Statistics of the Southern Province of the American Moravian Church for the Year 1907

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<th>Conferences and Sunday Schools</th>
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<th>Communions Increase</th>
<th>Communions Decrease</th>
<th>Communicants 1907</th>
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</table>

**Pastors**

- John F. McCuiston
- Leon G. Luckenbach
- F. Walter Grabs
- Charles H. Wenhold
- James E. Hall
- William E. Spaugh
- Edgar A. Holton
- F. Walter Grabs
The Wachovia Moravian

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Rev. J. H. Clewell, Ph. D., Editor.
G. H. Rights, Associate Editor.
W. A. Snook, Business Manager.

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Memorabilia of the Salem Congregation for the Year 1907

The years are like the trees of the forest, they vary in kind and importance. Some like great giant oaks tower high above the others and send forth their wide-spredding branches thick with foliage; others tall and slender like pine or poplar have few lateral branches and a corresponding absence of green; while still others like the gum, the dogwood or the maple are so much smaller as to appear of little significance beside their larger neighbors. But side by side both great and small have met with experiences which have made them very near of kin. They have experienced the warming rays of the spring's sunshine and felt its soft mild breezes, the summer has come with its greater heat and branded all alike, while autumn chill and winter cold has smitten them with pain and disappointment and piled thick with leaves the ground about their base. Does it sometimes appear that there has been more cloud than sunshine, more cold than warmth? Go sound them and you'll find in them the sound wood of God's goodness still. Whenever a discount is made for all accident, and sorrow, and pain, and trouble, there yet remains a good year, of which we may say, with the Psalmist, "Thou crownest the years with Thy goodness." And because these are God's good years, they are well worth our earnest study and review. And if as we review them we will always remember they are His years, we shall be saved from undue elation in regard to things which have gone well, and from undue depression in regard to those things which have gone ill. So that looking upon them as His years we gratefully review them and then cheerfully pass on to whatever of new time awaits us.

Looking at the year 1907, now fast drawing to a close, we are pleased to call it a year of peace, and what is even better, a year of peace making. For the second time the representatives of the World powers have met in a Peace Conference at the Hague, and while the hopes of the most ardent of the peace advocates were not realized, much good was accomplished. The nations were brought into closer fellowship and an opportunity given the directors of national thought and policy to come into personal contact with each other in the friendly interchange of views. Again, the year has witnessed further advance in the direction of peace by the ending of the long standing duel between England and Russia, and the more recent unfriendly feeling between England and France, and England and Germany. If there have not been treaties of agreement in each instance, there have been such friendly interviews as to show that there need be no fear of war from these sources; and thus the peace of to-day is resting on a surer foundation than for years past. And we cannot but believe the recent sending of its splendid fleet to the Pacific by our own government, thus giving demonstration of our great strength upon the sea, will also tend to the firmer establishment of the world's peace. There has been but one sign during the entire year which really threatened war and that so slight as to appear but as a scratch upon the surface of the earth—the disturbance in Morocco. The year witnessed the peaceful separation of Norway from Sweden and the establishment of the Kingdom of Norway with Haacon VII as King, and later in the year the loyal Swedes had the sorrowful experience of laying to rest their aged and good King Oscar, who was succeeded by his son Gustavus V.

In Russia, at last, there appears to be comparative quiet, and cessation of the turmoil of recent years, which, we pray, may be lasting. Among the races of the world, other than the Caucasian, there is noticeable a movement of deep unrest which calls for the wisest and most careful treatment by the race which stands in the position of world leadership. This unrest is strikingly noticeable in the case of the Hindus, who are growing more and more restless under British rule: the Japanese, whose sensitiveness over the exclusion of their workmen from our Pacific coast recently called for the wise and tactful dealing of our national leaders: and, in a less degree, in the case of the negroes of our own country. This seething movement and threatened upheaval on the part of the under races, gives rise to one question a much greater signification and calls for brotherly love and Christian consideration if the question is to be brought to a happy and successful issue.

Industrially, while there has been no marked achievement, there has been a combination of upward moves. The work on the great Panama Canal has progressed beyond the highest expectations, and gives promise of an earlier completion of the gigantic undertaking than was at first thought possible. Other great engineering feats such as the pushing of tunnels under the city of New York and the building of great railroad terminals in our large cities, have met with success. The domain of steam has been still further invaded by electricity, and the flying ships while having something of the romantic about them still, seem to be approaching nearer and nearer the practical. The race from St. Louis to the sea by the airships of different nations points to the conquest of the domain of the air for transit. While nothing very definite has been achieved, we seem to be on the verge of some great, and we trust, useful development along this line.

During the twelve months under review the Marconi System of wireless telegraphy has become definitely employed in our commercial life and has entered into competition with ocean cables and telegraph lines for its share of business. In our own country, now consisting of 46 States, Oklahoma being the latest addition, we have had a good year. There has been an absence of great disasters such as those occasioned in recent years by fire, earthquake and storm. Though in the opening month of the year the earthquake which almost destroyed the city of Kingston, Jamaica, gave us opportunity to show sympathy and give proof of our readiness to help those in need. The promptness with which provisions were dispatched for the aid of the destitute was a further proof of the closer brotherly tie which is fast binding the world into one strong brotherhood.

The year was one of continued business success and prosperity, with but slight signs of diminution until the sixteenth of October, when the attempted "corner" in Copper stocks failed. This caused trouble in the Merchandise National Bank of New York and other affiliated institutions, in which the copper speculators were interested. The New York Clearing House Committee came to the aid of these banks, on October 20th, conditioned on the resignation of the old Board of Directors of the Merchants; but they refused to support the Knickerbocker Trust Company which had been under the control of the same parties, and this Company suspended on October 22nd. These events were followed by an unprecedented run on the Trust Company of America and the Lincoln Trust Company, but it was successfully withstood by the help of the associated banks and trust companies of New York. Only a few small institutions in Harlem and Brooklyn were forced to suspend.

On October 26th the New York Clearing House took under the control of clearing house certificates, and this was promptly followed by the adoption of the same system in most of the large cities, and cash withdrawals were limited to $100.00, and in some cities to $50.00, to one depositor. On October 28th twenty millions of dollars were engaged from Europe, and this importation of gold has grown to the enormous amount of one hundred millions of dollars. (The amount actually received to December 28th is $91,955,907.00. More has been engaged.) The whole country has suffered from financial disturbance during November and December.

This panic has been remarkable for the intensity in the financial centers, for the unusual co-operation of leading financiers and consequently that so few institutions had to suspend; for the demonstrated soundness of our banks and trust companies, except in the rare cases where the management had indulged in reckless speculation; and particularly for the fact that the business of the country in the smaller cities, towns and villages has been prosecuted so well, in spite of the fact that the ordinary mechanism of exchange with the large cities has been so badly deranged.

Barring this financial unrest of the last weeks, the year has been a good one industrially and our people have been prosperous and contented. God has given us full and abundant harvests for which we should give Him heartfelt thanks.

In our own community we have shared the prosperity in common with the rest of our country, as will
be seen from the following review which has been specially prepared for us.

The business history of the communities of Winston-Salem for 1907 presents much the same appearance as the several preceding years, being another year of urgent growth and expansion of all branches of industry and of the community in general, and has again presented evidence of the public spirit of our people in the inauguration and furtherance of many enterprises and buildings for the general good.

The Masonic Temple has been carried to a successful completion, presenting an imposing appearance, and already most of the offices are occupied.

The new building for Y. M. C. A. has been erected and will be completed by Spring; it is a four story brick building of Colonial design and occupies a commanding position on the corner Fourth and Cherry Streets. The Chatham Manufacturing Company have erected a large woolen mill on the Mocksville Railroad for the manufacture of blankets.

P. H. Hanes Knitting Company have erected a large mill building as addition to their plant. Winston Vehicle Company have erected a large plant for the manufacture of buggies and carriages on the site of the old White wagon shop on Liberty Street. The Carolina Cold Storage Company have opened up a cold storage and ice manufacturing plant on Fourth Street, near Passenger Depot. R. B. Horn Company have started a candy factory and large wholesale grocery establishment on N. & W. Railway.

Jenkins Brothers Shoe Factory have increased their business and moved into the factory building on West Fourth Street formerly occupied by Walker Brothers, the output now is upward of one thousand pairs per day.

An addition has been made to the Winston City Market to be used as a Fish Market, and a lot has been purchased for a Wood and Hay Market.

As in former years, a number of stores have been remodeled and several new ones erected.

A number of nice residences have been built, and many smaller buildings.

The Salem Dry Goods Company has been incorporated to conduct the store of H. A. Siddall in the Hunter Block.

Salem Council, Jr. O. U. A. M., has erected a three story lodge building on the old Meinung lot, Main Street, the first story to be occupied by the Salem Branch Post Office.

The Old Salem Hotel has been thoroughly remodeled and improved and converted into comfortable apartments.

The Academy has erected a building for a Gymnasium.

The Norfolk & Western Railway has enlarged its freight yards, more than doubling its capacity for handling freight.

The Street Railway has been extended to Grace Church in East Winston.

Of special interest to the town of Salem has been the purchase by the town of the Salem Water Supply Company, and extensive improvements have been made to the system by installing larger pumps, etc., the extension of the water mains and the building of a clear water basin.

In the volume of trade the business interests of the community have no cause for complaint. The retail establishments have served a growing trade and our large wholesale houses have expanded their business and have helped to make Winston-Salem the base of supplies for a greatly enlarged territory. Freight receipts have been large and at all times the depots and railroads present a scene of great activity. The Post Office has been so crowded with heavy mail that it has become necessary to divide the work and this has called for enlarged quarters for the Salem branch office. The official report of the internal revenue department shows receipts to have been $75,000 more than in the previous year.

In religious affairs there have again been no very marked advances made, yet there is evident one very hopeful tendency which augurs well for the future. The Church is most surely awakening to its great mission to the heathen and the new Layman's Missionary Movement which seeks to bring active and influential laymen into closer touch with the mission cause, giving to the Church wise business judgement and larger means, is one of the most encouraging signs of the year.

For our own portion of the Church we are glad to report the vigorous prosecution of all lines of mission activity, and that the work has been carried on without incurring a deficit. It is very evident that our own people in other Provinces, as in our own, are giving more largely to this great cause of the Church. In our

Southern Province, interest in missions has perhaps never been so great as now, and with the fuller consecration of our means, there has come corresponding blessing along with it.

The statistics for the year show a healthy growth. The success attending the special efforts for the improvement of the church and its consecration was present and Bro. Ken­

neth Pohl made an excellent address.

In the midst of it on February 7th, a reception was tendered Bishop Rondthaler and Dr. H. A. Brown, by Mr. and Mrs. H. E. Fries. Two rooms in Main Hall, at the Academy, were thrown open, and despite the cold and slippery walking, some eight hundred people called to con­

gratulate Bishop Rondthaler and Dr. Brown upon their labors in their respective congregations, and Mr. Fries upon his work for the same length of time in the East Salem Sunday School.

Easter came early this year, Lent beginning February 13th. The usual Lenten services and instruction classes were held, much interest being shown and thirty six were received into the Home Church on Palm Sunday, with 10 at Christ Church, and 18 at the alwary.

The attendance on the Passion Week services was unusually large, and the weather was warm and bright; but when the trombonists aroused the people on Easter Sunday morning, March 3rd, the sky was heavily overcast. Still a large company gathered for the impressive service on the Graveyard, and the rain did not begin until an hour later. The Church was prettily decorated for

among the heathen, I will be exalted in the earth." Ps. 46:10.

On January 29th and the first midweek service of the year was held, with much encouragement. These services have been blessed throughout the year, with an increased attendance, and unusually good singing.

From January 4th to 10th the pastor was away on a trip to South Carolina. He had been invited to preach to the three Presbyterian congregations of Charleston at their joint New Year Communion, and took advantage of the opportunity to visit Moravian members and friends there, and in neighboring places.

The first Young Peoples Meeting for 1907 was held January 16th, with 52 present. The large number of young people who attend these meetings makes them one of the most important features of the church's work.

January 18th the Mission Band Lovefeast was held. A large congregation was present and Bro. Kenneth Pohl made an excellent address.

The first three weeks of January were remarkably bright and warm, so that many spring flowers blossomed, but January 27th was the coldest day of the season, and the beginning of really wintry weather. In the midst of it on February 7th, a reception was tendered Bishop Rondthaler and Dr. H. A. Brown, by Mr. and Mrs. H. E. Fries. Two rooms in Main Hall, at the Academy, were thrown open, and despite the cold and slippery walking, some eight hundred people called to con­

gratulate Bishop Rondthaler and Dr. Brown upon their labors in their respective congregations, and Mr. Fries upon his work for the same length of time in the East Salem Sunday School.
Easter and there were good congregations morning and evening. In the afternoon the Home Sunday School gave an interesting Easter program.

April 14th Elm Street Sunday School celebrated their 40th Anniversary; and on April 21st there was a reception of members at East Salem.

May 3rd The Single Sisters celebrated their Covenant Day; and all the other summer festivals were happily observed on their appointed days.

May 7th at the annual Congregational Council, Bro. C. T. Pfohl was re-elected an Elder, the brethren W. A. Lemly and H. A. Pfohl, Trustees, and C. E. Crist, F. H. Vogler and B. J. Pfohl, members of the School Board.

May 21st a change was made in the hour of the Church services, the sermon being preached at 10:30 a.m., and the Sunday School meeting immediately thereafter.

May 17th the new Memorial Hall was publicly used for the first time, in connection with the rendition of the great oratorio "The Creation." The "Te Deum" was given on Saturday evening, and a grand Organ Concert on Monday evening, this "Music Festival" taking place at the time of Salem College Commencement. The Baccalaureate Sermon was preached by Rev. J. Mortimer Levering, the Memorial Hall was formally opened at the Alumnae Meeting on Monday afternoon, and the Oration was delivered by Hon. J. H. Small, on May 21st, thus ending a most pleasant and successful Commencement season.

The Boys' School held their Commencement exercises in the same Hall three days later, closing a prosperous year.

Most of our Sunday Schools had their picnics during the month of June, the days being pleasantly spent, although somewhat interfered with by rain.

July 7th was the warmest day of the summer, the thermometer registering ninety-seven degrees.

September 30th the Pastor left for a month's vacation, during which he attended the Centennial Celebration of the Moravian Theological Seminary at Bethlehem, Pa., which was a notable event in the history of the American Moravian Church. In his absence the brethren Clewell, Pfohl, Crosland and Stempel had charge of the church services.

November 19th and 20th the District Conference was held in Christ Church. A new feature was the Lovefeast given to the delegates of the Conference on both days.

Thanksgiving Day fell on November 28th, with the usual service and offerings.

December 1st was the First Sunday in Advent, with large congregations and deep interest.

December 6th the Workers Lovefeast was held, and was largely attended.

December 12th, Bishop Greider, who has spent the winter in Salem, gave a very interesting discourse on the Moravian work in the West Indies.

Sunday evening, December 22nd, the Morning Star Anthem was sung in the beautifully decorated church, so ushering in the happy Christmas season. The weather for Christmas Eve was all that could be desired, and the Lovefeasts were largely attended.

The close of the year brought with it a number of changes in the Sunday School work. In the Home School Col. F. H. Fries found it necessary to resign the Superintendent's position, on account of the condition of his health. He had faithfully filled this important office for a quarter of a century. At the request of the Board of Elders he has consented to continue his relation to the school as Superintendent Emeritus. Bro. Walter T. Spaugh has been appointed Superintendent of the Home School, and Bro. E. A. Ebert has been appointed Superintendent of Calvary Sunday School.

Here our record ends. There remains but a word to be added and the Memorabilia of 1907 will be closed. We have, in the course of the review of the year's events, read the list of those who a year ago to-night were present with us, but who, during the progress of the year have gone from us never again to return, and the mere mention of their names has given an affectionate and solemn touch to our record. If the list of names of our dear departed of this year could have been presented at this time last year in a kind of proof sheet, doubtless each one would have heard his name with great surprise. And so, in due time, the case will be with us, and the thought calls for a very earnest acceptance at the close of the year of what our Savior has said—"He that hath the Son hath life; and he that hath not the Son hath not life, but the wrath of God abideth upon him." If only we keep our words written in the Lamb's Book of Life, we need not fear their entry upon any earlier death list than we had anticipated, but shall have joy and not shame at his appearing for us.

Signed
EDWARD RONDTHALER, Pastor.
C. T. PFOHL,
F. H. FRIES,
JOHN H. CLEWELL,
WALTER T. SPAUGH.

The Board of Elders of Salem Congregation.

THE MISSIONARY DEPARTMENT

BY R. A. SPAUGH.
(Continued from December number.)

The Secret of Heyde's Influence.

W HAT was the secret of all this? Many things can be mentioned. On being asked what Heyde looked like, a visitor replied: "Well, he looks just like Old Father Christmas," and he's the jolliest old man I've ever seen." His brightness and cheeriness were indeed wonderful, quite as wonderful as his haste and hearty old age.

He never seemed to suggest that "things were going to the dogs" or that things were wrong because new. There was no despondency about him, but a constant dwelling on the bright side of things. No less marked was his intellectual freshness. It was indeed astonishing to find a man, the writer believes, in decades in the mountains, and yet able to discuss with keenness and ability the latest social or political movement at home, or the effect of scientific discoveries. This mental vigor was born of continual study, and no man used his opportunities better. In his earliest days in India, where Mongolia was yet his skin, Heyde was promptly devoted to the task of acquiring Hindustani, not because it seemed of very evident immediate value—it certainly proved to be so in the end—but because all knowledge must be useful. Later on, when he found that the best books of the time on Buddhisms were written in French, he acquired that language as well. In his old age, when Bible revision became his chief work, he plunged into the study of Greek, and all this, in addition to his ordinary work as preacher, teacher, doctor, farmer, editor, and many-sided handiworkman, was more masterful than the innumerable languages, customs and thought. Here again he was ever learning; every month added something to his vast store of information.

He had within the true scholar's modesty. He never thrust his knowledge on his listeners; but when called upon he freely placed it at the disposal of all. It was indeed a treat when, in a quiet hour, he would discourse on things Tibetan, and the even tenor of his talk would pass from grave to gay, embracing heaven and earth in its sweep, illuminated by quaint experiences of the past, shrewd and kindly judgment of the present, and always bright hope for the future. Everything was touched by the sure hand of the master, of the man who was always learning, and whose learning bred in him true nobility of mind.

The real secret of Heyde's personality, however, lay behind and beyond all these things. It lay in the innumerable phenomena of the intense spirituality of the man, a spirituality that required no words, but expressed itself in his very being. No doubt he had his failings. I can well imagine that in former years he may at times have seemed a little harsh. A strong character like his most occasionally appear hard to others; a man of his clear-sighted energy must inevitably have his times of difference with his colleagues. But here also he was a learner, and in his later years he presented the full ripeness of a Christian character. I have never been in a house where the sense of peace was so present. There was strenuous work, but no hurry. There was a constant thriving of duties, but each was attended to quietly in its turn. There was, above all, a sure and steadfast confidence that no true work is ever done in vain.

There seemed to be a reserve of power, a calmness that refused to allow itself to be ruffled, the very antithesis of our own pushing, bustling, hasty methods. It was what Whitaker calls the "ordered life," contrasting "the beauty of Thy grace," that appealed so much to visitors in Kyelang. To many of them it was a revelation of what life might become, the indestructible charm of a life interpreted by absolute reliance on power from on high. And for this reason many a man would ill spare from his own life the memory of a few days spent in far-away Kyelang.

We have been requested to print the following communication from Brother and Sister McCluskey:

FRIEDBERG PARSONAGE.

DEC. 26, 1907.

Dear Mrs. Clewell—Will you please convey to the "Bread" in the Home Church our very hearty thanks for the box sent us at Christmas.

We appreciate every article of its contents, and cherish in pleasant memories the good spirit which would such a remembrance.

JOHN AND MARGARET McCULSTON.
### TO WEAR

**THE BEST HATS and MAN'S FURNISHINGS**

At a **Reasonable Price**

**SEE**

J. M. Woodruff & Co.

**THE MAN'S STORE**

Store that Saves You Money

**ASK TO SEE**

The

College Women's

Walking Shoes

WITH FLEXIBLE SOLES

**LASHMIT Shoes—"That's All."**

---

**THE WACHOVIA MORAVIAN**

**ACKNOWLEDGMENTS**

Recapitulation of Receipts of Money that has come to the Office of the Moravian Board of Elders, South, during the Year 1907.

#### FOR PROVINCIAL HOME MISSION WORK:

<table>
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<th>Church</th>
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<td>New Philadelphia</td>
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<tr>
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</tr>
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<tr>
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**FOR THEOLOGICAL SEMINARY**:

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#### FOR MISSIONARIES BRO. AND SISTER KINKE:

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<tr>
<td>One year’s interest from Stauber Legacy</td>
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#### FOR MISSION CONTROL BOARD:

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<td>11.00</td>
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<tr>
<td><strong>Total</strong></td>
<td>$11.00</td>
</tr>
</tbody>
</table>

#### DEATH

Calvary Church, December 24, 1907, Eliza Ann Spaugh, age 17 years, 2 months and 17 days.

#### Commercial Printing a Specialty

Does your business stationery represent or misrepresent you? Users of HERITAGE BOND are proud to be known by the company they keep—it’s the best—both paper and men.

We will be glad to show you specimens of the paper.

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**Shore Printing Co**

209 WEST THIRD STREET

**UNIVERSITY OF NORTH CAROLINA**

1799-1906

Head of the State’s Educational System

**DEPARTMENTS**

Collegiate Engineering

Graduate Law Medicine Pharmacy

Library contains 43,500 volumes. New water works, electric lights, central heating system. New dormitories, gymnasium, Y. M. C. A. building.

682 Students 74 in Faculty

The Fall term begins Sept. 10, 1906. Address

FRANCIS P. VENABLE, PRESIDENT
Chapel Hill, N. C.
THE WACHOVIA MORAVIAN

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.

A BROADCLOTH EXHIBIT

Broadcloths have been voted supreme in the fashionable season 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: shades of blue, then wine tones, greens and browns, then grays and tans. The panel suits are especially good for afternoon and evening wear.

OUR NOTION SECTION IS COMPLETE

Every detail has been given the utmost care and will be carefully watched to keep the sewing needsful so that you may get them any day they are wanted. We have only reliable kinds—those 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, allsorts, 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 black and white.

FOGLEBROS.
BUILDERS
MANUFACTURERS OF
Best Grades
Building Material
Sash, Doors, Glais, Lime, Portland and Rosedal Cement constantly on hand.

Fine Mantels and other Cabinet Work a Specialty.

SALEM BOYS' SCHOOL
SALEM, N. C.

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

Music and elocution may be taken at extra rates.

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

NEW Norfolk & Western

JULY 14, 1907
WINSTON-SALEM DIVISION

L. B. BRICKENSTEIN
PLUMBING

Steam and Hot Water Heating
CORNICE WORK
WINSTON-SALEM, N. C.
THE WACHOVIA MORAVIAN

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

E. W. O'HANLON
DRUGGIST
Corner Liberty and Fourth Streets,
WINSTON-SALEM, N. C.

FURNITURE
Rockers, Pictures, Hall Racks, Sideboards, Ranges and Cook Stoves, or anything in the housefurnishing line.
Sledge Furniture Company
IS HEADQUARTERS
428 TRADE ST.
WINSTON-SALEM, N. C.

THE MONTH IN WACHOVIA.

Bethania.
To attend the services and exercises coming about Christmas time in our congregations one had to keep moving. The first place to visit was Alpha Chapel, where you found yourself in a house filled with people to see and hear the little folks, who always do themselves credit in an entertainment. This, the first of the series, came on Monday night, December 23rd.

The impressions of the night had not yet passed away when you were in the old Bethania church in Christmas Eve service. The decorations showed the attention of the older people by reminding them of former Christmas days. It consisted of two pyramids—one on each side of the pulpit—trimmed in evergreens and containing transparent inscriptions. In the old-fashioned yellow candles, trimmed in white paper, we were happily reminded of the good old days. For the first time in a number of years we had the home made wax candles. In connection with the distribution of presents at the close of the service it was announced that the young ladies' Sunday-school class, instead of exchanging presents between scholars and teacher, took the amount spent in other years in that way and made an offering of $6.50 for the Leper Hospital at Jerusalem. The pastor, as well as the people, was taken with complete surprise by the present of a handsome chair sent to him by friends in the Salem congregation. So far he has been so well close place of not being able to thank the unknown friends, much as the gift is appreciated.

On Christmas Day your place was Oliver Chapel, where a very delightful time was spent. Lovestead was served to a large congregation.

At midnight you had to go in time if you wished even standing space in the Sunday-school room where Pleasant Ridge gave a very creditable entertainment. Quite a number of our members take part in this Union Sunday-school, and the pastor preaches here once a month.

With the sound of Kris Kringle still ringing in your ears from the exercises of the previous night, you went into a crowded house at Mizpah Chapel on Thursday and enjoyed a pleasing Christmas concert, with some fine music.

Last of all you were glad to take in at Bethesda on Saturday, December 28th, the lantern views, giving, in connection with songs, the Christmas story. The Sunday-school was fortunate in securing the services of Bro. J. J. Reed, one of the Mizpah members, with his excellent lantern with gas arrangement, which made the pictures very bright and pretty.

With the exceptionally fine weather at New Year's Eve, an overflowing congregation gathered for the closing services of the year.

New Philadelphia.
The services on Tuesday, Dec. 24th, were good throughout. Quite a large congregation was present. The first service consisted of preaching. The lovefeast and candle service came in the afternoon. Several members of the Bethesda church band assisted our own band in the music. The Sunday-school entertainment was given on Sunday, the 29th, to a large audience notwithstanding the unfavorable weather. The church was beautifully decorated for the occasion. The exercises were given in a pleasing manner. Bethens gave its Christmas entertainment several days previous. Bro. C. J. Mock will serve the New Philadelphia Sunday-school as Superintendent this year, with Bro. C. E. Reich for assistant. Bro. Oscar Shields will be Superintendent at Bethesda, and Bro. James Jones will assist. We are gratified in having Bro. Jones moving so near the chapel, as he can now supply the place of organist.

Providences.
We are glad to be able to send you a few lines from Providence as a greeting for the New Year. We are not doing any great things in our church work, but we are trying to hold fast what we have. The year just closed has been one of encouragement in the Providence congregation. The regular preaching services have been held during the year and last August we had a gracious revival season, with many conversions and from this member eleven new members were added to the church. We are trying to do better in connection with our collections for the general causes and we are glad to say that the collection for foreign missions has been increased and we are also glad to report that we have collected our quota for Pastor’s salary in full, and hope to raise a larger amount in 1908.

Our Sunday-school is not large, but the exercises held on Christmas Day at eleven o’clock were very interesting and enjoyable. We had a Christmas Tree and a nice little present was given to each scholar.

The entire occasion was very enjoyable. We are thankful for what has been accomplished during the past year and we expect to try to do better both for the church and Sunday-school in 1908. One thing which we believe would be a wonderful help in our Sunday-school work would be to secure the attendance of the parents, since this would not only deepen the spiritual life among the grown people but would encourage the children.

At our preaching service in January we will elect a new committee and one of the things which we hope to inaugurate is to agree to a regular assessment from each member for the pastor’s support. This is my first effort to bring the affairs of our congregation before the readers of The Wachovia Moravian, and I hope to supply the paper with other news as the year progresses.

JAMES W. FELP.

MARRIAGES

In Bethania, Oliver Section, Dec. 4th, Monroe Dubb and Miss Lizzie Pfaff.
New Philadelphia, in Bethania parsonage, Dec. 1st, Oscar Burke and Miss Belle Coggins.
New Philadelphia, in Bethania parsonage, Dec. 18th, John Swaim and Miss Roseine Nifong.
Christ Church, Dec. 12th, Julian A. Stit to Miss Rachel E. Barton.
Christ Church, Dec. 14th, William Potts to Miss Emma May Brewer.

DEATHS

Providence, Dec. 11th, Robie Frederick Grubbs, age 5 years, 6 months and 27 days.
Christ Church, Dec. 11, 1907, Paul Edward Pfaff, age 2 years, 5 months and 9 days.

CHRISTIAN WORKER’S TESTAMENT

SEE 455 INCHES

Indexed and marked by the best methods of Bible marking on all subjects connected with THE THEME OF SALVATION to enable any person to turn rapidly to verses on these subjects. To give Bible readings at a moment’s notice, or to tell at a glance the subject of any verse or subject marked.

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

Ministers, Evangelists, Missionaries, Teachers, Scholars and every one interested in the Stewardship of the Gospel cannot fail to appreciate the great value of this work.

Remittance must be made in advance.

Address THE WACHOVIA MORAVIAN,
West Third St., Winston-Salem, N. C.
THE WACHOVIA MORAVIAN

An Interesting Gathering.

The Mission Study Class, of the Home Church, held its first meeting of the New Year at the parsonage, early in January and there were twenty-three members present. From an account furnished the daily papers we note.

It is the purpose of these ladies, at their semi-monthly meetings, to make a complete study of Moravian missions, from the oldest, the one in West Indies (which, by the way, is also the oldest of any Protestant denomination in the world, dating from 1723), to the youngest, which is in Central Africa. It is likewise the intention not to remain in ignorance concerning the missionary work of other churches, but to review that also with the course of study.

Miss Adelaide Fries, as vice president of the Woman's Missionary Society, called the meeting to order and asked that a chairman, vice chairman and secretary of the class be elected. Accordingly Mrs. E. A. Ebert was elected chairman; Mrs. N. S. Sievers, vice chairman; and Mrs. L. F. Owen, secretary.

The ladies answered roll call by giving the name of a Moravian missionary and his field of labor. After this came Miss M. E. Vogler's splendid talk on the missions in general, while she pointed out on a large atlas the various stations.

Then Miss Constance Pfohl read a most entertaining letter from Bishop LaTrobe, in Saxony, which was written in reply to a letter of inquiry from the secretary of the Laymen's Missionary Movement in New York. Among other things, Bishop LaTrobe states that the Moravian church spent last year half a million dollars on foreign missions, not including the mission in Bohemia or the Home for Lepers in Jerusalem. Last year this latter mission cost about $9,000, only about $1,800 of which represented salaries of the staff and nurses.

Pfohl further states that "our missionaries minister particularly to sufferers from this dreadful disease also in Surinam, Dutch Guiana and in German East Africa."

Mrs. F. H. Fries, who was present at the meeting gave a very interesting account of her visit to the Lepers Home in Jerusalem. She said the hospital is an immense stone building, where there are fifty patients and about four regular nurses; she also spoke of the gardens, where the lepers who are able find recreation in tending the flowers and vegetables.

Before the meeting adjourned a committee was appointed to make a program of the course of study for ensuing meetings. This committee consists of Misses Adelaide Fries, Constance Pfohl, M. A. Fogle and M. E. Vogler.

IN LIGHTER VEIN.

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

Don't Have Time.—A veterinary surgeon one day prepared a powder for a sick horse and gave it to his young assistant to administer. The assistant asked how it was to be done, and the doctor gave him a long glass tube and told him to place the tube in the horse's mouth and blow the powder down his throat. A short time after there was a great commotion, and the doctor rushes out to find his assistant in trouble.

"Where is that medicine," he shouted.

"What's the matter?" The assistant coughed several times severely and then sputtered:

"The horse blew first!"

A SUPPOSITIVE REASON.—Two Irishmen driving through the country noticed that many of the barns had weather-vanes in the shape of huge roosters.

"Pat," said one man to the other, "can you tell me why they always have a rooster and never a hen on the top is thin barns?"

"Sure," replied Pat, "an' it must be av the difficulty they'd have in collecting the eggs."

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THE WACHOVIA MORAVIAN

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Subscription price, 50 cents a year.

THE PROHIBITION MOVEMENT.

Whatever may be the individual view on the Subject of prohibition it cannot be denied that a wave of sentiment in favor of this great movement is sweeping over the county. This shows itself in different forms in different sections, but by virtue of the varying conditions of things the development takes its shape. In parts of the country where a large part of the population is foreign, with continental ideas, and mixed in national extraction, the introduction of a prohibition sentiment (and we may add the introduction of any universal sentiment) is extremely difficult. This is true in great cities, like New York, Chicago, Baltimore, etc. Equally true is it of states like Pennsylvania, Wisconsin, Ohio, etc. Still in these states and cities the prohibition wave shows itself in certain restriction laws, such as Sunday closing, high license, and so on.

The moving motive is the same, the development is different. At times we note that entire states will introduce prohibition, as we see it in Maine and in Kansas, and although there is a strong effort made to disparage the results of prohibition in these states, and lesser sections, the fact remains the same that the people most deeply interested in it, and retain it.

At the present time the center of interest in this movement for the complete suppression of the liquor traffic is in the southern states. There are here certain conditions which logically point to just what we see at the present time. In the first place the population is more homogeneous. The citizenship of the south is made up largely of the people who have been born in the south. Their tastes and inclinations are similar, and emigration has never turned largely in the direction of the south. The colored population, which is large in this section, thinks and feels with the white population, even though in other sections it is often claimed that such is not the case. Furthermore the south is familiar with changes and has noted that a number of these changes have resulted in good for the land at large. The changes of war, of freeing the slaves, of prosperity to poverty, and then poverty again changed to prosperity. The net result is that the south can from experience say, changes even painful, sometimes result in good; the change to prohibition appeals to us; let us have it.

Consequently we see in almost kalandescopic rapidity towns and counties all over the south voting high license or complete prohibition. We see South Carolina introducing the "dispensary," and Georgia the law of complete prohibition. In North Carolina we see several towns voting prohibition, and then in rapid order the same is done in leading towns, like Greensboro, Asheville, Charlotte, Raleigh, etc.

And in January we see our Governor calling upon the legislature, in special session, to pass at once a sweeping prohibition law. Although the legislature declined to pass this law at once, it decided to provide for an election for the month of August, and public sentiment is such that prohibition will probably become the law of the entire state.

A recent conversation is said to have taken place between a liquor dealer and a citizen of Georgia. The question was asked, "Where will you go when you leave Georgia,—to Tennessee?" "No," said the liquor dealer, "there is no longer any safe place for us south of Baltimore." If prohibition becomes general in the south, as it now promises, and the south increases in prosperity as it promises to do, the influence on the entire county will certainly be felt, and it is possible that sooner than we suppose, our children, or grandchildren may be able to look back on this period of our history, and not be able to understand how it was possible to permit and even legalize a traffic brought with such wide spread and fearfully fatal consequences as are the manufacture and sale of intoxicants.

The year upon which we have entered is a notable one for us in this Province as well as for other sections of our church. During this year synods will be held preparatory to the General Synod in Germany, next year, but there will also be regular Provincial Synods in the several provinces. The importance of the preparatory part of the gathering is that suggestions bearing upon the legislation of the church at large next year will be made, and thus the general law making will be influenced by the approaching synods in the several sections of our church. The provincial part of the meetings is important because it has its bearing on the church work of the province during the next three years. At a recent vespers at the home of Bishop and Mrs. Rondthaler at which the ministers and members of the Provincial Boards were gathered, the importance of the approaching synod was discussed. It was suggested that the synod would be successful in accordance with the previous thought and prayer. The Wachovia Moravian invites communications along that line. Let us have a statement of the matters which should come up at the November Synod of our Province, and then let us have discussion of these matters, so that when delegate gather the topics will have had previous thought, and as a result the legislation will be wise and profitable.

Bishop Greider left Salem in January, and intends after a brief sojourn in Pennsylvania to return to his field of labor in the West Indies. The Bishop was improved by his residence in our state, and he made a number of addresses while with us which not only won friends for him personally but which also helped the great mission cause.

Bishop Rondthaler entertained socially the members of the Board of Elders and of the Board of Trustees some days ago at his house. The occasion was one of special enjoyment and pleasure.

February has upheld its reputation as a month of disagreeable weather. This far snow and sleet, ice and cold have been elements which brought with them Grippe and Pneumonia, to say nothing of common colds and minor pains.

The recent death of Miss Mary Zevely took from our midst a faithful Christian worker who will be greatly missed in a number of fields of labor, where her tireless efforts were so marked. For many years she was three down with Bishop Rondthaler at her funeral set forth the worth of her service in a beautiful manner.

We have been happy to welcome into our midst as ministers in our city churches the Rev. Dr. Anderson, as pastor of the First Presbyterian Church, and the Rev. Dr. Abernathy, as pastor of Centenary M. E. Church. Both of these gentlemen are men who stand high in the esteem of the denominations to which they belong, and our communities are to be congratulated in securing such able workers in the cause of right and truth.

A new postal law to soon go into effect makes it necessary to discontinue all subscriptions which are as much as a year in arrears. We therefore ask our readers to examine the date on the wrapper of the paper and kindly send us what is due us on subscription. This is due the paper as a matter of loyal support, but in view of the new law it is now an absolute necessity if the paper is to be continued to your address if you are in arrears.

Bro. G. B. Rights, who usually supplies the home news for The Wachovia Moravian, met with an accident while on a trip North some weeks ago, and he has been confined to his home since that time. Hence our home news is not as full as usual, since he is a writer of special ability in showing us what is going on in our midst, both in church and in secular affairs. We hope that Bro. Rights will be soon restored to full strength and health.
THE CHARACTER OF GENERAL ROBERT E. LEE

Preached in the Home Moravian Church, on Jan. 26, 1908, by the Rt. Rev. Edward Roodthal, D. D.

Text: "A man shall be as a hiding-place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shade of a great rock in a weary land." Is. 32:2

This text is often misinterpreted, as being a direct prophecy of Christ. Doubtless it can be aptly applied to him who is the crown of our humanity. But, as the connection clearly shows, the prophet was not here thinking of the Christ, but rather of the good, strong men who, in a future and better time, would by character and service, be a help to their fellow-men, hiding them behind their own brave ability from the storm, and covering them from the tempest, and being for those about them by virtue of their goodness of character, "as streams of water in a dry place, as the shade of a great rock in a weary land." And among such noble men; thus noble, designated, the man whose 70th birthday recently transpired, will hold an ever increasing place—our great commander, Robert E. Lee.

More than forty years have passed since the great struggle terminated, in which he was so conspicuous a figure. But we still have those amongst us, who were earnest actors in the tremendous conflict—young men they then were, even boys, with their faces wet with their mother's kiss, and their eyes wet with some of these venerable actors in by-gone scenes of utmost struggle, I cannot expect to bring out points of Lee's character with which they have not long been familiar. I feel, however, that the presence of even a single one of them would be calculated to give additional point and beauty of meaning, to what I shall say to the younger generation, with regard to the traits which adorned the character of Robert E. Lee, and which should be a glowing example to our youth throughout all the generations.

The first characteristic of Gen. Lee—of which I desire to refer was his conduct towards his widowed mother. In this respect, he greatly resembled Washington, whose devotion to his widowed mother was the direct means of making him, the "Father of his Country." So it was noticed in young Robert Lee, that he would hurry from school to see that his invalid mother had her daily drive. He would carry her out to the carriage, arrange her cushions, and try so to entertain her that she might get the cheerful benefit of the drive. In fact he was her young house-keeper; he did her marketing. She used to say that he was both son and daughter to her. In her last sickness, he mixed every dose of her medicine and nursed her night and day. If he left the room, her eyes were kept fixed on the door, until he returned. It is worth while for our youth to know that the man who now presents to the nation, the glorious idea of a splendid manhood, built up his character and services on the foundation of loyalty and tender devotion to his parents.

In the second place, I want to draw attention to the sacrifice which he made in the beginning of the Civil War. It always comes back to me,—when I tread the floors of the old Arlington Mansion and from its great pillared veranda, look over the broad expanse of the Potomac to the stately dome of the Capitol—how much Gen. Lee gave up. It was his beautiful home which he was never to see again—and the home of his family to which, as loving husband and father, it was ever his joy to return from his distant fields of duty. It is well understood that the command of the Union Army was likely soon to devolve upon him. Old Gen. Scott had said that the accession of Gen. Lee to the Union cause would be worth 50,000 men, and the old commander pleaded earnestly with the younger soldier whom he admired and loved, to stay by him. But Gen. Lee could not see his duty in that way. He once wrote to his son, "Do your duty in all things, you cannot do more—you should never wish to do less." And it was on this principle that he made his sacrifice at the beginning of the Civil War. Lee's great antagonist Gen. Ulysses Grant, understood him correctly when he once said: "I knew there was no use to urge him to anything against his ideas of right." Our Savior has taught us that if we would attain to the glory of the true life, we must be ready to make the needed sacrifices in that lower life which is sordid and selfish. It was this sort of self-sacrificing decision which has made Gen. Lee to be one of the great figures in American life.

In the third place, I wish swiftly to draw a lesson from General Lee's conduct during the Civil War, as the illustrious head of Army of Virginia. There is no doubt that his soldiers followed him with the same splendid devotion in which the French followed Napoleon and the North African hosts followed Hannibal and they did it with better reason. The general of the Virginian Army was not merely a great military genius, but he was a thoroughly good man. How they felt toward him, was shown when the little incident of the ferryman. It was after the war, when with his daughter Mildred, he had crossed the ferry of a mountain stream, near the Peaks of Otter. He offered the ferryman the usual fee. The moun­ taineer's eyes filled with tears; he shook his head and said: "I couldn't take pay from you, Marse Robert; I've followed you in many a battle. These men knew that they were not merely following a great general, but a good man. He was never heard to utter an oath; he was never seen to be violently angry. He was un­ proportionate kind. An aide-de-camp, who was irritated by a judgment which Gen. Lee had passed upon his action, when sleeping off his angry mood, out in the rain, waked up to find himself covered with the General's own oil-cloth, and that sobered the officer's feelings at once and for always. I don't know of any incident of the war that has touched me more than the one related by a Grand Army Man of the Northern Army. He said: "I was scarcely more than a boy, when I had my leg shattered at Gettysburg and was lying upon the field of battle. I was in my extremity of pain, and I saw General Lee ride by. I was thoroughly reckless and mad, and I shouted out, with all my remaining strength: 'Hurrah for the Union.' The General heard me, got off from his horse, and came towards me. But I must confess that I thought he was going to kill me. But he came up, reached out his hand, took firm hold of me, and looking right into my eyes, said 'My son, I hope you will soon be well.' " If I live a thousand years," the Northern veteran added, "I shall never forget the look in Gen. Lee's face. He was leaving a field which had been torn and yet he could stop for a kind word to a wounded soldier of the other side who had just taunted him, as he was passing by. When he left me, I cried myself to sleep on that bloody ground."

The spirit which Gen. Lee showed in those terrible crises of Gettysburg is scarcely paralleled in history. When Pickert came back from his famous charge, he rode up to Lee and said, almost with tears, that his division was nearly wiped out. The commander listened to him with kindness and then said: "Never mind, general; all that has been my fault. It is I who have lost this fight, and you must help me out of it, the best way you can."

After one has read bushels of defence which little men have made as to why they have failed in this thing or that, to look at Gen Lee, candidly taking the blame upon himself, when he had done all that a gifted leader could do,—it is like looking at the forehead of some great Alpine Peak, radiant in its covering of spotless white.

Thus I come to speak of Lee's noble resignation in the face of final defeat. No one, North or South, will dispute the grandeur of that lone figure, quietly riding away toward Richmond, on his horse; Traveler, known almost as well as he himself. He makes no complaints, indulges in no dramatic scenes. He has done his best and there he will calmly leave it. When his city-home fails to supply him with the desired privacy, he takes refuge under a friendly roof in the Virginian country, although a British nobleman had put his splendid mansion at his disposal. The opportunity is offered to accept the presidency of a small college, which was in troubled circumstances. So he quietly steps into the humble routine of this minor college,—interests himself in the improvement of its curriculum, in toning up the morale of the boys, in encouraging the efforts of the Y. M. C. A. among them; in closely watching the student reports, nothing, forsooth, to do with the "troubles of a boy," to which one of them had sunk and diligently asking why,—quietly doing all this, as if he had not been one
of the greatest of military leaders in all the centuries. Compare Napoleon's discontent on St. Helena and Lee's dignified contentment in his little office at Lexington, Va., and you have one of the finest contrasts in history. The absence of any feeling of bitterness added to the beauty of his retirement. When a minister who had called upon him was soundly denouncing the North, he followed him to the door and said: "Doctor, there is a good old book which I read, and you preach from, which says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. Do you think there is a good cause in the South her dearest rights, but I have never seen the day that the North, because I have believed that had, out of his own resource, the vestry meeting of his church, when he was standing at his supper table, as if to say the usual grace, his lips refused their function. His gestures now and then, in the remaining days showed his full knowledge of his condition and his entire resignation to God's will and thus on Oct. 12, 1870, he entered his rest, and we say of him as bishop Johns and we say of him as bishop Johns and of our Church. salvation He offers to sinners in common grace, but in the power of His grace, He愈hean are alone convicted of the heathen, but we will determine, everywhere, not to know anything about the heathen but Jesus Christ and Him crucified; and our speech and our preaching shall not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of the people committed to our charge may not stand in the wisdom of men, but in the power of God."

This is the power, by which the heathen are alone convicted of the falsity and perverseness of their conceptions of God, and are convinced of the truth of the Gospel. This Gospel shows them how the living God regards sin, and what a great salvation He offers to sinners in Christ, while its solemn demands insist on a true change of heart and an entirely new life in and by the faith of the Son of God, who loved us and gave Himself for us. We have neither time nor space here for a word about the force for this saving and sanctifying work, or in other words the human instruments, who have gone forth to the ends of the earth to do it in His and in His strength. We content ourselves with pleading for faithful intercession on their behalf throughout this year.

What we desire to dwell on at the outset of 1898 is the means for the great work. For these also we look upward in the first instance to Him, who is rich unto all that call upon Him in faith. But we must also look around to those, who are His stewards, and tell them what means are needed, lest the cause should languish and suffer in this year. The figures of our estimate will be given elsewhere in our missionary
magazines. These remind us forcibly that with all the calculations that prudent foresight can and must in­stitute, we live by faith, for the work is dependent on the constant bounty of our great and gracious God. The following thoughts on the estimates accompany the figures, as given in "missionsblatt":

For years it has been our earnest endeavor to establish an equilibrium between the anticipated cost for the coming year and the anticipated income. For 1908, however, this equilibrium seems unattainable, if, as we are wont, we place on the in­come side the average of the three previous years. Indeed unless large and generous gifts are cast into that scale, we cannot hope to close the year's balance sheet without a very serious deficiency.

Our close scrutiny of the expenditure of recent years shows that strict economy has been exercised, subject to what was indispensable to the real prosperity of the work. One result of this, however, is that an accumulation of inevitable expense, such as repairs to our very extensive premises at various stations, presents itself for 1908.

In one respect the year 1908 seems to mark a very serious retrogression. It has long been our hope and constant endeavor that our older fields shall make sound and solid advance towards the stage, when they can re­lend their efforts to our very extensive premises at various stations, presents itself for 1908.

Similarly the Mission Board has no alternative under present circumstances in the Cape Colony, but to resume considerable expense for the Western Province of our South African Mission. For several years a grant of £500 from the General Mission Fund has sufficed for that field, thanks to the excellent profits of our business undertaking connected with it. But the wide-spread commercial depression at the Cape renders it necessary that these busi­nesses should for a while be relieved of their large annual contribution to the Mission, in order that their profits may strengthen their own po­sition.

Nyasaland and Uapamwezi present a pleasant contrast. With all their prosperity and quickly extending spheres of usefulness, they have sent in estimates scarcely exceeding those of the previous year. The same may be said of the older section of our Surinam Mission, thanks to more adequate contributions from the members of our plantation and town congregations.

The newer Surinam Mission in­cludes the work among the Bush negroes and among the coolies brought over there on contract from the East Indies. This is asking for larger means for its effective prosecu­tion. The railway now pushing its way farther and farther into the Bush Country must be made a high­way for the Gospel. For some years we have had a work among the coolies who have emigrated thereto from the British East Indies, but their number is now exceeded by the immigrants from Java. A work among these is to be commenced in this year by the young missionary, who has studied their languages in the islands whence they came.

That our Nicaraguan work has been in so high an estimate is not wholly due to the commencement of a new station at Santa-santa. The financial needs of our Himalayan Mission are greatly helped by special gifts from interested friends in Great Britain and the United States.

As to the Morton Bequest we must point out that the instalments are not only nearing their close, but are also diminishing. We have looked around upon our wide mis­sion field, and laid its need upon the hearts of our readers. Standing on the threshold of the New Year, we ask them to share our solicitude for its maintenance and true spiritual prosperity, and to join us in asking the power and the means from Him, who will not put our faith to shame.

A Letter from Mr. Granville Henry.

[The following letter from Mr. Granville Henry, Bolton, near Na­areth, Penn., has been written speci­fically for THE WACHOVIA MORAVIAN, and will be read with interest. The story describes the ancestors of Joe Kilbuck, now at Clemmons, Surry, North Carolina, a pupil of Salem College, and of Harry and Kate Kilbuck, recently deceased. —EDITOR WACHOVIA MORAVIAN.]

"When the Provincial troops and the trains were being collected to reinforce the regulars under General Braddock, for his expedition against Fort Duquesne, William Henry was appointed Armer to the troop and joined the Army in Virginia. He also filled the same position in the Forbes expedition. There is an incident connected with the ill-fated expedition of Braddock, in which William Henry figures, and in which I believe he has no parallel in Indian romance or history. During the con­flict William Henry's attention was attracted to a badly wounded young Indian, defending himself against the attacks of two privates of the 44th Reg­iment, who were endeavoring to bayonet him on the ground. Order­ing them to desist, he approached the Indian, who in broken English expressed his thanks for saving his life, and from gratitude proposed an exchange of names—a custom unusual among Indians in recognition of some notable personal obli­gation. This was the first meeting between William Henry and Kilbuck the Delaware chief, whose name be­came prominent in Indian affairs on the borders of Pennsylvania and in Ohio. On the records of his state he appears variously under the name of William Henry, William Henry Kilbuck and Capt. Kilbuck, and for his services during and after the Revolution the State of Pennsyl­vania granted him a pension of £40 per annum and a tract of land, and he also received substantial recogni­tion from the United States.

A quarter of a century elapsed before these two again met, but the bond of friendship was never forgot­ten, for frequent messages and tok­ens were received from both the of­ficers of the Army at Pitts­burg or letters from the Moravian missionaries among the Indians of Ohio, by whose teaching and influ­ence the chief later became attached to that church. Our visit was made to his residence, and William Henry, in 1776, but he was attending the as­sembly in Philadelphia.

There last meeting was at Trenton, New Jersey, where William Henry was attending a session of Congress, as a representative of this State, and Kilbuck, with other chiefs from the West, were arranging a meeting with the Committee on Indian Affairs of which William Henry was a member. A message of condolence was received by Mrs. Henry from Kilbuck, a few months after the death of her husband in 1786.

