The Statistics of the Southern Province of the American Moravian Church for the Year 1911

<table>
<thead>
<tr>
<th>CONGREGATIONS</th>
<th>TOTALS, 1911</th>
<th>COMM'N’T INCREASE</th>
<th>COMM’N’T DECREASE</th>
<th>SUNDAY SCHOOLS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communicants</td>
<td>Non-Communicants</td>
<td>Total</td>
<td>Adult Baptisms</td>
</tr>
<tr>
<td>Advent S. S.</td>
<td>15</td>
<td>2</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Alpha</td>
<td>13</td>
<td>1</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>Avalon S. S.</td>
<td>10</td>
<td>1</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Bethania</td>
<td>266</td>
<td>170</td>
<td>336</td>
<td>7</td>
</tr>
<tr>
<td>Bethesda S. S.</td>
<td>20</td>
<td>1</td>
<td>21</td>
<td>1</td>
</tr>
<tr>
<td>Carmel</td>
<td>20</td>
<td>1</td>
<td>21</td>
<td>1</td>
</tr>
<tr>
<td>Clemmons</td>
<td>101</td>
<td>32</td>
<td>133</td>
<td>1</td>
</tr>
<tr>
<td>Eden</td>
<td>20</td>
<td>3</td>
<td>23</td>
<td>1</td>
</tr>
<tr>
<td>Enterprise S. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friedberg</td>
<td>473</td>
<td>37</td>
<td>510</td>
<td>21</td>
</tr>
<tr>
<td>Friedland</td>
<td>105</td>
<td>28</td>
<td>133</td>
<td>4</td>
</tr>
<tr>
<td>Pulp</td>
<td>15</td>
<td>5</td>
<td>21</td>
<td>1</td>
</tr>
<tr>
<td>Greensboro</td>
<td>46</td>
<td>14</td>
<td>60</td>
<td>2</td>
</tr>
<tr>
<td>Kernersville</td>
<td>53</td>
<td>10</td>
<td>63</td>
<td>1</td>
</tr>
<tr>
<td>Macedonia</td>
<td>196</td>
<td>24</td>
<td>220</td>
<td>3</td>
</tr>
<tr>
<td>Mayodan</td>
<td>122</td>
<td>28</td>
<td>150</td>
<td>6</td>
</tr>
<tr>
<td>Mephol</td>
<td>62</td>
<td>13</td>
<td>75</td>
<td>1</td>
</tr>
<tr>
<td>Moravia</td>
<td>82</td>
<td>2</td>
<td>84</td>
<td>1</td>
</tr>
<tr>
<td>Mt. Bethel, Va.</td>
<td>156</td>
<td>20</td>
<td>176</td>
<td>6</td>
</tr>
<tr>
<td>New Philadelphia</td>
<td>175</td>
<td>25</td>
<td>200</td>
<td>1</td>
</tr>
<tr>
<td>Oak Grove</td>
<td>106</td>
<td>100</td>
<td>206</td>
<td>1</td>
</tr>
<tr>
<td>Providence</td>
<td>28</td>
<td>14</td>
<td>42</td>
<td>2</td>
</tr>
<tr>
<td>Salem Home Ch’t</td>
<td>801</td>
<td>48</td>
<td>849</td>
<td>13</td>
</tr>
<tr>
<td>Calvary Church.</td>
<td>512</td>
<td>110</td>
<td>622</td>
<td>13</td>
</tr>
<tr>
<td>Christ Church</td>
<td>242</td>
<td>8</td>
<td>250</td>
<td>1</td>
</tr>
<tr>
<td>Fairview Church.</td>
<td>175</td>
<td>4</td>
<td>181</td>
<td>5</td>
</tr>
<tr>
<td>East Salem</td>
<td>78</td>
<td>4</td>
<td>82</td>
<td>4</td>
</tr>
<tr>
<td>Centerville</td>
<td>72</td>
<td>38</td>
<td>110</td>
<td>3</td>
</tr>
<tr>
<td>Colored</td>
<td>56</td>
<td>12</td>
<td>68</td>
<td>3</td>
</tr>
<tr>
<td>Elin Street S. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Academy S. S.</td>
<td>33</td>
<td>22</td>
<td>55</td>
<td>1</td>
</tr>
<tr>
<td>Pine Chapel S. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salem</td>
<td>2036</td>
<td>100</td>
<td>2136</td>
<td>100</td>
</tr>
<tr>
<td>Union Cross S. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Increase ............ 86 65 145
Decrease ............ 6 0 6

Note: The figures represent the statistics for the year 1911.
The Wachovia Moravian.

The Wachovia Moravian is published monthly at Winston-Salem, N. C., by the Board of Publication of the Wachovia Moravian Church. It is owned and published by the Wachovia Moravian Church and is managed by W. G. Taylor. Established June 1, 1851. Subscription price, 50 cents a year in advance.

Address all subscriptions and other communications to The Wachovia Moravian.

EDITORIAL

A HAPPY New Year to every reader of THE WACHOVIA MORAVIAN. It will be a happier year if you resolve from the beginning to work for the Lord in the Province. There is much that you can individually do for those around you in word, and deed and prayer. There is more that you can do in union with others, in the Sunday School, in the Endeavor, in the missionary and charitable societies, in the church services. You can be a willing, cheerful worker along with the rest. And you can in many ways help THE WACHOVIA MORAVIAN in its mission of binding us all together for the glory of God and for the common good.

Our readers will please notice an omission in last month's re-print of the new Constitution of our Province. It occurs in Section 4. Duties and Functions of the Provincial Synod. The clause was omitted in the list of any other Synodical Boards. The correct sentence reads: "It shall elect the Provincial Elders' Conference, the Financial Board and any other Synodical Boards, all of which are responsible to the Synod for the management of the affairs committed to them." The new Church Book will contain this article in its correct form.

The Statistics are again very encouraging. Notwithstanding the correction and purging of lists which has been ongoing for several years, there is a fine increase in the total number of communicants. Our figures are much closer to the actual facts than they used to be, although in congregations in which there is only an occasional visit from a minister there still needs to be some revision of existing figures. One feature of the Statistical Table for 1911 must be laid deeply to heart. The increase of the year was in the churches of Winston-Salem, there being only a net increase of one in the county. This is owing to several causes. The one is the continual drain of the town upon country. Members here, as people everywhere, are moving into the cities away from their old rural homes. Another reason is to be found in the fact that we have too few ministers in the country to make it possible that the pastoral work should be done as thoroughly as in town. And it is pastoral work that tells in the building up of congregations both externally and internally. No matter how encouraging the yearly revival meetings are, they cannot take the place of pastoral visitation from house to house. May the Lord send more laborers into our broad harvest field outside of town. Let us not cease to pray for it. And when that comes the statistical tables of our country congregations will also show the blessing—not only here and there, as is now the case, but in almost every congregation, however small it be.

We would draw special attention to the desire of our recent Provincial Synod to make January the Foreign Mission month of the year. It may not be convenient, in this month to take up the offering, but sermon and prayer and effort of every kind should be made with the very first month of the year, to prepare the church for her chief activity, according to the Saviour's own view of the matter: "Go ye into all the world and preach the Gospel to every creature."

THE MEMORABILIA of the Salem Congregation for the Year 1911.

"Lo, I am with you always, even unto the end of the world."

It is this promise of our divine Saviour, which gives the truest interest and the brightest hope to the hour which we are spending together on the solemn eve of another year. If the Lord Christ has, with His overruling presence, been in the midst of 1911, its varied story is well worth the repeating. The darkest threads in the year's fabric lose a good part of their gloom because of the gold thread of the Saviour's presence, which is interwoven into the finished material of another year. Nothing can be entirely dark where Jesus is, and nothing can be entirely hopeless as long as He is using for the happy purposes of His final and universal Kingdom.

Always with us, always with us, Words of cheer and words of love, Thus the risen Saviour whispers, From His dwelling place above. Let our hearts be singing such strains of faith and comfort as we tell to one another something of the joys and, it may be, also of the sorrows of the year of our Lord, 1911.

