the good news out of the Bible, as well as she could. Thus the desire arose in the neighborhood to have preaching and my young brother found them gathered by foot-ways, and bridle-paths with every sort of conveyance and none, intently ready to hear the preached Word. It was all the result of the question, very similar to Paul's, asked within the young girl's soul. "what can I do for Jesus Christ?" It was her work of faith. In every moment of his conversion, when he prayed for the Thessalonians' "remembering our work of faith!" God helps us to fulfil this right, this energetic view of a real, saving faith. He gives us a Church to belong to, and the Church is, in itself, a bundle of activities. There are the meetings to be sustained. These are the means by which the Gospel is presented as a saving message to the world. The meeting requires the members as well as the preacher; for even if the world should drop in to see what was going on, but should find the members wanting, it would naturally say: "What good can there be in the message if even the members don't take an interest in it?" Meetings which the members attend will be blessed, however weak the preaching. Meetings from which the members are absent will not win many, and if greatly, even though an angel were to preach. Thus for every Christian, whether in the pew or in the pulpit there is opened a great opportunity of working for Jesus Christ in one of the ways, which He most appreciates. The Sunday School, the Endeavor, the Board and Business meetings of the Church, all give to our faith the opportunity of working, of doing something for Jesus Christ And then, outside of all organized activities are the separate, individual opportunities which are to be done, at some particular time, for Jesus Christ. If our faith is not working, if it is not doing definite things for Jesus Christ, it deserves the definition which the Bible gives of such faith, when it says "Faith without works is dead." May God, by his spirit, give to all of us this life quality of a working, energetic faith, which a magnet gathers around it the things which are to be done for Jesus Christ. Then, in the last day, will one greater than Paul remember our work of faith. Amen.

Prayer Meeting Series.

The Home Church prayer meetings have been made of special interest by a series of specially-prepared topics, which not only meet with much favor by those who attend, but also by those who are not privileged to be present regularly at all. A neatly printed slip is distributed as a guide. The one last issued reads:

The Bible Readings
For Wednesday Evenings
In the Moravian Home Church
Salem, N. C.

During June and July, 1907.

JESUS' SECOND YEAR IN GALILEE.

First Wednesday, June 5th—The Centurion's Servant and the Widow's Son.
Mat. 8: 5-13 and Luke 7: 11-17.

Second Wednesday, June 12th—John the Baptist's Last Message.
Mat. 11: 1-19.

Third Wednesday, June 19th—A Saviour Rejected and a Saviour Accepted.
Mat. 11: 20-30.

Fourth Week, June 26th—The Anointing of Jesus in the Home of Simon.

Fifth Week, July 3rd—"An Eternal Sin." Mat. 12: 22-37.

Sixth Week, July 10th—Judgment—According to Opportunities—Kingship with Jesus Christ.
Mat. 12: 38-50.

Seventh Week, July 17th—The Parables of the Sower, and the Seed. Growing Secretly.
Mark 4: 1-20.

Eighth Week, July 24th—A Cluster of Parables.
Mat. 13: 24-53.

Ninth Week, July 31st—The Stillness of the Tempest in Nature and in the Human Soul.

An effort is again underway, with the proposed Kunwald development, West Salem, to run the street car line up Broad Street Salem into Broad Street Winston, connecting the main line at Fourth St. The Salem Commissioners have made a deal for that portion of Mrs. Pettree's property, lying in Salem, and it is now up to the Winston Aldermen to come across the Chamberlain lot and thus give the Twin-City one of the prettiest streets within its borders.
ALTON and his Minute Men drew up before the hotel [in Salem], and a number of the men spoke with joy of the booty they expected to get. We, however, treated them civilly, and gave them food. The other officers also came, and stated the object of their visit, which was to conduct a trial [concerning the sending of wagons to Cross Creek].

Capt. John Armstrong and Capt. Jesse Walton having the necessary authority from the Committee of Safety, and Col. Armstrong from the County Committee. The Brethren in Bethabara and Bethabara had in a measure referred the matter to the Brethren in Salem, and some of the Bethabara members being present the officers granted time for a conference between them and certain of the Sailemites, during which a Declaration was hastily drawn up and signed, ready for presentation to the officers. The company then assembled in the upper room at the hotel, (the Minute Men standing armed in front of the house,) and Col. Armstrong, instead of an oath, took the affirmation of all present that they would answer truly the questions about to be put to them. Then be asked: (1) Whether we had not received ammunition from Governor Martin, and guarded it for him? Answer: No. (2) Why did we not take the new currency issued by Congress? Answer: We did not refuse to take it, but it would make a difference if we could be sure it was not counterfeit, and also that we could pass it on. (3) He then laid before us the Test prescribed by the Hillsborough Congress, and asked for our signatures. Bro. Bagge, in the name of the Brethren, explained our position concerning the bearing of arms, and that it was entirely out of our "calling" to take any part in political affairs. Many other questions followed, based on the false reports in circulation, and each of the officers had points which he wished explained. At the end of a two-hour conference every thing was settled to the entire satisfaction of the Commission, and our written Declaration was handed to Col. Martin Armstrong, who was well pleased with it. It read as follows:

*We the Subscribers, Inhabitants of the towns of Salem, Bethabara and Bethany, in the Parish of Dobbs, for ourselves and our fellow inhabitants of said Towns hereby solemnly protest and declare that in the present calamitous Circumstances of North America, which we heartily pray to God Almighty in His Mercy soon to avert, we intend to demean ourselves as hitherto as quiet and as peaceable as possible, not to molest the Country and prov-ince, and that we nor either of us will at any time interfere in politi-cal Affairs; and that we will cheerfully assist and support the Country along with our other fellow Inhabi-tants in paying of Taxes and anything else that is not against our Con-science and the Privileges upon which we have settled here; and that we in no case whatever shall or will do any thing that shall be detrimental to the good Province we inhabit. Salem the 15th day of February, 1776.*


From Bethabara—Nichol. Lorenz Bagge, Christoph Kruehnart, Gottlieb Foekel, Jacob Blum.

From Bethany—Gottfried Grabs, Henry Sponhauer, Michel Hauser, Johann Strub, Henry Shore, Peter Hauser.

During the afternoon the Minute Men took the Shallford road to the Petersbach, dragging with them, as Torres, James Glen and Ezekiah Wright, whom they had made the Salem smith chain together by the hands. Capt. Walton and his lieutenant Benj. Cleaveland, (later the well-known Colonel in Wilkes Co.) went into the Store and shops, taking what they wished "for the public good." Col. Martin Armstrong privately gave the Brethren a Certificate, *which read as follows: Hereby certify that agreeable to the orders of the Committee of the County of Surry waited in the Gentle­men of the Towns of Salem, Beth­abara and Bethany, and after mature deliberation on the cause of our Meeting received full Satisfaction. I hereby require and charge all persons whatsoever to take notice that so far as they are cognizable by me, the said Gentlemen together with the rest of their Brethren in the afore­mentioned Towns have a right to protection both of their persons and properties, and that no person molest them who have not a proper Authorization and shew just cause for doing. Given under my hand this 15th Day of February, 1776. MART. ARMSTRONG, Col. S. R.*

### Historical Calendar for June, 1776

- **1869.**—The Messenger of Peace launched.
- **1859.**—Present church at Lebanon, Pa., consecrated.
- **1872.**—Dedication of the monument at Gnadenhutten, O., to commemorate the massacre of 1782.
- **1744.**—"First Sea Congregation" landed, Philadelphia.
- **1738.**—Corner-stone, Sisters' House, Lititz, laid by Spangenberg.
- **1763.**—Corner-stone, first church, New Dorp, S. L., laid.
- **1786.**—Corner-stone, Lititz Moravia church laid.
- **1792.**—David Zelieberger occupied the first house in Schu­brunn, on the Tuscarawas River, Ohio.
- **1850.**—First service, Green Bay, Wis., by J. F. Fett.
- **1866.**—Congregation at Grace Hill, Iowa, organized.
- **1876.**—Lititz receives its name in a letter from Count Zinzendorf.
- **1872.**—The first exiles from Moravia arrive at Bethlehem.
- **1904.**—Corner-stone, second church, Watertown, Wis., laid.
- **1896.**—Church at Giffords, Staten Island, consecrated.
- **1876.**—Corner-stone laid of first church in New York City, on Fair Street, now Fulton Street.
- **1879.**—Heckewelder, Edwards and five Indians from Fairfield arrived at Gnadenhutten, Ohio, to renew the settle­ment.
- **1772.**—Beginning of the building of Herrnhut by the first emi­grants from Moravia.
- **1830.**—Organization of the congregation at Hope, Ind. and first church consecrated.
- **1873.**—Organization of the congregation at Ebenezer, Wis.
- **1875.**—Consecration of the present church at Hope, Ind.
- **1878.**—Consecration of the first church in New York City.
- **1902.**—Corner-stone of the church at Easton, Pa., laid.
- **1861.**—Twenty-seven prominent patri­ots, among them many members of the Brethren’s Church, executed at Prague.
- **1885.**—Consecration of the church at Coopersburg, Pa.
- **1889.**—Organization of the congregation at Mamm, Wis.
- **1842.**—Consecration of the first place of worship at Bethlehem, Pa., by Count Zinzendorf.
President Hobbs's Address.

On the occasion of the opening of Alumnae Memorial Hall Dr. Hobbs, President of Guilford College, made one of the addresses to the Alumnae Association, and its gathered friends. Following a brief preliminary address, the president delivered an impromptu address on the important subject of women's education.

In his remarks, Dr. Hobbs emphasized the importance of education for women, stating that it is not just a matter of giving them the opportunity to learn, but also of preparing them to be leaders in their communities. He pointed out that women have a unique role to play in the world, and that their education is crucial to their success.

He also spoke on the importance of service and community involvement, saying that women should not only be educated, but also be engaged in the community. He emphasized the importance of women's participation in the church and religious life, and the need for women to be leaders in their religious communities.

The address was well received, and the audience was enthusiastic. The president ended his remarks with a call to action, encouraging the women to continue to be leaders in their communities, and to strive for excellence in all that they do.

The WACHOVIA MORAVIAN

WINSTON-SALEM

Composing a Variety of Topics, Comments and Suggestions

The net receipts of the recent Music Festival were a little over $2500. It exemplified, musically, what local talent can do when properly utilized and directed.

Winston has ordered a $150,000 bond election for a High School, street improvement and water and sewerage extension. The election will be held August 6th.

The 1907 fruit crop in this section will prove a failure to a great extent, owing to the late repeated cold snaps. However the old reliable blackberry and pokeweed common never fail to provide of full yield.

June 14th, Dr. J. H. Clewell and wife celebrated their silver wedding and the associate editor of The Wachovia Moravian joins a hosts of friends in extending heartiest congratulations.

Mr. W. A. Boyd, a former Salem boy graduated with honors a short time since from the Medical School of the George Washington University, Washington, D. C., and is now a full pledged M. D.

The Spring of 1907 has been exceptional in one respect and that is the continued cool weather, which clung tenaciously until far into June. In many sections of the State heavy and destructive hail storms are reported.

The dates of history printed each month are interesting. Let us also not forget that we are to-day making history which future generations shall read. May it be to our credit and an example worthy of our successors to follow.

Is the world growing better? This is a much discussed question and to each individual it is a personal one, resolving itself in the affirmative or negative as to what are you doing to advance the cause of Christ and uplift humanity.

Christ Church Sunday School held the first picnic of the season at Nissen Park, June 6th. The Home Sunday School followed June 13th, while Elm Street Sunday School took their annual outing, in wagons, to Friedberg, June 20th.

Our friends at New Philadelphia have their parsonage under roof and weather-boarded. They hope to soon have it completed and a regular pastor installed. The effort is a commendable one and the congregation is to be congratulated.

The Salem Boys' Band are giving a series of summer concerts on the campus of the Salem Academy and College, while the Winston Band is holding forth to nights a week at the Court House Square and two nights at Nissen Park.

THE MONTH IN WACHOVIA.

Bethania.

Our congregation festival was held on Sunday, June 9th, and can safely be called a success. A good amount of preparation is needed to get things ready for this day, but we always feel amply repaid afterward in the blessings that follow. We never had a better "June Feast" than this year, and in some respects it was the best. The weather was fine. The new road made it easy for a good number of friends to come from Winston-Salem, but whether over good roads or in different ones, the people turned out in large numbers from all directions and some from long distances. Bishop Rondhalck gave us a splendid sermon—just what was needed to stir the sesqui-centennial spirit, which already appears in the renovated interior of the church on walls with coat of maroon, painted benches and floors, in fact in a new appearance in every part within. The music, both vocal and instrumental, was in favor. The foreign mission collection, which has been growing in the past, reached a higher mark than last year by nearly five dollars. One hundred and fifty-three pence in the holy communion. In a congregation council held in the dinner re- cess, Dr. E. F. Strickland and W. A. Boyd were elected to serve a term of three years on the church committee.

Mizpah Chapel.

Children's Day was held on Sunday, June 2nd. The spirit within was much brighter than the weather without. Even though the clouds were somewhat threatening, a good number were out for the exercise. The title of the service was "Children's Crusade." The songs and recitations were all given very nicely, to the satisfaction of the audience, in the way in which Mizpah always does such things. In the afternoon, the superintendent, gave a short address to the children at the close. Another pleasing feature of the day was a collection of four dollars for foreign missions, an excellent beginning for better things in that line. With the generosity of Bro. O. J. Lehman, who has been doing a great deal for Mizpah in the past, a handsome library of thirty-eight volumes has been procured for the Sunday school.

The community has been saddened recently by the death of a little child, Raymond Leo Knight. The burial was held at Bethania, June 8th.

New Philadelphia.

The Sunday school is going on in a better way than last year. The attendance is encouraging. The service given at the organ by Misses Stella and Bertha Asplugh is very good and helpful. Quite recently the pastor drove up to the church to prepare to show lantern pictures at night he found a happy sight as the members of the children's class were having a picnic under the care of the teacher, Miss Tinnie Shore and other young ladies assisting her. The invitation to take supper was accepted quickly enough. A good congregation came out to see the pictures at night. During the entertainment an offering was gathered for the Moravian Theological Seminary.

Providence.

Lantern pictures of school and college buildings, as Clemmons, Salem Female Academy, Salem Boys' School, Theological Seminary, etc., were shown on the night of May 12th. Several graphophone selections also were given through the kindness of Mr. J. E. Crews, who lives on the place. After the church yard collection offering was gathered for the Moravian Theological Seminary.
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Many give six days of the week to the world and business and even then do not devote the day of rest to the church, the Saviour would be grieved by any kind. Some compromise by occasional church attendance. The general neglect, however, is alarming, to say the least.

It is proposed to place the two letters "W S" composed of electric lights on the top of the Court House spire. It will show to the world that the Twin-City is not hiding its light under a bushel in all that goes to make up a progressive community.

This is the golden harvest season and it also reminds us of the coming of the eternal harvest, when the many workers of the Master shall have finished their work and gathered their sheaves into the heavenly garner. Are we gleaners and shall our place be among the wheat or the tares?

Mr. Clarence Shore, son of the late H. W. Shore, of Salem, who will receive the M. D. degree at Johns Hopkins University, this year, has been elected Director of the State Laboratory of Hygiene, to succeed Dr. McArthur who will retire January next.

The Moravian would suggest to the Men's League that the former Literary Society Library now in their possession be turned into a circulating library. There are several hundred good books and by some effort more could be added and a first-class library put into active service.

Dr. R. F. Lineback, son of Mr. and Mrs. H. A. Lineback, Salem, made the highest record in his class before the State Medical Board. He has just graduated from the University of Pennsylvania. He has received an appointment to the Alleghany, Pa., Hospital, having had some sixty competitors.

The Salem Commissioners, June 7th, elected J. H. Yow, Chief of Police, O. A. Griffin, Police No. 1, W. W. Spainhour, Street Overseer, Lewis Kimmel, Lamp Lighter and W. J. Ellis, Police Justice. All good men who will reflect credit upon themselves and the community.

Brother E. H. Stockton tells us that the C. E. Society of the Home Church, would, as one feature of effort, solicit subscriptions for The Wachovia Moravian. Such endeavor would be doubly appreciated and might encourage others to lend our Church paper a helping hand.

Two holiness preachers have been conducting a tent meeting in the city. They preach the Baptist of the Holy Ghost, Gift of the Tongues and Divine Healing. These questions are not new but there are different interpretations of their meaning, like many other portions of scripture. The tent exhorters take it literally and so endeavor to impress their hearers.

Sunday evening, June 16th, the 187th anniversary of the settlement of Herrnhrut was duly celebrated at the Home Church. The Church Band furnished some appropriate carols as a preliminary, after which Bishop Rondthalder opened the service with hymns. A brief historical discourse followed, the exercises closing with a specially prepared liturgical service for memorial occasions.

The postal card fad bids fair to be succeeded by the shell and nut-shell device which combines two sea shells and two English walnut shells tied together. Upon opening you find a streamer containing miniature pictures of places of note in the Twin-City. A tag is attached and they can be mailed to friends at a distance at a cent each. The cost of the shells is 10 cents each. It is an attractive and unique method of advertising our twin sister towns.

In these days of bonded indebtedness for public improvements we are forcibly reminded of the fact that the earlier years of Salem, with a small population, the Home Church, the Academy, a Market House in the Square, a Concert Hall where Shaffer's Drug Store stands, a system of Water Works and other things were built and provided without a dollar of indebtedness in prospect. The above are undisputed facts and well worth considering in these days of avaricious living.

Mr. John H. Clewell, Jr., son of Dr. and Mrs. J. H. Clewell, Salem, is a member of the Junior Class, Lehigh, Pa., University and this year received the first prize for making the highest average in his class. In two years he has been awarded $525 in cash prizes for progressing. We regret to learn that he returned home from the University quite ill, but at present writing indications are favorable for his return to wanted health and vigor.

The Wachovia Moravian has hopes some day of seeing an up-to-date League building, as was suggested in these columns some months ago, and in connection also, a Wachovia Historical Department and a Library. The great need for the latter is a regular janitor or custodian and in connection with the combination, such could very readily be supplied. It is well to think upon such improvements. Life without hope is dead, and the spirit of advancement and improvement should ever prevail in the minds of every community.
Moravian General News.

June 9th was observed in the Northern Province as the day for special prayer and for collections for the Alaska Mission. The four missionaries who go out to reinforce the work sailed from San Francisco on May 22nd. From the letter sent out to the Churches by the committee we learn that the Mission now consists of 7 main stations and 21 out stations, and covers a section of country 350 miles in length, with 2,000 inhabitants. There are 850 enrolled members at present, and there was a gain of 89 last year. It is quite evident that the work of our church is doing much to civilize the natives, and is favorably recognized by the United States Government.

Linden Hall Seminary recently lost its gymnasium by fire. It is now proposed to erect a large building east of the Mary Dixon Memorial Chapel, to be used as a gymnasium and concert hall, both for school and town purposes. The proposed hall will seat 500 to 600 people and will cost $10,000. A number of pledges and gifts have already been received, and more are promised when the plans are completed.

The Lititz congregation in Pennsylvania has introduced the individual communion cupa in the celebration of the Lord's Supper.

The Moravian College and Theological Seminary will celebrate its Centennial in October next. It is proposed to gather together as many of its former pupils as possible on that interesting occasion.

The work of the Moravian Church in Alberta, Canada is meeting with marked success. The growth in numbers is encouraging, new congregations are being established, and one of the admirable features is that the members are very liberal in giving for the support of their own work and also ofoutside causes.

One of the most encouraging sections of our Moravian Church at the present time is that of the 4th District of the Northern Province. It is sometimes spoken of as the "North West," and contains the churches chiefly in Michigan, Wisconsin, Minnesota and Dakota. The work in this section was begun about forty years ago, when the home mission cause was so earnestly advocated by Bishop Shultz and others, and the growth has been remarkable. Not only in numbers and contributions, but as a center it has developed great strength. The German paper is now published in this section, an evangelist is supported by the churches, and as an aggressive, earnest section of the church it stands second to none. The churches are largely German.

The present year is the four hundred and five hundred and fiftieth anniversary of the founding of the Moravian Church. In 1457 the church was formally organized in Bohemia, and since then has had a very remarkable history. This history is divided into three periods:
1. The Ancient Brethren's Church of Bohemia and Moravia, 1457-1622.
2. The time of the "Holden Seed," 1622-1722.
3. The Renewed Brethren's Church in Germany, England, the United States, with her many mission fields—1722 to the present day.

This anniversary year has called for many sermons in various parts of the world, some of which have been published, and are interesting and instructive. The Moravian Church is the oldest of the Protestant Churches, and has a most remarkable history. He who studies carefully the history of his own church will find that his love for it will be strengthened and increased.

News has been received of the death of Bro. Glich, the Architect of the family, at Herrnhut. Bro. Glich was a well known personality, having devoted a large part of his life to the gathering and preserving of valuable manuscripts and documents relating to the history of the church. Not only did he gather and preserve these manuscripts and literature, but he was also a writer of some note, and had a most cordial and attractive personality, as the brethren from all parts of the world found when they visited the charming old mother church, Herrnhut. Vitality do many persons recall a social evening in his parlor or garden, or a friendly chat across the table in the archive building. Thus he won many friends, and his death will bring sorrow to many hearts.

MARRIAGES

Bethania, (Olivet Chapel section) May 8, 1907, Mr. David Walker and Miss Mattie Shultz.

Bethania, (South Side, Winston-Salem) May 8, 1907, Mr. Charles H. Griffith and Miss Pearl M. Trapp.

Providence, May 10, 1907, Mr. Walter P. Crews and Miss Della D. Fulp.

INFANT BAPTISM

In connection with this we feel that these remarks by Rev. Dr. Charles E. Jefferson, or New York, in the Methodist Review have a particular pertinency:

"I like to think that a preacher should talk differently from any other man; that a sermon should be unlike any other discourse; that a Christian church should be different in atmosphere from any other building. Public worship, so I think, ought to have a different tone from the tone of society and the street. On going into the house of God one should know at once that it is not a lecture hall, a reform club meeting place, a professor's classroom, a newspaper office, or the rendezvous of a literary or musical society. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.'"

"That is true and timely, but a world-minded pastor, or any other pastor than a truly sincere Christian, cannot produce that feeling in the mind or heart of a church-goer."

It is not to be denied that the methods of the modern evangelist have had much to do with this departure from church services referred to by the Post. "The end justifies the means" may do well for a time, but to catch a bird in one thing to keep it is quite another. The Almighty lays down the law on everything and in nothing is he more explicit than in the conduct of the house of God; men get smart of what Rev. W. R. Gwaltney, at the place, said when the first big union meeting was held in Greensboro. It was a success; all denominations joined; the work pleasant; position permanent. No investment or experience required. There is not much complaint of a falling off in church attendance on the part of men, much as women do, and it is only the chief requisite in a preacher is sincere piety. There are churches in this city whose membership and congregations are growing all the time. There are other churches in this city that are having little or no growth in membership and whose congregations are decreasing. Look for the cause of much of these contrasting situations and you will find it, almost invariably, in the preacher.
THE WACHOVIA MORAVIAN

NEWS OF THE WORLD.

The Jamestown Exposition.

Great interest centers around the Jamestown Exposition which is now open to the public but is not yet complete in the matter of buildings and exhibits. The interest is not restricted to the south, but is equally strong in the north and west. Four of the western states have together spent a quarter of a million dollars on their building, and the government has made expensive improvements besides large grants of money. The following are a few of the many points of interest connected with the Jamestown Exposition.

The Exposition is intended to commemorate the landing of the pioneers in Virginia, 300 years ago, and this fact has given the keynote, which is to emphasize the historical. While New England has studied her history and has written much,—the southern section of our country, rich in history, has not been brought before the world. The Exposition will tend to stimulate this study.

Jamestown is the first Exposition which has been on the borders of the ocean, and not only is it on the ocean, but it has one of the best harbors—Hampton Roads—in the world. Hence a marked feature will be the naval display, and the display of all forms of ocean craft. Other countries have sent their war vessels, and by special invitation of our government, foreign soldiers will be landed on American soil and will be drilled on the splendid grounds arranged for that special purpose.

Another feature which makes this Exposition different from others is that the buildings will be in most cases, permanent, and will be used for residences, for club houses and hotels when the Exposition closes. Hence the construction of the buildings is more permanent and enduring than is usually the case under similar circumstances.

The railroad facilities are good, there are a number of towns near by, at which hotel accommodations can be found, and there is little doubt but that the Exposition will promote the growth and prosperity of that section which is already great, but which promises to be still greater in the future.

The naval parade with which the Exposition opened, was fine and imposing, one of the most imposing in the history of the world, but the naval features will continue throughout the season, so that visitors may expect with a fair degree of certainty to witness some interesting features on water as well as on land if they visit the Exposition during the summer.

The excursion rates from Winston-Salem vary from $6.20 to $13.30 for the round trip. The rates for board no doubt also vary, but with a little care and judgment good accommodations can be secured at a reasonable cost.

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These concerts have been under the direction of Mr. B. J. Ploeh. The campus is an ideal place for such gatherings, and the results are elevating to a community. Not only does the plan do good to the 25 or 30 young men who retain their interest in good music, but when a community is bound together by a refined influence like good, classical music, and by social influences like these free concerts, the results must be good.

**

There is great interest in North Carolina and in many other Southern States, in the establishment of what is known as "institutional churches." Strong congregations gather about them a number of buildings which serve to provide many wants in addition to the religious needs.

In Atlanta, for example, both the Baptists and the Methodists are planning to erect a group of buildings which will include in addition to the church buildings proper, house for the social life of the church—gymnasium, reading room, day school, night school, and so on. Then another class of buildings will be a boarding house for girls, and a boarding house for working boys. These houses will provide rooms and board at reasonable prices, and will throw around those young people the full protection of the church. In addition to this there will be certain industrial features; the church printing office will probably be in the same group, the administration offices, Sunday school rooms, and so on. From this it will be seen that the congregation will become a great social center which will throw its protecting arm far and wide, for good.

The interesting point in this movement, which has been taken up in many places, north and south, is that it closely resembles what the Moravian Church has done in a modified form, for generations, and has done successfully too. The methods of the church have not been oppressive nor have they been in any way dictatorial, but the amount of good done has been very great. We will look at a church like Salem. In addition to the church and chapel and residences for the ministers, the church has always had its parochial schools for boys and girls, not only advanced schools, like Salem Academy and Davidson College and Salem Boys' School, but devoted members have conducted splendid primary schools. Then there were the large buildings for the use of the young men, called the "brethren's house," the home for the single women, called the "sisters' house," the home for the widows, called the "widows' house.

All these have for a century done a good and beneficial work.

The influence of the church goes schools, as it makes a Men's League to be established the congregation provides a building and gives a certain patronage, though the patronage is not of such a nature as to in any way cramp or dwarf the work of the organization. In effect it is a desire to bring about a Men's League to be established the congregation provides a building and gives a certain patronage, though the patronage is not of such a nature as to in any way cramp or dwarf the work of the organization. In effect it is a desire to bring about a

Thus we might go on and show how for nearly a century and a half Salem has been an "institutional church," sending a strong religious life into every part of the large membership, and out into every interest of the community; not only was this the case while Salem was a small village, but it is equally true now that it has reached the proportions of a small city. In many of our European congregations this "institutional" element has even included large business enterprises, and the income from store and mill has been devoted to the support of the Lord's cause.