For a century and a half the name of Henry, by both male and female, has been borne in every generation of Kilbuck's descendants. It will thus be seen that the bond of friendship and kinship has never been broken.

In the year 1707 the missionary, John Heckewelder and William Henry, with their assistants, were surveying the tract of land granted by the United States to the Moravian Indians in Ohio, to reimburse them for their losses sustained during the Revolution, and Heckeweld­er frequently records in his journal that William Henry's "Indian Cousins," who lived in the vicinity, from time to time visit him and bring him gifts of choice eats of dear and bear meat and other game; and always express their great pleasure at meet­ing him.

From the Journal of Matthew Henry, a son of William Henry of Lancaster, later a Captain in the tenth United States Infantry, giving an account of his journey in the year 1806, from Lancaster, Pennsylvania to Detroit, and sent to his brother, Judge John Joseph Henry. I quote the following as an example of the love and respect shown by old Kilbuck and his sons in Ohio:

"On the 7th I proceeded with Mr. Mortiner, who had arrived that morning on a visit to Goshen, situate about seven miles up the Muskingum, on the west bank. Next morning I visited old William Henry, who expressed the highest satisfaction at seeing me. I presented him with a blanket, which I had procured for the purpose. He returned his thanks to me in an Indian speech, which Mr. Mortiner interpreted. The old man speaks very good Eng­lish, but his heart was so full that he could not give utterance to his gratu­d with many "Indian Cousins," who lived in the vicinity, from time to time visit him and bring him gifts of choice eats of dear and bear meat and other game; and always express their great pleasure at meet­ing him.

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The old man was very particular in his inquiries respecting our family, and was particularly interested in our Indian ancestry. The story of the Kilbuck family is a fascinating one, and it is a pleasure to have the opportunity of passing it on to our descendants. The family tree extends back to the time of the revolution, and it is evident that William Henry was a member of a well-known family of Moravian missionaries. His father, William Henry senior, was a well-known missionary in the Moravian Church, and his brother, John Henry, was also a missionary. The family was notable for its bravery and loyalty, and it is a source of pride to know that we are descended from such men. The Kilbuck family has always been noted for its devotion to the Moravian Church, and it is a source of great comfort to know that they have been a constant inspiration to us.
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for you. When I told him of your
lamentation he could not help thinking
it had been better if the British had
killed you than to have confined you
so closely as to occasion the loss of
a limb. He has three sons here,
John, Charles and Christian. John
is a remarkably fine, tall, well-made
man, with a manly, open and intel-
ligent countenance. Charles is mar-
rried to a white woman, who was tak-
en prisoner when a child, near Min-
sink, she knows nothing of her par-
entage or native language. He has
the reputation of a kind and affec-
tionate husband, as he takes a part
in all domestic labor. They are
without children."

"In my last letter I think I men-
tioned that I expected Charles of
John Henry as a guide, but I found
them busy engaged in finishing their
houses. I, therefore, could not ex-
pect them to leave their work, but
Christian, who lives with his father
and whose wife is at Fairfield in
Canada, readily engaged to accom-
pany me. He is a remarkably
smart, active young fellow, very in-
telligent and very anxious to learn
more of this world than his situation
permits. He is very industrious, of
a steady nature, and seems likely to
be a splendid young man."

"In the Autumn of 1836, I met
Col. Alexander, who then had his
home in the new State of Kansas,
where he has previously been engaged
in business. He is an able man,
and is well acquainted with
Indian families."

"In the year 1840, I met
William Henry, also a young
man, with a manly,
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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 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 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 moire shades of gray are good. After a careful study this is the color table: All shades of blue, from blues, greens, and browns, then grays and tans. The pastel tints are especially good for afternoon and evening wear.

OUR NOTION SECTION IS COMPLETE
Every detail has been given the utmost care and will be carefully watched to keep the prices as low as possible 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
Here in endless profusion, representing all that has been decreed by fashion, in bands, edgings, insertions, allsorts and matched suits. It is hard to say what is the favorite way, as many kinds and styles are in popular favor. Chams, both black and white, and in black, white and new Paris shade, Irish crochet in white, princess in both black and white.

THE MONTH IN WACHOVIA.
New Philadelphia.

The Sunday-school work opens this year with good prospects. Bro. C. J. Mock is doing well as Superintendent. Commission was held after preaching on the fourth Sunday in January.

At Bethesda Bro. Oscar Shiffers is a good man for Superintendent and has an able assistant in Bro. James Jones, who serves also as organist in a manner that promises something good for the work. Good interest is taken in the Sunday-school by the people of the community.

F. W. GRABF.
Bethania.

With the beginning of this year we feel that we are starting out on a broader field of work. In the Sunday-school work we are beginning in this way among the teachers. The teachers living in Bethania and working, some in Bethania school, others in other schools of the congregation, have begun to hold monthly meetings to talk over different phases of the work. We are arranging for improvement in the singing in the school.

In C. E. work we are much encouraged. The annual lovefeast given to members and friends of the society in January surpassed anything of its kind in previous years. Three rooms of the parsonage, besides the dining-room, were occupied. The younger people filled the north room, which is used for prayer meeting. The pastor's study was occupied by the older people. The children made a lively time in the sleeping room upstairs. After a very brief devotional opening the social features became prominent, and later on the chairman of committees was announced. The vice-president and the chairman of the committee were selected this year from the younger people. Those charged in that way with responsibilities new to themselves are going at the work in good spirit. Our meeting room in the parsonage has become too small, and we are seeking larger quarters.

F. W. GRABF.
Friedberg.

It has been quite a while since we have contributed to the items of this Wachovia Moravian. At our Annual Congregation Council the brethren J. J. Shore, D. A. Tebb and Lewis Spaght were re-elected members of the committee, and Bro. David Miller was chosen to succeed Bro. Simon Pihol. The committee realizing the greater cost of living have increased their Pastor's salary.

The Sunday-school and congregation at Friedberg are among the oldest, with but few exceptions, all who come to church came first to Sunday-school.

Six of our classes among the younger scholars constitute the Junior Missionary Society. At an election of officers recently, the following were chosen: President, Terva Shore, Vice-President, Lilly Miller, Secretary, Elmer Johnson, Treasurer, Harvey Everette. The society gathers its money for missions by giving the Sunday-school collection one Sunday in every month. I observe the collection is larger on that special Sunday.

Bro. Harrison (Mose), one of our oldest members is quite sick at this time. Sister Isabel Meredith's twelve year old son Emery, had the misfortune to burn his face, and one hand a few days ago.

Friedberg is about the center of the county, which is used for prayer meeting.

F. W. GRABF.

THE WACHOVIA MORAVIAN
West Third St.,
Winston-Salem, N. C.
The Wachovia Moravian

Children's Department
By Miss Irene Pfohl

What the Elephants Did.

Here is a story told of a week
derful deliverances in the old
time, and it is a true story,
ethough it may not sound
like it. But there is no doubt of its being
true, for an annual festival celebrates the
occurrence, just as our Fourth of July cele­brates the Declaration of Independence.

It happened a long, long time ago, more
than two hundred years before Christ was
born. The Ptolemies reigned in Egypt,
and one of them, the fourth of his name
had just come to his throne. He was
very wicked man, proud, cruel and re­vengeful, and I think upon the whole one
of the worst of all the wicked kings of that
name. Yet he was a brave warrior—most
of those old kings, you know, fighting
characters—and soon after his accession to
the throne he won several fine victories
over his enemy, the neighboring king of
Syria.

While marching home, feeling very
proud and self-satisfied of course, he passed
through the land of the Jews, and stopped
at Jerusalem, where stood the grand and
glorious temple which Zerubbabel and
Nehemiah had built and where Haggai and
Zechariah had prophesied. You know
there was a room in this temple called the
Holy of Holies, which no one was permitted to enter except the high priest
at a stated time. But Ptolemy, because
he was such a great and powerful king,
thought he had a right to go where he
pleased, and so he determined to enter this
forbidden precinct.

The proud king, however, did not pen­trate into the sacred place, for just as he
was on the point of stepping over the
threshold of the room, he was smitten to
threshold of the room, he was smitten to
dazed and frightened was he that he did
not dare repeat the attempt, but withdrew
from his own capital, feeling very much vexed
against the Jews, and threatening to pun­ish them for their magic and necromancy,
as he termed it.

There were quite a number of Jews in
Alexandria, most of them devout and pious
people. Ptolemy now commanded them
to give up praying to God, and to wor­ship the false deities of Egypt. The
greater number of them refused to do this,
so the wicked and angry king ordered all
those who did not obey him to be arrested
and confined in the Hippodrome. This
was a large and strong building, just out­side the city walls, which was used as a
circus.

You will hardly believe what this cruel
king had devised as his plan of vengeance;
and, indeed, it is said to know what cruel
deeds men will do when their passions are
aroused. It was nothing less than to have
them trampled to death by elephants.

Doubling Ptolemy thought it was a grand
and novel thing. Such a performance in
the circus would make a merry show for
the heathen monarch and his heathen peo­ple.

In order to be sure that the elephants
would do their work, they had been
drugged and intoxicated; and then after
they had been made wild and reckless, the
great monsters were let loose in the arena
of the Hippodrome, where the kneeling,
triumbling Jews were gathered, awaiting
their turn. It was pitiful to see them.

There were sad, weeping mothers there,
and fair young maidens, and little row
children who could just talk their baby-
talk, and silver-haired old men who had
long passed their threescore and ten years.
They were so weak and frightened that
most of them fell at once upon the sand,
and began to weep and pray. But the
wicked, cruel Ptolemy had no mercy.

Half drunk with wine, his cheeks in­flamed and his eyes glaring, he sat on his
high seat with his splendid guards and the
thousands of his subjects around him,
watching to see what would happen to
the Jews. They expected, of course, to be
trampled to death by the maddened beasts
in a few moments; they never thought
that anything else could happen. But as
the elephants came rushing and stumbling
into the arena, one of the aged Jews, a
holy priest named Eleazar, stood up, and
lifting his eyes and hands towards Heaven,
prayed in a loud voice for deliverance.

It might have been the sight of that
manifold mass and the tall white-clad figure
standing in the midst; it might have been
some sudden frenzy that seized them. It
was this or something else, for the strug­gling herd of elephants suddenly halted,
threw their trunks in the air, and trumpe­red as if affrighted; then, turning, they
rushed with swaying trunks and strange,
howling cries, over theparapets, trampling
and slaying the people who had come to
see the show.

More than a hundred lives were lost in
this terrible affair. The cruel king saw all
of danger, but he was filled with fear, and
quite concluded not to attempt further to
harm a people who seemed to be so mirac­ulously protected. When the elephants
were at last driven back, and the horrible
performance came to an end, he let the
Jews go free.—Pittsburgh Christian Advocate.

The second of the entertainments for the Sunday-school scholars of
Elm Street Sunday School on Mon­day evening, Feb. 3d, was a very
enjoyable and instructive event for
the large audience present. The
subject was "The Wonders of Na­ture," by Miss Stewart, of the Salem
Academy.
NEWS OF THE MONTH.

A matter of much importance to our state of North Carolina was the convening of the legislature in Raleigh, in special session, to consider the question of Railroad rates and possibly other matters. It will be remembered that at the last meeting of the legislature the law was made to change the passenger rate to 2½ cents a mile, instead of 3 cents, the former rate. This led to very serious complications between the state authorities and the United States Court, and much interest was felt, not only in North Carolina, but throughout the entire country. At last it became plain that both railroad and state were making an effort to come to an agreement. The result was that the Governor made a proposition which seemed to be satisfactory to the railroads, or at least to nearly all of them, and the object in calling the special session of the legislature was to seek to have this compromise of the two parties ratified.

The proposition of the Governor given in brief, was that the rate be 2½ cents a mile for tickets in and out of the state. Now it is 2½ cents in the state but travellers must pay 3 cents as soon as the ticket is to points outside the state. The Governor's idea was carried out in all of the tickets in the southern territory will be at the rate of 2½ cents a mile, since many of the southern states are uniting with North Carolina to establish a uniform rate of 2½ cents per mile in the south.

Furthermore, the Governor was seeking to make some changes in the matter of mileage books. Heretofore the price of a 1000 mile book has been $1.25, that is 2½ cents per mile. The book was limited to use of one person. The proposition now is to make the price of a 1000 mile ticket $20, that is 2 cents per mile, and under certain conditions make the use of the ticket passable for several persons.

The above points cover the principal features of the proposed legislation, though, of course, that both railroad sketch like this only a few of the main features can be touched upon.

The legislature met and remained in session about two weeks, and passed a law fixing the rate of tickets at 2½ cents a mile, leaving all questions relating to mileage books for the railroad companies to settle.

The legislature further ordered an election on the question of state prohibition to be held at a later date, and it is believed by many that North Carolina will come in line with other states in the matter of making the manufacture and sale of intoxicating liquors illegal within its borders.

THE WACHOVIA MORAVIAN

IN LIGHTER VEIN.

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

WHY HE ASKED IT OF HER.—"Miss Edith," asked a young man, "may I ask you, please, not to call me Mr. Durand?"

"But," said Miss Edith, "you have great coyness, your acquaintance is too short, you know. Why should I not call you that?"

"Well," said the young man, "chiefly because my name is Dupont."

He Got Even All Right.—A grocer was used to sharp practice on a customer, and the latter stamped out of the store, roaring:

"You're a swindler, and I'll never enter your doors again!"

Next day, though, he came back and bought five pounds of sugar.

"Dear me," said the grocer, smiling in a forgiving way, "I thought you were never going to enter my doors again."

"Well, I didn't mean to," said the customer; "but yours is the only shop in the place where I can get what I want. I am going to put some bulbs and I need sand.

The Deacon Was Right.—A minister of the Gospel one Sabbath announced to his flock that he would have to leave them, as he was called to another field.

"How much more salary do you expect to get there than here?" asked one of the deacons.

"Three hundred dollars," remarked the minister with some hesitation.

"I don't blame you for going," remarked the deacon, who had been a worldly man in his time, "but you should be more exact in your language. That isn't a 'call'; it's a 'truce.'"

REVENGE IS SWEET.—A woman entered a railroad train crowded with winter tourists and happened to take a seat in front of a newly married couple. She was hardly seated when they began making remarks about her, which some of the passengers must have heard.

Her last year's bonnet and cloak

"Madam, will you please have your son remove his feet from the back of my chair?"

S. A. PFaffen

GROCERIES

624 S. Main St., Salem

A full stock of the best groceries always on hand. Cash or barter in exchange for fresh country produce.

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MANUFACTURERS OF

Harness, Saddles, Bridles, Etc.

And dealers in Saddlery Hardware, Lapp Spreads, Horse Clothing, Whips.

444 & 446 TRADE STREET

S. A. PFaffen

Heavy and

Fancy: : :

FOOLED THE PUBLIC

is about 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 on, for, if you enter NOW you can be prepared for a good position in a few months.

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Capital and Surplus, $300,000.00

JAS. A. GRAY, Pres. E. S. GRAY, Ass't Cashier.

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America, and the Church at large in civilization
and in heathen lands.

Subscription price, 50 cents a year.

PROGRESS OF TEMPERANCE

The following article is taken from The Moravian, published at
Bethlehem, Pa., the official organ of the
Northern Moravian Church.

The war against intemperance has been long and relentless. The
results usually have been exceedingly disheartening to the earnest men and
women who have been actively engaged in this crusade. But it seems as if a
time of harvest were coming. News is coming in from all parts of our
country which should cause the temperance workers to lift up their
heads and eagerly look toward the time of triumph. The liquor
element of the country is thoroughly aroused, is organizing and raising
corruption funds with which to fight the conquering hosts of temperance.

At a recent convention of the Pennsylvania Federation of Liquor
Dealers many delegates strongly urged the raising of a fund of from $6,000
000 to $7,500,000 for the purpose of making an open fight against the
local option sentiment of various sections of the Keystone State. That
the Whisky Gang is getting desperate is shown by the fact that they
are beginning to use the deadly bomb to attack their opponents. A
prohibition newspaper in Union City, Fayette County, Pa., had its plant
totally demolished by dynamite in the early morning of October third. The
office of an Arkansas lawyer, who had fought the "blind tiger" element in the law-courts, was
destroyed by dynamite not very long ago.

The drunkard makers have been refering to what they call the failure
of prohibition in Maine as one of their arguments against legislating
the brewery, the distillery and the saloon out of existence. The Christian
Civic League lately published detailed statistics covering a period of
years, which proves most conclusively what effect prohibition had
on the old "Pine Tree Commonwealth."

"The total commitments to the jails and prisons of the sixteen
counties of Maine has decreased from 6,859 in 1897 to 4,485 in 1906;
a straight decrease in total commitments of twelve years, a
difference of almost 34 per cent.

"The aggregate commitments for drunkenness in the whole State from 1897 to 1906, in-
cclusive, show a decrease from 3,963 to 1,960, a difference of more than
35 per cent.

"Especially encouraging are the reports coming from the sunny South.
land. (county after county is voting
no license; a wave of temperance reform seems to be sweeping over
the South and carrying everything before it. It does not take the form
of pledge-signing, but of legislative enactment prohibiting the manufacturing,
sale and in some instances even the giving away of intoxicating
liquors, and the legislation is based on the wishes of the citizens expressed
by the ballot.

"Georgia will be a prohibition state after the first of January, 1908. Are you
go ing to Alabama or Tennessee when the prohibition bill goes into effect? a well-known whisky dealer
of Atlanta, Georgia, was asked the
other day.

"No," he responded. "What's the use of stopping that close to
Georgia, when you'll have to move again about the time your business
gets started? They are all going
dry in a few years. Anybody can see
that. No thanks, I won't stop
in Alabama or Tennessee; it's balance for me."

The Real Estate Exchange of Kansas
sent a committee to Kansas City to investigate the claim of the de-"mien
people that prohibition had
proved of great financial detriment to the state and especially to the
large cities. The following is one
sentence of their report: "Fully
four-fifths of the business men with whom we talked stated unequivocally
that general business conditions had
in no way been injured by the enforcement of the law, and many of
them were emphatic in their statements that conditions had practical-
ly been bettered, and a great many of the gentlemen making these state-
ments were formerly opposed to the idea of prohibition in any form."

The following comes from a prominent temperance worker in Alabama:

"We have in Alabama 26 out of 67 counties dry by legislative enact-
ment, and four have voted dry since the legislature adjourned, and about
twenty more have campaigns on. I never
have seen such a prohibition wave before. Montgomery, our State capital, is moving for an
election."

The St. Louis Christian Advocate notes the following with regard to
the successful campaign at Asheville, North Carolina:

"Seeing the polls at daylight, active, alert, well orga-
nized, the women and children absol-
utely captured the city, and there
never was a moment from daylight to
dark when they did not dominate
the situation. As a demonstration
of their resistance power, the election
will be a monument. Singing, prays-
ing, cheering, hundreds of them at
the polling-place blocked the streets
and swept in a stream of votes as
resistless as the Atlantic tides."

Encouraging reports have also been noted from Texas and various
other states.

So strong has the sentiment for abstinence become that politicians
of all kinds and men in high public office show the greatest deference to it, at least during the months pre-
ceeding an election. The Vice-Presi-
dent of the United States was greatly
persuaded by reports that were circulated of his having served liquor
at a social function which the Presi-
dent attended. He asserted that the liquor was served without his know-
ledge.

Secretary Taft, immediately on his arrival at Manila on an official
visit to the Philippines, gave strict
instructions that no liquor should be served at any function given in
his honor. That this will have great influence upon the natives and will
greatly assist the band of missionary
who are teaching them the prin-
ciples of truth and sobriety can not
be doubted. It makes the Christian
type of the nation proud of having
a man of his character represent
them to the nations of the world.

His noble stand for the Christian Sunday while in Japan also shows
him to be a man of high character.

A strikingly peculiar fact in this movement is the prominence given
to the economic and commercial as-
psects of the liquor problem. By
this is not meant that the Church
and the ministry are not active in
the campaign or that the moral
aspects of the question are ignored. But the appeal for temperance re-
form is based not so much upon the
spiritual truths of man's account-
bility to God, his spiritual culture
and his eternal salvation, all of
which things are rendered impossible to the drunker. The case is stated
very forcibly by the prohibition candidate for State Treasurer of Pennsyl-
van ia in the campaign which closed last week:

"This issue is largely commercial, and the cotton industry stands behind it in the South, and, in fact, in the main case of it. The Southern planter could not get his cotton harvested with drunken negroes, he saw that neighboring counties in which liquor was not sold were much freer from this trouble, so the business interests determined to have sober la-
or for the good of the industry and the
and the good of their men. Again, a
drunken negro was a menace to the
wives of men who live in the country,
and that was a moral reason for deci-
ding upon the abolition of the sal-
oon. That's what did it."

"In my travels in the South and my dealings with Southern men I have been impressed with the fact that when the Southern men decide upon a course they are most determined fighters. The North discovered that in the Civil War. And the youth has lost none of its courage."

"Is this movement transitory and ephemeral, like the Washingtonian
wave?" was asked.

"By no means. The business in-
The Wachovia Moravian

Four Years Among the Tibetans.

In view of our difficult mission work on the borders of Tibet, the following article may prove of interest. It is instructive to our readers, being reprinted from the Christian Herald.

Before leaving for India, at the close of a recent vacation, the Rev. J. J. Lucas, of Allahabad, left with the editors of this journal a remarkable book, written by an educated native of India, Rev. Ahmad Shah. The author describes his experiences during a four years' sojourn in Tibet, the "Sealed Land," concerning the laws, people, religion and customs, of which comparatively little is known to the outside world.

Ahmad Shah journeyed in 1894 from Agra, India, through Cashmere and thence to lower Tibet. He experienced many of the inconveniences and a good deal of the opposition of which white travelers were aware. While he was stopping at Loh, on the borders of Tibet, he had the good fortune to meet a Tibetan, a kushk (dignitary) of the first rank, who ruled over a monastery in Lhasa, and had 5,000 monks under his authority. His name was Dhubong Nambahgali. He was totally ignorant of either Isâ (Jesus) or his mission on earth. The Tibetan Buddhists had no knowledge of the Gospel.

The kushk explained to the traveler that the Grand Lama's reason for excluding foreigners from "Sacred City" was that the judicial authority was vested in the kushks (priests), and they believed that as soon as foreigners entered, they would lose their power, and famine and pestilence would follow. This popular belief was founded on a prophecy entered by the Grand Lama in a former existence. The Tibetans believe firmly in reincarnation.

In March, 1896, the kushk prepared to leave Loh for Lhasa. He said the Lamas were preparing for a great war to save the Sacred City from a foreign invasion. The Grand Lama had spies everywhere along the border. Although Ahmad Shah was greatly disappointed at the time, as the kushk had promised to take him to Lhasa, he succeeded, nevertheless, in crossing the frontier some time afterward and spent four years of his life among the people of Tibet, in closest intimacy with them. He observed all their habits of life and thought, and pictured many interesting phases of Tibetan character in his albums. He sketched them at work at various industries, and pictured the artistic products of their most skilful artists in gold, silver, iron and other metals. He drew their temples, lamas (priests), and sacred images; their high officials, their traders and agriculturalists; their devil dancers and "mummies," or religious character actors; and he pictured them at their feasts, their weddings and their funerals.

For the first time, he revealed to the world the real life of the high-class men and women of that mysterious country whose gates have been so tightly barred against foreign intrusion. In the printed story of his four years' life in Tibet, he has given several hundred of these instructive sketches.

But although Ahmad Shah traveled over a large part of Tibet and tried to penetrate into Lhasa, he was no more successful than other strangers in his attempts to explore the Sacred City. He spent months in a vain effort to enter it, and at last was forced to abandon an attempt which in all probability would have cost his life.

(The story continues.)

Moravian Missions

An Interesting Meeting of the Mission Study Class

Recently, members of the Home Church, Salem, organized a Mission Study Class, which meets at regular intervals at the parsonage. To illustrate the proceedings, the following is published:

Wachovia Moravian is pleased to print a report of the last meeting held March 15th.

'Thirty ladies met March 15th in the Home church parsonage for the study of Moravian missions in South America. It was happy to have Mrs. J. T. Hamilton, of Saxon, with them. Her husband, Bishop J. T. Hamilton, being a member of the governing board of Moravian missions, she was well qualified to give much information of interest on this subject, Bishop Hamilton having recently visited these South American missions.

Mrs. H. T. Bahnsen had charge of the programme for the afternoon. In her paper she stated that Surinam, or Dutch Guiana, is numerically, the most important mission province of the Moravian church, the communicant membership being 7,045.

Miss Fogle told of the beginnings of Surinam, its discovery by Columbus, and settlement by the Dutch during the next century, of the density of heathenism, oppression and slavery among the natives.

Mrs. F. H. Fries followed with an account of missionary labors among the Bush Negroes. These have their camps far in the interior, among the swamps, where the atmosphere is that of a "brown and gray bath combined." Missionary after missionary succumbed to the deadly climate and yet progress was made. At present a railroad is being built from Paramaribo into the interior.

Mrs. E. A. Elbert related how "Grandfather" Shields, a returned missionary from this country, had taught her mother, Mrs. Ellen Starbuck, the Lord's Prayer in Arawak Indian, which she still remembers.

Other deeply interesting papers and magazine articles were read by Mrs. Will Shafter, on the mission supported by Christ church; by Mrs. Stempel on the missions Berehita and Waterloo. Miss Selkie Vogler gave a description of Paramaribo, where a Moravian Theological Seminary is situated, and where the Moravian hospital is located.

Next followed a carefully prepared paper on the work in Demarara, or British Guiana, by Miss Emma Greider; after this an interesting magazine article on the same subject was read by Miss Mary Meinung.

Possibly no branch of mission work appeals to so many as that among the outcast lepers. This was Miss Vogler's subject on Wednesday, when she stated that this work was begun in South Africa, after which hospitals were established in the Holy Land, East Central Africa, and in Surinam; the one in the latter place is known as the Bethesda Home for Lepers and supplies fifty beds. It is said "the rows of tiny white cottages, and gardens containing plants and flowers which the lepers delight in tending themselves, look so altogether homelike and cheery that they beg their sufferer's indulgence, their suffering is indescribable, they can be happy and contented there." While the Moravian church is pledged to furnish missionaries and trained nurses and maintenance for this charity, the cost of the undertaking, including the erection and maintenance of the buildings, are in charge of the various Protestant congregations in Paramaribo.

Neglected Fields.

The County Commissioners have agreed to furnish the Twin-City Memorial Association with a carriage once a month for service at the County Home. The ministers of the city will alternately fill the appointment. The County Road force and other companies also afford an inviting field for missionary service. In this county as well as other portions of the State, this class is sadly neglected. Yet the divine injunction "I was in prison and ye visited me not," is as imperatively now as it was nearly 2,000 years ago.
Reminiscences of the Pastorate of Rev. C. L. Rights in Friedberg Congreg. 

No. 1.

"Days of Auld Lang Syne."

By Mrs. J. D. Lienbeck.

"Well, Mother, shall we ride over to Uncle Philip's this afternoon?" was the query often heard in the Friedberg parsonage; in the days preceding; and during, "The War," a query which was usually received with a ready, willing acquiescence.

Uncle Philip and Aunt Sally were an aged German couple, living about two and onehalf miles from Friedberg church. Their children, having long since heard "the call that comes to all," and been claimed by the busy, outside world, they soon found company with several colored retainers: who were, with one exception, aged as themselves, spending their peaceful evening hours of life, in the enjoyment of an ample competency; gained through thrift and industry. Uncle Philip was known throughout the entire community, especially by reason of his generous liberality; his only requirement, the needs of the recipients; and that they dwell within the limits of the County.

How pleasant the ride over the summer roads, and through the lanes, blooming with ox-eye daisies, and wild roses, and to hear, all nature's sweet, low song of praise; to the bounteous Giver of all good.

Upon reaching our destination, the table, white-haired major-domo, Uncle Philip, responded with many smiles and flourishes, to take charge of the steed and conveyance. Uncle Philip, having long since ceased active labor; was generally to be found, seated in his arm-chair; in summer, upon the roomy porch; overlooking verdant meadow, or fields of waving grain; in winter, beside the ample fireplace, with its cheerful, crackling blaze. Aunt Sally was also generally to be found, seated in her easy chair, occupied with her knitting. From the kitchen came the soothing hum of the spinning wheel, accompanied by the sound of Jerusalem, my happy home; or, "On Jordan's stormy banks I stand," given in clear, sweet notes, so peculiarly belonging to the colored race. The conversations, of both the aged couple, often ran upon the early history of the church and community, with the struggles and privations connected with each.

After an hour or two the whir of the spinning wheel and sound of the wheel were succeeded by the sound of the flute, and a silver-haired figure was seen to appear around the corner of a moving wagon, accompanied by a figure in a flowing skirt. The music was continued, and the wagon was drawn away, leaving behind the sound of the flute, and the musical notes of the community.

The glow of the soft twilight, with the crescent of the silver queen, just appearing on the rim of the horizon, and from all sides, the soft, low hum of insect life settling down to the night's repose.

But alas! the inevitable law of change has long since swept over all. Aunt Sally and Uncle Philip have long since been quietly laid to rest in the beautiful, "God's acre," contiguous to the Friedberg church, Court of Wild, and "Aunt Milly" have rejoined the "Master" and "Mistress," they served so faithfully in life. Tilly, even if living, has long changed from an upright, bright-eyed, serving maid, into a portly, our concern for our missionaries on the coast and for their good work, although their last letters from them were reassuring in view of such rumors. We do not think that they are in personal peril, but are sure they are in sorrow and perplexity. They stand between the Gov't and the land, in which our missionaries are thoroughly loyal, and the Indians, whose best friends they are, though the latter scarcely recognize the fact at times, when political and racial differences run high.

The cause of the present trouble is the appearance on the coast of a man, named Sam Pitts, claiming to be the chief of the Indians. What grounds he has stated for this claim, we do not know, for the Ex-Chief, Clarence, is still in Jamaica. Nevertheless, the agitation of Sam Pitts gathered a good many Indians around him. He seems to have been in Jamaica, and to have visited England, and endeavors—of course without success—to get some recognition from King Edward.

Returning to the northern portion of what used to be the Mosquito Reserve, he set up a sort of court, first at Kukruka, near our station at Twappi, and then at Yulu. His kingship was of short duration, but it placed some of our native Christians in awkward situations. One of our members, for instance, was engaged with Missionary Kohlofer in painting the new church at Twappi, when Pitts' followers came to summon him to the "king." Peter replied that he was busy at his work and would not go with them. The messengers excitedly threatened him with pistols and guns. Mr. Kohlofer, having removed aside sharp arguments, violence, but they shouted abuse at him also, and bound Peter. In spite of the missionary's protest they hurled their captives to Kukruka. Missionary Zollhofer at Yulu experienced similar scenes with the excited Indians, who presently went to molest the Nicaragua officials around.

Sam Pitts' followers had provided themselves with some rifles and guns, and even with dynamite cartridges, such as are used in the mines. When they began mischief with these, the police at Princesspools, and the force from Bluefields, came with the Government orders to capture the ringleader, but to spare the Indians, unless they resisted.

Not finding Sam Pitts at Yulu, these went back to Twappi, surrounded the house, where he was spending the night and demanded his surrender. He seemed to have been under the influence of drink and other effects of intoxication, and could not tell whether his men were wounded, killed, or captured, but the latter press telegrams, mentioned above, imply his death, then or subsequently.

The Nicaragua Governor of the Atlantic Coast has taken up this matter with deciding, yet with considerable kindness to the Indians. He recognizes what our missionaries are with him in the interests of peace and order, although they reap no joy but distress and suspicion.

It is ours to remember them especially at such a time, when men's hearts and minds are stirred up and the possible fruits of righteousness are impeded by agitation and unrest.

Meanwhile Bishop Hamilton is passing on from island to island in the West Indies, and we trust that Easter will find him at Bluefields in quieter days. We are glad that his coming will be for help and encouragement to our missionaries there, laboring under difficulties at all times, and just now under peculiar discouragements. Our last tidings from Dr. Hamilton were written from Antigua after the Synod of the Eastern Province at Bridgetown, Barbados. He was expecting to spend Christmas at St. Thomas, and to arrive at Kingston, Jamaica about the beginning of February. We trust that no new experience of earthquake will come to that city and our members there. The Synod of this Western Province is convened at Bethel, Jamaica for February 11th.
THE NEW READING DESK

The elegant new Memorial of the Senior Class of 1902 arrived recently, and was placed in position on the front of the platform of Alumni Memorial Hall of Salem Academy and College. It came just in time to be used for the Grand Festival Concert of February 13th given by the most accomplished musicians of Winston-Salem.

The Greensboro Work.

Mr. Kerns, of Greensboro, spent a few days in the city, recently, and spoke very encouragingly of the proposition now under way of organizing a Moravian Church at Greensboro, N. C. There are about forty Moravians in that city, and under the leadership of Rev. Edgar Holton, of Mayodan, are entering enthusiastically in this commendable effort. Early in April a Sunday-school will be organized in the former M. P. Church, which has been kindly tendered for that purpose. This church is also offered for sale at a very reasonable price, and it is quite probable that it will be purchased for use by the Moravians. The sentiment to begin church extension work in the more populous centers in the future, rather than the more isolated fields, as has been the custom in the past, is crystallizing into a reality, and the work in Greensboro marks the beginning. Moravians throughout the Southern Province will heartily endorse and will encourage such efforts by their prayers and their means. In due time it will extend, let us predict, to Raleigh, Charlotte, and other places. This means a more rapid growth of the church numerically as well as in the spiritual power of the pure and simple Moravian faith, which has been extended with attendant blessing to all portions of the globe by its characteristic missionary fervor, and in the days that tried men’s souls, heroically, for Christ’s sake, defied the stake, the dungeon, and exile and all that brutal persecution implied.

THE WACHOVIA MORAVIAN believes that the work at Greensboro is a step forward in the right direction, and under God’s blessing, will succeed even beyond expectation.

The Editor of the Home Companion takes pleasure in commending Prof. C. L. Peddig and his excellent College at Winston-Salem, N. C. It has been our pleasure to visit this College and to mingle with the citizens of Winston-Salem, and beyond, who have patronized this College, and we know the personnel of the Faculty personally and so we are in position to commend this School most heartily. We do not believe that any young man or woman can find better advantages in the South than at the Twin-City Business College.

It is contrary to our custom to give an edition of notice like this, but we do so in the interest of high-class business and Christian education, and this notice is given with the consent and knowledge of Prof. Peddig, the excellent President of the College—Home Companion, by Rev. I. S. Boyles, Richmond.

Sabbath Observance.

Rev. Dr. S. B. Turrentine, chairman of the executive committee of the State Sabbath Observance Association, says an active and vigorous campaign in behalf of a better observance of the Sabbath is to be inaugurated throughout the state at once. Several big meetings will be held in the interest of the cause in the near future. There will be two district conventions—one in the east and one in the west, to be followed by a state convention, which will be held in Greensboro or some other central point. Sabbath observance is not as righteously practiced as it should be, and there are many glaring instances of its violation under the guise of necessity, which the law allows and the churches overlook. Humanity should keep one day in the seven holy. The Bible so commands and it is our duty to obey. A great step towards reformation in this respect is that those who profess church membership being living examples, and the purely worldly will soon recognize and respond to their observance of the day, out of respect at least, if not reverence.

Getting Down to Business.

Elm Street Sunday-school, under the zealous leadership of Brother Edmund Teach-son and a corps of able assistants have set a worthy example to other schools by a series of entertainments at stated intervals, which have proven of great interest and instructive as well to the children. A live management makes a live Sunday-school, and what is true in this work applies to churches, lodges, and even the secular duties of life. In the present day there is too much of a tendency to shirk responsibility, and a spirit of 'off with the old and in with the new.' Life is real and earnest, and let us so adapt ourselves to this condition, and like brother Stockton and his assistants, get down to business in what ever we undertake, and we will be happier and more contented and the world and humanity the better off by so doing.

Prohibition Election.

The extra session of the Legislature has called a State prohibition election to be held in May. The church is for temperance and so are a majority of the people, and the election will be carried, although there are indications of the present prohibition question becoming a political foot-ball.

Let church extension be the watch-word. Not sporadic, but of a steady and sure growth.
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PURE DRUGS
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SALEM, N. C.

THE WACHOVIA MORAVIAN

Who is My Neighbor.

When friends and neighbors are sick
visit them, and if there is need, aid them.
As our towns increase in population
there is an increase in such cases as
to become selfish, and as the old phrase
has it, "Let every tub stand on its own.",
When adversity comes it is not a question
of friendship but humanity, and in no com-
munity should any one feel the need of the
necessities of life, medical attention, or
words of encouragement. Much of this
work has been left to the fraternal orders,
and the church has lost much influence
by quietly sitting idle and letting others do
its scriptural enjoined duty. With many
comes the excuse that such demands are
not from kinsfolk or even friends. But
such are your neighbors, and Christ in the
parable of the good Samaritan tells that
question conclusively. Therefore, know-
ing our duty, let us do it.

About the Long Ago.

Col. P. H. Fries has been delighting
local audiences with illustrated lectures
of that portion of his European tour which
occupied the ruler of ancient Egypt.
While looking at the ruins of temples,
palaces, the sphinx, pyramids, etc., and all
that portrayed the art, wealth and popu-
lization of that country thousands of years
ago. We were impressed with the fact
that with our boast civilization and all that
pertains thence, in architecture, at home, those
ancient Egyptians make us fade into insigni-
ficance, if there are not other things of
which they have left no record. With
all their faults, it was a mighty nation,
whose sins eventually proved their ruin, as
will be the case with any other people who
fall to accept, or who do accept and even-
tually forget God.

The Land of the Pharaohs.

Col. P. H. Fries has greatly delighted
the Home Church congregation, Elm
Street Sunday School and Fairview Church
with his illustrated lectures on his recent
adventures in the ancient land of Egypt.
The Wachovia Moravian would suggest
that possibly some of our country congrega-
tions might induce Col. Fries to visit them
and give her lecture and views, which
would be of great benefit and enjoyment.

ACKNOWLEDGMENTS

FOR PROVINCIAL WORK:

Christ Church .................................... $ 74
Salem Congregation .................................. 142.00

FOR FOREIGN MISSIONS:

Macedonia Sunday School .......................... $ 11 78

FOR MISSIONARY VIAT CIRK:

Salem Congregation ................................ $131 11
Mission Band ....................................... 68 37

FOR NATIVE HELPER ATTA PESE:

Elm Street Sunday School .................. $ 30 00

FOR NATIVE MISSIONARY PARABER:

Christ Church .................................... $ 40 00
JAS. T. LINDBACK,
TREASURER AND MISSION AGENT,
Salem, N. C.

MARRIAGES

Bethania, February 25th, (Minakah
neighborhood) Mr. William Shore to
Miss Ellis Angel.

WINSTON-SALEM

COMPOSING A VARIETY OF TOPICS,
COMMENTS AND SUGGESTIONS.

Wanted—more men at prayer
meeting in all the churches.

The large Elm trees on the Southern
derminus of Elm street and which gave
that street its name, have been removed.
They had about served their day and usefulness,
both as ornaments and shade dispensers.

To show to what proportions the local
coke tobacco market has grown, during the
year, many men are employed in
warehouses, central heating systems, and
domestic machinery. 

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**WINSTON-SALEM, N. C.**
THE WACHOVIA MORAVIAN

THE MONTH IN WACHOVIA.
Bethania.

The winter season has been marked by life and activity in Bethania, as shown in different ways. A surprise birthday given to the pastor on the night of February 1st, was one of the occasions to relieve the monotony of the winter days. Having been called out from band practicing on excuse of meeting a man up street he found, not one man, but men, women, and children waiting in the church with sugar, cake and coffee. A little later the "Sine Hallitus" anthem sounded forth from the band which had followed on and stopped in the vestibule to add to the surprise. The evening passed in a very pleasant manner with abundance of good feeling.

Washington's birthday celebration in the public high school, February 21st, was another delightful occasion. A good programme was rendered by the students. This is the second time our school has appeared before the public as a reminder of the excellent work that is being done. Our people are highly gratified with this great improvement in the community.

The annual mid-winter band concert was given on the night of February 2nd. A good programme was given before an audience of encouraging size, with favorable financial results.

The annual centennial spirit for 1905 took some definite shape in an enthusiastic meeting held in the church Monday afternoon, March 2nd, to form plans for raising money for a piano in the Sunday school. Committees were appointed. Next day a meeting of all the committees was held in the pastor's study to get things into working order. At sight of the same day the entertainment committee met also in the parsonage and arranged for a star course of entertainments, to be given in the spring and summer.

Providence.

Exceedingly bad weather has not been favorable to our church work for the past two months. Brother Mendenhall preached for us the fourth Sunday in January to a good sized congregation. The congregation council was postponed until the fourth Sunday in February. The fourth Sunday in February brother Grab preached for us, there was a goodly number present though the roads was very bad. After preaching, a congregation council was held and the following brethren were elected to serve on the committee: brother Charles M. Fulp was re-elected, and brother J. L. Walker and brother Joseph W. Marshall was elected to succeed brethren J. W. Fulp and J. F. Marshall. We now have the framing ready to begin work on the church. We have a right good sum of money subscribed but not enough to do the work. We are going to build a ten foot addition to the church, put on new siding, a new roof, new flooring, new ceiling and new seats.

The attendance at Sunday-school has not been very good owing to the bad weather and muddy roads.

J. W. FULP.

MINISTERS.

The Minispe people have been active in getting a first class organ in place of the old one, which ceased to give satisfaction.

We feel the loss of our faithful and efficient brother, Luther R. Anderson, who has moved with his family into Guilford county. Brother A. A. Heliseke comes in as a worthy successor in the position of the school superintendent. In the election of officers held March 8th, the brethren A. M. Burk, J. H. Kroeger, and A. A. Heliseke were chosen members of the committee, and our young brother, Robert Briggs, was elected collector of pastor's salary. One new member has been added to the congregation this year.

Y. W. C. A.

A Young Woman's Christian Association has been organized in this city and apparatus fitted up and arrangements perfected to do as much good work. With young women, like young men, there is need of all the social aid and protection that can be extended to them, and hence the work of such Associations becomes as a matter of necessity of a general character with no lack of class distinctions, and where all are supposed to meet upon a common level. To do this successfully is a very difficult task, but our Y. M. C. A. has weathered the storms of many years and The Wachovia Moravian hopes the Association for young women will have smooth sailing with fair weather and no clouds.

The Past and the Present.

Nations as well as religious institutions are constantly observing anniversaries, all of which is right and proper, but in so doing let us not lose sight of what we are doing in this day and generation that our posterity will rise up and call us blessed.

Are we keeping even in the groove made for us by those whose names and creeds we endeavor to cherish? Is the mud road in business, home and social life keeping us too busy for special efforts along well directed line? Much has been given us in the way of privileges and opportunities, and much will be required of us when we render our final stewardship. Are we measuring up to our responsibilities? The question is an individual one.

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PURE DRUGS

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SALEM, N. C.
IN LIGHTER VEIN.

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

Asa Wm. — In an obscure country church a young minister was, as he thought, preaching with considerable solemnity. He had used his sermon, for an illustration of storm and peace, the storm on the Lake of Galilee. That storm was depicted as one of lightning and thunder, and rain and wind. At the end of the sermon, the minister asked the people if they had seen that it was a storm of wind, just like the Galilean storm.

SERRY OBERNAD — Mrs. Flint always demanded instant and unquestioning obedience from her children. One afternoon a storm came up and she sent her son John to close the trapdoor leading to the roof.

"But Mother!" said John.

"John, I told you to shut the trapdoor." "Yes, but, Mother!"

"John, shut that trapdoor."

All right, Mother, If you say so, but.

"John!"

John slowly climbed the stairs and shut the trapdoor. The storm howled and raged. Two hours later the family gathered for tea. When the meal was half over Aunt Mary had not appeared, and Mrs. Flint started an investigation. She did not have to ask many questions; John answered the first one:

"Please, Mother, she is up on the roof."

He Gor A Lar — "Hello, Turnips!" said an arrogant young man to a farmer driving along a country road. "Give a fellow a lift to Newton?" Without waiting for a reply he jumped into the cart. I might as well ride with you as walk.

After two or three miles had been covered, the young man paused for a moment in his chuckle, and remarked:

"It's more of a distance to Newton than I supposed."

"It is a good distance," answered the farmer.

Another twenty minutes passed, and then the young man inquired:

"About how far is it to Newton?"

"Well," replied the farmer, "keepin' straight on the way we're goin' now I should say 'twould be a matter of two thousand miles or so, but if you was favorable to gettin' out o' my cart and walkin' it back, it isn't very much above eight miles."

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The Wachovia Moravian

VOLUME XXII. WINSTON-SALEM, N. C., APRIL, 1908 NUMBER 187

The Wachovia Moravian Entered as second-class matter at the Post Office at Winston-Salem, N. C.

Rev. John H. Claywell, Ph. D., Editor.
G. H. Rights, Associate Editor.
W. A. Short, Business Manager.

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Subscription price, 50 cents a year.

EDITORIAL NOTES.

Much interest is being manifested in the cause of prohibition, a vote on which will be taken May 26th. The editor of The Wachovia Moravian has had the opportunity of speaking with many representative men from various callings in life, men from our own state and from other states. The marvelous results which have come to entire states, as for example, Georgia, as well as to leading cities in our own state, like Charlotte, Asheville, Greensboro, and others, show that this prohibition movement is one of the most remarkable movements for the cause of morality, sobriety, prosperity and religion, that has appeared in this generation. The benefits which arise from prohibition are wonderful, even from the beginning of the law as an active power, and if such is the case in the beginning, which may not be expected after a generation has passed, when those who have grown up who are now young, and who have thus never been brought under the influence of this great evil of strong drink! The Moravian church has always stood forth in no uncertain light in regard to prohibition. See the example of Salem which has for these many years had prohibition within its borders. See also the brotherly agreement which is quoted in an editorial written by one of our most active and consecrated ministers, and printed elsewhere in this issue. This covers the position taken by the church in town and country. Hence in this great movement in which all churches, and so many good men and women have united, we of the Moravian church should look well to the fact that we are in the front rank in the struggle. The Wachovia Moravian exhorts all Moravians to pray and work for this cause, which will in turn mean so much for the promotion of the cause of religion and morality in our great state of North Carolina.

The great prohibition question which is being agitated in all sections of our country, and in none with such energy as in our own Southland, has, by the recent act of our General Assembly, come before us in a very definite and practical form. As we read of the movement in the States of Georgia, and Alabama and Mississippi, we thought of it as a question which hardly demanded any very earnest consideration on our part and made no call upon us for a declaration of our position. But the calling of an election in our own State upon this great issue for May 26th, has changed it from a question far away to a question near at hand and in our community men are beginning to think about it as they have not done in many years, and not a few are really facing the question for the first time.

As the official organ of the Southern Province of the Moravian Church, we wish to call the attention of our members to the clearly defined attitude of our church on this question. In the fourteenth article of our "Brotherly Agreement" it is declared—"Regarding intemperance in the use of strong drink as a most pernicious and sinful practice, rendering men in an especial degree the servants of sin, we will endeavor to remove from among us everything that can furnish occasion for this evil, and give timely admonition and warning to those who may be exposing themselves to temptation." It is in strict accord with this article of our brotherly agreement that the influence of our Church has always been exerted to keep the town of Salem a prohibition town. And on the authority of this same declaration our congregational boards and ministers have consistently refused to admit to membership in our church, any one engaged in the manufacture and sale of intoxicating liquors.

The iniquities of the licensed saloon are great and glaring. They stand as an open temptation to the passer-by; they stand as a stumbling-block to a weaker brother, placed there with the sanction of those who are professed followers of Jesus Christ. And the issue involved is that of right or wrong. It is a great moral question—above politics or finance or the question of individual rights. And in deciding upon his course of action, it would be well for each one to consider well the words found in Romans 14:12 and 13:—"So then every one of us shall give account of himself to God. Let us therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." The death of Bishop Levering has removed from our church a very strong and consecrated worker. Bishop Levering, as chairman of the governing board of the northern province of the Moravian church was a safe and wise power, esteemed by his colleagues, trusted for his conservative wisdom by the congregations, and loved by all in his own and in all other provinces of the Moravian church throughout the world. He was a ripe scholar, a graceful writer, an eloquent speaker and a consecrated man of God. The Wachovia Moravian offers its sincere sympathy, and that of the entire Southern Province, to the bereaved family and to the province over which he was presided with so much wisdom and success.

The work of Bro. Holton in the city of Greensboro is meeting with great success. The movement is receiving almost universal approval, and the gifts in town and country are large, so large that Bro. Holton hopes to have the property paid for by the time that synod meets in the fall. We give elsewhere a letter which will be read with much interest by Moravians and others. When you are in Greensboro telephone to Bro. Kernor or to Bro. Snyder, and they will take pleasure in showing you the newly purchased property.

The services on the holy Easter week in Salem were unusually solemn and impressive. The music was beautiful, the attendance was large, the interest was marked, and the blessing attending these services was apparent to all. The weather on Easter Sunday was ideal, and this as one of the blessings, was a cause for thankfulness, and was greatly appreciated by the thousands who took part in the worship of that day.

OUR COMMENCEMENT SPEAKERS

We are happy to announce the speakers for our approaching Commencement:

The Baccalaureate Sermon will be delivered by Rt. Rev. J. Taylor Hamilton, D. D., of Saxony. Bishop Hamilton is a member of the General Governing Board of our Church, and resides in Saxony. For a number of years he was a professor in our Theological Seminary, in Pennsylvania, and is also well known as the author of the best and most comprehensive history of the Renewed Moravian Church in the English language. He is at present on an official visitation in the West Indies, and will come to North Carolina in time to take this important part in the Commencement program.

The Literary Address before the Graduating Class on Commencement morning will be delivered by President William Louis Poteat, Ph. D., of Wake Forest College, N. C. President Poteat is one of the strongest educators in the South at the present time. He is a profound scholar, and was taken from the professor's chair to assume the responsibilities of the executive control of this aggressive college. As a speaker Dr. Poteat stands in the front rank, and is admired for his scholarly attainments, his magnetic manner and his dignified modesty. We feel that we are to be congratulated on
having secured Dr. Potest as the Commencement orator.

A letter from Mrs. Finley, from Washington, D. C., tells us that it is the intention of President Finley and herself to attend Commencement if it is at all possible to do so. President Finley informed us already last summer that it was his plan to accompany Mrs. Finley on a visit to her Alma Mater in 1908, and while his duties and engagements as the head of one of the greatest railroad corporations of the country prevents him from making a positive engagement of this nature still we feel that unless positively prevented by other duties we will have the pleasure of having President and Mrs. Finley with us, and as Spring adds, that if with us, we feel that so graceful a speaker as Mr. Finley has shown himself to be will not decline to take some part in the program of this prospectively happy and enjoyable Commencement Week.

Some Encouraging Features of Our Work in Trinidad and Tobago.