Shall it be peace or war? This has been one great question around which the interest of the past year has revolved. The surplus in the United States Treasury on June 30, 1911, amounted to the goodly sum of $38,000,000, and yet, under conditions of war, it would have all been swallowed up in the course of two or three weeks. Men are thinking more than ever about such financial Jess, and about every other kind of war. This war brings with it. Doubtless, the Saviour's own spirit is present in the great peace movement which is spreading over the Christian world. There is a new enthusiasm in the multitudes of peace meetings; there is a new expression of human brotherhood in the plans and treaties for the arbitration of international difficulties. There is a new literature of peace which is being spread in millions of copies far and near. Peace is in the very air, and we are glad that the United States and their President are leading the world in this great issue of world-wide importance. England and America have been uniting this year in the celebration of the Ter-centennial of the English King James' translation of the Scriptures and King and President have joined hands across the sea in the acknowledgment of the Book of the Prince of Peace. And yet there needs to be care and discrimination even in this blessed aspiration for universal peace. If the army or the navy should be neglected only a little, the result would be a terrible aggression upon the part of some powerful and warlike neighbor and a single great naval battle lost, would mean the scattering of the peace-saving efforts of the year. If this is the varied story of wars of the last twelve-month clearly show. In the spring the army of the United States needed to be quickly moved across Texas, on account of the border war occasioned by the Mexican rebellion against the aged President Diaz, whose 8th term of office has now ended in bloodshed and defeat, and whose successor, Madero, is holding the vacated place with an as yet uncertain tenure. At the end of September a fierce war broke out between Italy and Turkey for the possession of the North African Province of Tripoli, scarcely 300 miles from the Italian coast, a neglected and undeveloped end of the Turkish empire, as large as are the Atlantic States of our Union, from Maine to Florida—a land of vast cases which now lie waste and useless, but which, under Italian culture, will blossom as the Great Experiment. There are two sides to this little fierce war just as there were in the wars which our own colonists waged with the Indians, often unjust, and yet, without them America would have remained an undeveloped wilderness.

Then there is the Civil War which, during September, started in the great western Sze-Chuen Province of China, and which seems already to have won all South China for a republic. At all events the progressive and oppressive dynasty of the Manchus at Pekin seems to be doomed, and we may hope that a new era of liberty, of modern progress and of Christianity has opened among those 400 millions of the human race.

We would more deeply deplore the recent invasion of Persia by the Russians if we did not know that, for a Mohammedan land, any change of government is likely for the better and that in Persia, divided into a Russian North and an English South, the southern half, at least, will be happier than for many ages it has been.

But of all the war movements that have transpired this year, the most important has been the war which has been mercifully avoided. In the spring, France declared her final protest over Morocco, thus rousing out her new empire of order and prosperity in a North African territory as large as half the United States, and in which peace had become impossible except through European rule. Germany at once met the French movement with a warship at Aegid. England took the side of France. For months the war clouds hung imminent for the greatest international struggle in a hundred years. The vast preparations for war became, under God, the surest means of settling this awful crisis. Let us all be for peace with everybody, but let us be so prepared on land and sea that other nations must be at peace with us even if they don't want to.

If peace or war has been a great question during the year, social progress has been a still greater one. The more civilized and Christianized
a nation is the greater and more complicated is its present social problems.

THE LABOR PROBLEM.

There is the labor problem. The masses of mankind are the post very best support that they can get out of God's gifts in earth and sea and air. Workingmen in all lands are combining for this purpose, and sometimes there is a rude clash in these efforts. Such movements always have their rough and even criminal side. In London 1500 policemen and soldiers were needed to quell an anarchistic mob, and, later on, traffic through a great part of the island was paralyzed by mighty strikes. France has had similar experiences. All European countries are filled with the rumors and the partial outbreaks of the same sort of unrest. In our own country the McNama trial in Los Angeles, Cal., in view of the dynamiting of the Los Angeles Times building, whereby more than 20 persons lost their lives, ended most dramatically in the confession and sentence of the guilty brothers. The rank and file of American laborers showed their sympathy with American law. Still the labor situation is so tense and angry that everybody on either side should try to be a fair and earnest peacemaker in what is often a threatened war in the very bosom of society.

BUSINESS.

Then there is the business question. The United States Supreme Court has decided that both the Standard Oil Trust and the American Tobacco Company are "combinations in unreasonable restraint of trade." These and other vast corporations are returning, partly under stress of law and partly from their own free will, to the safer and juster paths of business competition. But the path is difficult and much beset with prejudice, and we need anew to pray for guidance on the big business and on the little business of the country as well as that they may be at peace with one another.

HEALTH.

Then there is the health question, which has likewise taken a strong social turn. Men are feeling as they never did before that there is a solidarity of human interest in the matter of health, — that consumption or typhoid germs and the like, hidden in some pitifully neglected negro cabin, — may mean the imperilled health of a whole community. A noble health-work along social lines.

THE WACHOVIA MORAVIAN.

is being widely done in many communities as in our own it is being attempted by Col. J. L. Ludlow and his many helpers toward better sanitary conditions. What has been done in lessening the scourge of consumption needs now to be done with equal wisdom and vigor in lessening the scourge of typhoid, especially the social union in exterminating the locally. How great the need of such combined efforts is in our country we see from the comparisons of death in the United States and other lands. In Scotland typhoid claims six lives, but in the United States 46 lives out of every 100,000 people. There were in our country last year 400,000 cases of typhoid and 35,000 deaths, and all preventable if people will work together toward that end.

CONSERVATION.

There is the question of the conservation of our natural resources in order that society in the next generations may have the benefits of forest and mine, and many other gifts of God which this generation has been sadly wasting. We are this year hearing of the first purchase of Appalachian forest preserve, which means the preservation of the natural beauty of the Carolinas, -of its timber and the best means for the prevention of disastrous river floods. Out in desert Arizona, on April 8th, the big Roosevelt dam was completed with a water basin which would cover the whole State of Delaware a foot deep, and which, out of a howling wilderness, is going to make a garden land; large and rich enough for the average support of 15,000 families. These are but specimens of the vast movements under way, from Alaska to Florida, wherein men are uniting, on social industrial lines to save bird, and beast, and soil, and forest, and stream, and coal, and oil, and iron for the children of the American future.

TRANSPORTATION.

Side by side with the conservation of our natural resources lies the question of transportation and travel. The railroads have long been receiving the attention which has given our country the greatest railroad mileage and the finest railroad equipment in the world. To this has now come a more vigorous study of our magnificent waterways. What the trolley convenience means for the good of town and country we see in our own admirable Wilmington system. To the travel by earth and sea have come in these years, and especially in the last year, the wonders of travel through the air. A new set of heroes has been developed by it; comparable to sea heroes in the days of Columbus and the Cabots. In the last year Vedrine rode the air for eight hours at a speed of a mile a minute. Gorges rose to the height of nearly three miles into the air, and Rogers sped over the continent from the Atlantic to the Pacific. The aeroplane has for the first time been used in war, with the merciful effect of discovering murderous ambushes, which in our Civil War cost so many precious lives. Air travel is still too unsafe for the ordinary passenger. Men are feeling as they never did before that they wish to be a fair and earnest peacemaker in what is often a threatened war in the very bosom of society.

GOOD ROADS WORK.

More important, however, in 1911 than any other form of travel improvement has been the development of the common road system, especially in the South. The automobile, which in itself is an article of luxury, has begun to give the farmer good roads such as he formerly did not dream of. In the South he is living, for at least one-fourth of his time amid oceans of mud, which hindered church activity and the school attendance of his children, which cost him countless sums for the wear and tear of beast and wagon, and dangers to health and limb. The roads which have come and are coming mean a new life to the country district. The children will thus live in a different world from that in which their parents were confined during the long and dreary winters.

HIGH COST OF LIVING.

Then there is the high-living cost question, which disturbs every town and city household. In France gardeners have been selling their poor people in the markets, and in Berlin the policemen have been similarly set to sell fish, because it is now universally admitted that the farmer only gets a modest profit; that even the grocers and other middlemen do not get overmuch profit out of the struggle over food prices, but that it is the lack of social combination which creates the waste that everybody must eventually pay for. There will be savings here, just as they have come, for instance, through the newly opened Postal Savings Banks which are, from this reason, gathering up the hitherto wasted pennies especially of our young people. For the first time the United States Post Office has become a paying business, largely because the interests of society have come to be recognized in numberless rural routes weaving their beneficent threads over the whole land. What has been achieved in the interests of society for the postal package will soon be coming for the express package and other social conveniences — more profit and more comfort, because the true socialistic side of the government is being developed more and more.

SHALL WOMEN VOTE?

Then there is the suffrage question. Shall women vote? They are thinking quietly about it, and when they have made up their minds the result will be according to their best and widest thought. Men will never say to the mother, the wife, the sister, the friend clearly sees to be the best interest of the human society of which she is the very life and crown. A few weeks ago, in the city of Los Angeles, Calif., the first election was held in which, according to the new California law, women voted. They voted in tremendous numbers, and there resulted in overwhelming majority for the good order of the city and for the safety of its homes.