Besides the wisdom of our fathers was not only shown in the fact that they gave to the present age the first impulse in the foreign mission work, but now it seems that many of the customs which impressed themselves for good on the communities, are being taken up by large denominations in great centers, for the good of the communities in which these congregations are located. Our earnest hope is that great blessing may come to these churches in this new force which is brought to bear to promote the work of the church.
THE WACHOVIA MORAVIAN

"CONSIDER THE DAYS OF OLD." Deut. xxxii. 7.

Sermon preached at Fetter Lane Chap­pel, London, on the occasion of the 450th Anniversary of the Moravian Church.

(By Bishop E. R. Hase, President of the British P. E. C.)

Everything there is a season," said the wise man, the preacher in Jerusalem, "and a time for every purpose under Heaven." A time to forget, and a time to remember; and this day, my Brethren, is rightly and fittingly for us "a day of remem­brance," since on it we meet here in our oldest place of worship in this country to celebrate the 450th An­niversary of the oldest Protestant Church within these isles. We have to let our minds go far back into the past, away to the year 1457, sixty years before the dawn of the Reformation, and from sixty years before the name Protestant was known, four and a half centuries ago, when God called "a new thing" into being, and caused the establishment of the venerable Unitas Fratrum.

As a principle, it may be said that it is not much on the things behind; but it would be wrong wholly to ignore them. You will not, therefore, wonder if to-day I take you back in thought to the or­igin of our Church, recalling the in­finite goodness of our God, tracing His guiding hand in the unfolding of our history, and seeking to apply the lessons to be learnt from it. If we master them, we shall go forth to en­courage ourselves in the Lord our God, and to strengthen each other's hands for the work that lies before us, shining the holy resolve that the heritage of our forefathers shall not lose its brightness in our day, but shall by us be transmitted, please God, fairer and stronger to genera­tions yet unborn.

It is indeed a right noble heritage; and the marvel is that so many among us know so little of our Past, and consequently miss so much of its splendid inspiration. Yet it is full of meaning; full of encouragement; full of God.

Let me speak to you, then, this morning of "the days of old;" let us all listen to the Voice that comes to us from "the years of many genera­tions."

As to our origin; how, as a Church, we came into being. Be­ginnings are always interesting, but they are apt to be wrapt in obscuri­ty. So is it in this case. We know that Bohemia was the land of our Church's birth; we also know that the year 1457 represents the date of its commencement; and further, we think of a secluded valley called Kunwald, in the Barony of Senftenberg, as the place where it originated. We should dearly like to have many more de­tails, but they are wanting. There, however, it was that a number of earnest people congregated, having left their homes in other parts of the land, and there they formed them­selves into a religious brotherhood, known first as "Praetar Legis Chris­tii" (Brethren of the Law of Christ,) and then as the "Unitas Fratrum," which is still the official title of our Church. It is this event that we commemorate to-day.

But what was it that brought them together in this way, and to this par­ticular place? What, humanly speak­ing, caused this new organization? For the answer we must go yet fur­ther back, not merely four and a half centuries ago, but something between twelve and eleven, for "the roots of the Present lie deep in the Past."

In the days when the whole of central Europe lay in heathen dark­ness, Bohemia and Moravia were evangelized from the East, not the West; i.e., they owe their Christian­ity to the Greek, and not to the Ro­man Church; and this is a fact of far-reaching importance, as subse­quent developments will show, both nationally and ecclesiastically. Cyril and Methodius, two brothers of noble family in Thessalonica, are known as "the Apostles of the Slavonic races." They devoted their lives to missionary work; their preaching was in apostolic simplicity and power, and it was wonderfully blessed. Multitudes turned from their heathen idols to "serve the liv­ing and true God," and having the Holy Scriptures translated into their own mother tongue, they became grounded in the Truth rather than in tradition, and obtained clear Bibi­lical views, such as were then gener­ally unknown. All this good work aroused Romish jealousy, being out­sider their borders. The German bishops interfered; they sent forth their emissaries, and stirred up strife. The influence of the Pope and of the Court were called in, and finally the Latin language and the Romish ritual were forced upon the unwilling peo­ple, and the reading of the Bible in the vernacular was forbidden, "on the authority of St. Peter."

Yet the memory of the old Gos­pel truths, and of the old, simple ways of worship, lingered in many minds; and for a time certain con­cessions, such as giving the Cup to the laity at the Holy Supper, had to be granted to the Bohemian Church. Even when Bohemia had the land, it never really rooted itself in the heart of the natives. Wycliffe's writings, coming over from England, in the fourteenth century, were wel­comed. His example inspired others, including John Hus, whose work was that of a herald, and whose end was the martyr's crown of glory; when, in spite of the most solemn promises of safety, he was burnt to death on his 46th birthday by the shores of the Lake of Constance.

Out of the ashes of that fire our Church arose, for it was from one section of the Hylites, the more genuinely pious and spiritually-minded, that the people came who in 1457 banded themselves together as a religious community. All sorts and conditions were represented among them; nobles high in rank, graduates of the Prague University, men of culture as well as those of humble origin; but all alike strong in their determination to live lives in accordance with the Word of God, and to worship according to its pre­cepts and in liberty of conscience. To that little handful of souls, devout and brave, we owe, under God, our name and our existence. To them we are indebted for our foundation principles, and the spirit which, right through the centuries, has marked our Church.

They were Evangelists, not leu­sion-Missionaries, not monks. They acted on the apostolic method of preaching was in apostolic simplicity and having the eye of anything save Episcopal ord­ination. For a regular Church it was deemed essential; and in this case it was obtained from the Wal­denses, who, in the valleys of Nor­thern Italy, have from an even earlier date than ours maintained the pure Gospel and Apostolic Orders, out­side and independent of the Church of Rome. That their Episcopate was of early apostolic origin was the conviction of the Waldenses them­selves and as such they passed it over to our Church; a line of succession springing from the "Traveler," as distinguished from the "Settled," or "Local Episcopate," and of Eastern rather than Western descent. It is this Episcopal succession that links our Orders of to-day with those of the old Bohemian Church; and more, it unites us to the faithful of the ear­lier centuries; it carries us back to the Apostles themselves, and to the Lord our common Master. It is the Historic Episcopate, springing from
I must not dwell further on those ancient days of our origin, save to point out the foundation principles on which our Church was established. They were these:—(I.) The Bible is the only source of Christian Doctrine, as opposed to tradition. (II.) Public worship must be according to the teaching of Holy Scripture and on the model of the Apostolic Church. (III.) The Lord's Supper is to be received in faith, and can be defined only in the language of the Word of God. (IV.) Christian living is essential as the evidence of professed faith and is of more importance than any kind of creed.

These principles may sound very simple now, but put yourself back 450 years into the Middle Ages; compare them with the then generally prevailing ideas, and they are indeed as light in the darkness. Their most striking feature is the note of entire loyalty to the Word of God which rings right through the Church. They lay the strength of the Church, and there it lies still. As long as we are true to the living Word as a Divine revelation, all will be well; but if we depart from it, then "Icabod" ("the glory is departed") will assuredly be written over us.

Let us consider what place and purpose our Church has in the Kingdom of God on earth. We shall all admit that no one Church is perfect in itself; each exists to represent some particular form, either of Doctrine or government; or to illustrate one aspect of the Truth, which is many-sided. To us the question is often put: "What is there special about your Church? How do you come to exist as a separate body of Christians? and why?" And some there who find it hard to give an intelligent answer to themselves—by those who should know better—the inquiry is raised again and again as to our raison d'etre; and much energy that would have been better employed in practical work has been wasted upon it. Why do we exist? What is our special function as a Church? It might be sufficient to say that we are, because, in the providence of God, we are where and what we are; but we may learn something more definite from a consideration of the days of old, the years of many generations. We were called into being, and as a Church we have for these four and a half centuries been kept in being to show to the world the possibility of a oneness in Christ in more than theory; actual as well as ideal; a real organic, as well as a spiritual Unity, made up of individuals differing in many ways and opinions by race, and land, and language, yet united to form a whole, a Unity in Christ, with the Word of God as its basis, and the Son of God as its centre. We are the only Protestant Church of this kind in existence; the only really worldwide Catholic Reformed Church that is organically one.

This all-important point is often lost sight of; it is obscured by minor matters; yet our past history teaches us plainly that such was the purpose of God. It was not of man's planning, but of the Divine ordering. From the very beginning there was Church extension along the only right lines, not as an end in itself, but as a natural development, in obedience to the Spirit's leading, through the doors opened by the Lord's own hand, and by the use of the strong, inner impulse in the hearts of His people. And so it came to pass that the Church spread—it scarce seemed, but as a natural development, in the course of our history, for these four and a half centuries, there has been a slow, steady growth, and to this day the fact that within the family of the Churches there was not three Churches, but only one. The three "Provinces" formed something more than a federation: they constituted an organic Unity, "The Unity of the Brethren," held together by the Unity of the Spirit, whilst exercising the law of liberty as it is in Christ Jesus.

This was all the more remarkable, because the rule of the Middle Ages allowed of no difference of opinion in religious matters; it recognized nothing but uniformity. Yet here is this outstanding protest against bigoted prejudice, produced by the light that shines even in the deepest darkness and witnesses against it.

I cannot attempt to trace the subsequent development of the Ancient Brethren's Church, its rise and its fall; its external greatness, along with internal weaknesses; its bitter persecutions; its long list of martyrs; its great men, such as Bishops August and John Amos Comenius, whose name was European, and who in 1641 was invited over by Parliament to reform the English system of education. But let this be noted, the decline and the apparent end of the ancient Faith followed on her sacrificing the Unity of the three Provinces. It was as though, when that was abandoned, God had no further use for her, since she had abandoned her special calling; and it was only after a century had passed that her renewal was brought about again on a basis of Unity among divergent elements.

This takes us to the year 1722, to a little village in Saxony, where amid the pine and beech woods certain refugees had settled down on the estate of the young Count Zinzendorf. They were the descend­ants of the old Moravian branch; they had left home, and lands, and kindred for the Gospel's sake. They soon came into touch with both the Lutheran and Reformed Churches of Germany, and also with the Presbyterians of that day. They named the new Church the Brethren's Church. ("The Brethren's Church Watch") and there other earnest souls joined them; and though at first they disputed greatly on matters of doctrine, yet eventually, through a deep spiritual experience (when on August 13, 1727, at the Holy Supper, the Spirit fell upon them), they were baptized into one body, and in their person again the old beautiful idea of Unity received its visible form in the "Renewed Church of the Brethren." This was not realized all at once, but that it was of God is evidenced by the response of His Spirit's presence is that He drives men to prayer for communion with God, and then to work for God. Observe well the order, and beware of the latter without the former. Was there ever in the whole of Church history such an astonishing Prayer Meeting as that which, beginning in 1727, went on without any break, day and night, for more than 100 years? It is something absolutely unique. It was known as the "Hourly Intercession," and it meant that by relays of Brethren and Sisters, with and without ceasing, the whole Church was made to God for all the work and the wants of His Church. Prayer of that kind always leads to action. In this case it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of modern Foreign Missions. It was the outcome of the most heroic faith and the purest love to God and man. Its inspiring thought was: "Jesus has saved us; He has made us happy. Let us make Him happy by winning precious souls for Him; and make them happy as we have been made in Him." So forth they went—those pioneer heralds of the Cross, in faith, in hope, in thing else; men of all ranks, artisans, labourers, tradesmen, as well as students of medicine and theology, no blemen also—all one in heart and mind and purpose and desire, to serve the Lord they loved with all their powers, and to devote themselves altogether to Him. It is again a splendid picture from our past history. From that one small village community more than 100 Missionaries went out in 25 years. You will look in vain elsewhere for anything to match it in anything like the same extent. And here also you see the hand of God controlling things in a wonderful manner, of which no human mind would ever have dreamt. It was in prosecuting their Mission work that our forefathers came to England, and settled in North America. To this end, without any design on their part, the old feature was reproduced of a Church made up of three nationalities three Provinces, Germany and America and England; widely separated from one another, with their own distinctive characteristics, yet all together forming one organic "Unity."

That this Unity is strong in the bonds which unite it under the sole Headship of Christ, may be seen from the fact that during the entire course of our history, for these four and a half centuries, there has been no schism in the body. And here again you have something which is, I believe, without parallel elsewhere in any other Church during a similar period of time.

Our calling, therefore, is to illustrate the fact that within the family of God, amid diversity, there may be Unity. We do not exist to propagate any particular form or system of doctrine or ritual, but to exemplify brotherhood in Christ. In Church government we acknowledge the sole, undisputed Headship of our Saviour; and from Him we have no claims which, if once conceded again you have something which is, we believe, without parallel elsewhere in any other Church during a similar period of time.
saw in the words of Luther's Hymn, "All Scripture is our Creed," and then add that we have no theology outside the Bible. We have no man-made Creed (though most of us would say Amen to every word of the Apostles' Creed); but we have Principles, based on the Word of God. We do not consider it necessary or profitable to bind the consciences of our members by any formula, which are at best but human, in reference to individual points of doctrine. "The Holy Scriptures of the Old and New Testaments are the only rule of our faith and life." "It is not our business to determine what Holy Scripture has left undetermined." "We esteem every Truth revealed by God as a precious treasure, and especially this, that Jesus Christ is the propitiation for our sins, and not for ours only, but also for the whole world." These sentences, extracted from our Church Book, represent our position doctrinally.

Our Church's motto has long been:

"In things essential, Unity; in non-essentials, Liberty; in all things, Charity." We have sought to declare in all sympathy and sincerity "the Truth as it is in Jesus," carrying His Holy Name and Gospel to the ends of the earth, and making Him what He has been made of the Father, the centre of everything, the Way, the Truth, and the Life.

Experience has justified this position both in regard to the whole, as is witnessed by our ever-increasing Missionary work, and also as to the effect upon the individual. When the rationalistic philosopher, Kant, of Königsberg, was told that, while his philosophy was admirable, and his works marvellous, yet neither the one nor the other led to Peace, his answer was: "Peace of Heart you will never find in my lecture-room. If you want Peace you must go to the little Moravian Church over yonder. That is the place to find Peace."

Now it is as a part of this venerable, historic Church that we meet here on Sunday to Sunday; and to-day we look back and praise the Lord for all His many mercies granted to us, and to our forefathers in the Faith. And then there is a question which we must put to ourselves—viz., Are we true to the spirit of our Church? Are we who bear the beautiful name of the "Unity of the Brethren" really under the sway of the Lord and of our forefathers which alone makes a true Unity possible? If we are not, if in our ways of thought or of action, we are led by the spirit of self, or of the world, or of bitterness, or pride, or ill-will, then we are unworthy of our name, and untrue to the profession which we have in this section of the Spirit's Church on earth. No one is obliged to join himself to it, or to remain in it. But all who do so are under the obligation to act up to its standards.

And this is possible to everyone who will seek in Prayer, and receive by Faith, that Baptism of the Spirit by which "the fruit of the Spirit" is produced to the glory of God and for the benefit of mankind. As long as Israel of old let the Lord alone lead them, they prospered; but when they took matters into their own hands and went their own way, and would be as the other nations, then their troubles began. By departing from the Divine purpose with them, they failed to realize their destiny. My Brethren, let us take the lesson to heart; True business consists in worthily fulfilling the God-given place wherever it may be, and faithfully finishing the God-appointed work. And this applies equally to Churches and individuals. We have from our past history both warnings and encouragements. It is now for us to profit from them. Much has been done for us by our gracious Lord, much has been given to us, and from us much will therefore be required. What shall the harvest be? What will the Master find when He returns to reckon with His servants? Seven messages there are to the Churches; of which, them, you apply most fittingly to ourselves? We shall all know one day; but the Lord has believed Brethren, let us be true to the Light, and to the Word, and to our Saviour and King, and be ready to obey the voice of our Lord. True people; let us see that we maintain and manifest it, so that of us it may truthfully be said, "See how these Moravians love one another." Let us each and all prove our faith by our works; let us evidence our gratitude by our devotion. Inspired by the things behind, let us press on to greater things in the days to come. Unless we are doing better, we are not doing well. We are called upon, not to stand still, but to advance. Nothing too great, nothing too small, nothing too good, nothing too little, nothing too great to sacrifice too great for Him Who has loved the Church and given Himself for her. To Him, the Church's Head and Lord, one with the Father and the Spirit, in the mystery of the ever-blessed Trinity, be praise and glory evermore. Amen.
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A Statement from the Committee Charged with the Work of the Moravian Church in Bohemia and Moravia.

It was with a feeling of deep concern that we entered into the year 1906. To an already existing deficit of $3714 there was added $1252 from the 1905 accounts, making a total deficit of $5962 in the current account of the Bohemia-Moravia work.

Our friends have endeavored to make up this deficit, and we offer our hearty thanks to all our brethren and friends for their help. Germany contributed $2719, the Northern Province in America $502, and Switzerland $184. Our Bohemian congregations also did their best, and their gifts amounted to $294. This reduced the deficit to $565 by the end of 1906.

But unfortunately the effort to cover the deficit brought with it a large decrease in contributions to current expenses, so that we received only $5986 for that purpose in 1906, as against $7992 in 1905, a difference of more than $2000, and the result was that the accounts for 1906 show the largest deficit that the Bohemian work has made in any one year, which added to the balance from last year gives a present deficit of $4107.

In addition to this deficit we have to meet the expenses of the work during this year, and we need $1375 to cover both. So far as we have received only $2750, is it asking too much of our members and friends to beg them to give us the additional $1100 needed to put the accounts in good condition?

This is the year in which we celebrate the 450th anniversary of the founding of the Unitas Fratrum. Should we not from our hearts thank our Lord and God that He gave us the Ancient Brethren’s Unity, that He renewed it, that He has preserved it, and that He has enabled us to celebrate this anniversary?

Herrnhut, May 27, 1907.

Hernhut, May 27, 1907.

Financial Summary, Bohemian Work Deficit, Dec. 31, 1906... $2407 00
Estimated Expenses, 1907 9543 00
$11950 00

Received to May 27, 1907 2756 00

Amount needed before Dec. 31, 1907... $4100 00

The gifts of the Southern Province and English Province were used for current expenses of the work in Bohemia.—Editor.

Historical Calendar for July.

1. 1759.—Corner-stone of Brethren’s House at Lititz, Pa., laid.
2. 1760.—The first fourteen Brethren arrived in Tranquebar.
6. 1369.—John Hus born.
6. 1375.—First place of worship in Bethlehem, the present “Old Chapel,” consecrated.
8. 1821.—First church at Gnadenthal, Ohio, consecrated.
10. 1855.—First church at Gnadenthal, Ohio, consecrated.
10. 1859.—Church at Coveville, Pa., consecrated.
12. 1799.—First celebration of the communion at Gnadenhutten, Ohio, by David Zeisberger and others, after the destruction of the Indian Mission in 1781.
17. 1849.—Bro. Wolff sailed from San Francisco for Alaska, to make preparations to found the second Mission, Carmel, on the Nushagak River.
20. 1849.—The German colony arrived at West Salem, Ill.
21. 1771.—Original “Society” out of which arose the congregation at Friedland, N. C., organized.
21. 1776.—The first baptism in Paramaribo.
23. 1860.—First Church at Chaska, Minn., consecrated.
23. 1882.—Consecration of the church at Elinn, Minn.
25. 1744.—St. James’ church, Warwick (Lititz), consecrated.
26. 1896.—The congregation, Heimthal, Alberta, Canada, organized.
27. 1902.—Corner-stone laid of the fourth church, the Heckewelder Memorial Church, at Gnadenhutten, Ohio.

28, 1827.—The third church at Friedberg, N. C., consecrated.
28, 1901.—The church at Heimthal, Alberta, Canada, consecrated.
28, 1901.—Consecration of the church at Woodmount, Mo.
29. 1858.—Church at Lebanon, Pa., destroyed by fire.
30. 1747.—Organization of the congregation at Emmaus, Pa.
31. 1758.—Arrival of the first missionaries in Labrador.

This space reserved for W. C. Wright, The Shoe Man.

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When she ran toward the basket Carl had started to stop her, but mamma laid her hand on his arm.

"Wait," said she. "Maria won't hurt the chicks.

Maria drew back disappointed again.

But for some reason, perhaps because she was discouraged about finding her kittens, or because she was sorry for the chicks, soft, furry little things, like her own babies, or because she herself was lonely and wanted something to love—Carl and his mamma could only guess at the reason—she looked into the basket again, medled, put one foot and then another in carefully, pushed the little chicks gently aside to make room for herself, climbed in and curled around as many of the chicks as she could, and began to purr in a perfectly satisfied way.

The homely little chicks needed up to her and cuddled into her soft fur, tucked their little heads under her neck, making soft, sleepy sounds, and seemed quite happy.

"Don't worry, Maria," said Carl. "We're coming to get you.

And so they set out, the three of them, Maria and Carl, and the chicks, and the three of them were happy.

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CHILDREN'S DEPARTMENT

By Mild Beske Phool

A True Story

RANDA ALTMAN, looking somewhat worried, came into the kitchen where Carl and his mamma were sitting.

"What is the matter grandma," Carl asked, looking up from his slate.

"Matter enough: Topknot is dead," grandma said. "And now we've another flock of chickens to bring up by hand."

"Dead! Topknot dead!" said mamma and Carl together.

Topknot was a pet hen, and just come into the room that she was not well, and just now I found her lying dead, and all her little chicks crying around her. I suppose I shall have to bring them in," and taking a basket from the cellar way, grandma left the room. Mamma went on plucking her apples, but Carl did not go back to his examples. He was thinking very earnestly about something, mamma knew by the pucker in his forehead.

"What's puzzling you, little man?" she asked.

Carl looked up. "I was thinking how queer it is," he said, "how old Maria's been hunting her kittens all day, and it so lonesome, and now, here are all these little chicks and no mamma."

Mamma smiled a little at Carl's perplexity. Just then grandma came in with her basketful of chickens. Such pretty little yellow, downy things they were, with brassy black eyes and yellow legs, but all "peeping" so sadly.

She put the basket down by the fire, and went out to find something which to cover the little chicks.

While she was gone, Maria, the grey cat, came into the room. Maria had had a cunning family of three little kittens until that day, but mamma gave them away, and poor Maria was very lonely without her babies. When she came into the room and saw the basket in which her kittens had slept, she ran quickly to it, put her front paws on the edge, and was about to spring in, when she saw instead of her babies the little chickens.

8. Nor steal, though thou be poor and mean;
9. Nor make a wilful lie, nor love it;
10. What is thy neighbor's do not covet.

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Eskimos of Alaska.

Among the memories of Captain Amundsen's sojourn in the Arctic, not the least interesting are the photographs of Eskimo life and the portraits of their chief men and especially their most comely women. They are not beautiful according to Southern taste, but to the explorer in the region of ice and snow their faces were very welcome, for they speak of the help that they alone could give. The advances toward the Pole made in recent years would never have been possible without their aid. Amundsen agrees with Peary in acknowledging indebtedness to them. During the three years he spent in verifying his discoveries, he was in constant touch with the true Eskimos and the Indians whom he found in the extreme north. He tells of the interest he felt in visiting one of their villages. He met the Eskimos on the pack ice off the east coast of King William Land. They were very friendly and invited the explorer to return with them. It took them two hours to reach the village, which consisted of sixteen houses. An Inuit house is a mound of earth in the summer and a mound of snow in winter, oval or circular, with a hole in the apex for the smoke to get out. The entrance is by a low passage ten or twelve feet in length. In the living room there is a fire on the floor immediately under the smoke hole. A low platform runs along the wall covered with mats or skins, which serves as a seat by day and a bed at night.

The women, he says, appeared to be surprised by the visit, and to be somewhat shy. Only three of the oldest had ever seen white men before. One of these seemed to have reassured the others, for presently they returned under her guidance, and as they filed in each uttered a peculiar grunt, which was understood to be an expression of welcome. They were all attired in their best clothes, which were made out of reindeer skins. They with their husbands and brothers, paid a return visit to Amundsen's ship, the Gjoa, and stayed for some time, hunting and fishing for the crew. Amundsen says they were delighted with some inexpensive presents, the most acceptable being the empty tin cans in which the explorer's food had been brought.

They proved to be a shrewd, good-natured people, simple in life and habits, and not so immoral as some travelers have represented. They have huge appetites, and consume large quantities of seal, whale, walrus, etc. Their services to the explorers are invaluable, both in obtaining food and in transportation. They are skilled hunters and fishermen, having been driven to those pursuits by natural conditions, for their country cannot be cultivated. The few berries and roots they produce are of little value. The most essential service they can render is by their dog teams, which they know how to manage and drive to the wonder of the white man. These dogs draw heavy sleighs for long distances and are able to travel over the rougher ice. Little has been done for the Eskimos from a moral or religious point of view. The Moravians have established stations at widely separated points, and with heroic perseverance have labored among them, in loving patience, amid much discouragement. The little they the Eskimos know of religion, he owes to these brave, self-denying Moravian missionaries, who have devoted their lives to preaching to them and teaching them. — The Christian Herald.

Total Missionary Gifts.

The total missionary offerings of Christendom last year were $21,280,000. Of that amount, the United States and Canada gave $8,973,000. Great Britain gave $8,827,000. At this rate we would be a century too late, if we had not the United States and Canada; and second, that the advance toward the mission to the others, for presently States and Canada; and second, that the advance toward the.

No Testament has ever been prepared to compare with it in usefulness. A reference to the first verse on each subject is printed under the subject in the index. After every verse or passage marked in this Testament there is a reference to the next verse or passages, in the same subject. This will enable anyone to have a Bible reading, at a minutes notice, on any subject marked in the Testament.

Ministers, Evangelists, Missionaries, Teachers, Scholars and every one interested in the Bible should become familiar with this valuable work. By referring to the index, they will easily find the best and the most complete version of any text they need. The Bible is the best book throughout the world, and we appreciate the great value of this work.

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There seems to be at the present time a quiet but at the same time a very marked revolution in the mode of transportation. This is being facilitated by the aid of two or three facts in the field of travel. The steam railroads have had a monopoly of long distance travel on land, up to the present time.

Now the field is being invaded by two new factors, and we can really say by three. The one factor is the suburban trolley lines. These lines are steadily reaching out from one town to the other, and in some states, notably such as Ohio and Indiana, the entire section is a great network of trolley lines. In some sections, as for example the Norfolk lines to Virginia Beach, and other points, the speed of the cars is as great as that of our ordinary steam trains. The fare on the trolley lines is less than that of the railroad trains, the cars are run more frequently, and this mode of cheap, easy and pleasant travel makes it possible for rich and poor to live out in the rural districts and still work in the cities.