By Bishop J. Taylor Hamilton, D. D.

Whilst I wait for the departure of the steamer from Port of Spain for Georgetown, Demerara, I am moved to give readers of The Wachovia Moravian a glimpse of some encouraging features of the work of our church in this "crown colony" of Great Britain. Whilst I have spent only two weeks here, thanks to a gracious Providence and the judicious planning of our Brethren in charge here, it has been my privilege to visit various places of activity except one—Bord Accord; and that also would have been seen, had it not been for a false rumor of a change in the sailing of the "Spy," the steamer connecting Scarborough with Port of Spain. Therefore in Trinidad I have seen Rosehill and Belmont, and the day-school on Gloster Road, in Port of Spain; Chaguanas, to the south; and L'Anse Noire and Matelot on the North Coast; and in Tobago, Moriah, Salem, Beetheda, Black Rock, Montgomery and Spring Gardens. I am glad to be able to describe the various places of activity that I have visited, and to comment on the work of the church in these places.

Firstly, I have visited a number of churches in Trinidad and Tobago. The church at Moriah, which was established in 1891, is a fine example of a church that has grown and flourished. The congregation is made up of people from various parts of the island, and the church has become an important center for spiritual and social activities.

Secondly, I have visited a number of schools in Trinidad and Tobago. The school at Moriah is one of the best in the country, and has a fine reputation for its academic excellence. The students are well-prepared for college and university, and many of them go on to achieve great things.

Thirdly, I have visited a number of mission stations in Trinidad and Tobago. The mission station at Moriah is one of the most successful in the country. The missionaries have done a great deal of work in the community, and have won the respect and admiration of all who know them.

Finally, I have visited a number of hospitals in Trinidad and Tobago. The hospital at Moriah is one of the best in the country, and has a fine reputation for its medical excellence. The doctors and nurses are well-prepared for their work, and have a great deal of success.

Overall, I have been deeply impressed with the work of the church in Trinidad and Tobago. The church has grown and flourished, and has become an important center for spiritual and social activities. The schools are well-prepared for college and university, and the missions have done a great deal of work in the community. The hospitals are well-prepared for their work, and have a great deal of success. I believe that the church will continue to grow and flourish, and will become an even greater center for spiritual and social activities.
Letter from South Africa.

The following letter addressed to the Vice President of the Women's Missionary Society of the Moravian Church in America, concerning the new/congregation, has recently been received. It was read at a meeting of the Mission Study Club to whom several members who were not able to be present, is here printed in full.

Rev. and Mrs. August Clemens are stationed at the Moravian Mission of Buzia, in Transylvania, South Africa, very far from Tabaza, to which they came after the death of several members, who were not able to be present, is here printed in full.

Dear Miss Fries:

How kind of you and all the other friends to think of us in your mission box. Many, many thanks for the nice dolls and other toys, you sent for Dora and Trinity. The dolls and the nice Salem music box are very much appreciated by them. And therefore I would like to thank you, dear Miss Fries, and all the other friends in the name of our Buzia people for the way you and all your friends have sent us. I never saw how eager they are when they are allowed to look at and to examine these gifts which you, for instance, have given them. I do not know if they would have a reward to your trouble. Two of these girls were so delighted in November when one of these other was converted only this month. The dress the last one was surprised by was a bonneted one, she soon looked for a dress.

"Look here!" (How nice these dresses are!) that this girl would like to buy "I must have a nice dress for work!" They were shouting and shouting very much excited, naturally in Kaffee always. I asked the dress she desired for the money is used for local church purposes."

O, how nice these dresses are! But that girl would not take the dress with the heroin, although she only paid half of it, because I saw from her dress that she was a poor girl. Perhaps you will think I could have allowed her to take the dress as a present to her. But I rather afraid of helping newly converted people too quickly with clothing, for I think it is not wise to do so. Some of them would say they would be con

encouraged to get a pair of shoes, or a shirt, or a dress, and after getting that, the wish for conversion would be gone. Such "promises-shirts-of-dress-Christian!" as we like to call them, we do not need. Therefore, if they will be converted, let them find the means too, to get the dress or trousers by themselves; then if you see they are really striving, you can find many an occasion to help them as a present to her. Perhaps she is so used to be in one of our best Evangelists one white jacket out of your goods for a present. I think it is not wise to do so. Some of them would say they would be con

encouraged to get a pair of shoes, or a shirt, or a dress, and after getting that, the wish for conversion would be gone. Such "promises-shirts-of-dress-Christian!" as we like to call them, we do not need. Therefore, if they will be converted, let them find the means too, to get the dress or trousers by themselves; then if you see they are really striving, you can find many an occasion to help them as a present to her. Perhaps she is so used to be...
God grant that there may come out rich blessing and great improvement for our work here. That was what we more than the much-needed rain, and what we prayed for before the meeting. It was an unusual opportunity to speak to so many brethren, so we asked for a small armlet to make an address, standing on a table, otherwise people would not have heard me at all. And now we have another prayer meeting? This question he put strongly before the people, and then he spoke about Hagen- guil 1:5-11.

Of course he had to speak in Kaffir, because in such a situation it is difficult to arrange for an interpreter. But it is a difficult thing to speak in a language you do not know properly. After his address some Evangelists prayed. Mr. Clemens offered the closing prayer. After that the two chiefs mounted the table, as they have sometimes to say to their people, “Bekani uHluleka”—put your ears in this direction” said the great chief twice, and really you could nearly see how the ears were directed.

Then he said: “The first law is: there will be another meeting next month. Then I say in the Kaffir’s word, either to pray again or to give thanks. Who fails to come to meeting is guilty.”

Second law is: On Sundays there is no work that holds any more allowed, it is prohibited. Who works on Sunday is ‘null’.

With other words, the second chief stated the same. For us it was very interesting to see how those chiefs give us something very great influence upon their people.

After the meeting I tried to get a necklace of beads from some women, but they refused. At last I succeeded in getting one from a young man and another one by the help of the wife of one of our Evangelists. The reason why I tried to get those things was that I would like to have a souvenir of this day as it was a great day for us.

I am sending one to you. Perhaps it will be of some interest to you. I just bought another thing. It is a small armlet, which the young heathen men like to wear among other ornaments when they are dancing. This armlet has its story on horseback with Mr. Clemens to the home of one of our Evangelists. I saw his wife sewing a small thing. I asked her: “What is that?” She said: “An armlet for the men when they are dancing.” I: “Such a thing you are sewing!” She: “Why not? I get 6d (12 cents) for it, so I can buy a little soap or something else.” I: “I think it would be better for you not to make these things anymore.”

Mr. Clemens had gone horseback from there to our outstation I cannot name them because of the thunderstorm was threatening, so I rode home again from there, thinking about it. I thought: “Poor woman, she is really one of our best women and even she does not make anything than an armlet is not suitable for the wife of an Evangelist.”

A few days later she came with some other women to me. “Uimpala enjo!” (One is a good one!) and all the questions and answers, which are the usual beginning of every conver-

sation with our people, were gone through. But all of a sudden she explained: “Forgive me, forgive me! I did not know at first — the armlet. Then she said: “I understand now what you said to me that day. Before this I did not know that it was wrong to make these things. I am now sorry. I ask you again, I will simply say: ‘Go to the shop and buy it there.’”

O, I was so glad and said so to her. I said: “I saw that day that you did not think it wrong, therefore I did not speak strongly and sharply to you about it. But have you still got some of those things?”

She: “Yes, two.”

I: “Bring them to me and I will pay you one shilling for them.”

So I got two of those armlets and the one, I thought, would be of some interest to you, as you heard its little story.

By experiences like this one, God shows us that our work is not in vain, and it may show to you too that God was with me in my prayers and tell you more but am afraid the letter is already long enough and may perhaps tire you.

With many kind regards to you, dear Mr. and Mrs. Fries and all the friends of our work, also from Mr. Clemens, I am, Yours very sincerely,

S. CLEMENS

The Flight From the Home Nest.

No. II.

By Mrs. J. B. Lieback.

“The Bee-Hive” was the term which might certainly have been most judiciously applied to a farm and home situated not more than one and a half miles from Friedberg church. The owner had attained an unusual degree of prosperity, the result of industry, thrift, and enterprise. The father of quite a family of sons, and the possessor of colored retainers as well, he might, figuratively, at least, have made the same claim as that of George Washington, “that the plow ran in his fields every working day in the year.” While the plow was not, perhaps, used every working day: yet, at no season, was the cheerful hum of active farm life diminished.

His circumstances enabling him to thoroughly test, without loss to himself, any new idea, as improvement, he was remembered by the writer, as the pioneer of the canned fruit industry in the community. The idea of “canned goods” was quite new at the time, dried fruit, having been carefully selected by the family living room, where, in a service of song and prayer, the entire household, both wife and husband, were invited to break bread together, and speed him upon his way.

The dinner, must of course, be the best of the season, for the honor of all parties, and the love of one, and indeed, a triumph of culinary skill, supplemented by ample resources. After its discussion, all parties assembled in the family living room, where, in a service of song and prayer, the entire household, both wife and husband, were invited to break bread together, and speed him upon his way.

The grief of the mother was excruciating, and might, be almost called prophetic, for not one of those who remained within, were made by private conveyance, for Lexington, the nearest railway station at the time.

The grief of the mother was excruciating, and might, be almost called prophetic, for not one of those, who remained within, were commanded to the care and guidance of a covenant keeping God, after which, amidst farewells and good wishes from all, the departure was made by private conveyance, for Lexington, the nearest railway station at the time.

The grief of the mother was excruciating, and might, be almost called prophetic, for not one of those, who remained within, were commanded to the care and guidance of a covenant keeping God, after which, amidst farewells and good wishes from all, the departure was made by private conveyance, for Lexington, the nearest railway station at the time.

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School commencements will soon be the order of the day. East Salem and West Salem were the first, their respective exercises being held April 24th. Both institutions report large attendance throughout the session.

The funeral service will be held in the Central Moravian Church, Bethlehem, Pa., on Wednesday, April 8th, at 2:30 p. m.

The Easter Season.

We have just passed one of the most enjoyable seasons of the church year,—the Easter-tide—and to which every Moravian looks forward with a marked degree of interest. Easter, 1898, was all that could be desired in the Southern Province. From Palm Sunday to Easter Sunday services were held in many of our churches and were largely attended. The features of the same are well known to all of the readers of THE WACHOVIA MORAVIAN and it is therefore unnecessary to give them in detail. A new feature in the Home Church congregations was the holding of the Maunday Thursday communion in the three respective churches—the Home, Calvary and Christ. The early morning service, Easter Sunday, in Salem was attended by some 8,000 persons, while a band of 50 furnished the music. At the great Sabbath Lovefeast at the Home Church, 1,000 and over were served. In the graveyard the floral offerings were many and beautiful. All together, both in town and country, it was a bright and happy Easter, bringing joy and sunshine into all hearts who entered fully into the true spirit of the season, conferring their faith and encouraging their Christian efforts to wait with more earnestness and glad anticipation the second coming of their risen Lord.

April 29th, Col. F. H. Fries delivered an illustrated lecture on Jerusalem in the Memorial Hall for the benefit of East Salem Sunday School. Col. Fries has been liberal in giving the community the benefit of the scenes and incidents connected with his recent tour in the far East, and his kindness in this respect is duly appreciated.

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It is made clear by Ahmad Shah that the voluntary seclusion of Tibet from the world is the result of a fear on the part of the Lamas that when the foreigners come in their own power will pass away forever. Civilization and the Gospel have made but a very slight impression thus far, and their influence is wholly confined to the border people. Tibet has still to be won from its ancient idols and its gross superstitions.

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A Springtime Story

The front gate creaked and our little boy came running in, his face all aglow with pleasure. "Dran'na," he called from the hall. "I've com'd for the twilight hour, and to eat dinner with you!" He was as excited and happy as if it was a rare occurrence instead of the usual thing on four days out of seven. Then, as he caught sight of the yellow crocuses in the yard, he added, "But I want to play in the yard a little bit, first!"

"All right," said Grandma from the sitting-room, "only we've had dinner and you'll have to eat supper instead."

Out in the yard the little boy ran about in the warm sunshine coming again and again to the row of yellow crocuses that bordered the bed from the porch to the gate. Yellow was his favorite color and a few days before he had announced, "When I grow up I'm going to paint finge yellow and brown." But, as if he could keep hands off no longer, stop, slip, slip, slip went four little stems and down went four little flowers! How many more would it take to have followed I can not say if a sharp rap on the window pane had not brought him to a sudden stop. Conscience stricken he stood, stock-still, to meet the reproving glance of his auntie as she came upon the porch. "Why, William! What have you done?" Broken off Grandma's pretty, yellow crocuses, poor little flowers, they can never bloom and look pretty again, and we were so proud of them! You must come right in now and tell Grandma what you have done.

Straight up the steps he came, prepared to meet his punishment bravely. "I'm sorry," he said softly as Auntie led him away in search of Grandma. "William has gotten into trouble, Grand­ ma, and has come to tell you about it."

"Dran'na," I broke off four of your wivered flowers," said the little fellow. "Wished," exclaimed Grandma and Auntie. "Were they wivered once, or were they flowers that had just gone to sleep because the sunshine was gone?"

"They were wivered once," declared the little boy somewhat doubtfully. "Auntie ran quickly out to see. She came back with two wivered crocuses and two closed buds in her hand.

"See, William, they were not all wivered, though you thought they were; but they were Grandma's flowers and you ought not to have pulled them, so off you go and jacket, you can not go out again this evening." "But, may I sit on your lap, and will you tell me about a story in the twilight hour?" "Yes, I'll tell you why we love the little crocuses and do not like to have them pulled." "Last summer after the crocuses were through blooming and their leaves were dried, Grandma had John pull them all up—there were only some little, dry, brown bulbs left, which we put away on a shelf until Fall. When it was time to plant them, John took a stick and made some holes all along the front flower-beds, into each hole he put a little bulb, then covered them all up close with the soih, dark earth. If the little bulbs could have talked they would have said, "We don't want to go into the dark earth, but they were fast asleep. By and by, when the cold weather came, God sent the snow to make a warm, white covering over the bed where the little bulbs lay; and then, after the long winter, He sent the sunshine to take away the cover and to wake up the crocuses. The bulbs felt the sunshine and began to stretch and stretch until their tiny leaves found their way quite out of the dark earth-bed, and, almost before they knew it, the little crocuses were wide awake in Grandma's yard and smiling at everyone.

"They seem to speak to everybody—to the little children who pep through the cracks of the fence at them; to the school boys and girls as they hurry by; to the busy men and women as they come from work—and this is what they say,—"Here we are! We have come to tell you that the cold winter is gone and the beautiful springtime is here. Our Father in Heaven has taken care of us through the long dark night and He will take care of you. You need never be afraid. Only trust in Him!"

The little boy was sitting up very straight now with, the deep look in his eyes. "Tell me some more," he said.

"Not this time," said Auntie. "The twilight hour is over and Grandpa is ready for supper.

Death of Prof. Alexander Meinung.

Prof. Alexander Meinung died at his home in Salem, April 14th, aged 85 years. The deceased was a gifted musician and for many years was actively engaged in the musical interests of the Home Moravian Church and the Salem Academy and College. While it is with feelings of regret that we part with these veritable landmarks of our community one by one, it is consoling to know that after a faithful service here they have been called to the brighter and better home above, leaving as a heritage an exemplary life of faithfulness to every duty, until in the fullness of time God gathers these ripened sheaves into the heavenly garner.
GENERAL NEWS

The improvements in the Twin-City of Winston-Salem continue to go forward. At the present time there are a number of things that are either to make stronger and better what now exists, than to enlarge the field. The work in progress at this time is being rapidly pushed to completion, as for example the Y. M. C. A., and also the Brown-Rogers hardware store, recently injured by fire. The O'Hanlon drug store has been entirely remodelled, and is one of the handsomest stores in the state. Work on the streets, as well as enlargement of the water supply facilities are among the marks of substantial progress.

The wires of the Bell Telephone Company are being placed under ground, and that company is erecting a large and handsome structure near the court house square. The display in the large show windows of our business houses is also showing a marked improvement, and it is a pleasure on a mild spring evening to walk along the several streets and study the various displays, arranged with so much variety and in such an attractive style. In like manner a drive into the immediate neighborhood of the towns, east or west, north or south, will show villages growing up around large manufacturing plants, so that we may even now take to ourselves the term "city," and to the observer mind this term will be soon given to us by the world at large. The Electric Railway Company has extended its line along several of the streets of East Winston, so that no doubt great development will soon follow in this section which is already making rapid progress in the onward march. Another feature which impresses an observer is the city-like appearance of the two towns, taken as a whole. A drive, a ride on the cars all show the change which has come over the place during the past ten years, and to every thinking mind this increase in the betterment of the existing city is more probable than simple extension without proper improvement of the city in the matter of appearance, health provisions and conveniences. It seems to the writer of this item that one thought should be on the minds of our people. That is the need of the beautifying of the town. The use of paint, the planting of trees, the care of lawns, the removal of unsightly objects, the careful and ceaseless fight against trash and filth in yards and on streets, all these things contribute to health and happiness, and greatly add to the permanent prosperity of any city.

IN LIGHTER VEIN.

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

NOT WHAT HE CAME FOR.—While a small boy was fishing one Sunday morning, he accidentally lost his foot­hold and tumbled into the creek. An old man on the bank was helping him out when he said:

"How did you come to fall into the river, my little man?"

"I didn't come to fall into the river, I came to fish," replied the boy.

HELPLESS.—A Colorado ranch­man had come to Denver to see a man on a business deal. At noon they went to a downtown restaurant for luncheon. The ranch­man ate his entire meal with his hands. Near the end he discovered he had no fork. "Say," he said, "that waiter didn't give me a fork."

"Well, you don't need one, do you?" asked the Denver man seri­ously.

"The deuce I don't," came from the ranchman. "What am I going to stir my coffee with?"

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Winston-Salem, N. C.
The Wachovia Moravian

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Subscription price, 50 cents a year.

EDITORIAL NOTES.

BISHOP RONDTHALER has been called upon to deliver addresses before the graduating classes in various colleges in our state.

We regret to learn of the serious illness of Dr. Morris Leibert, of the Northern Provincial Conference. He has our sympathy in his sufferings, and his illness is particularly hard at this time because of the recent death of his colleague, Bishop Levering.

BISHOP HAMILTON’S VISIT TO OUR PROVINCE affords us much pleasure. He will deliver the Baccalaureate Sermon before the graduating class in the Salem Academy and College. The Bishop has made an extended journey in the West Indies and Central America, and after a brief sojourn with the brethren in the Northern Province he will return to his home in Saxony.

THE COMMENCEMENT SEASON is now with us, and in a few days all our schools will have closed for the summer months. The year has been a good one, for Clemmons School, Salem Boys’ School, and for Salem Academy and College, as well as for the private schools in our congregations. The educational interests in our Province are increasing, and this is a good and hopeful sign.

We call attention to the article on the prohibition question, published elsewhere in this paper. The question in the state of North Carolina will be held May 26th. It is a great moral question, above and outside of politics. Salem has enjoyed the benefits of prohibition for many years, and our homes, our children, our citizens and our churches are the better for it. Let us now help the entire state to take the momentous step, for the good of the individual, the home and the church. We trust that every Moravian, in town and in country, will vote for this great cause in the election of May 26th.

THE SPECIAL WORK OF THE BROTHER HENRY HOFF and Lounge is being greatly blessed. We will have occasion to speak of them both in a later issue of our paper. In this item we will merely call attention to the fact that as we write Bro. Holton still needs only a limited portion of the 84,000 involved in the purchase of the Greensboro church, and he hopes to make progress in the parsonage matter at this time, as well as in the matter of securing funds for the church. Bro. Luckenbach and his Fairview members decided that this growing portion of north Winston strongly called for a resident pastor, and as a resident pastor must needs have a home in which to reside, they made a study of the situation. Finding that the lot and house adjoining the church could be purchased for $1,300, within a week that sum was raised, and the Trustees of the Home Church decided to aid the cause by adding certain needed additions to the house. These facts seem to point to a flourishing congregation in this part of town, at no distant day, even as Calvary and Christ Church are flourishing congregations in their respective localities. The liberality of our churches is a cause for thankfulness, for it indicates that when greater and increasing needs present themselves the church will respond to the call, and we will see the extent and usefulness of our beloved Zion grow and increase in this our southland.

THE QUESTION OF THE DAY

Whatever may be the position of the reader on the subject of prohibition, he should endeavor to inform himself in regard to the movement which has as its object the removal of the liquor traffic. This movement has taken such a shape as to be a "wave," because it is sweeping before it obstacles which seemed as firm and enduring as the shore lines along the ocean front. The causes which have led to this condition are worthy of careful study, and the methods being employed are worthy of the same study, and the results to be gained, all together form a question worthy of the deepest interest on the part of the reader. One of the many excellent articles which have recently appeared in regard to this humanitarian movement is found in the June number of the Cosmopolitan, a magazine which has always taken special interest in those matters which have as their object the betterment of the race.

The article in question is written by John Temple Graves, and in a conservative and careful manner places before the reader the events which led up to the great prohibition victory in Georgia. On this article we base the remarks made in the following sketch. We do not attempt to give an exhaustive review of the situation, but a few points here and there.

For some time various sections of the state of Georgia had decided to have prohibition within their borders, and this decision of the towns and counties was defeated by the short-sighted policy of the liquor men, in that they flooded the "dry sections" with liquor in jugs and other packages. Naturally the "dry sections" felt that they wished to be without the injurious influences of whiskey, and it was absolute necessity to force the traffic out of the entire state. In Georgia the people finally rose in their might and banished the traffic from the entire commonwealth.

Another element, according to the writer in the Cosmopolitan, was the vile and poisons character of the material sold as whiskey. Sam Jones, before his death, was wont to say that one drink of Berkley Street whiskey would make a man of anybody and anything that it would "make a jack-rabbit spit in a bulldog’s face." The drinking of this vile concoction under the name of whiskey made matters worse. It was known that it was poisoned with lead and arsenic for crimes dark and deep, and it was believed to be the direct or indirect influence which brought about the assaults on white women by negroes. Whether that is true or not the writer of the magazine article claims that since prohibition has become a law there has been no attack of this nature anywhere in the state.

If prohibition removes this terrible menace to the peace of the two races, it will have accomplished a great work.

In Georgia one of the peculiar things which seemed to exert a powerful influence on the fight against the liquor traffic was the ill advised effort of the whiskey element to take advantage of the death of the great temperance leader, the Rev. Sam Jones, a tower of strength for the cause. Hardly had this man been laid to rest in his grave when the saloon men rallied their forces and boldly stated that they would now restore the sale of intoxicating liquors in Jones’ home county. Consecutive filled the minds of the temperance people, who were now without a leader. Both sides worked but the temperature gradually increased. When the votes were counted the result was as follows: For the whisky party 85 votes, for the prohibition cause 168. A similar result followed in an election in a county in which it was supposed that the whiskey element was powerfully in the majority. After that the temperance people realized their real power and the whole state was ablaze. Nothing could resist the popular demand for prohibition, and it carried in the entire state as we know.

In a sketch like this we should
also consider some of the arguments used by those who are either "in the middle of the road", or who are directly hostile to the cause of temperance. It will be said of a prohibition law that it takes away the "rights" of the citizen. The same argument would hold good in regard to theft, arson or even murder. Judge Pritchard in his recent address in Winston-Salem spoke of the oft-repeated falacy in regard to personal rights. He said that when a man spoke to him about his "personal rights" in connection with the prohibition laws it reminded him of a certain old man in the mountain regions who was brought before him on the charge of stealing hogs. The accused was a very old man, and the case was proved against him. Judge Pritchard sympathized with the man for his old age, and he thought that he really ought not to be sent to the penitentiary if any means could be provided to avoid it. Therefore he said to the old man:

"I have been convicted of stealing hogs, but I do not want to send you to the penitentiary. If you will promise me not to steal any more hogs I will not send you to prison."

The old mountaineer thought awhile, then looking at Mr. Pritchard he said slowly and deliberately: "Well, Judge, I suppose I will have to take you up on that bargain, but it does seem to me that when you make me stop stealing hogs you take away my personal rights."

In like manner it seems to the argument that when a man says that it is his personal right to keep open saloons, which destroy homes, ruin lives, and turn a flood of evils upon a community, he is much the same as the mountaineer in the matter of his pigs.

Another false argument used to deceive the unthinking mind is that prohibition does not prohibit. The experience in Georgia, says Mr. Graves, is that the law against the liquor traffic prohibits as fully as does the law against murder, or the law against stealing, or the law against theft. No law absolutely prohibits, but every wise law reduces the evil to a minimum, and in like manner prohibition will reduce the liquor evil to the lowest possible point, a point as low as in the case of any other law against any other evil.

Some claim that prohibition destroys business. The exact opposite is true. In Charlotte the business of the butcher, the grocer and the drygoods man was in each case at once increased, when the prohibition law went into effect, and the only business which declined was that of the policeman, the magistrate and the jailor, and we do not hear that they complained when their business grew less.

The latter class of business, that of the police court, is said to have decreased at least fifty per cent.

Mr. Graes in his magazine article points out among other things the following points:

That the stores and great buildings used in the liquor traffic are now used for furniture houses, millinery stores and other regular business establishments.

But above all is the fact that prohibition against drunkenness and debauchery is thrown down the rising generation. The closing words in the Cosmopolitan article are as follows:

"Well, the experiment of prohibition is to have a long fair trial in Georgia—as fair perhaps as the theory has had in history. The churches, the farmers, the manufacturers, and the women make up the public opinion which would give it the clear and unquestioned right of way.

"If prohibition with these mighty adjuncts fails to prohibit in Georgia, the theory will be discredited for a hundred years."

"The present innings is big with fate and instinct with crisis to the prohibition cause in all the South, but the signs of the time point to an enduring victory."

CHILDREN'S DEPARTMENT

How the Poor Little Cripples Saw the Circus.

Among the saddest places in the city of New York are the half dozen houses for children that are incurably ill; children that are drawn, white-faced faces that have never walked in their lives, children who, when they try to walk, drag painfully after them an iron brace almost as heavy as their own slightest weight, and children who more about the ward swinging their mainined little bodies pendulum-like between the shelves.

Into all this sadness a very bright day came, a few weeks ago, when the Ringling Brothers sent part of their big Barnum-Bailey Circus to the children who could not come to it.

The man came in with Snowdrift in his arms and Jimmy the trickdog came bounding after. Each was greeted with a cheer from the children. Then there was a sound of shuffling and a great deal of coaxing outside and a voice said, "Come on, Abie, there are children inside; you know you like Abie," and the thin little figures in the beds drew themselves up as far as they could and peered towards the door.

Shelley, wiggle, coax; the next moment a clumsy, brown figure came slowly in on all fours, swaying a long trunk from side to side and making a soft, doleful noise. A pleasant faced man stood beside him. He took off his hat and said, "Good morning, children. Let me introduce to you Able Lincoln, the baby elephant. Since you couldn't call on him he has come to call on us."

"Oh! Oh! Oh! Ain't he funny! Did you ever see anything that looked like that?" The little boys began to laugh and they laughed louder when the monkey bounded in and leaped upon Able Lincoln's gently swaying trunk.

"Ain't he cute? Oh, come here. Oh, sir want you please bring them here? You know we can't move."

Able Lincoln began a lumbering walk down the aisle, stopping at the foot of each bed and solemnly waving his trunk from which he had shaken the chattering monkey. Sometimes he passed up the side aisles and allowed the children to pat his rough, brown head or to shake hands with him by touching his long, swaying trunk.

The monkey clambered upon the beds; the clowns tumbled until they were tired; the dogs stood upon their hind legs, balanced themselves, then sprang into the air and jumped through the hoops covered with bright colored paper that the clown held up, and Weenie Wee stopped eating candy and came forward to answer any questions the children might ask.

"How old are you?" asked Harry, the biggest boy in the ward. "Eighteen," said Weenie Wee. "Were you born on the East Side?"

"No, W'z born in Pennsylvania. Want to hear me sing a song?"

"Yes, please, Oh, yes, do."

"Weenie Wee," said the childish strained little voice "I wish I were in Dixie."

At the second verse there was an astounding commotion. The monkey, tired of the song, jumped on the pig's back and scratched him; Snowball squatted a loud protest; Able Lincoln trumpeted; the escaped dog barked and the clown smirked and winked. And through it all rang the laughter of the little invalids, cheered for the "lame cripples" at the hospital pain.

"Goodbye, Oh! Goodbye. Won't you please come again to-morrow?" begged the children when the visitors departed.

"Not to-morrow, but next year, gentlemen, Abie," called the clown as he tumbled out the door.

That night at St. Mary's a little cripple added another plea to her evening prayers: "Dear Father in Heaven; please bless Mr. Kinglott, sent us the circus."

THE WACHOVIA MORAVIAN
Letters from Kaffraria.

A recent letter from Mrs. Van Calker, dated Tabase, Feb. 14, 1908, enclosed two letters in which the Kaffir children return thanks for the Christmas presents sent them in the mission box last fall. Mrs. Van Calker says: "I write today once more to send you the letters of the children. They have this time written them quite alone, as you may see by the many mistakes. The word "sent" is not correct. They mean the Kaffer expression "sukolekile", which has the meaning "we are pleased." I can bear witness to it that they really were very happy, I wish you could have seen the happy faces of the little girls, when they went home with their dolls. The biggest girls got sewing articles, and the nice pins in such pretty cases were greatly liked. The boys got the books, etc." The letters are neatly written, and are printed, mistakes and all, as thev have shown "satisfied" for presents they encourage us with the Scripture verses you send. We are glad really for the boy's presents we have charge of the work at Tabase. During his voyage from San Domingo, the Republic of the western portion of the island of San Domingo, and the "President" called at various ports. It was everywhere evident that a revolution was in progress. Refugees came on board seeking passage from places where they could not live longer safely. At Port au Prince, the capital, a very unsettled state of affairs prevailed and has since continued. It is interesting that the German war ship "Fremssen", which visited Natal last summer, has now been sent to Port-au-Prince to prevent German interests in Haiti.

Anxious Days at our Jerusalem Leper Home.

Jerusalem has been much in our thoughts of late, since the House-father of our Leper Home there, has been so ill that his life was despaired of. Letters and telegrams have been of the very saddest nature, and the latest news indicates a very variable state. The local committee in Jerusalem have done their best to temporarily fill the gap, and the Central committee at Herrnhut will soon send more permanent help for the conduct of the Asylum. M转ually while two welcome helpers have just arrived at Jerusalem. It may be remembered that the visitation of the Rev. Ernest Reitel showed the some of the kindness that which were given us by the Deaconess Institution "Emmaus" at Niesky were too little for the actual nursing of their patients. During his voyage from San Domingo, the Republic of the western portion of the island of San Domingo, and the "President" called at various ports. It was everywhere evident that a revolution was in progress. Refugees came on board seeking passage from places where they could not live longer safely. At Port au Prince, the capital, a very unsettled state of affairs prevailed and has since continued. It is interesting that the German war ship "Fremssen", which visited Natal last summer, has now been sent to Port-au-Prince to prevent German interests in Haiti.

Orders to Mission Service.

Orders are comparatively frequent in the Moravian Church, for she not only consecrates many of her sons to the ministry of her home congregations, but she sends them also for work in the foreign fields. Those, about whom she is convinced that the Holy Spirit has called them to mission service. This thought, that our outgoing missionaries are ordained by our bishops distinctly in the name of the whole church as sending them to the work for which God has called them, was strongly emphasized at two ordinances in the last days of March, the one at Herrnhut, the other at Niesky. At Herrnhut Bishop H. Bauer ordained as a postulant, the Rev. H. Kluge on page 1 of the January number of Moravian Missions for this year. Nevertheless, the Mission Board will be showed handed until June, when the return of Bishop Hamilton is looked for. He has completed his visitation of both West Indian Provinces, and we hope ere long to hear that the difficulties, which render it almost impossible to get from Jamaica to Bluefields in Central America without an immense detour, have been overcome.

Bishop HAMILTON'S VISITATION.

As in the Eastern islands so in Jamaica Dr. Hamilton has not only been present at the Provincial Synod, but has also been the member, whose counsels have been most valuable and welcome, but he has also for the actual nursing of their patients. During his voyage from St. Thomas to Kingston in Jamaica, he touched at San Domingo, and Macoris. The Republic of the western portion of the island of San Domingo, and the "President" called at various ports. It was everywhere evident that a revolution was in progress. Refugees came on board seeking passage from places where they could not live longer safely. At Port au Prince, the capital, a very unsettled state of affairs prevailed and has since continued. It is interesting that the German war ship "Fremssen", which visited Natal last summer, has now been sent to Port-au-Prince to prevent German interests in Haiti.

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THE LORD'S PRAYER

Showing the Successive Changes in the English Language.

Few scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used at various periods in English history:

A.D. 1158—Fader ur hevene, halewere be thi neane, cumin thi kurneriche, thy will beoth idon in hevene and in erthe. The eurye dawe briend, giff ouz thilk dawe. And vorzif ouz desets as vi yourselves ure detors. And lene us nought into temptacion, but delveyor eus of evel. Amen.

A.D. 1350—Fader ur in heaven, halewya be thi neane, thi kingdom come, they will be done se in heaven and earth. Oua arche days done give us to daye. And forgue oure desets as we forgue oure detours. And lead us nor in temptation, bote delveyor eus of ir. Amen.

A.D. 1370—Oure fadair that art in heuen, hallowed by thi name, theik kingdom come, theik power and the glorie for ever. Amen. Give our debtors, we of the present know not who they were. And we need above all a little more attention to the test mark on our work and in our lives than to those marked "time" and "size."—Christian Herald.

The Question of Quality.

To close observers of present day life there are two characteristics which stand out prominently: First, the almost universal desire to do things quickly, if possible at greater speed than ever before; second, to do things in a big way, quality, which should be of the first importance, seems to take third place, if it be remembered at all. A prominent American educator, in speaking of the rapid rush to settle our unoccupied territory in the West, which was the most noteworthy characteristic of our national life for three-quarters of a century, said recently that, now that that stupendous task had been practically completed, we were now going over the ground to see if we had done it well. We have demanded greater bridges, faster engines, larger steamers. The Lusitania of over seven hundred feet in length is now not big enough, and one is building that will be a thousand feet from stem to stern. All these things strike the popular imagination and doubtful air a landable ambition, but is not this ambition for speed and size only? This would be a matter for congratulation if the imitators were also stirred with the ambition to make whatever they produced the best of its kind.

In our character building we too often forget the insistence that should be placed on quality. The brilliant and showy in man's mental build-up are often but mistakenly placed at a higher value than sound judgment, experience, and accurate thinking. The man of business who gets rich slowly but honestly seems not to be so much admired as he who becomes wealthy in a day, yet the latter may be but a creature of chance and fortune, and what came in a few hours may go in less.

The finest things of past ages, the majestic cathedrals, all great works of art, of literature, and of national building have been done by men who sought quality and work as fast as good results would permit, and no faster. They doubtless had worshipers of size and speed in their day, but we of the present know not who they were.

We need above all else a little more attention to the test mark on our work and in our lives than to those marked "time" and "size."—Christian Herald.
THE WACHOVIA MORAVIAN

WINSTON-SALEM

Composing a Variety of Topics

Winston-Salem has a professional baseball team and the sport is enjoying much enthusiasm.

The May Feast at Friedberg was largely attended this year, and those who attended reported a very pleasant time.

At Friedland Church, quite recently, Mr. Paul L. Reed and Miss Annie L. Swain were happily married by the pastor, Rev. Leon G. Lockenbach.

Brother W. T. Spaugh has been re-elected to the Board of Elders of the Home church congregation, and Brethren W. T. Vogler and H. F. Shaffner to the Board of Trustees.

The commencement season is upon us and very soon those who will take a prominent part in the affairs of life will step out upon the arena of activity, and we trust to an existence of usefulness without an exception.

Sincere sympathy is extended to the bereaved family in the death of Brother C. S. Hampton, a faithful member of the Home Church, and a loving husband and father and a good citizen. His death occurred May 3rd.

East Salem congregation is making an effort to repair and repave its place of worship. Bishop Rondthaler gave an illustrated lecture in that church a few weeks ago and quite a neat little sum was added to the improvement fund.

Fairview congregation has purchased the lot and dwelling adjoining which will be used for the purpose of worship.

The property will be improved at once and pastor Lockenbach will probably be its first occupant.

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Tailored Suits from - - $4.98 to $35.00
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Separate Skirts from - - 1.98 to 15.00
Ladies’ Waists from - - .50 to 12.50

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Ladies’ Muslin Skirts, 50c. to 8.50
Ladies’ Muslin Gowans, 50c. to 5.00
Ladies’ Muslin Chemise, 39c. to 3.00
Ladies’ Muslin Corset Covers, 25c. to 2.00

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Church History Defined.

Mary Wilke, New Rockland, N. D. Why do you speak of the Catholic Church as developing from primitive Christianity? Do you not know that the Protestant Church came into existence on the banks of the Jordan, when Christ appointed ministers and organized missions, etc? No, we did not know that. If you have any authority to prove it there are many who would be glad to know of it. The Reformation was a protest against the claims and corruptions of the Catholic Church. The worst Protestant implies a stand against the position of others, and could scarcely have been used appropriately on the banks of the Jordan. We believe that the doctrines of the Protestant Churches are those that Christ taught and Paul after him. The Catholic Church must have developed from primitive Christianity. It took on accretions which Luther believed to be unscriptural and against which he protested. The degeneracy of an organization does not disprove its origin.—The Christian Herald.

[The above clearly proves the absurdity which some denominations claim that they came direct from Christ and Apostolic times. The doctrines but not the distinctive denominations only can lay claim to this ancient origin. The Moravians, without doubt, can lay claim to being among if not the first of Protestant faiths. A more general study of Church history would obviate such error as the above question to The Christian Herald implies.—Associated Editor.

Grace at Meals.

A correspondent recently wrote us that he had been much embarrassed by a request to say grace when a guest at a friend’s table. Never having done this at home and knowing no form that suited the occasion, he was obliged to decline, and determined never again to be similarly situated. He asked for a suitable form of grace, determining to learn it and to become familiar with it by using it daily at home.

There are several simple forms of asking a blessing upon food, that fit into the need of one who desires to begin a meal by acknowledging the giver from whom comes our daily bread. The shortest is, perhaps, “For what we are about to receive, may the Lord make us truly thankful.” Another and more beautiful form is “Bless, O Lord, we beseech thee, this food to our use, and to thy service, for Christ’s sake, Amen.” Any little extemporaneous prayer that recognizes God as the fountain of all good, is suitable in this connection. For instance, one might say, quoting the Bible, “Father, thou art openest into heaven and satisfiest the desire of every living thing. We thank thee for what thou hast given us this day, and ask thee to accept us, for Christ’s sake.” Another and easier form is, “We ask thy blessing on this food, on this house and this day, for Christ’s sake.” The youngest child in the family is often taught to say grace, and it is very sweet to follow little tipping lips when a small head is bowed and dimpled hands are reverently folded. A silent grace, when every head is bent in an attitude of prayer, is farther better than no grace at all.—Christian Herald.

Moravian Missions in Central America.

The semi-monthly meeting of the Mission Study Class was held a few weeks ago in the Home Church parsonage, with seventeen members answering roll call.

In the absence of the chairman and vice chairman, Miss Adelaide Fries presided.

Miss Constance Pfohl led the discussion of the subject for the day, this being Moravian Missions in Central America. An interesting paper on the “Geography and Government of Central America,” was read by Miss Louise Grunert. This was followed by Miss Tilla Stockton’s paper on “The General Condition of the Natives.”

Miss Louise Gruenow said that Miss Tilla Stockton’s paper on “The Mission Stations and Mission Work,” by Miss Louise Bahnsen.

Mrs. W. J. Hegel read a magazine article, written by one of the missionaries in Central America, descriptive of the hurricane and cyclone which devastated some of the mission stations in that place in October, 1896.

Miss Sallie Vogler’s reminiscence, letters and photographs of the missionaries here were at once interesting, amusing and touching.

At the next meeting of the class the mission work in the eastern province of South Africa will be considered.

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J. F. MEADE, Headmaster.

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J. F. MEADE, Headmaster.

July 14, 1907
Winston-Salem Division

No. 22 No. 23
A.M. P.M.
7:30 9:30 Lv Winston At 8:45 5:30 9:00
9:45 5:00
8:10 MADISON 12:10 8:35
9:20 5:00 Martinsville 11:45 7:40
11:20 5:25 Rocky Mount 10:20 6:25
12:30 7:25 Roanoke 9:20 5:15
A.M. P.M.
7:30 9:30 Lv Winston At 200 10:00
8:15 5:30 Walnut Cove 7:30 9:00
8:46 5:15 Madison 12:18 8:35
9:20 5:00 Martinsville 11:45 7:40
11:20 5:25 Rocky Mount 10:20 6:25
12:30 7:25 Roanoke 9:20 5:15

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Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

July 14, 1907
WINSTON-SALEM DIVISION

No. 24 No. 24
No. 21 No. 23

A. M. P. M. A. M. P. M.
7:30 2:30 L. Winson Ar 2:00 10:00
5:30 11:30 B. Winson Br 10:00 6:00
8:30 3:30 C. Madison 12:45 8:31
10:30 5:30 D. Martinsville 11:45 7:45
11:30 6:30 E. Rocky Mount 10:26 5:15
12:30 7:30 F. Roanoke 9:30 5:15

P. M. A. M. P. M.

7:00 2:00 L. Winson Ar 2:00 10:00
5:00 1:00 B. Winson Br 10:00 6:00
8:00 3:00 C. Madison 12:45 8:30
10:00 5:00 D. Martinsville 11:45 7:45
11:00 6:00 E. Rocky Mount 10:26 5:15
12:00 7:00 F. Roanoke 9:30 5:15

This is by no means a new discovery, although it comes by the cable. The existence was known as early as the third or fourth century, and Eusebius, in his writings, gives it in full. It was declared apocryphal by the authorities of the church in the fifth century, although it continued to find believers. There is not the slightest evidence that such an incident ever took place. The recent discovery in Egypt of an ancient copy of the letter in Greek may excite a passing interest among the curious; but it cannot change the verdict already pronounced by those best qualified to judge of the value and influence of early moonish fiction.—Christian Herald.

[The day of frauds, that were common in ancient times, as the above indicates, continues with us at the present time. You find them in every department of life and in the religious world as well. Christ foresees this by his admonition to be ware of false teachers and prophets, who would interpret and twist the Bible to suit themselves and after deceiving even the very elect. Cling to the plain old simple religion. True religion is simplicity itself. Be not led astray. “Love God with all your heart and your neighbor as yourself.” These are the greatest of all the commandments and the humblest citizen can interpret and practice them if he so desires, to both his temporal and eternal good.]—ASSOCIATE EDITOR.

Two Questions and Answers.

Did Paul intend by I Cor. 6:5 to prohibit lawsuits?
So far as might relate to disputes between Christians. He would have them arbitrated by some member of the church chosen for the purpose.

He was anxious that the young church might appear in the world as composed of men who loved one another. In this he was in accord with the teaching of Christ. (See Matt. 5:40.)

What is Congress doing about restoring the motto?
Nothing has yet been done by the Senate looking to the passage of the bill which was recently adopted by the House of Representatives. We hope, however, to see the measure taken up and passed in the Senate also.—Christian Herald.

Memorial Day was duly celebrated in this city May 30th, by a parade, decoration of graves, firing a salute, dinner, addresses by Messrs. J. C. Burton and A. R. Crawford and a business meeting. At the last May twenty-three veterans have answered the final roll call in this immediate section.

ACKNOWLEDGMENTS

FOR FOREIGN MISSION:

Bierfeldt Congregation ........................ $75.65
Christ Church, balance to Missionary Fund ........................ 15.00
Bierfeldt Missionary Society ........................ 35.00
Bierfeldt Juvenile Missionary Society ........................ 46.66

FOR DOMESTIC MISSION:

Salem Congregation ........................ $185.09
Salem Christian Endeavor Society ........................ 2.30
Salem Juvenile Missionary Society, for the support of a girl at Penawelon Orphanage ........................ 39.00

FOR LEPROSARY, JERUSALEM:

Kernersville Whatsoever Circle ........................ 20.00

FOR THEOLOGICAL SEMINARY:

New Philadelphia ........................ $1.50

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TREASURER AND MISSION AGENT,
Salem, N. C.

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RALEIGH, N. C.
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HARRIS’ Steam Dyeing and Cleaning Works
RALEIGH, N. C.
The Wachovia Moravian

News of the World.

We have many marvelous things in our day and time, and among them is the astonishing progress made in the methods of transportation in New York City. A generation ago there was only the horse car making its way slowly up and down the avenues and along the cross streets. The crowded condition of the comparatively small island on which New York is built made it necessary that people should be able to move about in New Jersey, Long Island and along the Hudson river in a brief space of time.

Then the elevated roads were built about a quarter of a century ago, and long lines of "second story tracks" were built. This increased the speed from five or six miles an hour to twenty miles or more per hour. One of the difficulties experienced by out of town people coming to their work was the fact that ice often interfered with the progress of the ferry boats from Jersey City and Brooklyn. Hence a great bridge was thrown across East River, one of the great engineering feats of the world. Later a second mammoth structure was made to span the waters of this river, and now a third bridge is in course of construction. Then it was discovered that both surface and second story roads were not sufficient to carry the streams of people leaving and coming.

The river line was placed "in the cellar," that is, an under ground system of railroad was constructed, called the "subway." This was arranged for local and express trains, and a speed of thirty or forty miles per hour can be made on these unobstructed underground tracks. But even this was not the end of the marvels. The steam railroads chafed under the delay occasioned by crossing the Hudson river on the ferry boats as no bridge could be built across the wide stream. Hence the Penn sylvania Railroad ran a great steel tube under the bed of the river, and soon we will see the great trains make a plunge when they reach the brink, as would a duck, on the surface of a pond, but in a few minutes we will again see it emerge on the other side, unharmed by its dive under the waters of Hudson. In addition to the tubes for the steam railroad other tubes are being laid, and are being laid, for foot passengers and for the street cars. All these facilities enable the visitor to pass over great distances in a marvelous-ly short time. He can plunge under rivers, he can ride under busy streets, he can ride placemontly over the heads of people and conveyance on the elevated roads, he can cross rivers on bridges of dizzy heights or he can take the old fashioned horse car and the old style ferry boat.

What a Boy Can Do.

These are some things a boy can do:
He can shout so loud the air turns blue;
He can make all sounds of beast and bird;
And a thousand more they never heard.

He can crow or cackle, chirp or cluck;
Fill he fool the rooster, hen, or duck.
He can mock the dog or lamb or cow;
And march away as a street parade.

He has all of his powers in such command,
When all of the instruments ever played,
And can run up against the "fool-er.

But he's wide awake and is keeping still;
But earth would be—God bless their noise!—
A dull old place if there were no boys.

"Porter," said the fussy lady in the parlor car, "I wish you would open this window.

The lady in the seat directly across the car heard the request and drew a cloak about her.

"Porter, if that window is opened," she snapped testily, "I shall freeze to death.

And if the window is kept closed," resumed the other passenger, "I shall surely suffocate.

The porter stood timidity between the two fires.

"Order," remarked the commercial traveler, "your duty is very plain. Open the window and freeze one lady. Then close it and suffocate the other."

The Wachovia Moravian

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The Wachovia Moravian

Winston-Salem, N. C., June, 1908

The Wachovia Moravian

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

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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.

EDITORIAL NOTES.

We are pleased to note that East Salem is preparing to make some good improvements in the church building. Bro. Stempel is pastor of this charge at this time, and the congregation is showing a commendable degree of activity.

The commencement season is now a thing of the past. All the commencement in our own schools, as well as the other institutions in our community were successful and pleasant occasions. We should be thankful that our southern Province is so blessed with good schools; it would be difficult to imagine what we would be without good schools. And yet there are sections in our state, larger by far than Wachovia, and with flourishing towns within the district, in which the educational advantages are limited, and in some fields there is a total absence of educational advantages. Hence we repeat that we should be thankful for the good schools which we have in our Province.

The Prohibition election resulted in a great victory for the cause of humanity, and since the matter is decided many who were not ardent advocates of the measure before the election now show a marked interest, and there seems to be a general desire to unite in a strong effort to enforce the law, and give the measure a fair trial. One of the pleasing features of the present position is that other states are encouraged to push forward the cause of legal prohibition, and it is thought that Texas and Virginia will soon come in line, and that the entire south will be dry. If this position is gained which can only be obtained by the far reaching results upon the country at large. Certainly the result of the recent election is one which should call for devout thankfulness to God for his blessing on the efforts of the good people of the Old North State.

The music which is being furnished by the Salem Band, under the leadership of Bro. Bernard Hold, is giving pleasure to many persons. Specially welcome are these concerts to the many little people of our community. The attractive college campus is an ideal place for them to romp and play, and during the heated season an outing like this will not only be good for the happiness and health of the little folks, but many a tried and tired mother will rejoice to see the pleasure of the little folks as she too enjoys the splendid programs of the evenings. Then too it promotes the social feature, and business men find rest and recreation in the pleasant scenes about them as the music. Occasionally the Sunday evening services are held on the campus, and always with an apparent blessing to those who attend. The school campus has become quite a center for the life of the community during the summer.

The summer season is now with us, and it brings with it the peculiar circumstances which always accompany that time of the year. There is the cessation of school work, which sends many children and young people to relatives and friends at a distance. Older persons visit mountains and seaside. Business drops in volume. Farmers are busy in the harvest fields and hence our streets are not filled with wagons as at other times of the year. The attendance on the church services necessarily grows less. In short, summer is a season which carries with it a special character of its own. But it is a happy season, a season when all nature revels in its luxurious growth. When it is possible to live "out doors". When day and evening, in carriages and in automobiles, happy people travel from place to place, and enjoy nature to the full. And it is during this time, so physiologists tell us, that the physical nature is built up after the strain which is placed upon it by the rigors of the winter weather. Summer is indeed a blessed season, and in which much work should be done for the cause of the Master.

Following immediately in the wake of the Greensboro effort, or shall we side by side with it, is the Fairview effort. A parsonage was needed. The Fairview circle first put the hand into its own pocket and subscribed liberally to the cause of securing a parsonage. A number of friends seconded the movement. A house immediately adjoining the church was sought. An option was taken on the same. After the option was taken we are informed that an offer of several hundred dollars advance was made, but the Fairview circle held to its option. The Trustees were approached, and they offered to follow the liberal example set by the congregation and its friends and promised to add some needed improvements in order to make it a comfortable, modern dwelling. Thus Bro. Luckenbach, the energetic pastor and the congregation, faithful and zealous, have had their efforts crowned with success, and Fairview will receive a resident pastor. The city of Winston has failed in the future of this north section of the town. The street car line will be extended beyond the church. The water mains have been laid to a point beyond the church property. An engine house will be erected nearby, and so too a market house. It is rumored that the new Methodist Orphanage may be located nearby. Thus it is in the right time that the move has been made, and we congratulate the good people of Fairview, the pastor Bro. Luckenbach, and the entire Salem congregation.