THE POLITICAL QUESTION.

There is the political question: not so much as to what party shall get the offices as to the deeper measures which shall enable the people promptly and distinctly to say what they want in the way of law and what they do not want. The Referendum, the Initiative and the Recall are being debated along these lines, and may God in His wisdom give due restraint where restraint is needed, and due progress where He would have the nation go forward, to the end that this United States Government of forty-eight States (New Mexico and Arizona now included) may become more and more a "government of the people, by the people and for the people," so that all along right lines of social progress there may come the happiest possible uplift for the greatest possible portion of mankind.

INTELLECTUAL, MORAL AND SPIRITUAL MOVEMENTS.

Intellectual, moral and spiritual movements are taking place in the same social directions. On May 25, 1911, the General Education Board of New York City, the best educators of the land considered the best institutions to be helped. It will remain a memorable day for us, because the Salem Women's College...
was considered worthy of $75,000 of this amount for its broader and nobler development in behalf of the young women of the South. It is in the time for vast social movements, such as the "Boy Scouts," with the idea ingrained in their minds: "Do things, things that are worth doing, that are useful, that please God, do them in camp or when meeting elsewhere,—be prepared to do them." In this country alone there are already 300,000 young scouts, and the number is rapidly growing.

Then there is the "Men and Religion Forward Movement." It is said that 80,000 persons are serving on committees merely to get at the facts about men and their relation toward Jesus Christ in order that the right measures may be taken to win them for Him. It is part of God's answer to the challenge of the unbelief and the indifference in our day.

And, above all, there is the "Laymen's Missionary Movement," which is getting men to give and to toll for the uplift of a whole, lost heathen world. This vast, united effort is because it is laboring for the betterment of the community the present and future of the world. This vast, united effort is right measures may be taken to win because it is laboring for the

The record of the last five years in our community is one of continued expansion and growth, culminating in 1910, which was the year of the greatest development in the history of the community; the present year, while not equaling the preceding one, has also been one of growth and prosperity.

Two interesting features of development are: the Schools and the Churches. The city of Winston has erected three large school buildings—the North Winston School, the East Winston School, and the West End Primary School. The Centerville High School was completed Salem Academy and College is erecting a large dormitory building, and the Town of Salem has voted almost unanimously for a $75,000 Bond Issue, for Graded School, Street and Sewer purposes. This will involve the erection of another large school building in Salem. In addition to these small schools have been erected in and around the community.

The new Trinity Moravian Church on Southside, to take the place of Centerville Chapel, is nearing completion. West End Methodist Church has laid the foundation for its building, on Fourth Street and Brookstown Avenue: the Methodists have also erected a chapel on North Liberty Street. A Methodist Protestant Chapel has just been completed in East Winston. Several Colored Churches have been erected. The interior of Brown Memorial Church was completed this Fall in time for the Baptist State Convention. The total amount thus invested in schools and churches which have been built and projected will not be less than $150,000.

Four hundred dwelling houses were erected, at an average cost of $250,000, besides a number of buildings of a miscellaneous character.

Thirty business houses, stores and factories have been built at a cost of $100 each.

In the month of February the Farmers' Warehouse, one of the old landmarks of the early development of Winston was burned, and in its place have arisen handsome store buildings.

Other notable improvements in the mercantile interests of the community are the rebuilding and enlarging of the store of the Huntley Hill Stockton Co.; the remodelling of the building occupied by the Hitchcock-Trotter Co., the new Thompson's Drug Store; Merchant's National Bank; the Home Real Estate Building; Allen the Garage, erected by Mr. Paul Montagne on the site of the old Ebert Homestead, corner of Main and Belews Creek Sts., Salem.

Another move, which will have a material effect on the future of the town of Salem is the proposed extension of the Southbound Railway up the Tar Branch for the purposes of establishing a freight depot on the corner of Liberty and Cemetery Sts. This will have the tendency of altering the future character of the town to a considerable extent from a residential standpoint.

In the industries of the community the R. J. Reynolds Company has added another leaf factory to its plant. Mr. F. M. Bohannon has built an addition to his manufacturing plant, and the Standard Mirror Company and the Forsyth Furniture Company have made important additions.

The WACHOVIA MORAVIAN.

IN THE CHURCH.

In the Moravian Church of this Province the year has been one of considerable importance. A Provincial Synod was held in November, at which a new Constitution was adopted.

On Commencement Day, May 24th, when the Governer of North Carolina, Hon. W. W. Kitchen, was present to deliver the address, the President of Salem Academy and College, Rev. Howard E. Rondthaler, was able to announce that the subscriptions to the $300,000 Endowment had been completed, which would, therefore, include the conditional $75,000 promised by the General Education Board.

There has been a great effort, which practically covers the Province. More and more the members of our Province are laying hold of the great Moravian missionary summer among the heathen. The efforts of the Provincial Missionary Committee have largely assisted to this result, and our enthusiasm for work is spreading, especially among our younger membership. Those who are particularly interested in it are engaged in what is comparatively the largest religious enterprise in Christendom, because there are two Moravian communicants among the heathen to every one communicant in our home churches, and if this proportion were maintained in Christendom throughout, the whole world would, at this time, stand converted to the Kingdom of Jesus Christ.

The Salem Congregation consists of the Home, Calvary, Christ and Fairview Churches; of East Salem, Centerville, Southside, and Elm Street, West Waughtown Mission and a Colored Church. The Salem Home for Aged and Infirm is filling a great need, and a nurse is busy among the sick, and is greatly appreciated. One missionary, the Bishop Resident in East South Carolina, and four native laborers are supported in the Foreign Field. With its more than 200 communicants it is now the largest of the Home congregations in the Moravian world. At the Workers' Lovefeast, on Dec. 8th, more than 250 church workers were present, in perfect unanimity of spirit, so that we might say, indeed, "One family we dwell in him."

From the reports of the separate Churches of the Congregation we gather the additional items.

HOME CHURCH.

On Jan. 15th, the pastor preached the first sermon in connection with the new Waughtown work.

On Jan. 20, Rev. Paul de Schweinitz delivered the address at the Missionary Lovefeast of the Misson Band, at which a very large audience was present.

There was special encouragement during the Lenten season in spiritual things.

The Easter occasions were memorable for their size and spirit. A vast throng of reverent people were gathered in the Graveyard for the service.

The Messenger made its appearance with the first of the New Year, and has brought its message of varied church activity and greeting at the beginning of every quarter.

On June 24th a Junior Christian Endeavor Society was organized with 25 members.

The Evening Services during the summer were held on the campus, with large attendance and much interest and profit.

The Festal Season in August was observed with much spiritual fervor. Special encouragement was expressed by the Governor of North Carolina at the Baptist State Convention.

On the occasion of the 15th of August celebration the church band announced the day in every part of the city. Warm greetings came from the First Presbyterian Church of Winston, and the large congregations earnestly remembered God's mercies to the fathers.

On September 24th a great rally of the Sunday School took place. The School has shown much improvement during the year, and is beginning to receive the much needed support from the older members of the congregation. Great interdenominational movements have been presented to the church, the "Men and Religion Forward Movement," the Christian Endeavor, the work of the Gideons, the American Bible Society.

On November 12th the anniversary of the Home Church was very happily observed.

On Thanksgiving Day the largest offerings came in that have on these occasions been donated to the Salem Home.

The Advent and Christmas services were full of blessing.

CALVARY.

Calvary believes that it has had the best year which it ever had had,
WEST "A" UNIT: FUND

The property is in excellent condition as evidenced by the deepening proof of its age, even unto the present day as a permanent fund, under the ownership of the Salem Board.

The Salem COLORED GROWING northern suburb of Winston-Salem.

Small for a work holding its Arab to his other labors, and with We close our review with the best financially and the best in every way. It is now nearly as large as the Home Church membership was when the senior pastorate of the congregation began 35 years ago.

The net gain of communicants during the year has been 68.

A committee is engaged on plans for the enlargement of the church building.

In the course of the year Bro. C. E. Johnson has become the superintendent of the Sunday School, with marked results of uplift and increase. Baracas, Philathens, "Diggers," all are giving good reports of themselves. One of the veteran teachers, Bro. H. W. Foltz, has become superintendent of the very flourishing Sunday School, near the Hanes' Mills, and has received encouragement from the presence of Calvary workers.

During the year the Calvary ladies have formed themselves into a Woman's Missionary Society, with an appeal for aid and a native missionary to support, Bro. Meriello, in Eastern South Africa.

CHRIST CHURCH.