A second means of long distance travel is the automobile. This method is not yet as accessible to the general public as the trolley cars, because the machines are expensive. But the number of machines is increasing, and those who are able to own one can readily reside 10 or 20 miles in the country and can go back and forth to the city with as much ease as could be done to a two mile home, with horse and carriage. Of course the automobile calls for a more thorough preparation for running, but that is an assured fact in modern life, and that fact is rapidly appearing. We allude to good roads.

Some claim that good stone roads in a county are worth as much to that county as a railroad. As each county takes up the task in its own borders, the work can go forward simultaneously in many sections. The good roads are a reasonable necessity to successful automobile transportation. But, given the good roads, a good automobile will take its own owner on journeys of from 25 to 100 miles at a minimum cost, and in a very pleasant manner.

Thus we see that the great question of travel has had introduced into it two elements which serve rich and poor in the matter of possible suburban homes, and both of these elements are still in their infancy. Evidently they will not replace ordinary railroads, but they will modify travel over short distances at least.
The Wachovia Moravian

VOLUME XXI. WINSTON-SALEM, N. C., AUGUST, 1907

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EDITORIAL NOTES.

IN MEMORIAM.
The Rev. Francis Florentine Hagen, by far the oldest surviving minister of the Moravian Church in America, departed this life in the 92d year of his age on Sunday evening, July 7th, at Lititz, Pa., where for some years he had his home with his son, the Rev. E. S. Hagen, pastor of the Lititz church.

Bro. Hagen was born of missionary parents, October 30, 1815, at Salem, North Carolina, where he received his early education. He studied in the Theological Seminary of the Church, then at Nazareth, Pa., and finished his course in 1839. He entered the service of the Church as a teacher in Nazareth Hall in 1837, continuing in that position for four years. After an interval of private teaching and other activity at Nazareth, he was ordained a Deacon of the Church by Bishop William Henry Van Vleck at Salem, N. C., September 19, 1884, and entered the ministry of the Southern Province as pastor at Bethania to 1851, and then at Friedberg to 1854, being meanwhile ordained a Presbyter November 30, 1851, at Salem, by Bishop John Gottlieb Herman. In 1854 he became pastor of the church at York, Pa., continuing until 1861, when the Synod elected him a member of the Provincial Elders' Conference. He held this position until 1869. Then he filled the pastorate of the church at New Dorp, Staten Island, N. Y., until 1870, when he went into city mission work in New York. He pursued that activity until 1875, when he took charge of the home mission at Harmony, Iowa. An injury suffered there compelled him to retire from regular service in 1877. He filled occasional temporary appointments, however, and took an interim charge of the work in Easton, Pa., 1888-89. Then he retired permanently and during the succeeding years passed through much bodily affliction which rendered his old age a time of severe trial.

During his pastorate at York, Pa., Bro. Hagen served as one of the three associate editors of The Moravian from the commencement of its publication in 1856 until 1858. Many articles from his pen on questions of doctrine as well as of polity, ritual and methods of work, much discussed at that period, are to be found in the early numbers of this Church paper and of its predecessor, "The Moravian Church Miscellany."

He was a diligent student of the literature of the church, particularly the writings of Zinzendorf, considerable portions of which he translated into English, and he issued some of his literary labor in pamphlet and book form. He was furthermore a musician of ability and his well known composition "Morning Star" has a permanent place in the Christian music of the church. Part of his numerous family of children by his two marriages survive him, but none remain of the early associates of his ministry, which began sixty-three years ago. The remains of this aged servant of the Church were reverently laid to rest on Wednesday, July 10th, in the cemetery of the church at Lititz. — The Moravian, Bethlehem, Pa., July 13, 1907.

Reported by the Provincial Elders' Conference.

Departed.

At Berthelsdorf, Saxony on July 26th, the Rev. John Bou; member of the Mission Board of the Unity. Bro. Bou had been the Principal of the Kleinwecke School for the daughters of Missionaries. In 1899 he was elected into the Mission Board, where he has rendered services of the greatest value, especially with regard to the finances of the Missions. It was in connection with his unceasing toils that the last year's accounts closed without a deficit. In August, 1906, he was delegated to the Unity Board at London. His departure was very sudden and unexpected, being due to an apoplectic seizure, which came in an apparent state of perfect health and the entire Unity mourns the loss of one of its eminent servants.

THE MONTH IN WACHOVIA.

Macdonia.

It was a great pleasure to get back among the Macdonia people once more. The cause of the visit was a Sunday School Township Convention, a comparatively new feature in this part of the country.

About eight years ago a gathering of the neighborhood Sunday schools was held at Macedonia, which proved to be such a pleasant occasion that it was decided to have another at some church in the year following. This led to the organization of Sunday schools in Farmington township, Davie county. The convention held at Macedonia this year showed that good work has been done. Bro. W. L. Butner made a good presiding officer, and was ably assisted by other workers in the township.

The usual programme of songs and addresses was carried out, making a successful day. To one returning to this corner field of work a deeper joy than what was felt even in the good Sunday school convention was afforded in the happy state of affairs prevailing in Macedonia congregation.

A wave of prosperity is passing over. Bro. John Faircloth, the faithful Sunday school superintendent, has a good congregation by her father, Bishop Emil A. deSchweinitz.

The second Sunday in August has been set as the opening day of the protracted meeting. In looking in upon such a work, one feels like praising God for these hopeful signs in the congregation across the river. May it be only a start for still greater things.

Providence.

The congregation has lost a loyal member in the death of sister Sarah Marshall, widow of Bro. Thomas Nicholas Marshall, an active member in his day. The remains were laid to rest on the Marshall graveyard, July 8th. Bro. F. H. Lash of Bethania, and Bro. F. H. Vogler of Salem, assisting the pastor in the funeral services.

An interesting anniversary—the 16th of the consecration of the church building and the 27th of the founding of the congregation—was held on Sunday, July 21st. Bro. E. P. Mendenthal, who assists in preaching at this place, was present with the pastor and preached an earnest sermon fitting the occasion. After the sermon the congregation gathered on the church ground and engaged in a service of praise and song, in which the singing was led by the Bethania Church band.

Last year the day was celebrated with a lovefeast. It is gratifying to see this much progress in the last two years in the line of congregational anniversaries at this place.

F. W. Graae.

New Philadelphia.

The South Fork Township Sunday School Convention was held here on Sunday, July 25th. As usual on such occasions a large number were present. Besides other speakers we were pleased in having Bro. McCuistion, the Friedberg pastor, and Bro. E. A. Ebert, county president.

Just now the parsonage movement is receiving considerable attention. A short while ago Bro. Hall preached a sermon along the line of larger work in the congregation. As a reminder that the congregation is not without friends beyond its own borders, the church now has a nice chandelier presented by Mrs. W. A. Lenby, in memory of the service given to this congregation by her father, Bishop Emil A. deSchweinitz.

The Children's Day at the Home Church was appropriately observed as usual, Sunday, August 8th. The first meeting was held Saturday evening prior. With Sunday came the morning service, and Sunday school. In the afternoon the lovefeast was held and at night the exercises of the day closed with the open air service on the Academy Campus.

Rev. J. K. Pfohl and Bishop Rondthal delivered the address. The attendance at the latter service was the largest since given at this place. It was truly a happy festival time for the children and their joys makes life happier for parents and friends.
H.I.E. the conference and convention idea is being overdue in some quarters, there is certainly one gathering where the unique value of which can be no question, and regarding the tremendous influence of which it would be difficult to exaggerate. The conference of the World's Student Christian Federation held in Tokyo the first week of April was one of the notable events in the history of Christianity in the extreme Orient. It was the first world's conference of any kind ever held in Asia. It was literally world-wide in its scope. Twenty-five nations of the Orient, Asia, Africa, and Latin America, were represented. It required from one to two months for many of the delegates to reach Tokyo.

Although every important nation of the Orient was represented by leaders in Christian work among the educated classes, the gathering was pre-eminently Oriental. Able and influential delegations were present not only from all parts of Japan, but also from Korea, China, Manchuria, Siam, India, Ceylon, and the Philippines. Of 660 delegates over 500 were from the Orient. Never has there been such an assembly of Oriental Christians. We had present in our own local assemblies the very flower of the Assyrian church.

Japan surpassed herself as a hostess. The local arrangements were organized and perfected down to the last detail with the thoroughness that characterized all that she did in the recent war. The receptions and garden parties given by Baron Hayashi, the Minister of Foreign Affairs; by Count Okuna, one of Japan's two most eminent elder statesmen; by the mayor and the foremost financial men of Tokyo; by Baron Gotō, the president of the Manchurian Railway; and by the American ambassador,—were splendid exhibitions of hospitality, and did much to bind together the hearts of the delegations of so many nationalities and races.

The special messages sent to the conference by the Imperial Ministers of Foreign Affairs and of Education, the gift of 1,000 yen from Marquis Ito toward the conference expenses, and his striking telegram of welcome, were significant indications of government recognition. Among the messages from distinguished rulers and statesmen, none were received with more enthusiasm than those from President Roosevelt and the King of England.

The Kindling of Evangelistic Fires

This conference has greatly strengthened the hands of the Christian forces in Japan and in all the East. Considered as it was of representatives of the universities of the world, it did much to correct misconceptions as to the attitude of the educated classes toward Christianity. Its scholarly, devout, and unwavering deliverances on fundamental Christian truth have had a great anchoring influence for many unsettled minds.

The conference arrested the attention of the most intelligent and influential classes in Japan. It has opened doors for the Christian faith on every hand. Christian truth has been proclaimed by voice and by the press among large numbers of the educated men of the nation. Seldom has there been such press of any land given larger attention to a religious convention. Other great cities, following the example of Tokyo, have been vying with each other in their kind attentions to the foreign delegates, who have in turn been the messenger of the Christian movement among classes of people as a rule un-reached by the Christian movement.

A wonderful result has been given. Never in connection with a religious gathering did the fires of evangelism burn more brightly, and never were the gospel torches more brilliant. The results were larger and more deep-reaching than I have known in nearly twenty years' experience among students of many lands. The Oriental and Occidental delegates have come forth from its sessions and its fellowship with a larger and more deep-reaching standing of each other, with a truer appreciation of each other's points of view, with a more sincere intellectual receptiveness and a deeper love for one another. They have discovered that they are necessary to each other if Christ is to be fully revealed to men, and if his program is to be carried from one to three billion peoples. This conference gave in epitome a never-to-be-forgotten illustration of the fact (and it is a fact) that the essential unity of the human race is discovered and realized only through Jesus Christ.

In order to press the great advantage afforded by this wonderful conference, there was organized and conducted, both during and following it, a simultaneous evangelistic campaign embracing nearly all the student centers throughout the empire of Japan. To accomplish this object, fifteen to twenty deputations, each composed of from two to five workers, were employed. From ten to fifteen of these deputations worked among the men students, and four or five among the women students. The deputations included a number of the most successful workers among the Occident as well as in the Orient. Some of the most skilful and effective Japanese interpreters accompanied them. Before we separated for the main campaign, a retreat was conducted with all those who were to participate in the deputation work.

This preparatory service proved to be one of the greatest proofs of their success. The deputations went forth from it to all parts of the country, even to the remote northern and southern islands. No student center of any importance was passed by. Visits lasted from one to three days. Seldom have there been less than two opportunities given to the people in any one place to hear the truth proclaimed. While the conference was in session in Tokyo we had parallel evangelistic meet-

ings for the students of the greatest student centers. Never in all my thousands of different student centers—Japanese, Chinese, Korean, and Indian—attended these meetings. It is impossible at this time to give an estimate of the many thousands reached outside the capital city.

The unique character of the World's Conference in Tokyo, and the striking recognition which it received from the Japanese government and from other influential classes, served to open the doors wide for the campaign of evangelism in all the other cities of the empire. Wherever we went we were received by leading officials, and given most cordial welcome meetings and receptions. Audiences in the evangelistic gatherings ranged all the way from a few hundreds to three thousand. As a rule, the halls were over-crowded. Letters from the different deputations, received before I sailed from Japan, bear testimony not only to the crowds that thronged the meetings, but also to the eager and even pathetically intense attention given to the messages. The meetings lasted from two to four hours each. I did not hear of a single meeting which was not attended with definite results. If an opportunity was given to students to indicate in a public way their willingness to become disciples of Jesus Christ, there were always some, and often large numbers, who decided.

Out-of-the-way towns and cities large harvests were reaped. Likewise, in the great cities,—which always constitute the most difficult fields to move,—the results were simply wonderful. Some of the most fruitful meetings were those among the Chinese and Korean students who have come in large numbers to Tokyo.

I was able to participate in this evangelistic work, not only in Tokyo, but also in Osaka, Kyoto, and Sendai, four of the principal student centers. At one meeting of Korean students, thirty-two decided to become Christians. At the opening of the campaign among the Chinese students, out of an attendance of about four hundred, one hundred and sixty-eight decided to become disciples of Jesus Christ. My most fruitful meetings among Japanese young men were on four successive nights in Osaka and Kyoto, when there was an average of over one hundred inquirers each night. I was told that among those reached were at least two Buddhist priests. I would not venture to say how many young men and young women have decided to enter the Christian life as a result of the activities of all the deputations, but it must be large.

Some Results of the Campaign

While some of the results of such work are at times superficial, I am convinced, after a critical examination, that, generally speaking, this movement has been genuinely spiritual and thorough. Were one to tell of all the preparations made for this campaign, especially in the way of promoting prayer, it would leave the impression that there must have been much of the supernatural in the extent and quality of the results. Of course, much depends on a wise work of conservation. Effective measures are being employed to follow up all inquirers, and to prepare and encourage them to press forward to baptism and to identification with the church.

Possibly the largest outcome of such a campaign is the opening of the doors on every hand for the regular Christian propaganda. In Japan
the present is pre-eminently the time to reap. The Japanese students are the most open-minded in the world. They are among the most accessible. They are very keen and responsive. They constitute one of the ripest fields to be found anywhere on earth among the educated classes. We must leave no stone unturned to follow up this marvelously favorable opening. More permanent workers, especially Japanese and Chinese, must be set apart to work among students in Japan. More student hostels and simple, well-adapted association buildings must be provided. The regular educational missionary work must be far more generously supported. In some way sincere Christians must be led to pray as those who pray have confidence in the teachings and example of Christ himself with reference to the achieving power of prayer.

When the relation of Japan to Asia is considered, the words written by a missionary of China regarding the influence of the Tokyo Conference and the associated evangelistic campaign may not be an exaggeration: "These constitute the heaviest single blow ever struck by the united forces of Christianity in the non-Christian world." (B. H. S. R. G.

Resolved.

Whereas, Under the dispensation of Divine Providence, the members of the Woman’s Embroidery Club are called upon to mourn the loss of their beloved friend, Mrs. Rephelius Kerner, be it Resolved, That we the members of the Woman’s Embroidery Club express our profound sorrow for the death of our secretary and treasurer Mrs. Rephelius Kerner, be it Resolved, That Mrs. Kerner was our most worthy officer executing always if possible in advance every least detail of duty. Our minutes to-day are in her handwriting. Be it Resolved, That Mrs. Kerner was our sincere friend unswerving in loyalty of thought and action. Be it Resolved, That she was our dear sister in love and faithfulness. Be it Resolved, That we extend to her bereaved family our deep sympathy. Their grief is our grief. Their affection is our affection. Be it Resolved, That a copy of these resolutions be sent to Mrs. Kerner’s sister in love and faithfulness.

The “Boehmisch-Maehrische Blatter” of June, 1907, gives the music and a German version of the oldest hymn recorded as having been written expressly for the Unitas Fratrum. The authorship is somewhat uncertain, but the weight of evidence is in favor of Gabriel Komarowsky. The hymn was written in the Bohemian language, and was sung in 1467 during the meeting in which the first three ministers of the Unitas Fratrum were chosen by the Lot from nine carefully selected candidates. The event was one of incalculable importance to the Moravian Church, and the spirit of joy, anxiety, supplication, and faith which filled the hearts of all who took part in it breathes through the simple phrases of each stanza. The steps which led to the institution of an independent ministry for the Unitas Fratrum, and the story of the selection and ordination of Matthias, Thomas and Elias, need not be given here, but may be read in interesting detail in de Schweinitz’ “History of the Unitas Fratrum.”

Concerning the hymn itself the “Boehmisch-Maehrische Blatter” has this to say, “The hymn is found in the oldest Hymnbook of the Unitas Fratrum, published in 1501, but the tune is not given. In later editions there are small changes and improvements in metre and rhyme. Since we have the melody only in the form used at a somewhat later time our translation must be fitted to that. We have taken the tune from the German Hymnbook of Michael Weisse, 1531, and the Czech Hymnbook of 1564. Herr Director Th. Erxleben has arranged it, and we owe him hearty thanks for his valuable assistance. In the Weisse Hymnbook there is an old German translation, but it does not follow the original as closely as we might wish, and from the seventh verse on can hardly be called a translation. It also has one less stanza than the original.”

The English translation given in de Schweinitz’ History of the Unitas Fratrum is evidently taken from the Weisse version. The stanzas printed here follow closely the thought and the rather peculiar rhythm of the “Boehmisch-Maehrische Blatter” translation, which is far more accurate, and conforms to the music.
THE WACHOVIA MORAVIAN

An Appeal for Help to Rebuild the Church and Parsonage in Kingston.

(by J. Taylor Hamilton, D.D.)

THE great calamity which befell the city of Kingston, Jamaica, on the afternoon of the 14th of January, will still be fresh in the memories of those who read the tidings from our mission fields. Within the space of a few seconds the thriving city became a mass of ruins, killing or burying many hundreds of people. A few minutes later fire began to sweep through a large portion of the business area, thus completing the work of destruction. Our Moravian church in Hanover Street, and the dwelling inhabited by our Kingston pastor, shared the common fate. God's protecting hand, however, preserved Brother Reinke and his family from bodily harm. We would take this opportunity to express our heartfelt thanks to those whose hearts have been touched, and whose prompt gifts have done much to alleviate the distress of the members of our Kingston congregation, who have suffered. It has been a fresh proof to us of your kindly, brotherly feelings to those in need.

Five months have elapsed since that never-to-be-forgotten January afternoon, and we would now ask for your help to erect a new sanctuary for our Kingston congregation, and a dwelling for its pastor. We have in the meantime reviewed the situation and considered the future of the work. We have consulted with Brother Reinke, and we have endeavored to ascertain the opinion of all our Ministerial Brethren. We are practically unanimous in our desire to continue the work and to place it on a permanent basis. In this our Mission Board has afforded us every possible encouragement.

At the close of 1906 the Kingston congregation numbered 366 members, of whom 260 were communicants. It is but natural that the result of the earthquake was a partial disorganization of the work. But as a proof that it was only partial and temporary, we are able to state that no time was lost to build an emergency church out of material saved from the debris, and that the services held in it were attended by groups of congregations on the 10th of February, already 170 persons being present. The building seats about 300, and is insufficient to accommodate the people. The Holy Communion on the 9th of June was attended by 189. We are firmly convinced that we should as a Province maintain a congregation in the capital of our Island, and that it will, by God's blessing, become larger and stronger than ever; provided only we can with as little delay as possible erect a sanctuary. It would not be right to abandon our people in Kingston now in the hour of their calamity, after we have labored among them for fourteen years. We have reason to believe also that God has spoken effective warnings to careless souls, and that they are more ready than they were to receive the Gospel of Christ. It is a well known fact that the economic conditions of Jamaica are anything but satisfactory. We have had a hard struggle during the past decade towards self-support as far as our congregations are concerned; still our people are willing, we believe, to do their part to help rebuild the Kingston church. We shall make a united and strenuous effort. It is not easy to prophesy what it will result in, but we have reason to hope that the Kingston congregation will raise £300, and that £200 may be contributed by our other Jamaica churches. Will the Brethren abroad now open hearts and purses and give us the rest?

Our plans are not fully matured, but we can lay the following before our friends:

1. As to the site. It was found long ago that the present site of our church was unsuitable. It is too far down town, too near the business section, and too far removed from any residential quarter. The street has been associated with our Moravian work, and it is off the car line. We should like, if possible, to rebuild on Hanover street, but farther to the north. Up to the present time we have not secured a new site, because people have not decided the value of their land, and we must await the opportune moment for purchasing. Until we have the new church the old site will be required for church purposes. The chances of selling it afterwards are

2. As to building material we must give the preference to reinforced concrete. Experience has proved that a building of this material will endure a heavy shock of earthquake. Wood is out of the question for a sanctuary. It could, of course, be insured against fire loss; although the new building law is very stringent.

3. Ants are a great pest, and we cannot insure against them. The expense of painting recurring in the course of every few years, is also one to be avoided.

4. A church with a seating capacity of from 500 to 600 will be adequate. The dimensions should therefore be about 50 x 60 feet. It will hardly cost less than £1000 to erect it. This would include the site, plans, title, and kindred expenses. The price of skilled labor, carpenters, masons, etc., has increased very much since the city is being rebuilt, and we must reckon that it will continue so for years.

5. The want of a parsonage has been increasingly felt, since the former parsonage was condemned as unsanitary. We should like very much to build one now. In fact we cannot at all say that our work has been placed on a permanent basis, until we have done so. Rents are high, higher than ever before, and if we wish to retain a resident pastor we should erect a suitable dwelling. This would cost us with site, from £500 to £1000.

Thus we have laid our needs and our plans, as far as we are able to do so now, before our Brethren; and we sincerely trust that we shall experience once again your brotherly help. In issuing this appeal we are not singular. All the missions in the district have done the same, and the responses have been very cheering. We feel certain that our Brethren's Unity will not be outdone by other churches in this respect.

The Provincial Elders' Conference of the Jamaican Mission Province.

The above appeal speaks for itself so strongly, that any additional words on our part might seem superfluous. Nevertheless we desire to add, that a special appropriation of eight thousand Marks has been made by us—more the Mission treasury is not in a position to give as a practical expression of our sympathy and of our desire to see our church and mission house in Kingston rebuilt in a worthy manner. We warmly commend the appeal of the Jamaican Brethren to all members and friends of our Church and of its Missions.

The Mission Board of the Moravian Church, Bethelsdorf, near Herne- hüt, July 11, 1907.

F. O. Henning, President.

Rev. E. A. Holton, assisted by Rev. Thos. Shields, were announced to begin a series of meetings at May- odan, August 18th.

WINSTON-SALEM

Composing a Variety of Topics, Comments and Suggestions

The Salem Boys' School will open August 26th, and the Salem Academy and College, September 10th.

Rev. E. A. Holton, assisted by Rev. Thos. Shields, of York, Pa., recently closed a successful meeting at Friedland. There were a number of conversions and ten applications for church membership.

The Nissen Park has again this season called forth large attendances and the Wachovia Moravian would make special note of the high moral tone and good behavior which has characterized this popular resort since its first opening.

Church attendance is not what it should be and especially is this so with the mid-week services in all denominations. Urgent causes demand prompt action, and sacrifices are essential in secular affairs. We comply with these requirements in both business and pleasure. Why not for church services?

Winston has rated $150,000 more in bonds for water, sewer and street improvements. It requires money to meet the requirements of this day and generation, and the same applies to individuals as well as to municipalities. To meet the latter, bond issues seem to be the order of the day. May this spirit of enterprise not be over-done by our aspiring towns and cities.

The N. & W. Railway with steam shovel and other appliances are making notable changes in the hill side just east of the dry bridge, converting it into a model railroad yard which an increased business demands. The road to East Salem will, however, be preserved and a portion of this thoroughfare will comprise a tunnel, the first of the kind in this section of the State.

The Belo Apartment House is to be erected at an early day on Main street, across from the Belo Home. The Gleich-Hampton store building has been purchased and will comprise a portion of the structure. The late Col. A. H. Belo, through his wife, will thus commemorate the home of his birth, as was done in the gift of the Belo Home to the Ladies of Salem. An example is commendable to the many Salemites scattered throughout the length and breadth of the earth. While duty has called them elsewhere, they ever have a warm place in their hearts for
THE WACHOVIA MORAVIAN

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the old home place, and if not permitted in person to return, how beautiful it would be to have some suitable and substantial testimonial of appreciation while living, or lasting memorial when dead, as Col. Belo has so affectionately had done.

Those privileged to enjoy vacation come and go in constant quick succession. Years ago such indulgencies were not as general. At the present day it has grown amazingly in popularity. No one can object when such is the desire and there is the financial requisite. However, a spirit of contentment and restraint from worry is about as good a tonic if you are compelled by circumstances to remain at home.

August closes vacation days with the majority of young folks, and with some it has the significance of renewing scholastic duties while with others it is a reminder that their school days are over and that life's battle has commenced in earnest. To both classes the best wishes of THE WACHOVIA MORAVIAN is extended including good health and an earnest effort to make a success of whatever is required of them.

A recent cablegram announced the death of Miss Helen Wilde, at the home of her parents, Rev. and Mrs. F. P. Wilde, of Jamaica, West Indies, at the age of 18 years. The deceased was a graduate of Salem Academy and College, class 1907, and had spent eight years of her life in school at Salem. She was the niece of Mrs. J. H. Clewell. Just after commencement, in company with her sister, she started for the far off home of her parents. Recent letters to friends here reported Miss Wilde as being in the best of health.

The Salem Cemetery has been considerably enlarged by additions South and East, by the Cemetery Company purchasing ground from the Moravian church. "After life's fatal fever" many of our loved "sleep their last long sleep" on this quiet and beautiful God's Acre, and its careful keeping and constant improvement speaks well for the community and exemplifies to the living that their thoughtful care of the departed will not be forgotten when they too shall have laid down life's burdens and entered into their eternal rest.

THE WACHOVIA MORAVIAN would congratulate the Sentinel, Republican and Journal, our leading local papers upon their modern and up-to-date appearance, which the addition of improved presses and typesetting machines have made possible. The press of a community is a mighty factor for good, and every encouragement should be given the secular press, whose respective management do not expect either fame or fortune, but are content with an honest living, and well earned on the basis of giving full value for what is received.

The wood upon the "Kuwand Heights," West Salem, has been sold as it stands, to Mr. Lee Holland, of Bethania, N. C., for something like $5,000, and the work of clearing out the proposed streets has commenced.

The street car extension to this development is halting between two ways, viz: Down Broad street or across New Shallowford and Wachovia streets, there being a business preference for the first and a still stronger public sentiment for the latter. THE WACHOVIA MORAVIAN believes that the opening up of this property signifies much to the future of Salem.

Sunday, August 11th, was memorial day, commemorating the spiritual outpouring upon the fathers of Herrnhut, on August 13, 1727. The occasion was duly observed, as was right and proper. But there is another feature. The fathers did much to deserve the blessing. What are we doing, not only to commemorate but to receive similar special evidences of divine favor? The fathers bowed in humility, prayer unceasing, and exceptional consecration and they reaped a blessing that is still treasured where-ever the Moravian faith is found. Can we say the same? What shall our harvest be in years to come? To every Moravian this is a serious question. We are but stewards and the Master will sooner or later demand a reckoning.