A visit to our Greensboro work showed the interest to be marked, and the work to be in a very promising condition. Among the points of encouragement which we noted were the following. There are several young men who will represent the pastor in his absence, and who will stand by him when he is present. Then we noticed a number of attractive, talented young women, who were busy on the day in question arranging flowers, teaching in the Sunday School, singing sweetly in the choir, and with a pleasant word to friends and strangers. We noted the interest of mothers and fathers also, who added stability to the effort, responded heartily in the litany, and seemed happy to have a Moravian work in their midst. We should not omit to mention the presence of large numbers of visitors. It is true that these visitors will not become members, for they are already members of other churches, but it is a delightful and encouraging thing to have their interest and sympathy. Finally we were very favorably impressed with the location and character of the building. Seldom has a new congregation had the opportunity of purchasing a church building fully equipped, in a good locality, and at about half of what was the original cost, or perhaps we should say the present value. The toil and anxiety of building is escaped, and the work can be greatly furthered by placing into the effort of building up the congregation what would otherwise be expended in the erection of the house itself. Altogether the Greensboro work counts immensity toward us, and we wish Bro. Holton and his congregation God-speed in their worthy effort.

Bethania.

(The publication of this issue was delayed accidentally.)

On March 15th, the congregation lost an aged faithful member in the death of Bro. William Ermieus Lehman, who passed away at the age of 93 years, 10 months, and 2 days—the oldest member in the southern Province. The record of his life reaches far back in the history of the congregation. For many years his life was associated with that of the church. He was a beautiful specimen of graceful old age. Bishop Rundthal was present with the pastor at the funeral and delivered a fitting address regarding the advanced age of the one who held out true for so long a time.
The Revival Meeting.

No. III.

By Mrs. J. D. Lineback.

The great spiritual awakening of 1857, and years following, with the establishment of the Fulton Street Sunday prayer meetings in New York, are matters still remembered in the minds and hearts of our older people. With our Father, the spiritual condition of his church and people, as a community at large, had long weighed heavily upon both mind and heart. While, as a people, lacking outwardness of loyalty to their church or obedience to its requirements; yet, possessing to an unusual degree, so much as to become almost proverbial habits of thrift and industry, and finding a ready market for any surplus products, he greatly feared that their spiritual, inward life was in danger of being overgrown by the weeds and tares of accumulation and love of gain. The many unconverted young people, and numerous children growing up with no distinctive spiritual influence, were also a burden upon his heart. These matters were made the subject of earnest, almost agonizing prayer for months. Finally, the weight appeared too great to be long borne; and, in the usual Sabbath morning service in early autumn, he presented to his hearers the alternative, "To choose this day whom they would serve."

He first earnestly brought their grievances, as he had failed to see the price of the work of faithful watchmen on the walls of Zion; if he had restrained to cry aloud and spare not. He next earnestly plead with them to lay aside individually, all personal considerations, and face the question between themselves and God; were they not thinking more of adding to their bank accounts, of the productiveness and well being of their farms, and of improving the strain and quality of their farm stock than of the service of God, and the extension of his kingdom upon earth? Were they not training their children rather to habits of thrift and industry than of finding them for Christ's service? Were they not placing time before eternity, and in the homely language of the mother of the New England deaconesses; "were they not sitting too close to the world? The young people he most affectionately reminded that comparatively speaking, in a short while the affairs of the community would rest upon their hands. What preparation were they making? Was it their intention to simply accumulate wealth; to "make their mark in the world," or to serve their God in all diligence and generation, and prepare for the life which is to come? The discourse ended with a fervid, almost impassioned appeal to "Choose this day whom they would serve."

At the close, an unusually earnest feeling appeared to persuade the audience. All appeared to feel, to an unusual degree the weight of the truths presented them so much so that the suggestion was offered, quite spontaneously, with no previous arrangement whatever, that a special meeting be appointed, and special prayer be offered that the spiritual eyes of the church might be opened, and the conscience of the community awakened to where they stood, and a sense of their dangerous spiritual position, which suggestion was unanimously accepted and the hour for the meeting designated.

On their homeward way the hearts of many burned within them, as did those of the disciples on the path to Emmaus, so much so as to cause several of the older brethren finding a group of pines where they could as a church, to hold an ex temporaneous prayer meeting. In the spirit of Amos Comensuli upon the mountain top, they fervently besought the Lord not to leave them to their own devices, but to guide and direct them in congregational and community to the assurance of their spiritual life, and the honor and glory of His name.

At the appointed hour, the church was filled and a most earnest, solemn feeling prevailed. Prayers, psalmistic prayers were offered and many confessions made. The suggestion was offered and accepted, that service be appointed for the next day. The same attendance and interest prevailed. An invitation was extended to any one who desired prayer, to come forward, which was accepted by a young girl. Thus was the commencement of a gradual outpouring of the Spirit, which continued almost uninterrupted for almost six weeks.

While, perhaps, not entirely free from excesses, and receiving some criticism from those classes unequipped with respect; yet this work was manifestly born of God, as many instances might be given.

Our Father was one morning accosted in great haste by a colored lad, charged with a message, requesting his attendance at a home not far distant. A youth, the son of praying parents, had herefore received all loving esteem; of both pastor, parents, and friends. Whilst employed in the field, he was seized with so overwhelming, overpowering a sense of sin, and his own depravity, as to drop the plough and repair to the home in anguish of spirit too great to be borne. Some hours were passed, in intense, bitter pain of heart; and almost, body. Finally, after fervent, personal prayers, as well as those of pastor and parents, he was enabled to say, "Lord, help thy unbelief," and his burden rolled away, as did that of Christian, in Bunyan's Pilgrims Progress.

Another instance, was that of a young girl, whose brother surrounding circumstances were entirely otherwise than of an uplifting, spiritual nature, and who had attended the services only in a spirit of levity and criticism. Upon leaving the church at night, after a service of unusual length and solemnity, she suddenly sank to her knees with the protest that "her day of grace was past, the Spirit having ceased to strive." The remembrance of the night was spent at the Parsonage, and after some hours of severe mental anguish and fervid interest; she also found joy and peace in believing. Many instances of the kind could be given, did time and space permit.

The services of no professional evangelist were brought into requisition, with an opportunity to exploit, his perhaps heretofore untoward reputation, and ask at the close, a generous collection, for exceeding the recompense given our faithful home Pastors. The service was from beginning to close, entirely a labor of love, and with the exception of several visiting brethren, entirely local in character.

Sixty ascensions to the Home Church were the direct results; exclusive of additions to other denominations; the deepening of the spiritual life of the entire congregation, and the enabling, elevating influence exerted upon the entire community.

This was one of the most blessed experiences of our Father's ministerial service. Twice often referred to by himself, in times of humble thankfulness that he had been permitted to perform this service for his Master.

Calvary.

Though in recent issues of The Wachovia Moravian, no report from Calvary has appeared—still the services are progressive. There have been some few changes in the old routine since last we heard from—more especially in the Sunday School work. At the beginning of the present year, the pastor announced his resignation as Sunday School Superintendent, at the same time announcing as his successor Mr. E. A. Eberh, who is now conducting most successfully what we regard as a wide-awake Sunday School. This change lessened the responsibilities of our pastor, whose duties were becoming too taxing and thus let us into our work of an enthusiastic worker, whose helping hand sends aid in more than one phase of the work at Calvary.

Another changed feature in our regular services, is the separation of the C. E. meeting and mid-week prayer service. This change was made some time since and is working most successfully, making the two services distinct. The hour for the C. E. meeting is 7 p.m. Sunday evening, and it seems to have met the hearty approval of the members now enrolled. The mid-week prayer service, remains in old hour for meeting at 8 p.m. on Wednesday and the attendance is encouraging.

We have just passed through a very happy season at Calvary—that of our 15th Anniversary, which was fittingly celebrated on Sunday and Monday, June 27th and 28th.

The approaching Anniversary was announced at an early hour by the rendition of songs by the church. The sermon was delivered at 10 o'clock by Bishop Edward Roodthaler, and was forcibly beautiful. His text was chosen from John 11:40, "Jesus said unto her. "Thou wast not alone, that if thou wouldest believe, thou shouldst see the glory of God?" The sermon was beauti ful in its spiritual depth and profound in meaning. The special music and decorations were attractive. Features in the Anniversary services. The evening service was largely attended also, and much enjoyed, being wholly given over to the Sunday School. Mr. Eberh the Superintendent preface. On this occasion the orchestra added a great deal to the beauty of the music. Letters of welcome were read from two former Superintendents—Rev. A. D. Thaeler and Mr. Allie C. Hege. Different Sunday Schools of the city were represented by the following gentlemen, who brought words of greeting and congratulation: Mr. Geo. Norfleet from the Presbyterian, Mr. J. D. Rogers from Centenary Methodist, Dr. W. J. Conrad from First Baptist, and Mr. H. E. Fries from the Home Moravian. Immediately following these addresses a few fitting remarks were made by our pastor. The origin of the School and other interesting incidents were dwelt on by Mr. Jas. T. Lineback, who was the founder of Calvary Sunday School and its first Superintendent. The happy occasion came to a close with the annual business meeting and love feast on the evening of Monday, June 8th.

The work of improvement on our church ground is to be taken up shortly, and when they have been improved we hope to make Calvary appear from the outside just as we are trying to make its interior—in love the sense of the term.

The North Carolina Medical Association held a very interesting annual session in this city, June 16th to 19th. Some two hundred delegates were present. There were 117 papers read on various subjects and license issued to 93 young M. D.'s for the practice of medicine. The social features were many and much enjoyed, and the visitors expressed themselves much pleased with Winston-Salem socially, individually and in every way.
THE WACHOVIA MORAVIAN

"COVENANT RELATIONSHIP WITH GOD THE CLUE TO LIFE WORTH LIVING"

Sermon Preached by Bishop Hamilton Belcher in Coral Gables Memorial Church, Sunday, May 24, 1938.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isaiah 40:31

Young ladies, thankful prayers of many friends are going up for you to-day. Many are entering into your joy very sympathetically. We do not envy you; but we all heartily congratulate you. No time in life is just like the happy period of student years. To-day each chord of your being dare respond to Brown ing's bright lyric:

"The year's at the spring,
And days at the morn;
Morning's at seven,
The hillside's dew-dew-dewed;
The lark's on the wing;
God's in His heaven,
All's right with the world."

I pity the college graduate whose memory refuses to once more make real to him the delight of graduation — though ten, twenty, yes even fifty years have passed. Surely the divine word reads, "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth."

I thank God that this same spirit of good cheer may be kept all our days. Though the effervescence must subside, the flavor and stimulus of it may always be ours.

Not that this holds good for every one. But many do achieve this. A queen of Sweden once said: "There is no other youth but vigor of soul and body; every one who has this is in a good matter if he be a hundred years old."

I know no reason why you should not strive yourselves with these elect spirits. Certain physical changes are of course inevitable as years creep. The point of view will alter. But youth of spirit may persist.

On the second of May, some time after sunset I stood a leagone on whose surface the glory of a cloudless gaze was drawn from it to the star-shot heavens. There in the west, a little to the right and below Orion's belt, the moon hung its level crescent forming a perfect shallow cup. From tip to tip of this crescent spang the distinct outline of the entire orb. A paler light perfectly filled out the space, and showed the complete moon — a globe of silver in the cup of gold — prophetic of the coming majesty of the queen of night. Similarly, that which has been more or less clearly prefigured in you and to you as your future true and fully matured self — that which you desire to become because it is what God designed you to be — may be made increasingly real; and your vigor of spirit and soul may grow, need not decline, with the years. I want to speak to you of the way to insure this. You need not look for a field. It depends on no externals. It is conditioned by your being willing to let God be to you and do with you, as it is His will to be and to do. It is found in covenant relationship with Him.

I am quite sure you are not surprised that I present this as the real foundation of eternal youth. I believe this coincides with what your own observation has already taught you. And it is a very familiar — gloriously familiar and familiarly glorious — text of Holy Writ that shall guide our thoughts whilst we think of the preservation of essential youth. I mean the fortieth chapter of Isaiah's prophecies, verse thirty-one:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." I am sure there is something here for all of us.

It is natural that covenant relationship with the living God is the condition of our keeping young through the years. For first of all, there, are needs deep down in our hearts that must be satisfied — actually satisfied — before we have peace within ourselves and can find ourselves amid changing environment. These are needs which only our knowing God can satisfy, but which covenant relationship with Him do satisfy.

The religious element is the most essential element in our being. Life is spiritual and ethical as well as material and intellectual, and the spiritual and the ethical rule and determine the material and the intellectual. So it is that, when we have individually found God, self-poise is given us, we achieve self-discipline to hold in our hand powerful means to learn to adjust ourselves to our surroundings, and to happenings; inner peace renders it possible to put forth exertions that count and tell.
The Wachovia Moravian

thing not to have the right to believe that
tafter we have used all the judgment God
gave us and have really done out best,
does not implying commit all to Him, and for
quite as easy, because under His direction,
the issue must be safe. When in all your
ways you acknowledge Him, He directs
your path.

I am no reader of your future. Yet I
am very certain that days must be lived
when you will be very miserable,
if you do not stand in this secure relation-
ship. No matter what your social ad-
vantages, times will come when every fi-
bre is your womanhood will be tried.
Perhaps the years just ahead, your waiting
years, will till you have found your niche,
will be particularly trying years. Possi-
bly the higher you are placed, the keener
you will have to feel this; for you must
then transact so much to others, and leave
so much to their judgment and fidelity.
Many elements will come into your designing
and the station of results.
Factors on which you reckon with
certainty, still less control, will largely
determine issues that are very dear to you.
It will be an unceasing blessing in such criti-
cal times to have this right to quiet your
own breasts and say:

"Trust in Jehovah and do good; dwell in the land and fear
His faithfulness. Commit thy way unto Jehovah, trust also in Him and He
shall bring it to pass."

God does care for His own. Many
thoughtful observers will add their testimonies
to Emerson's affirmation:

"All that I have seen teaches me to
trust the Creator for all that I have not
seen."

You will not understand me as to think
I imply that His covenant relationship
date be preserved by you into a pillow
of presumption, cowardice or indolence.
It pleads neither absence of perplexing
questions nor care, nor lazy effortless
satisfaction.

He guarantees you not everything
desire, but all you really require—and as
the cause of exertion. Guidance will be
given by the inspired teaching of His
word, by the direct illumination of your
reverently obedient soul through His own
spirit, through consecration, and by His
disposal of events, so that you may accu-
sate quite clearly whether your pursuits
accord with His will... But it is habitual
doing of duty which renders you responsi-
ble to His will to guide you and duty
will often show a steady exchanging con-
sequence. Nevertheless, hearty acknow-
ledgment of duty is the price of discretion
and of increasing ability.

Kingaley was right in saying that when you get
up, that you have something to do
that day which must be done, whether
you like it or not, and that you should do
your best will tend in you temperament,
self-control, diligence, strength of will and
content. On the other hand, because
duty-lying is in relationship to Him who
is infinite love and has infinite power,
George MacDonald's sombre upholding true
"That a man's business is to do
the will of God; second, God takes upon
Himself the care of the man, and third,
therefore, that man must never be afraid
of anything..."

"Yes, my dear friends, ever since that
holy night when a star shone above Bethle-
hem to guide reverent neophytes in a quest
that led to their finding God incarnate,
a new constellation grows for mankind.
Its light can never be quenched. At times it
may be darkened. Earth may send up
miss for awhile, so that those who are
disappointed, those whose own great effort
did not reach success, those who are
weary, the sick at heart, and they who
are smitten by their own sins, or crushed
by the consequence of another's fault—and
others in like case—may for a season feel
that the star has gone out. But not so.
It is there. It shines on. It must glow
unfalteringly, the blessed tar of hope.
Since that finished work which began
in Bethlehem and ended upon Oliver,
depart cannot forever claim Him who
through the Savior has found the way to
God. He knows that the very best of
his life is ever ahead, and awaiting him.

From any outlook, and out of any envi-
moment he needlessly gueses to the East for
the dawn that shall other in the realiza-
tion of his fondest hopes in the glorious
making of all things new and once more
perfectly good. Meantime, now, as well
as then, he knows God will ever be
mindful of His own soul.

And this leads me to my last thought.
Covenant relationship with God is the
close to eternal youth, not only, because
He cares for His own son, but also because
He infuses spiritual force that so acts on
our spirits as to give us a vigor comparable
to that of the eagle in its prime.

I would that in this regard you con-
stantly live up to your privileges. I am
sure that now you mean to be true to
your ideal womanhood. You intend to
promptly silence every voice that would
tempt you just where you know yourself
to be weak. You would quell motives
that are unworthy. You plan to do your
part to make the home circle charming.
Even if yours is an environment where
sense necessity does not put you on your
mettle, you mean to live full days, because
you belong to God and He has a claim on
your talents. Your purpose to habitually
live in such a way that it becomes instinc-
tive with you to constantly seek to bester
the best of your past, ever advancing in
character and in capacity—fresh in your
sympathies with and for men and women,
interested and helpful in what makes
good in your community, your of our
whole land. And who may have a no-

der past than the Christian American
woman—beside the home hearth, the joy
and reward of fishers and mothers;
the inspiration of young maid's coming up
inkleines or keeping growing the purport
to lead a pure, generous, vigorous life, dom-
inated by the sense of noblesse oblige;
the later the companion, counsellor, encour-
ger and confidant of her husband and a
pattern of young men for the children given her of
God; or it may be the cherished essence of a wide
circle in friendship's trusted relationships;
one who brings out the best that is in
others and keeps them true to their best
even in her old age, because her spirit or
external youth illumines her wealth of ex-
perience, the revered admiration of children's
children and of friends' children; beloved at old and of young; unswerving in faith,
gentle, sweet-souled, unobtrustive, yet
a kinder and preserver of glorious energies
to others, a source of inestimable strength
for them.

Now, to lead such a life you will not
most of all need reins and the curb.
These are good for their proper uses.
You will far more need wings, that you
may soar. You will need that which lifts
you ever and again above the wear and
star of dull routine, that you may be fitted
for the commonplace and not be over-
shadowed by it. St. Paul understood
this secret when he wrote:

"To this end we labor and strive because we have our
hope set on the living God." Even
in relation to the humanity of our beloved
Savior this held good. "For the joy
that was set before Him endured the cross."
Never forget your privilege to
live the hope-inspired life. It belongs to
the life more abashend; to which you have
the right through covenant relationship
with God. Yours may be this life by
your keeping in contact with Him day by
day, hour by hour, moment by moment.

God the Holy Spirit, graciously changes
you with a power not your own. That
is the blessedness of our not being permit-
ted to be complete in ourselves. On the
one hand, we need not anxiously seek to
be so equipped as to be ready in advance
for any and every possible emergency.
But on the other hand, when the emer-
gency arises, He imparts to us according
to our needs. Like the electricity
equipped machine or lamp, we may keep
our efficiency intact by preserving un-
broken our connection with the place of
power.

Institutes of life we then give light
out we put forth action as God requires
of us, and forgive us "in the name of
the Lord who is on the throne of heaven and
earth as to be made capable of serving Him
on earth. Thus we come back to the start-
ing point.

Two years ago I heard Dr. Norcott,
of India, tell how a scientist in Germany
asked him to submit a question in inten-
singly the same words to four representative
people, and to get the reply of each in
writing. The question was: "What is your
idea of the supreme good in life?"
And the four persons were a Brahmin, a
Thibian Lama, the wife of an Indian Ma-
harajah, and a poor woman belonging to
the tribe of the Kols, the very lowest in-
digent race of Hindustan. The Buddhist
wrote, "For me the supreme good is to
keep ceremonially pure, so as to
preserve my caste and therefore have
influence over men."
The Lama's ambi-
tion was to be regarded as an Incarna-
tion of Buddha, so that he might away
the will of men and obtain all the good
things of life. The Maharajah's wife re-
plied: "For me the highest good is to
be the favorite wife of the prince, ob-
lining all the Jwellery I desire to; and be the
mother of four stadfast sons, well-mar-
ried." And the converted Koli woman
wrote: "For me the supreme good is to
know the Lord Jesus Christ, my Savior,
in the forgiveness of sins and to be as sour
in accordance with God."

Of the four, that humble woman had
alone held her grasp on life's costless prize.
She had made life hers and life more aban-
dant,—the summary, however, including
influence and power and riches, as God
might see was best for her. As for her,
it may be for us, our aim and purpose to
find God, and having found Him, to serve
Him and Him only with body and mind
and soul, with the purity and singleness
of heart to which the promise of seeing
Him attached.

Here it insures energy and endowment,
as beholding Him who is invisible. Vou-
der it means we shall be satisfied, and
more than satisfied, for we shall awake
with His likeness. It means now, to
know we are children of God; and then,
to be like Him, for we shall see Him as
He is. Amen.

Several important changes are being
made among the missions in the Southern
Province at the present time. Bishop
Rootsicker revives active pastor of the
Home Church, which is made necessary
by the growth of the work and increasing
interests of Bishop, pastor and senior pastor
of the Salem congregation which includes
Carver, Fairview, East Salem and
Crescentville churches. The Bishop will
be succeeded by Mr. E. L. Hunter, as pastor of the Home Church. Other
changes made necessary by the above are
under consideration and will be fully an-
ounced in the next issue of Our Wachovo-
nia Moravian.
A Brave Little Rebel.

One night it was rumored that they were in the southeast part of "The Barrens," and a troop of horsemen started out, bent on hunting them down. Haute McBride's being the nearest to that section, they went there, thinking that McBride would be likely to know something about the Tories. It was after dark when they reached the house. The captain rode up to the gate and hailed. McBride was away from home, but his wife came to the door, followed by Maggie and the younger children.

"What is wanted?" asked Mrs. McBride.

"Are you not good and true Whigs?" asked the captain, "and am I not talking to friends?"

"Certainly," she said; "and if you are a Whig you have nothing to fear from us."

"Have you anybody in the house who favors the Tories?"

"Not one that I know of."

"Do you know if there is a camp of Tories near by in the pine woods?"

"I have heard there is, but have not seen them."

"How far is it to their camp? Can you direct me so that I can find the place? We'll teach them better than to take up their quarters in a Whig settlement."

"It will be hard to give you directions, as only a pack leads there, crossed by so many other paths that I fear you will miss the way."

During this talk bright-eyed Maggie stood by, all eager interest and excitement, now and then putting in a word to make her mother's directions plainer. The captain, seeing the interest she took in the matter, turned to her, and said:

"Well, now, my little miss, couldn't you go along to show us the way?"

"How could I?" said Maggie.

"Suppose you should find the Tories and get to fighting, what should I do? How could I get home? What would the people in the neighborhood say when they heard that I had led a company of men to the Tory camp at night?"

Tut, tut, miss, they would say that you were a brave girl to help rid the country of these pesky Tories. I'll warrant your father would be proud of you."

"But if the Tories find out I led you to their camp, they'll kill me," objected Maggie.

"Never you fear, my good girl, I promise you no harm shall come to you. If once we get a good look at those cowardly Tories, they'll not soon trouble any one in this country again."

"Well, I reckon I can go," said Maggie.

"What's my brave girl?" cried the captain, "we've come a long way to drive out these fellow Tories, and now by your help we'll do it."

Throwing on her bonnet, Maggie climbed the low fence in front of the door, jumped on the horse behind the captain, and off they all dashed down the road. A brisk ride of two miles brought them to near the Tory encampment that the horses must be reined up, and they went slowly and as silently as possible, lest the Tories should take alarm. Maggie looked eagerly over the captain's shoulder, and as they drew near the dark clump of trees, whispered, "Yonder they are!" and slipped from the horse.

Hardly had she touched the ground when bang! bang! bang! rang out the twenty or thirty muskets, and whirl! whirl! went the bullets. Off darted Maggie toward her horse as fast as her feet could fly. On, on! she sped as if followed by Tory bullets. Nor did she stop till she reached home, and rushed in, panting for breath.

"Well, mother," she said, as soon as she could speak, "those miserable Tories have got a lesson to-night, which they will not soon forget, and I hope they will no longer trouble our country. But I do feel sorry for them, after all—really sorry. Just think how they will be cut up and run off."

The Tories were indeed "run off" that night, and the people in that section were not again troubled by them.

Both Whig and Tory are long since gone. The "Pine Barrens" have given place to flourishing town and noisy mills, but as long as we cherish the fame of those who loved the cause of freedom, we will remember this brave little rebel, Maggie McBride. From "Old Time Stories of the Old North State,"

The Fair grounds are going to be established nearer the city. A site has been chosen this side of the Chemical Co.'s. plant and spacious and convenient buildings will be erected, and suitable grounds arranged. The street car service will be extended and the idea is to make the location not only a Fair ground but rather a Park as well, which will be opened all the year round.

The King's Daughters are contemplating the erection of a new and up-to-date hospital which will merge with the present very useful institution when their proposed plans are perfected. A site in the northern portion of the city will probably be chosen. The present hospital has done good work and has proven indispensable. The new one is necessary to meet the demands of our increasing population.

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Tailored Suits from - - - $4.98 to $35.00
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In this department we are showing the strongest line of popular priced goods that has been shown in your city. Dozens of different styles from which to make your selections, and the prices are lower than you can buy the materials and make them yourself.

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OUR MILLINERY DEPARTMENT
The season is at hand when the thoughts of every lady in the land turns to hats. We have carefully prepared our department for this and believe that we are in a position to supply the needs and wants of every one. A thoroughly competent trimmer is in charge of our work room and she will be glad to advise and assist you in making your selection.

CHIPS FROM HISTORIC TIMBER

"Unknown and yet well known", is a phrase that may with much truth be applied to the old bell which swings in the steeple of the Salem Home Church. Few are the people that have climbed the stairs to look upon it; many the ears that listen to its varying message. One hundred and thirty-seven years have passed since the bell first saw the light, for about the top, in rough letters, is inscribed "Matth Tommerop—Bethlehem—1773". The bell is 19 inches high, 22 inches across the mouth, and the outside is rough, showing marks of the file. The clapper is of wrought iron, 17 inches long, with an octagonal stem, and round ball, and is fastened in the top of the bell by a large leather strap and buckle. The clapper has always struck the rim in the same place, while the clock hammer has struck at two opposite places. The part which this old bell has played in the community is brought out by the following lines, which the editor of this column has secured permission to print.

The Old Church Bell.
They say that a child of old Salem Is seldom contented to dwell Away from the sound so familiar,— The sound of old church bell Its silence notes, ever pealing, Are happy their story to tell, Of the Brethren who gave of their silver To be used in casting the bell, It tells of the faith of the Fathers, Who built and who planned for to-day, Encouraging this generation To faithfully follow their way. In the lives of a listening people The bell takes a prominent part, In sorrow or joy ever finding A responsive chord in each heart. To the children it rings the glad tidings That Christmas has come once again, With its candles, its Love-feast, its story Of Jesus, the Saviour of men.
And then, on the Eve of the New Year, When the bell strikes the midnight hour, "Tis the signal for glad Hallelujahs, From trombones and organ and choir. Once more the old bell is heard ringing, In the spring, as Easter draws near, Inviting all those who will listen, To the Readings, so simple and clear. And all through the week of the Readings, The measure is solemn and slow, In tune with the sorrowful story Of the last days of Christ here below. Until, on the glad Easter morning, When its voice the multiplied noise As it peals out the message triumphant: "He is Risen!—Is Risen Indeed!" On a bright Sabbath morn in the summer, The bell rings of joy and good cheer, For the Festal Day of the Children To little ones' hearts it is most dear. But it may be, the passer-by listen, With hearts that in sympathy swell, To the tolling, so sad and so solemn, Of an autumn funeral knell. May the bell, as it hangs in the spire, Through the years that are yet to come, Ever call us to lives that are higher, And lead to a heavenly home.

M. F. B.
In June, 1791, President Washington, upon his visit to Salem, among other things, imputed and commented upon the water works system which was furnished Salem by gravitation from a spring in the Calvary Church Reservation. Then came the plant in the rear of the Siwers home and former Landoffice. Next a supply from Bath branch Spring, East of the town. The plant was removed to the Reynolds Spring, South Side. More recently to wells in the Bates' Bottom and within the past few years to the Middle Fork prong of the Salem Creek. This is Salem's water history in brief, and worth remembering.

The heated term is upon us and nothing shows it more convincingly than the diminished church attendance. This is due to two causes. The one is the absence from the city of many people, and the other is, that very many of those who remain at home place personal comfort before duty and hence their place at church is vacant.
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is given to the Business Course, which has
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J. F. BROWER, Headmaster.

THE MONTH IN WACHOVIA.
Bethania.
A conference congregation was held on the
first Sunday in May. The brethren O.
J. Lehman and Jas. E. Conrad were elec-
ted to the committee. Bro. E. T. Leh-
man was re-elected chief secon{
and Bro.
R. O. Burton was elected assistant secon{
As the council had been called especially
to consider seco{
-centennial matters, steps
were taken to prepare for the approaching
year.
The second concert in the Star Course
was given on the night of June 1st.
The attendance was highly gratifying.
A miscellaneous program, under the
direction of Misses M. Stickland and Miss
Ella and Miss Elana, was carried out,
with very pleasing effect, by the local sa-
cent. The sale of refreshments added to
the proceeds to such an extent that the $1
fund raised was very successful.
On Friday, June 5th, the a{
ltered sister,
Jane Grabu, was released from her
long state of suffering by the hand of death.
She was one of the faithful number re-
maining from a former generation to con-
tact the present with the past days of vil-
page and congregations.

Providencia.
The regular services were held in
April and May, and although the
work on the church building pre-
vented us from holding the meetings in
the church, the fact that they were in
the grove outside, did not detract
from the interest, in fact it rather added
to the same. Bro. Menden-
hall preached one sermon for us in
April, and one in May, and Bro.
Grubs was with us in April. The
attendance was good and the interest
marked.
The work on the church building
had progressed so far that we were
eager able to hold Sunday school in
the same the early part of June.
The community and congregation were
sustained by the death of one of the young
women, Mrs. Carrie Beley. The burial
was held on Sunday, May 10th. Many
of the readers will sympathize with the
bereaved family on account of their ac-
complishment with the father of the deceased,
Bro. Jas. W. Fulp, an attendant at Pro-
vincial synods and conferences, and one of
the corner posts of Providence congrega-
tion.

INFANT BAPTISMS
Bethania, (Olivet Chapel society) May 17th, Joseph Augustus, infant
son of David E., and sister Mattie Walker, (m. n. Shutr).
Bethania, (Olivet Chapel society) June 17th, Gladys Elizabeth, in-
fant daughter of brother Elbert R. and sister Nita L. Conrad, (m. n.
Moeck).

WINSTON-SALEM

WINSTON-SALEM

Composing a Variety of Topics, Comments and Suggestions
Winston's High School building is
in process of erection.
Our Episcopalian friends have commenced work on their new stone
church on Fourth Street.
Sunday school picnics are the
order of the day. Nissen Park is a
favorite resort while occasionally an
old-fashioned wagon out makes an
enjoyable exception.

Mr. Frank Fulton, a borist, from
Roanoke, Va., is establishing a busi-
ness on the extreme West End of
Winston, and will invest considera-
table money in the enterprise.

The Wachovia Moravian cor-
dially welcomes Rev. E. A. Shenck,
who came from Newport News, Va.,
to take pastoral charge of the Lu-
theran congregation in this city.

Our Bethania neighbors are giving
a Star Course of music and other
features which attract quite a num-
er from the Twin-City. The vis-
itors speak in high terms of the pro-
grams thus far rendered.

Mr. Carlton White, of the Mora-
vian Theological Seminary, Belle-
hem, Pa., is spending his vacation
with his parents near the Twin-City.
He will aid Rev. Luckenbach during
the summer and lend his willing hand
and voice where ever duty calls.

ACKNOWLEDGMENTS

FOR FOREIGN MISSIONS:
Clemmons Congregations... $30.00
Hope Congregations... $5.75
Salem Congregations towards support of Missionary W. Calker... 109.48

FOR THEOLOGICAL SEMINARY:
Freiherg... $5.68

FOR PROVINCIAL WORK:
Salem Congregations... $122.85
Jas. T. Lineback, Treasurer and Mission Agent, Salem, N. C.

DEATHS
Bethania, June 5, 1908, Jane Virginia
Graba, (m. n. Werner). Age 72 years, 2 months and 25 days.
In Salem, June 15th, one of the infant twins of Mr. and Mrs. Walter
Vogler.
In Salem, June 12th, Pauline Antoinette, daughter of Mr. and
Mrs. Edward T. Mickey, aged 16 months.

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THE WACHOVIA MORAVIAN

Hardly has the excitement connected with the Prohibition election in our state passed away before the greatest interest is aroused on every hand by the primaries and nominating conventions. In our own state the interest centres in the so-called primaries, that is, unofficial elections in various portions of the commonwealth to find out which of the several candidates for governor shall be nominated at the approaching convention. The real interest of the campaign centres around the primaries, for after the result of the primaries is known the convention will be governed accordingly, and as the convention decides so the vote will in the end decide. Hence, as we write, North Carolina is in the midst of a heated campaign, with the real interest centered in the primaries, and as they decide so will be the decision for our next Governor.

Of wider interest is the question of the national conventions for the nomination of the candidates for the presidency of the United States. The two largest parties watch each other with intense eagerness, while around them are gathered the various interests of labor organizations and the special interests of the various sections of our country. The Republican National convention has just been held in the city of Chicago. As this party has been in for a number of years, and as the present president has made many friends in both parties, it was thought that he would be nominated for a third term, even though he stated positively that he would not accept the nomination. Hence the greatest interest centered around his possible successor. The choice fell upon Mr. Taft, who is the one desired by the President himself. It is claimed that Mr. Taft, if elected, will carry forward the general line of policy which has been pursued by the administration during the past eight years.

The next event of interest centers around the approaching Democratic nominating convention. This will be held in Denver, and what seems to be the point of uncertainty in this party is the finality. A man and a platform will be able to draw sections or organizations to sufficient force to turn the careers of votes and electors to its ranks.

One of the features of the presidential campaign is that at times there comes an unexpected "landslide," and the unexpected does sometimes happen. Hence from this rule there will be no desire in the interest and effort of both of the great parties.

IN LIGHTER VEIN.

A little nonsense now and then
Is relished by the best of men,
Where to look for him.—Bishop Peck of the Methodist Church was a large man weighing over 350 pounds. While on a tour and stopping at the house of a presiding elder, the Bishop turned over in his bed, and the entire piece of furniture collapsed, dropping him to the floor with a tremendous thud. The presiding elder rushed up stairs calling.

"What is the matter, Bishop? Is there anything I can do for you?"

"Nothing is the matter," answered the Bishop, "but if I don't answer the call for breakfast, tell your wife to look for me in the cellar."

A SLY SENTENCE.—The grandchild of one of our Twin-City families living in the eastern portion of the state returned home from Sunday school recently, and bringing very tender years the teacher was imploring in his memory short sections of scripture. The passage which was taught to the little one on that particular day was "Six days shalt thou labor and do all thy work," etc. The little one in an enthusiastic frame of mind informed his parents, upon reaching home that he had learned a passage of scripture.

"Can you repeat it for me?" asked the proud parent.

"Yes, Mama."

"Well, my child, let me hear you say what the teacher taught you."

"It was one of the commandments, Mama, and it is 'Six days shalt thou neighbor do all thy work.'"

CONSEQUENTLY.—The customs of military service require officers to visit the kitchens during cooking hours to see that the soldiers' food is properly prepared. One old Colonel, who let it be pretty generally known that his orders must be obeyed without question or explanation, once stopped two soldiers who were carrying a soup kettle out of a kitchen.

"Here, you," he growled, "give me a taste of that."

"If you please, Colonel," began one of the men.

"Sir," said the Colonel in a stern tone of voice, "do you not understand that my orders are to be obeyed without a question?"

One of the soldiers ran and fetched a ladle and gave the Colonel the advice of his taste. The officer spat and sputtered.

"Good heavens, man! You don't just call that stuff soup, do you?"

"No, sir," replied the soldier, weakly; "it's dish-water we was emptying, sir."

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The Wachovia Moravians

The Wachovia Moravian Publication and Carolina, series of meetings held and were occasions in Fairview: in America, consisting of the meetings. We made open confession of Holton tells us of a very successful meeting in the occasion in question, the church which was recently purchased, and which is now being used for the services. It is located to the right of the railroad about five minutes walk from the depot, in a very attractive residential section, and with two lines of street railway each half a block distant from the church. The building was filled with a large and appreciative audience, and Br. Fultz, the Sunday school superintendent, read a very interesting paper, giving a sketch of the work from its very beginning and alluding to the many encouraging as well as discouraging features of the church history. We hope to publish this paper in full in THE WACHOVIATA MORAVIAN. In the evening one hundred partook of the Holy Communion. The Fairview committee in connection with two lines of street railway each half a block distant from the church. The building

THE REV. ERNEST S. HAGEN has been visiting our Province during the present month, and has been assisting Br. Luckenbach in a series of meetings at Friedland. These meetings have received most earnest effort, and we trust will result in great blessing to that Church and section. Br. Hagen preached in the Salem Home Church and also in Fairview, in addition to preaching in the Friedland congregation.

A recent letter from Br. Holton tells us of a very successful series of meetings held at Avalon. There were about forty conversions, and of that number, twenty-seven made open confession of their faith and were received into the Avalon congregation. Br. Holton was assisted in the services by Br. Howard E. Rondthaler of Bethlehem, and also by Bishop Rondthaler. The latter was present at the reception of members at the conclusion of the meetings.

During the month of July there have been a number of interesting occasions connected with one or another of our congregations, and among them was the dedication of Fairview Church by Bishop Rondthaler. The sermon was preached by Br. Howard Rondthaler, during whose pastorate the church was built, and the pastor, Br. Luckenbach announced that the organization had its work with 118 members. On the occasion in question, the church

THE NEW GREENSBORO CHURCH

Many of our readers are interested in this new work, and will no doubt be pleased to examine the picture of the church building which was recently purchased, and which is now being used for the services. It is located to the right of the railroad about five minutes walk from the depot, in a very attractive residential section, and with two lines of street railway each half a block distant from the church. The building itself is very attractive and satisfactory, not too large, and not too small. The auditorium is church-like and has a high ceiling, two entrances, and a neat pulpit recess. The basement is arranged for Sunday school classes, and has a good steam plant. One or two large trees stand in front of the church, and there is a lot of some extent in the rear. The building beside the church was formerly used as a parsonage, but that was sold to a private individual before the purchase of the church by the Greensboro Moravians.

It will no doubt be a special pleasure to Br. Holton to receive the money for the pledges made by the friends for the purchase of the building, since it was necessary to purchase the structure by the payment of cash, and of course borrowed money calls for interest. The payment of interest is a heavy burden.

A visit to this, our youngest congregation, showed a number of the people very hopefully and very energetically at work for the upbuilding of the cause. There will no doubt be some difficulties, but there are also many encouraging features, which will no doubt be taken advantage of by Br. Holton, the pastor, and by our interested workers in the field. In addition to the gifts which have been so liberally given to the cause we ask for the prayers of our people that the work in Greensboro may be blessed spiritually, numerically and financially.

Change in the Home Church Pastorate

Recently in a service in the Home Moravian Church Bishop Rondthaler announced to the congregation that a call had been given to the Rev. J. K. Pfohl, of Christ Church, to become the pastor of the Home Church and that the call had been accepted. Below we print the paper which was read by the Bishop in order that the exact status of the matter may be made known to our readers we give the following somewhat detailed information:

The Salem Moravian congregation is made up of some half dozen churches, viz.: the Home Church, Christ Church, Calvary Church, Fairview Church and East Salem Church. In addition there are several Sunday school chapels. These several churches are served by Rev. Pfohl, Crolsland, Luckenbach and Stempel. Bishop Rondthaler had the special charge of the parsonate of the Home Church, in addition to being the senior pastor of all the churches named, and also president of the governing board of all the
THE WACHOVIA MORAVIAN

Churches in the Southern Province. This triple office carried with it more work than it was possible for one man to do. Accordingly Bishop Rondhaler decided to give up the pastorate of the Home church, and Rev. Mr. Pfohl was called to take his place. Bishop Rondhaler will retain the official position as pastor of the Salem congregation, that is he will retain the official position as senior pastor of all these churches which we have named above, but detailed pastoral work in any of these congregations will be given up entirely.

The result of this change will be to give Bishop Rondhaler time to do more general work in the city, in the province and in our state at large, as well as to represent the province in its relations to the church in other parts of the world.

The arrangement will enable him to give of his time, his efforts and his wide experience for the good of the general church in our city. He is a man who seems to belong to the entire community, and the increasing duties of the triple office placed burdens upon him which gave not a little concern to his many friends.

This matter adjusted as we have just described will no doubt give the Bishop many years of usefulness in church and community.

The Rev. Mr. Pfohl, who succeeds to the pastorate of the Home church, is well known in our community. He is a man of wide information. He was in the business world some years before entering college, and thus is a 'man of affairs.' Then he studied in the University of North Carolina, and later in the Theological seminary at Bethlehem, Pa. He conducted very successfully the school at Clemmons and was finally called to Christ church, which he has served with very great success for five years. Mr. Pfohl is a splendid organizer, a fearless man in carrying out his duty, a deep spiritual man, and a fine preacher. He is to be congratulated on having the confidence of the church to such an extent that so important a call is given him, but the Home church is to be congratulated on the securing of so good a man as the Rev. Mr. Pfohl.

To sum up the situation in a word, the Home church will have to give up its beloved pastor of more than thirty years' faithful and most successful work. But in the change it retains him as fully as it is possible to retain him, and he will be in and out in church and community during the coming years. The Home church, as we have said, gives up its pastor of thirty years, but the successor is so well known and so well beloved that it is probably a change that will carry with it as little shock as is possible with any arrangement which carries with it the condition of a change.

The paper which was read by the Bishop in the morning service is as follows:

Bishop Rondhaler's Paper.

"Before we go on with the sermon this morning it is proper that I should make a brief statement concerning the impending changes in the Home church and pastorate. As you all know, I have for many years been the executive officer of the Southern Province and at the same time the direct pastor of its largest congregation, the Salem Home church. I do not speak of it as a double burden, because it has been a labor of love among a loving people. But it has been a double office where needs and occasions often clashed with each other, and I have frequently hurried from provincial to congregational duty in a way which was hardly best for the province, or the congregation or myself.

"I doubtless you have all foreseen that with my growing years some change would be desirable, and even necessary. This change is now being made I think both wisely and considerately. I have been asked to continue my service as Bishop President in the wider growing Provincial field, and a pastor has been sought for, in view of the increasing needs of the growing Home church in considering the entire now available field, the Provincial Elders' Conference has believed that in Brother J. Kenneth Pfohl, assistant pastor of the congregation, a proper candidate has been found for the full pastorate of the Home church. He was accordingly called and his call was heartily endorsed by the Boards of the congregation. Bro. Pfohl has accepted the call although he protests against his own will, and that not for lack of love to the Home church, but out of devotion to Christ church, which he has served five years with very eminent success and blessing, and which deeply sorrow to give him up. We commend him very heartily to your united support. The gifts of our home boys and girls, if I may call them so, are sometimes underestimated, but you will yourselves have noticed with what ability they rise to their responsibilities, and with what loyalty they fill them. Give the home church your best support, with your full support, under God's blessing, he will not disappoint you.

"The time of the change will be duly announced. As things have now been arranged it does not seem likely that any farewells will need to be said. It is probable that I will be able to go in and out among you longer than would have otherwise have been the case, and you will have a gifted pastor entering earnestly upon the new tasks of a new time, at the same age of life as mine was when I first came to you. Under all the circumstances of the case I look for a time of blessing in the Home church such as she has perhaps never had before."

EDWARD RONDHALER.

Letter from South Africa.

As much interest was aroused by the letter from Mrs. Clemens which was placed in the April Wachovia Moravians, we give space to extracts from a second letter recently received, which contains an account of the results of the second meeting held to pray for rain, in spite of the failure of the people to attend it first thanksgiving service.

Buzza, 26th of May, 1868.

My Dear Miss Fries:

The last Sunday was a very happy one for me. Can you guess why? Because I got your very kind letter! Many, many hearts thank you for it. Really I was happy. In reality it was to us, just as if we had a nice chat with somebody dear to us! Letters from you are such a treasure.

"Let's suppose you are most encouraging! It was so interesting for us to hear how you all celebrate Thanksgiving! Was it as nice as yours are?"

The early service on Easter we have here also, and our people like it very much. The choir members sing hymns going to and coming from the graveyard. All their choir girls are dressed in white.

** * * *

Your letter took a whole month to reach me. You sent it on the 20th of April, and we got it on the 24th of May. As you wrote that the meeting of the Women's Mission Society will be held in July, this letter may reach this meeting, and bring to us all our best greetings and hearty thanks for your deep interest in our work.

I think it is best for me to tell you first about the second meeting. As I wrote, the first meeting was kept on Monday, the first of January, and there was no rain; little rain on Tuesday, no rain on Wednesday, no rain on Thursday, no rain on Friday, no rain on Saturday, but at last rain on Sunday afternoon, nice rain, the whole night through.

Our hearts were full of thanks to God, but "Will the people give thanks?" was of course our first thought.

Monday morning we wondered, "Will they turn up?" as it was still raining.

"Yet, they are coming," people told us. And so it was. As we came down to our church it was packed with red ones. The sitters' side was full of red sisters. On the men's side our Christians got only two benches, all the others were occupied by the red brothers. Our Christians had to sit on the platform before the pulpit and in the vestry. On account of the rain, we could not keep it outside. But it was a pity. Although the church was packed with people who had to stay outside. For them Mr. Hartmann, the other missionary here, kept a service outside.

O, our hearts were not only full of thanks for the rain, but still more, to see this crowd assembled before us in the house of our Lord!

That was really a thanksgiving meeting.

In his address Mr. Clemens pointed out: There will be talking (as we heard already) "The missionary has rain." But stop such talking, God in Heaven has given the rain, glory to Him alone! You have come today to His house to thank Him for your mouth, but thank Him today, too, with your hearts, give them over to Him, etc. You have seen quite plainly that all your "preachers and witchcraft" did not help you at all. The best and only doctor for rain is God, God alone.

The other necklace I send comes from a "doktor," but a woman. The story of it is: For some time we had been trying to get such a necklace. Thekeeper name for it is "Um-tombotl." It is made from a species of cedar, a hard scented wood, and it is used as a perfume. It was up in the country, if you touch the eye it causes painful inflammation and afterwards blindness. The least green splinter running into the flesh causes most dangerous sores. We asked several women for such a necklace, when they came to sell freewood to us. (They carry bundles of wood on their heads, and bring them here to us from the forest.) But the answer was: "It is not mine,

(Continued on page four.)
The Wachovia Moravian

The Call to Arms.

No. IV.

By Mrs. J. B. Livehack.

The great spiritual awakening of the years immediately preceding the Civil War and its blessed results was welcomed by our Father with gratitude, even joy, which was, however, mingled with apprehension, even fear. Twas his conviction that God was preparing the Nation, as an unit, for some new, untoward experience of what nature, impossi- ble to foresee until actual occurrence. Whilst the clouds gathering upon the political horizon, and the alterations of rulers and statesmen excited much anxiety and apprehen- sion; yet, the claims of the city's beggar prophet, was not disturbed upon the even tenor of its way. With the peace loving proclivities and calm conservatism of Moravianism in general, very few took part in the strife, until the imperative call to arms of '63, affected many of the homes of the neighborhood. While making temporary preparations for this new, untried experience, pending final orders from executive headquarters; yet the claims of neighborhood friendship and church association were by no means forgotten. All preparations were made for a Farewell Love Feast and Commit- ment Service. When official directions were received, that all parties subject to military duty report at Lexington on a certain date; notice was given that the Love Feast would be held on the Sabbath preceding.

In the any occasion on which all nature draws more nearly to the heart of God, than on a Sabbath morning in the country, during the summer season? Is there a day when moments flow, More peacefully than e'er beside? It is, of times more dear than all, A Sabbath morn in summer tide.

How blessed the privilege, after a week of quiet industry to repair to the house of God, by way of the quiet, shaded country roads, un- marred by any evidence of the city's strife and toil, whilst on all sides are visible the summers promise of autu- mn's harvests. Upon reaching the modest, unpretentious rural church, which represents no heavy debt or frowzy financial struggle, how pleasant to meet the consciousness of God-fearing, self-respecting farm- ing population, who are the foundation of all national prosperity. What kindly, heartfelt inter- est are the mutual inquiries made as to each others health and welfare.

With what real pleasure is the latest news received from the son "seeking his fortune" in that little known region "out west," or the sister perchance at service in some distant town, whilst the lads and labors thereof who perhaps improve the opportunity to exchange many a sly confidence in traversing the paths of the beautiful, contingent "God's Acce"

On this especial occasion, whilst the greetings between friends and neighbors were no less cordial and sincere than usual, yet over all, a hushed and solemn feeling appeared to prevail. Even the children and youth, as well as their elders, seemed to realize the truth, which, to some extent is ever present with us all; that this was, in all human probabil- ity, the last occasion on which all should be gathered together until summoned to appear before the judgement seat of Christ.

Can any one realize the feelings of the faithful pastor, as he stood in his pulpit charged with a message to dying men, himself a dying man? Curbed before him were men passing the judgement and sheers of manhood, who had stood with his shoulder to shoulder, and acted the part of Aaron and Hur in his ministerial labors. Others, in whose behalf he had performed the marriage service, and to whom he had admin- istered the sacramented cup for the first time. And again, others now standing upon the threshold of man's duties and responsibilities, who had grown up under his pastor- al care. All were called by the cruel command of God, to leave Kyelang? because as Mrs. Hemans so beautiful- ly says in her "Graves of a House- hold.

"Alas for love, if thou wert all, And taught beyond, oh earth."

Three Tibetan Enquirers.

Our readers are well aware that not every blossom issues fruit. Yet hope and intercession may well go hand in hand, when our missionaries can send us such tidings as lately came from the Rev. Gr. Hettasch of Kyelang in Labul. It was a day never to be forgotten, and as the sun sank below the western hills, to more than one heart came the thought, of what avail would be this life, were there not a hope for the Christian beyond the grave, and beauty of the "God's Acre".

it's a zealouS Buddhist. He is at present in religious retirement, but will soon return from his solitary contemplation, all the more eager to prevent any conversions to Christ.

The third case is most touching. Where the Bhaga and the Chandra meet and flow together as the Cheuah, one of the five great rivers of the Punjab, there is a miserable that among the willows. There lives a young missionary at Buddhita lama, who has become a leper. There are a number of such itable sufferers in these border provinces, and many of them have ended their sorrows by springing down the precipices into the rivers. Our missionaries are eager to do what they can to save such in many ways than one.