For Christ Church we report a great improvement in the grounds, with cement walks and pavement, at a cost of $828.

The Sunday School is doing fine work, as the recent anniversary and Christmas occasions very especially showed.

The pastor has added Wachovia Arbor to his other labors, and with good results, so that the town is here also helping the suburbs.

The recent municipal movements are likely to bring new life into this largest section of Salem and most beautifully situated on its fine hill crest.

FAIRVIEW.

Fairview has made the striking experience this year of the long continued illness of its pastor and his wife. It has, during the past twelve months, fulfilled all the requirements which make it a regular church of the Salem Congregation, and it is now duly represented on the Central Board.

The walks and grounds about the church have been greatly improved. The church building, with all its additional annexes, is getting too small for a work which is more than holding its own in this very rapidly growing northern suburb of Winston-Salem.

EAST SALEM.

East Salem continues to show that affectionate steadfastness, which the long labors of its superintendent, Bro. Henry E. Fries, have given it. He is the veteran superintendent of the Southern Province, having filled this office in East Salem for 35 unbroken years.

ELM STREET.

Eln Street Chapel celebrated its 44th anniversary on April 25.

A new heating plant was installed during the year.

A cement walk and wall have been laid and built in front of the property and an iron fence erected around it. The property is in excellent condition and the work most faithfully carried on.

COLORED CHURCH.

The Colored church is showing the fine spirit of its pastor and workers, there is a good feeling there and an evidently deepening proof of the grace of God.

WEST WAUGHOWN.

West Waughown is the youngest child of the Salem Congregation. The Central Elders have asked that a collection be taken in every church of the congregation for its support. The pastor of the Home Church preaches there, and Bro. Clarence F. Crist superintendent its Sunday School, which after the usual manner of children's clothes, has far outgrown its outer garments of house accommodation.

CENSTERVILLE.

We close our review with Center ville, Southside, in view of the special importance of the new departure which is made this year.

The new Trinity church is situated on the car line on a beautiful slope on the hill beyond the chair factory, corner of Sunny Side avenue and Sprague street. It is a substantial building of red brick with cement trimmings and beautiful square tower. Ground was broken for the new building on August 25th, and the cornerstone was laid October 8th. Work has been progressing nicely; the building is now under roof and will be finished some time in the spring of 1912. The auditorium is 45x60 feet and will seat about 300 people, while beneath there will be a Sunday School room with a seating capacity of about 250. The rear will be a frame structure with a pastor's room and love nest kitchen. The entire building will be finished in natural wood finish and will be lighted both with electric lights and gas. The windows will be of beautiful stained glass with a memorial window to one of the former workers, Miss Emma Vogler.

And now looking over our whole field we close with the words with which we begin: "Io, I am with you always, even unto the end of the world." And we say with John Wesley: "Brethren, the best of all is that God is with us!"

Report of the Church Aid and Extension Committee.

1. Resolved That Synod authorize the taking of an annual collection, in each congregation in the Province, in the name of the Home Mission collection, to be known as the Church Aid collection. This collection to be turned over to the Church Aid and Extension Board.

2. Resolved, That in view of the fact, that through providential circumstances, the collection for the purchase of the Greensboro church property failed to reach the sum of $8,000.00 required, and that a debt of $1,447.85 with interest was thus contracted, which, through accrued interest, has now reached the sum of about $1,700.00, and is rapidly consuming the property. The P. E. C. in conjunction with the Church Aid, consider the advisability of laying a voluntary assessment for this amount, upon the churches of the Province, according to their means and numbers. It being understood that when the property has been paid for, the title be transferred to the Provincial Elders of the Province.

3. Resolved, That it is the sense of this Synod, that as soon as it is practicable, all demands for Church Aid made upon the Susanna Fund shall cease, and that the Province be called upon to contribute the funds required for Church Aid.

4. Resolved, That whenever in the opinion of the P. E. C. there is no further use for any existing Church property, not including such property as now belongs to the Susanna Fund, the same be disposed of and all the proceeds therefrom be set apart as a permanent fund, under the management of the Financial Board.

The income from which may be used at the discretion of the Church Aid and Extension Board.

This Committee learns that one of the heaviest burdens placed upon the P. E. C. is to meet the demands for additional ministerial help. They are frequently called upon to furnish additional ministerial service, but which
can only be supplied by the calling of one or more ministers into our Province. This plan is therefore impossible for the lack of necessary funds. Should Synod desire that a young brother, just out of college, be called as an assistant to the Bishop, it must supply at least $500.00 for his support, and if a capable and experienced minister is desired at least $1000.00 additional must be raised.

W. T. SPAGH, Chairman.

Report of Committee on Church Life and Activity.

Your Committee has made as careful and full review of the life and activity of the churches of the Province as time would permit, and begs to submit the following as its report:

Statistics.
The Statistics for the inter-Synodal years 1906, 1907 and 1910 show that there has been a net gain in communicant membership for this period of 394 souls, or a little more than 3½ per cent. for each year.

The increase in the Sunday School has been considerably larger, 706 being added to the enrollment, an increase of 6 per cent. per year.

Sunday Schools:
Reports from the Sunday Schools are, in almost every instance, encouraging, but reveal the need of some Provincial oversight and the stimulating influence of conferences on Sunday School work and occasional visitations. To supply these apparent needs, this Committee has taken the liberty to suggest to the Committee on Government the advisability of providing in the Rules and Regulations for a Provincial Sunday School Committee to have general oversight of the Sunday School work of the Province as the Missionary Committee has over the Mission interests; and also to provide for the holding of Conferences, on the call of the P. E. C. and the Ministers’ Conference, in the interest of Sunday School work.

Lay Activity.
In the general activities of the congregations, however, we find what appears to be the greatest lack. The work of the average congregation is made to depend too much on the regular preaching services and the work of the Sunday Schools. In those congregations where the laity conduct prayer-meetings in churches or in the homes of members, and are engaged in regular spiritual service there, the happiest conditions of church life are found and the best results are obtained. That this laity service may be extended and some effort be made to feel responsible for carrying it on, we have again asked the Committee on Government to define the duties of Church Committee men, particularly as they relate to the spiritual interests of the congregation, and incorporate the same in the new Church Book.

Missions.
We see opportunity, likewise, for much greater activity through the work of the Missionary Committee now existing in every congregation, by reason of the Provincial Missionary Committee, and we would urge upon these Committees to make good use of the profited services of the Provincial Missionary Committee to aid them in increasing the interest in missions, and also to seek through the Sunday School, mission study classes and missionary classes, to develop and foster still further mission interests and activity.

Organizations, Societies, etc.
We note also the lack of organizations within many congregations to enlist members in the various lines of Christian activity and we would accordingly recommend that Pastors and Committee men take under advisement the foundation of such organizations as may be adapted to the needs of their respective congregations. This may be done in connection with Sunday Schools as organized classes, or in the congregation at large, by means of Brotherhoods, Ladies’ Aid Societies, Young People’s Societies and the like. We do not desire to multiply organizations unnecessarily, but the value of such work has been proven again and again, and, we believe, if adopted in and adapted to our several congregations, it would greatly stimulate church activity and deeper spiritual life.

Respectfully submitted,
J. KENNETH FOHL, Chm.
EDGAR A. HOLTZ, Secy.

1. Your Committee hereby endorses the report of the Provincial Missionary Committee, and approves of their efforts to awaken a greater interest in Missions throughout the Province. We also recommend their reappointment, as they have the work so well in hand and have met with an encouraging degree of success.

2. We recommend that Synod endorse the action of our P. E. C. in aiding to provide a home for our American representative on the Mission Board at Herrnhut.

The following recommendations, taken from the report of the Provincial Missionary Committee, we ask Synod to endorse:
1. The circulation of missionary literature.
2. Public prayer for Missions at least in one service each Sunday.
3. A Mission Day for Sunday Schools once a quarter, if possible, but positively one a year.
4. A Missionary month, January suggested when all congregations shall have the privilege of hearing a Missionary Sermon.

Further recommendations from the Committee are:
1. That the English publication, Moravian Missions, be subscribed for by our members, it being the only English publication which keeps in touch with our Missions all over the world.
2. That each congregation take under careful consideration the idea of supporting its own representative in the mission field.
3. That congregations avail themselves of the helpfulness of illustrated lectures on Missions in the hands of the Provincial Committee.
4. That local missionary committees feel at liberty to call upon the Provincial Missionary Committee for backing up their efforts.
5. That a personal canvass method be inaugurated in all congregations for the raising of missionary funds.
6. We further recommend that the amounts collected for Missions be reported to the President of P. E. C., for the information of that body.