Sunday, August 11th, marked the 100th anniversary of the organization of the first Sunday school in North Carolina at Hopewell Lutheran Church, a few miles South of Salem. Rev. Henry Ripple and Rev. Gottlieb Shober were the originators of the movement. Rev. Ripple came to America as a soldier in the British Army and was captured. Upon his parole at Charleston, S. C., he deserted and espoused the cause of freedom. He found employment with a blacksmith named Fry, near Salem, and afterwards married his daughter. He was an active Lutheran layman and later became a minister at Hopewell. Mr. Shober was a Moravian and lived at Salem, and for some trivial reason withdrew his membership and joined the Lutherans. Messrs. Ripple and Shober together started the Sunday school, humble in its beginning but mighty in its results for good. That it was the first Sunday school in the South there is no doubt and THE WACHOVIA MORAVIAN is inclined to the belief that it was the first effort of the kind in the United States until proven to the contrary. The occasion was duly observed Aug. 11th, Rev. W. A. Lutz, Mr. F. D. L. Messer and others taking a prominent part in the exercises.
Winston-Salem's Big Department Store.

The Most Up-to-Date Ready-to-Wear Department Between Washington and Atlanta.

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CHILDREN'S DEPARTMENT

BY MISS BRENIE PYROH.

Some Young Heroes.

N a certain school, a knot of boys had their heads together disputing about something. You could never guess what if you tried. It would all have seemed strange to you. The schoolroom, the teacher and the scholars—their old dress and odder speech. It was in far-off Asia, and the scholars were not orderly as ours. The boys talked when they pleased, and made so much din that one could scarcely hear themselves think.

Missionaries had come to this city and opened schools and churches to teach the people that they must worship God alone, and that Jesus died to save them. When the natives found that their boys were beginning to stray into Protestant schools, they said, "We must start schools of our own," and so they started one, but it was too late; some of the boys had already learned to love Jesus, sing sweet hymns, and read the Bible.

The teacher in this school was a very bitter enemy of the new religion, so he listened sharply that day when he heard a discussion going on among the boys. It was not in our language, but it was something like this:

One boy said it was not right to worship pictures of saints, nor to kiss them, and burn candles before them. Another said: "It is right; it's the only true religion." Others joined in with the first boy, and said it was wrong, and that we must worship none but God. Then the dispute grew warmer, and there were cries of 'Heretic! heretic! mean old heretic! mean old Protestant!' and so on.

The teacher had made up his mind that this thing must be stopped; and that the boys must not go any more where they would hear such bad doctrine, so he said in a loud, strong voice:

"Boys, stand up!" They all stood up.

"Now let all the Protestants step out." He did not suppose that any one would dare to confess to him that he was a Protestant, but these little Christians must have remembered the solemn words of the Saviour, how he said: 'If any one will confess me before the earth, I also will confess him before my Father which is in heaven.'

There was a moment's pause, then seven little fellows stepped out. The teacher was amazed.

"What?" he said, "don't you believe in worshipping the pictures of saints?"

"No, sir, we don't; and please, sir," said the bravest of them all, "if Jesus wanted us to worship pictures of the saints wouldn't he have left us his own picture to worship?"

This was an unanswerable argument, but the tyrant teacher did not let them know how they had cornered him. He said, "Boys, how shall these heretics be punished?" and the boys decided that they must be 'put upon.'

So the whole school formed a procession and marched around those seven, spitting upon them as they went.

"Now sing!" the teacher said, and all the school except the seven struck up one of their patriotic songs.

"Sing, I tell you!" he said to the seven.

"We will, if you will sing the songs of Jesus," was the grand answer of the little Christians.

"Sing it yourself!" said the teacher, and, wonderful to tell, this sweet song came to the ears of the astonished teacher: Must Jesus hear the cross alone,

And all the world go free?

"No, there's a cross for every one,

And there's a cross for me.

The Psalm.

The World's Oldest Minister.

The Rev. Thomas Lord, of England, has just entered upon his one hundredth year, and he is probably the oldest minister in the world who is still in active service. This venerable minister has been an evangelist nearly thirty years ago; but the best methods of his work can best be told by the man himself.

He is a living example of how a man, by hard work and careful living, can be preserved to a ripe old age.

WANTED—by Chicago wholesale and small order house, assistant manager (man or woman) for this county and adjoining territory. Salary $200 and expenses paid weekly; expense money advanced. Work pleasant; position permanent. No investment or experience required. Spare time valuable. Write at once for full particulars and enclosed self-addressed envelope. Address, GENERAL MANAGER, 124 E. Lake St., Chicago.

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Not Always Immune.

A citizen of New York made a mistake about his being immune which had a fatal issue last week.

About a year ago he was bitten by a rabid dog and was successfully treated at the Pasteur Institute. He imagined that after treatment he would be immune from all danger arising in future from such bites. He was therefore fearless in handling a rabid dog belonging to a friend who asked him for assistance in treating the animal a few days ago. The dog bit him and it is supposed that some of its saliva must have afterwards inoculated the wound. He was warned of the danger he was incurring, but he laughed at the risk and said that he was safe; he could do what others dare not do. He therefore disregarded the wounds he received, but in a short time he was seized with the recognized symptoms, and though he was taken to the hospital and well treated, his agonies increased, and after suffering torture he died miserably. A similar mistake is sometimes made by men who have been the victims of some habit they have overcome. They become less vigilant and despise their old enemy. The old temptation assails them in an unspite their old enemy. The old agony increases, and after suffering torture he died miserably. A similar mistake is sometimes made by men who have been the victims of some habit they have overcome. They become less vigilant and despise their old enemy. The old temptation assails them in an un

MARRIAGES

At the Home Moravian Church parsonage, August 10th, Fred Hire to Miss Martha Tate. Bishop Rondthaler officiating.

At Bethabara Moravian Church, August 13th, Montgomery L. Miller to Miss Maude E. Kiger. Rev. Milloway officiating.

Since the last issue of The Wachovia Moravian Rev. E. A. Holton, pastor of the Moravian churches at Mayodan and East Salem, and Miss Elma Turner, of Rockford, N. C., were married at Asheboro, N. C., where both bride and groom had gone to visit relatives and friends. The marriage occurred July 25th. The couple will occupy the parsonage at Mayodan.

DEATHS

Providence, July 7, 1907, Sarah M. Marshall, age 72 years, 4 months, and 20 days.


INFANT BAPTISM

New Philadelphia, June 23, 1907, Ethel Valentine, infant daughter of Bro. Henry M., and Miss Christine Lala L. Brandon, (m. n.) Transou.

ACKNOWLEDGMENTS

FOR FOREIGN MISSIONS:

Bethania Congregation... $ 20.35
Missipah Congregation... 4.00
Provident Congregation... 1.75
New Philadelphia Congregation... 1.35
Clemmons-Hope Congregation... 2.00
East Salem Congregation... 3.00
Friedberg Congregation, add'l... 1.90
For Bro. Phillip Parke's support, from Christ Church... 46.08
For Bro. Van Calker's support, from Salem Congregation... 300.93
And from Women's Missionary Society... 50.00

FOR BOHEMIAN MISSIONS:

Friedberg Congregation... $ 10.37
Women's Missionary Society... 50.00
Kernersville Congregation... 7.75
Kernersville Sunday School... 2.50
Oak Grove Congregation... 4.51
Salem Colored Congregation... 2.70

A legacy from Miss Christine Petersen... 82.09
Salem Juvenile Missionary Society, toward support of a girl in Pottenstein Orphanage... 24.41

FOR THEOLOGICAL SEMINARY:

New Philadelphia Congregation... $ 1.66
Provident Congregation... 2.25
Friedberg Congregation... 1.91
Christ Church Congregation, (corrected)... 4.74
Clemmons-Hope... 4.00
For Bro. and sister Reineke's relief in the Kingston earthquake disaster, from a friend... 10.00

FOR PROVINCIAL HOME MISSIONS:

From Providence... $ 1.75
From New Philadelphia... 1.35

FOR LABORADOR MISSIONS:

From Mrs. Obbunke... $ 5.00
From Miss Sally Vogler's School... 2.00
From the home... 1.75

FOR HOME MISSIONS:

From Salem Congregation... $ 71.43

OTHER LEGACIES FROM MISS CHRISTINE PETERSSEN:

For Home Mission Work... $ 82.09
For Women's Missionary Society in Franc... 16.18
For Sisters' House in Christian's field, Denmark... 16.18
For Foreign Missions... 16.18

JAS. T. LINEBACK,
MISSION AGENT,
Salem, N. C.

"There is a strange man at the door, sir," announced the new man from Boston.

"What does he want?" asked the master of the house impatiently.

" Begging your pardon, sir," replied the servant, a shade of disapproval manifested in his voice, "he wants a bath, but what he is asking for is something to eat."
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Subscription price, 50 cents a year.

EDITORIAL NOTES.

The missionary rally held in the Home Church some weeks ago was a very interesting and inspiring occasion. The reports from the various Sunday Schools and Christian Endeavor Societies, as well as from the several congregations showed that the interest in giving for the mission cause is growing. Among other things one letter from another land stated that the writer was greatly pleased with the amount of the particular gift in question, and that he, (the writer), would now take back all that he had said in the way of criticism of the South in the matter of giving. In that connection we will add that while we have by no means done our duty in this respect in the past we have at the same time suffered from unjust criticisms which were made by those who should have informed themselves before writing publicly of the work and the gifts of the south in the past.

**

The summer just closed has been interesting because of the free concerts in the community. There were free concerts in Winston at the Court House Square on some nights of the week, and on other nights free concerts were given at Nissen Park. Each week a splendid programme was given by the Salem Band on the Academy campus, and thus all who desired to spend a pleasant hour during the evenings of the heated term were able to do so. All this tends to elevate a community, and is far more profitable than the catch-penny shows often provided for the amusement of the public. An indirect result of the music of the Salem Band is the good which results to the young men of the community. Mr. B. J. Pfohl has succeeded in uniting at least half a hundred of the men and older boys of the community in the musical interests which he directs, and the benefit to the growing generation cannot be estimated. This organized musical effort is good for the church, in that the best and first is always given to the church. Then too the schools come in for their share of the good resulting from the organization of the musical ability of the place. The public in general is a sharer of the results, as was shown on the occasion of the recent visit to Wilmington, when many nice things were said about the musicians from Winston-Salem. But the greatest good results to the young men themselves, because to them the discipline, the organization, the ability to do good for others and the influence of music in this their formative years cannot be overestimated. The Wachovia Moravian congratulates all connected with the music of the place on the good results of the summer.

**

The season of the beginning of the schools has arrived. This is shown by the return of many familiar faces from mountain and sea side, and by the revival of business which is apparent on every hand. The Salem Boys' School was the first to begin its work the latter part of August, with a good list of pupils and with a strong teaching force. Then Clemmons School followed with the enlarged room supplied by the new dormitory. The attendance is very encouraging in this school also. The private schools in Salem, Miss Vogler's, Miss Smith's and Miss Steiner's and others all were filled and pupils declined because of lack of space. The last to begin the fall term was Salem Academy and College. The exercises in Memorial Hall brought out a company of friends and pupils which filled this large auditorium. All space in the College will be taken for the present year, and the classes have so increased in numbers that the question of more room is a pressing one. The raising of the standard of entrance requirements has not cut off the attendance, in fact the numbers will probably increase rather than diminish. The entire school interest of the Province are in a strong and prosperous condition.

**

The addition of the new building to the Clemmons School is a promising sign. Principal Hall proposes to give the care of little boys and girls a special feature of the work. This is a wise move, since there is a call for this particular field of usefulness, and we know of no other school in our section where little boys can be cared for as in the case at Clemmons. Mr. and Mrs. Hall had quite a number of small boys under their care last year and this year both boys and girls of tender years are registering for the new term. We wish the school authorities all success in their great and good work.

**

The Rev. J. K. Pfohl has issued the first of a series of pamphlets setting forth the mission work of our own and of other churches. The little publication has been gotten out in a neat and attractive form, and can be obtained from the publisher, Bro. Pfohl, at a cost of 50 cents per hundred. The idea of the publication is to have it placed in the hands of the scholars in the Salem Sunday school, and after reading the small paper with the scholars they will be induced to discuss mission matters and in this way will become interested in this great work of the church. Incidentally the general scope of the Sunday school work will be enlarged.

**

Another interesting and valuable little publication which has appeared recently is a church history paper published by the Home Sunday school teachers, under the direction of Bro. Stempel. This is intended to give an interesting and comprehensive view of the church history of the centuries, and to give the history of your own church its proper place in the development of the Christian church. The work is a very worthy one.

Some days ago the party of friends returned to Salem after their long visit to Europe, Asia and Africa. In the company were Col. and Mrs. Fries, Dr. and Mrs. Bahnsen, and the younger members of the company. All were well and report having had a good time on land and sea. Col. Fries entered upon the trip primarily to regain his health and strength and has been greatly blessed in this respect.

The Salem Home Church has enjoyed a visit from a number of friends who have made a longer or shorter sojourn in our midst. Among the number we note the names of Bishop and Mrs. Greifler, and Miss Emma from St. West Indies, Prof. and Mrs. Schwartz, from Bethlehem, Rev. and Mrs. Wilde, from Jamaica, Wayne, Rev. and Mrs. Leon Tennakken, of York, Pa. All these friends have been welcomed, and we have enjoyed their stay as well as that of many other friends who were with us during the summer.

**

One of the very sad deaths of the summer was that of a Miss Helen Wilde, daughter of the Rev. F. P. Wilde, at her home in Jamaica, West Indies. Miss Wilde had been a pupil in the Salem Academy and College during the past eight years, Mrs. J. H. Clevelle being her aunt. She was surrounded by loving care during these eight years, and developed into a worthy scholar, and what is better into a faithful young christian. In May she graduated with the class of 1907. Many readers will recall the happy but tearful face of many companions who said farewell to Helen on that occasion, for it is said that Helen Wilde was easily the most popular girl in the college because of her bright and happy way. Her own departure from Salem was accompanied by unusual emotion on her part as well as that of her friends. It almost seemed that she realized that the parting was forever, as far as this world's experiences were concerned. She arrived safely in her home in the West Indies, and the joy of the parents and of the young ladies, the two sisters, was almost beyond description. Then passed two happy months, now sacred in the memory of the family circle. Then came a violent attack of dysentery, and within a week this bright and happy life was closed. The sympathy of the many friends in our community goes out to Bro. and Sister Wilde in their deep affliction.
JOHN G. PATON
Missionary to the New Hebrides—1824 to 1907.

Favorable Texts—“Lo I am with you always.”
“Whencefore ye ask in my name I will do it.”
“I can do all things through Christ which strengtheneth me.”

On May 24, 1824, in an humble, thatched cottage in Dumfries, Scotland, a little son was born to James Paton and his wife Janet Rogerson, who was destined under God to be the future missionary to the New Hebrides and one of the most widely known missionary leaders of the 19th century.

His parents were godly people and the atmosphere of the home was one of prayer and devotion. Many times each day John was accustomed to see his father enter the little middle room of the house, familiarly called the “closet,” and when he had “shut the door,” not infrequently there were heard “pathetic echoes of a trembling voice pleading as if for life.”

The influence of this prayer-filled home laid the foundation of that firm faith in prayer that was one of the most marked characteristics of the life of the great missionary.

Preparation for Service.

Seldom has a boy struggled harder for an education. At twelve years of age Paton left school to help his father at his trade of stocking-weaving, and though they worked from six in the morning till ten at night, with only half an hour for meals, yet John found time in his spare moments to continue his studies. Saving of his mcinage earnings he spent six weeks in Dumfries Academy. His thirst for knowledge quickened, he went as a city missionary to Glasgow with the privilege of attending the Normal College. But health failed; he had to leave the city. Again he returned, but lack of funds compelled him to give up. Teaching and work among the rough characters of the city slums gave him valuable experience in dealing with his fellows. But all the while he was hearing more and more clearly the call to mission service, and in face of the warning of friends—“The Cannibals! you will be eaten by Cannibals!”—he offered himself to the Reformed Presbyterian Church of Scotland as missionary to the New Hebrides and was accepted.

The New Hebrides.

Had he wanted to provide for the fulfillment of the prediction of friends, he could not have chosen a better field of labor. These islands lying to the north-east of Australia were inhabited by numerous cannibal tribes intensely hostile to the white missionaries. In 1839, two missionaries, Williams and Harris had landed on the island of Erromanga to begin their work, but so sooner had they reached the land than they were clubbed to death and their bodies cooked and devoured by the savages.

Three years later Turner and Nesbit began to labor on the island of Tanna. In less than seven months their persecutions by the savages became so dreadful that they had to make their escape by night in an open boat. Yet, on this very island of Tanna, in November, 1858, Paton and his young wife landed to begin their work for the Master.

They found a naked, savage people, living in huts of the rudest kind. Warfare was the almost daily occupation of the men. The women were left to do the drudgery and their lot was a peculiarly hard one. Frequent aggrievements were administered by the husbands “to keep them submissive,” and on the death of the husband the wife was immediately strangled to death that her spirit might accompany his. Their religion was of the lowest type, and worship of their numerous idols was prompted altogether by fear. Sacred or medicine men held people completely within their power, and all disease was due, they said, to the wrath of some God, to whom sacrifices had to be offered before the diseased person could recover. They knew nothing of a God of love and mercy.

Trials and Deliverances.

Three months after beginning the work, Mrs. Paton died, expressing no regret that she had left home and loved ones for the Master, but declaring—“If I had the same thing to do over again, I would do it with far more pleasure, yes, with all my heart.” Two weeks later her little babe died also; and there, on that lonely island, Paton, in tears and loneliness, with his own hands, dug the grave and laid his loved ones to rest. Yet other difficulties awaited him. A language had to be learned e’er he could teach the people of Jesus’ love; he must gain the confidence of the natives; and a house of worship had to be built to befriend him without pay. He had constantly to be on his guard lest his life be taken. Once a native rushed furiously at him with an axe; at another time a wild Chief followed him about for four hours with a loaded musket. On still another occasion he found his garden surrounded by a war Chief and a large party of armed men and every musket was levelled at his head. Of this incident, Paton says, “Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus, either Himself to protect me, or to take me home to His Glory.” Then, gradually, as he continued with his work, musket after musket was lowered and the enemy made off to the bush.

Three years he continued his labors, without some success. But opposition increased; the savage Chief Miski stirred up the natives, robbed the mission house and swore to take his life. To remain longer was to court death. Paton fled and with the aid of a friendly Chief made good his escape to Dr. and Mrs. Inglis on Aneityum.

Having made a tour of the churches in Australia, England and Scotland, where he succeeded in interesting the churches and Sunday Schools in the cause of the “Dayspring”—the mission boat, Paton once more entered upon active missionary labors. He longed to go back to Tanna; to pass the island by, he said, almost broke his heart; but the Synod had decided that his future labors were to be on the island of Aniwa. Profiting by his earlier experience, the work was more easily established. A strong hold was gained on the people through their work with the boys and girls of the orphanages erected on the mission premises. Namakei, an old Chief, was the first convert. When the first book in Aniwan was placed in his hands, he pressed it to his bosom and cried, “Missi! let me hear it speak.” Though an old man he learned to read it and soon was found teaching his people.

When tasting water from the well which Paton had dug, against his protest that rain could never come from the earth, this same old Chief cried “Missi, wonderful, wonderful is the work of Jehovah God! No God of Aniwa ever helped us in this way.” The next Sunday, calling his followers around the well, the old Chief preached the sermon, declaring that Jehovah God was supreme and that “henceforth I am a follower of Jehovah God.” Then, led by their Chief, the whole populace brought their idols and plied them in great heaps about the mission premises and sided the missionary in destroying them. Thus the back-bone of heathenism on Aniwa was broken through the sinking of a well; and gradually, one by one, the natives were won for Christ, until not a single heathen remained—all became Christians.

During the last twenty years of his life Paton was permitted to be but little with his loved Aniwans. His church needed his services in awaking interest among the home congregations in the general cause of Missions. He made a tour of the world, likewise, in an effort to have the leading nations prohibit the sale of fire arms and intoxicants to the inhabitants of the New Hebrides. This world-wide work brought him into prominence everywhere and made him perhaps the most widely-known mission advocate of the nineteenth century—honored and respected everywhere.

But ever and again his thoughts turned towards dear Aniwa and he pleaded with the Committee to permit him to return to live among them. But they refused, thinking him too feeble. Yet an occasional visit was granted him. And it is thus that a fellow-traveller describes his last visit. “It was charming to see the interest Dr. Paton took in his black friends, asking after the welfare of one and another, his heart overflowing in love for them. Our last glimpse of the old missionary was to see him seated on the trunk of a fallen tree, the people around him listening to his words. The Shepherd once more among his flock.”

On January 28, 1907, the aged hero passed quietly away at the home of his son in Australia.

Reference Books.


Questions.

What were Paton’s favorite texts and where are they found?
Tell of his struggle for an education.
Describe the people with whom he labored.
What difficulties did he have to overcome in his work?
How did the children of the Sunday Schools aid his cause?
HONORING THE PIONEERS

A denomination has taken greater interest in marking historic spots connected with the early days of their faith in America than have the Moravians of Pennsylvania. They have an active historical society that has been collecting documents relating to the Moravian settlements, the founders and their descendants. It has carefully located the sites of early settlements, and is getting them suitably marked by granite monuments.

Recently, they gathered from far and near to dedicate a stone placed on the bank of Marshall Creek, near Gilbert, Pa. It is just north of Smith's Gap in the Great Valley. To the south are the hills of the Wire Ridge. On the bank of the creek is a great, red, old-fashioned mill. It was here that Edward Marshall, the first settler, stopped after his long journey through the pathless wilderness, and established his claim.

The place was destined to be the site of a flourishing little village and the scene of a border tragedy. Frederick Hoeth, Jacob Weiss and a few other purchasers purchased the land from Marshall and settled there. The Indians called it Wechquetank. Hoeth entertained the society with a description of the place unprepared, the savages rushed them, the houses were given to the flames, and the next morning only a few blackened chimneys marked the site of the village. One bleak December day in 1751, dark forms gathered crouching in the edge of the forest about the settlement. Seeing the place unprepared, the savages rushed whooping upon the log houses. The settlers fought desperately, but were overcome by the great odds against them. Most of the men were killed and the women and children carried into captivity. The houses were given to the flames, and the next morning only a few blackened chimneys marked the site of the village. Of Hoeth's daughters, Marianna, was forced to marry an Indian, but four years later managed to escape to Bethlehem. She lies in the old cemetery.

The Moravians purchased the site of the settlement in 1760 and founded a village of Christian Indians. This was given up a few years later. The monument recording these historic events is of Vermont granite, and is placed as nearly as possible on the site of the cemetery laid out by the people of the second settlement.

The pilgrims to the dedication came by train as far as Saylorsburg, where carriages were waiting to take them seven miles to Gilbert. The oration of the day was delivered by Rt. Rev. J. Mortimer Levering, the Christian Herald, July 5, 1907. The Herald accompanies the above with a picture of the monument and the company attending the dedication. In the gathering among the many persons the familiar faces of Bishop Levering, Rev. Paul de Schweinitz, Rev. A. D. Thaeuler and others appear. —Asst. Editor.

HISTORICAL CALENDAR FOR SEPTEMBER.

1. 1867.—Lecture-room, Second Church, Philadelphia, consecrated.

2. 1870.—Congregation at Fredrickton, N. C., regularly organized.

3. 1865.—Last service in the church at Houston and Mott streets, New York City.

4. 1794.—Girls' School at Lititz, (Linden Hall) founded.

5. 1858.—The corner-stone, English Church, West Salem, Ill., laid.

6. 1901.—The congregation at Woodmount, Mo., organized.

7. 1753.—A colony of 24 Single Brethren arrived at New York on the ship Irene.

8. 1738.—First Missionsaries arrive in Bertholstadt.

9. 1742.—Laying of the corner-stone of the first church-edifice of the Moravian Church in Philadelphia on Race street and Moravian (now Bread) Alley.

10. 1756.—Circular issued by the Society for Propagating the Gospel, inviting settlers to the Ohio lands granted by Congress for six months.

11. 1845.—First church, Brooklyn, N. Y., consecrated.

12. 1888.—The first eight converts from among the Esquimaux of Alaska baptized at Bethel.

13. 1734.—Organization of the church at Watertown, Wis.

14. 1826.—Consecration of the first church at Utica, N. Y.

15. 1812.—Second church at Lake Mills, Wis., consecrated.

16. 1731.—Particular Memorial Day for the Ministers of the Brethren's Church.

17. 1895.—The church at Shiloh, Wis., destroyed by a cyclone.

18. 1792.—Bishop Spangenberg died at Bertholstadt.


20. 1877.—Meeting to organize the Society for Propagating the Gospel, at Bethlehem.

21. 1724.—George Bohnisch, the first Moravian evangelist in America, landed at Philadelphia.

22. 1808.—Parsonage at Brooklyn, N. Y., destroyed by fire and church burned.

23. 1868.—Original church at Harrowgate, Pa., consecrated.

24. 1824.—Consecration of "Come-ninu Hall," the main building of the new College and Theological Seminary, Main street, Bethlehem, Pa.

25. 1759.—First fourteen Brethren start for Tranquebar.

26. 1841.—Corner-stone, Clergy House, Bethlehem, Pa., laid.

27. 1796.—The first house at Greentown, Ohio, finished and occupied by John Heckewelder, who renewed the settlement.

28. 1895.—The consecration of the church at Easton, Pa.

Dr. Len G. Broughton, once pastor of Broad Street Baptist Church, this city, now of Atlanta, Ga., sermonized in New York City a few weeks ago. He called the society women of that metropolis festering sores, existences, warts, on the real social life of the city and country. Said they were rotten, low, depraved, and only to swim in voluptuousness and to tank up. That to stop the wave of crime in that city they needed some one who would preach the old-fashioned hell-fire gospel as their only salvation. That is plain talk.

It is the duty of individuals, public sentiment, the church and the law to encourage reformation among transgressors. Were it not for this spirit in the divine, poor humanity would be in a desperate condition.

175 YEARS A MISSIONARY CHURCH

The Moravians bear the distinction of being the pioneer missionary church in the group of the evangelical Protestant faiths of the earth. It was 175 years ago this month that the first Moravian Missionaries started for the West Indies to labor for the spiritual welfare of the slaves upon the negro plantations on those islands.

Sunday night, Aug. 24th, the anniversary of this occasion was duly observed in the Moravian Home Church. The Church Band welcomed the gathering congregation as a guest and addresses comprised the program proper.

Bishop Rondthaler presided, and Rev. H. W. Baker, the Winston Centenarian M. E. Church missionary in Cuba, read a scriptural selection. Mr. Ernest Stockton, superintendent of Elm Street Sunday School, made a brief address and reported his school as supporting a missionary in Africa and sending $50 to the Chinese famine sufferers. Rev. L. K. Plohl, from Christ Church, followed and told how his church was supporting a native helper in Suriname and that each year they gave a Christmas offering to the Moravian Leper Hospital at Jerusalem. Bishop Greider, of St. Thomas, West Indies, who is here for his health, spoke of the result of the work in this, the first mission field and how St. Thomas, as while a mission itself, was also doing missionary work, sending out workers as far as the shores of South America. Bishop Rondthaler spoke for the Home Church and how the Mission Board supported a native missionary in Central America and the Home Church congregation the salary of Bishop Van Calker and his wife in East South Africa among the Kafirs. The meeting was interesting and inspiring throughout.