But to return to our poor leper in his but under a great rock near the bridge over the Bhaga, close to its confinence with the Chandra. Three times has he wandered on to that bridge with the intention of committing suicide. But the Lord restrained him, and since then better thoughts have come to him by the practical sympathy and help that have reached him from an unexpected source. Five miles up the Bhaga lies the village of Kye- lang, and above it there is a small Buddhist monastery with its many prayer mills large and small and its dark halls filled with images and pictures. But the help did not come from the lamasery. Down among the dwellings of the village lies our Mission station, whose missionaries and Christians have shown him love in many a service. Not least have they placed in his hands a book, whose words give him light and hope in time of all his misery. He has sent back his Buddhist books to the monastery on the hill, and is now severally reading the Book, which is the living word of God. He brings it to his keen interest and an earnest de- sire to understand it aright.

Shall we not pray for this poor leper, too, that many a glor- ious passage, and not least Philipp- ans 3:21, may come as strong con- solation to his heart.
THE WACHOVIA MORAVIAN

Letter from South Africa.

(Continued from page two.)

it belongs to somebody else; I cannot sell it.

At last we succeeded in buying one at Tahwe, (on a visit there,) but a very small one with beads between the wood- en pieces. The other day a woman came to ask for medicine for her mother. She sells homeopathic medicines for 3d usually. If they have no bottle we charge 6d. As she wore an Um-tombol I said: "Give me that I will give you the medicine." I was very much surprised that she was at once willing to do so, as I thought it would again belong to somebody else.

She asked me even, whether I would like another one, too. I of course said: "Yes." So she promised the other the next day. I gave her the medicines for it and a bottle. As I saw another kind of necklace round her neck, I asked her to sell this to me too. She said: "no, but I will make you one of this kind. I will not go on Sunday, but on Monday I will go to look for the roots. Tuesday I will prepare it and Wednesday bring it to you." I asked: "What does it help to wear such a necklace?" She said: "If you have a baby, you bite on the roots and spit it on your baby, then it will prosper." As this was very interesting for me, I said, I must bring me one. Saturday I got the Um-tombol.

She asked, too, for a piece of bread, as she was very hungry. I said: "Bring me the other necklace and you will get your bread." But then it struck me that she must be a "witchcraft doctor," otherwise she would not supply me with these things so voluntarily. Wednesday she came again with this necklace, but now I asked her properly: "Are you a witch- craft doctor?" She said: "Yes." I asked: "Then you let people 'rumina,' too?" She said: "Yes." "Ukavumisa means to go to a doktor- priest and ask him by whom they got en- dered. If you ask for the bread, I will give it to her and said: "I will give you something else." I looked for my New Testament and took the woman inside our house and by her, Gal. 5:17-21. She asked at once after I finished: "Let me see it." I asked: "Can you read it?" "Yes." Where did you learn it?" I asked: "I went to school far from here." "I will give you a good word, you can go home with." So I brought a small card on which was written in Kafir: "The wagers of sin are death, but the gift of God is immor- tal life through union with Christ Jesus our Lord." Rom. 6:23.

She said: "Yes, it is so. The loud voice of Satan you listen always but, the soft voice of God you will not obey." "Is that not a strange word from a hea-then witchcraft doctor?" It was for me quite unexpected too. I asked: "Do you go to church?" "Yes, to your evangelist with the wooden leg, etc.

At last she went away—may she listen to God's voice and come to con- version, was my wish for her! Now something about our kindergar- ten, we started here in February, how did I come to begin it? We have here an orphan girl, Sarah is her name. She is a sickly girl, but a good girl. Last year I asked her whether she would like to do some work amongst the little ones for Jesus' sake. She was very will- ing to do it. I asked whether she would like to gather them there at her house or here at ours. She decided for the latter. So Mr. Clemens explained in one of the (every Tuesday morning) this our proposal for starting a kindergarten. As our people are rather suspicious of something new to them, we did not expect much result! In the meantime we got another girl to join this work; Dorcas is her name. Both the girls were quite willing to start this work without getting any payment. So we met our congregations in the beginning of February. Every Monday and Thursday morning from 9 to 11 o'clock you could see the little ones very happy on our veranda. And I can say I like this school too. To see Dorcas and Sarah so happy and lively amongst those little ones is really a pleasure for us too.

Dorcas was a student in a seminar studying to be a teacher. So I suppose she will not stay very long, because if she can get a situation where she can earn money she will very likely take it to help her parents, and Sarah is so fond of chil- dren and knows so nicely how to speak to them. They are teaching them hymns, we have a little drill, some small words and Bible lessons. And already after this short time we see that the chil- dren and their parents like this school and we hope that much good will come out of it, because what they learn when they are so young, that will not be forgotten so soon by them. We hope they will know it for their whole life.

And what is nice, too, Sarah and Dorcas have done their work till now without being paid for it. That shows their love for it.

But as we see their splendid work we think a worker is worth his wa- ges, so we would be very glad to give them a small reward for their work later on.

It is a pity you cannot come to visit us once, and to see all our peo- ple and, especially, our little ones and their two teachers. But one thing you can do and that we pray from you. Please remember in your prayers our congregation here and especially, our kindergartens that everlasting fruits may come forth out of it.

Thanks to God, we are well with our Dorra and Trudy and Waldy (Erich Waldemar born February 25, 1908)." Hoping these lines will reach you in good health, too, I will conclude for today. With many kind regards to all the other ladies and friends who take an interest in our work, also from Mr. Clemens, I am, Yours very sincerely,

SARAH CLEMENS.

Winston-Salem.

Composing a Variety of Topics.

Lawyer W. T. Wilson, of this city, has issued in book form, "For the Love of Lady Margaret!" one of several stories he has written for the press.

Calvary church lawn is a very pretty place and that congregation is raising a fund to make it still more so which is a very commendable undertakings.

An addition is being built to the county jail. As the Twin-City in- creases in business and population crime seems to keep pace with Satan and his agents ever busy.

The old Confederate veterans of the State gather in Winston-Salem August 19 and 20. Several thousand are expected and due preparations are being made to entertain them.

There is something for every one to do in the church and the Sunday school. The many make a united effect, even in their respective ways, to the spiritual, numerical and ma- terial growth of our beloved faith.

The new Y. M. C. A. building, a handsome and serviceable structure, will soon be ready for occupancy. It's field of operation is wide and can be made of much assistance to the church.

Clemmons School issues a very attractive catalogue. An excellent picture of the founder, the late E. T. Clemmons, appears within its em- bossed cover as do also a number of views of the school buildings.

Forsyth county has $48,000 worth of public school property, and a number of our rural schools taught by as many teachers. The school sen- sus gives 6,870 children, about equally divided between white and colored.

There are over 5,000 Moravians in the Southern Province and we should like to have at least 1,000 of that number subscribe to THE WACH- OVA MAORAVIAN. Some day we hope to be able to print the paper weekly and as our churches increase in membership this desire becomes more possible.

The Colored Orphanage, just South of Salem, has 22 inmates. It is purely a work of charity that has struggled along for several years under the management of Rev. Joshua Perry and wife, an aged col- ored couple. It is a deserving effort and commands to every citizen and especially the colored population.
Mr. Shore, our Business Manager, has moved his family to a neat little cottage just west of the former Paper Mill property, where he can enjoy nature to its fullest extent. In his business hours he will be always pleased to greet patrons and friends of the paper at his printing office on West Third Street.

Salem's water supply has recently been improved by the addition of a sedimentation basin and a 150,000 gallon stand-pipe. The supply of water is sufficient for many years to come, and there is not a better equipped plant in the State. A visit of inspection would prove both pleasant and interesting.

Bethania.

The summer months have been made lively with occasions of more than ordinary interest. For the first time in the history of Bethania a school commencement was held. This was the happy closing of the first year of the public high school. A special sermon was preached by the pastor on Sunday, June 7. Excursions were held on Tuesday, Wednesday and Thursday nights, with an address by Col. W. A. Blair on Thursday afternoon. Large au diences gathered in the temporary hall, which is a room fitted up in the old tobacco factory of O. J. Lehman & Co. The congregation festival was held June 14th with its usual large attendance and happen eances. In the love feast the b usinesses were introduced and were nicely handled by the young ladies while a graceful Bishop Rood halted brightened the day in his familiar, genial manner. The third concert of the star course, July 11, was furnished by Brother J. L. Kapp, who brought with him an orchestra of nearly twenty of the best musicians of Winston-Salem and gave a most delightful evening. About two hundred people came from Winston-Salem. The financial result was highly gratifying. In these times of feath er services and entertainments the hand of death has not spared us. On June 11, in the midst of the commencement exercises, the remains of good old sister Lirandia Butter were laid to rest, less than one week after the burial of another aged sister in Bethania. This was the third time that death coming to three houses on lots following one after another, each time removing in the person taken an old landmark of the place.

ACKNOWLEDGMENTS

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JAS. T. LINEBACK,
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Salem, N. C.

DEATHS

Bethania, June 10, 1908, Clarinda Caroline Louisa Butner, (m. n. Oehman), aged 78 years, 9 months, 12 days.

INFANT BAPTISMS

Bethania, June 13, 1908, Ruth Elizabeth, infant daughter of Brother J. S. and Sister Mary E. Atkins, n. (m. n. Butner), resident of Elk in, N. C.

Bethania, June 14, 1908, Walter Richard, infant son of Brother G. and Sister Carrie M., Varbrugh, (m. n. Leimbach), residents of Winston, N. C.

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THE MISSIONARY DEPARTMENT

Missions and the Sunday School.

Until recently the value of the Sunday school to missions was seemingly little realized. Even now it is only beginning to be used as an important factor in mission work. With few exceptions even the leaders in the Sunday-school work seem not to have realized that the Sunday-school could be made one of the mightiest aids to missions that the church of Jesus Christ could supply.

It seems remarkable that not even one address was devoted to the subject at the World's Sunday School Convention, London, 1898, the International Sunday School Convention, Atlanta, 1899, or the great Ecumenical Conference on Foreign Missions, New York, 1900.

But a new era has dawned, and the twentieth century is bringing a great change in this, as in many other things. The Sunday-school is taking its place as one of the great resources of the church in the evangelization of the world.

At a notable missionary conference of the Southern Methodist Church, held in New Orleans, in 1901, the subject of missions in the Sunday-school was for the first time given a place on a convention program; and an address of great power was delivered on this subject by Mr. John R. Pepper, a layman, and a member of the International Sunday School Convention. The following December an entire session of a conference on "Young People and Missions," held in New York City, was devoted to the subject. Since then the "Young People's Missionary movement" has pushed the work. For three successive summers, under the auspices of the movement, a conference of missionary and Sunday-school leaders has been held at Silver Bay.

The great Sunday School conventions, too, are giving more and more attention to this phase of the Sunday-school work. At Denver, in 1902 and at Toronto, in 1905, resolutions were passed favoring mission study in the Sunday-school. At Toronto an entire evening was devoted to "The Relation of the Sunday-school to Missions."

The interest continued to grow until at Rome, in 1907, the missionary interest was so great, and so continually manifested, that at the closing meeting of the convention one of the delegates said: "It has been the greatest missionary convention I ever attended."

One of the principal difficulties in introducing mission study into the Sunday-school has been the lack of suitable literature, but we now have many excellent helps. Most of the denominational helps now devote more or less space to missionary lessons, incidents, etc., and the Sunday-school Times has for some time been rendering particularly valuable and helpful assistance in showing the missionary possibilities in Sunday-school teaching. Its weekly article "The Lesson's Missionary Meaning," prepared by Mr. Dillovan L. Peterson, managing editor of the Missionary Review of the World, has probably been as valuable a contribution to missionary helps in the Sunday-school as anything printed.

It is a course of much gratification that Sunday-school superintendents and teachers are coming to realize more than ever before the great possibilities of aid to the mission cause through proper instruction and training of the children and young people in the Sunday-school.

We cannot over estimate the importance of properly instructing and interesting the young people in the mission cause, in as much as they will have to be the missionaries and supporters of missions of the future.

In a recent issue of the Sunday-School Times a very interesting and instructive statistical table was given, showing what the churches and Sunday-schools in several of the largest denominations, and also the Northern Province of the Moravian Church, in the United States, are doing in a financial way for missions.

In my next paper I hope to give some interesting figures and comparisons from this table.

Both the Salem as well as the Winston Bands are giving their summer concerts. The first occupy the Salem Female Academy and College campus, and the latter the Court House green. Alternate nights are selected and appreciative audiences gather on the respective occasions.

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PURE DRUGS
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SALEM, N. C.
Dorothy Deane and her little brother Laurence were standing by the window watching for papa. Every night when it was time for him to return home they waited until they saw him come in sight around the corner, and then ran as fast as they could to meet him.

Unless papa was very tired indeed, he always carried one of them home on his shoulder, while the other took hold of his hand, and both tried to tell him of all they had been doing that day.

"There he comes!" cried Dorothy at last, and the children raced toward the corner as fast as their short little legs would carry them.

"Careful now," said papa warningly, as the two hurrying little figures neared him. "Don't hit my dinner-pail!"

"What is it in?" asked Dorothy and Laurence in one breath, as they stood on tiptoe, trying to peer inside the cover.

"Guess," said papa laughingly. "A nickel to the one who guesses right!"

"Candy!" cried Laurence.

"Oranges," said Dorothy.

Papa shook his head at both these guesses, and at all the others that followed, until they had reached the house.

"Now let mama have a turn," he said, holding the dinner pail up to her ear.

"What is it?—" mama began, with a look of the greatest surprise.

"Yes, it is!" papa declared. Then he lifted off the cover and tipped the pail gently over in the middle of the kitchen table, and out came ten of the fluffiest, downiest little chickens that any of them had ever seen. Several stopped about admiringly, but most of them huddled together near the pail, peeping softly.

"Oh, oh, oh," cried the children delightedly, jumping up and down in their excitement. "Are they ready now? Where did you get them?"

"They are power-house chickens," papa replied, "hatched right in the engine-room!"

"What do you mean?" asked mama in astonishment, gazing at the pretty little creatures.

"Just what I say," replied papa, who was an engineer in the big power-house down town; "they were hatched on a shelf in the engine-room."

"You are joking!" mama declared, but papa shook his head at once.

"It was just this way," he explained, hanging up his hat. "Tom Morgan brought me a dozen eggs from his new henry about three weeks ago. I put them up on the shelf, intending to bring them home that night, but never thought of going until this morning, when there seemed to be something disturbed up there. I looked, and, sure enough, there was a fine litter of chickens, just picking their way out of the shell!"

"But how did it ever happen?" asked mama in a puzzled tone, while Dorothy and Laurence scattered tiny bread crumbs near the new-comers.

"Because the engine, running night and day, gave the eggs just as much heat as they would have found under a hen's wings," replied papa; "so they put up there to hatch."

"Oh, are n't they darling!" cried Dorothy, clapping her hands as the chickens began to eat the crumbs.

"They are the nicest pets that we ever had in all our lives!"

The only question in my mind is how they are to be mothered at night," papa said, patting Dorothy's bright curls as he spoke. "If mama can decide that question for us, I will agree to make a nice home for them."

Mama looked thoughtful for a moment, then told papa that if he would make the little house, she would soon have a mother ready to put inside it.

While papa was making a nice coop out of a wooden box, mama found an old tin can that had once held a gallon of maple syrup. She filled this full of boiling water, screwed the cover on tight, and then wrapped it up in pieces of flannel.

"There," she exclaimed triumphantly, fastening the last strip, "let us see how the chickens like this for a mother!"

Setting the can carefully in the center of the coop, she put the little chickens close by it. Finding it kept warm, they cuddled up against the flannel cover, and began to chirp as contentedly as if it were a mother hen. Then she pinned a square of flannel to the upper side of the can, letting it spread either way like a mother hen's wings. She left the ends open for the chickens to go in and out.

"We will fill the can with hot water every night," said mama, "and it will keep the chickens nice and warm. They will never know that they are not a real mother."

Whether or not this was true, the chickens certainly lived quite happily with their syrump-can mother, until papa declared that they were big enough to go to roost in the barn.

Mary Gilbert, Little Folks Magazine.

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**JULY 14, 1907**

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7:32 2:50 7:32 2:50

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Winston At 2:00 10:00

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THE WACHOVIA MORAVIAN

The Financial Depression.

As the summer progresses there seems to be little change in the matter of the financial depression which has existed for now nearly a year. The uncertainty in money matters has long since passed away, but there is in the relation to ready cash, script and so on. Many mills and shops still work at least short hours, and in some cases this has been accompanied by a cut in wages and salaries. This is clearly due to the buying ability of the large class of laboring men, and also cuts down the income of the wealthy. Consequently the laboring man made the last summer's suit and last year's suit, and this year it is felt with special force. At night, it is felt that it is the year of alertion for the farmer, as many hoped they would be by this time, all over the country.

Although the mills are ready, and the iron works. This is really felt by the countrymen who are trying to keep going for the future good of the country, it is a fact that it is the year of alertion for the farmer. This in turn cuts the class of men, and hours, and in work on the terms on the school board.

AN INADEQUATE RIGHT—The Supreme Court of Mississippi, in a decision handed down lately, holds that the small boy has an inalienable right to climb trees.

A boy at McComb, in that State, climbed a small oak tree on which an electric wire was attached. He was shocked and badly burned by the wire, and his parents entered suit for damages. The company set up that it could not anticipate that a boy would climb the tree, and, therefore, it was not liable. The company lost in the lower court and appealed. The Supreme Court, however, sustained the verdict on the grounds that climbing trees is the right of boyhood, and, therefore, the company is liable.

IN LIGHTER VEIN.

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IN LIGHTER VEIN.

From Across the Line.—Our brethren in the Northern Province are preparing for an important Synod. At a number of Bishops will be elected, delegates to the Synod in Germany and also a new P. E. C. It seems that many important topics are likely to come before the Synod, and an invitation has been given to discuss these questions in the official organ of the Northern Province, The Moravian. In view of the invitation addressed to above, the following communication was printed in the "Sunshine Column" last week:

Dear Editor—I wish I could write something worth while on one of the topics that will come up at Synod next September. But if I did, I might spoil my chances of becoming bishop, or a P. E. Caesar, or a delegate to General Synod. I behooves candidates to keep quiet, you see. You may print this if you like.

Yours fractrally,

ANON.

AN INADEQUATE RIGHT—The Supreme Court of Mississippi, in a decision handed down lately, holds that the small boy has an inalienable right to climb trees.

A boy at McComb, in that State, climbed a small oak tree on which an electric wire was attached. He was shocked and badly burned by the wire, and his parents entered suit for damages. The company set up that it could not anticipate that a boy would climb the tree, and, therefore, it was not liable. The company lost in the lower court and appealed. The Supreme Court, however, sustained the verdict on the grounds that climbing trees is the right of boyhood, and, therefore, the company is liable.

PAY IN ADVANCE.—A country newspaper speaks of a man who always paid for his paper a year in advance. As a reward he was never sick in his life, never had corn on his toes, or toothache, his potatoes never rot, the frost never kills his pears, his chickens never cry at night, his wife never scolds, and he has succeeded in serving three terms on the school board without being criticised. We do not know whether such happy results would follow paid-up subscribers to religious papers or not, but it wouldn't do any harm to try it.

WINSTON, N. C.

WINSTON, N. C.

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The Wachovia Moravian

VOLUME XXII.

WINSTON-SALEM, N. C., AUGUST, 1968

NUMBER 191

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

Rev. John H. Caswell, Ph. D., Editor.
G. H. Rogers, Associate Editor.
W. A. Shores, Business Manager.

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

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THE THIRTEENTH OF AUGUST.

New members of the Moravian Church graph the meaning of the 13th of August in its full extent. What we do see when we look upon it is beautiful and impressive, and it is in many respects the day which of all days is dearest to the member of the church. We love it because even as little children the images of the music of the early morning hours told us that we had entered upon a special day. Even as little children the sweet solemnity of the early festal service prepared the way for the sermon and the lovefeast. As we grew older to these impressions were added the solemnity of the holy communion, and as a picture of rare attractiveness the memory of the successive occasions was placed upon the mind’s wall.

When we ask what is the foundation upon which this sacred day of the Moravian Church rests, we remember the many occasions which called forth the story of the revival in the congregation of Herrnhut. The preparatory preaching, the visitation from house to house, the forgiving of old hatreds, the advent of the spirit of love and friendship, and then the pouring out of the Holy Spirit upon the waiting congregation, so full and so abundant that the renaissance warms our hearts even after nearly two hundred years have gone by. These events have been told us from time to time, and we never grow weary of the sweet story. But we ask, is this all? Was the revival in Herrnhut in 1727 so different from the many happy revivals which have followed that the memory of the one should remain and be rehearsed to children and to children of children, from generation to generation down through the centuries, while other revivals which followed should be a cause of rejoicing and be remembered for a brief time and then be forgotten? I think that the one was much like the other, in that souls were saved, and the Christian life of believers deepened and strengthened. Why is it, then, that the one occasion lives in the memory, and the other is forgotten? There must be something more connected with the revival of the 13th of August, 1727 than appears to the casual thinker. And this thought leads to the question, “Do we, as Moravians, fully appreciate what the festival of the 13th of August really stands for?” Does it mean more than the celebration of a specially blessed revival at the beginning of the work in Herrnhut, the mother-church of the reformed Moravian Church? Evidently it does, and if so it is eminently fitting that as Moravians we should seek to find the answer to the question.

This great festival in our church is in reality the connecting link between two developments in what is world history. This festival is the voice of the Holy Spirit pronouncing a benediction upon two and a half centuries of world most glorious in its development and most heroic in its nature. This alone would be sufficient, when fully realized, to make the remembrance immortal. But it was more than that the culmination of a great chapter of world history, it was the day which marked the beginning of the greatest movement in the history of the world except the beginning of the Christian religion, it was the real beginning of the modern foreign mission work.

We will briefly consider these two features of the revival of the 13th of August, as integral parts of the event, and we should always associate them with the celebration of the same.

The history of the ancient Moravian church is that of two and a half centuries. It embraces the beginning of the movement of the Protestant Reformation. It embraces a time when the printed translation of the Bible in the Bohemian tongue was given to the world. In these centuries the Moravian church flourished anywhere on the earth. The nobility and the peasantry belonged to its ranks, the learned professors in the Universities and the unlearned laborers in the fields belonged to it, and the rich and poor alike enjoyed its benefits. Then the scenes changed. The sunshine of prosperity was changed to the gloom of persecution, and never in the days even of old Nero were the cruelties more heartfelt than those which were witnessed during the persecutions of the Moravian Church in the anti-Reformation, and many of the well-known persecutions of the early church in Rome furnished fewer martyrs than did the Moravian church at the time of which we are speaking. But notwithstanding all this the little child-remnant remained true to the cause of Christ and of pure religion, and on the 13th of August, 1727 the Holy Ghost came as on the day of Pentecost, and filled the hearts of the little band with joy and peace.

This alone, as we have already said, would have rendered the event immortal.

As an hour glass is drawn to a thin line in the central part so the experience of the Moravian Church with a broad previous history of more than two hundred and fifty years was drawn to the size of a small but true brand in 1727. But as the hour glass again expands in size, so the work of the Moravian Church again grew and expanded after the baptism of the Holy Spirit August 13, 1727. The chief basis of this growth was upon the great privilege given to the Moravian Church to begin the modern foreign mission movement. All Europe lay in darkness on this question. They said “If God wishes the heathen to be converted, let him convert them.” The small Moravian Church began the work of converting the heathen in Greenland and in Africa, in the West Indies and in the then wilds of America. Soon the new cry of the new battle for King Jesus was heard by others, and now the mission cause, begun as a result of the gracious revival of which we are speaking is the special work in which all Christians in all lands are engaged.

Thus we see that the revival of the 13th of August, 1727 means more to us than we usually think. It means the culmination of a grand chapter of work and a duration of two and a half centuries, when the divine Master blessed his little band of Moravians with the dearly earned “Well done!” It means the beginning of the greatest work in the history of the world, and this is why during the present month in all parts of the universe, young and old have united in thanking God for what was done for our fathers on the blessed occasion of the 13th of August, 1727.

This is the last month of vacation and the schools and colleges will soon open. Even in our limited sphere it will be a pleasure to again greet the happy and bright-faced children as they go and come from school. It carries us back many years when we were among this happy hearted band. All too soon these school days will end and as young men and women these children will enter upon their respective duties in life. Companions will scatter far and near, some of whom will be seen often, others occasionally, and still others not again upon earth. Thus quietly and almost imperceptibly yet effectually, one generation succeeds another. In school time, in life’s mid-day and if spared until evening, let us ever strive to do our duty wherever our lot is cast, faithfully, conscientiously and in the fear of God. By so doing we will not have lived in vain, while the mists of the future will most surely clear away under the sunshine of God's promise to those who shall endure faithfully to the end.

Every Sunday school school should have an adult Bible class, for ladies and men, separately or combined. It affords an opportunity and no excuse for older people not attending Sunday school and thus affords much spiritual good as well as encouraging the children by their presence.
THE WACHOVIA MORAVIAN

Recent Intelligence from Our Mission Fields.

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

Once more at my post after an absence of almost ten months in connection with my official visit, it is with regret that I must resume my correspondence by first of all making a plea for aid in removing another very heavy defect. But so it is. Your readers have already been pained by the Intelligence. We of the Board are deeply burdened. The sum in question very closely resembles the great defect of just ten years ago. For at the closing of our last annual accounts a deficit of no less than $27,570 Marks which had already been received in view of an expected deficiency; so that in round figures the present month a deficit of more than $59,500 remains to be faced. This is once more a grave situation for the entire mission work of our Church and a serious burden for all our Provinces.

Fortunately or unfortunately, it is readily accountable. On the one hand there has been a very great falling off in income. This falling off is not however on the part of contributions from our own members. It lies rather in the legacies and gifts from friends of our church in the first place. Legacies always constitute an uncertain factor in making estimates in connection with missionary and charitable causes. Our friends, especially the officers of the London Association, that wonderful auxiliary, without which help could not have been carried on for the greater part of a century, have also strenuously exerted themselves. During the previous year, 1906, they presented us with an extraordinarily high sum. But largely owing to the deaths of a number of faithful supporters, their gifts for 1907, as compared with those of the year before showed a very large decrease, in round figures $13,200 less. And it will be remembered that it was in particular the very high gifts of the London Association which had enabled us to close without a deficit in 1906. But our receipts have also fallen off in connection with two other channels, the businesses conducted in aid of the missions in Cape Colony and in Nicaragua. The income thus derived had been for a number of years as high as $16,500. But for the past few years wide-spread business depression and similar causes in both these lands have been gradually reducing the earnings, over and above the interest on the invested capital, and in 1907 nothing could be turned over to the credit of the missionary enterprise, as surplus earnings.

On the other hand, the burdens resting on the central treasury have been growing. In the two fields just referred to what the businesses could not furnish had to be met from the common mission receipts. The readers of The Moravians will not be surprised, I think, if I state too, that in some fields, for instance in Nicaragua, greatest economy had been practiced, yet we have had a very large decrease, in round figures $13,200 taken from our accounts, and it will have to endeavor to make such readjustments of policy, that such deficits may not be so likely—so far as our planning can effect this and maintain the work.

In summary, have, so this first letter of mine after resuming correspondence, may also pass on some items of interest. A recent report from Surinam speaks first of all very gratefully of the efforts which the present governor is making to secure a proper observance of Sunday, a day of rest, worship and work; and of his efforts to uplift the morals of the colony in other ways. Naturally our missionaries are in hand in hand with him in this. And that their influence counts, may be believed, when we remember that our membership in Paramaribo now numbers 7,865 souls. In the city we now have five church buildings and one hall or chapel, apart from the place of meeting for the East Indians. Each of the city churches is developing its own congregation life, while many others have been taken for preserving a sense of unity and solidarity. We are told that the power of Christ is being felt. We read that these heathen have a traveling preacher, who is going about in the effort to formally establish Hinduism among his countrymen in Surinam. And a sect has arisen, which seeks to mingle Christian truth with heathen error, saying that Jesus is the same whom the Hindus reveres as Ham or as Krischana. All this is a testimony to the work of Brother Wenzel and his Indian missionaries, both in Paramaribo and in Niew Nickerie.

I can not close this letter without a reference to the visit of Brother Jonathan Reinke to the United States. For I carry with me vivid recollections of the desolation that faced me, when I landed in Kingston more than a year after the terrible earthquake—an earthquake which proportionally carried off more lives than the great disaster in San Francisco. Street after street was still renced with ruins, or perhaps it would be more accurate to write, was disfigured with ruins—for the thoroughfares themselves had been cleared. The red dust of crumbling bricks, and the white dust of lime and mortar gave all a dingy appearance.

(Continued on page four.)
HISTORICAL SKETCH OF FAIRVIEW CHURCH AND THE SUNDAY SCHOOL.

Prepared and Read by H. W. Foltz

During the Dedication Exercises Sunday, July 12, 1908.

Fairview Moravian Sunday school was organized by Jas. T. Lineback on Sunday, May 8th, 1895, with an enrollment of 79 scholars and seven teachers.

This took place in the rented hall of the church which formerly stood on Pearl street about three hundred yards east of the present church building, and was the beginning of Moravian work in this vicinity.

Mrs. D. E. Kester, Mrs. Steven Starr, Mrs. J. R. Miller, Mrs. Geo. Blum and Miss Kerr Riegland were among the first teachers who enlisted in the Fairview work. In June of the same year a lot was purchased for the school by Rev. Howard E. Rondthaler and on August 15 the first picnic was held at Ogblurn's Springs.

On September 22 the first sermon was preached by Rev. Howard Rondthaler from Acts 16:30, 'What must I do to be saved?' About fifty people were present at the service and the Moravian Litany was used for the first time.

During the fall and winter of '95-'96 Mr. Frank Jenkins, of Salem, had charge of the school and the first Christmas entertainment was pronounced a success.

The evening of January 26, 1896, was the beginning of the first protracted meeting held at Fairview. On account of a severe rain only six young men (three of them from Salem), were able to reach the church doors, locked, they found shelter under the steps on the outside, and there held a prayer meeting in the darkness. No wonder that a very gracious revival followed, and that many were saved during the meeting, which was conducted by Messrs. C. E. Crist and J. F. McCuinick, assisted by lay brethren from Salem. As a result of this revival service, a weekly prayer meeting was established and preaching was thereafter held once a month on Sunday afternoons.

On the first anniversary of the school Rev. A. D. Thaler entertained the scholars by showing them a fine collection of stereopticon views. On August 20th the school again held a very successful picnic at Ogblurn's Springs, there being about 150 people in attendance.

THE WACHOVIA MORAVIAN

The preaching services were unusually well attended, and the Sunday school gradually increased in numbers. In May, 1897, larger anniversary services were held, which proved very successful, the music, under the care of Mr. Henry C. Snyder, being especially good.

In July of this year Mr. H. W. Foltz was installed as superintendent of the Sunday school, and has been in continual service ever since.

In the Wachovia Moravian of January, 1898, we find the following: "Fairview Sunday school is open­ning the year finely, with increased attendance and an earnest spirit of work. The new teachers, namely Mrs. H. W. Foltz and Miss Flora Prim, have been added to the fold. The Christmas entertainment of the Sunday school was a decided advance upon any given heretofore, in fact it was a delightfully rendered concert without any drawbacks. Special features were the instrumental work on organ and guitar by Messrs. Fred and Fred Snyder. All felt very happy over the fact that Fairview school was opened the year free of debt."

As the Sunday school became better organized there was a gratifying progress shown, and both teachers and scholars became more faithful in their attendance. Several protracted meetings were held by C. E. Crist and others, at which a number of our Sunday school scholars and others of the community were happily converted and gave their names for church membership, and were added to the Home church, because as yet there was no church organization here. That the matter of organizing a Fairview branch was now under consideration is proved by a statement in the memorandum of December 23rd, 1897. After enumerating the churches which made up the Salem congregation we find this statement: "To these a Fairview circle of members is to be added." It was about this time that the Fairview people became thoroughly aroused to the fact that if any permanent work was to be done in this neighborhood, then a church must be provided. It was a very happy day for both pastor and people, and we thanked God and took new courage. In December the roof was placed on the new church by the builders, and at the same time the superintendent placed fourteen additional (two window panes in the old church, and seven in the new), which made it fairly comfortable for the last winter.

Work on the building was suspended until the fall of 1901, when the floors, ceilings and windows were placed in the main part of the church. In December of that year the first service was held in the new church.

A large and enthusiastic meeting was held on a Sunday afternoon, and sufficient contributions were raised to pay for all the work that had been done up to that time. The Sunday school was now relieved of the burden of paying $571 a year rental for a meeting place, and by classes and otherwise were able to contribute to the furnishing of the new church.

Mrs. J. R. Miller's class of young men presented to the church our new organ costing $1,000. Henry Snyder's class of girls purchased a bell for the steeple costing $50; others helped in various ways.

In March, 1902, the new pews were placed in the church, and Mrs. J. M. Cummings raised sufficient money to complete the primary class room in the rear. A little later Miss Lucy Masten's class bought the communion table and chairs. Mrs. George Blum's class furnished the carpet for the aisles and in front of the platform, and H. W. Foltz's class provided a coat or locker for keeping of Sunday school supplies, etc. F. C. Meinung's class of the Home school gave the pulpit, and W. C. Crist's class the Bible.

During 1903 we sustained a great loss when our beloved pastor, Rev. H. E. Rondthaler, was taken from us. He had stood by us so faithfully that it was indeed hard to give him up. Up to this time preaching service had been held regularly once a month, but owing to the small number of pastors in the province for several years thereafter, our services were very irregular. Bishop Rondthaler kept in touch with the work, and often encouraged us therein. During the latter part of 1904 and 1905, Rev. J. K. Ripli served the congregation as pastor and did much to help us along. In November, 1905, Rev. C. H. Wenhold took charge and served two years. In July, 1907, a protracted meeting was held by Brother Wenhold and Rev. E. A. Holton, which resulted in a gracious revival, and many were won for Christ and the church.

In November, 1907, Rev. Leon G. Luckenbach, our present pastor, took charge. Since that time preaching services are held once a month on Sunday morning and every Sunday night; also weekly prayer meeting on Wednesday night. During the month of May a revival service was held which was graciously blessed of the Lord, and many souls were converted, there being 22 additions to the church following the meeting, many of them being members of the Sunday school. The church has recently purchased property to the north of the lot that has been done up, and the cost of the lot is $1,500. The money was raised by pledges, and two-thirds of the amount has already been paid in. So that we expect to have our pastor living near the church before the end of the year.

A recent canvass of this community shows that there are now 118 communicant members who have given their names
not a church had been really permanently restored. Churches of all persuasions, alike the great Parish church of the Establishment, the large Roman Catholic place of worship, the Jewish synagogue, splendid churches—as they must have been formerly—where Presbyterians and Methodists and Baptists formerly worshipped, all were in desolation. The congregations occupied make-shift halls. I thought to myself, "If these people can not rebuild without help from abroad, how much less our own people!" But I remember too the large congregations that overflowed the temporary Moravian church on Hanover street—that it was well written in "The Breaking of the Dawn." "He was not an ordained minister, but he was none the less a true and devoted servant of God!" I recall how after the church for which Brother Reinke has been accomplished in that direction. The church to which he gave himself as organist and musical director, and to which his zeal and labors were due much that has been accomplished in that direction. But, my dear friends, members of Fairview church and Sunday school, what God has done for us in the past only opens up greater responsibilities to us for the future. May God help us to realize the opportunities of Christian usefulness that are spreading out before us. May we be fully consecrated to the Master's service, and may we go out into the streets and lanes of the city, seeking the poor and neglected, and bringing them into our church and Sunday school. Let us each, from the depth of our heart, say to our Master, "Take my life and let it be consecrated, Lord, to Thee."!

CHILDREN'S DEPARTMENT

If There Were No Birds.

"Mabel has taken the bird's breast of her hat, because she has joined the Audubon Society," said Laura Winn as the children stood talking at recess.

"What's the Audubon Society?" asked Arthur Keene.

"A society to protect the birds, and keep people from killing them off," said Mabel. "It was named for John James Audubon. He was born, March 1, 1785, in Louisiana, near New Orleans. When he was almost a baby he used to lie under the orange trees and watch and listen to the beautiful mocking birds. He was sent to France to be educated, his father was French. But he was always study-"
Moravian Festal Days.

Since its re-organization at Herrnhut in 1727, the Moravian Church, especially in its older and larger congregations, has annually observed a series of "Festal Days," believing that they afford valuable opportunities for reviewing important incidents in the history of the Church, and for emphasizing vital spiritual truths. Custom is by no means uniform in all Moravian Congregations,—as local conditions govern the choice of those anniversaries which shall be celebrated. Possibly for this reason the subject has been rather neglected by Church Historians, and the object of this sketch is to bring together, in concise form, the detached bits of information which are available.

The Festal Days may be divided into three classes. (1) Those which belong to the Church Universal,—Advent, Christmas, Easter, Whitsuntide. (2) The anniversaries of pivotal days in the history of the Moravian Church,—August 13th, November 13th, etc. (3) "Covenant Days" established for the strengthening of the spiritual life in the congregation.

The First Sunday in Advent (fourth Sunday before Christmas) is recognized as the beginning of the Church Year, and emphasizes the coming of Christ to the world as the Saviour of mankind. The Second Sunday in Advent appropriately points to His second coming, at the Judgment Day. The third and fourth Sundays lead into the Christmas season.

Of Christmas only two points need here be noted as characteristics. The Lovefeast, and the lighted wax tapers distributed during the Lovefeast on Christmas Eve. In the early days of the Christian Church the Apostles were accustomed to eat a meal together, passing from it into the Lord's Supper, in remembrance of the Passover meal, and the accompanying institution of the Holy Communion. On August 13th, 1727, certain friends who had been greatly stirred by the Communion blessing, lingered in conversation and prayer, and finally partook together of their evening meal. So reminded of the Apostolic custom, other Lovefeasts were held from time to time on occasions of religious or semi-religious character, until the Lovefeast became a well established Church service. Today it consists of a short discourse and a simple service of song, during which the congregation partakes together of bass and coffee, or tea, in token of the bond of love which unites Christ's followers. As in Apostolic days, it often precedes the Lord's Supper, though itself not limited to communicants. The lighted tapers are used only in the Christmas Lovefeast, and are distributed through the congregation as a visible reminder of the light which came into the world with the birth of Christ, and suggest that each individual life should shine for Him.

New Year is made a time for the review of the preceding twelve months, and to this the older Moravian congregations owe the series of "Memorabilia,"—carefully prepared histories of the years, which are of such inestimable value to the student, and of such unquestioned authority among historians.

(To be continued.)

WINSTON-SALEM

Composing a Variety of Topics, Local, Comments and Suggestions.

Don't force the children to attend Sunday school and then stay at home yourself.

The prayer meeting is intended for every church member. To judge from the attendance it would seem that this duty is assigned to a few faithful women and here and there a male attendant.

Mr. Follin's new green house at West End, Winston, is but the revival of the same industry here many years ago by Mr. Holanrl at the Mill place, north of the city.

Make the interest of your church and its welfare first and above every other consideration. It may require some self-denial, but the way to Heaven is not a continued pathway strown with roses, nor cross no crown.

Variety is the spice of life and the assistant editor has his full share as a regular contributor to a weekly news and political paper and also such aid to The Wachovia Moravian once a month as time and opportunity of a very busy life will permit.

 Churches should give more attention to the entertainment of Its members, and especially the young people. Such efforts should be in addition to the regular services. One thing is very evident, and that is that young folks like diversion, and when safe-guarded by good influence it will tend to attract them from past times elsewhere which may prove more or less harmful.

Good reports reach us from protracted services held at Friedberg by the pastor, Revs. J. F. McCulloch, aided by Rev. W. F. Grab, of Bethania. Also at Old Town, by pastor Luckenbach, assisted by Rev. Howard Rondthaler, of Bethlehem, Pennsylvania.

During the closing days of July pastor Leon Luckenbach, assisted by Rev. E. S. Hagen, at Elphin, Pa., held a very interesting series of services at Friedland church, which resulted in some twenty-seven admissions to the membership. It was pronounced one of the best meetings ever held at Friedland.

Augst 5th, the Salvation Army gave the poor of the city an enjoyable outing at Nissen Park. There were three car loads of participants. The Salvation Army claims to work especially in the highways and hedges and faithfully performs its duty in this respect.

During the heated term many places of worship are closed for a portion of the time. This is often done to afford the pastor a season of rest and recreation. However, there is one exception, and that is the Home church, in Salem. Services are held regularly in and year out. When the pastor is ill or away, as the case may be, his place is supplied.

During our life of a half century in Salem we have known but one or two occasions when the regular Sunday services were not held. We mention this not in a boastful spirit but rather for the exception it presents.

Bethania.

The fourth number of the star course,—An Evening With Riley's Little Folks,—was given on the night of Friday, August 7th. The weather was unfavorable to such an extent that the attendance was cut short. The entertainment was given also by the children, who, in the excellent manner in which they performed their parts, showed the result of the careful training given by Miss Minnie Kapp. Those present were delighted with the programme so well rendered.

The Thirteenth of August Festival was celebrated on the seventh by a smaller congregation than usual on account of threatening rain. Tr. H. C. Clevell made the day a happy one with his presence and sermon.

DEATH

Bethania, August 4, 1908, Sallie Gray, infant daughter of Bro. W. B. and sister Emma G. Little (m. n. Stuber). Home in Winston. Age 10 months and 25 days.

A very pleasant picnic was recently given by Christ Church membership to pastors past, present and future and their families, viz.: Revs. H. E. Rondthaler, J. K. Ford and J. F. McCulloch. Such a privilege is not often accorded to a congregation and in the present instance was both appreciated and enjoyed beyond measure.
Hill-sailed yesterday.

Europe. He has brought up a family twenty-one years ago. That was in 1895, when he took a short trip to Nicaragua, which was established there in 1849, many years labor.

Nicaragua, which was established there in 1849, the first mission in that country. He has penetrated into the interior and was the first white man that many of the Indians there ever saw.

The Bishop is a tall, commanding person, whose face shows long exposure to a tropical sun. Only once before has he been out of the country since he first went there to convert the Mosquito and Sumo Indians twenty-one years ago. That was in 1895, when he took a short trip to Europe. He has brought up a family among the Indians, and his wife and children were with him when he sailed yesterday.

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Salem Boys' School
SALEM, N. C.

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

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

WINSTON-SALEM DIVISION

July 14, 1907

Winston-Salem Division

No. 24 No. 24
A.M. P.M.
7:30 11:30 M. F. W. S. S. E. N.
8:30 12:30 Mr. Neely
9:30 1:30 Mrs. Lamb
10:30 2:30 Mr. Small
1:30 3:30 Mrs. McElroy
2:30 4:30 Mr. Phillips
3:30 5:30 Mrs. Lewis
4:30 6:30 Mr. Brown
5:30 7:30 Mrs. Cooper
6:30 8:30 Mr. Williams
7:30 9:30 Mrs. Langston
8:30 10:30 Mr. Forrester
9:30 11:30 Mrs. Bynum
10:30 12:30 Mr. Hodge
1:30 3:30 Mrs. McRae
2:30 4:30 Mr. Morgan
3:30 5:30 Mrs. Fields
4:30 6:30 Mr. Martin
5:30 7:30 Mrs. Taylor
6:30 8:30 Mr. Torrance
7:30 9:30 Mrs. Johnson
8:30 10:30 Mr. Hedges
9:30 11:30 Mrs. Aiken

L. B. BRICKENSTEIN
PLUMBING
Steam and Hot Water Heating
CORNICE WORK
WINSTON-SALEM, N. C.

The Twelfth Anniversary of the church at Moravia was celebrated on July 3th. With the able assistance of Mrs. Jessie Kerer, to whose interest and devotion this work owes so much, the Sunday school prepared and rendered a fine program of songs and recitations. Each number was well given and reflected credit upon those who had the scholars in charge. Three brief, appropriate addresses were made, one by the pastor and the other two by friends of the work—Mr. Glass, Superintendent of the M. P. Church Sunday school at Oak Ridge and Mr. Thomas Edgerton. One of the most interesting features of the program was the series of readings, giving a short, comprehensive sketch of the work of Moravia during the period from 1866 to the present. These papers were read by Mr. Will Lee, Mr. Sam Ellington and Mr. P. M. Lee. All of these are loyal workers in the school and together with the efficient superintendent, Bro. Henry Sutton have made this work a possibility during the past twelve years. The following extracts are taken from these papers and give a summary of the efforts put forth at Moravia in the dozen years since its beginning:

"The first preaching service was held on the third of June, 1895. A Sunday school was organized, and shortly after, Bro. A. D. Thalater became pastor, who, with his big, consecrated heart did a deep and lasting work. His work was blessed with many souls. He not only held a series of services each year but during his pastoral visits impressed sinners with the need of accepting Christ. Rev. H. E. Rondthaler was the next pastor but to the great regret of the entire congregation he early departed to go North. He was succeeded by the present pastor Rev. Chas. H. Wenhold. During the twelve years the Sunday school work has gone on without interruption."

The assiduous superintendent Bro. Ellington said among other things that prayerful consecration was the keynote of all the success attained. He paid a beautiful tribute to Bro. Sutton as superintendent saying that though a man of a large family having a long distance to walk he was rarely absent from his post and showed in many ways that his heart was in his work. The Secretary and Treasurer Bro. Lee referred to the number of names he had called out during the twelve years past and then touchingly spoke of those who bearing the call of the Master had gone to their eternal rest. In closing he said speaking for the entire school "in the future we will try to be more faithful, especially will we refrain from hunting excuses when called upon to do what is clearly our duty. May the pasting years teach us greater activity for the cause of Christ and that we will press on more faithfully until the crown is won."

On the night of July 31st, Bro. H. E. Rondthaler came to Moravia and gave a most interesting and attractive lecture on "Christianity and the Bible". He was warmly greeted by the large congregation, many of whom remembered him as a pastor in the work several years ago. An offering was taken which will be used with other funds to erect a porch in front of the main door of the church.

Wealth and Happiness.

The Twelfth number of the Century Magazine contains a remarkable article on the life of an eminent philanthropist. Mr. Andrew Carnegie, many times a millionaire and noted for his wise philanthropy, was born in Scotland in 1835. He came of good Scottish stock, the stock that produced Thomas Carlyle, Robert Burns, J. M. Barrie and many another whose work has been a blessing to mankind. When his people came to this country they were very poor, the introduction of machinery having superseded the use of handlooms. Mr. Carnegie's father had been a prosperous weaver, but when his hand-looms went out, he could not support his family in Scotland. The stops by which the boy climbed to fortune were those of industry, application and responsibility. He was a lad to be depended upon. He carried his wages home to his mother and father and mother together toiled for the good of the family. The testimony of Mr. Carnegie, surely an expert, is worth reading and considering in days when our boys fancy that the attainment of wealth is the one thing needful in American life. At a dinner given in his honor by the surviving members of the United States Military Telegraph Corps of the Civil War, Mr. Carnegie made the following characteristic speech:

"Comrades, I was born in poverty, and would not exchange its sacred memories with the richest millionnaire's son who ever breathed. What does he know about mother or father? These are mere names to him. Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel, and saint, all in one, and whose father is guide, exemplar, and friend. No servants to come between. These are the boys who are born to the best fortune. Some men think that poverty is a dreadful burden, and that wealth leads to happiness. What do they know about it? They know only one side; they imagine the other. I have lived both, and I know there is very little in wealth that can add to human happiness beyond the small comforts of life. Millionaires who laugh are very rare. My experience is that wealth is apt to take the smiles away."

Christian Herald.

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THE WACHOVIA MORAVIAN

MATTERS IN GENERAL.

From the Old Times.

The building situated on the north side of the Salem Square, and occupied by Professor Shirley at the present time as a residence, was erected in the year 1785, the hundred and twenty-third year since the treaty which has preserved peace between the United States and Great Britain ever since this date. It is in a state of good preservation, and serves as a comfortable home, not unwinding its age. Some days ago it was decided to place new window frames in the lower portion of the building and in removing the frames there were several matters of interest connected with the same, which decidedly saved the old times.

The first was the manner in which the old frames, placed in position 123 years ago were made. The carpenters made an effort to remove the frame by pushing and by driving but they refused to move. Then the plank around the timbers were removed, and it was found that the frame consisted of solid pieces of oak which were of course very hard from the century of seasoning. By a careful examination it was discovered that the sides of these heavy frames had projecting pieces of timber which filled the space between the wall, so that it was impossible to remove them, whole without tearing out a part of the wall. Further more the frames were mortised and strengthened by wooden pins, the pins being in size as large as if they had been cut from a large walking cane. One of the workmen engaged in removing these small and apparently "innocent" frames remarked that they were put together as if they formed a part of a railway track. It was necessary to saw the frames into a number of sections before they could be removed to make place for the new one.

When the workmen had finally taken out the first frame one of the men remarked "Here is a piece of money." A dark smooth coin was found, and there was speculation as to whether some workman had purposely placed the coin beneath the timber when the house was erected, or whether it had slipped in at some later date. The money was smooth and nothing could be made out in regard to date. When the second window was taken out those engaged in the work were surprised to find a coin under this window frame, as under the first. Hence when the third window was taken in hand they were not surprised to find in like manner money under that frame also. The coin was all black with age, but a little rubbing showed that the figures and letters could be made out very readily. The inscription on the first was (in Latin), George III, King, and on the center of the coin the well known face of the Revolutionary monarch. Below was the date "1775." The second coin which had the figures in such a condition that they could be read was the same as the first, except that the date was "1773." Both these coins were made before the Revolutionary War, and were put into their resting place soon after the close of the war, to rest there, securely hidden away, for nearly a century and a quarter. A very little stretch of the imagination enables one to visualize many interesting thoughts around this long sleep of the coins, just beside the busy square, where generations have trod, where tens of thousands have come and gone, citizens and visitors, but where these pennies slept and were unaltered till the present time. It will be a matter of interest to note later whether coins were placed under all the window frames, or only under the frames of the front window.

Fairview Notes.

The work at Fairview no longer lags. Progress is now by bounds. The Sunday school always tries to do its part. When the church annexed forty-two recently, the Sunday school in turn annexed a new class, known as the Young Men's class with Dr. P. E. Horton, teacher. The school has grown to such an extent that Dr. Horton has to hold his class out doors unless the weather compels him to seek other quarters. His class numbers 18 of the brightest young men in the Fairview section.