Also that pastors or treasurers of churches take a receipt from the Provincial Treasurer when mission collections are handed in, that the collections for different causes may not be confused.

F. W. GRABS, Chm.

REPORTS FROM THE CHURCHES

Clemmonville.—The service on Christmas Day, at 11 a.m., was very enjoyable and breathed the true Christmas spirit. There were appropriate songs and recitations by the Sunday School, an address by the pastor, candles and treat. A beautiful decoration graced the platform of the chapel. It was the handwork of the Rev. C. E. Strupe and J. M. Thompson. The Sunday School teachers and pupils had taken unusual interest in preparing, by faithful practice, for their part, and the good

YES SIR! THE PLACE TO GET THE

NEWEST IN

Suits, Overcoats, Hats, Underwear, and Toggery

FOR MEN AND BOYS—IS

McDowell & Rogers
415 Trade—Near Fourth St.

FURNITURE
OF QUALITY
Is the Cheapest Investment

Furniture lasts a lifetime. If you buy, good, substantial well built Furniture you are always happy over your purchase.

We carry only the best quality in all kinds of

House Furnishings, Stoves, &c.

HUNLEY-HILL—STOCKTON—COMPANY
Undertakers
Con. 5th & Trade Sts. Phones 144-148

WE ARE AGENTS

The Following Publications:
History of Moravian College and Theological Seminary (DeSchweinitz). Price $1.50
History of Wachovia in North Carolina (Clewlow). Price $2.00
Moravians in Georgia (Fries). Price $1.50
Favored Churches of the Union Synod of the Moravian Church (Fries). Price 25 cts.
Brief History of the Moravian Church. Price 75 cts.

SHAFER'S DRUG STORE
450 MAIN STREET
WINSTON-SALEM, N. C.

A. DAYE & CO.

The Season for Fall Goods is Here

Do you want to receive the best value?
Do you prefer the latest styles?
Is a large variety any inducement?
We give the best value, carry the latest styles and have an immense assortment.

Buy here and be pleased.

"THE BIG STORE"
A. DAYE & CO.
result was readily seen. Special features that were well rendered were solos by Miss Eva Fulton and Miss Agnes Thompson.

On the last Sunday of the year Mr. John Stewart was received into the membership of the Church by the right hand of fellowship.

Hope.—The Christmas lovefeast on Christmas Eve, at 2 p.m., was not so numerously attended as usual. The lovefeast preparation was for double the number present. The falling off was due to the very unfavorable weather. The decoration was appropriate and a good spirit prevailed. New lovefeast baskets, procured by Bro. and Sr. Patterson, were used for the first time.

New Philadelphia.—The chief interest of the month of December centered about the Christmas celebration. Much faithful work had been done by Miss Stella Alsop and others in decorating the church and practicing for the Sunday School exercise. On Christmas Eve at 11 a.m. the Christmas sermon was preached by the pastor, followed by the lovefeast and candle service. All passed off with feelings of joy and satisfaction. The Sunday School exercise was held on 2d Christmas Day at 11 a.m. Songs and recitations were rendered in an excellent manner. Even the little tots did their part well. An important committee meeting was held on Tuesday afternoon, the 5th of December. Bro. Reich was elected Superintendent and Bro. Livingston Assistant Superintendent of the Sunday School for the year 1912. On the last day of the year, Sunday, Dec. 31, in the afternoon at the home of Mr. William Ebert, near Winston-Salem, the pastor held a baptismal service in which the three little children of the family were presented to the Lord in the sacrament of Infant Baptism. Many relatives and friends were present, and entered Heartily into the service. The mother, Mrs. Minnie May Ebert, whose maiden name was Tramson, entered into the occasion, with a great deal of joy. As a part of the program she had prepared a sumptuous feast of good things and all her guests sat down together to a dinner that was not only bountiful but exceptionally good.

Kernersville had a delightful Christmas exercise on the morning of Dec. 24th. It had been prepared by Miss Tillie Harmon and others, and was rendered in a very perfect manner. The church had been beautifully decorated, after the always tasteful plans of Bro. David Kerner, the pulpit and presenting the appearance of a grove of evergreen trees, among which the children stood and sang and recited.

New Year’s Eve was celebrated in the usual manner, from seven o’clock until midnight. Large congregations were present. There was, first, an address, then a lovefeast, with an excellent resume of the year, read by Bro. Henry E. Shores, and the Watch Meeting, all of which were appropriately held by Bro. Clarence E. Crist.

Though Christmas Day was dark and rainy, and Friedland lies in a secluded forest, the congregation was large and cordial. After the sermon on Mal. 2:1, the lovefeast was served. A very good report was given of the Sunday School concert on the previous day. A beautiful present was given by Mr. Sink’s class to the Bishop, who had served the congregation during the most of the year.

Christmas in Bethania and its satellites, Mizpah and Olivet, was bright and cheery. The Christmas service, held in its customary and reverent way, was largely attended. On the evening of Dec. 27th, the Sunday School cantata was given in the High School auditorium. New Year’s Eve is always a great occasion in Bethania, and this year it was even better than usual, as the very bad weather prevented those from coming who were not so deeply interested.

PERSONAL ITEMS.

With the beginning of February Rev. Edward S. Crosland starts on his long journey to Egypt, Palestine, Greece and Asia Minor, in order to study the lessons of the Bible in Bible lands, — to read, as some one has said, the 5th Gospel, in looking over the country in which the story of the other four Gospels was enacted.

"Those holy fields Transou, entered into the occasion. Which nineteen hundred years ago were nalled.

For our advantage on the bitter cool.

Bro. Crosland proposes to sail with a large "Clark" party on the White Star steamer, Arabic, touching at Madeira Islands, Gibraltar, Algiers, Alexandria and up the Nile, at least as far as Thebes, and then back by the same steamer to Joppa, and, after a short first stay at Jerusalem and neighborhood, with the large party, and then again on his return, privately and at greater length of stay, passing through the Land from Judea: thence to Samaria and Galilee as far as Damascus. He expects to return about the end of May, an absence of about four months.

May God send His good angels to keep him on his long way. May the Savior Himself be near him and bring him back laden with treasures for further preaching and teaching.

—After 12 years of painful and helpless infirmity, during which he was faithfully nursed by his wife, our brother, Charles Talley, departed this life, in perfect trust, and was buried in the Oak Grove graveyard on Jan. 4th. A large congregation was present, the services being conducted by the Bros. J. W. Pooh, F. W. Grabs and L. G. Luckenbach.

Bibles! Bibles!
The Salem Bible Society earns in its depository, a full line of Bibles, published by the American Bible Society. Best quality of Press paper. For the Family, the Sunday School and individuals. See Julius A. Landruck, Agent.

TOOTHE BRUSHES
We have a new line of Toothbrushes which we can guarantee.

E. W. O’HANLON DRUGGIST
Corner Liberty and Fourth Streets

The Wells-Brietloz Co.
DEPARTMENT STORE
Everything TO EAT TO WEAR TO USE
Nos. 320, 322 and 400 E. Main St.
No. 11 Shallowford Street

Winston-Salem, N. C.

Orinoco Supply Co.
Building Materials

Oriental Supply Co.

Winston-Salem, N. C:
Church and First Streets

Old Orinoco Warehouse

If you want Life Insurance — or Real Estate
SEE

FOLTZ & SPAUCH
And get the best
118 E. High St., WINSTON
Phone 849

---End---
was a tailor by trade, had charge of the drapery tannery, and his character may be read in his long service in the Aufseher Collegium, and the fact that he was twice chosen by the Single Sisters as their Curator, and thrice appointed to fill a vacancy in the Vorsteher's office. Nelson's briefer term was a tragedy, for he sickened and died within a few days after he reached Salem from across the sea. His young widow later married Gottfried Praezer, one of his successors in office. Stotz had proved his ability as Vorsteher of the Single Brethren's drapery, and several attempts were made to transfer him to the position of Gemein Vorsteher, but the approval of the Lord, through the "lot," was necessary to confirm the appointment, and this approval was withheld until 1781. By 1837, this use of the "lot" had been discontinued, but Samuel Thomas Pohl desired that his appointment might be so sanctioned, and this was probably the last instance of the kind in Wachovia. During the administration of Bro. Pohl the English language superseded the German, and the Vorsteher became known as the Vorsteher. There was also the transition from the early to the modern form of organization,—from the Aelteren Convent and Aufseher Collegium to the Board of Elders and Board of Trustees, so when age and failing health caused Bro. Pohl's resignation in 1783 his duties were entrusted to the Treuher of the Salem Congregation. The complete list follows:

Salem Gemein Vorsteher.
Richard Utley, Nov., 1771-1774.
John George Wallis, Dec., 1774-1776.
Johann Heinrich Herbst, Jun., 1778-1780.
Jeptha Pfohl, June 17, 1780-1780.
Johann Heinrich Herbst, June 30, 1780-1781.
Gottfried Praezer, June 1781-1788.
Johann Heinrich Herbst, Aug., 1788-1790.
Abraham Hessler, May, 1790-1791.
Samuel Stotz, March, 1791-1800.
Theodor Schulz, Dec., 1832-1837.