KEEP THEM AT HOME.

It has always been a matter of regret to us, as a people, while songs and addresses are written to seek homes and success. It has ever been a desire on our part to keep them at home and this is being done at present to a greater degree than formerly by our having grown to such industrial proportions as to justify them to remain. We need their youth, tact, talent and energy, which to a great extent, in past years, has been given to their adopted homes, where it is always a pleasure and gratification to learn that so many reflect credit upon themselves as well as upon the communities they represent.
THE WACHOVIA MORAVIAN

THE MISSIONARY DEPARTMENT
BY R. A. SPAUGH

CHINA'S MISSIONARY CENTENNIAL

At Shanghai, on April 25th, there assembled a unique though international gathering of men and women, whose deliberations and work will have a far-reaching effect on the destinies of the human race and the history of the world. It was the first missionary to the Celestial Empire. At a reception preliminary to commencing its labors, some 1,500 people were present, representing eighty-three different societies and agencies, working in more than 500 Chinese cities. With varying organizations behind them, they are united in the endeavor to bring enlightenment to 400,000,000 fellow creatures.

The names of those on the platform have become household words for scholarship and devotion to duty. As I watched the throng my thoughts reverted to those other religious assemblies, conclaves and covenants held throughout the ages of the past whose work has left such an indelible impression on mankind. This conference began to make history with almost its first breath. Throughout the past century the missionary in China has labored without any recognition from the Chinese government and its enforcement by treaty. He has been barely tolerated, often maltreated, sometimes massacred, and generally regarded as a nuisance and a pariah. Now these troubles have been swept away into the limbo of forgotten and forgiven things.

On the platform, the one spot of color in the otherwise subdued assembly was a Chinese mandarin—his Excellency Taotai Y. C. Tong, ex-student of Columbia University and personal representative of the great Viceroy Tuan Fang, who is ruler over a country half the size of Europe and 60,000,000 people. This accomplished official had been delegated to extend a welcome to the Conference on behalf of the Chinese government. Speaking in English with but the slightest suspicion of an accent, the voice of the speaker rang through the breathless audience: "Our welcome is sincere, and tendered in the spirit which animates all men desirous of achieving some good in the world, of whatever creed they may be, or to whichever branch of the great human family they may belong." The official cachet was thus placed on the terrific labors of a century. China had at last welcomed the missionary.

With the enthusiasm born of such a propitious commencement, the Conference opened its sessions and proceeded to discuss the greatest question—the union of the church in China. The fact that some eighty-three different Protestant societies have been working independently of each other in China during the past has been a source of weakness in more ways than one, but especially as regards the intelligent and intellectual classes of Chinese, who possess a great faculty of logic. They had had eighty-four different ways to heaven pointed out to them. One of these was that of the united Roman Catholic Church; others were those of the disunited Protestant communions and sects. The unification of so many interests was obviously a very difficult matter, requiring the exercise of all the diplomacy of the leading spirits amongst the assembly. A series of resolutions were submitted which, it was thought, would meet the wishes of everybody. Unfortunately, one denomination, which has some considerable claim to be represented on all such committees, but which was not on this special committee, took exception to such treatment, and the result was a heated debate, which at one time threatened to break up the Conference. Eventually a common ground of agreement was found and the assembly made its confession of faith in the following words: "This Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as subsisting in the doctrine of the Christian faith, the Conference does not adopt any creed as a basis of church unity." The resolution was passed amid the singing of the Doxology, and the United Protestant Church of China was founded.

What struck me most about the whole incident was the possibilities such an action contains. If it is possible to unite the Protestant churches in China, who should it not be possible to unite the Protestant churches throughout the world? This church is attempting to Christianize the yellow man, and it has been found that union is necessary for that purpose. Does the white man stand in less need of enlightenment than the yellow? The example has been given away here in the new Far East, the birthplace of latter-day history, as much as Palestine was the birthplace of the history of the past eighteen centuries. Will it be followed?

In an assemblage of such a description, and in the gatherings which invariably accompany such a conference, it is inevitable that there should be some personalities which give to the observer a suggestion of romance. Here and there among the crowd I saw veterans of the missionary campaign for China, the grey-bearded, grey-bearded old guard who journeyed out in the days of the East India Company, when the currency of Canton was opium and szech; when the lingua franca of the Orient—"pidgin English"—was just being constructed; when pirates haunted every sea and creek and river, and when swift, sure, sudden death was the fate of every "foreign devil" who wandered a mile outside the outposts of the West. When the China of to-day was still the Far Cathay of long ago, these grand old men traveled and traveled on their quest. Now they stand, hands trembling and eyes moist with the joy of accomplished desire, victors in the cause of united effort, union and strength. Anglican and Presbyterian, Congregationalist and Wesleyan and Baptist and all the sects of Christendom united in that simple psalm of praise, affording an object-lesson to the people of the West and forging a link in history that will hold till times long beyond our ken.

There was Smith, doctor of divinity, Sino-logue and American president of the Conference, sitting in earnest consultation with Gilson, his English conferee, both of them men who have left their impress on the literature and theologies of the East and West. The nearest approach to a Bondfield, organizing secretary and smartest of business men, lower down in the auditorium was Cassels, bishop and literatuer, dressed in his Chinese costume, to which he is so accustomed that the conventional garr of Western civilization has become a burden to him. By him sat Arnold Foster, the Congregational veteran, and a little farther off Graves, Anglican bishop of Shanghai, whose statesmanlike work and diplomatic conduct led to the acceptance of the great resolution on union.

Another figure hurriedly entered the room and sat down on one of the lower benches. The usher at that door were young men from America, and their piety had not destroyed their sense of humor or capacity for making a trite remark. One of them tapped the other on the shoulder and said in a semi-whisper, "That's a real, live, English lord." It was the Rev. Lord William Cecil, son of the late Marquis of Salisbury, prime minister of England, who wandered in from Port Arthur and changed the fate and history of the Orient. And here in Shanghai, the gate of the East, after ten years of such history-making as few previous decades have ever witnessed, the reverend son of the statesman subsequently confirmed upon him the choicest and most important of all representatives of a people whose entire destiny was changed by a stroke of his father's pen.

Not the least striking feature of all the gatherings was the entire absence of self-consciousness about them. There was no time nor opportunity or inclination to strain after meretricious effects or make-believes of importance. Facts, figures and business was the keynote of the Conference; but it was the personality of the delegates as a whole which spoke most eloquently for the reality of the work which has grown up so marvelously in the hundred years since Dr. Morrison landed in China. Their labors are already of record; their path is clear before them. The Protestant Church of China has been founded after much toil and sorrow. The missionary has at last been welcomed to the Celestial Empire by the controlling temporal powers of that vast country. Success is assured and the men who have fought for it have the good wishes—in the words of the Chinese mandarin—of every thinking man "of whatever creed they may be, or to whichever branch of the great human family they may belong."
THE MONTH IN WACHOVIA.

Providence.

The protracted meeting began on Sunday, August 25th. Bro. Mendell had the opening part on that day and remained over to preach the day sermon on Monday. The pastor arrived in time for the Monday service and brought Rev. John G. Luckenbach, pastor of Second Moravian Church, York, Pa. The message would not have accomplished what it did had it not been for the brother from Clemmons and the brother from York. Bro. Luckenbach remained till the close on Friday night, preaching at least once a day and working hard in and out of services for bringing souls to Christ. The result of the earnest efforts made was thirteen confessions for Christ with about the same number of names for church membership.

Bethania.

The Thirteenth of August Festival, held, August 21st, was a most delightful occasion. We had with us Rev. H. H. Clewell, who preached the sermon, which seemed to reach the heart of everyone. His love for the address and the part that he took in communion in conducting the services, made his presence all the more appreciated. The congregation was not quite the size that we had hoped for, as the weather was not altogether promising; but the blessing would not have been received with less enthusiasm. The offering for the Hebrew Mission was a few cents over that of last year, which was encouraging in that it showed we are holding to the decided gain which we reached last year over the one preceding.

Elm Street Sunday School.

Elm Street Sunday School has not been heard from for a long time, but we hope to have regular correspondences for paper in the future, as we have appointed a correspondent for our school. Elm Street is taking a great deal of interest in Foreign Missions. We are supporting a native helper at one of our mission stations in Central Africa. The first Sunday in each month is missionary Sunday and the offering is given for this cause.

On September 1st, Mr. B. J. Pfohl gave us an interesting story of the work of the Christian Endeavor Society and gave two beautiful banners to the school on this occasion.

Kernersville.

Dr. Elias Kerner, one of the oldest and most loyal members of this congregation departed this life Monday morning, July 22nd. The funeral service was held the following day, the sermon being given by Rev. E. S. Croslent. Dr. Kerner was born at Kernersville, February 1, 1826. His childhood and early boyhood were spent in Kernersville, where he faithfully assisted his father in the work of the farm. When about 18 years old he made a profession of faith and joined the Moravian church at Friesland. In 1849 he went to Philadelphia, studying medicine there for a period of two years at Jefferson Medical College, returning South he practiced with Dr. Joseph Lyman for a year before locating in Kernersville. On January 8, 1857, he was married to Miss C. C. Johnston and moved to this place. During the Civil War the people of Forsyth county chose Dr. Kerner to represent them in the state legislature. Throughout his long residence in Kernersville he was a public spirited citizen, prominent in all local works and very liberal. He was well beloved among the poor, whom he served as physician, often entirely without charge. In the year 1869 he assisted in building the railroad between Greensboro and Winston, and in the same year the Moravian church of Kernersville was built under his personal supervision. In the death of Dr. Kerner the town has lost one who seemed almost an indispensable part of its community life. He will always be remembered among us as one who in kindliness and unselfishness was ever doing good.

On Saturday night, August 24th, Mrs. W. C. Stafford's class of girls of the Sunday school gave a reception to the boy and girl friends. Mrs. J. M. Greenfield's class on the church lawn. The beautiful candle avenue was brilliantly lighted with Chinese lanterns and with the light of the moon behind to make the place a delightful play-ground. About thirty young people gathered in anticipation of the cordial invitation to attend for two hours all was laughter and good cheer. All sorts of games were played and both old and young joined heartily in the fun. The girls enjoyed the excellent refreshments consisting of ice-cream and cake.

On Wednesday evening, August 28th, the Rev. and Mrs. Edgar S. Croslent and family who have been spending some time in Kernersville were tendered an informal dinner and supper on the Moravian church lawn by the members and friends of the congregation. About sixty persons were present. The occasion was a very pleasant one and gave renewed evidence of the love and esteem in which this former pastor and his wife are held by the people of the town.

The Fourth Sunday in August was observed as Missionary Day. In the morning the pastor preached a special sermon. At night the Sunday school rendered a delightful program which consisted of carefully prepared songs and recitations. Besides the singing by the school little Miss Gertie Fleshman and Miss Felts sang a duet, which was much enjoyed. Miss Helen Silver recited "The Burial of Moses"; Anna Lee Stafford told in verse the story of "Christ and the Little One," and Miss Dora Kiser read the leper scene from Ben Hur. An offering was taken at both services which was donated to the work of the Moravian church in the Lepers Home in Jerusalem.

Rev. E. C. Stempel, assistant pastor of the Home Moravian congregation was happily married at Bethlehem, Pa., Sept. 19th. His bride was Adelaide Richmond, a daughter of Mr. and Mrs. Wm. A. Ross, of Bethlehem. To the newly wedded The Wachovia Moravian extends hearty congratulations.
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Chesson & Western
JULY 14, 1907
WINSTON-SALEM DIVISION

WINSTON-SALEM, N. C.

THE WACHOVIA MORAVIAN

Any and all classes, high or low, great or small, moral or immoral, without fear or favor. Dr. Broughton declared that the church, that is to succeed in the twentieth century, must be ready and prepared to help any and every human being who asks aid, and those who are asking aid today are every human being who is suffering in body, mind or spirit, the sick, the hungry, the poor, the outcast, the heavy hearted, the one who needs and craves sympathy, the fallen man, the fallen woman—the church that is to succeed, that is to meet its obligation, must be able to reach and touch and save any and all of these classes. Doctor Broughton is a powerful believer in the institutional church, and in several instances Sunday night he referred to the work of his Tabernacle in Atlanta and the results thereof. That church has a hospital, into which it gathers and takes care of the needy sick; an employment bureau which keeps three clerks busy handling the work that comes its way; a home for working girls, that takes those who come to the city acquainted with its vices and temptations and guides and protects them until they are prepared to take care of themselves safely—these and many other departments and institutions has Dr. Broughton established, and by the church to enable it to fulfill its mission of reaching humanity. He is now laboring to construct an institutional building to cost $500,000, to enlarge the efficiency and scope of this work.

Bishop Preaches in Street.

Bishop John M. Walden, of the Methodist Episcopal church, who has had his headquarters in the Methodist Book Concern Building in Cincinnati, Ohio for a number of years, addressed a street crowd at one of the prominent downtown street corners the other night and may take part regularly in the street meetings hereafter.

“If the people will not come to church, as appears nowadays to be the case, the church must go to the people,” said Bishop Walden in discussing the incident. “There can be no greater dignity than spreading the gospel even under the most lowly surroundings. Methodist ministers of that city are now agitating the establishment of tent meetings to be held in the densest parts of the city and we hope to have the movement fully under way in a very short time.”

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THE WACHOVIA MORAVIAN

WORLD'S SUNDAY-SCHOOL CONVENTION.

Some Interesting Facts Concerning This Great Gathering—A Proposed Sunday School World Tour.

WORLD ideas were uppermost in the minds of the delegates to the World's Sunday-school Convention held recently at Rome. World evangelization was the ideal toward which their projects were shaped, the most novel of which was a Sunday-school commission organized to make a tour round the world. This journey, says a correspondent to the London Daily News, "is to be on a gigantic scale, and, the writer continues, "as several American millionaires are interested, it will undoubtedly be carried through." The scheme is outlined in these words:

"It is proposed to leave New York in December, 1908, in one of the finest ships that can be chartered. The maximum number of delegates will be five hundred, and the party will then proceed to Cairo, where a convention will be held, and then to Colombo, Bombay, Shanghai, Korea, and Tokyo, returning by way of the Pacific to San Francisco. At each place a stay of at least one week will be made, and a State Convention held, to which all the Sunday-school workers and missionaries within easy reach will be invited.

"The sanguine hope of the organizers is that the tour will culminate in a great interdenominational gathering at Washington, where a scheme will be launched for raising ten million dollars for the world's evangelization.'"

Another "world-wide" project accomplished at the Convention was the formation of a World's Sunday-school Association to embrace every national and interstate union in the world. Of this Association the Rev. F. B. Meyer, of England, was elected the first president. It is proposed to obtain an act of incorporation which shall be registered in Great Britain and America, empowering the Association to hold property and administer funds. Further details are given as follows:

"The government of the Association is to be vested in a president, four vice-presidents, two secretaries, a treasurer, the ex-presidents, six members from the United States, six from Great Britain, two from Canada, and not less than ten from other parts of the world. The aim of the Association is to improve the methods of organization and instruction in Sunday-schools throughout the world, to promote the formation of Sunday-school unions and associations of unions, to hold Conventions, gather information concerning the condition of Sunday-schools in every part of the world by correspondence, visitation, and other methods, and to publish the same for the benefit of all.

"Immediate action will be taken for stimulating and developing the work in the Empires of China, India, Japan, Korea, and in the Philippine Islands. The work in the three latter countries will be under the special care and supervision of the American section of the Association. India is to be a special field of the British section, working through the Indian Sunday-school Union. China is to be placed under the care of both sections, with specially defined limits for each, the respective fields of labor to be subsequently determined by the Executive Committee.

"This new departure is of the highest importance. It makes the English-speaking Christian the supreme factor in the Sunday-schools of the world. For the first time in its history it makes the Sunday-school responsible for the world's evangelization. There is a good deal of American money and American push behind the scheme."

Mr. George T. B. Davis has furnished to many American religious weeklies an account of the main features of the recent Convention. The secular press of America, however, contrary to that of Britain, contained no reports of the Convention, a fact commented upon adversely by some religious journals. The most interesting features of the session, says Mr. Davis, were the reports of the delegates from the different countries telling of Sunday-school conditions in those lands. We read:

"In Belgium there are only 2,500 scholars enrolled in the schools; in Turkey 3,000; in Bulgaria 5,000; in Spain 6,000; in Egypt 11,000.

"In many other countries the number in the Sunday-schools is large and the work is growing and developing at an astonishing rate.

"In Japan there are 64,000 in the schools; in France 67,000; in India 700,000; in Germany 300,000; in Great Britain 2,150,000 in Free-Church schools, and 7,000,000 altogether, but not all are affiliated with the Association. Last year America with about 14,000,000.

"In making his report Mr. William N. Hartshorn, the chairman of the International Executive Committee, said in part:

"I am to speak for the army of 14,000,000 Sunday-school workers in the United States. Our God whom we worship is none other than the Lord God of Israel; our creed, the Sermon on the Mount; our practices, the twelfth of Romans; our spirit, that of the Christ; our purpose, that of service. Our vision for organized work in the township, the country, the State, the nation, and in the world will not be realized until the isolated and discouraged school in every country has come into sympathetic and helpful relations to the Sunday-schools that have wise leadership. God is swinging wide open to the Sunday-school workers of the world the door of opportunity."

"The estimated population of the U. States is about 85,000,000 Children of school age, 50,000,000. Number of Sabbath schools, 15,000,000. Number of officers and teachers, 3,000,000. Total enrollment, about 14,000,000. Per cent. of population enrolled in the U. States...

—Literary Digest.
MEN, PLACES AND EVENTS.

One of the principal topics of thought and interest during the summer has been the struggle which is in progress between the great corporations and the State. In our own State of North Carolina the struggle has been between the railroads and the reduced rates ordered by the legislature. After a time the conflict was between the State and federal authorities, and we read much comment both north and south. The matter was finally arranged so that the State was able to take its course, and the constitutionality of the legislative act will be decided by the United States Supreme Court. Governor Glenn was placed prominently before the public and received many congratulations in regard to the manner in which he conducted the difficult case.

An equally interesting case was that of the government against the Standard Oil Company. This company was convicted of violation of the laws of the land in numerous instances, and the fine imposed was the largest fine ever imposed by a court in the history of the world. The total was nearly thirty million dollars.

It seemed after the fine of thirty million dollars had been imposed on this powerful corporation, that an effort was being made to retaliate by imposing a panic on the country through the unjust methods which it is claimed these great combines employ in their dishonest schemes. But whether that is true or not the alarm was without foundation at least for the time. It is suggested by some writers that they were not able to sway the affairs of the country at large as they did in times past. In other words it may be that there is a division between the Wall Street speculators and the actual business interests of the country. There have been panics out Wall Street during recent times without effecting any further business world. If such is really the case we may be spared some of the sad experiences of earlier days.

In the meantime the President of the United States is firmly holding to his course without showing the least fear of what the money interests may think of him.

The time is approaching for the selection of candidates for the next President. Naturally the question is asked whether Mr. Roosevelt will be a candidate. He has said that he will not be a candidate.

Many persons seem to think that he will be forced to run, and that he will be unanimously nominated. Some say that if he does run he will have to fight the money forces, and that he cannot be elected. Others think that if he runs for President again it will show for the first time that the people have been emancipated from the power of dishonest corporations, and that the great popular vote will place him in power again despite the efforts of the money rings.

Time will show what is the real state of the case.

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and following soon after Thanksgiving is the joyous Christmas season, with its sweet memories, its happy reunions, and its sacred lessons. Then the solemn close of the year, and a new period of time begins.

**THE WACHOVIA MORAVIAN**

_Written by Rev. and Mrs. Stempel into our midst, and extends best wishes for a long and happy married life. Bro. Stempel will continue his duties in the Home Church and Congregation, and their residence after the lapse of a few weeks will be at the corner of Main and Bank Streets._

BISHOP GREIDER, of St. Thomas, Danish West Indies will probably spend the winter in Salem, since some throat trouble has made it desirable for him to rest for a season. Our Salem congregation will indeed be happy to have Bishop Greider with us during the winter, and trust that his temporary sojourn in our midst may become a season of great improvement for him.

President Augustus Schultz, D.D., for the erection and endowment of a library for the Moravian College and Theological Seminary was a generous act, and one which will result in much good. So too the subscription of fifteen hundred and more dollars by the friends and alumni for the purpose of making the acceptance of this gift a possibility, was also a generous act. Both will redound to the glory of God and the good of his work.

**THE CENTENNIAL CELEBRATION OF THE WACHOVIA MORAVIAN ORGANIZATION.**

In the northern part of Bethlehem, in Pennsylvania, on what is called College Heights, in the center of a large city square, stands a noble pile of buildings. The material used is stone, and the central building, with its massive and ornamental portico, is the students' home and contains the class rooms. As we face the building, to the right, is the Horbeck Memorial Chapel, a gift by the Horbeck family, in memory of a beloved departed child. To the left may now be seen the foundation walls of

The present month of October completes the full thirty years service of Bishop Rondthalier in the Salem Home Church. This is a long period of time to successfully fill so responsible and so taxing a position, and the Wachovia Moravian extends its congratulations to Bro. and Sister Rondthalier for the close of the full thirty years of service, and expresses the hope that many years of usefulness may be before them.

The gift of $40,000, present and prospective, by the Harvey brothers for the extension of the Moravian College and Theological Seminary was a very interesting and successful occasion. The event was a strong occasion, and the addresses were of a character which would have done credit to any school in any part of the land. The representation was large, and the celebration brought together men from many sections of our own and other lands. The strength of the friendship of the alumnus was clearly shown by the large attendance, and by the loyalty shown in many ways. The institution which celebrates its hundred years of usefulness will not lack support and friendship in the future, and all rejoice that such is the case. But the fact of increased strength and larger numbers of friends carries with it obligations for the future. The school in the past has given to the church and to the world many strong and consecrated men. These men acknowledge that the impulse of their lives was given by this “school of the prophets.” The best wish which can be made for the future of the Moravian College and Theological Seminary is that it will continue to send forth men who are well taught in mind and deeply imbued with a conservation to Jesus Christ and his cause, and who love above all other earthly things, the Moravian Church and its glorious traditions. If this is the principle which will guide our splendid school at Bethlehem, then the Moravian Church at large will be greatly benefited by this increased strength at the beginning of a new century of history.

Centennial Celebration of the Moravian College and Theological Seminary.

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(Continued on page three.)
The Wachovia Moravian

George Schmidt

First Protestant Missionary to Africa—1709 to 1785.

Favorable Text:—"With God all things are possible."

The honor of being the first Protestant missionary to labor for the conversion of the heathen millions of Africa, belongs to George Schmidt, a missionary of the Moravian Church.

Birth and Training.

Little is known of Schmidt's early life. He was a native of Bohemia and was born in the year 1709. That his parents were humble, God-fearing people, who taught George to love and serve God, may be inferred from the fact that he was exiled from Bohemia before he was eighteen years old, because of his faith, and took refuge with the Moravians in Herrnhut, Saxony. In 1727, even before reaching the age of manhood, George returned to the land from which he had been driven, and, in company with Melchior Nitschman, preached the gospel. Both were arrested and thrown into prison. Nitschman died during his confinement, and Schmidt, after remaining in prison for six years and six weeks, was released and made his way back to Herrnhut. "To the day of his death he bore the marks of gaoling chains" with which he had been fettered.

Called to Become a Missionary.

During those years of imprisonment, with their attendant suffering and hardship, God was preparing Schmidt for greater service. He had learned patience, and how to endure hardness as a good soldier of Christ. He had shown that he possessed the true spirit of witness and very soon God called him to the work which He had chosen for him. In 1736, when only twenty-seven years of age, the call came.

Some years previous, two Danish missionaries, on their way to India, had touched at Cape Town in South Africa. There they learned of the wretched condition of the natives and of how the Dutch masters mistreated them and refused to allow them to be baptized. The account of their visit awakened the European Christians to the needs of these people, and, at length, a call came to the Moravians in Herrnhut for a missionary to be sent them. The letter from Amsterdam reached Herrnhut on February 6, 1736; seven days later Schmidt was on his way to Holland.

Discouragements.

Once there, he was confronted with many obstacles to his going. Clergymen tried to dissuade him, saying: "The language of the Hottentots is almost inaudible. They have neither music nor instruments." What do you think of that?" Schmidt's reply revealed the kind of man he was. He said, "With God all things are possible; and, as I have the assurance that it is the will of God I should preach the gospel to the Hottentots, so I hope firmly in Him that He will carry me through the greatest difficulties." Unable to secure passage for the Cape, he remained in Amsterdam a whole year, earning his bread as a day-laborer. It was not until July 9, 1737, that he reached Cape Town.

The Hottentots.

The people with whom he was to labor called themselves "Koi-Koin," but were called by the Dutch "Hottentots"—a name given them in decision because of their stammering speech and the many clicks which abounded in their language. They were not negroes, though their origin is uncertain. "They had possibly a kinship to the Malays, if physical features are the index" and their speech bore certain resemblances to that of the ancient Egyptians. Schmidt found them living in houses shaped like a bee hive, made of a low framework of sticks thrust into the earth, bound together, and covered over with rush mats. Their food consisted chiefly of fruits and nuts. Men and women eat apart and they could go for days without food; but in doing so, they lessened the pains of hunger features are the drinks.

They had planted, a half-acre of vegetables, which the Dutch had brought them. They grew corn, beans, beets, potatoes, peas, and carrots for their diet. They were not allowed to eat the flesh of birds or fish, and drank only milk and water. They were never allowed to kill an animal. They were allowed to eat the flesh of carcasses that had died of natural causes.

The baptism of this first convert after more than four years of patient labor, was followed by a number of others. The Holy Spirit was leading many of the poor Hottentots to a new and better life and there was great rejoicing among them because they too had found a Saviour.

Difficulties and Exile.

But trouble was near at hand. The Dutch became jealous and angry. Schmidt's influence was growing. They didn't like to see these Hottentot dogs recognized as men and Christians. They feared, too, that some account of the way in which they had treated them might reach Holland, bring trouble upon them and hinder their future traffic and gain. They stirred up bitter feelings against Schmidt, and, after doing all they could to hinder his work, forbade his baptizing any more natives and compelled him to return to Europe. Neither would they ever permit his return.

In what a strange position Schmidt found himself, "the first, and, for six years, the only Christian laborer among the millions of heathen Africa, driven away by Protestant Europeans, and not allowed to return to his post."

Devotion to the Cause.

Schmidt would have gladly remained. In face of the loneliness and trials his courage never failed him. In a letter to Herrnhut, written a short while before his exile, he revealed something of the spirit in which he was carrying on his work. He wrote, "If I were to lose brethren and sisters, think on me and my poor people! Let the incense of your prayers go up unceasingly to the throne of Majesty on high, that the Master may have His way with His people, and that those beloved of God may be saved."