July 22d was a day which will be long remembered. There were seven preachers present. Dr. H. A. Brown read a scriptural passage, as did also Rev. W. T. Potter, former pastor, now residing at Kernersville. The music was in charge of Mrs. K. P. B. Cummings, aided by Mr. Henry C. Snyder, of Greensboro. Rev. Leon J. Luckenbach, the pastor, read the Epistle and Rev. E. S. Hagen, of Lincolnton, Pa., the Litany and Te Deum Laudamus. Bishop Rondthaler consecrated the church according to the Moravian ritual, followed by a dedeckary prayer. An historical sketch was read by Mr. H. W. Fair, who has been Superintendent of the Sunday school for eleven years. The sketch appears elsewhere in the issue. Rev. H. E. Rondthaler, the first preacher at Fairview, and a man loved by all, preached the consecration sermon.

In the evening Rev. E. S. Hagen preached an impressive sermon. The services were followed by Holy Communion and reception of members. 100 communed and—were received into the church. Fairview has now 119 communicant members.

July 25th.—Owing to illness our pastor Luckenbach's family, there were no morning service. In the evening Dr. J. T. Cheville served the congregation with an excellent expository sermon. The regular session of the Sunday school was attended by the usual average exceeding 100.

The prospect at Fairview grows brighter as the days go by and great things are expected for the future.

K. P. B. Coermann.

By recent changes Rev. J. K. Poole will on November 1st, become pastor of the Home church. Rev. J. F. McCuistion will succeed him as pastor at Christ church and Rev. W. F. Graves will become pastor at Friedberg, succeeding Bro. McCuistion. Who will take Bro. Graves' place as pastor at Bethania has not yet been announced.

Mr. Henry Christian Snyder and Miss Cora Maude Jackson, were married at Greensboro, N. C., August 19th. Bishop Rondthaler performed the ceremony. The groom was an earnest writer in Fairview church prior to his removal to Greensboro, and in that city is one of the strong pro movers of the new Moravian church movement recently inaugurated there.

The Wachovia Moravian extends congratulations.

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We are thinking of those who are standing at the beginning of life, at the forks of the road. These young men study the future. Let us suppose, kind reader that your son, your own dear son, is the one who considers the future. He will argue that he can serve the Lord in the ministry or he can serve him in any other honest calling. He takes up the subject and his study will bring him face to face with a number of facts. Remember, dear reader, that his line of thought may be at this time in the mind of your own dear boy.

He may be inclined to consecrate his life to the service of the Lord in the ministry, and if he wisely studies the subject, as he should study it, he will find that the following are some of the facts.

He must attend college five or six years as a preparation. This is a long period to be without an income, but he finds that a physician, a lawyer, an engineer must study an equally long time, and so he checks off this item, and is willing to give as much preparation time to study for the sacred ministry as is given by other young men in the preparation for other professions.

He finds that upon entering on the active duties of the ministry he must serve for a small salary; and on inquiry he sees that professional men often begin life on a small salary. So in this respect he feels that the young minister is not different from the young lawyer, the young physician, the young artist or the young engineer.

He continues his observation. He sees that the result of his earnest and devoted labors will meet with success, in all probability. He will in time wish to marry and enjoy the happiness of home life, and also broaden and strengthen his work in the congregation by the added efforts of his cultured and refined young wife. (Dear reader, possibly your fair haired little girl, grown up, will be the one whom the young minister will lead to the altar, and will promise to love and protect, though for and protect against want and suffering.) Our young man starting in life, finds in studying the situation that as the lawyer, doctor, engineer, or artist gains success, experience and more mature years, he has these efforts rewarded by a support sufficient to enable him to claim your daughter's hand and protect her from poverty or suffering, as he promises to do at the marriage altar.

Is it the same picture which our young man sees in the case of the ministers of success and experience? Let us test the question.

A man with a trade receives two to three dollars a day. A clerk of success and maturity receives from $500 to $1000 per year, a conservative estimate. A stenographer in a court will command an equal sum. A lawyer, a doctor, an engineer will with advancing experience earn far larger sums. Now our young man looks into the case which congregations take of their pastors.

Does he find a congregation giving $400 or $500 per year? If so it is less than the members of the trades receive. It is about the same sum received by those who dig dirt upon our streets. Our young man possibly (your son) is staggered at this fact. He says that after a long training and other years of labor, when success and maturity places him beside other professional men, he ought to receive better support than an inexperienced laboring man on our streets, in an honest but unskilled line of work. He shrinks from asking for the hand of some fair young woman (possibly your daughter) and with housekeeping and a family, with demands for good appearance in matters of dress and a hundred other special needs he still must live on half the salary given to a clerk, a stenographer, or a bookkeeper, and a fourth the sum earned by a physician.

He argues thus: The members of a congregation numbering 200 use my professional services all the year. They pay their doctors $2 for a week's visits. My wife and I must serve these same members a year and they each pay as $2 or $3. A stenographer receives a fee of 50 cents. The minister receives a fee of $5. The minister preaches the sermon, and visits all during the year and receives $2 or $3 from this same member for the year's work. The carpenter comes and works a week, and he receives $17 or $20. The minister serves whenever needed all during the year in the same family, and yet the $2 or $3 remains unchanged.

What will be the deliberate conclusion which many an able, conquering young man will reach? If it were placed in words, it would be something like this:

I do not envy the lawyer, the doctor, the clerk, the book-keeper, the trained nurse. I am glad they are well supported by those who appreciate them and who pay them an equivalent for their services.

I would be willing to suffer want and endure hardship if the Lord called me to do so, and it would be happy service if it promoted the Lord's cause.

But, says the young person, if men who can pay a just sum to all other men for their services are not willing to pay me enough to feed my future wife and family and give them comfortable clothing, I believe my duty is to use my efforts so as to love and protect those who will be dependent upon me. He says, I will love the Lord, give to his cause, labor for him in church and Sunday school, and will try to do just as much work as I really entered the ministry, but the scant support which would be given me if I entered the ministry is due to the business like method of conducting the financial part of the congregation, and is not in any way, part or parcel of the Lord's call to the ministry.

What is the result? The result, do you ask? Why the result is that hundreds and thousands of pulpits are vacant, and if we do not bestir ourselves and do our duty as congregations, many serious thinkers fear that you, dear reader, will advise your son, your daughter against entering upon a line of service where the minister may do his full duty but the members do only one half of their duty, perhaps even less.

Let us ponder these matters!
THE WACHOVIA MORAVIAN

The Attractiveness of the Ministry.


The question of the attractiveness of the ministry is one which justifies careful study. Not only our own, but every denomination, is experiencing the difficulty of gaining the consent of young men to enter the Theological Seminaries. The fact, try as we may to discredit it, still remains, that at the present time, the drift is away from the Christian ministry. Were the Christ to stand among us again and survey the field of work, He would say, as He said to His disciples of old, "The harvest truly is great but the laborers are few, pray ye the Lord of the harvest that He will send forth laborers into his harvest." Numerous reasons may be presented in explanation of this condition. Of them all, however, various in kind and importance as they are, the present spirit of materialism yields the greatest influence. Wealth, position, power, honor of men, temporal success—these attract their transient glamor and tempt young men to pursue them. Has the ministry, then, we may well ask, ought of attractiveness to set over against these? What are its rewards, what its attractions, what the joy of Christian service?

In answer to these questions the writer would present to the young men of our Moravian congregations seven attractions of the ministry, selected from many which suggest themselves.

1. The minister of to-day is called upon to solve the greatest problems of the age.

His is the problem of the right adjustment of the relation between science and theology in the light of modern investigation, and the acceptance or rejection of the new views of Biblical critics, together with the larger idea of the meaning of religious life. To him, as the representative of that which is spiritual, will men look for the power that shall effectually check the present drift of the larger idea of the meaning of religious life. To him, as the representative of that which is spiritual, will men look for the power that shall effectually check the present drift from the Christian church to the church of the masses; the reform of conditions in the slums of our cities. To him is given the responsibility of making the message for the masses great, enlarging him, developing the latent powers within him, broadens his horizon, calls forth the best because demanding the best. Such is the influence of the minister's message both upon himself and those to whom he brings it. The solution of the social problem of the world is the key to the solution of the life problem of the world and the kingdom of God was Jesus' social ideal. He, then, who proclaims this kingdom, places himself directly in line with those mighty forces, which Christ himself set in motion by his teaching, that are constantly making toward that "one far off divine event, to which the whole creation moves," the new heaven and the new earth, here under this heaven and on this earth—a perfect so-

2. He is a teacher of the people he deals with the grandest and most vital themes upon which men ponder and dream and speculate.

He speaks of Life with its various and constantly varying phases, the supreme gift of the Creator, the pledge of man's individuality, the consciousness of union with the spirit of the universe; of Death, the mystery which stands a supplement of Life, yet no longer a mystery when rightly understood; of God, the Author of all mankind, uniting them in one, universal brotherhood; of Eternity, which was before beginning and shall endure after end; of conscience and reason; of sin and salvation, of duty and character. These are the themes of his teaching, deep, beautiful, inspiring.

3. He interprets to men a perfect Life—Jesus Christ.

Humanity is constantly seeking an ideal character after which it may model its living. To the minister is given the privilege of bringing to men such a character, of fitting before them such a pattern for their copying as will make their soul life greater, nobler, happier, the image of one who lived and served and suffered among men, who died in order, thereby, to attain the highest perfection of service, revealing on the way the way of man's salvation, who rose from the dead bringing to light the ever present fact of immor-

tality. To reveal a high ideal to weak, struggling men, in whom, too often, faith and doubt, hope and de-

spair are in constant combat, is this not a privilege, a more than earthly joy?

4. He is the herald of the most sublime message—the Kingdom of God.

The greatest thing to have a great message for it makes the messenger great, enlarges him, develops the latent powers within him, broadens his horizon, calls forth the best because demanding the best. Such is the influence of the minister's message both upon himself and those to whom he brings it. The solution of the social problem of the world is the key to the solution of the life problem of the world and the kingdom of God was Jesus' social ideal. He, then, who proclaims this kingdom, places himself directly in line with those mighty forces, which Christ himself set in motion by his teaching, that are constantly making toward that "one far off divine event, to which the whole creation moves," the new heaven and the new earth, here under this heaven and on this earth—a perfect so-

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5. He is the representative, not of man, but of God.

His call is divine, his work is divine, his co-worker is divine. He takes his stand by the side of the great prophets of the past, Enoch, Noah, Job, Moses, the great artist, each in his day a servant of the living God, and he in his day a servant of the living God. Other men may be ambassadors of one nation to another, may stand before kings and rulers as the representatives of a temporal government with all the authority of a man-made government behind them, but he—the minister—is sent by the Almighty and represents the Ruler of the Universe, the King of Kings. He comes to his people, to the world, with the power of a single mighty declaration, before which all else in heaven or on earth must bow, "Thus saith the Lord." He is the supplier of the ever present demand for religion.

6. He is Influencing that which shall endure beyond time into eternity—character.

The young man who enters upon any other profession has before him the possibility of producing a masterpiece which shall remain, perhaps, for centuries—but no longer; and in the measurement of eternal existence, centuries are but moments. The bridge builder erects tremendous structures,spanning the widest rivers, magnificent pieces of architecture, requiring wonderful skill. The sculptor gives to the world a marble of surpassing beauty, which will gladden many genera-

7. He is the supplier of the ever present demand for religion.

Man has been rightly characterized as a religious being. Drift as he may from the pathway of true living, yet ever and anon, and far more frequently than we usually think, he will rise himself from the sleep of indolence and indifference and cry out for the things that endure. He finds within himself a longing for something outside and superior to himself, a supreme appeal to prayer to him seems natural, he worships as his nature prompts, he adorns that which is to him a worthy object of adoration, for these are the instincts of his being. It is to these instincts that the minister directs his efforts. He is the herald of the Kingdom of God, the supplier of the ever present demand for religion. It is a great thing to have a great message, a sublime message to herald, a Divine Master to represent, an eternal masterpiece to complete, a universal demand to satisfy, contains within itself much of attractiveness? Is it not as true to-day as ever that the Christian ministry is the greatest and most attractive of professions?

New Philadelphia.

Bethesda Sunday-school had its picnic Saturday afternoon on the grounds of Mr. Lashmit, near the chapel, with a large number of members and friends present.

Bro. Spanish conducted the Thirteenth of August Festival services on the third Sunday in August.

On Friday, August 14th, we had a very sad occasion in the funeral of Miss Gertrude Jones, a young lady of twenty-two, who was taken away by typhoid pneumonia. The decease was a devoted member of the congregation.
THE WACHOVIA MORAVIAN

News From the Front.
No. V.
By Mrs. J. H. Lineback.

When the historian or novelist gives us the narration of wars and battles, which have shaped, or at least altered the destinies of nations, when the career of some world-renowned hero or military genius is offered us by means of the press, the query rises within us; could the true, inner history be given us as it really is, could we bear to face the knowledge? Could mankind remember or consider the paralysis of all legitimate sources of business or industry, when the bread winners or workers of the nation are withdrawn, to the scene of conflict, the untold sufferings of the soldier upon the forced march, or battle field; the wearing anxiety and grief of the home circle, the anguish of a widow and tears of the orphan; would not an universal prayer arise to the Ruler of the Universe, that arbitration take the place of arms, and that all mankind dwell together in brotherhood.

Owing to the fact, that the community was so far removed from the actual seat of war, the Wachovia community proper felt very little of the distress and danger of actual warfare otherwise than the absence of many of the working population; the grief and anxiety common to all, and the privations and disorganizations endured by the nation at large.

How amusing it would doubtless appear to many of the younger generation who have never known a similar experience, and how pathetic to their elders, to remember and recount the expedients rendered necessary by the want of household necessities, caused by the blockade of the Southern ports and railways. Red corn-cooks, carefully burned in a separate vessel, the ashes leached and dried, formed a fair substitute for soda. Wheat, Rye, Barley and Sweet Potatoes, when carefully prepared, made a palatable coffee. Sugar, toward the latter days of the strife, became an unknown quantity. The principal necessaries, the want of which arose to a serious problem, were salt and leather. In some places, in comparison with the sorrowful happenings of almost constant occurrence. In a community of this kind, where all grow up together, as one large family, the sorrow of one receive the sympathy of all, and not infrequently did our father publicly read some communication for the benefit of all, giving news of sickness, sometimes death.

Dr. H. T. Bahnson, who enjoys such a high record in our society, as private, from beginning to finish, never seeking any position as officer, in many instances cared for the correspondence of those who were unable to personally attend to the matter.

A young couple had been united in matrimony not a great while before the call to arms, and, after the departure of her husband, the wife, had taken up her residence at her father's home, by reason of the unsettled condition of affairs. Much of family wear was at that time, manufactured at home by the women of the household. On receiving a letter from her husband stating that by reason of sickness, he had been granted leave of absence, the wife at once commenced a web of cloth, preparatory for new garments upon his arrival, using the loom of a neighbor for sake of convenience.

Whilst one morning, busily weaving at the house of this neighbor, a younger sister came bringing a message from the father, requesting her presence, at once at home. She asked if the need was urgent, being anxious to finish her web. The reply was, "Father asks you to come at once." "Oh!" she exclaimed, joyously: "William has come! William has come!" and hastened gladly homeward to meet, not her husband's presence, but the news of his death.

Our mother, whose generosity was almost proverbial at the beginning of the war, donated every blanket in the house of this neighbor, a to Lexington to see if they had heard tell of what was the mother replied, kindly, "has anything happened?"

"We don't know," was the reply. "There's none of the folks at home but Mistress. We all haven't heard from the boys in so long, we got uneasy, and Master and Sissey went to Lexington to see if they had heard anything down there, and about an hour ago a neighbor brought Misses a letter from Salem, (the nearest postoffice at the time) and it's got black all around the edge of it. What kind of letter is that, Martha?"

With sinking heart, our mother replied: "Of course it has news of some kind, Martha, but we cannot tell what it is until we open the letter."

"Well, do please come in and read it, we're all afraid something has happened to the boys." On the piazza sat the mother, every line in her face expressing love and anxiety. "Oh! sister," she exclaimed, "my heart tells me there is sorrow waiting for me. Tell me what it is." "Alas! too truly were the forbodings of all realized. The communication was from a planter in Virginia, stating that some days ago a detachment of the Confederate army had proceeded on the public road which skirted his premises. On their way to the fields next morning, his laborers had found a soldier lying in an entirely unconscious state, having fallen the evening before. Being at once conveyed to the mansion, every attention possible was given, but after some hours he breathed his last, having never regained consciousness or spoken. From documents among his effects, his identity and address were readily discovered. The remains had been intered within his family burying ground, and his personal effects waited directions. The letter breathed throughout a most kindly, sympathetic spirit."

With the sorrows and sadness of spirit, our mother said: "It comes from a man in Virginia, who says that Augustus has been at his house very sick."

"He has been, and how is he now? "He is well now," with trembling voice, "Thank God!" exclaimed the mother. But noting the expression on our mother's face: "Sister, you have not told me all. What is it? "Dear sister," was the reply, "Augustus is well, forever, and far happier than you or I."

One agonizing glance, one convulsion about the lips, a falling to the floor unconciousness supervened. Whilst engaged, with the help of the servants, in caring for the inanimate form, the sound of a ring from another's heel. The public road passing in front of the mansion, the sight of a soldier or stranger became of ordinary occurrence. Not many days after receiving the above news, a soldier was seen apparently weary and footsore, slowly and painfully making his way. Passing at the gate, he was recognized as another son, who, having obtained leave of absence by reason of illness, had only strength to reach his father's house.

These many troubles told heavily upon the frame of the mother, already weakened by anxiety and grief. When the dreaded trouble of the section, the shipwreck of hope, made an appearance, there was no strength to resist. After many days of sorrowful watching, with a thread so great they feared to speak it, a hope so faint they dared not cherish it death ended all, and mother followed the son across the mystic river.
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBER

BY MISS ADELAIDE L. PRIEST.

Moravian Festival Days.

Easter is a season of doctrinal instruction, when candidates are carefully prepared for church membership, many being received into fellowship on Palm Sunday.

Easter is marked by a week devoted to the reading of a Harmony of the Gospels, giving the story of the Passion Week, with its culmination in the Crucifixion, Burial, and Resurrection of Christ. In the "Early Service," at sunrise on Easter Sunday, the Confession of Faith is read in "God's Acre," where those who have "fallen asleep" lie waiting the summons of Him who is the "Resurrection and the Life." The final reading from the Passion Week Manual is on Ascension Day, forty days after Easter.

Pentecost, ten days after the Ascension of Christ, was always remembered by the Apostles as the day on which the Holy Spirit was poured upon them. In later years it was often called Whitfuction (White Sunday), because candidates, wearing white robes, were admitted to baptism or confirmation on that day. In the Moravian Church this day is celebrated with a Lovefeast and Communion.

March 1st is the traditional date of the founding of the Unitas Fratrum in 1457. April 29th is the Widows' Covenant Day, the first of the "Choir Festivals" of the year. In 1727 a number of "bands" were established in Herrnubt,—small groups of people associating themselves together for mutual help in the spiritual life. Naturally the members of a Band would be drawn from those of the same sex, age, and condition in life, and this suggested the division of the entire congregation along similar lines. These divisions of the congregation were called "Choirs," and the word, with its special meaning, has been retained to the present. In Herrnubt, in the eighteenth century, the "Choirs" were fully organized, each had its leader, its rules, its special services, including a "Quarter-hour" devotional meeting every Sunday. Probably the various Choirs were begun at different times, but 1752 may be given as the approximate date for the completion of the system, and the appointment of a special day for each Choir, on which its members should renew their covenant with each other and the Lord. The division into Choirs is retained by some congregations, and while there is now less formal organization, the Choirs still are a source of strength and comfort to many a soul. The histories fail to state why the Widows' Covenant Day was set for April 29th, and in some congregations their Covenant Day is combined with the annual Married People, on September 7th. The celebration of a Covenant Day usually includes a preparatory meeting of the Choir on Saturday, and a Festal Service, Lovefeast, and Communion, on the Sunday nearest the appointed date. In Herrnubt the exact date is observed, even if it falls on a week day.

The Covenant Day of the "Widow Sisters" falls on May 4th. This Choir includes the unmarried women of the congregation from eighteen years of age on. On May 4, 1730, Anna Nitschmann and seventeen other young women formed an association, pledging themselves to have their entire life and all its relationships, even thoughts of marriage, subordinated to the service of Christ. This association was endorsed by the leaders of the congregation, and the unmarried Married People, on September 7th. The celebration of a Covenant Day usually includes a preparatory meeting of the Choir on Saturday, and a Festal Service, Lovefeast, and Communion, on the Sunday nearest the appointed date. In Herrnubt the exact date is observed, even if it falls on a week day.

The Covenant Day of the "Sisters of the Life" was established in Herrnubt, ten days after the Ascension of Christ, was always remembered by the Apostles as the day on which the Holy Spirit was poured upon them. In later years it was often called Whitfuction (White Sunday), because candidates, wearing white robes, were admitted to baptism or confirmation on that day. In the Moravian Church this day is celebrated with a Lovefeast and Communion.

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The Covenant Day of the "Singers" falls on May 4th. This Choir includes the unmarried women of the congregation from eighteen years of age on. On May 4, 1730, Anna Nitschmann and seventeen other young women formed an association, pledging themselves to have their entire life and all its relationships, even thoughts of marriage, subordinated to the service of Christ. This association was endorsed by the leaders of the congregation, and the unmarried Married People, on September 7th. The celebration of a Covenant Day usually includes a preparatory meeting of the Choir on Saturday, and a Festal Service, Lovefeast, and Communion, on the Sunday nearest the appointed date. In Herrnubt the exact date is observed, even if it falls on a week day.

The Covenant Day of the "Widows' Covenant Day," when the Widows' Choir was fully established.

CHILDREN'S DEPARTMENT

BY MISS REBECCA FOY.

The Call of the Cagayan.

Juan was tired and of all the bad roads in the Philippines, he thought this the worst. Yesterday, he had sold seven copies of the Gospel but this evening the bundle on his back was just as heavy as in the morning.

Night had fallen when at last he entered Suguqueroa, and the people were out enjoying the cool of the evening. Juan spoke to the first man he met. "Good evening, my friend, I am a stranger here. Can you direct me to a place where I can rest for the night?"

"There are many houses in town—if your errand is peaceful," replied the man.

"My errand is peaceful enough. I am on the business of the Prince of Peace." "I do not know him," said Juan, "and I have here the story of his life written by St. Matthew."

"Ah!" drewled the man as he began to understand, "but the priest says we must not read that book. What will we do if we disobey him?"

"The priest may say what he likes. The Americans now rule the Philippines and the priest has no power over us any more. We may read the Scriptures as much as we like. What is your name, my friend?"

"My name is Bartolome. But what is the price?"

"Two cents for this copy of the Gospel of St. Matthew."

"It is little enough, but I have not the money. And what if my master finds this book? It will be the last of me!"

"Who is your master?"

"He is Señor Don Jose Justo Morino, the Governor of the province. The ball is held there tonight, and I must hurry. But I can show you where you can spend the night. My brother will keep you if you will give to each of us a copy of the book."

Juan was just made and Bartolome returned to the house of his master. In a few days Juan's work in the little town was done and he went on his way, committing to the Lord the fate of the few Gospels he had sold.

Now it came to pass one day that Bartolome, stretched at full length in the Governor's chair with a cigarette in his mouth, was slowly reading his little book instead of polishing the mahogany floor. Hearing his master's step on the stairs he succeeded in getting to work in time to escape a scolding, but he forgot his book.

The Governor finding the little book in his chair, turned its pages with curiosity. As he read, the words seemed to bring to his mind things that he had long forgotten and made him hungry and thirsty to hear more of the wonderful story. Again and again he read it and at last went to the priest, full of eager questions. But the priest was not a good man and would not answer him.

Don Jose was bitterly disappointed. The priest was the only one within four week's journey who could help him; and he felt that he must find help for himself and his people.

Five weeks later as the missionary in Manila was seated at his supper a tall, dignified stranger appeared at the door.

"I am Don Jose Justo Morino, the Governor of the Cagayan, Senor Missionary. Our fields are fair, our river is full and our people prosper. But we are without the light of the truth. We perish for the Bread of Life. A year ago some hand of God brought me to this book." Don Jose took from his pocket a small package wrapped in the fine white bark of the gobo tree, within, carefully wrapped in silk, was the little Gospel of St. Matthew, stained and worn but with a new cover of leather.

"Five weeks have I been on the road," he continued, "and I have taken this long journey because my people need help. We want you to come and teach us out of that book."

The missionary hesitated; what could he say to this man who had come so great a distance?

"You have come in a good cause," he said, "I wish I could go with you, but just now it is impossible; we have not men enough here."

"I will pay all expenses of the trip," said Don Jose, "I will furnish you a house to live in, and my proclamation as Governor shall everywhere go before you to open your way."

It was hard to make him understand that no one could be spared, but after three week's stay he sadly turned back on his long journey with his request unheeded and his prayer unanswered.

(To be continued.)

Death of Rev. J. B. Lineback at Siloam Springs, Arkansas.

A private letter received here announces the death of Rev. J. B. Lineback, brother of Mr. Edgar Lineback, of Bethania, this county. He was a native of Forsyth and cousin of Messrs. James, Julius and H. A. Lineback, of Salem. The end came September 15th, at Siloam Springs, Arkansas. Deceased was born and reared in Salem. He was educated at Nazareth Hall, Bethlehem, Pa. After his graduation he taught in that institution. After being ordained into the ministry he accepted a call to Mt. Bethel, Va., a Moravian church near Mt. Airy. Later he served Moravian charges at Old Town and Friedberg. From the latter place he went to the Cherokee nation, from there to Missouri and then to Siloam Springs, Ark., where his last days were spent. Rev. Mr. Lineback married Miss Alice Rights, daughter of the Rev. C. L. Rights, of Kernsville. He is survived by the widow and six children. The deceased was 61 years old last June. His last visit to North Carolina and relatives in this county was made two years ago.
THE WACHOVIA MORAVIAN

Death of Dr. J. F. Shaffner, Sr.

One by one our older citizens are passing away and it is with feelings of regret that we part with those who have so faithfully served their day and generation and become as it were, moral and industrial pillars of the community in which we live. It is therefore, with profound sorrow that the Wachovia Moravian is called upon to chronicle the death of Dr. J. F. Shaffner, Sr., which occurred at his home in Salem, Friday morning, Sept. 18th, at the age of 70. The deceased was a native of Salem and spent his early years in the schools of that community. He graduated from the Jefferson Medical College, Philadelphia, Pa., in 1850 and returned to Salem for the practice of his profession until the outbreak of the Civil War when he volunteered as a private in Capt. A. H. Beale's company of the Twenty-first Regiment, North Carolina troops. He was appointed assistant surgeon in the Twenty-first and Twenty-third Regiments for a limited period, but was promoted to surgeon in the Confederate Army in March, 1861, and served in the field with the Thirty-third and Fourth Regiments as 2nd lieutenant in Branch's and Ramsour's brigades until the surrender of Lee at Appomattox April, 1865. Dr. Shaffner was a member of the Norfleet Camp of Confederate Veterans, and attended all reunions, the last reunion in this city being an exception. Returning home from the war he resumed the practice of medicine in Salem and in 1867 established the present Shaffner's Drug Store. He was a member of the State Medical Association and for four years was on the Examining Board. He was a delegate to the American Medical Association in 1877 and was president in 1880. He was a Commissioner of Salem for a long time, served as mayor from 1878 to 1884. He was active in the building and was a director of the W. N. C. R. R. was first president of the Salem Water Supply Co., and was prominently connected with the town until his death. He was Vice-President and a director of the Winston-Salem Building and Loan Association, and held other positions of trust in the community. Dr. Shaffner's Church, of which he was a life-long consistent member and at all times his sound judgment and exceptional executive ability was sought and cheerfully given. He was married in 1864 to Miss Carrie Peers, and the union was blessed with five children, four of whom are living. These are Messrs. Henry F. Shaffner, William P. Shaffner, Dr. J. F. Shaffner, Jr., and Miss Etta Shaffner. Of Salem. The deceased is survived by two sisters, Misses Lou and Sallie Shaffner, of this city. The funeral services were held in the Home Moravian Church and were conducted by Rev. J. K. Plitt, assisted by Dr. H. A. Brown, Dr. J. H. Cline and Rev. E. S. Crossland and E. C. Stempel. The Norfleet Camp of Confederate Veterans and the local physicians attended in a body. The remains were laid to rest in the family vault in the Salem Cemetery in the presence of one of the largest congregations ever gathered in this God's Acre.

THE MONTH IN WACHOVIA.

Avalon.

Brother Holton informs us that he has had a very successful special meeting at Avalon. The number of professions of religion was very large and twenty-nine persons were received into the church at that place. The work was never better organized and in better condition than it is at the present time, and in the services which are held from time to time as many as twelve or fifteen members are willing to take part in the same by addressing the meetings or leading in prayer. We rejoice that our beloved congregation at this place has thus made a step forward in their good work.

Macedonia.

Macedonia Church on the second Sunday of September, received seven new members. Some of these were recent converts in the series of meetings held in August; one was confirmed.

The holy communion was administered after the reception of members and there were eighty-five that communed.

The Sunday school now numbers 110 and has made an average attendance during the year of 77. It shows a good deal of life and enthusiasm.

A very good meeting was recently held at Oak Grove. A good spirit was abroad and although it is not possible to give the results at this time it is probable that there will be a number of additions to the membership.

The protracted meeting at Greensboro as well as that at East Salem was earnest and enjoyable, and not only was the membership revived but a number of professions were made. We hope to receive reports of these meetings.

Bishop Rondthaler attended the Synod of the northern Province, and then spent a time in visiting relatives in the north. He returned to his duties the latter part of September.

At the Old Town Moravian church recently eighteen were admitted to church membership as a result of special services held some weeks ago by the pastor, Rev. Mr. Luckenbach. A splendid new organ has been installed at Old Town and the church is making fine progress.

Summer School at Mt. Bethel, Virginia.

The Moravian Summer School at Mt. Bethel, Carroll county, Virginia, which is conducted under the auspices of the Ref. Crew, opened July 6th, with Misses Lula Sipe and Manole Oliver in charge. Mrs. Sipe conducted the domestic department, and sewing was taught the girls.

The people of this mountain district manifested unusual interest in the school this year. They greatly appreciate the many advantages that are being offered them.

The enrolment of pupils numbered seventy-five, making an increase of twenty-five over last year. The boys and girls possess very bright minds, and are eager for an education. The latter fact is proven by the distances from which they come, for some live five miles away, while one of the sixth grade pupils lives five miles from the school.

All the pupils pursued their studies with marked energy, and were very enthusiastic in performing their duties faithfully. Thirteen were present every day of the term.

The seven week's session closed August 21st, with an entertainment, which was well attended by the parents and friends of the school. Each number of the program was creditably rendered.

Messrs. Carlion White and C. E. Crisp, held a very successful series of meetings during the last school week, which resulted in a spiritual awakening of the community. There were forty conversions, and of that number sixteen were the older pupils of the school. Thirty will be received into the Mt. Bethel congregation on the second Sunday in September.

Lula Sipe.

THE WACHOVIA MORAVIAN is indebted to Miss Sadie Cook for a nice list of new subscribers from the Fairview section of Winston-Salem. This is but a beginning of her good work in this line. Are there not others who will interest themselves in the same way in their respective congregations. It will be greatly appreciated by the management of the paper and aid much in extending its circulation.

MARRIAGE.

Bethania, August 23rd, Mr. Julius Bowen and Miss Elsie Shore.

NEW DEATHS.

New Philadelphia, August 19, 1906, Miss Gertrude Macinda Jones, age 22 years, 4 months and 13 days.

At Siloam Springs, Arkansas, Sept. 15th, John Benjamin Lineback, aged 61 years, 3 months and 8 days.

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WINSTON-SALEM, N. C.

IF YOU WANT LIFE INSURANCE OR Real Estate SEE H. W. FOLTZ, AND GET THE BEST Office in Gray Block, WINSTON PHONE 460.
The Test of Amusements.

O. J. T., Hobert, N. Y. I am a young man trying to live a Christian life. All my companions play cards, dance, and go to about all the shows that come to town. I feel I cannot do these things and remain true to the church and my Master; yet in not doing as the others do, I am shut out from all the social life there is. Shall I then keep out of these worldly things and go alone, or shall I do as the rest are doing, to the detriment of my spiritual life?

Our young friend who writes the foregoing letter has unwittingly struck upon one of the vital problems which the church has long been vainly endeavoring to solve. Some denominations are needlessly rigid in their attitude toward amusements, while others incline to a tolerance so free that its practice may well be doubted. Some churches have gone into the amusement business very largely, as we believe, to their serious spiritual detriment.

With this particular correspondent we can cordially sympathize. He represents many others who, like himself, in a social and religious sense, seem to be in a tight place. He has not yet quite realized that the church can not vie with the world in popular amusements. We would remind him that as long ago as the Days of the apostle Paul, other good people found themselves in a similar dilemma. When the irrepressible personal question came up, Paul’s advice was that we should regulate our own conduct, that none of us should put a stumbling block in the way of a brother, which might cause him to fall by following our doubtful example. We must not judge one another rashly as to faults in conduct. If our own hearts condemn any line of conduct, then, says the apostle James, “to him that knoweth to do good and doeth it not, to him it is sin.” We are in all things to strive only to do and to follow after that which is acceptable to God and approved of good men.

There are pleasures and recreations that are admittedly harmful, and there are others which are not only objectionable but beneficial. It is not necessary that a Christian should become a recluse. One can always choose his pastimes and his company. In the ultimate, the question is largely one for the individual conscience. Concerning dancing and games of chance, there need be no hesitation. Cards are gamblers’ tools, and should be avoided if only for the sake of the influence we may have on others who might be led to gambling by our example, though we ourselves might never gamble. Then there is the theatre. Were the stage what it should be, and what it could be—a place of wholesome entertainment, where vice and virtue each received its proper setting, and where great moral lessons could be inculcated, the valid objections which now exist might not apply. But it is undeniable that the modern theatre is in the main a place of vicious amusement. “Problem plays” and vaudeville shows are not meat for a spiritual nature to feed upon with profit. But outside of all these there is a wide range of rational amusements none of which need be placed in the category of forbidden pleasures. Young people naturally require amusement, and to put a ban on all healthful and natural enjoyment in a discriminant way, would be the grossest of blunders. If the desire for recreation be not gratified legitimately, it is liable to gratify itself in a manner that may not be quite so commendable.

There is nothing in the Christian philosophy which forbids proper recreation, but be he she “that liveth in pleasure” (is given over to it) “is dead while she lives” (1 Tim. 5:6). The devil likes to keep people busy at his own line of work, and if he can get a good man or woman into his net, he puts them on the treadmill of pleasure and dissipation, and their usefulness in the kingdom of Christ becomes a memory of the past. Let our young friends draw the line conscientiously against those amusements that are evil or have even the appearance of evil and which might do harm. The best test of all, if in doubt regarding any particular amusement, is to ask your own heart whether it is one of which Christ himself would have approved. If the still small voice of conscience condemns it—let it alone.—Christian Herald.
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Music and elocution may be taken at

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THE WACHOVIA MORAVIAN

THE MONTH IN WACHOVIA.

Report from Calvary.

Embracing the summer months at
Calvary, the little church has been
very active in her various phases of
work. Progressiveness is seen in
every branch of business, particularly
the Sunday-school and Sunday-eve­
ning services. The Sunday-school
work under Mr. E. A. Ebert, is de­
cidedly wide-awake. The members
of the school all seem to feel a
personal interest in the spiritual
hymns which are accompanied by a splen­
did orchestra, which adds greatly
both to the beauty and earnestness
of the music. During the last
months two classes have organized.

The young men’s Baraca class, with
their teacher, Mrs. Horton, is pro­
ceding to being accomplishing a great deal;
while the young ladies under Mrs.
E. A. Ebert, have more recently or­
organized a Philathea class, and have
assumed a busy air. A few
weeks ago a Trolley Ride was given
the members of the Primary depart­
ment, by one of the young men
from the Baraca class, and an ear­
nest Sunday-school worker. The
afternoon was ideal, and the little
folks enjoyed the outing enormously.

Throughout the warm weeks, out
pastor has carefully prepared very
interesting Sunday evening services
in the illustrated lectures which have
been delivered to such large at­
tenitive and appreciative congregations.
Not only have these discourse
been refreshing, but have been
deeply spiritual and instructive as
well. The rare benefit derived from
these evenings will be pleasantly re­
membered all throughout the winter
season which is fast approaching.

During the month of August our
Sunday morning services were de­
duced by visiting ministers, whose
messages were well received by good
sized congregations.

The regular Sunday evening C. E.
meetings were dismissed for a few
of the warmest weeks, because of
the absence of so many of the mem­
ers, but have opened again with
renewed interest. The re-opening
was a musical evening, and under
the direction of the faithful Presi­
dent, Mrs. Walter Brown, who has
been so uniting in her efforts in behalf of Christian Endeavor—was
greatly enjoyed. On this occasion
the music was in charge of Miss
Elizabeth Fetter, and as is her char­
acteristic a success in the real
sense of the term. The addresses
were delivered by Revs. Luckenbach and Stempel, and were much en­
joyed. Christian Endeavor at Cal­
vary is hoping to do great work this
fall and winter.

The regular Wednesday evening
prayer services are being well at­
ten and seem heartily encourage­
ing to the pastor, who is endeavor­
to make these evening heart to heart
talks.

On the evening of Thursday, Sep­
tember 18th, a church reception was
held on the beautiful church grounds.
Never in the history of Calvary has
such harmony and enjoyment been
in evidence, by the rapidly growing
congregation. The object of the
evening was to bring about a social
feeling amongst the members. Some
having been recently connected with
the church and because of the in­
creased membership, have probably,
not felt so well known. Though
Calvary always endeavors to let cor­
diality reign within her portals, she
has never accomplished her end so
to be taught on this occasion,
when each member seemed to assume
some responsibility toward the suc­
cess of the evening—hence each
contributed a part to the happy oc­
casion. Our pastor has every rea­
son to feel proud of the outcome
at this time, as has every member
of his congregation.

The increased interest is a most
encouraging feature which is promi­
nently marking every inch at Calva­
ry, and now that the fall and winter
are fast approaching, we feel an
es­
special interest to accomplishing
more for the Master, whose field is
so broad and whose labors too
few. That the spirit of willingness
may be written in our efforts, is
what we are striving to have amongst
our Calvary workers, so that when­
ever the time and wherever the call
for service in His vineyard, we may
cheerfully answer to the Master’s
needs, in the language of the much
favored psalmist:

“Take the task He gives you gladly.
Let His work your pleasure be.
Answer quickly when He calleth,
Here am I, send me, send me!”

Bethania.
An ice cream supper was given at
Mizpah Chapel on the night of
August 14th, with good results. The
Sunday-school at this place has
been flourishing this year.

A good deal of interest is centered
in the educational movement in
Bethania. The hall above the pub­
lic school room has been purchased
from the Pythian Lodge, and another
building has been erected, which
will make it possible for the
high school and the primary school
now in the same building.
A piano has been procured for the
use of the school, and a music
teacher will be added to the force
of instructors, thus making a faculty
of four teachers. With this brighten­ing
day of education in view we care
for the mantle of our veteran teacher,
Mrs. A. J. Butner, fall upon the
work while he is with us in person
with the strength of his hearty sup­
port.

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The Fall term begins
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lots, we don’t want on them.

HARRIS’
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RALEIGH, N. C.
Agents Wanted.
The writer was given charge of Mt. Bethel for the summer months and when there on the July trip he discovered that the field was ripe for a revival. After some preparation it was decided to hold one beginning the third Sunday in August. Bro. Clarence E. Crist, gladly consented to go up and assist in the work.

From the results it will be seen that God was in the work in a blessed way. Two services were held the first day, the first being devoted almost altogether to the Christians. They seemed glad to fall in line and take their places along with the leaders to make this a most wonderful meeting. The second service was again an appeal to Christians to live closer to Christ, but at this service sinners began to be concerned and several surrendered themselves to God. During the services, which lasted until Friday night, forty consecrated their faith in Jesus Christ, of which thirty-one have given their names to be come members of the church.

God seems to be blessing the people in every way. There is now very little sickness, the crops are good and in general the hand of the Supreme Being is seen and felt. There were two other occurrences during the week of the meeting that will be of interest to readers of The Wachovia Moravian. The one is the close of the summer school, conducted by Mrs. Sipe, her daughter Miss Lula, and Miss Mamie Oliver. The program which lasted from one to two hours was rendered without an apparent hitch. The children did excellent work and it showed that the teachers had used every means to bring the children to this place. This is a valuable work, being done under the auspices of "The Relief Crew" of Salem and God's richest blessing is implored upon this work in the future.

The other occurrence was the lightning striking three men, a grand-father, father and son, the father and son being killed. The men were out in the yard taking clothes from the wash line when the bolt struck the tree to which the line was attached. The funeral sermon was preached by Mr. Crist and the bodies were laid to rest at our graveyard. The grand-father will recover. Peter Gravely and son Lawrence were the ones killed.

C. E. White.

IN LIGHTER VEIN.

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

HARDLY. - At a recent marriage the minister was among strangers, and was not sure of the custom. When the ceremony was concluded there was a somewhat awkward pause, and the minister became uneasy, and a little embarrassed. It occurred to him that possibly it was customary to salute the new bride with a kiss, and in his somewhat embarrassed condition of mind he failed to secure the necessary light by addressing to the company the somewhat startling parady on the question he really wished to ask: "Is it customary to kiss the bride?"

WHERE WAS JONES? - Telephone mistakes may have their serious side. A man wanting to communicate with another man, named Jones, looked in the directory and called up a number. Presently through the receiver came a soft feminine "Hello," and he asked: "Who is that?"

"This is Mrs. Jones."

"Have you any idea where your husband is?"

He could not understand why she rang off so sharply, until he looked again in the book and discovered that he had called up the residence of a widow.

BUSINESS BEFORE PLEASURE. - A young woman on the North Side rings a telephone on a party line, says a Chicago paper. "The other morning she wanted to call up her dressmaker, who lives on the South Side. It was most important. She had an unexpected invitation to a dinner and she wanted to hurry a chiffon creation that was in process of building. "Hello," she said. "Give me Calumet 1592. Hello, Calumet 1592. Calumet 1592?"

"Then suddenly a heavy masculine voice with an unmistakable German accent broke in: "Hello, Central I want—?"

"Hello," interrupted the girl, "I'm using this line. Please keep off."

"But, madam, I will reimburse you, but I want to use the telephone."

"Please keep off, I'm using it."

"But, madam, I will reimburse you.

"I don't want to be reimbursed. I want to use the telephone."

This dialogue continued for a few minutes without variety, and then the man lifted his voice above the girl's.

"Oh, madam, I will reimburse you, but I must use the telephone now, my house is on fire."

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We learn that within the past few months several congregations have added materially to the support of their pastors, and this increase in salary will undoubtedly greatly add to the general strength of the work. We commend the action on this subject, printed elsewhere, to the prayerful consideration of our readers. There can be no question but that a Province with a ministry justly and fairly supported will enter upon new and greater things in the future.

**The Ministers Association of the Southern Province has held a number of special meetings to consider propositions which will be brought before the approaching synod. These suggestions which are being considered are of far reaching importance, since the growth of the church and the natural evolution of the work which comes with expansion into new fields and new sections calls for the adaptation of the methods of work to the new times and the new needs. The same discussion is heard in various sections of the Province, and we trust that the result will be wise and conservative legislation when our synod meets.**

**MINISTERIAL SUPPORT**

(Second Paper)

Last month we endeavored to show the danger which is threatening the future supply of our ministry, because the support of the men and women engaged in this work is not being properly provided for. We do not believe that this lack of provision is due to any want of appreciation of the worth of the ministry, but it is due to a number of facts which are in themselves logical, but they are none the less fatal to the prosperity of the church work.

One reason is due to the fact that in the past some men gave the Sunday only to the work of the ministry, and the remainder of the week to secular occupation by means of which a support was secured. The minister who followed this plan gave little to the cause and expected little in return. In some denominations I believe this is the rule. That plan will not supply the need of the congregation of to-day. The congregation of to-day calls for the man's entire time, and hence must make up his entire support.

Another idea which militates against the proper support of the ministry is the idea that somehow the Gospel being free to all men, the preacher of the Gospel should bring it to the people free, that is that there should be no finances associated with the work. Well, that may be a beautiful idea, as an idea, the freedom of the Gospel, but it will not work unless the minister is allowed to get his bread, his meat, his clothing, his shoes, free, without having to pay for them. This manifests itself cannot do, hence if he is to give his entire time to his congregation, and pay his debts, he must have a salary sufficient to pay for what he needs in the line of food and clothing.

Then finally there exists among very many ministers a shrinking from insisting on proper compensation for their labors. All of these things combined have resulted in the unfortunate, ambushing like position which is resulting in leaving so very many churches without pastors, and threatens to work still greater harm in connection with the Lord's cause.

In our present sketch we will endeavor to discuss some methods by which a pastor's salary may be made adequate to the needs of the minister, and in the second place to show the very great advantage which will accrue to the congregation itself.

One of the first and best methods to do away with this unfortunate position in regard to lack of support is for the earnest, consecrated man who is in charge of a congregation to insist in a right and proper manner that the congregation do what it is able. No fair minded body of men will fail to do their duty to a faithful minister, at least very seldom, if they really know that the minister is cramped financially, uncomfortable and suffering privations.

Hence the ministers should deal openly and frankly with their people. If a congregation resents this, that congregation is then unjust, and we all know that few bodies of men deserve to be placed in this class.

Another plan by which a salary may be made just and proper and sufficient is to have the stewards of the church fairly and frankly ask themselves what their minister needs to be comfortable, so that he may serve them well, and then work steadily to that end. For example, if it is found that a minister in the country cannot live with any degree of comfort, let us now ask what will be the result if the ministerial support is changed from an unjust amount to a comfortable sum.

Having thus suggested several ways in which a congregation may strengthen the support of its minister, let us now ask what will be the result if the ministerial support is changed from an unjust amount to a comfortable sum.

One of the very first things which the congregation will realize will be that it can always get a good and efficient man. It means that if in the next 25 years a congregation will need three or four men it can ask for and can receive three or four good satisfactory men. We venture to say to any congregation who now has a good but poorly paid minister that you need not calculate when this same unjustly treated man leaves
you another good man will necessarily step into his place. The congregations are increasing, the men are decreasing, (as we endeavored to show last month,) hence when your present good but poorly paid man has finished his work, the next good man will have the offer of work among people who will offer him just as good opportunities to serve the Lord, and will also offer him food and clothing for himself and for his family. It does not need a prophet to tell where such men will go. And they will not make themselves time servers either. The opportunities to further the Lord's work will be greater in the liberal congregation than in the unjust congregation. But on the other hand, if you as a congregation have studied the situation, and have arranged to provide for those who serve you in the ministry, you will feel the conscious pride which always accompanies strength and conscientious action, and can command the services of just those men who are specially fitted to do the work in that particular field of the Lord's vineyard.

Another fact which appears in this connection is that when a congregation has fulfilled its financial obligations to its pastor it is sure to develop strength in all other worthy directions. In other words a congregation which deals justly with its pastor, at once becomes a strong congregation, in that all its work is done in the same satisfactory manner. The good workers which are chosen to suit that particular field lead the spiritual and charitable efforts in a satisfactory manner. The blessing of the Lord certainly rests on those who are faithful to their obligations, and this one step of generous and faithful service provides an open door to a whole series of enduring spiritual and charitable efforts in a world of sin and strife: the material needs, and in doing this the congregations will be doing only the plain, straightforward duty, for Christ himself said the laborer is worthy of his hire.

Brethren, there is a greater blessing in store for the congregations than is apparent in this matter of increased support of the ministry.

Salem College.

With the recent opening of Salem College, Shaffer's Drug Store, Salem, extended a reception in honor of College Day. For the latter anniversary, which occurs on Sept. 14th, Mrs. E. A. Leaman, of the Academy faculty, composed the following poem which was printed by permission, as souvenirs of the reception:

In the quaint old town of Salem for a hundred years or more, The fathers of our Southland have gathered precious lore.—
And not alone the knowledge of chemicals and rays, Greek and Latin metres, of angles, years and days,
But deeper lessons far than these, with richer wisdom fraught, They've stored away, for future use, by sage experience taught.
The patient calls of duty, performed from day to day, The training of both heart and mind in wisdom's narrow way.
The simple pleasures, happy games, which rounded out the time, And made the busy months fly from breezy chime to chime: The old clock in the belfry, that told the fleeting hours, The stroll up Cedar Avenue, 'mid springing grass and flowers, All these are mirrored on 'em'ry's pictured walls, Along with well-loved faces through the lofty halls, The happy Christmas-tide—the blessed Easter morn.
When on the forming mind and heart Eternal things were born. All these and more than tongue can tell, or moving finger write, Our grateful hearts to Salem shall willingly dictate.
For countless homes in North and South, have felt your peaceful charm, Have learned to love your sacred walls, where safe from every harm, The well-beloved mother—the daughter—sister and wife, Have gained the highest knowledge, in a world of sin and strife; Have gained besides the faithfulness, the ready hand and skill, The training that has stood the test of human good or ill: Have made the home the biding place, whence love and influence flow, In every widening circles, as the ages come and go.
To your classic shades, O Salem, your children fondly turn, Amid the rushing tides of life, their hearts shall ever yearn: And, as the passing years go by, so full of anxious care, Your forming influence is felt, a benediction rare. And may your grateful children bear your glory, and your crown, Till Time shall be no longer, and your sun shall never go down.

In Memoriam.

With the departure of Mrs. Dorothea Matilda Clewell, the aged mother of Dr. J. H. Clewell, President of Salem Academy and College, we note the passing of one of the very few remaining members, not only of the past generation, but well nigh of two generations. Born on Jan. 8, 1815, the very day of the great battle of New Orleans which forever put an end to British power in this country, her life has spanned one of the most interesting epochs in the world's history. Our country has grown from a handful of colonists into one of the greatest world powers, and Mrs. Clewell has seen Salem grow from a small village to a Twin-City of over 50,000 inhabitants.

Her busy, kindly life was spent good time just here in Salem, living 70 years in the same house she occupied with her husband J. David Clewell, in their early married life in 1839—just across, in full view of the venerable cedar shaded God's acre, where she now sleeps, and where she has seen all the friends and associates of her generation laid to rest before her.

Her father Wm. Shultz, dying when she was about one year old, her mother later married Rev. John Gambold, the noted missionary to Georgia Indians; so she grew up here in Salem, and served as teacher in the Academy from 1835 to 1836.

As Mrs. Clewell's husband died in the early days of the late Civil War, she devoted herself with energy and faithfulness to the bringing up of her young family during these eventful years. Of her six children one son Francis, died soon after the close of the war; a daughter, Anna married Dr. Booth of Oxford, and died some years ago; Dr. Augustus Clewell resides in Baltimore, Md. Mr. Edward is living in Chicago, Ill., while Dr. J. H. Clewell and Margaret, (Mrs. Jenkins) live in Salem. In addition to these children, Mrs. Clewell left eight grand-children, and five great-grand-children.