Treuher of Salem Congregation.
James T. Lineback, May, 1873-1877.
Henry Siddall, Oct., 1878-1874.
E. A. Vogler, April, 1874-1876.
James T. Lineback, Nov., 1876-1904.
Julius A. Lineback, June, 1904—

INFANT BAPTISMS


MAYOR—On Dec. 31st, 1911, by Bishop Rondthaler, at Winston-Salem, N. C., MARY AGNES, daughter of Mr. Jesse and Sr. Agnes Mayor, m. n. Miller.

MARRIAGES


OBITUARY NOTICES

Note:—Ministers and members are requested to send the obituary notices to the office of The Wachovia Moravian by the first of each month. If there are interesting particulars with regard to the deceased, the names of persons will be inserted among the personal notices. In this way more inferences for the family will be gradually created and the opportunities given for meeting sympathy toward surviving friends.—Editors.

DAVIS.—At Winston-Salem, N.C., Nov. 18, 1911, HERMAN ESTER DAVIS, son of R. H. and Flora Davis, m. n. Stafford, aged 10 years and 15 days. Herman was a faithful boy in Miss Emma Smith's Class in Fairview Sunday School.

DURHAM.—At Charlotte, N. C., Dec. 20, 1911, MRS. LELIA DURHAM, m. n. Webb, wife of Mr. I. W. Durham.

ERICK.—At Winston-Salem, N. C., Nov. 22, 1911, MRS. EVELYN ERICK, aged 86 years, 2 months and 7 days.
THE WACHOVIA MORAVIAN.

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

E. R. W. Price, Editor
Rev. E. H. Price, Assistant Editor
Rev. M. A. Price, Christian Manager

Published monthly at Winston-Salem, N. C. as the official organ of the Southern Moravian Church in the United States of America, and distributed free of cost to all members of the Church.

Subscription price, $1 a year, in advance.

Address all communications and other communications to The Wachovia Moravian.

EDITORIAL

We recently heard a most impressive address on the subject of "Winning Souls." It was affectionately directed to Sunday School teachers, showing them that the great object of their work was not merely to promote attendance, to secure class interest, to increase knowledge concerning the Bible, but actually to win souls for the Master, and to win them so truly and thoroughly that they shall be kept for Him and for His service. What is thus rightly said of the Sunday School, which is the Church working for its children, is equally true of all the activities of the Church. There is value in all labor and sacrifice for Church purposes: in building houses; improving Church rooms; organizing social functions and agencies; managing properties; extending the denomination; but the great object to be kept in view, as lying back of these efforts, is the "winning of souls" for the Master — praying for them; uniting in their behalf; planning how to reach them; following the Spirit's guidance in gaining them.

The real question is not how to win them for the Church. Many are thus gained who are a plague to their congregations. They add to the numbers, but they decrease the strength of the Church. They are no comfort to themselves nor to any one else. "Winning souls" means to gain them for the Saviour and probably the less that is said about the Church until they have been won for Christ the better; because when once they are really won for Jesus Christ they will, of their own accord, come into the Church, and then they will be of real value in it. Let us make it our watchword for 1912: "Win souls for Jesus."

The appointment which has just been given to Bro. John F. McCuskin deserves the attention of the whole Province. It is largely of a pastoral nature: - to some extent in town, but more especially in the country. This work has been given into the hands of a brother who is known and beloved as an experienced pastor and skillful in dealing with souls. It is calculated greatly to strengthen the Province, especially in places where it has been weak. We ask for Bro. McCuskin, in this new and important appointment, the interest and prayers of the churches.

It is a pleasure to note the interest of some of our lay brethren in the great Laymen's Missionary Convention which is about to be held in Winston-Salem, commencing with February 10th. We trust to be able in our next issue to report a great spiritual success as the outcome of these earnest efforts.

Zeal in Winning Souls

A sailor on board of a ship-of-war was known for his great wickedness. He was the blackest character and the vilest man on board. Just how he was converted no one knew. There was no meeting at which he made a profession and no one was known to have spoken to him about his soul. But certain it was that in some way he had been converted, because his conduct was entirely changed and, what was more, he had become enthusiastic for the saving of other men's souls. He could not read or write, but he could tell men of Jesus, so that they listened and believed. The saved men met on shore and in hidden corners of the ship to sing and read and pray. As the years went by the ships on which this sailor sailed were known for their conversions. By and by he became commander of a coast-wise vessel, but it did not give him the opportunity of reaching souls. So he made the sacrifice, and went back to his old place as an able seaman in order that he might reach more men for Jesus Christ. A gentleman who happened to be on board a large private yacht once saw this man on his knees, and being curious about it, drew near to the praying sailor to bear what he was saying. The man was shedding tears as he mentioned the very name of the person listening, and asked God with his whole heart to save that man's soul. The listener went away under deep conviction, and was soon himself a saved man, and by and by felt called himself to become a chaplain among sailors. Often this earnest winner of souls, when in a harbor, would go out among the rocks, praying for the men about him. When saved some of these men did the same thing in behalf of others. Thus a chain of influence is established from one praying soul to the next, until a multitude is brought into the kingdom of God.

ZEAL IN WINNING SOULS

A sailor on board of a ship-of-war was known for his great wickedness. He was the blackest character and the vilest man on board. Just how he was converted no one knew. There was no meeting at which he made a profession and no one was known to have spoken to him about his soul. But certain it was that in some way he had been converted, because his conduct was entirely changed and, what was more, he had become enthusiastic for the saving of other men's souls. He could not read or write, but he could tell men of Jesus, so that they listened and believed. The saved men met on shore and in hidden corners of the ship to sing and read and pray. As the years went by the ships on which this sailor sailed were known for their conversions. By and by he became commander of a coast-wise vessel, but it did not give him the opportunity of reaching souls. So he made the sacrifice, and went back to his old place as an able seaman in order that he might reach more men for Jesus Christ. A gentleman who happened to be on board a large private yacht once saw this man on his knees, and being curious about it, drew near to the praying sailor to bear what he was saying. The man was shedding tears as he mentioned the very name of the person listening, and asked God with his whole heart to save that man's soul. The listener went away under deep conviction, and was soon himself a saved man, and by and by felt called himself to become a chaplain among sailors. Often this earnest winner of souls, when in a harbor, would go out among the rocks, praying for the men about him. When saved some of these men did the same thing in behalf of others. Thus a chain of influence is established from one praying soul to the next, until a multitude is brought into the kingdom of God.

SERMON

Preached by Bishop Edward Root-Thaler, D. D.

Text: — "What manner of man is this?" — Matt. 8, 27.

There is no theme which the preacher can bring to his audience with greater expectation of results than the one suggested in our text. The more we think of Jesus the more personal and affectionate our religion will become. It is by "looking unto Jesus," the Bible says, that we run our race with patience and obtain our crown. Let us look unto Him this morning, in connection with the question which men once asked about Him in the words of our text: "What manner of man is this?"

They were greatly astonished at what Jesus had just done. A wild storm had come up on the Sea of Galilee. Jesus, tired out by His long labors in preaching, had fallen asleep in the stern of the little vessel, with his head resting on the boat cushion and wet with the dripping spray. The disciples had come to Him in their alarm; had asked Him and cried that they were going to perish. Jesus had risen up, had looked out upon the fierce tempest, and then had simply said to the winds: "Peace, be still," and at once there was a great calm. The men who had seen it were impressed with the wonderfulness of the person of Jesus. "What manner of man is this, that even the winds and the sea obey Him?" And this question of wonder has gone on through all the ages. "What manner of man is this?" who can do all the wonderful things that Jesus has done and is doing still. I want to speak to you about two of the wonderful things of Jesus Christ.