But his heart still clung to Africa; daily he prayed for his people there and even before reaching the age of thirty, on August 1, 1742, having worked for a while in Africa, he went to his little room in the garden, prayed to him till I receiv e the full power of his precious blood and then was preparing for greater service. He had heard the call of the Lord and was going forth to labor for the glory of God and the salvation of souls. He was a native of Bohemia, a native village, drive the inhabitants further into the interior, except such as they wanted as slaves for themselves, destroy their homes, and take their cattle and whatever valuable property they found as their own.

Labor and Successes.

It was with this people, naturally degraded and so greatly oppressed by their Dutch masters, that Schmidt began his work. The first station was on the Seergems River, fifty miles from Cape Town. But, within a year, the hostility of the farmers forced him to move still further into the interior. Soon Schmidt realized that the warang he had received in Amsterdam in regard to the difficulties of the language was too true. It was so difficult that instead of learning their language, Schmidt began to teach them Dutch. He opened a school for children, and, having gained the confidence of the people, he soon had from thirty to fifty in attendance on the school and as many present on the services. Schmidt's uniform kindness and sympathy, in such striking contrast with the treatment of the other whites, soon caused the Hottentots to recognize him as their friend. Their hearts were touched; they listened attentively to his teaching; their consciences were aroused and some of them were brought to a saving knowledge of the truth. Very touching is the testimony of Willem, the first convert, who was baptized on March 31, 1738. "I offer myself to him as a sausage to the butcher. The baptism of this first convert after more than four years of patient labor, was followed by a number of others. The Holy Spirit was leading many of the poor Hottentots to a new and better life and there was great rejoicing among them because they too had found a Saviour.

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They looked upon them as creatures without souls, gave them no place within consecrated walls, and over the door of one church was posted a notice: "No Hottentotes and strangers forbidden to enter." Though having this low estimate of them, the Dutch, in the beginning cultivated their friendship and when the time seemed opportune they robbed and plundered them at will. With fire and sword they would en-
THE WACHOVIA MORAVIAN

Centennial Celebration of the Moravian College and Theological Seminary.

(Continued from first page.)

the Harvey Library building, a gift to the Institution by the Harvey brothers. West of the main building is the rectoratory and the residence of Prof. H. R. Rondthaler, who is in charge of the daily care of the Institution. Nearby is Prof. Gapp's home, and also just across the street is the home of Bro. Stening, one of the pastors of the Bethlehem congregation. The entire section is growing and improving, and the location is a very fine one, in all respects.

One hundred years ago, in the month of October, the school was begun, at Nazareth, Penn. It was moved to Bethlehem, to Philadelphia, again to Nazareth, and finally to Bethlehem, where for many years it was located in the large building on Church St., Bethlehem, the building which was so well known to the students of twenty-five years ago. A number of years ago the present site was given by the Brethren congregation, and efforts were begun to secure the means necessary to erect the buildings which now stand on College Heights. Bro. Joseph Rice was active in this movement, and it will be remembered that he visited the Salem congregation which contributed the handsome sum of about $7,500 for the building fund.

The celebration proper was arranged to take place on October 2nd and 3rd, part of the exercises being held in the college buildings and part in the large Central Church, corner of Main and Church Streets. The first occasion was on Tuesday morning at ten o'clock and consisted of addresses by Bishop Levering of Bethlehem, Bishop Rondthaler of Winston-Salem, and Bishop Hamilton of Bertholds, Saxony. These addresses were responded to by Dr. Schultze, President of the College.

We hope at a later date to print Bishop Rondthaler's address in full.

In the afternoon of the same day a very excellent program was given by the students, members of the Comenian Literary Society. These exercises consisted of a history of the Comenian Literary Society, a paper setting forth its objects. There were also declamations and orations. This program was of a high order and was handsomely carried out by the young gentlemen who deserve credit for the merit of each number.

Following this program the students was an interesting game of base-ball on the Athletic Field of the institution. The present students had challenged the Alumni and the Alumni had responded very heartily. The game was an excellent one, but the Alumni were too much for the student team and the Alumni won by a score of 8 to 3 in favor of the Alumni.

Wednesday evening at 8 o'clock an historical paper was read by Prof. Schwartz. This paper very ably set forth the history of the College and Seminary throughout the hundred years of its existence. The delivery of this paper was greatly appreciated for the valuable contribution to the general history of our church in America. The paper was ably written and was greatly enjoyed by all who were present. Prof. Schwartz was followed by Hon. James M. Beck who in one of his splendid speeches set forth the special advantages of the smaller college. He explained how it was possible in a small college to bring together into close and intimate association both Professors and students and he expressed the belief that the students of the Moravian College were greatly privileged to have the fine opportunities coupled with this close association with consecrated and godly men. We could not but feel that this address sounded the key-note of the object sought in all of our Moravian schools in connection with what is called the Moravian company life. This arrangement of our schools into room companies gives to the thousands of young people throughout the world in Moravian schools the daily influence of mature minds and at the same time it gives them the very closest contact with the privileges and Mr. Beck's address set forth the advantages of this system probably in as forcible a manner as any address that has ever been delivered on this particular subject.

Following this Wednesday evening program was a reception in Comenius Hall. For an hour or two a friend met friend and conversed happily together while pleasant music was being rendered by the orchestra and splendid refreshments were being served by the ladies of the Bethlehem congregation. On Thursday morning at ten o'clock the various classes held their reunions in the Lecture Room of the College. This hour was very enjoyable to all who were privileged to be present. In one room could be seen Bishop Rondthaler, Bishop Schultze, and others who were present. In another was almost as crowded a ball with a dozen or more members of the class which graduated thirty years ago and the year following could be seen Brethren Hall, Wole, F. E. Grunert, Bahnson, Clewell and others known to the membership of our southern province. This class of '77 was one of the most largely represented and a second meeting was held at ten o'clock in Memorial Hall. After the exercises in the Central Church, and a picture of the entire group was taken in the afternoon. This picture placed side by side with the picture of thirty years ago is exceedingly interesting. Of the members of the class of '77 the most in attendance were Bro. Byron Spaugh of our southern province.

At eleven o'clock the general Alumni Meeting was held and addresses were made by Brethren Oerter, Moenche, Clewell and others. These addresses consisted of congratulations, gratulations, eulogisms and reminiscences and were at times very earnest and serious, at times productive of mirth. Among the pleasing features of this and other gatherings during the centennial was the very high tribute paid to the faithful Professors who by their precept and example have impressed upon the church the spiritual life which has characterized these years.

Following the general Alumni Meeting was the luncheon at twelve-thirty. This was splendidly arranged and very greatly enjoyed. There were about one hundred and twenty-five plates prepared with a very elaborate menu and refreshments splendidly arranged. Upon the death of the surviving brother, $1,500.00 a year will be paid him for his support and this same has been subscribed by willing brothers and does not place any burden whatever on the Seminary.

In the evening the formal occasion took place in the Central Church. This occasion was the centennial colloquial of addresses of the Brethren and the momentous part of the evening was the address of Bishop J. T. Hamilton delivered congratulatory addresses of representatives from other colleges and universities. The procession which was made up of all of these visiting delegates, all arrayed in their caps and gowns, entered at the one door of the church while the Professors of the Moravian College and Theological Seminary and certain visiting clergymen entered at the other door. The students of the college and the alumni occupied places in the central front pews of the church. The congregation filled the remaining portion of the large auditorium and the choir was on the gallery from which point they rendered beautiful music during the evening. The following is a list of those who delivered congratulatory addresses:

University of Pennsylvania, 1730, Dr. C. L. Doolittle; Moravian Seminary. Dr. J. C. Max Harl, D. D.; Church
THE WACHOVIA MORAVIAN

(Dutch) in America (New Brunswick, N. J., 1784), Rev. Dr. E. P. Johnson; Nazareth Hall, 1785, Rev. Dr. J. S. Blum, D. D.; Linden Hall Seminary, 1749, Rev. Charles D. Kreider; Salem (N. C.) Academy and College, 1801, Rev. Dr. John H. Clewell, Ph. D.; Princeton Theological Seminary, 1812, D. C. R. Erdman; Evangelical Lutheran Theological Seminary of Gettyburg, 1826, Rev. Prof. J. A. Singmaster; Lafayette College, 1832, President E. D. Warfield, L. D.; Franklin and Marshall College, 1836, Rev. J. S. Stahr, Ph. D.; Lehigh University, 1866, President H. S. Drinker, L. D.; Muhlenberg College, 1876, Prof. George T. Ettinger, Ph. D.

The literary address was to have been delivered by Rev. Dr. Walter Moore of the Presbytery in Richmond, Va., but illness prevented his attendance and the Rev. Paul de Schweinitz very ably filled this part of the program.

The degree of Doctor of Divinity was conferred on Bishop Moench, Bishop Levering and the Rev. Paul de Schweinitz. The degree of Master of Arts upon the Rev. E. H. Rondhalder.

Thus ended a very notable occasion which brought together probably two hundred or more of our ministers from our own and from foreign lands and which worthily commemorated a century of splendid history and what is more seemed to indicate a second century of far greater work and we trust of work which will be just as consecrated as was that of the past century.

CHIPS FROM HISTORIC TIMBER

BY MRS. ADELAIDE L. FIELDS

The Wilkes County Lands.

SOME time ago the editor of this column was asked whether the Moravians ever owned land at Moravian Falls, near Wilkesboro, N. C.? An explicit answer to this question required reference to certain Court Records and the careful reading of a number of papers in the Salem Land Office regarding the "Cossart Lands" and the "Wilkes County Lands" which were one and the same. Mr. James T. Lineback has in preparation a detailed history of the famous suit over these lands, which in one form or another lasted for sixty years, but with his permission the following outline of the case is given to the readers of THE WACHOVIA MORAVIAN.

In 1752, Spangenberg and his party came to North Carolina to select the site for a Moravian settlement. They travelled over Lord Granville's land, from the Atlantic to Tennessee, seeking, if possible, to find about 100,000 acres suitable for their purpose, but did not succeed until they reached the upper Yadkin River where they surveyed several small tracts, which seemed the best they had found so far. Then, further down the Yadkin, they came upon a fertile, well-watered tract, of nearly the size they desired, which they surveyed; and on August 7, 1753, the "Wachovia Tract" was purchased by the Lord Advocate, the Chancellor, and the Agent (Zeisendorf, von Gersdorf, and Henry Cossart), for the Unitas Fratrum or Moravian Church.

Although an Act of Parliament in 1749, had recognized the Unitas Fratrum as "an ancient Protestant Episcopal Church," with full rights and privileges in English law, since most of its government board was not British subjects. The deeds to the Wachovia Tract were therefore made in fee simple to James Hutton, an Englishman, Secretary of the Unitas Fratrum, as an incorporated body, could not be under English law, since most of its government board were not British subjects. The deeds to the Wachovia Tract were therefore made in fee simple to James Hutton, an Englishman, Secretary of the Unitas Fratrum, as an incorporated body, could not be under English law, since most of its government board were not British subjects.

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CHILDREN'S DEPARTMENT

BY MRS. BERTR M. PEOHL.

The Stain That Wouldn't Rub Off.

He was but six years old, and a boy of six can not be expected to know as much as a boy of twelve. That was one reason why Charlie needed to be quite so sharp in his rebuke. And then Mother showed him another reason that evening.

Charlie and Freddie were "cutting across fields," and as they went along they were gathering flowers for Mamma. Charlie was walking ahead, and so far had spied all the flowers, which he then with gracious condescension allowed Freddie to gather. Suddenly the little boy caught sight of a bunch of yellow beauties with deep brown centres. They were down at the bottom of a little hill, and the grass around them was most brilliantly green and velvety. Charlie had evidently not seen them, and Freddie darted down the slope.

"Here, Freddie!" shouted Charlie, glancing over his shoulder, "don't you go down there. It's all muddy."

But the warning was disregarded, and the next moment Freddie had waded in the slime half-way up his fat little legs.

"Now how'm I goin' to get you out of that," demanded Charlie, crossly. "I told you not to go in, and you went. Now I'll have to get all muddy myself pullin' you out. Stand still"! this more sharply than ever.

"Don't try to get in any deeper than you are. Quit your blubberin' now. I'll get you out some way.

But it took a long search for a limb of suitable length before Charlie, standing on the edge of the swamp, pulled poor little Freddie on firm ground again, though in doing it he nearly threw the little fellow off his face.

Freddie's sobs broke forth afresh, and the older brother retaliated a little.

"Here," he said, in a gruff tone, that was assumed to hide the tenderness which he feared might show, "now I'll scrape off the mud with a stick, and when your shoes dry they can be blackened, and you will look almost new again. I tell you, though, Freddie, you ought to have listened when I told you the mud was there."

"I didn't see any mud," whispe red Freddie, "the grass was prettier there than anywhere else."

"That's just it," replied the brother, "when you see such awful green grass as that you can know there's a swamp."

"But I didn't know," protested the little fellow, "and I couldn't see any mud."

"Then that's just why you ought to have listened to me," declared Charlie, feeling that he must not lose this opportunity of rebuking still further. "You see I'm twice as old as you and ought to be supposed to know twice as much. This last sentence had a sarcastic tone that hurt Freddie, though Charlie was pleased with this conceit.

In fact he was so well pleased that he couldn't forbear repeating it to Mamma, though he really had not meant to be too hard on his smaller brother.

"You see, Mamma," he said, "I told him he was as old as he was needed to know twice as much. That's what he got for not minding me."

Then Freddie could bear the reproaches no longer. He was sitting on Mamma's lap with his little bare feet rubbed quite dry, and she was wiping away the tears and telling him it might have been much worse, and that he was her own boy, and the rest of the nice things mothers say when their children are in trouble. So this last speech of Charlie's was really too much.

"Why don't you always mind?" Freddie burst out, sitting bolt upright and digging his fists in his eyes to stop the welling tears. "He don't mind Papa, Mamma, for I saw him smoking a cigarette in the barn. I peeped through a hole and saw him. He'd better tell himself to mind, hadn't he, Mamma?"

Mamma only looked at Charlie, but Charlie did not obey you who were twice as old. Papa is more than three times as old as you? Don't you believe he knows the truth of what Landqulst says: "A man who is strong can never be a worker, and the rest of the nice things, mothers say when their children are in trouble."

This time she couldn't see the blush—though it was there—and she barely bear the whispered "Yes'm."

Then, like all wrong-doers since the time of Adam, he began to excuse himself. "I didn't do it, just to disobey Papa I truly didn't, Mamma. But half the boys in our class smoke cigarettes, and I don't see where's the harm in it."  "Neither did Freddie see the mud, and you were very cross with him because he did not obey you who were twice as old. Papa is more than three times as old as you. Don't you think, then, that he should know at least three times as much as you? Don't you think when he tells you that cigarettes are very harmful, that you should believe he knows the truth of what he is saying? He tells you that the boy who smokes cigarettes can never be a strong and healthy a man as the boy who does not smoke. He tells you that the man with a weak body can never do as much as he."

But the warning was disregarded, and the numerous papers, pamphlets, etc., from her gifted pen have found a welcome place in many homes and as well as in the literary world.

"You didn't see here?" asked the brother.

"Yes'm."

"Then don't you always mind?" whispered Mamma.  "You know, dear," she said, "I didn't see where's the harm in having poor little Freddie darted down the slope.

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"I didn't see any mud," whispe red Freddie, "the grass was prettier there than anywhere else."

"That's just it," replied the brother, "when you see such awful green grass as that you can know there's a swamp."

"But I didn't know," protested the little fellow, "and I couldn't see any mud."

"Then that's just why you ought to have listened to me," declared Charlie, feeling that he must not lose this opportunity of rebuking still further. "You see I'm twice as old as you and ought to be supposed to know twice as much. This last sentence had a sarcastic tone that hurt Freddie, though Charlie was pleased with this conceit.

In fact he was so well pleased that he couldn't forbear repeating it to Mamma, though he really had not meant to be too hard on his smaller brother.

"You see, Mamma," he said, "I told him he was as old as he was needed to know twice as much. That's what he got for not minding me."

Then Freddie could bear the reproaches no longer. He was sitting on Mamma's lap with his little bare feet rubbed quite dry, and she was wiping away the tears and telling him it might have been much worse, and that he was her own boy, and the rest of the nice things mothers say when their children are in trouble. So this last speech of Charlie's was really too much.

"Why don't you always mind?" Freddie burst out, sitting bolt upright and digging his fists in his eyes to stop the welling tears. "He don't mind Papa, Mamma, for I saw him smoking a cigarette in the barn. I peeped through a hole and saw him. He'd better tell himself to mind, hadn't he, Mamma?"

Mamma only looked at Charlie, but Charlie did not obey you who were twice as old. Papa is more than three times as old as you? Don't you believe he knows the truth of what Landqulst says: "A man who is strong can never be a worker, and the rest of the nice things, mothers say when their children are in trouble."

This time she couldn't see the blush—though it was there—and she barely bear the whispered "Yes'm."

Then, like all wrong-doers since the time of Adam, he began to excuse himself. "I didn't do it, just to disobey Papa I truly didn't, Mamma. But half the boys in our class smoke cigarettes, and I don't see where's the harm in it."  "Neither did Freddie see the mud, and you were very cross with him because he did not obey you who were twice as old. Papa is more than three times as old as you. Don't you think, then, that he should know at least three times as much as you? Don't you think when he tells you that cigarettes are very harmful, that you should believe he knows the truth of what he is saying? He tells you that the boy who smokes cigarettes can never be a strong and healthy a man as the boy who does not smoke. He tells you that the man with a weak body can never do as much as he."

But the warning was disregarded, and the numerous papers, pamphlets, etc., from her gifted pen have found a welcome place in many homes and as well as in the literary world.
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THE MONTH IN WACHOVIA.

Mizpah Chapel.

A revival meeting began on Sunday, September 29th. The fine weather was much in favor of a large attendance, but the best results were obtained on Friday night, which was rainy, when twelve young people came out for Christ. As a final result of the meeting there were some thirty professions and many additions to the church.

Providence.

Sunday, September 22nd, was reception day as a blessed result from the protracted meeting. After preaching, nine members were received by the rite of baptism and two by the right hand of fellowship. In the holy communion which followed forty-two partook—an unusual number, the ordinary attendance of participants having been about half that number.

Elm Street Chapel.

On September 26th was "Rally Day" at Elm Street Chapel, which was filled with scholars and friends. The report of Misses Addie Meinung, Tillie Stockett and Ellen Eber, and Messrs. Albert Weimer, R. G. Mosely, R. A. Spaugh and Chas. McCluskin for the different departments of the Sunday-school work were very gratifying to us all. Mr. F. P. Colbert of the Y. M. C. A., made a short address which was very beneficial to every one. The special features of the afternoon were the addresses of Mr. Colbert, a selection, "The Holy City" by the Salem Band, a march by the Junior Endeavorers, with the two banners which they have recently given to the school, and a solo by little Miss Anna Bryant, accompanied at the piano by little Miss Julia Brewer.

Instead of having the 25 new scholars we had hoped to add, we enrolled 47 new names on our books. On October 6th, which was our missionary Sunday, Mr. Robert Beard gave us an interesting talk on Africa. This collection of African curios were shown to the school, which both scholars and teachers enjoyed very much.

New Philadelphia.

A Sunday-school lovefeast was held on Saturday, September 21st. Quite a good number of Sunday-school members and friends were present. Some special music had been prepared, and altogether we had a very pleasant service.

The protracted meeting began at Bethesda Chapel on Sunday following. Bro. Mendenhall preached the opening sermon at eleven o'clock. Bishop Rondhalter preached on Monday afternoon. Bro. Crist was out every night from Monday till Friday, doing very earnest work in a straightforward presentation of the truth to the church members and the unconverted.

Calvary.

"My grace is sufficient for thee, my strength is made perfect in weakness."

These were the words chosen by our pastor for his sixth anniversary sermon, on the morning of Saturday, October 26th, and a most forcibly impressive discourse was the result of his effort. During the six years Bros. Crossland has labored among us there has been marked interest manifested in our regular church services, and when we say we believe our little church is thriving and developing by the grace of God and to his glory through his consecrated servant, we do not say it boastfully, but rather looking humbly unto Him who is the author and finisher of our faith." Among the many splendid appeals which our pastor has brought to us during his ministry in our midst, certainly none could be accepted as superior to the one in question.

Although during the past weeks these columns have contained no report from our church, she has continued working quietly on nevertheless. Our Wednesday evening services have a very encouraging attendance and a decided interest is evident. The Sunday evening service is a most particularly interesting feature, and, generally speaking we then have our best attendance—if this we may refer to the largest. At present our Sunday-school seems likewise enthusiastic, and certainly her attendance is at its largest. Together things in their present state are very pleasing at Calvary, and we feel very grateful to our pastor who has certainly shown himself untiring in behalf of his people and his Master.

May God's richest blessing rest on the work in our church and may our pastor whose responsibility is so great as our Counsellor, in the great cause, find sweet peace in the words of this text when the sun seems to be behind the clouds. Further may we as his co-workers, always be a source of encouragement to him, always be ever find us willing helpers in the harvest field. If this be the case, when the Master shall have gathered the ripened grain we shall feel a little more worthy of the rich inheritance promised the righteous.
THE WACHOVIA MORAVIAN

Strangers in Church.

"I was a Stranger and Ye..."

In the Ladies Home Journal for September, our attention was attracted to an article, which admittedly, was occasion for much surprise, as well as regret, for the significance it conveys. Quite recently the proprietor of that publication employed a lady to visit one hundred and fifteen churches and report her reception at each. The idea was, first to test the welcome given strangers and secondly, to see how many ministers and members would greet or speak a word of welcome or encouragement to "strangers within their gates." The name of the lady was Miss Laura Smith and she dressed very plainly and endeavored, both by her appearance and behavior, to typify the average young woman without means, who goes to the city to find employment and a church home. Miss Smith will visit the Middle West and Atlantic States, New England and the South. Her first report comprised 24 churches, with pictures of same and brief description of her reception at each. These places of worship were located in New York, Brooklyn and Boston. Her experience was that in one church the pastor sought her out and spoke to her. In four others, two members, being ushers, passed a friendly word. As for the other nineteen, not a word was received from any one and in many cases, the most trivial courtesy was extended. In the October number of the Home Journal, Miss Smith will tell of her reception in churches in the Middle West and later on will write up her experience in Southern churches. It is to be hoped, and we believe, that her report of the South will be more creditable, for we are naturally and by conditions a hospitable people, and are willing to extend a welcome greeting upon all occasions. However, the experience of Miss Smith thus far will prove an unpleasant surprise to many, and it is a forcible reminder that her experience indicates the need for more sociability and fraternal feeling among those who profess the name of Christ. The world and its myriad attractions have a "hail fellow well met" characteristic and by it many are attracted to their hurt or ruin. The divine injunction is plain, "Thou was a stranger and ye took me..." Which shall it be?

The suggestion of a Moravian Orphanage! How does it appeal to you?

No Women or Secret Orders.

A brother writes asking if we endorse the speaking of the sisters in the Buncombe association. We do not.

Wednesday of last week the Masons laid the corner-stone of the Baptist church at Wallace. We are sorry to see this. The Masons have plenty to do without laying the corner-stones of Baptist churches. They are not to blame, of course, and they gave their time and paid their way to attend, but we are surprised that the brethren would call in an outsider order in whose ritual the name of the Head of the Church cannot appear, to perform a duty that belongs peculiarly and only to Christians.—Charity and Children.

[The above is from the pen of Mr. Archibald Johnson, editor of the paper printed at the Thomasville, (N. C.) Orphanage. It gives the Baptist idea of women speaking in public and also as regards secret orders in church worship. Baptists are noted for their strict adherence to principles which go to the city to

CHRISTIAN WORKER'S TESTAMENT

A Reference

The Moravian church has done and is doing a large amount of practical good work among the needy. To particularize, it is not our intention nor is it necessary, but rather to encourage the various agencies now employed and to suggest another, which we know has been the hope and desire of some of our membership in the Southern Province for some time and which can not but fail to be received favorably by all, if ways and means can be provided for its establishment and support. The work which we have in view is a Moravian Orphan Asylum, which we at present only suggest in the hope that this first seed publicly sown may find good ground and in due season grow into reality in the Southern Province of our Church. To the ladies, especially, we commend the inauguration of this work, and feel assured that they will receive the hearty co-operation of the men in perfecting what ever plans they may devise regarding the establishment of such a very worthy institution. The WACHOVIA MORAVIAN would be pleased at any time to print necessarily short expressions upon the prairability and possibility of such a project, by those who may feel an interest in the matter.

The Law in Rhyme.

The old lines summarizing for children the Ten Commandments are worth repeating and learning by heart:

1. Thou shalt have no gods but Me;
2. Before no idol bow the knee;
3. Take not the name of God in vain;
4. Dwell not in Sabbath Day profane;
5. Give to thy parents honor due;
6. Take heed that thou no murder do;
7. Abstain from words and deeds unclean;
8. Reel not, for thou of God art seen.
9. What is thy neighbor's do not covet.

Quite a number of our citizens have already and will yet visit the Jamestown Exposition. The Wachovia Historical Society has contributed largely to the Historical Department, while the State Building and North Carolina industrially is creditably represented. The displays, buildings, etc., are many, varied and attractive, and the attendance large for the South, but it is feared that the necessary essential of a larger population is lacking to make the Exposition the financial success as was the case at Chicago and St. Louis.

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A little nonsense now and then Is relished by the best of men.

SCHOOLMASTER.—"Anonymous" means Without a name. Give me a sentence showing you understand how to use the word.

SMALL BOY.—Our new baby is anonymous!

His Point of View.—General Sherman once had occasion to stop at a country home where a tin basin and a roller towel on the back porch sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's efforts at making a toilet under the unfavorable auspices, but when on the third day the tooth-brush, nail-flie, whisk-broom, etc., had been duly used and returned to their places in the traveler's grip, he could suppress his curiosity no longer, so he boldly put the question:

"Say, mister, air you always that much trouble to ye'w'f?"

No, not exactly.—Once upon a time the governor of a western state was to deliver a speech in a little town in an adjoining state. When he reached the one hotel the town boasted he walked up to the register and wrote his name. The proprietor, head waiter, depot-runner, was behind the desk beside it with a lead pencil and his signature the fact soon turned the register around, read without the flicker of an eyelid the name there written, wrote "10" beside it with a lead pencil and said:

"You kin jest take yer bag right up that stairs way there, an' back down the hall, clean to th' end. Yer room's right on the left-hand side of the hall, in the corner, number 10."

With considerable astonishment, and not a little injured dignity, the state's chief executive pointed to his name, smiled faintly, and said:

"I am Governor H."

"Yep, I notice," said the rustie, without turning a hair. "An' yer room's right there at the end of the hall,—number 10, can't miss it."

With more hauteur, and almost quivering with outraged importance, the guest added impressively:

"Sir, I am a Governor."