As her daughter, Margaret, (Mrs. Jenkins) was a teacher in the Academy for some years, and Dr. J. H. Clewell, her youngest son, has been Principal of the Academy for a quarter of a century, her interests were equally bound up in the school, and in the church which she loved with the single-hearted fervor and devotion of the true, old-time Moravian. Nothing that concerned the church of her love, was too trivial to be talked over, and prayed over. Kindly, genial, interested in everyone, and in every thing, her room was a veritable mecca for a large circle of friends.

Some twelve years ago she became blind, and was tended through all her declining years with a rare and beautiful devotion by her daughter, Mrs. Jenkins. Thus serene, calmly, happily, she drifted down the tide of years, without illness or pain of any sort until, gradually, the silver cord was loosed,—the wheel at the fountain stood still, and she passed gently over into the everlasting peace. She had lingered long in the Beulah land, almost within hearing of the Celestial City, longing to be at home in her Father's house, but willing to wait his own time and place.

The call came on Friday morning, Oct. 16th, about 9:30, when without pain or struggle of any sort, she closed her blind eyes here, and opened them in the glory of the Heavenly Country. It is given to few, if any, thus peacefully, gently to sink to rest, we will not call it death.

"So sinks the Day-star in the ocean bed, And yet anon, repairs his drooping head, And tricks his beams, and with new-spangled are Flames in the forehead of the morning sky."

So, peacefully she sank to rest at the age of 93 years, 9 months, and 8 days, and as we think and speak softly of her, we say,—

"And she was not, for God took her."
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBER

BY MISS AUGUSTA L. PRINE

Moravian Festal Days.

(Certain information from Herrn. reach the editor of this column too late for inclusion in the last number of THE WACHOVIA MORAVIAN, and readers may who be keeping this series on “Festal Days” are requested to change 1783 to 1786, as the date of the choir system, and to add the first of the following paragraphs to what was said in regard to the Widows’ Covenant Day. The date of the full organization of the Single Sisters’ Choir was 1745.)

In 1744, the second day of February was set apart for the Covenant Day of the Widows and Widowers, that being the date of the presentation of the child Jesus in the Temple, the reference being to Anna and Simeon (Luke 2:21-39) as types of Christian widows and widowers.

That month being very cold in Germany the date was changed, by “lot” to August 31st, in 1773. The Synod of 1789 decided to separate the Covenant Days of these two “choirs”, and thereafter the Widows’ Covenant Day was observed on April 30th, while that of the Widowers remained on August 31st.

On May 12th, 1727, the first “Brotherly Agreement” was signed at Herrnhut, for several weeks prior to this, Count Zinzendorf and other leaders had been laboring earnestly to adjust the difficulties, civil and religious, which were disturbing the men and women who had recently emigrated from Catholic Bohemia and Moravia, bringing with them traditions of the pure Gospel life of the ancient Unitas Fratrum, the problem being complicated by the presence of other settlers holding diverse views. Matters having been satisfactorily settled the “Brotherly Agreement” was signed on May 12th, and in a modified form it is still in use.

The Covenant Day of the Older Girls was celebrated for the first time on March 25th, “Lady Day”, tradition saying that the Virgin Mary was fourteen years of age at the Annunciation. The Synod of 1789 moved the Covenant Day into the summer, and June 4th, was selected by “lot”. The Older Girls are from fourteen to eighteen years of age, though a girl who joins the Church at an earlier age is admitted to this “choir” as the Children’s Choir naturally has no communion service. In some congregations the Older Girls unite with the Single Sisters on May 4th, instead of observing a separate day.

On June 17th, 1722, the first tree was felled for the first house in Herrnhut. As Christian David struck the first blow with his axe, he uttered the third verse of the 46th Psalm, and the words are inscribed on the memorial stone which marks the spot.

July 6th, is the anniversary of the death of John Huss, who was burned at the stake in Constance, Switzerland, July 6th, 1415. Huss was the greatest of Bohemian Reformers, and his teaching and burning appeals for “Salvation through faith in Christ, and real Christian living according to the dictates of the Bible” were the foundation of the reform movement in Bohemia, which culminated in the organization of the Unitas Fratrum in 1457. With the martyrdom of John Huss is linked the reference being to Anna and Simeon, three years before, had come five weeks’ journey to Stanila, begging for a teacher for his people; and there was none to send and no money for his expenses.

The date of the Covenant Day of the “Old Boys”, July 9th, comes from the organization of a special “Band” among the boys, by Christian Renatus von Zinzendorf, July 9th, 1744. The original date was April 25th, probably so set in 1746 because Luke 2:40, was the “daily text” for that day. In 1755 it was changed to July 9th. Later it was moved to the first Sunday after Epiphany, but the Synod of 1789 again placed it on July 9th. The “Old Boys” are from fourteen to eighteen years old (including younger communicants), and in some congregations their Covenant Day is joined with that of the “Single Brethren”, August 29th.

August 16th, is a special memorial day for all the communicant congregation, commemorating the experiences by the Moravian settlers in Herrnhut, at a Communion held in Berchtesgaden, August 15th, 1727.

The signal blessing there received had so great an effect upon them, that it is considered the spiritual birthday of the Renewed Unitas Fratrum.—the Moravian Church.

(The Call of the Cagayan.—Concluded)

CHILDREN’S DEPARTMENT

BY MRS. BENIE PFEIFFER

One day, three years after the Governor of the Cagayan had made his long journey to the Missionary

in Marilla, there came, to the Agent of the Bible Society, there, a man who had done many things in forty years. In the home-land he had been a school teacher, then a volunteer soldier to the Philippines, then here to work in the government hospital and again a teacher of a Philippine school. Now, he wanted to become a missionary.

The Agent did not have much faith in him. "Just what do you want to do?" he asked. "I want to do Christ’s work in the neediest place I can find."

"Better see the mission," said the Agent. But after seeing the mission, Sanderson came back more determined than ever. He had heard of five hundred thousand souls, living up beyond the blue mountains, needing help, three years before, had come five weeks’ journey to Valencia, begging for a teacher for his people; and there was none to send and no money for his expenses.

"The mission has not a dollar to spend," he said. "I want the Bible to bring me up there. First I think of that man—the governor himself—coming clear to the city to beg for a teacher. It is Christ’s work that you will be doing in sending another lot of book to those people."

"But we haven’t the money," said the Agent. "We have a man up there and it almost broke my heart to call Juan back when the money gave out."

"But just think of that great valley left to itself—those thousands of people for whom nothing is being done! If I had money to pay traveling expenses I would send myself."

Day after day, this man, who had tried to many things, besought the Bible Agent. His expenses were all what he asked—he cared nothing for salary. At last he was rewarded.

"If you will go on half pay, I can send you," said the Agent, one day. "One of our men has resigned and I shall not send another in his place just now. If you like to go on what will only provide rough fare and poor travel I shall be glad."

And Sanderson went. With a stock of Testaments and Gospels he set out on his long journey—up over the lonely trail, across the noisy rivers into the blue mountains.

Safely he reached Tugugwor—only to find that Don Jose was dead and a new governor, who did not care for the words of truth, living in the great house. But Sanderson would not be discouraged. His heart was in his work and everywhere he found hungry-hearted people ready for the Bread of Life. He could hardly work fast enough. The Spring mouthes grew into summer with its harvest and the summer gave place to fall with its November rain or shine, storm or flood were all alike to him, if only he might help these people. He journeyed by day and taught by night, he sailed and swam and rode and walked—for, in all this great country, he, alone, had the message of hope and comfort. At last, in November, a great storm broke over the valley of the Cagayan, the river rose till the fields were flooded and the stream was miles in width. There were no roads left and no place of safety anywhere near the river.

Sanderson had found shelter in a little hut, on a hill above the waters, but he was restless and impatient and, besides, there was hardly enough food for himself and good Vincente, who had taken him in. So he packed his books and started on his dangerous way.

That night the storm broke a little and the river covered the hills that thus far it had spared; and somewhere, in the storm and flood, Sanderson met God's face to face and left his work but half begun.

Six months later, when a missionary came to live in the valley of the Cagayan he found that through the nine months’ labor of this man, who had sent himself with the Testaments and Gospels provided by the Bible Society, a thousand souls had listened to the good news, and had given heed.

To day the great valley is dotted over with chapels, and missionaries live amongst the people, and Juan, who has forgotten his day of discouragement, goes in and out amongst them with his Testaments and Gospels—from The Bible Society Record.

INFANT BAPTISMS

Bethania, September 22, 1928, Elta Frances, infant daughter of Mr. A. L., and sister Elta V. Litz, (m. n. Stauber), of West Virginia.

Bethania, September 22, 1928, Clyde Amielus, infant son of Mr. A. L., and sister Lorena Tunnison, (m. n. Stauber), from Bethabara.

THE WACHOVIA MORAVIAN

Recent Intelligence From Our Mission Fields.

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

When I was enjoying the pleasure of a visit at Salem, N. C., on my way back from Nicaragua, a well known Tenor singer of New York City expressed great interest in a statement I had made in reference to the rendering of portions of the Oratorio of the Creation by the choir of our congregation in Bluefields and an orchestra constituted also of members of the same congregation. He made a number of inquiries, as to the leader, etc. and intended to pass on what I had told him to some journal devoted to musical news. I am sure it would still more interest the same gentleman to read a letter which I have just received from the Superintendent of our Nicaraguan Mission, the Rev. L. Reichel, telling of the rendition of the masterpiece of Handel, the Messiah, in connection with the formal opening of the new Sunday-school Hall of our Bluefields congregation on Sunday, August 16th. I should dearly like to have been there. I can well believe that Bro. Reichel is correct and keeps within the bounds of truth, when he writes, that the choirsues especially were worthy of all honor, and pays a deserved tribute to the musical skill and energy of the leader, the Rev. Samuel Morris and of his wife, sister Morris, whose excellent accomplishment on the Harmonium contributed so highly to the success.

This is undoubtedly the first rendition of the unbridged Messiah in Central America. I do not wonder that Bro. Reichel writes that the thankful public was carried away with enthusiasm, and that the value of this success, from a missionary ideal standpoint is not to be lightly estimated. For my part I wish that I knew the address of the musician with whom I conversed about the former rendition—that of the Creation in part. My hope is, that these lines may catch the eye of some friend in Salem, who will kindly forward the above to him. The event is worth nothing in musical circles.

But from a missionary standpoint, how much it tells. Fancy, if one can, what the Brethren Pfieffer and Amadeus Reineke would have said, if some one had prophesied that within less than 60 years of their exploratory tours culture and good taste would have so far advanced, that this rendition of the Messiah would be possible, could be carried out by talent confined to the congregation which they had yet to gather in the nucleus. And what is more, that the relatives of those who sang and furnished the orchestral accompaniment would really enjoy music of so high a standard. Here you certainly have a fine illustration of the effect of missions as bringing culture in the wake of the spread of secular life worth living by conferring the possession of the pearl of greatest price.

Brother Reichel's letter also appears as a cause for special thankfulness, in that the Coast of Nicaragua appears to have been spared an experience made by the neighboring republic. Storms and floods have recently ravaged the vicinity of Port Limon in Costa Rica to such an extent that the United Fruit Co. alone estimates its losses at $4,000,000. Whilst very heavy rains and extremely unpleasant weather were experienced in Bluefields, up to the time of writing, no word had come of serious damage.

Readers of the Herald will have rejoiced to notice that the Lutheran Church there, which took over our mission some years ago, has a growing cause for gladness. A revival of religion among the Christian Eskimos can be reported. Former "Helpers" of ours, now "Catechists", have been active in connection with this movement, which has brought blessings to their countrymen. The revival has stirred them up to publish a church paper in the Eskimo, that their countrymen may be more widely reached. Would that similar scions of refreshing from the presence of the Lord might be experienced by all our missions among this race.

Brother Edwin Heath, of Belmont, in Port of Spain, Trinidad, apprises me that on the 20th of this month the chapel perched on the cliff at L'Anse Noir, on the picturesque north coast of that island will be formally opened for worship. May it prove a lighthouse not less effective than that flashing out its powerful and welcome signal on Point Galera some miles away! Here on the forest clad hills is virgin soil awaiting the grower of cocoa; and the mission field presents aspects of which the soil may be taken to be emblematic. May it prove similar fruitful. In the face of deficits one dare not play too strongly for special causes; but if any giver is desirous of bestowing an extra gift, over and above what he usually contributes for the advance of the Kingdom, I am sure Bro. Heath as Warden of Trinidad will not be put out if L'Anse Noir is remembered. There is a natural spirit of devotion among that people, largely emigrants from Tobago within sight Josider, who have removed thither to satisfy their land hunger, and give their children a better chance, by acquiring a few acres through the contract system, which applies in connection with clearing the primeval forest for the planting of the cocoa tree. For many years to come it will be a field that calls for the endurance of hardship on the part of him who missionizes, owing to the practically roadless condition of that mountain land, and also to the sparsity of the population—practically unchurched, but an occasional visit out on the part of a priest or of an Anglican clergyman. For the sake of our own former Tobagonians, on the other hand our West Indian Brethren do well in heeding the call, "Come over and help us."

A rather unique celebration of Whituside was reported from the Bush Negro village of New Aurora, where we have an outpost, far up the River Suriname. At the approaching of this festival, the poor people were in no mood for special rejoicing. Food had become very scarce, and anxiety prayed on each heart. Fears of starvation may have been entertained by some. Yet the native missionary Drakenstein did what he could to raise the spirits of the people. In the preparatory service on Saturday evening he told them of their great deed before the Heavenly Father, in whose sight even the man of the South American wilderness is of more value than many sparrows.

The day itself dawned. Brother Drakenstein was just about to proceed to the church, when a cry resounded through the village, and great excitement followed: "Pingos are here; pingos are in the village!" Now pingos are little wild swine. At once there streamed out of the huts an eager crowd, armed with machetes, and the hunt commenced. By eleven o'clock forty-one wild pigs had been slaughtered. What a change from anxiety and the prospect of starvation to certainty of a feast. Naturally the service of the morning had to fall out. But with the more thankful spirits and a spirit of devotion to certainty of a feast. Naturally the service of the morning had to fall out. But with the more thankful spirits and with faith strengthened, the congregation assembled both in the afternoon and again in the evening to thank God for His abundant supply and to listen the more gladly to the Gospel for Whit Sunday.

THE MISSIONARY DEPARTMENT

Missions and the Sunday School.

(Continued from July issue.)

At the twelfth International Sunday School Convention held in Louisville, Ky., June 18-23, 1908, missions in the Sunday school had fuller attention than at any previous International Convention. On Sunday evening a dozen or more mass meetings on "The Sunday-school and Missions" were held in different churches. Addresses were made by some of the most prominent missionary workers and Board Secretaries in North America. And on Monday afternoon a sectional Conference took up the practical business of how to handle missionary teaching itself in the Sunday-school.

From the beginning the Bible has been the one text book of the Sunday-school, and the Bible is essentially a missionary book; yet in most schools missions have been eliminated from its pages. The Sunday-school of the future will realize that winning the world to Christ is the great theme of the Bible.

It is very interesting, and also instructive, to study some of the recent statistics showing what the Sunday-schools are doing for missions, as recently published in the "Sunday School Times," and were procured directly from the Secretaries of the various mission boards. These represent the twelve denominations making the largest annual contributions to foreign missions; and the Moravians, which the compiler says is "that foremost of all missionary churches."

That one board should have increased its revenue 205 per cent and another 224 per cent, in less than a decade seems remarkable. In the matter of Sunday-school giving there has been a decided gain, but in only four denominations has the Sunday-school kept pace with the church.

The large amounts raised in some denominations show that the Sunday-school is a gold mine, yielding large returns for foreign missionary work.

In one denomination, the Methodist Episcopal, North, the receipts from Sunday-schools have now passed the half-million mark, the large sum of $524,852 having been raised by them last year.

This large contribution by our Sunday-schools says one of the Secretaries in charge of the work, is due to the fact that the discipline of the church requires the Sunday-school to give one collection a month to missions."
The greatest proportionate gain is made by the Sunday-Schools of the United Presbyterian church, the amount raised in 1907, being almost three times as much as in 1899. The Rev. Charles R. Watson, Corresponding Secretary of the board, writes: "We have found the cultivation of the Sabbath-schools one of the most successful forms of work. We began this cultivation five years ago, and the influence of it was felt at once. The first year we issued nothing but a single leaflet to be used in a single day of the Foreign Missions Quarterly, which the General Assembly assigns as the particular quarter of the year in which Foreign Missions may be agitated in our Sabbath-schools. The Sunday-schools of the Disciples Church have more scholars than doubled their gifts during the past forty-five years, some of the larger denominations, with tendencies still remain; it is not so great but that one or two men. In the summer, they are amply provided for. Tennis, golf and baseball are all clean and manly sports. Pagan and Christian can enjoy them together and thus good influences may be brought strongly to bear, by those who are looking out for chances to do good. It seems to me that the church is far too satisfied with restrictive directions: and while the world furnishes attractions galore, the church does not attract the young men of to-day because it offers little that is positive. I believe that young people can learn to find true recreation and pleasure in forms of activity that are not only healthful but positively upbuilding to personal character.

No one appreciates more fully than The Christian Herald the necessity of providing lively and absorbing amusements for our young men, especially for our young women. In the summer, they are amply provided for. Tennis, golf, and baseball are all clean and manly sports. Pagan and Christian can enjoy them together and thus good influences may be brought strongly to bear, by those who are looking out for chances to do good. It seems to me that the church is far too satisfied with restrictive directions: and while the world furnishes attractions galore, the church does not attract the young men of to-day because it offers little that is positive. I believe that young people can learn to find true recreation and pleasure in forms of activity that are not only healthful but positively upbuilding to personal character.

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A Burning Question.

A correspondent of The Christian Herald writes from Cardinal, Va., of the cordial approval of the recent advice in these columns upon "The Test of Amusements." She says:

"Your answer is wise and timely: but what shall our young people do that will satisfy the craving for social life and the need of change, and yet do nothing which can dishonor Christ, influence others in wrong directions or hinder growth? They want life, life, life! It seems to me that the church is far too satisfied with restrictive directions: and while the world furnishes attractions galore, the church does not attract the young men of to-day because it offers little that is positive. I believe that young people can learn to find true recreation and pleasure in forms of activity that are not only healthful but positively upbuilding to personal character.

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THE WACHOVIA MORAVIAN

WINSTON-SALEM'S

Big Department Store

IT AFFORDS us great pleasure to announce to the many readers of this paper that two elderly persons, included, the fact that the entire audience, minister but not any portion of the congregation, was present.

Socially and financially, would be quite incomplete, were we to refer to only a portion of the worke room and the will be glad to advise and assist you in making your selection.

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Salem Boys' School
SALEM, N. C.

THIS SCHOOL is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently added Shorthand and Type-Writing.

Music and Education may be taken at extra cost.

Test No. 1 $1 per month.
J. F. BROWER, Headmaster.

THE WACHOVIA MORAVIAN

FOGLEBROS.
BUILDERS

THE MONTH IN WACHOVIA
Bethania.

The last number of the Star Court—"The Districk Skool," chiefly under the direction of Prof. J. W. Daniel, was given on the night of Saturday, September 12th. Through strenuous efforts on the part of the committees in charge of the course of entertainments and refreshments, and through the liberal gifts of kind friends, the Sunday-school piano has been paid for. On the date of the entertainment in the course named above, the instrument was moved into its permanent place in the church. It was used by the Sunday-school for the first time on the Sunday immediately following. Quite an interesting family reunion was held at the home of Bro. T. J. Stauber, September 22nd, when two grandchildren—one from Bethania, and the other from West Virginia—were dedicated to the Lord in infant baptism. An occasion of considerable interest to the community was the colored people's fair held at Bethania, October 6th, 7 and 8th. The variety of good things on exhibition reflected much credit upon the race, and citizens of the white race showed their appreciation by attending in good number and assisting in material ways. On Monday night, October 5th, the Bethania C. E. Society gave a sugar-cake and coffee reception to the students of the high school—about fifty in number. It was a very pleasant gathering, in the church, of C. E. members, students, and friends. Short addresses were made by Bro. F. H. Lash and Prof. Daniel.

Fairview Notes.

Fairview is truly grateful to the House church congregation for the splendid forage recently donated to one of Salem's good ladies for $5.00. We are sure the lady has a fondness for Fairview, and we duly appreciate the kindness.

The rapid development in the immediate locality assures a great future for Fairview and the 8 lamp purchased by the Fairview congregation for future church extension.

Fairview's first church council met September 22nd. We had the privilege of enjoying the attendance of Mr. John Fries.

The church committee was elected as follows: Messrs. J. M. Cummings and J. W. Frazier from the east; and J. A. Crews and G. W. Blum, for a year; Fred Gerner and K. P. B. Cummings, for 1 year.

Messrs. J. M. Cummings and J. W. Frazier were nominated, with J. A. Crews and Fred Gerner as alternates to attend the Provincial Synod.

The contract for remodeling the parsonage has been let and the work is being pushed. The parsonage when completed will consist of 12 rooms.

K. P. B. CUMMINGS.

MORAVIAN CHURCH

Organized With Forty Charter Members at a Meeting Held Oct. 6th.

At a meeting held October 6th in the Moravian church, on East Lee street, between Arlington and Asheboro streets, the Moravian church of Greensboro, was organized. It will be governed by the students of the high school and the members of the church. Bishop Edward Rondthal, of Winston-Salem, presided over the meeting, being assisted by Rev. C. H. Wenhold, of Kernersville, and Rev. E. A. Holton. The organization Bishop Rondthal had charge of the Sunday-school of Greensboro.

The Moravians of Greensboro decided last spring to organize a church here and old Grace M. P. church was purchased. A Sunday-school was organized and has been held regularly, with preaching by Rev. E. A. Holton on the first and third Sundays of each month. The officers of the church will be elected later.

Mr. P. D. Kenner is superintendent of the Sunday-school—Greensboro Record.

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Designed for the 35 Sunday-schools in the year. Over 100 stories from the Holy Book. Embellished with nearly 100 fine engravings. Color plates, half-titles, woodcuts, etc.

This beautiful book about 7 1/2 inches over 250 pages sent post paid for only $1.00.

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RALEIGH, N. C.
Agents Wanted.
News of the World.

Navigation of the Air.

The attention of the world has been turned with especial interest to the question of the navigation of the air, during the last few years. The experiments with air-ships of various patterns have been in the hands of men who have used large sums to build these air ships, both their own fortunes and money subscribed by friends. Large prizes have been offered by exposition committees, and by government boards for certain successful results, these results involving principles which can later be elaborated and perfected. For many years the experiments were with machines filled material lighter than air, as for example hydrogen. The expense connected with this class of materials is so great, and the loss of the same so easy, that the experiments along this line seemed to be greatly involved, and beset with numerous difficulties.

In the meantime certain parties were at work with kites and various other machines which involved the principle of "soaring", as seen in the flight of certain kinds of birds, for example the eagle. It seemed to the minds of these men that if once the principle which enabled the eagle to soar in the air for an indefinite period could be discovered, and then the principle of locomotion added, the question of the navigation of the air would be placed in such a position that the details of the problem could be worked out by means of the efforts of experts.

Noted progress has been made in the general effort within the past year or two in two directions. The first in the class of air ships known as "lighter than air." These have been brought to that point of efficiency that they will travel hundreds of miles with comparative certainty of movement, and will carry a considerable load. The war departments are particularly interested in these vehicles, because they threaten to revolutionize the modern methods of warfare. For example, one of these air ships can be sent over the largest city and by dropping explosives destroy the city with the greatest ease. Or again one of these vehicles can hover over a large modern fleet and can readily drop high explosives and readily destroy an entire fleet. Hence we see the various governments giving the greatest attention to this particular line of discovery.

On the other hand the experiments of those who are working with the machine known as "heavier than air", that is with the machine which flies like a bird, but...
The Wachovia Moravian
Entered as second-class matter in the Post Office at Winston Salem, N. C.

Rev. John H. Clewell, Ph. D., Editor.
G. H. McCoy, Associate Editor. W. A. Smock, Business Manager

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 civilized and in heathen lands.

Subscription price, 50 cents a year.

EDITORIAL NOTES.

In case any news items or communications have been crowded out of this number of the Wachovia Moravian we will be pleased to print them in the December number which will very soon follow the necessarily delayed November number.

**

We give almost our entire paper to the synod this month. These matters are of very great importance to our church and many will want to preserve this paper for future reference. The minutes are published as copied from the secretary's papers, but what THE MORAVIAN gives must not be taken as the official publication. There may be slight discrepancies but these will not materially detract from this report. Still we think best to state to the public what follows is the report of THE WACHOVIA MORAVIAN and not of the secretary of the synod. If there should be an error of any kind THE WACHOVIA MORAVIAN is responsible for the same, and not the secretary of the synod.

It is our intention to follow with the publication of the December number of the paper immediately after this issue has appeared, and hence we will be pleased to have ministers and churches send us news and announcements connected with the approaching Christmas season just as soon as they read this item.

THE PROVINCIAL SYND

The Provincial Synod of the Southern Province of the Moravian Church convened Nov. 17, 1908 and adjourned the following Friday, Nov. 20, 1908, at about one o'clock. It was a notable gathering. Notable because of the matters which came before the synod. Notable because of the manner in which the questions were dealt with. Notable, finally, because of the probable far reaching results.

We say that it was notable because of the matters which came before the synod. While it may not be recognized as such, the matters which came before the synod were revolutionary in their nature. By this we do not mean that one party in the church was arrayed against another party in hostile attitude, but we mean that the church has grown in numbers and power to such an extent that new and enlarged methods were called for. This is revolution. Now it is a well known fact that revolution is always a critical event, and is often accompanied with pain and trouble. Hence when it became evident that changes had to be made in order to meet the needs of the day and time, the question was asked with a degree of solicitude, "Will we secure that which is good in the new methods?" "Will we preserve that which has been so good in the past?" The plans in general for the next generation came before this synod, and as such they formed a notable chapter of business.

The manner in which these things were treated was notable. To preserve all that has been good in the past, and to graft on this parent stock a fresh element, quite a new phase of church life, was the challenge of the future was not an easy task. But it was done. So far as we can see at this point in our history we have not lost the influence of a single good man who has endured the heat and burden of the day, but every one of these splendid workers of the past years have not only been retained for future work, but their efforts have been magnified, and they themselves have been given higher and more important functions, and the church has shown not only that it is grateful for past successful work, but that it knows how to honor and retain its men of mature judgment and of consecrated lives. Thus all that has been strong and successful in the past was acknowledged by the synod, was endorsed and the workers retained. However more than this was done. In view of the growing needs of the church many more men were chosen to meet the large and increasing work. New offices were created. New plans devised. Heretofore the administration of the affairs of the province rested on some six men. Now the work is divided between nearly thirty men, and whatever the task which presents itself to these thirty men the problems can be attacked and the successes secured. And the notable character of the manner in which the work of the synod was done appears in the wise way in which the former and the present methods of administration have been welded together, with nothing lost and everything gained.

Finally we say the synod was not able because of the probable far reaching result. An enthusiastic brother exclaimed to the editor at the close of the synod, "I believe we will double our membership in ten years." It seems that greater progress than ever before will be made. The Salem congregation has recently placed a much larger number of able men into its boards. This will evidently mean progress. Now the synod has given a board of eleven men to push forward the growing work of Salem Academy and College. The same has been done for Clemmons School. The same has been done for the future Church Extension, and for the aid of congregations working up to greater strength in the future, and important Sustentation interests are looked after by the same efficient company of men as in the past. While over and above all the synod found the Provincial Elders' Conference harmoniously united with everything and beneficently stimulating everything as the supreme board between the synods. Certainly this is a plan which should cause us all to say that the synod was a notable one because of the probable results which will follow the legislation.

One thing more only do we need. That is the Lord's blessing to go with us in all things. He must be our great leader. He must be above boards, above officials, above Synod itself. When He is the leader of an undertaking the results will be sure and certain.

TRIENNIAL SYND

Nov. 17, 1908, to Nov. 20, 1908

Winston-Salem, N. C.

As a matter of future reference we give as an introduction the Synodal programme and the list of delegates. This is the programme submitted to the synod and adopted by the same:

SYNODAL PROGRAM

Committee of Arrangements

J. H. Clewell, Chairman
J. K. Proehl, Edward Rondthaler
W. W. Conrad, J. D. Ludwig
E. S. Mccray, J. F. McCullough
E. S. Cookland, J. W. Frazer
S. A. Pepp, L. G. Lockemann
T. C. Stumpf, F. E. Holton

Committee Rooms.

The several Committees will meet in the rooms as indicated below:

Constitution, at the home of Bishop Rondthaler.
Church Government, at the home of Bishop Rondthaler.
State of Religion, in the Pinckneys Hall Room.
Sundays Schools, in Main Hall, College.
Foreign and Bohemian Missions, home of Rev. J. H. Clewell.
Education, in Main Hall, College.
Finance, in Mr. J. T. Linnaback's Office.
Church Extension and Home Missions, in the vestry.
Resolutions to General Synod, at Mr. J. A. Linnaback's office.

Tuesday, Nov. 17th
10:00 a. m. Opening Session.
1:30 a. m. Celebration of the Holy Communion.
2:00 p. m. Afternoon Session.
4:00 p. m. Brief General Session, followed by Committee Work.

Wednesday, Nov. 18th
9:00 a. m. Nominating Committee Session.
2:00 p. m. Afternoon Judicial Session.
THE WACHOVIA MORAVIAN

4:00 p.m. Visit to Salem Academy and College, and inspection of buildings and grounds.
8:00 p.m. Concert in Memorial Hall, complimentary to Delegates to Synod.

Thursday, Nov. 19th
9:00 a.m. Morning Business Session.
2:00 p.m. Afternoon Business Session.
3:00 p.m. Automobile Ride Over the Country.
6:30 p.m. Complimentary Luncheon given by the Ladies of the Salem Congregation.

Friday, Nov. 20th
9:00 a.m. Morning Business Session. At the conclusion of the Work of Synod the Funeral Choral Exercises will be held.

Morning Session, Nov. 17, 1908
The Triennial and Preparatory Synod of the Moravian church of the Southern Province convened in the Home church, Salem, on Tuesday morning, Nov. 17th, 1908, at 10 o'clock, Bishop Rondthaler presiding. Dorseology No. 1 was sung, and the Daily Texts read, after which Bro. J. K. Pfohl read a scripture lesson, Isaiah 54, and Bro. Jonathan Reinke, president of the Jamaican Province, lead in prayer, commending the Synod to the care and keeping of Almighty God. Hymn No. 611, "Highly favored congregation," having been sung, Bishop Rondthaler in the name of the Provincial Elders' Conference greeted the assembled delegates with the words, "Grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all." Permanent organization was effected by the election of Bishop Rondthaler president, Bro. C. H. Wenhold, Jr., secretary and Bro. A. E. Ebert, assistant secretary. Credentials being called for by the Provincial Elders' Conference the following delegates were formally seated in the Synod:
Bro. Percy Kerker, as the representative of the newly-organized congregation in Greensboro, was received by a unanimous rising vote.
On motion the president appointed the Bros. J. H. Clewell, D. W. Harmon and H. A. Pfohl a committee of three to nominate the "committee of nine on a constitution." The committee of arrangement having reported it was moved and carried that the Synod conduct its sessions in accordance with the outline prepared by the committee of arrangements, and also that Synod allow a five minutes recess between the morning session and the Holy Communion, and adjourn with the benediction at the close of the latter service. Fraternal greetings were read by the president from the Provincial Elders' Conference and Synod of the Northern Province, the British Provincial Elders' Conference, and the German Provincial Elders' Conference and Synod. On motion Bro. Jonathan Reinke was welcomed to Synod and extended all the privileges of an advisory member. A hymn closed the business session, the nominating committee having presented its report which was accepted.
At the close of the morning session the Holy Communion was partaken of by the delegates, Bishop Rondthaler presiding, assisted by the Bros. J. H. Clewell and J. K. Pfohl.

Afternoon Session, Nov. 17, 1908
The afternoon session of Synod was called to order by the president at 2 o'clock. After the singing of hymn 612, "As long as Jesus Lord remains," and a prayer by Bro. E. C. Stempel a cable message containing the following message from Herrnhut was communicated to the Synod: "Hymn Synodical greetings."
Signed by the president of the German Provincial Elders' Conference, Brother Koehling. Greetings from the Mission Board were read together with a full letter embodying important missionary information. One status of hymn 635 was sung after which the committee on nominations presented 20 names as a list from which the committee of nine could be chosen. Balloting was immediately begun and resulted in the election of the following brethren as members of this committee of nine on constitution: F. H. Fries, E. F. Strickland, J. W. Fries, J. E. Hall, E. A. Holton, H. A. Pfohl and E. S. Crouse on the first ballot; D. W. Harmon on the second ballot, and C. D. Ogburn on the third ballot.

The following committees were appointed by the president:
Sunday Schools—E. A. Ebert, Chairman, H. W. Foltz, Carl Hine, Robert Briggs, Olin Perryman, C. C. Reichel, John Hege, S. A. Pfleeg, J. W. Boyd, Rev. Leon G. Luckenbach, who also led in prayer. Hymn 470 was sung. The report of the Secretary of the morning, afternoon and evening sessions was read and with minor corrections adopted. It was moved and carried that pastors' reports be referred, after their presentation to Synod, to the committee on the State of Religion.
The following reports of pastors were presented:
Bro. Leon G. Luckenbach reported for Bethabara, Centreville, Friedland, Union Cross and Fairview.
Bro. J. F. McCuiston reported for Friedberg and Christ Church.
Bro. Wm. Spaugh reported for Eden and the Colored Church.
Bro. C. H. Wenhold reported for Kernersville, Carmel and Moravia.
Bro. J. M. Steinberg reported for Bethabara, Centreville, Friedland, Union Cross and Fairview.
Bro. J. F. McCuiston reported for Bethlehem, Centreville, Centreville, Friedland, Union Cross and Fairview.
Bro. C. H. Wenhold reported for Kernersville, Carmel and Moravia.
Bro. W. F. Graba reported for Bethabara, Centreville, Friedland, Union Cross and Fairview.
Bro. E. C. Stempel reported for East Salem and Bro. Lashmit for Wachovia

Hymn No. 716 "Lord thy body everlasting" was sung and prayer offered by Bro. C. E. Crut.
Bishop Rondthaler having been requested to meet with the committee of nine, Bro. J. K. Pfohl was asked to preside in his place. Common consent having been given by Synod, Bro. Pfohl took the chair and called for verbal reports from the delegates. A number of brethren responded.
Bro. Percy Kerker read a detailed report of the newly-organized congregation in Greensboro giving a comprehensive history of the development of this work. By a riding vote Synod showed its appreciation of the excellent work of the Brns. Percy Kerker and Henry Snyder in this new and promising field. A motion was carried that a committee of three be appointed by the President to draft resolutions recognizing the fraternal spirit shown our workers in Greensboro by the Methodia Protestant church of that city.
Hymn 582 was then sung, after which Bro. C. E. Crut reported the Synod's resolution of the Provincial Foreign Mission Committee. This report was received and referred to the committee on Bohemian and Foreign Missions. Bro. Jonathan Reinke kindly gave detailed information concerning the financial methods and funds of the General Mission Board and the mission work throughout the world.
Further verbal reports from delegates.
were given after which Bro. Ernest Stockton having led in prayer, Synod adjourned at 12 o'clock.

Afternoon Session, Nov. 18, 1908
The afternoon session was opened at 2 o'clock with the singing of Hymn 538 and a prayer by Bro. Walter Spagh. The President appointed the Bro Ernest Stockton, E. A. Holton and C. H. Warden to write up petitions recognizing the fraternal treatment accorded our workers in Greensboro.

Verbal reports were presented by lay delegates concerning the work in their several congregations.
Bro. E. A. Holton presented his report as pastor of Macedonia, Avalon, Oak Grove and Greensboro. Bro. Mendell reported as pastor of Macedonia. Further verbal reports of lay delegates were given, after which Hymn 538 was sung and prayer offered by Bro. J. K. Pohl. Bro. C. E. Crier rendered a report of the work of the National Board.

Bro. J. W. Fries, at this juncture, presented the report of the committee on Constitutional changes, all of which were adopted by a 2/3 vote on their first reading:

Proposed Changes in the Constitution of the Southern Province of the Moravian Church.

(Sections and paragraphs refer to the Moravian Church Book.)

Page 23, Chapter VIII, change the second paragraph of the Introduction to read:

"Under this control, and in conformity with the Constitution of the Brethren's Unity throughout the world, the Constitution of the Southern Province in the U. S. of America is as follows:"

Page 24, top, paragraph 3 of Sec. V, change to read:

"Bishops of the Southern Province whether in active service or not."

Page 25, Sec. VIII, paragraph 2, strike out the words: "of each Province or Synodical District."

Sec. VIII, paragraph 2, change to read:
"The Provincial Elders' Conference is responsible to the Provincial Synod and accountable to the same for its administration."

Sec. IX, paragraph 1, strike out the words: "of their own District." Sec. IX, paragraph 7, change to read: "To gather and collate financial statistical reports from all the congregations."

Sec. XI, change the heading to read "Conferences" by striking out the words "Annual District."

Sec. XI, paragraph 1, strike out the sentence beginning "An Annual Conference" and ending "of the Province." Substitute for this: "Conferences of the churches of the Province may be called by P. E. C. for the purpose of promoting the spiritual interests of the Province."

A new Section shall be formed reading as follows:

The Church Aid and Extension Board

1. The Church Aid and Extension Board shall be composed of the P. E. C. and seven brethren to be elected by the stated Provincial Synods.
2. Membership in another church Board shall not render a brother ineligible for membership in this Board.
3. Six members of this Board, one being a member of the P. E. C. shall constitute a quorum.
4. The President of the P. E. C. shall be chairman of this Board and in his absence the members present shall elect one of their number chairman pro tem.
5. Vacancies occurring among the seven elected members of this Board shall be filled by the remaining members.
6. It shall be the duty of this Board:
   a) To select the President of this institution subject to appointment by Provincial Elders' Conference as such.
   b) To direct and control it between the adjournment of one Synod and the meeting of another.
6. In general to interest themselves in the religious, intellectual and financial development of the institutions.
7. It shall be the duty of the Principal of Clemmons School:
   a) To submit to the Board of Trustees a full report on the internal conditions and an exhibit of the assets and liabilities of the institution; also a specified account of receipts and disbursements.
   b) To submit, with the approval of the Board of Trustees, to each regular Synod of the Province a full report of the internal conditions and an exhibit of the financial status of the institution.
   c) To appoint Professors and Teachers with the approval of the Board of Trustees.
   d) To fix the salaries of all employees, which shall be subject to the approval of the Board of Trustees.
   e) To fix the salaries of all employees, which shall be subject to the approval of the Board of Trustees.
   f) No extensive alteration or repairs shall be undertaken without the consent of the Board of Trustees.
7. The President of Provincial Elders' Conference shall be Chairman of this Board, and in his absence the members shall elect one of their number Chairman pro tem.
8. Six members, one of them being a member of Provincial Elders' Conference, shall constitute a quorum.
9. Vacancies occurring among the seven elected members of this Board shall be filled by the remaining members.
10. It shall be the duty of this Board:
   a) To select the Principal of this institution subject to appointed by Provincial Elders' Conference as such.
   b) To direct and control it between the adjournment of one Synod and the meeting of another.
   c) In general to interest themselves in the religious, intellectual and financial development of the institution.
11. It shall be the duty of the Principal of Clemmons school:
   a) To submit to the Board of Trustees the close of each financial year, a report of the internal conditions and an exhibit of the assets and liabilities of the institution.
   b) To fix the salaries of all employees, which shall be subject to the approval of the Board of Trustees.
   c) To appoint Professors and Teachers with the approval of the Board of Trustees.
   d) To fix the salaries of all employees, which shall be subject to the approval of the Board of Trustees.

Page 24, Sec. VI, to be changed as follows:

Representation at Synods.
1. Congregations shall be entitled to one delegate for every fifty communicant members, provided the following requirements are fulfilled during the fiscal year preceding the meeting to which they are to be represented:
2. The payment of the pastor's salary in full, if pastor gives his full service, or, in case the congregation receives only a portion of his service, the payment of its proportionate part of his salary, such amount to be agreed upon by the committees
of the congregation and the P. E. C.

(1) The payment of its current expenses.

(c) The taking up annually of all collections required by Synod.

(d) The contributing of its quota toward Provincial Expenses as fixed by Synod and the P. E. C.

2. Congregations which do not fulfill these requirements shall be represented by their pastor only.

3. The representation of congregations shall be determined by an examination of the report of each congregation for its last fiscal year by the P. E. C.: as the committee on credentials.

The remaining sections of the article to remain as at present save such change in number as to bring the same into accord with the proposed changes.

The following resolutions presented by the chairman of the committee of nine were referred to the committee on church government.

"Resolved that Provincial Elders' Conference provide for the compilation and publication of a new church book in accord with the results of the General Synod of 1909, and to contain the Constitution, Rules and Regulations in force in this Province.

A motion was made and carried that the report of the committee of nine be printed and placed in the hands of the delegates at the morning session on Thursday.

With the singing of Doxology, Hymn 16, Synod adjourned at 5:15 o'clock. At 8 o'clock on Wednesday evening, Nov. 18, 1908, the faculty of Salem Academy and College gave an excellent and much enjoyed concert in Memorial Hall, complimentary to the Synod.

Morning Session, Nov. 19, 1908

The morning session on Thursday, Nov. 19th opened with Hymn 801. Bro. C. H. Wehnhold, Jr., read the 25th Psalm. Bro. James E. Hall lead in prayer. Bishop Rondthaler read the Daily Texts, briefly commenting thereon. After the singing of 676 the minutes for the morning and afternoon sessions of Nov. 18th were read and adopted.

Synod considered the proposed changes of the Constitution presented by the committee of nine on their second reading. Changes on pages 22, 24, 25 and 26 as designated on the minutes of yesterday were adopted as a whole.

After the chairman of the committee on church government, Bro. F. H. Fries, presented the following supplementary resolutions were communicated by the President of Synod from Bro. H. A. Brown, pastor of the First Baptist Church, Winston.

Synod now considered the proposed change of Section VI, which section deals with the subject of Representation at Synods. After much discussion this section was adopted on its second reading, by a 34 majority vote with the following amendments. In paragraph (a) the clause beginning "in full" and ending "part of his salary was struck out.

The closing sentence the word "amount" was changed to "salary", and the words "board or committee" substituted for "committees." The clause, now reads, (a) the payment of the pastor's salary; such salary to be agreed upon by the board or committee of the congregation and the Provincial Elders' Conference.

In clause (c) the following sentence was added: The board of Elders or, committee being responsible for the taking up of these collections. The changes suggested in the closing paragraph were left to the discretion of the editor of the Synod record.

After the chairman of the committee on arrangements had reported, Synod adjourned at 12:35 o'clock with the singing of doxology 18.

Afternoon Session, Nov. 19, 1908

The afternoon session opened by the singing of Hymn 461, a prayer by Bro. S. P. Tesh, and Hymn 80. Bro. J. K. Pfohl reported for Home Church and Rev. E. S. Crossland for Calvary Church. Bro. J. E. Hall presented his report of the Aid and Extension Board, Bro. J. K. Pfohl, as chairman, presented a report of the proposed work of our church in the island of Jamaica and the recent earthquake in the island of Jamaica together with a review of the proposed work of our church in the city of Kingston. Bro. H. A. Brown, pastor of the First Baptist Church of Winston being present he was extended the courtesies of the Synod. Being called to the platform by Bishop Rondthaler, Bro. Brown extended to Synod the cordial greetings of his congregation. The morning was followed by the singing of Hymn 460, the words "the tie that binds" was sung.

Bro. Percy Kerner read the report of the church Extension and Home Mission Committee which was received and adopted as a whole. The report of the committee on Reconciliation of Brethren's Unity to the Southern Province, mission work and the Jamaican Province were adopted, the first named by a rising vote manifesting the concurrence of the membership of Synod with the doctrinal position of the church.

At 3:45 p.m. Synod adjourned with the singing of Hymn 728 to reassemble after the banquet. From 5:30 to 5 o'clock p.m. the delegates under the direction of Bro. J. D. Laugenor, were treated to a most enjoyable automobile ride throughout the city.

From 6:30 until 8:30 the members of Synod had the pleasure of partaking of the excellent banquet prepared by the ladies of Salem congregation.

Evening Session, Nov. 19, '08

Synod re-assembled in the church at 8:45 p.m. The session was opened with Hymn 808 and a prayer by Bro. C. H. Wehnhold. A motion was carried authorizing Bishop Rondthaler to make proper acknowledgment of the greetings received from other Provinces and Synods. A motion having been carried to appoint a committee to draft resolutions of thanks in recognition of the many kindnesses and courtesies received by Synod, the Bro. E. T. Mickey, E. P. Mendenhall, E. H. Strickland, S. P. Tesh and F. W. Grails were named.

Moved and carried to send the following telegrams to the M. E. Conference now in session in Asheville, N. C., and the M. P. Conference meeting in Liberty, N. C.: "The Moravian Synod in session in Winston-Salem has the fraternal greetings to your body and prays God's blessing upon you." Bro. J. K. Pfohl was authorized to have this telegram sent. Bro. E. H. Stockton presented the following resolutions which were adopted: "We ask the Synod of the Southern Province of the Moravian Church being in session in Salem, N. C., November, 1908 has had its attention called to the fraternal spirit manifested by the Pastor and Members of Grace Methodist Protestant Church of Greensboro in connection with the recent transfer of their late congregational home in South Greensboro to the Representatives of our denomination and whereas every country was extended to Bro. and Members of Grace Methodist Protestant Church of Greensboro in connection with the newly organized work by the Boards and Members of Grace M.

graphs concerning Church Doctrine, the relation of the Brethren's Unity to the Southern Province, the mission work and the Jamaican Province were adopted, the first named by a rising vote manifesting the concurrence of the membership of Synod with the doctrinal position of the church. Synod.
THE WACHOVIA MORAVIAN

P. Church, therefore be it Resolved, 1st. That Synod by a rising vote manifest its appreciation of this evidence of Brotherly Love and fraternal co-operation in extending the work of the Kingdom of God in the city of Greensboro, and be it Resolved,

and this resolution be spread upon the minutes of Synod, be published in The Wachovia Moravian and a copy be sent by the Secretary of Synod to the Rev. T. J. Ogborne, Pastor, to be communicated by him to his congregation.

Bro. R. J. Pfohl presented a further report of the Committee on Church Government, which having been carefully considered in detail was adopted. The committee report was presented by Bro. E. C. Stemple which was adopted as a whole. Bro. E. A. Elders submitted the report of the committee on Sunday Schools. The report was adopted with the exception of the clause referring to the appointment of a Field S. S. Secretary which was referred to the committee on Church Extension.

Bro. E. P. Mendenhall reported for the committee on Publications which report was referred back to the committee for further consideration in the matter of the election of a committee to take charge of The Wachovia Moravian, with the request that it be presented again on Friday morning. The report of the committee on the State of Religion was read by Bro. J. F. McCuscuton and adopted.

The report of the committee on Foreign Missions was presented by Bro. R. A. Spangh and accepted as a whole. The report of the committee on the State of Religion was deferred until a later time.

Bro. P. E. Horton read the report of the committee on Education which was adopted.

The report of the committee on Bohemian Foreign Missions was again presented and adopted as a whole. Synod adjourned with the Doxology "Praise God from whom all blessings flow." at 10:30 p.m. to meet at 8:30 Friday morning.

Morning Session, Nov. 20, 1908

The final session of Synod opened at 8:30 o'clock with the singing of the hymn 481, the reading of the 137th Psalm by Bro. C. H. Wenhold, a prayer by Bro. J. F. McCuscuton, and the reading of the daily texts, with brief comments by Bishop Rondthaler. After the singing of hymn 56 the minutes of yesterday's session were read and adopted.

The 3d reading of the proposed changes of the constitution resulted in the unanimous adoption without alteration, of all sections, paragraphs, clauses, etc., embodied in the changes.

A motion was carried leaving all minor changes in the above constitutional changes to the discretion of the person editing the revised church book.

Hymn 545 was sung and Bro. C. E. Crist lead in a kneeling prayer.

Bro. B. J. Pfohl presented a further resolution of the committee on Church Government which was carried and embodied in their former report.

The report of the committee on Publications was read by Bro. E. P. Mendenhall, and being accepted was referred to the new church aid and Extension Board.

At ten o'clock previous motion, Synod proceeded to the election of the members of Provincial Elders' Conference. Bishop Rondthaler, Rev. J. E. Hall and Bro. J. W. Fries were elected on the first ballot. Synod adjourned in singing hymn 730.

The Committee on Resolutions, through its representative Bro. E. T. Mickey, presented the following resolutions which were unanimously adopted:

"Be it resolved that the hearty thanks of Synod be expressed to the following who contributed so greatly towards the success and pleasure of its sessions:

1st. To those members of the faculty and pupils of Salem Academy and College who, under the direction of Prof. H. A. Shirley, gave the magnificent concert complimentary to the Synod.

2nd. To Bro. J. D. Langenour and those who kindly furnished their automobiles for one of the most pleasant outings our Synod has ever had.

3rd. To the ladies of the Salem congregation for the elegant banquet served in such an attractive and happy style.

4th. To those who entertained us in such a very hospitable manner in their homes.

5th. To Bro. J. H. Clewell and his committee of arrangements for the excellent programme rendered both for the entertainment and business of Synod.

6th. To the Men's League and the Wachovia Historical Society for courtesies extended.

7th. To Bishop Rondthaler our Chairman, for the able and considerate manner in which he has guided our sessions.

8th. To the efficient Secretaries for the faithful discharge of their arduous and responsible duties.

9th. To the Press of the city for the publication of the daily proceedings of Synod.

Be it further resolved that a copy of these resolutions be spread upon the minutes of Synod, and furnished The Wachovia Moravian and the Press of the city for publication."

The election of the Financial Board was now taken up and resulted in the election of the Bn. W. T. Vogler, E. F. Strickland and H. A. Pfohl.

By a rising vote Bishop Rondthaler was unanimously elected Episcopal representative of the Southern Province to the General Synod in 1909. Synod proceeded to the election of two or more representatives, the balloting resulting in the choice of Bro. J. F. McCuiston on the first ballot, and Bro. F. W. Grabs on the third ballot.

The committee on Nominations presented lists of names for the election of members of the Church Aid and Extension Board, the Board of Trustees of Salem Academy and College, and the Board of Trustees of Clemmons School.

The election of Alternates to the General Synod resulted in the election of Bro. J. K. Pfohl on the first ballot and Bro. J. H. Clewell on the second ballot.