1. The one is the wonderfulness, the miracle, so to say, of his character. It is said that no rose is perfect, that if you examine ten thousand of the most beautiful roses you will find an incompleteness somewhere in each one of them. A petal wanting, or broken, or scarred in some way or other. But the character of Jesus — that perfect rose of humanity — is complete in every petal. There is no fault, no characteristic of Jesus that has any imperfection in it at all. Take His kindness, for instance, examine it critically; study, for instance, His loving action toward the poor, the sick, the bereaved, the friendless, toward every body, and it is simply perfect. Or, examine into the courage of Jesus. Listen to Him, how He tells every body the truth, no matter who it is and how hard it may be. He was brave in public and in private. He faced the whole world without flinching. His courage was unexampled and perfect. So we might pass through the whole catalogue of the virtues of Jesus and never find a flaw. What tries character most closely is the inspection of it in connection with the little things of daily life. People who would show the patience of martyrs if they were tied to a fiery stake are miserably weak under some petty irritation; we will say of a pinched finger in a door, or of an untimely interruption in a busy hour. In this delicate test of character our Lord showed the perfect beauty of His disposition. He never took it ill when He was interrupted by some call for service or some untimely question. He bore the disturbance of His rest with perfect sweetness. This high servility of His unexampled character showed itself in the Garden of Gethsemane, where every thing was excited and disagreeable, and
The Wachovia Moravian.

He himself was being subjected to the disgrace of being bound as a common criminal, by the dictates of all this unpleasant turmoil. He noted the wounded state of the ear of the high priest's servant, and begged permission to heal it. Thus the greatness of the character of Jesus showed itself not merely in the perfection of its individual traits, but even to a still larger extent in the minute details of self-control and of self-sacrifice.

And now we come to a still higher view of this miracle of Jesus—his perfect character. It shows itself in the wonderful combination of qualities. It is just here that human character ordinarily reveals its greatest faultiness. Men's characters are not equal in all their parts; not harmoniously developed. They are, perhaps, very gentle, but not very strong.

In Jesus, however, we find a touch, soft as a mother's, and yet a temper stronger than iron. In some people the passive virtues are beautifully developed, they suffer pain or opposition in a very lovely way, but they do not seem to be able to do very much in the way of active duty. In Jesus, especially in the passive virtues were completely harmonized with the active ones. He suffered with a perfect resignation when it was time to suffer, but he was intensely active and courageous in doing good.

In his case every trait was fitted into the very opposite one: tender as a woman, strong as a man; ready to yield and equally ready to resist; loving and yet, if the occasion called for it, filled with a holy anger. Thus the most opposite characteristics were in His case melted into a perfect unity. His character was like a surface of molten gold, in which the face of the perfect God was reflected for the one and only time that this has occurred among the countless millions of the human race. The miracles of Jesus in stilling the storm, in healing the sick were remarkable, but nothing like the wonderfulness of His perfect human character. That is a standing miracle for all the ages, and people can see it and be impressed with it today as they were nearly two thousand years ago. Its evidential value in favor of our Lord's claim to be the Son of God is just as great now as in the hour when Pilate came away from his interview with Jesus and said: "I find in Him no fault at all."

If. The other wonderful thing concerning Jesus Christ that I want to speak about is the miracle of His influence, an influence which has never been so great as it is at the present time. If the apostles had the advantage of seeing what marvellous things Jesus was doing in Galilee and in Jerusalem in the time of His earthly ministry, we have the still greater advantage of seeing what wonderful things Jesus is doing now, by the influence which He is exerting in the whole modern world.

The subject is so vast that we may easily lose ourselves in it, and be in danger of uttering more generalities on this part of our theme. Let me therefore confine myself to two particular influences which Jesus is now exerting. The one is what Jesus has done and is doing for Children. We are so accustomed to a tender regard for the little ones, in all their ways and with all their needs that it is hard for us to realize that this tender feeling did not always exist, and that it does not even now prevail in circles which are distinctly and widely separated from Christ and His Church. In ancient times, even in the most civilized nations, there was small place for regard for children.

There was no child literature either in Greece or in Rome; the idea of the child itself was not the sacred thing which Christ's influence has made it to be. In Rome the new born babe was laid upon its father's knees, and the nurse studied "the The father's face to see whether the child was to live or die. Weakly infants, and especially girls, were very frequently exposed to death. Infanticide was not considered a crime in the ancient heathen world, and is not so considered there to this day. How much the close and loving care of the little ones is dependent on the influence that emanates from Christ we see from what is done with children, especially with children, in places where Christ is not worshipped and loved as He is with us. For instance, in the city of Beirut, in Syria, there was still, some years ago, a sadly crippled but very faithful woman, a member of the Presbyterian Mission. The reason for her striking deformity was, that soon after her birth, her father, enraged that she was a daughter, had flung her out into the street, and there she would have perished if it had not been for the kindness of the Mission. In our own Home Church pulpit the Superintendent of the Moskito Coast Mission mentioned the confession made by one of his best members, who said that in their heathen days, in view of the trouble which their child's screams were giving them one night, they had dog a grave in the earth-cloths covered it over. We wonder the less at such recitals when we note how children may come to be neglected in Christless circles of our own land.

By myself, in passing New York brownstone houses, used to note the foreign accent of wealthy children whose parents saw so little of them that these children were not growing up in the parental speech and language of their own fathers and mothers. How much Christ has to do with the treatment of the little ones came to me forcibly one day when I was visiting a bereaved mother. I had watched her idiot child, sitting on the floor in aimless play, and pitied the mother's burden. But when the child was gone this Christian mother in her tears longed for a return of the days when she was permitted to care for a doubly helpless infant. Only from that Jesus who took the little children into His arms and blessed them has such love been learned. If there never had been any miracles in the Saviour's mortal ministry, the asylums and refuges for orphaned and sick and idiot children would testify to the standing miracle of His influence in behalf of the weakest of mankind.

The other particular influence which Christ is exerting today is upon your own self. I do not know how many of your hearers are Christians in the full sense of the term. But I am sure that even those who count themselves very poor Christians will nevertheless admit that the name of Jesus has a very different sound for them from any other historical name. It impresses differently from the way they feel about Caesar, or Socrates, or Plato, or Shakespeare. And if this is the case with those who hardly count themselves as Christians, how much deeper is the influence which Christ exerts upon those who have believed on Him as a Saviour! Down in the depths of your heart you feel about Jesus as you do about no one else. There are many things which you do because you think He would like them; there are many things which would be undone because they strike you as being opposed to His will. After nearly two thousand years this man has a hold upon your thoughts and affections and purposes as is ex- ceedingly rare by one of his best members, who said that in their heathen days, in view of the trouble which their

The Rules and Regulations of the Moravian Church in America, Southern Province.

EDITORIAL NOTE.—The Southern Provincial Synod of November, 1911, made an important alteration in the Constitution of the Province, which is likely to remain unaltered for a long period of time, and the "Rules and Regulations," which are liable to more frequent change by a two-thirds vote at any regular Synodical Session.

The Church Government Committee, of which Rev. James E. Hall was chairman, and Rev. C. E. White was secretary, was able, after adjournment, by extraordinary diligence, to codify the existing Rules and Regulations and present them for adoption, under their new heading, at the last session of the Synod, Nov. 17th. To their work have now been added the new rules adopted in the course of the late Synod, and this complete view of the "Rules and Regulations" of our Province is now presented to the readers of The Wachovia Moravian.

1. Provincial Synods.
   1. The regular Provincial Synods of the Moravian Church in America, Southern Province, shall meet stately every three years.
   2. Special Synods may be called in the interval by the Provincial Elders' Conference or upon a written request of fifty or more communicant members.
   3. Each Synod when convened shall be opened by the President of the existing Provincial Elders' Conference. After appropriate exercises
III. Representation of Synods.

1. Every regularly organized congregation shall be entitled to at least one delegate.
2. Each congregation shall be entitled to one delegate for every fifty communicant members, provided the following requirements are annually fulfilled:
   a. The payment of the pastor’s salary, such salary to be agreed upon by the Committee of the congregation and the Provincial Elders’ Conference.
   b. The payment of its current expenses.
   c. The taking up of all collections required by Synod, the Board of Elders or Committee being responsible for the taking up of these collections.
   d. The contributing of its quota toward Provincial Expenses as fixed by Synod or the Provincial Elders’ Conference.
3. The representation of congregations shall be further determined by an examination of their annual reports to the Provincial Elders’ Conference, who, as the Committee on Credentials, is authorized to act.
4. All the members of a congregation who are of age and entitled to vote in elections having reference to the affairs of their own congregations shall have the privilege of voting for delegates.
5. The delegates must be male members and full communicants in the Church.
6. A majority of the votes cast is necessary to decide the election, which is to be held by ballot.
7. Should there be a tie between the candidates a new election shall be held.
8. Alternates are to be elected according to the same rule that applies to delegates.
9. The delegates must be furnished with the necessary credentials.