Turning then with an exasperating impatience on his face, the hotel man exclaimed:

"Well, what is the matter? Do you want to be kisshed?"

S. A. PFAFF

Heavy and

Fancy : : :

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G. H. RICHARDS, Associate Editor.
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Subscription price, 50 cents a year.

EDITORIAL NOTES.

We have received letters from both Bishop Hamilton and from Bishop LaTrobe each of which contain mission information, and we will present the same next month.

We welcome Bro. Leon Luchenbach into our midst and note that he is gradually assuming his tasks and duties. We trust that his ministry will be abundantly blessed to his congregations, to his family and to himself also.

Thanksgiving was celebrated with great happiness in the town and country, and into the midst of the happiness of old and young there was interjected quite a large amount of friendly consideration for others, both in the line of charity and of sympathy where charity is not needed.

The new dormitory of the Clemmons school has been completed and is now occupied by pupils. We are informed that the building will be quite full after Christmas, which is very gratifying to all. The special effort being made in the line of pupils at present is in the direction of younger boys.

Bishop Hamilton is now in the West Indies on an official visitation, and expects to return to the United States in the spring. He will be present with us at our Commencement season, and will deliver the Baccalaureate sermon before the graduating class of Salem Academy and College in May, 1908.

THE DISTRICT CONFERENCE

The District Conference was held November 19th and 20th, and was a happy and successful occasion. We will prepare a full report from the minutes for the next issue of The WACHOVIA MORAVIAN, and will thus place before the church the substance of the discussions and of the thoughts advanced during the two days of the Assembly.

The weather was propitious, the attendance was good, the addresses were spirited and earnest, and the devotional exercises were marked by the presence of the Holy Spirit.

We note the erection of a new gymnasium building in connection with the Salem Academy and College. While the building is a very modest one in the matter of size and cost, still it is a fine place for the development of the work in physical culture, and physical culture certainly has great weight in the matter of the health of the pupils. This part of the work of the school is at the present time in a very flourishing condition.

Address of Bishop Rondhalter.

"Fellow graduates and friends: It gives me great pleasure to be with you on an occasion which, more than any other, represents the unity of the American Moravian Church. In Reichel's list I find the name of the first theological student of one hundred years ago to be William Henry Van Vleck. When we remember his scholarship, his eloquence, his piety, we rejoice to accept him as the fitting representative of our entire Theological Seminary list—as the type of the servants of the Lord, scholars and preachers whom this institution has produced. And he was a man who belonged both to the North and to the South. He was for many years the Bishop-President of the Southern Province and pastor of the mother church at Salem, and then, for the last few years of his life, pastor at Bethlehem, as in his earlier ministry he had been in New York and Philadelphia. Thus from the outset, in the person of this eminent bishop and pastor, the Theological Seminary was practically shown to be a joint institution of the South as well as of the North. The connection has now continued, in the friendliest manner, for full one hundred years. It was not broken even during the Civil War. At the present time most of our ministers are graduates of the Seminary. Every one of them, with a single exception, is in some way or other connected with this institution. The single exception is in the case of a brother whose office is that of a teacher, with the occasional duty of preaching. These brethren, older and younger men in the full service, by their work and ministrations are constant witnesses to the efficiency of the venerable institution from which they came.

"A short while ago I was asked by an able, younger graduate of the Seminary, with regard to the various schools of thought, which, in the long succession of a hundred years, may have prevailed among us in our theological institution and of which as one of the older alumni I might be expected to have some comprehensive degree of knowledge. His important question set me a-thinking, and I found myself inclined to say both yes and no to his inquiry. In some ways there has been a decided change of thought, sentiment, tendency, and in another, none at all.

"In the matter of patriotic and admiring thought with regard to the Moravian Church itself, I have found a great and happy change. When I became a student in the Seminary it was not long enough after 1857 to permit the beneficial alteration in the government of our unity to have had as yet any marked effect. We had just become, in organic connection with the General Synod and the Unity's Elders' Conference at Berlin, an independent American Church, managing our own affairs; but the lack of appreciation of the distinctive features of our unity which has arisen, through the earlier excessive centralization, still prevailed. It was still a time when old things were being discounted, without due regard to the good that was in them, and which might have been transferred into newer forms and fresher ideals. This radical state of feeling was reflected in the Seminary. Probably no subject elicited so small an interest as Moravian church history, and no danger was greater than that of belittling the characteristic achievements of our Moravian Unity. There has been a great change in this respect, and a happy one. It has come through the independence of the American church, and through its increased activity along its own chosen lines. The historical labors of Reichel, de Schweinitz, Hamilton, Clewell, Fries, along with those of other workers, have opened a new era of generous recognition of the gifts of God to our Moravian Unity. We can say, in the main, that a school of church patriotism has succeeded one of church dispersion.

"In thinking my young brother's question over I have noted another important change. Previous to the great revival of 1857, the widest and the deepest which our country has ever enjoyed, it was not in our Seminary considered that a student ought to be specially engaged in any distinctive form of Christian work. It was his business to study, and possibly to preach a little, if the extreme necessity of some perplexed case called for his seems attempts at discourse. His studies, too, being largely of a theoretic character, and greatly occupied with translations from heathen antiquities, and having no admixture of present activity in behalf of souls, were calculated to breed frequent doubt rather than a joyful Christian certainty. But by and by the spirit of the revival of 1857, with its Fulton Street prayer meeting, and with its new inspiration toward every form of young labor of Jesus Christ, touched the Seminary. From that time on to the present hours the Seminary has, in some respects, been a different place. It would be interesting, in giving a list of the students during the last fifty years, to note, in connection with their names, the sort of Christian activity in which they were engaged while students in the Seminary. You would find that these men represent a great deal of Christian labor in the prayer meeting, in the Sunday School, in the en-
Mamma began. In my young days, I took to school, now. You've been paid to those valuable contri-
poor old eye are worn out, you see. The fresh air and the bird's songs, the sick. A band of young people have
theological boat by the pole star, have thought of it if it hadn't been but she was obliged to give it up. The

great Neander was a foremost repre-
now trying to thread a needle, but it you rade it at all, Miss Rachel? It's brethren C. E. Reich and J) A

vigor set forth the

substances of their discourses would Tow

pomting

righteous:less' profounci

I can get along with coarse work and the soft winds made it very
downcast face sitting on the porch.
.slave

let me see, I did that example at home last night. Oh! you forget to carry ten see!" 

So I did."

The example was finished, and Jennie was soon at play with the others.
Rachel kept her eyes open all that day, and was surprised to find how many ways there were of doing
kindness which went far toward
.making the day happier. Try it,

I'll try here, Miss Rachel? Bridget was sitting on the porch, looking dolefully at a bit of weathered

paper which lay on the kitchen
group... She stopped a moment to speak to
old Mrs. Bert, who sat inside her
door at her sewing. She was just

now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me?" exclaimed Rachel. "I never should have thought of it if it hadn't been for
Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you my little lassie. My

poor old eye are worn out, you see. I can get along with coarse work yet, some time. I sometimes take me five

minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor
old woman?"

"Mamma would say the Lord
would take care of you, said Rachel very softly, for she felt she was too young to be saying such things.

"And you can say it, too, dearie."

Go on to school, now. You've given me your bit of help, and comfort too."

But Rachel got hold of the needle-
book and was bending over it with

many voices as she drew near the

stage. She heard Aunt Amy say:

"It's a very pleasant time was spent at
Betheswia in a Sunday School love-

feast. A lovefeast is unusual at this
place, but those who were present were of the kind to appreciate such a service, especially as in an inform-

al manner they were served with a second round of cake and coffee."

The protracted meeting began at
New Philadelphia Sunday, November 24th. Bro. Mundenhall preached twice on Sunday in place of the
pastor, who arrived for night service. Attendance throughout the protracted meeting was not as large as was

desired; but we had a meeting of good feeling, one that will surely have its good results. Four girls
professed Christ as their Saviour. The congregation festival was held on Sunday, November 24th, with a
large attendance. The services of the day consisted of Sunday School, an infant baptism, preaching, love-

feast, one adult baptism and two confirmation, communion, and a congregation council. The election
held on that day and the day before resulted in the choice of Bro. James E. Butner for steward, Bro. F. L.

Cramer for chief sexton, Bro. John Smith for assistant sexton, and the brethren C. E. Reich and D. A.
Shore for members of the committee.

F. W. GRAB.

The District Nurse in Salem is a very practical and useful revival of an old cus-
tom of the community when persons were appointed from week to week to look after
the sick. A band of young people have the matter in charge and have thus far
very successfully carried on this work.
The Wilkes County Lands. (Continued from October issue.)

In September, 1784, the Executors of Hugh Montgomery began a suit in the Superior Court of Morgan District, to which Wilkes County belonged, their object being the ejection of the "Tenants in Possession" of the two tracts. The Moravians did not know of this suit until it had been lost, in September, 1789.

During the Revolutionary War the Moravians in North Carolina were threatened with the confiscation of their Wachovia Tract, on the ground that the title was held by James Hutton, an Englishman. Hutton transferred the title, in 1778, to Frederick William Marshall, who was a naturalized citizen of North Carolina, and the Moravians appealed to the Legislature to confirm the title to Marshall in view of the fact that Hutton had held title only "in trust for the Unitas Fratrum," especially the members who had been peacefully settled in North Carolina since 1733. The Bill also provided for confirmation of the sale of the two Cossart tracts to Montgomery, but objection was raised that the Power of Attorney had not been properly registered, and rather than jeopardize the entire Bill a friend of the Moravians suggested that it be amended to read "That the Power of Attorney of Christian Frederick Cossart, dated the 3rd of November 1772, empowering said Frederick William Marshall to sell his lands, be admitted to probate and registry in the county of Wilkes, and be as good and valid in law as it could or might have been, had the act of confiscation never passed." The Act was passed in 1782, and the title to Wachovia was never again questioned, but the settlers on the Cossart tracts, with Gen. William Lenoir at their head, prepared to fight for their possessions, and, as already stated, won in the Morgan Superior Court in 1789.

In 1791 Marshall petitioned the Legislature to confirm the title through him to the Executors of Hugh Montgomery. The matter was referred to a Committee, who reported favorably in spite of the protest of Gen. Lenoir. The Bill passed its third reading in the House, but on its third reading in the Senate, it was sent back to the Committee to term, and in 1795 the Moravians attempted to help matters by applying to the Trustees of the University of North Carolina. The Legislature of 1786, which established the University, passed a Bill by which all lands which had escheated or should escheat to the State should be given to the Trustees of the University, to raise funds for that Institution. The Moravians explained their whole case to the Trustees, saying that if the title to the Cossart lands had escheated to the State it was under this Act vested in the University, and they asked the Trustees formally to renounce the "staked trust" they might be thought to have. Gen. Lenoir, one of the Trustees, strongly opposed this, but when Gottlieb Shober, of Salem, appeared before the Board in Raleigh the Trustees acknowledged the Moravian claim and agreed to their request. Shober then presented $200 to the University as a token of the good will of the Moravians (the Trustees had declined to accept pay for their surrender, on the ground that they had no real claim to the land), and being assured that all was settled he went home. As soon as he was gone Lenoir persuaded the Trustees to reconsider and rescind their whole plan. Pres Williams later offered to return the $200, if the Moravians thought they had been unfairly treated, but they courteously declined to take back a gift.

(To be continued.)

From the Land of Our Church Fathers.

[The Juvenile Missionary Society, of the Home Church Sunday School, have for some years supported a child in the Moravian Orphanage at Pottenstein, near the home of our early church fathers, who after years of persecution and exile became well nigh depopulated of Protestant followers and strange as it may seem, the land which was once the church home, is now a missionary field, and the Orphanage at Pottenstein is one of the primary features of the work of our church. It can also be stated that the little girl supported by the Juvenile Missionary Society, has grown beyond the years of its support, and another by this time had been substituted. At the last meeting of the Juvenile Missionary Society, the following letter was read in response to gifts sent and will no doubt be read with interest.]

POTTENSTEIN, Aug. 22, 1857.

DEAR FRIENDS,

You must permit me to answer your welcome letter of April 16, 1857 in German. I could understand your English letter, but am not able to answer it in English, and I hope there is someone among you who can understand and translate my German. A few days ago I received your valued gift, sent through the office in Herrnhut, so now I thank you most heartily, in the name of our Orphanage, for your letter and for your gift.

Now I want to tell you about the young girl who wrote to you several years ago. Our Josefa Kauka was born up grown within these years. Last year already she was confirmed, and received into the Moravian Church, as she wished. She was born a Catholic, and according to our laws must wait until she was 14 years old to join our Church, although she has long been at heart a Protestant. Josefa has stayed with us until recently, when we have sent her to Bohman-Rothwasser, where she will act as nurse for the two little children of the Principal of the Orphanage. She has grown into a large, strong girl, and must soon depend on herself for support. She would very much like to go to Herrnhut, where her elder sister Marie has been working for some time, and she must first attend a little German in our Parsonage, for up to this time, like all our children, she has spoken only Bohemian.

I am sending you a photograph which was taken last year. In the centre you see the Matron,—"Aunt" the children call her,—Sister Anna Vancura, sister of our minister in Jung Bunsan. Right behind her, by the window stands Josefka Kaucka, the tallest of the girls, in her Confirmation dress. The three children to the left of Josefa in the back row have left us. The one immediately behind Sister Vancura has gone to an uncle in Vienna. This child came from the Reformed Church, the two next were Catholics but joined the Moravian Church. The smaller is at school in Jung Bunsan, the larger in my house. The little girl in front of this larger girl, recently died at our house. She was a particularly lovable child, who never needed punishment during the 8 years she was with us. She died of consumption, ready to go to the Saviour whom she had here learned to love. I was unfortunately not able to hold her funeral being away at a sanitarium, but another minister took my place, and the Catholic teacher, with his entire class, attended, as well as our children. The children attend service regularly.
larily in our chapel, on Sunday mornings. We have no service in the afternoons as I must go to one or another of the three preaching places, whose people live too far away to come to us regularly. Our children have Sunday School on Sunday afternoon, when the Matron speaks to them about the sermon. She tells them Bible stories. After that, in summer, they go to the woods, while in winter they play. During the week our children attend the public school, religious instruction I give at the Orphanage. We have no separate Moravian School. Just at present we are having eight weeks of vacation, and the older girls are looking after the garden and field, as well as in the house. Each girl has her special duties, some help in the kitchen, others care for the living rooms and dormitory, still others look after the chickens and cows.

We receive so many requests to take in children whose parents are dead, that we have not nearly place enough, since we cannot receive more than 20. We also receive many calls for girls to go out into service, but we see to it that they go into good families, preferably among our own congregations, or to Herrnhut or Ninsky.

So far as is possible we keep in touch with our girls when they have left us, and are glad to have them visit us, or turn to us when they change their situations, for they cling to the house that has been their home. We rejoice to say that in most cases they give us only cause for joy. May they all serve the Lord. Help us with your prayers. I greet you in the name of our Orphanage.

Yours faithfully,

Theophilius Reichel.

Mission Notes.

(By Bishop E. LaTrobe.)

What anxious weeks of waiting for the Harmony have been spent by our missionaries up at Killinek this autumn! Do we need to tell our readers that our newest Eskimo station at Killinek is close to Cape Chadley at the very north of the Labrador coast? Supplies were running low there to Mr. Waldmann's dismay. We were hoping and hoping to get away south to his home and work at Nain. And yet no Harmony came round the Cape into their bay! They did not know, as we do, what detained the vessel. Perhaps they will not have heard of the accident to prove ours till recently the "Diana" steams into their harbor.

Yet God has cheered them this summer by very gracious help in time of need. The church and house, whose materials were brought thither by the Harmony in 1906 had to be re-erected as the winter of 1907 arrived with the usual arctic severity. But the summer is so short up there, and there were so few hands to share the toil!

Presently Mr. Schmitt came up the coast with Dr. Grensell's little steamer, to inspect the store. He found the resident missionaries Waldmann and Merklein toiling almost alone at the great task. Eskimos are skilled hunters, but they possess neither skill, nor inclination nor patience for manual work. So Mr. Schmitt let Dr. Grensell stay away without him, and stayed to help.

Nevertheless the brave trio were in despair of getting the work completed, when assistance came from an unexpected quarter. The Canadian steamer "Arctic," which cruises in the northern waters of Hudson's Bay and up into Barfinn's Bay, came into Killinek. Her friendly captain soon saw how matters stood and permitted his ship's carpenters and other members of the crew to render gratuitous and most welcome aid. Some of the customs officers aboard also put willing hand to the work, and the little company labored so assiduously, that the first service could be held in the church on Sept. 15th, though the real opening day was to come later.

Mr. Waldmann hopes to have the bell from our Ramah church to hang in his cupola at Killinek.

There is a parable in this for all of us. Not least in missionary work does God often suffer his servants to toil under difficulties, that we may learn true faith and real prayer.

So far in this financial year the income for our great mission work is $150,000 marks behind that of the previous year at this time.

At such a time we look eagerly among the rest at the London Association Notes in the "Moravian Missions." And here we read in the November number: "No more patient has taken the financial barometer. If the tide is to be high, the moon of the prayer must be full. The issue is in our hands. The Lord "waits to be gracious" to our cry."

Yes, He waits, but are we waiting on Him, toiling as faithfully and perseveringly with such importance as did that brave trio at Killinek? If so, we shall make the same experience of gracious help in His own good time and way.

By the way, what a splendid little story Mr. Cox tells in those last London Association Notes, "Mr. Moravian Waistcoat!" The weaver is an example to us all, in his eagerness to do something for his fellow creatures out of fervent love to his Lord, and not less in his practical self-denial to effect this good by the instrumentality of our Missions.

We lately received a letter from Missionary H. Blieke, dated from the flourishing station at Madji Warno in the Djambang District of Java. But what is a Moravian missionary doing in the Dutch East Indies? He is preparing for effective service among the Javanese coolies, who emigrate from thence to the Dutch West Indies. He was called to Surinam in October, 1905, specially with a view to work there among these fanatical Moslems. Islam is everywhere a self-propagating religion, and Christianity must meet it in Surinam, as elsewhere, with aggressive insistence.

With this purpose in view Blieke first spent ten months in Holland, learning Javanese and Maylay from a missionary, who has returned from Java. Then in May, 1906, he sailed for Java to continue these studies where the languages are spoken. He has already spoken at several of the out-stations, and last May had the honor to preach to the great congregation at Madji Warno itself. This is evidence of good progress in the difficult language. Then he went on a month's tour to other missions in districts, from which the coolies for Surinam are drawn.

We will soon be ready to return to Holland on his way to Surinam, where to easy task awaits his earnest spirit. While we hope for generous support for this new, but most necessary, venture from Holland, as the mother country of both Java and Surinam, we lay it on the heart of all our readers.

We had intended to tell in these notes of the start of the work this autumn at Sanga-Sanga, up the Wangski River. Messrs Grossmann and Garth have made a good beginning among the Monito Indians there, but it will be a pioneer work. We hope to tell the story later.

B. LaTrobe.
Concerning Moravian History and customs. These books can be obtained through J. A. Lineback, corner Bank and Main Streets, Shafter's Drug Store, Main Street, Winston-Salem, N. C., or the Moravian Book concern, Bethlehem, Penn.


"Moravians in Georgia." Fries. Contains much church history as well as a history of the evolution of the county.


"Funeral Eloahs of the Unitas Fratrum or Moravian Church." Fries. History, words and music of the musical ceremonies of the Moravian Church.

"Moravians in Georgia." Fries An interesting account of the early work of the Moravian church in Georgia.

"Messiah Days." A history of the event connected with the special days celebrated in the Moravian church as festival days.

"Moravian History." 1724-1748 Rechel

"Old Landmarks." Hagen Faith and Practice of the Moravian Church

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Dr. Clewell has kindly taken in charge the planting of additional trees in the Salem Square in connection with those of the Salem Academy and College campus. It is desired to have a varied assortment of trees in these places so that our citizens in looking for desirable "shade dispensers" will have an opportunity of making a selection suitable to their tastes and location.

General George E. Pond, of the U. S. A., died quite suddenly at the home of his brother-in-law, Dr. H. T. Bahnson, Nov. 20th. On Sept 22nd, of this year, his wife, Mrs. Elizabeth (Bahnson) Pond was called to the reward at Plattsburg, N. Y. The remains of Gen. Pond were taken to Washington City and buried at Arlington near those of his wife and daughter, the latter having died in February, 1890. An only son, Capt Geo B. Pond, now stationed at Monterey, California, survives.

The issuing of certificates or script, by the local banks and some of our larger manufacturers in the place of money, owing to the scarcity of currency, due to the recent financial flurry in New York, is a new and novel experience and especially to those of the younger generation. They are as good as gold, however, and pass current for everything even to the payment of taxes. They are issued in denominations of $1.00 up. The necessity for such a course is believed to be only temporary and that in a short time the "coin of the realm" will again become the sole circulating medium.
We are showing the most complete line of women’s and misses’ suits ever assembled in the state. The large business on these garments during the past few days has justified the careful effort made by our buyer in this particular line. We show every desirable new style in the most beautiful creations. Hats that will please every detail has been given the utmost care and will be carefully watched for every detail.

We have only reliable kinds—the kinds that are a credit to a Reliable Business. Every detail has been given the utmost care and will be carefully watched for every detail.

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Salem Boys’ School
SALEM, N. C.

This school is under the direct control of the Salem Congregational, for the education of male orphans 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.

FOGLE BROS.
BUILDERS
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J. F. Brower, Headmaster.
THE THEME

11.28

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AFFAIRS OF THE WORLD.

In the United States the chief topic of thought has been the money question. Some time ago there was a flurry in Wall Street, and this was followed by a "run" on a number of banks. Some of these institutions failed, and others stood the "run," by the aid of other friendly banks.

The condition of the banks which failed showed in some cases unsafe and unsafe investments, and dishonest measures. Furthermore the loss of confidence which was beginning to be felt in the wide spread dishonesty in many great corporations, such as the Standard Oil, Railways, Chicago Beef Trust, and so on, had a depressing effect oh investors.

Of course the immediate cause which occasioned the stringency in cash cannot be fully understood except by those who make a deep study of financial questions. But the fact that money in the form of ready cash was short was apparent to every one. The stringency in the great money centers like New York caused these great banks to refuse to send cash into the country. The result was that the banks in smaller places ran the risk of having their cash brought to too low an amount for safety. This condition of affairs might precipitate a run at any time, and so the banks in nearly all of the larger towns throughout the land decided to decline to pay out the actual cash, but instead to pay a form of check, such as is used in daily business life. These special checks are called "scrip," or as the name is also pronounced by some "script." The scrip is good only in the town in which it is issued, that is, it passes in the home town anywhere as money, but it will not ordinarily be taken by persons living in other towns. But the paper is absolutely good, since the united banks of our city are behind the paper.

There is some prejudice against the paper called scrip, but it is without real foundation. This precautionary measure has apparently prevented harm from coming to our financial institutions, and within a week or two it is probable that the full resumption of cash payments will take place all over the country. The general prosperity of the country seems not to have suffered thus far, but there will certainly be a depression in the manufactures, in building and other enterprises, since everyone will sail close to the mast.

This will no doubt be far safer for the country, but it may work a hardship to the laboring man to some extent during the winter. It will also do doubt cripple large enterprises all over the country because of the fears of investors. Still as matters now stand it does not appear that we are approaching a great panic, with destruction in its track, and we all hope that such a time will not come.

FOR GIRLS

COULD

IN LIGHTER VEIN.

A little nonsense now and then Is relished by the best of men.
A man had twenty-six (twenty-sick) sheep, and one died. How many remained? Nineteen.

What is the difference between a hill and a hill? One is hard to get up, the other is hard to get down.

FIRST AUTOMOBILE DRIVER.—What is the name of this big cemetery we are passing?

Second Automobile Driver.—That's not a cemetery, my dear boy, those are milestones.

LOTS OF WEATHER.—"I want to do some Christmas shopping to-day, dear," said a fond wife.—"what is if the weather is favorable. What is the forecast?"

At the other end of the table her husband, consulting his paper read aloud:
"Rain, hail, thunder, lightning and floods."

His LITTLE CHRISTMAS JOIE.—A bright-eyed man boarded the train at St. Paul, bound for Seattle. As the conductor passed through the car the old man stopped him and asked him how far it was from St. Paul to Seattle.
"Sixteen hundred and twenty miles," answered the official curtly. The next time the conductor came along the old man stopped him again and asked him how far it was from St. Paul to Seattle.
"Sixteen hundred and twenty miles," answered the official curtly. "That can be done by a merchant hires a young man and expects efficiency. That can be had by a business course at the Twin-City Business College.

FOOLING THE PUBLIC is about as Tom Fool a proposition as one can run up against. You can't do it long and you know it. It's the same way with help—a merchant hires a young man and expects efficiency. That can be had by a business course at the Twin-City Business College.

Is it not so? The writer of the above is Tom Fool, and he thinks he can fool the public, but he's mistaken. Just because the public is a little slow, it does not mean that they are not as bright as the Public Fool.

The writer of the above is Tom Fool, and he thinks he can fool the public, but he's mistaken. Just because the public is a little slow, it does not mean that they are not as bright as the Public Fool.

Coul'D Do Better With The Plow. — In his early days in the newspaper field a prominent southern editor was visited by a Georgia farmer, having his seventeen year old son in tow, and who, upon entering the office said: "I came to get some information, Editor." "I shall be glad to afford you any that I can," was the polite response.
"Well," said the farmer, "this boy o' mine wants to go into the literary business, an' I thought you would know if there was any money in it. It's a good business, ain't it?"

"Well, yes," said the editor after some little hesitation; "I've been in it myself for some years, an'..."

"Whereupon the farmer eyed him from head to foot, glanced around the poorly-furnished office, surveyed the Editor one more, and then, turning to his son said; "come 'long home, Jim, and git back to your plows.""

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A full stock of the best groceries always on hand. Cash or barter in exchange for fresh country produce.

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is about as Tom Fool a proposition as one can run up against. You can't do it long and you know it. It's the same way with help—a merchant hires a young man and expects efficiency. That can be had by a business course at the Twin-City Business College.

It's no task at all to get a good position with the recommendation that our diploma gives you. Take a course and begin now. Now is better than later, for, if you enter NOW you can be prepared for a good position in a few months.

We secure positions for our graduates

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JAS. A. GRAY, Pres. E. S. GRAY, Asst Cashier.

EDITORIAL NOTES.

We extend to our readers one and all our best wishes for a happy and blessed New Year. May 1928 bring to each one much joy and not more sorrow than must needs come to us.

Certainly the weather could not have been finer than it was during the Christmas season. Cool enough to be seasonable, but withal so ideally beautiful.

We hope that each church in the Province will send us an account of the Christmas celebration. A paper is welcome just in so far as it represents the life and interests of the entire Province, and the only way in which we are able to secure a complete count of the events of the month is to have it sent to us from the several congregations. Let us have a Christmas letter.