On motion of Bro. E. P. Mendenhall Synod expanded its appreciation of the work of the Provincial Elders' Conference during the past three years and its sincere prayer for God's blessing upon the work of the coming inter-synodal period, by a rising vote.

A motion was carried referring the minutes of the last session to the Provincial Elders' Conference for adoption.

Elections being resumed the following were chosen to serve on the Church Aid and Extension Board. The Bn. E. A. Hoiton, J. F. Crouse, D. A. Tesh, W. L. Spangh, L. G. Luckenbach and C. D. Ogborne on the first ballot and Bro. C. E. Crist on the third ballot.

The following were elected on the Board of Trustees of Salem Academy and College on the first ballot, the Bn. F. H. Fries, D. W. Harmon, F. A. Fogle, K. J. Pfohl, W. F. Shaffner, H. R. Starbuck and Charles Sievers.

The Bn. E. S. Crossland, H. E. Fries, J. F. Shaffner, R. J. Pfohl, Percy Kemper, L. B. Brickenstein and C. H. Wenbold were chosen as members of the Board of Trustees of Clemmons School.

LIST OF DELEGATES.

The following is a list of the delegates to the Synod, the first name being that of the delegate, the name is followed by the Church which he represents, and the last name on the line is that of person who enters the delegate during the sessions of the Synod:

Butter, T. A., Christ.
Butter, L. H., Home.
Butter, Walter, Macedonia, with Mr. W. J. Hage.
Broggers, Robert, Mipah, with Mr. J. A. Linebaker.
Bord, J. W., Mt. Bethel, with Mr. C. E. Crist.
Bord, Bank, Mt. Bethel, with Mr. C. E. Crist.
Crosland, E. S., Calvary.
Cummins, J. M., Fairview.
Clewel, J. H., Salem Academy and College.
Crist, C. E., Home.
Crist, William, Friedberg, with Mr. C. A. Hage.
Crist, W. G., Home.
Disher, Thomas, Oak Grove, with Mr. J. A. Crews.
Dhurt, R. A., Home.
Foltz, H. W., Calvary.
Fiskel, Allen, Friedberg, with Mr. Leo Haus.
Fries, J. W., Home.
Fries, David, Friedberg, with Mr. C. A. Hage.
Fries, F. H., Home.
Gerner, J. Fred, Fairview.
Green, G. R., Calvary.
Grabs, F. W., Bethania, with Mr. J. W. Fries.
Hall, J. E., Clemmons and Clemmons School.
Hine, Carl, Bethabara, with Dr. H. T. Baizhosen.
H AWson, D. W., Kearnsville, with Judge H. R. Starbuck.
Horton, Dr. R. P., Home.
Humes, R. L., Christ.
Hage, John, Eden, with Mr. C. T. Pfohl.
Hollen, E. A., Mayodan, with Mr. Fred Fogle.
Jones, W. R., Calvary.
Kremer, Percy, Greensboro, Dr. H. T. Baizhosen.
Lehman, Edgar, Bethania, with Mr. W. W. Brown.
Lincbecker, R. C., Bethania, with Mr. W. W. Conrad.
Langenour, J. D., Home.
Linebaker, J. A., Home.
Lewis, T. Q., East Salem.
Linebaker, J. T., Office Financial Board.
Luckenbach, L. G., Centerville, Fairview and Friedland.
Mickey, E. T., Home.
McCuscuton, J. E, Christ.
Mendenhall, E. P., Macedonia, with Mr. Fred Fogle.
Moser, N. G., Centerville.
Ogbum, C. D., Calvary.
Petrows, W. R., Christ.
Pfaff, A. A., Christ.
Perryman, Ohn, Friedberg, with...
A Digest of the Reports Presented to the Triennial Synod Held in Salem Nov. 17-28, 1898.

CRASH H. WENSOLOD, JR.

During the recent Synod of our church held in Salem Nov. 17-28, a number of interesting and valuable reports were read before that body containing important resolutions and embodying legislation of a distinct and positive nature. As some of these reports appear on the official minutes of the Secretary but are not filed away in the church archives, an effort is here made to preserve for the information of Moravians throughout the Province, the valuable material contained in them. In condensing reports the writer of this article has attempted to interpret as faithfully and accurately as possible the spirit of each report with a view to retaining the plans and suggestions presented to the delegates for consideration by the different committees.

The report of Dr. J. H. Clewell as President of Salem Academy and College contained much valuable information, all of which gave the delegates to Synod a clear insight into the work of the school. The following extracts from that report will give a like insight into the present condition of our church school for girls to the readers of THE WACHOVIA MORAVIAN.

The College plan, as the present time, consists of 40 acres of ground. The buildings number 10 and the total valuation of the property is not far from $42,000. During the inter-synodal period the large Music Conservatory known as Alonzo Hall was completed at a cost of $40,000. The faciliated thus afforded the large Music department enable the workers in this department to accomplish better and more work than at any time in the past. "A Gymnasium has also been erected.

In order that the school might take its place side by side with the best Colleges for Women in the South were taken to increase the efficiency of the course. Teachers from Salem were sent to the farthest schools of the land to study methods which are the very best. All requirements were made more rigid and the standard was raised one year. A careful graded Academy department was established, corresponding to a city High School course. On this Academy department the College department rests.

At 12:30 p.m. all business before the delegates having been transacted Synod adjourned in the manner of the forefathers of our Unity. Bishop Ronthal, then led in a fervent prayer after which the delegates, during the singing of hymn 645 "We who here together are assembled joining hearts and hands in one" and hymn 18 "Best be the life that binds," extended to one another the paternal love of Bishop Ronthal; then adjourned.
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be taken at
extra cost.

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

Oct. 18, 1903
Winston-Salem Division

No. 24 No. 25
A.M. P.M. A.M. P.M.

7:30 8:00 Ll Winston At
10:00 10:30

11:30 12:00 Walnut Grove
12:30 1:00 Madison
2:00 2:30 Martinsville

3:00 3:30 Rocky Mount
4:00 4:30 Roxboro

5:00 5:30 May 6:00 6:30

7:00 7:30 8:00 8:30
9:00 9:30 10:00 10:30

11:00 11:30 12:00 12:30
1:00 1:30 2:00 2:30

3:00 3:30 4:00 4:30
5:00 5:30 6:00 6:30

7:00 7:30 8:00 8:30
9:00 9:30 10:00 10:30

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RALEIGH, N. C.
Agents Wanted.
RIVAL DIGNITIES.—An English man, fond boasting of his ancestry, took a coin from his pocket and pointing to the head engraved on it said: “My great-great-grandfather was made a lord by the King whose picture you see on this shining!” “What a coincidence!” said his Yankee companion, who at once produced another coin. “My great-great-grandfather was made an angel by the Indian whose picture you see on this cent.”

I TOLD YOU SO!—“I’ll bet you can’t guess the name of the new family in our street,” said one schoolboy to another. “It’s awful hard.” “Fun, I’ll bet you there’s one in the other one.” “Well, give it up?” said the first boy. “Yep. What yours?” “Stone. What yours?” “Harter.”

FROM BAD TO WORSE.—At the end of his first year in the ministry a young divine was about to leave his parish for a wider field, and one good old lady was bewailing the fact and insisting that the church would be ruined thereby. Flattered by her words and manner, and wishing to console her, the minister said: “But, sister, the man who will succeed me is a fine preacher and a splendid fellow. You’ll soon see that everything is just as it was before and, get used to it.”

“Not, no, I won’t,” she answered tearfully. “I don’t get used to this changing. I’ve seen six changes in preachers now, and it’s got worse and worse all the time.”

SOMETHING SURPRISING.—In one of the western cities a lady stepped up to the window of the ticket office for information. The train which was nearly due arrived two minutes before two o’clock and left two minutes after the hour. The ticket agent was very busy, and made his replies to the many questions adressed to him as just as brief and as pointed as possible. The following was the conversation overhead by a bystander:

“How long does the next train stop at this station?” asked the lady.

“From two to two, to two-tw0,” correctly and accurately replied the ticket agent, in a rapid tone of voice.

“Well,” replied the lady in a somewhat disgusted manner, “that young man must think that he is the whistle on a locomotive!”

“YOU ARE CHARGED WITH STEALING nine of Colonel Henry’s hens last night. Have you any witnesses?” asked the Justice sternly. “Nussah!” said Brother Jones humbly. “I specks I sawwuh pecu lar dat-uh-way, but it ain’t never been meb com to take wit nesses along when I goes out chicken-stealin’, sub.”

Gifts and contributions for the purpose of rebuilding Bro. Jonathan Kinzie’s Church in Kingston Jamaica, destroyed by earthquake, January, 1897.

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The Wachovia Moravian

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Rev. John H. Clewell, Ph. D., Editor.
G. H. Right, Associate Editor.
W. A. Sholes, Business Manager.

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Subscription price, 50 cents a year.

EDITORIAL NOTES.

We hope that all of our readers have had a happy Christmas, and that the New Year may bring to them many blessings.

The year upon which we have just entered will be one of unusual interest, because it is the year of meeting of the General Synod, and to us in the Southern Province it is a year of special interest because it is the beginning of the work of the church with the new and enlarged boards.

This year several boards elected at the late synod have met during the month and have effected an organization. In almost every instance monthly meetings will be held, and the first of the month will doubtless be the time for the larger number of meetings. The Board of Trustees of Salem Academy and College and of Clemmons School meet in Trustee Room, Main Hall, the Church Aid and Extension Board at the home of Bishop Rondthaler, and the other boards at the places where they have been accustomed to meet.

From the Bethlehem Moravian we learn that the Rev. Edward S. Wolfe, who is so well known here in the South, has been called from the Second Moravian church, to the First Moravian church in the same city, and by the official action of the officers of the two congregations the two congregations have been united. In other words Bro. Wolfe, who is greatly beloved by the congregation which he has served for so many years, has accepted the call to the First church, and in moving to this new charge he has taken his former charge with him. No doubt this was a wise move, since the work will be greatly strengthened by the action, and the field of work enlarged. Still it remains a unique event in the history of our church that a pastor accepting a new charge should take with him his former flock.

JANUARY 1st AND PROHIBITION

Efforts are being put forth by many lovers of law and order to prevent the defeat of the recent action of the prohibition election. The so-called "blind tiger" becomes a factor for evil, while its effects are not a tithe of what is done by the open saloon, still it is a great evil and should be put down with strenuous hand. A party from Georgia is in a conversation with the editor of this paper stated that in his town the citizens determined to have the law respected and that they had placed two parties who attempted to run "blind tigers" in the chain gang, on the public roads, and this firm action had cleared the county in which he lived from further trouble on this score.

There are other efforts being put forth to reduce the sale in the form of prescriptions to a minimum, and even the question of the right of railroads and express companies to carry contraband goods into prohibition territory is being questioned. While a few lovers of the ran habit will continue, and no doubt drink until they die, the new generation will be saved, and with the new generation is bound up the future welfare of the land. A menace to the law appears in what is known as the "near beer" saloon. That is, a man secures license to sell what is called by the name given above, and under the cloak he sells anything he desires. Application has been made by a saloon keeper to open such a saloon in Winston-Salem, but thus far the authorities have not been willing to defeat the purposes and intent of the recent election, and it is to be devoutly hoped that they will not do so. The law goes into effect in January. A meeting was recently held in the Y. M. C. A. in which the question of the work to be done to make the law effective was thoroughly discussed, and the legislature will be petitioned to give the sale of liquor for medicinal purposes into one person in Forsyth County. This move we have been informed meets with the approval of a number of our best druggists and physicians.

Two significant and interesting facts have recently been reported, but we give them only as reports. The one is that the Emperor William of Germany, probably the foremost man in Europe at this time, has openly declared for prohibition. If this is correct we can safely claim that the cause has been advanced more rapidly than its most sanguine friends and advocates could have hoped.

Another significant fact is that in Chicago a moratorium is arising among the liquor element that the people of Illinois are threatening the rights of the great city of Chicago, and that a state Illinois may arise and say to Chicago "stop the sale of whiskey!" The writers seem to think that this would be terrible, and so it would be—that is it would be terrible for the whiskey interests of Chicago, but good for Chicago itself.

Thus the great cause of sobriety and virtue, of thrift and of happiness seems to be moving forward into a good year. May it be so, is the prayer of all friends of humanity.

WINSTON-SALEM

Composing a Variety of Topics, Locals, Comments and Suggestions.

We note in the papers from time to time where parishes have returned money in some instances, kind, taken unjustly in their past life. They claim spiritual reformation and make a good start by reputation as occasion may demand and as far as lies in their power. Both are essential to the new life and should go hand in hand.

The holiday season is with us again with all its joys and pleasures. It is truly a happy time for both old and young. But with it all there should be a care that the worldly does not obliterate the true spiritual significance of the season, and that the real blessing and satisfaction to be expected from Christmas is not lost in the combination.

The Men's League, under the direction of its President, Mr. B. J. Pohl, is being steadily and attractively fitted up. The League is a welcome resort to the young men of Salem, and furnishes reading, bathing privileges, games, etc., at a very nominal cost. The facilities offered are indispensably and the young men duly appreciate and embrace the advantages offered.

Shows upon shows are crowding in upon us as the weeks go by. Reasonable diversions are not objectionable and fortunate is the individual as well as the community who knows the limit. The tendency is not that way and there is danger of uncalculable moral hurt consciously gaining an ascendency by a careless cultivation of public sentiment regarding theatrical attractions.

An Appreciated Christmas Gift.

Christmas 1908 marks the thirty-first anniversary of Mr. H. E. Fries as Superintendent of the East Salem Sunday-school and during a large portion of this time his good wife has labored faithfully with him in the work. As Mr. and Mrs. Fries will spend Christmas in Florida, this year, in place of the customary entertainment, a lovefeast will be served. Both the Sunday-school and the church have taken a new lease of life as is evidenced by regular and protracted services, with marked interest, the past year and the remodeling and refurbishing of the church building in a neat and attractive manner. Only a few weeks ago Mr. Fries presented the school with a Christmas gift in the way of an addition of a large room to be used as a "lovefeast kitchen" and which will also be utilized as Primary room and for other purposes.

The gift fills a long felt need and is duly appreciated by the membership of the church as well as the Sunday-school scholars.
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBER

BY MRS ADALIETH A. PRSS.

Moravian Festal Days.

In the general interest before and after August 13th, 1727, the children were not overlooked, and there resulted a great awakening among the boys and girls. The "Children's Covenant Day," an event of the current day, is held on August 17th, the anniversary of the day on which eleven year old Susanne Knebel experienced a special blessing, which confirmed her in her determination to be a true child of God, and made her a leader in spreading the deeper spiritual interest among her companions. From 1726 to 1759 (1726-1727), the Children's Day was celebrated on December 28th, "Innocents' Day" in memory of the first child martyr for Jesus. Later the little girls were given August 17th, and the little boys June 24th, "Day of St. John the Baptist," but in 1818 Synod combined them on August 17th.

August 17th, marks the beginning of Moravian Missions. On that date, in 1733, Leonard Dober and David Nitschmann started on foot for Copenhagen, where they took ship for the West Indies, there to commence their self-sacrificing and successful labors. August 27th, is the anniversary of the establishment of the "Hourly Intercessions Church." On August 27th, 1727, the time from midnight to midnight was divided amongst twenty-four men and the same number of women in such a manner that each of them should consecutively spend an hour in intercession, so that there was uninterrupted prayer in behalf of Herrnhut. The custom has long since passed away, but the memory is of interest as showing the spirit of the men and women through whom the Uniat Fratrum was re-established.

The Covenant Day of the Synod, Brethren (eighteen years of age, and over,) comes on August 29th, on which date, in 1731, the unmarried men of Herrnhut, under the leadership of John von Watervile, mutually pledged themselves to prepare for active service of the Savior. From that day the calling was observed on May 2nd, the "daily text" in the former year on that date being Luke 21:22. In 1751, however, it was fixed on August 29th.

August 31st, as already stated, was designated as the Wachovia's''Covenant Day," though in some congregations they joined with the Married People on September 7th.

In 1744, the Covenant Day of the Married People was set on September 7th, because September 7th, 1777, was the wedding day of Count Zinzendorf and Erdmuth Dorothea, Countess Reuss, who in their several spheres did so much for the Brethren's Church. This date has remained unchanged.

September 16th, is the Covenant Day or the Ministers of the Moravian Church. In 1741, a conference was held in London in order to elect the "Chief Elder" in place of Leonard Dober, resigned on September 16th. The members present came to feel that Jesus Christ should be recognized as the only "Chief Elder," and that the management of affairs was placed in the hands of a Board of Elders, as brethren working together under Christ.

The Uniat Fratrum, the oldest Protestant Church, extended a hearty welcome to later Reformers, and October 31st, is therefore noted in the Moravian Calendar. On that day, in 1517, Martin Luther nailed his ninety-five theses on the church door at Wittenberg, so beginning the German Reformation, a Reformation which prepared the land in which, many years later, the Uniat Fratrum found a new birth, and a new home.

November 25th, is a memorial of the day, in 1741, when there was "a powerful experience, in the Unity of Brethren, that Jesus is the Chief Shepherd and Head of His Church". On this day the conclusions of September 29th were made known throughout the Unity, meeting with instant approval, and the event was of far-reaching importance, both in its spiritual and in its governmental aspect. November 25th, is also the Congregation Festival of Salem, N. C., being the anniversary of the consecration of the meeting hall in the Gemein Haus, which accompanied the organization of Salem as an independent congregation in 1771. The dedication services of the Salem Home Church were held on November 9th, 13th, and 17th, in place of Leonard Losevatz and Communion in the Church being on November 13th. Other congregations celebrate their Congregation Festivals on their own anniversary days.

The Workers' Lovefeast is usually held in the week following the First Sunday in Advent. In it are all who take active part in the service of the Church—Ministers, and members of Boards, elders, musicans, Sunday School teachers, etc., all who in any sphere are connected with the service. This Lovefeast, therefore, may be considered as closing the various activities of the year, and as a pledge of further endeavor in the twelve-month which is beginning.

A couple of old Sycamore trees in the Salem square have fallen a prey to the woodman's ax, made necessary by decay and old age. Like men, human affairs others were soon found to take their place, illustrating how in things material, a change is ever taking place.

A Digest of the Report Presented to the Triennial Synod Held in Salem Nov. 17-20, 1908.

BY CHAS. H. WENHOLD, JR.

Because of the importance of the resolutions contained in the report of the committee on Recommendations to General Synod the report is given in its entirety:

Doctrinal.

The members of the Synod of the Southern Province of the Moravian Church in America, convened in Winston-Salem, N. C., Nov. 18, 1908, desire to reaffirm their abiding faith in Jesus Christ as the Son of God and the savior of the world. Furthermore, we would declare our belief in the Holy Scriptures as the inspired Word of God, in which are contained all truths that declare the will of God for our salvation. They are and shall remain the only rule of our faith and practice.

We would accordingly most earnestly recommend to General Synod that it maintain the doctrinal position of our Church, as contained in Chapter 2 of the Results of General Synod (1899) and that it retain the synodical results in their present form without abridgment.

The Unity.

The changes made by the last General Synod in the Unity's government have worked satisfactorily to us from a Provincially standpoint, and we would recommend that no changes be made. We prize very highly our Brethren's Unity and our position in it, granted to us by the Synods of 1857, and '99 and request our delegates to further the Unity's interests in every way possible.

Foreign Missions.

In spite of the very heavy demands on our home field which must be met if we are to maintain our work, we are greatly encouraged to note the increased interest on the part of our people in missions. This increase for the three years 1904 to 1907 was more than 100 per cent, and there are evidences of still further increase in the coming year. We would have our delegates to the General Synod convey to that body the assurance of our hearty and continued interest in this great work which is the charge of the entire Unity and we pledge to the Mission Board our loyal support in the furtherance of their arduous labors.

At the same time, in the light of receding deficits, we would suggest the addition of the following to the mission fund of the Synod:

1. A sum of $750.00 to be added to the mission fund of the Synod.

2. A sum of $500.00 to be added to the mission fund of the Synod.

The new purchased parsonage at Fairview is rapidly undergoing the remodeling process and Bro. Luckenbach will probably take up his residence therein early in the New Year.

Recognizing that it is imperative for this Synod to fully understand the West Indian Question, concerning which the Mission Board admits to not having fully defined its views.

This Synod generally directs its delegates to General Synod to support the requests of the West Indian Provinces in so far as may be found possible; bearing in mind the general financial condition of our General Mission Work and the policy of the Church in the past with reference to the West Indian Provinces.

The Bible and Creeds.

In an address on "The Church of the Twentieth Century," President Staley, of the Southern Christian Convention, declared that the church of this century would be first of all a Bible church; and contrasting the Bible with creeds, he said:

"The precipitate of the centuries leaves us the Bible. Creeds do their work, run their course, die and become fossils in the Theological Museum; but the Bible more and more comes into the light as God's Word. The church of this century will rest on the Bible with the right of individual interpretation for the individual himself. The Holy Spirit must take the things of Christ and show them unto the individual soul. The Bible is never old, never inadequate, needs no change, no addition, no proof. Like light it proves itself and does its work."

"Creeds make corporate religion; the Bible makes spiritual life. Creeds make loyalty to church; Bible makes loyalty to Christ. Creeds are, local, national, scholastic, and often express differences rather than principles. The Bible is the only source of authority, is ample for all times, all places, and all peoples, and no life or church can fall that rests upon it. Neglect does not destroy it; attack does not injure it; misinterpretation does not mar it; it is a fountain open, ever flowing, and obeying it interprets to its soul."

"The ministers of Protestantism are coming more and more to rest on the Book and not on the creed, and all the signs point toward the twentieth century church with the Holy Bible in its hand, the Holy Spirit in its heart, and Jesus Christ as its only head. 'Back to Christ,' or 'Forward to Christ,' is the key-phrase of this century."

The new purchased parsonage at Fairview is rapidly undergoing the remodeling process and Bro. Luckenbach will probably take up his residence therein early in the New Year.
**THE WACHOVIA MORAVIAN**

**CHILDREN'S DEPARTMENT**

*BY MISS BESSIE PFOHL*

*Grover Cleveland's Christmas Tree*

Old man Ledbetter came_joining along the snow mountain road in an ox cart, his whipstock lying at his feet and a hard, sturdy hand spread out upon either knee to hold himself steady. Without any guessing on his part his yoked steers turned at the ford and staggered clumsily into the Junaluska.

From the foot log below came a shrill, little voice:

"Hi, grandaddy! Lem me ride!"

"Get up!" The old man reached for his whip and was soon on the other side by his grandson.

"Yo' and Dixie been trackin' a rabbit, Grover Cleveland!"

"No!" cried the little fellow.

"It's old Sandy Claus. Cap'n Willey says he's got a den somewhere up on the Bald. He's been down to the Pineopal meenin'-house and left them a whole big wagon load of things, and they're agoin' to hang turn out out ot her evrry lilt round yere. I've a Bapti.' and hi. rna'. a Methdis, but I that,

I wouldn't have any but jes' one, I never thought of that!" For a minute have a store Grover Cleveland! Maybe you and me Christmas all long and Harve Higgins, too. His pa's found there. Your ma'd a thought of long enough to get my 

"And it's a mighty putty day, and it might rain at Christmas." So the oxen were hitched up and by sunrise the Christmas tree had started on its journey.

The old man looked like a veritable Santa Claus with his long white beard, beside him, his little heart a-flutter, but his face held resolutely serious, was his grandson and between them sat Dixie.

To old Miss Jimson the tree was fine.

"Miss Jimson, this yere's a sure 'ough un er the ag like a veritable v s rese e y. His pa's found there. Your ma'd a thought of long enough to get my 

"No, snee."

"Now, I don't want to take my goat..."

"Hi, grandaddy, ole Miss Jimson alancheoffodderdescended upon her head. lern on May 31st to June 1791. After a selection by the Band, "God Save Great Washington," the tablets were presented by Meddy Jones Ledbetter, after whom the oxen, upon an avalanche of fodder descended upon her head.

"Ya, exclaimed Miss Jimson. "Christmas trees for the dumb critters, too?"

"That's the view Grover Cleveland takes of it. That's enough for me!"

She stroked the oxen, turned the wagon, and rode away.

"Miss Jimson, this is a mighty putty day, and it might rain at Christmas!"

"No!" cried the little fellow.

"It's old Sandy Claus. Cap'n Willey says he's got a den somewhere up on the Bald. He's been down to the Pineopal meenin'-house and left them a whole big wagon load of things, and they're agoin' to hang turn out out ot her evrry lilt round yere. I've a Bapti.' and hi. rna'. a Methdis, but I that,

I wouldn't have any but jes' one, I never thought of that!" For a minute have a store Grover Cleveland! Maybe you and me Christmas all long and Harve Higgins, too. His pa's found there. Your ma'd a thought of long enough to get my 

"And it's a mighty putty day, and it might rain at Christmas."

"Why, grandaddy, ole Miss Jimson can't go anywhere!"

"I'm 'feared you're right Grover Cleveland. Now, that's another difficulty."

"Hi, grandaddy, answered the little boy. "A bright thought came to me, 'tie it and you'll stand at Christmas tree up in the wagon, and we'll hitch Bonaparte and Butterfly to it, and we'll carry it round and pick it up as we go!"

"That's it, Grover Cleveland! The old man brought down upon his knee a big hand, covering the two little ones he found there. Your ma's a thought of that, too."

"And I don't want to pass any boy's or girl's house without stoppin', grandaddy, even if they's Pineopals. I ain't mad at any of 'em but Williebe Greenlee, and now I done forget what I'm mad at her for."

"I don't aim to 'lowance you, Grover Cleveland. I aim to let you get a stick of peppermint or herehoun' for every boy and girl in Junaluska.

"I don't aim to 'lowance you, Grover Cleveland. I aim to let you get a stick of peppermint or herehoun' for every boy and girl in Junaluska.

"No, answered the old man.

"This yere tree's built accordin' to Grover Cleveland's plan, and he don't believe in rocks."

"Merry Christmas!" shouted a peacekeeper, and the crowd took up the greetin:

"Merry Christmas! Merry Christmas!" till the hills gave back the echo.

The tired oxen drew the dismantled tree out of the village. The tired little Santa Claus caddied sleepily within the sleigh. The busy folk left behind them the spirit of the Christmastide.

In the village "Merry Christmass!" still soared from house to house and along the streets.—To-day's Magazine.

**Historically Speaking**

Saturday, November 28th, was an historic day in Winston-Salem, from the fact that it was the occasion of the unveiling of tablets presented by the General Winston Chapter Daughters American Revolution, to the Wachovia Historical Society commemorating the visit of President George Washington and also of the tablet marking the old Salem Tavern where President Washington was entertained. After a procession from the Historical Building to the Tavern, headed by the Salem Band, Misses Margarette Fries, Pauline Bohnshoe, Louise Horton, Margaret Brickenstein, Grace Starbuck, Sue Miller and Pauline Peterson, acting as ushers, seated the D. A. R.'s Historical Society, ministers and others upon the front piazza. Souvenir programs in buff and blue were distributed. After "Star Spangled Banner," by the Band, Bishop Kounthalder opened the exercises with prayer. Mr. B. J. Pfohl then read an account of President Washington's visit to Salem on May 31st, 1791. Being joined here by Gov. Martin, the party left Salem early on the morning of June 3rd, 1791, a selection by the Band, "God Save Great Washington," the tablets were presented by Mr. John L. Gilmor, Regent of Gen. Reptent Chapter, D. A. R. and the address of acceptance followed by Mr. H. E. Fries, President of the Wachovia Historical Society:

The tablet presented and placed on door of building thus inscribed:

"Room occupied by George Washington May 31st to June 2, 1791."

The tablet placed by General Joseph Winston Chapter Daughters of American Revolution October, 1908."

The tablet on outside of building made in Salem, thus inscribed:

"The old Salem Tavern Site Selected 1768 First Building Burned Jan. 31, 1784 Present Building Erected 1784 Present Washington Entertained May 31, 1791 After the selection "Washington March" little Misses Elizabeth Shelton and Mary Anderson drew aside the North Carolina flags which veiled the tablets. Next followed "Carolina" by the Band and a conclusion of the exercises with the benediction by Rev. Neal L. Anderson."
Historical Sketch of the Moravian College and Theological Seminary.

(By Prof. Wm. N. Schwanke, A. J.)

The following paper was prepared for and read on the occasion of the celebration of the centennial of the Moravian College and Theological Seminary, and will be of interest to our readers because it is the history of an institution which is so closely allied to the history of our own Province.

We are assembled at this time and place in obedience to the impulse that bids us honor the past. Everything, however humble, has its history, and that history would be valuable, could it be faithfully written. Time invests the works of man with interest, because every worthy accomplishment has its tale of motives and plans, devotion and aspiration, hope and struggle, toil and sacrifice, the annals of which excite our sympathy and admiration. All the more do we esteem the past, because, while men vanish as shadows, the works of their hands endure. Their names may be forgotten, yet we enjoy the liberty for which they fought, have entered upon the privileges and comforts for which they labored, are benefited by the institutions they reared, sit under the roof which they built. Indeed, the present is the product of the past. The roots of today have been nourished by all previous days, even as an atom of matter represents the forces of the universe and is related to the laws that govern the beginnings of things. Only as we understand the past shall we realize the necessities of the present and our duties with respect to them. Of particular value to an understanding of the past are the histories of those movements, enterprises and institutions that have attracted to their establishment and support the activities of many men in successive generations. Persons and events, deeds and sentiments of former years cluster about them, give them character and power. They have felt influences issuing from nearer and remoter sources, and in them the forces of the past are ever revived. Such considerations make eminently fitting at this time a brief presentation of prominent facts and features of the history of the Moravian College and Theological Seminary, which has now attainted to its centennial, fuller treatment of these matters in their relation to many details, that cannot now be noticed, to appear in due time in another form.

The first importance are the facts concerning the origin of the institution. It has been said that the foundation of most colleges in America is the result of the operation of local causes. Doubtless, the same holds good of many theological seminaries. The Moravian College and Theological Seminary represents the co-operation of causes extending from Pennsylvania, New Jersey and New York to North Carolina. Purely local conditions had little influence in its origin. It sprang from the devotion of Moravians in America to their Church, at that time engaged in wide and varied activity in eight of the states of this country. From 1741, when the Moravian Church was permanently established in America, onward the leaders in this activity had been men of European birth and training, many of them graduates of the leading universities, especially Jena and Tubingen, others of the Seminary the Church had established in Germany. When difficulty of communication and risk of travel, incident to the Napoleonic Wars, rendered the importation of ministers no longer feasible, the establishment of a divinity school in America became desirable, especially, as young men born in America were desirous of entering the Moravian ministry. Such an enterprise was advocated particularly by the Rev. Jacob Van Vleck, while principal of the boys' school, known as Nazareth Hall, in Pennsylvania, and by the Rev. Christian Lewis Benzien, stationed at Salem, North Carolina. A memorial from the latter brought the subject before a conference of Moravian ministers, convened at Bethlehem in the year 1802, its thirty-six members representing work of the Church in five states. The project met with favor. Execution of the plan was, however, deferred until in August of 1807 a letter heartily favoring the undertaking was received from the Unity's Elders' Conference, the then governing board of the entire Moravian Church, and the arrival soon thereafter of Charles von Forestier and John Renatus Verbeck, commissioned by the ruling board to make an official visitation. Under their direction a general scheme and curriculum were elaborated. The first professors appointed were Ernest Lewis Hazelius and John Christian Bechler, graduates of the Theological Seminary of the Moravian Church in Germany, the most gifted and best trained men available. These men with three students, Wm. Van Vleck, Samuel Reinke, and Peter Wolle, all of whom afterwards became honored bishops in the Moravian Church, began their work on Oct. 2, 1807, in one of the buildings of the school for boys at Nazareth. Of opening ceremonies we know nothing more than is contained in a brief record that work was commenced in the name of the Lord and with earnest supplication that the enterprise might be owned and blessed of Him. That was the beginning of the Moravian Theological Seminary. A second class was formed in 1810. There being no candidates for the ministry in the following years, the institution was temporarily closed until 1820, when it was reopened. Since that date to the present time there has been a regular succession of classes.

Manifestly, the religious purpose furnished the chief incentive to the founding of the institution. There is reason for saying that the religious motive acted not entirely apart from the human, the other of the two motives that have proved of the largest influence in the cause of higher education. The founding of the Theological Seminary belongs to the period when the educational institutions of our land was greatly multiplied. Prior to the War of Independence but nine institutions of higher learning had been established in the country. In the decades that followed the signing of peace growth of the collegiate interest was quite as remarkable as the development of industrial and social forces and inspired individual states and denominations to establish and endow their own institutions of higher learning. That the leaders of the Moravian Church should not have been stirred by the reviving national spirit when it gave impulse to the cause of higher education is next to unthinkable. Their special zeal and capacity for the education of the young had blossomed out in schools of various kinds, particularly, in Pennsylvania, where the provincial authorities during the first three quarters of the eighteenth century had done next to nothing for the cause of general education and, in consequence, various denominations had established elementary schools. Through such wide spread educational activity the Church would be keenly sensitive to the stirrings of the reviving national spirit, when its impulses harmonized so well with Moravian educational ideals and traditions. Indeed, one of the arguments brought forward in the conference of 1802, in favor of establishing the proposed institution, was that out of it the ministers of the town and country congregations might secure proper assistants for their school work. When in addition to this it is remembered that in a Moravian scheme of education it has generally been held that professional study should be approached by the avenue of the liberal studies, it can be readily understood that the need of a Theological Seminary should have created the need of a college. Prior to 1856, the Moravian College did not exist as such, except as a classical department preparatory to the study of theology, begun in 1813. In 1858 by determination of Provincial Synod the work of this preparatory department was expanded into that of a full collegiate course and the institution came to be known as the Moravian College and Theological Seminary. Under this title it was incorporated on April 3rd, 1863, by an act of the Legislature of Pennsylvania, approved by Governor A. G. Curtin, and its board of trustees was at the same time invested with the legal rights belonging to such bodies.

(The to be continued.)
Ordinations and Consecrations
In a recent number of the Moravian Bulletin, Pa., the following list of ordinations, consecrations and election of General Synod delegates was given:

OBSERVATIONS.—On the Twelfth Sunday after Trinity, September 6th, at Lititz, Pa., the Bishops C. L. Reineke, Edward Rondthaler, E. A. Oeter and C. L. Moench officiating, the following brethren were ordained Deacons of the Moravian Church: Robert Kreitlow, of Helvorn, Minn.; Edmund Schwarz, of Tabor, N. D. The following were advanced to the second order of the ministry and were ordained Presbyters of the Moravian Church: Charles A. Albrecht, of Bruderheim, Alta.; Robert H. Brentnelt, of Utica, N. Y.; Arthur F. Francke, of Hopeland, Pa.; Rudolph J. Greben, of Aurelia, N. D.; Otto E. Heise, of Green Bay, Wis.; David C. Helfrich, of Bethel, N. D.; Gottfried Henkelmann, of Heimatl, Alta.; Robert Huebner, of Greasemch, Md.; Herbert B. Johnson, of Grand Rapids, Wis.; William C. Krebs, of London, Wis.; Charles D. Kreider, of Linden Hall Seminary; Theophilus Martin, of Lake-town, Minn.; C. Richard Meinert, of Hector, Minn.; G. Harry Milich, of Fry's Valley, Ohio; W. Vivian Mose, of Uhrichsville, Ohio; Arthur R. Schuler, of Strasbrough, Alta.; Joseph Weinlick, of Bereksa, Minn.; Richard L. Williams, of York, Pa.

CONSECRATION OF BISHOPS.—On the Thirteenth Sunday after Trinity, September 13th, at Lititz, Pa., the Bishops C. L. Reineke, Edward Rondthaler, E. A. Oeter and C. L. Moench officiating, the following Presbyters, having been elected to the office on Tuesday, September 8th, were consecrated Bishops of the Moravian Church (Episcopi Fratrum):

Robert W. Lentz, D. D., of New York City, in the Five District.
Karl A. Mueller, Wassertown, Wis., in the Fourth District.
Clement Hoyler, of Bruderfield, Alberta, in the Fifth or Canadian District.

DELEGATES TO THE GENERAL SYNOD.—The Provincial Synod assembled at Lititz, Pa., elected the following brethren to represent the Northern Province of the Moravian Church in America in the General Synod to meet in Herrnhut in June, 1909:

From among the Bishops: Karl Mueller and C. L. Moench, as alternate Bishops; Morris W. Leibert and Clement Hoyler.

The other delegates are the ministerial brethren: E. S. Hagen, W. Romig, S. H. Gapp, Henry Richter, C. A. Mellick and George F. Bahnson, and the lay brother John W. Jordan.


British Synod Incident.

The following pleasing account of a happy feature of the recent British Moravian Synod is given in the official English paper, The Moravian Messenger:

In the evening a brilliant and successful gathering took place in the Town Hall, when the Mayor and Mayoress (Councillor and Mrs. Jos. Cooke) held a reception. The interior of the municipal buildings was magnificently decorated for the occasion, and the function was one of the most brilliant ever held in the borough. The splendid conservatories at the residence of his Worship provided ample material for a full display of the decorator's art. Hundreds of rare plants, tropical and sub-tropical, together with bunches of beautiful blooms, were placed under till, and a rich effect was produced in the Council Chamber. The window alcoves were also hidden beneath pretty flowering plants. The upper corridor was carpeted from end to end, and will its rows of floral adornments presented a pleasing appearance. The most brilliant effect, however, was produced in the Council Chamber which lent itself admirably as an assembly hall. Over the Mayor's dais national flags were suspended, and around was a cluster of crottons, palms, drooping fuchsias, rose ferns, and fine grasses, along with numerous pots of geraniums, the rich colours of which added to the general effect. In the centre of the chamber was a tall palm, surrounded with smaller species, whilst the windows came in for attention at the hands of the decorators. The spectateurs' gallery was utilized for an orchestra, and the instrumentalists were hidden behind masses of shrubs and flowering plants. Altogether the decorations were of a magnificent character.

No fewer than 330 guests responded to the invitations of the Mayor and Mayoress. They included the ministers and deputies to the Synod, the hosts and hostesses, members and officials of the Corporation, and ministers of all denominations in the town. They were graciously welcomed and received in the Mayor's Parlour by the Mayoress and Councillor Cooke, and when the proceedings were in full progress the room throughout the municipal building was most animated. Refreshments were provided in the committee rooms, and in the Council Chamber delightful music was discoursed by Mr. S. Clarkson's orchestra. The proceedings, which concluded at 9 o'clock, were most successful.

Prior to the departure of the company, Bishop Hasse offered a few observations, remarking that the gathering was a unique one in connection with the Synod. The Mayor had shown extreme kindness in attending the Synod, and the information that he gave out Moravians happened to be correct, a thing which was not always the case. So much did the Synod appreciate the Mayor's kindness, that he (the Bishop) had asked him to visit the Synod on Friday in his capacity as chief magistrate to attest the validity of the election of representatives to attend the General Synod. He thanked his Worship and the Mayoress for extending their hospitality.

Enforcement of the Feed Law.

North Carolina was the first Southern State to pass a feeding stuff law. This law went into effect July 1, 1909, and the first bulletin giving the results of the inspection and analyses of feeds found on the North Carolina markets was published in December, 1903. This bulletin revealed the fact that concentrated feeding stuffs were more largely adulterated than commercial fertilizers prior to the passage of the fertilizer law. The State was flooded with low-grade, misbranded and adulterated feeds. Such feeds were used extensively in the composition of feeds. There was nothing on the bag to indicate their presence. This Department realized the gravity of the situation and set to work under the feed law to force the markets of this State all low-grade, misbranded and adulterated feeds. For the past five years frequent inspections have been made each year in all parts of the State, and every year the quality of feeds has increased. Consumers of feeds are now enjoying the benefits derived from a strict enforcement of the feed law and are being protected from unscrupulous manufacturers, dealers and manipulators.

This bulletin shows the results of five years' enforcement of the feed law, and, while there are still some misbranded and adulterated feeds offered at times during the year, their sale is very limited.—N. C. Agricultural Bulletin.
The Hurricane and Tidal Wave in Nicaragua.

By Bishop E. Latrobe.

PRESS telegrams about the hurricane on the Atlantic Coast had already aroused our fears, and letters from this field, where such misfortunes have been only too rife, were awaited with a degree of apprehension. Today (Nov. 9th) has brought the first tidings from our missionaries thence, and these confirm our fears, though they only give us such partial news as the Superintendent of the field possessed when he wrote on 22nd October from Bluefields. The hurricane has swept over the stretch of coast from Tasbapuni (Bethany) to Ephrata. I took place during the day and night of October 17th, and was accompanied by a tidal wave, which brought the ocean in upon the low-lying land to a height of 32 feet above high-water mark.

We thank God that the important town of Bluefields, which is the headquarters of our Nicaragua Mission, lies to the south of the devastated area, and that several of our stations to the north of the sphere of destruction were also outside the worst violence of the storm. The first news received at Bluefields came from the little towns at the mouths of the Great River and Prinzapolka River. Only one house was said to be left standing at Great River, which is not far from our station at Sharon. This town was struck by the hurricane with terrible strength, raging from the north-west. It is the chief mahogany port of the coast.

Prinzapolka was equally exposed to the fury of the elements. Here waves of fifteen feet high came rolling in upon the little town, which has a resident population of about 300 persons, but where hundreds of people gather for a few days, and then disappear to the mines, mahogany camps, or plantations of the interior, or home again. Let us hope that few of these were in the doomed town. Altogether, the loss of human life is said to have been surprisingly small, as far as tidings have come to hand; but many traders will have lost their all. But what about our own stations lying along the coast in the path of this mighty storm? We have no exact news of these, where Mr. and Mrs. Schraumm must have had a terrible time.

The native minister, Newton Wilson, writes a hasty note from Quam.

Bethania was pleased in hearing him on Thanksgiving Day and on the second Sunday in Advent.

During the pastor’s absence in houses left standing by far, better than the rest, but are damaged. The Mission house is standing, though some sheets of zinc have been torn from the eastern side. The church is badly damaged, the eastern gable and three-fourths of the roof are gone. The boathouse, woodshed, and fowl house are totally destroyed, also our wharf. Winilua has been entirely swept away. Mr. J. Rigby and the people there are left desolate; the food is all destroyed. Prinzapiks, our neighboring town, is a total wreck, so no help can be looked for from thence. The saving of our lives has been miraculous. God be with us all!

No news at all had come from Ephrata, but at such times one cannot forget its dangerous position on a narrow strip of sandy promontory between the ocean and a lagoon. Karata, still further to the North, is also situated so that the water doubtless came into the house, if the tide rose above the ordinary. Twappi and Yula lie high, they would be safe above the water, but the force of the wind. Everywhere the plantations of the Indians will have been destroyed, including those near Bluefields and northwards to Cape Gracias a Dios. That means famine for our Indians, and very shortly. It is a terrible blow for the whole Atlantic Coast of Nicaragua, and not least for our Mission. We await further tidings with a heavy heart, but join our missionaries in praise for lives preserved by the goodness of God.

THE MONTH IN WACHOVIA

Bethania. The protracted meeting season in the congregation closed with the beginning of December. The first of the series was held at Misipah Chapel in the week beginning on the second Sunday in October. Bishop Kondhathra preached on Tuesday night.

The second meeting began at Alph Chapel on the night of the fourth Sunday in November. Bro. Wenhold came on Monday to assist and preached in four night services, remaining with us to do the preaching in the Olivet meeting, which began on the 6th Sunday in November.

The people were much edified by his sermons. The congregation in Bethania is so large that they are held in the Christian Endeavor Wednesday night services were held by the members. The attendance has been increased by the pupils of the high school, who add much by their hearty participation.

The heating arrangement in the Bethania church has been made satisfactory by another chimney, as two stoves can now be used.

On November roth, the remains of sister Loretta Spaugh, a Friedberg member who had returned to Bethania several years ago, were laid to rest.

New Philadelphia.

Bro. Mendenhall began the protracted meeting on the fourth Sunday in October. Two days of rain and mud later in the week interfered with the attendance, but little result could be seen.

The annual congregation council was held on the night of December 7th. As the term of three members of the committee expired, the brethren H. C. Harper, C. A. Shoaf, and James Jones were elected. Some important action was taken toward the raising of money for support of the church.

Providence.

The second effort at a protracted meeting was made during the week beginning with the second Sunday in November, as rain had interfered with the former attempt. Bro. C. E. Crist held three services on Sunday and another later in the week. Bro. Stempel assisted several days. Results were quite gratifying in eight professions. On Sunday, November 29th, Bro. Stempel received seven members and administered the Holy Communion.

INFANT BAPTISMS


MARRIAGES


DEATH

Friedberg, Dec. 8, 1908, Loretta Tryphena Spaugh (m. n. Butner), Aged 86 years, 10 months, 25 days. Buried at Bethania.
Bibles in Strange Tongues.

To-day the Bible exists in five hundred languages, says a writer in the New York Sun (October 11th). At the beginning of the last century it existed only in fifty different tongues at the most. "It went into more languages during the nineteenth century than in the eighteen previous centuries." In some cases the Bible is the means of producing the first written form of a language, and in others the only method of preserving them. The following presents some instances:

"A few weeks ago an item appeared in the papers to the effect that the American Bible Society had completed the publication of the Bible in Chamorro, the chief language of the island of Guam. Thus the natives got their first printed book, their first alphabet, a written language, and a literature all in one."

"All over the world men are doing the same thing. Scores of the world's languages have been supplied with an alphabet and a written form by the translators of the Bible."

"Last year, for instance, the society printed a Bible for Pisanit Island. Few persons would know where to find Pleasant Island on the map. It is a mere dot in the Pacific, 300 miles south of the Carolina Islands, with a population of 1,500; the sort of island one reads about in shipwreck stories."

"In ten years one missionary and his wife have been living there. He learned the language by ear and then set it on paper phonetically. Then he translated the New Testament into it. Then he begged and entreated the Bible Society to publish his Bible. The society replied: 'We can't afford to publish the Bible in a language spoken by only 1,500 people.'"

"Then the tribe pledged itself to pay for the work if it could have time. So the society sent the missionary a printing-press, and he and his native helpers set up and printed the work. Then he sent it to San Francisco, the society paid for binding it, and one more little South Sea Island has a written language and literature."

"Philologists of the future will study extinct languages by means of these Bible. Already it is said that Mme. Matron de Turner's version of the Gospels in Quechua is the only key to the language of the Incas."'

"Americans, it is said, have translated the Bible or portions of it into thirty European tongues, forty-three Asiatic, eleven African, nine Oceanic, and twelve American. We read concerning Bibles in the various Indian tongues:"

"In many cases the Bible is all that will preserve native American languages from extinction. Only last year the society published the four Gospels in the Winnebago tongue. There are only 2,000 Winnebago left. Their children are all learning to read English. In another generation the tribe will be extinct or assimilated. But someone offered to pay for the work for the sake of a few old Indians who would never learn to read English."

"Two copies of the Gospels in the Seminole language were sold within the past year, one in Arapahoe, 4 in Dakota, 14 in Muskego, 25 in Ojibway, 146 in Cherokee, and 24 in Choctaw."

"Down in Oklahoma the rich Indians, the Cherokee and Choctaw, take a real pride in preserving their language from oblivion through the use of it in their church life. Altho most of the adults can read English now, they prefer to use the Bibles in their tribal tongues, and only a few weeks ago a letter reached the Bible House asking if a new edition of the Cherokee hymn-book could not be got out uniform with the Bible."

"A notable instance of this tribal pride came within the past year in an order to print the Creek Bible, the expenses to be paid by the Creek Indians of Oklahoma and some of their white neighbors. Mrs. E. W. Robertson, a Congregational missionary, made a version of the Scriptures in the Creek or Muskego language the labor of many years. The order came to publish it after her death."

"The board wrote, 'Why do you go to such an expense as this when your children all read English?' The answer came back, 'We want it as a monument to Mrs. Robertson and the Creek language.'"

"Often the translator has had to create words as well as alphabets. How shall the dweller in some lowly atoll know the word mountain? And when Mr. E. W. Robertson, a Congregational missionary, made a version of the Scriptures in the Creek or Muskego language the labor of many years. The order came to publish it after her death."

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IN LIGHTER VEIN.

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

THEY WENT TO CHURCH.—Attendance upon Church service is obligatory upon the part of soldiers at certain English posts, and rumoreling stories are told of the excuses that are sometimes resorted to in order to escape this requirement.

At one post where a number of recruits were temporarily stationed an old sergeant was ordered to ascertain to what religious sect each man belonged, and to see that he joined the party told off for that particular form of worship.

Some of the men had no liking for church, and declared themselves to be atheists, but the sergeant was a Scotchman and a man of experience.

"Ah, well," said he, "then ye have no need to kape holy the Sab- bath, and the stables ha' been claned out lately." And he ordered them to clean out the stables. This occupied practically the whole day, and the men lost their usual Sunday afternoon's leisure.

Next Sunday a broad smile crept over the face of the sergeant when he heard that the atheists had joined the Church of England.

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THE WACHOVIA MORAVIAN

NEWS OF THE WORLD.

Much interest has recently centered around the mysterious land of China, in view of the fact that within a very brief space of time the death of the emperor and of the dowager empress was announced. The emperor was apparently a weak young personage, of whom we knew little, but the dowager empress was one who has been described as one of the very remarkable women of the world. Of course we can say little as to the events connected with this double departure save what transpired when the formal ceremonies took place. These were interesting to the many foreigners who were invited to be present. The new emperor is three years old, and has been carried through all the formularies of inauguration, and has issued proclamations, and the like, all of which as we read all the circumstances seem to point to greater freedom in this wonderful and mysterious land.

In Turkey, too, great events are transpiring. A legislative body has been called, and the sultan has appeared on the streets for the first time in many years. It is said that miles and miles of the streets of Constantinople were lined with masses of humanity to catch a glimpse of this monarch who has not been seen for now nearly or quite a generation, by the public eye.

There is restlessness in various parts of the world, as the old year draws to a close. The Balkan states seem determined to go to war with Austria. Venezuela is in trouble with Holland, and while Dutch war vessels are seizing the ships of Venezuela, the ruler of the latter is having a good time in the sumptuous hotels in Berlin, according to the newspaper reports. The island of Hvoi had another revolution, and the ruler expelled, another ruler having taken his place.

In our own land the elections having passed the county seems satisfied to allow politics to subside for a time, and business is regaining its usual strength and power. The increase is not in the form of a boom, but everything is apparently being resumed in a conservative and natural manner.

Our best wishes go out to the old Granham Moravian Church, in the village of that name, in Frederick county, Maryland, which in a recent date duly celebrated its sesqui-centennial. Its history reads very much the settlement of our Wachovia and many were the trying as well as thrilling experiences through which our Maryland brethren passed, but like with our early settlers, their faith in Christ and an implicit adherence to His teachings resulted in a blessing upon their every effort.