The true Christmas spirit

Christmas carries with it so much that is connected organically with the Christmas idea that at times the true Christmas spirit is entirely lost sight of. We need not mention the coarser views of Christmas observance, such as drinking and carousing, though too many still follow that pathway, as is shown by the large number of crimes and casualties connected with the Christmas season.

Christians rejoice to enter upon all of the pure and holy enjoyments of the season, but he who does not allow them to obscure the real cause of the Christmas joy. He visits, he feasts, he gives presents, he receives presents, he receives the outward signs of the deeper spiritual meaning of the season which is expressed by the text, "Immanuel, God with us.

Kernersville.

On Sunday, Nov. 24th, the Moravian church of Kernersville celebrated the 70th anniversary of the congregation. After the days of hard, continuous rain the sun shone through the clouds adding to the pleasure of the day by its wéllcome presence. The day was appropriately ushered in by the church choir which played familiar Moravian chorals from the steeples. At 11 o'clock a large congregation assembled and listened with much interest to an excellent sermon by the Rev. Mr. Stumpf. After the sermon the Rev. Mr. Stumpf spoke from the text, Phil. 4:19. He said the thought of the discourse was drawn from the words, "Therefore choose life." Emphasis was laid on the need of the Sermon on the Mount. Not services, nor rituals, nor forms is the essential thing, but character. The love feast was immediately followed by the Holy Communion.

The principle service of the day was held at 7:30 p.m., when Bishop Edward D. Ritter, after the Provincial Elders' Conference, preached the anniversary sermon.

The Bishop took as his text, Rev. 1:10, "The seven candlesticks which thou sawest are the seven churches." He said the church was called upon to serve the world as a shining light set upon a tall candlestick sending forth its rays into the darkness to encourage, uplift and save. The church's chief work is three fold; first, to make men and women after the image of Jesus Christ. Second, to unite men together in their work for the church, the town and the Kingdom of God, and third, to take care of the children. This last the most essential as the future generations of men and women will shape themselves for the training of the boys and girls of today. At both the morning and evening services an offering for the Moravian College and Theological Seminary was received. It was at this place that all three missionaries who took part in the anniversary exercises of the day were formerly educated.
THE WACHOVIA MORAVIAN

"THE HOURLY INTERCESSION"

Preached in the Salem Moravian Home Church, on August 4, 1907, by Bishop Edward Rondthaler, D. D.

Text: "Pray without ceasing." I Thess. 5:17.

When Paul gives this advice to the Thessalonians, he is not thinking so much of our uttered words as of our frame of mind. It should be our effort always to be in such a Christian condition that prayer, at any particular moment would be a natural and helpful exercise; that there would be no jar and artificial strain in passing at once from work to prayer, any more than there would be in laying down pen, or shovel or saw, in order to say a few words to a dear friend. That is what Paul means when he bids us "pray without ceasing." But there is a beautiful and more literal exemplification of this precept in our own Moravian history. We have reached the festal month of our Church, richest of all in memorial days. Among the rest there will in our own Church, richest of all in memorial made a special proviso for individuals and corresponding Sunday Schools to do this thing for the house of Israel." Not by might nor by power but by my Spirit saith the Lord." And if ye who are evil know how to give good gifts to your children, how much more, will your heavenly Father give the Holy Spirit to them that ask him. "Lord our high priest and Savior, pour fire and spirit's fervor on all our priestly bands, when we are interceding and for thy people pleading, give incense and hold up our hands." Amen.

A Great Missionary Church.

The Moravian Church is an essentially missionary church. It works among the most widely scattered and degraded tribes and nations of the earth. An interesting phase of its work is among the lepers of Jerusalem and of Surinam, who seem to have been neglected or overlooked by the larger denominations. The Moravian Church was founded in 1747, sixty years before the Reformation in Germany; hence it lays claim to being the oldest Protestant church. The Wesleys were greatly indebted spiritually to the Moravian Church and to Count Zinzendorf, its leader in Germany. The Lutheran State Church of Germany, Denmark, Norway and Sweden, the Reformed State Church of Switzerland and Holland and the Presbyterian Church of Scotland and Ireland, have always recognized the Moravian Church as a closely allied sister church—Christian Herald.
THE WACHOVIA MORAVIAN

THE MISSIONARY DEPARTMENT

By B. A. SPAULDING.

Missionary A. W. Heyde.

O

August, 28, 1907 a missionary giant of the Moravian church died at the age of 82 years. This was the Rev. A. W. Heyde, who, with his faithful wife, labored for 50 years in Tibet without once coming home on furlough.

Several children were given Mr. and Mrs. Heyde, but four little graves in the far away Kyelang, "God's Acre," bear pathetically testimony to the anxieties, sorrows, and disappointments, that came into their family life. Another grave on the Hutberg, in Herrnhut, marks the resting place of a married daughter. Nor was there by any means the only sorrow and trials in their mission life and service, for their field was not only isolated, but a very difficult and discouraging one. Their influence and fame spread far beyond their immediate locality. Indeed, valuable services have been rendered their churches at home, and subscriptions made to their foreign mission work, "for Mr. Heyde's sake."

After his retirement he continued to devote his time and powers to the best interests of the people of Tibet, busily employing himself in preparing the five Books of Moses for the press, in the Tibetan language. It was a great task for an octogenarian to do this, and to secure the best possible results. Indeed, it must have been touching to see him poring over the proofs with strictness and care that at times he had to add a magnifying glass to his two pairs of spectacles. His devotion, however, carried him on, until he had the satisfaction of seeing the Pentateuch completed. His thoughts and his heart were with his Tibetan people to the end, and even when his mind was wandering, he would talk to them in Tibetan, and exhort them to turn to Jesus and abide in him. Some of his last words were addressed to the native assistant at Chor, a filial of Kyelang, bidding him preach Christ to his countrymen faithfully and fully.

The following appreciative words were written by Mr. F. B. Showe, B. A., who had a personal acquaintance with Mr. Heyde, and published in the November issue of "Moravian Missions." He says of Mr. Heyde, that he "was a giant, and wielded a giant's influence." It is not too much to say that in any officer's mess in the Punjab or North-West Province the mention of Heyde's name would at once call forth a quick response. Even in circles where missionaries and their work are belittled, an exception was made in his case. Many a man has made a gift, not because he was interested in the Kingdom of God, but because to him it was "Heyde's work." Indeed to any body outside the circle of mission workers in North India, and to many within it, "Moravian Missions" spelled "Mr. Heyde;" the work was honored in him.

This astonishing influence was one of the first things I noticed on going to Tibet. Wherever I went, whoever the speaker was, always the words were the same: "What a wonderful man!" It was not only high officials and people with knowledge of men, but just as much the young and inexperienced with the same expression. The British subjals then put on out on his first season's big game shooting is not a person much given to veneration of great English statesman, whose word is sure and steadfast, the strong, genuine man. It was a gospel that carried law with it and demanded obedience to authority. The strong character which has made Germany and England and Scotland all great peoples, was the natural result of a gospel which was accepted in faith by the talk and file of these nations, and to-day they know and respect authority—the law of the home, the law of the State, the law of God—all because they loved and fear the God whose word is sure and steadfast.

On this side of the water the same experience is found. Jonathan Edwards, Finney, Asbury, Moody, San Jones—every flaming evangelist who has done anything toward the genuine salvation of men, has held forth the law—death—hell as the terrible result of final impenitence. Even the preacher to-day who compromises with the sinner on a lower plane than the unconditional surrender of the sinner to Jesus Christ, had better go into some other work.

But the public sentiment of these times accepts with many grains of allowance these plain truths and men say that they want to make their own interpretations of Scripture, and that they will be directed by natural conscience enlightened by the word of truth. As a result we find the Christian Sabbath steadily disregarded by an ever-increasing percentage of the people, and when a word of protest is urged against the desecration of God's holy day, men are ready first to argue the question, and then to ridicule the idea of Sabbath law as puritanical and on the whole with the blue laws of Connecticut.

The devil leads men by degrees further and as they lose self-control and fill them with loose notions of all law. The love of money grows abnormally, and the vast fields of graft are opened up before the covetous subject, and every dishonest method is resorted to in order to feed an ever-increasing thirst for gold.

We see the ugly side of it all brought out in the investigation of the insurance frauds, in the unfair discriminations in railway traffic, in the dishonest trust officer, in the vote bauer and voter seller as well, in the perjured juror, who disregarding the evidence, renders a verdict not according to the facts—carrying into the jury box a mind made up even before he takes the oath.

The seared conscience disregards the rights of the rich and the interests of the poor, and is blindly led to do that which honor and truth would spurn to do. We see it, too, in "the low estimate in which men regard human life—how with little or no provocation a man may be robbed and then to ridicule the idea of the law as puritanical and on the whole with the blue laws of Connecticut.

The remedy for all such is not to pass more laws, but to arouse through the help of the Lord the individual conscience of our people that the home life may be purified, that the home altar may be the home of the law, the law of the State, the law of God—all because they loved and fear the God whose word is sure and steadfast.

A Plea For Toning Up.

The great English statesman, Gladstone, a few years ago, stated that the most deplorable fact of the age was that the people had lost the Scriptural idea of the heinousness of sin, and the moral ideals of any people are lowered in proportion as that error obtains.

Literature of the nineteenth century is saturated with the heresy that the Bible does not mean what it says—that law can be easily set aside, and that God is too good, too merciful, too full of pity, to punish a poor man who has fallen into iniquity.

This deception has taken a strong hold upon the world, and as men half way believe it, they half way doubt the sincerity of God's message and the judgment of God's messengers, and, as a result, they exercise a half-hearted faith, render a half hearted service and lose all the blessing of the consecrated life and degenerate into moral dwarfs.

Every age that has produced men of great faith and consequently great character, has witnessed to the doctrine of sin—of moral depravity—of man's natural and acquired baseness. When Peter and Paul went forth to tell men of a Savior, they first persuadred men of sin and of death eternal as the consequence of sin. The terrible sins of Siniw were held over them and they were thus convinced of danger and of death, and not till then were they ready to hear or understand good news. First, they were shown that they were great sinners, and that a holy and just God could in love do nothing but banish them forever to outer darkness. Then the gospel was heard and they learned that a great Savior had come to save the great sinners.

In the time of Luther and the German reformation—in the days when John Knox stormed Scotland and hurled at Bloody Mary the anathemas of the law, and when Wesley and Whitfield turned England up side down with the terrible, but love the law of the State, the law of God—all because they loved and fear the God whose word is sure and steadfast.
The New Mission Atlas.

EARLY in 1908 the revised Mission Atlas will be published. Many hands have been employed upon the task of production, but they have not made light work. The completion of such a book requires not only accurate research into records and histories, extending over close on two centuries, but also a wide correspondence with the Mission fields of our Church scattered over the whole globe. Last, not least, it involves considerable expense. Map-making is a fine art, and the introductory matter has also been most painstakingly compiled by a missionary expert. With what success all this has been accomplished we will leave it to our kindly critics and reviewers to say shortly.

Our present purpose is to tell the readers of The Wachovia Moravian what the new Atlas will be like. For we hope that not many weeks will pass before a thin, tidy quarto volume can be presented of the strange, jagged little island of Labrador, our portion of Labrador belongs right up to the present stations in California. Three of our large major maps show our numerous stations in the Eastern States and in the Western States of the United States.

On the other hand the German origin and character of the book cannot but have some degree of its value to English students of our Missions, yet not to them as an illustration. Labrador, Alaska, Nicaragua, Nyasa, West Himalaya, as an illustration. Labrador, Alaska, Nicaragua, Nyasa, West Himalaya, as an illustration. Labrador, Alaska, Nicaragua, Nyasa, West Himalaya, as an illustration.

The general map of South Africa forms the key to the eight insets surrounding it:
A & B. South West corner of the Cape Colony, with Genadendal (Genedental) and its sister stations.
C. The Tzitzikamma District, with Clarion and its filials.
D. Enon and its out-stations on the Sunday River.
E. Moravian Hope in Port Elizabeth and Seaview.
The remaining insets present the remaining three groups of our Kaffrarian stations.
F. The Southern and oldest group, Shihol, etc.
G. The middle group in Tembland.
H. The northern group in Kibithland.

To the map of our World of THE NEW MISSION ATLAS. page maps, and nearly all of them have special interest, showing groups of stations on a larger scale. The sheets are placed in the following order:
1. THE WORLD.-Nothing short of a map of both hemispheres will suffice to include all the present and former Missions of the Moravian Church. From Alaska, right across the America, Africa and Asia to Australia, patches of red names here and blue names there show the extent of former and present enterprises of our Church in every quarter of the globe.
2. LABRADOR.-To the map of our district on the East coast four insets have been added. One shows the relation of our strip of counti side to the whole Atlantic seaboard of the great Labrador peninsula. Another gives the island of Newfound-land, the British Colony, to which our portion of Labrador belongs right up to Cape Chilcot. A third presents the environs of our station Mackovit (Magogoki), whilst the little line at the top gives a clearer idea than any other map could possibly give of the strange, jagged little island of Killinek, on which our newest station is situated.

3. ALASKA.-This is a map of the eastern portion of the huge territory enclosed on the Nushagak has to be marked with blue, for the energies of the Mission have been concentrated on the more hopeful field on the Kuskokwim River. Here we have three main stations with 37 outstations.
4. THE INDIAN MISSIONS IN THE UNITED STATES.-To this sheet readers will turn, when studying the Life of David Zeisberger or the other stirring stories of our forefathers. For two of its maps show our numerous former stations in the Eastern States and in the Indian Territory and Kansas. A third gives the present stations in California.
5. THE WEST INDIES AND CENTRAL AMERICA.-Here is a fine double-page map, taking in the whole sweep from Nicaragua on the West on to Jamaica, Santo Domingo (with Macoris) and around the "Ulysses Bow" of our Eastern Islands down to Trinidad near the South American coast. It is supplemented by Nos. 1, 7 and 8.
6. JAMAICA.-Besides the large scale map of the whole island, there is an inset on a still larger scale of the western parishes, where most of our congregations are situated.

THE WACHOVIA MORAVIAN

12. EAST CENTRAL AFRICA.-All our stations, those of the northern Province, Unyamwezi, as well as those in Nyasaland, are in German territory. An insect gives the route up to Lake Nyasa through the British Protectorate.
13. NVASA.-Our Mission District between Lakes Rukwa and Nyasa is about the size of the Kingdom of Saxony. Here our nine stations are surrounded by an extensive network of out-preaching places and schools.
14. WEST HIMALAYA.-Recent increase in the knowledge of the geography of Tibet has enabled corrections and additions to be made to the excellent plate used in the last Atlas.

15. VICTORIA, WITH SOUTH AUSTRALIA AS AN INSET.-The good work has been well nigh done in this part of the great Australian Continent. Only Ramahyuck can still be underlined with red.

16. NORTH QUEENSLAND.-The aboriginal reserve on the West coast of the Cape York peninsula is now continuous from the Magoon in the North to Aurukun in the South. Weipa lies halfway between these two stations. Such names as Hey River, Ward River, Mission River, have been given by the Government in honor of the missionary discoverers.

Two large sheets have been very suitably added to the Mission Atlas. They enhance its value as a book of reference for the three works, for which the whole Unity is the basis.
17. THE PLAN OF JERUSALEM.-Here our first Leper Hospital will be found not far from the Jaffa Gate of the city. The present Asylum "Jesus' Help," is to the south of it near the railway station.

18. THE DISTRICT OF OUR BOHEMIAN MISSION.-Beyond the northern and eastern border of Austria, contiguous to the extensive fields of our German congregations are marked in red. Within Bohemia the five accredited congregations of our present Mission to the land of our forefathers are also underlined with red, while the names of their filials have a black line beneath them. All over Bohemia and Moravia, however, are spread names underlined with blue. These are the seals of the Ancient Unity of the Brethren, whose place, owing to the fierce and relentless persecutions of the fifteenth to the seventeenth centuries, knows them no more. Yet our Atlas is witness that in the twentieth century the fruits of their heroic faith and martyr constancy are found in all the world.

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THE WACHOVIA MORAVIAN

The Wachovia Moravian

July 14, 1907

Winston-Salem, N. C.

This closed the first chapter, and
opened a second and equally trying
one. Rachel Montgomery had mar-
ried Gen. Montford Stokes, Rebe-
cca had married Gen. James Wellborn,
and under the Will of Hugh Mont-
gomery the two women inherited the
Lower Tract. Wellborn and Stokes
were therefore personally interested
in the success of the Moravian suit,
and had assisted in various ways,
taking depositions, attending Courts,
etc. As soon as the Supreme Court
handed down its decree steps were
taken to carry it into effect. There
were hearings as to profit and waste
before a Master, and despite the
continued resistance of the defend-
ants the Upper Tract was offered for
sale in November, 1815, and Gen
Wellborn bid it in. The Moravians
then released the Mortgage, taking,
in payment the notes of Wellborn,
Stokes and John Brown, for an
amount something less than the
mortgage and interest to date.
Then followed another period of
waiting, and of litigation with Lenoir
and his followers.
The matter was no longer in the
hands of the Moravians, but the case
remained in their name, and they still
felt a certain responsibility, and con-
tinued to assist Lenoir secured a
rehearing of the case in Iredell
County, and it was again carried to
the Supreme Court, in 1824. In
1826 there was an elaborate argument
before the Supreme Court, as to
whether the case could be reheard
before that Court, since it had al-
dreadily rendered a decision in 1814.
The opinions filed gave a detailed
history of the establishment of the
Court of Conference, its change in-
to the Supreme Court of North Car-
olina, and the difference in jurisdic-
tion between the two. They also
recognized the case of “Benzieson
Lenoir” as being a Court of Confer-
ence case, continued from time to
time, which might properly be re-
heard.

(To be continued.)

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PURE DRUGS

CORNER DRUG STORE
SALEM, N. C.
Third church at Lake Mills, Arriva1 of the first church for the happy season. greens to decorate their homes and the attracted by the ferns and vines which to retrace the girls hurried homeward. the farther she went, had wandered a long home and the pride of the whole village, way from the path and when boys came the girls on their way to gather Bethabara. It was almost Christmas and Right merrily they day would shades of blue, then wine tones, greens and browns, then grays and tans. shades of gray are good. After a careful study this is the color table: exhaust1 Brown is much in demand and the Meyers-Westbrook Company has never before attempted a showing so exclusive. At modest prices which enables any woman of fabrics. A special feature is the great assortment of desirable styles, beginning both black and white, venise in the most fad1 Here in endless profusion, representing all that has been decreed by fashion, the little girl told her story as they occupied. The men sang hymns of thanksgiving for the men carried their rifles and fired, the next moment the panther dropped dead in his tracks. The poor father sank upon a fallen log and prayed that he yet might find his little child safe from harm, and strangely comforted he arose to renew the search. As if guided by an unseen presence they went on until they reached a clump of cedars which attracted their attention, the father pulled the boughs aside and there, upon the ground be found his little girl, fast asleep. He caught her in his arms and pressed her to his heart; then, calling his companions they knelt together and gave thanks to the Father in Heaven for his loving care.

The little girl told her story as they carried her home and her father told her that it was her Guardian Angel who had kept her quiet and led her on to the shelter of the cedar-grove.

The men sang hymns of thanksgiving as they came in sight of the village, and the mother and friends, waiting and waiting with strained eyes turned towards the hill-side, heard the tune and knew that the little girl was found unharmed and well.

She wondered on in the direction of home as she thought, but no familiar landmark came in sight; she was about to call if a cedar bough had brushed against her, the same gentle touch upon her shoulder seemed like a little arbor. The meadow and the light of home. The same soft touch upon her shoulder seemed to guide her and when a long, wailing cry broke the stillness of the night and she would have answered, thinking it was one of her companions calling, a sudden pressure kept her quiet and a firm but gentle power urged her forward, and, at last, into a circular cedar brake like a little arbor. Quite tired out, the little girl lay down to rest and soon fell asleep. Once she heard the same long cry and awoke to find herself surrounded by a soft beautiful light; the same gentle touch soothed her and she fell asleep again.

In the village all was confusion and distress when they missed the child; wild with grief, the children told their story. They thought the little girl had come home with the boys, who brought the laurel, as her brother was amongst them; but not being found, the men started out, headed by her father, and scattered through the forest with lighted torches.

The father and three other men went to the mill, thinking perhaps she had gone there as she had friends living near by, but not finding her, they turned towards the cedar brakes upon the hill-side. They had gone but a little way when they heard a fearful cry and as they neared the forest a treacherous panther came stealing across the edge of the wood. The men carried their rifles and fired, the next moment the panther dropped dead in his tracks. The poor father sank upon a fallen log and prayed that he yet might find his little child safe from harm, and strangely comforted he arose to renew the search. As if guided by an unseen presence they went on until they reached a clump of cedars which attracted their attention, the father pulled the boughs aside and there, upon the ground be found his little girl, fast asleep. He caught her in his arms and pressed her to his heart; then, calling his companions they knelt together and gave thanks to the Father in Heaven for his loving care.

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Historical Calendar for December.

1, 1850.—First Scandinavian place of worship at Fort Howard (Green Bay, West Side,) occupied.

4, 1853.—Present church at Hope Dale, Pa., consecrated.

5, 1761.—Brethren's House at Lititz, Pa., dedicated.

6, 1756.—First Synod of the Renewed Brethren's Church, held at Marieteborn.

8, 1874.—Consecration of the church at Mechanicswode, Md.

11, 1748.—Bishop Luke of Prague died at Jumpany, Bohemia.

12, 1819.—Second building, first church Philadelphia, consecrated.

13, 1732.—Dobler and Nitschmann, the first missionaries arrive at St. Thomas, W. I.

14, 1890.—The new Parsonage at New Dorp, Staten Island, erected by Wm. H. Vanderbilt, occupied.

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"FARTHEST NORTH" MISSION

Christian Schmitt, of the Moravian Station at Nain, to Found One in the Frozen Interior of Baffin's Land.

N the records of missionary enterprise and exploration, there is much to thrill and inspire the sympathetic reader. From time to time letters have appeared in the press from brave, consecrated mission workers in remote parts of the globe, where, far from the common comforts of civilization, they are carrying the Gospel standard to the tribes and peoples to whom the name of Jesus is unknown. Whether in the heart of Africa, the deserts of Arabia, the islands of the South Seas, or in Tibet, or among the neglected tribes of the upper Amazon of South America, the task of these Gospel pioneers is one of peril and particular difficulty, such as none can fully appreciate save those who have been in similar fields.

Our readers are already somewhat familiar with the work of the missionaries in the Far North. They will doubtless recall with some degree of interest the letters that have appeared in these columns from the Labrador missionaries, and more particularly from Rev. Christian Schmitt, of the Moravian station at Nain. When Mr. Schmitt, who was accustomed to making long missionary journeys by dog-sled, lost his traveling equipment a year ago in an accident, a number of good hearted friends contributed a sufficient sum and a new and stronger sled was built for him in New York, and forwarded to him by the little mission steamer Harmony, which makes one round trip to the lonely northern station every year. In all likelihood, the sled has now reached him safely and is in commission, to his great satisfaction and comfort.

In the following letter, Mr. Schmitt tells how the Gospel picket lines are being established and the church and house were rapidly completed, and we held our first service in the new building on September 15th. How marvellously God provides, even in these isolated regions!

"On board the Arctic were a number of Christian men, including Hon. James Duncan, collector of customs for the Canadian government. These gentlemen have visited during the past year the regions north of Hudson Bay and the Straits. They have seen the Eskimos in their picturesque condition, and the stories they have told us about them have made our hearts burn within us to go and help them. To us their cry, "Come over and help us," is loud and urgent.

"Let me tell you, though in a poor and incomplete way, of the need of these heathen Eskimos. Since 1825, these waters have been navigated by whalers from Dundee, Scotland, and elsewhere, up to the present time. The Eskimos living in these regions have been supplied with guns, ammunition and other absolute necessities by the whalers; but the white fishery has been a failure of late, so much so that the whalers are seriously thinking of giving it up.

"As far as the whalers are concerned it is only natural that they should abandon these unprofitable waters; but the Eskimos who have hitherto traded with them and received supplies, are now to be abandoned also, and they will feel this change very keenly. We fear it will mean starvation to many, as they cannot now secure a living in the way their forefathers did with primitive hunting implements.

"This is their great bodily need; but what shall we say of their spiritual need? Here are 2,000 Eskimos without Christ and his Gospel, left to themselves in heathen darkness and superstition. It should be our purpose to send a suitable place be found in Baffin's Land, for we believe that only Eskimos of the surrounding islands could be reached from that point. It is my privilege to thank your kind readers for various contributions towards our mission work. Accept also my heartfelt thanks for the sleigh you so kindly sent me. I hope to use it on my journeys next winter, and hope to send you some account of our work next year."


Since putting the above in type, The Christian Herald print the following from missionary Schmitt:

Missionary Schmitt writes from Killinek, Labrador:

"Our mission ship Harmony met with an accident on the coast early in September—a broken shaft—and failed to reach this remote station. This necessitated a long stay for me here, and nearly three months have passed since Dr. Grenfell left us. Our Agent in St. Johns, Newfoundland, sent us other ship with supplies and to sail me to reach Nain this year; but the season is now far advanced and winter setting in, with untraced gales and snowstorms making navigation difficult and dangerous.

"With God's help, I hope to reach Nain all right in a week or so."

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NEWS OF THE WORLD.

One of the questions which has been on the minds of the people for a considerable time is that of "good roads." The term means the change of so called "dirt roads" to roads covered with stone. These roads are usually those which are the most important roads in a county, and with a small number of people. These roads are free, that is no toll is charged those who use them.

The expense is met by the county authorities, and is paid for by taxes levied for that purpose. There are two plans of procedure. In some counties a debt is incurred for a large sum, one or two hundred thousand dollars. The roads in question are then built at once. Another plan is to build roads gradually using a certain sum each year, but incurring no debt. In this way five or ten years are needed to supply the county with the good roads.

Our own county now has one road entirely through the county from the north to the south, and several unfinished sections extending in various directions. Within four or five years there will be good roads to all of the principle towns in the county, and no debt incurred, as the roads are paid for as they are built.

The benefit of these roads is apparent. They afford a road which is the same in summer and winter, never muddy and never out of order. The people from town and country can haul much larger loads back and forth, and the wear and tear on wagons and other conveyances is only a fraction of what is the case when deep mud is encountered, and the same is true of the horses drawing the conveyances. Hence there is little doubt that the saving to the people is more by far than the cost of the roads. Then too the means of communication being the same the year around, the produce can be marketed at any time, the weather being favorable or unfavorable.

It is claimed by those who have made a study of the matter that good stone roads in a county will bring more prosperity than a railroad brings to the county in question. When the matter is carefully considered it seems that this is a reasonable claim, since a railroad may bring prosperity to a community in general, while the number of individuals as individuals, in the same manner that the stone road does. Of course the ideal position is to have both the railroad and the stone road. Then the commodities of a county can readily be brought to the shipping point with ease, and the steam road will carry the same to any section of the land. We are safe in asserting that a county has good roads for a few years it would not surrender them for many times their cost.

In foreign countries the stone roads have been in use a long time and are better and more numerous than ever in the past.