IV. Congregations.

1. Congregations may be organized by the Provincial Elders’ Conference upon proper application of not less than thirty communicant members who propose to become active members of such congregation.
2. Such congregation must have its regularly constituted committee.
3. Whenever the number of communicants in an organized congregation becomes less than fifteen it ceases, automatically, to exist.

V. The Provincial Elders’ Conference.

1. The Provincial Elders’ Conference shall consist of three brethren, one of whom shall be a layman, to be elected by ballot by the Synod.
2. A majority of two-thirds of the votes cast shall be necessary to a choice.
3. The Provincial Elders’ Conference shall elect one of its members President.
4. Vacancies shall be filled by a special Synod called for the purpose.

VI. The Financial Board.

1. A Financial Board, composed of the members of the Provincial Elders’ Conference and three lay brethren, to be elected by the Provincial Synod at its stated meeting, shall be entrusted with the management of the Sustentation Fund.
2. The three elected brethren shall be chosen in the same manner in which the Provincial Elders’ Conference is chosen.
3. Vacancies occurring among the elected members shall be filled by the remaining members of the Board.
4. The Financial Board shall appoint a Treasurer who may or who may not be a member of the Board.

VII. The Church Aid and Extension Board.

1. The Church Aid and Extension Board shall be composed of the Provincial Elders’ Conference and seven brethren to be elected by the Synod.
2. Membership in another Church Board shall not render a brother ineligible for membership in this Board.
3. Six members of the Board, one being a member of the Provincial Elders’ Conference, shall constitute a quorum.
4. The President of the Provincial Elders’ Conference shall be chairman of this Board, and in his absence the members present shall elect one of their number chairman pro tern.
5. Vacancies occurring among the seven elected members shall be filled by the remaining members.
6. It shall be the duty of this Board:
   a. To manage the financial affairs of the Church Aid and Extension activities.
   b. To assist struggling congregations to become self-supporting.
   (c) To accumulate for current needs and for a permanent endowment.
   d. To encourage and assist in Church Endowment movements.
   e. In general to promote the growth of our Church in both old and new fields.

VIII. The Salem Academy and College.

1. The members of the Provincial Elders’ Conference, the President of Salem Academy and College, and seven brethren to be elected by the Provincial Synods, shall compose the Board of Trustees of Salem Academy and College.
2. No one of these elected brethren may be a member of the Financial Board or of the Board of Trustees of Clemmons School at one and the same time.
3. The President of the Provincial Elders’ Conference shall be chairman of this Board, and in his absence the members shall elect one of their number chairman pro tem.
4. Six members, one of them being a member of the Provincial Elders’ Conference, shall constitute a quorum.
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 approval by the Provincial Elders’ Conference as such.
   b. To keep themselves thoroughly acquainted with its affairs.
   c. To direct and control it between the adjournment of one Synod and the meeting of another.
   (d) In general to interest themselves in the religious, educational and financial development of the institution.
7. It shall be the duty of the Principal of Clemmons School:
   a. To submit to the Board of Trustees, at the close of each financial year, a report of 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 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.
7. No extensive alterations or repairs shall be undertaken without the consent of the Board of Trustees.

X. The Wachovia Moravian.

1. The Wachovia Moravian is the official organ for the furtherance of the interests of the Southern Province both at home and abroad.

2. It is to receive a grant from the Sustentation Fund of $100 a year, during the next Synodical period, but is not to become a charge on the Sustentation Fund.

3. A committee of three shall be appointed by the Provincial Elders' Conference to assist in the management of the paper.

4. In cases of vacancies occurring on the editorial staff or the Committee the same shall be filled by the Provincial Elders' Conference.

5. Each congregation is requested to contribute a proportionate amount to the support of The Wachovia Moravian, as is now the case, so that the Church paper may, as nearly as possible, reach all the members.

XI. Sunday School Committee.

1. The Provincial Elders' Conference, in conjunction with the Ministers' Conference, shall appoint a Provincial Sunday School Committee.

2. The number of this Committee shall be decided by the Provincial Elders' Conference and the Ministers' Conference.

3. This Committee shall have the oversight of the Sunday Schools of the Province.

XII. The Foreign Missionary Committee.

1. The Provincial Elders' Conference, in conjunction with the Ministers' Conference, shall appoint a Foreign Missionary Committee.

2. The number of this Committee shall be decided by the Provincial Elders' Conference and the Ministers' Conference.

XIII. Collections.

1. The following Annual Collections shall be taken up in each congregation:

(a) The Church Aid Collection, the proceeds of which shall pass into the hands of the Church Aid and Extension Board to be used as they can best apply it.

(b) Foreign Missions.

(c) Bohemian Missions.

(d) The education of candidates for the ministry in the Theological Seminary.

XIV. Conferences.

1. Whenever in the judgment of the Provincial Elders' Conference a Church Conference upon any subject is desirable such Conference shall be called by the Provincial Elders' Conference, who shall fix the ratio of representation and the time and place of meeting.

XV. Pensions and Stipends.

1. The question of Pensions shall be left in the hands of the Financial Board, and they shall submit a recommendation to the next Synod, with the understanding that should any new pensions be called for the Board shall consider the making of them as ample as possible.

2. No pension shall be paid until the Financial Board has acted upon it and decided whether the full amount shall be paid or any part of it, or any pension shall be paid at all.

3. For the necessary education of the children of those in the service of the Church a stipend or annual allowance shall be paid, to be fixed by the Financial Board.

4. Stipends for the children shall be allowed to parents only for the children that have been born during the time their parents were in the service of the Church.

XVI. Miscellaneous.

Whenever in the opinion of the Provincial Elders' Conference there is no further use for any existing Church property, not including such property as now belongs to the Sustentation, the same shall be disposed of, and the proceeds thereof shall be set apart as a permanent fund, under the management of the Financial Board, the income of which may be used at the discretion of the Church Aid and Extension Board.

—Bro. Clarence Crist reports a fine attendance at Mayodon on the coldest Sunday which our section has had for many years, and the fact that Avalon members walked the two miles through the bitter cold to be there.

It was not the only occasion, however, when our good lay-preacher breasted the cold. West Waughtown cottage and adjacent shed which, crowded with his hencers and his Sunday School children, and where 30 recently asked for prayer in the Wednesday night prayer-meeting is a fervent place, Bro. J. K. Pohl reports, for the heart, but it is a sort of rigid zone for the feet as the January cold has blown up through the great chinks in the venerable floor. But another season will bring the much needed church.

OFFICIAL NOTICES

FROM THE PROVINCIAL ELDERS' CONFERENCE

Bro. John F. McCuiston has received and accepted a call to important service in the Province which will be largely of a pastoral nature. It will be rendered in Salem itself and in the country district around. Bethabara, Oak Grove and Wachovia Arbor have been placed under his charge, and several other appointments will follow.

ECHOES OF CHRISTMAS,

1911.

Our last issue was so crowded that the following important Christmas mention had to be postponed for the February number:

In Greensboro, the Christmas concert came, as usual, on a very unfavorable night. The Lovefeast and Candle Service was held on Christmas Eve afternoon, and the lighted tapers were placed into the hands of some two hundred members and friends. A very appreciative address was made by the Rev. Dr. Clark, of the First Presbyterian Church.

The Mayodon Sunday School concert attracted a multitude of people, and was admirably done. Most of the Avalon houses have now been moved to Mayodon, and this latter mill village is therefore becoming the larger. The Avalon and the Mayodon Church Committees have been united into one body.

The December communion is the great Sunday for Friedberg in the whole year. It was this year the largest communion company of which there is any record, and as fervent in spirit as it was strong in numbers. The sermon was preached by Bishop Rondthal.

Bro. Herbert A. Pohl's illustrated lecture, on Dec. 30, on the Homanayan Mission, was well attended and at the Christmas Cantata the church, despite the terrible roads, had as many people as it could hold. All were delighted, as was also the case at the Christmas concerts of Advent and Enterprise. At the latter great assistance was rendered in drilling the children by Miss Register, the teacher of the Public School.

Then let us make a passing reference to other Christmas occasions with which the superintendents and teachers took great pains, and which succeeded so well that they deserve mention even at this late date.

They were the concerts of Calvary, Fairview, East Salem, Elm Street, Centerville, Pine Chapel, West Waughtown and Colored Church. Even the unfavorable weather during most of the days helped on the blessing, for the crowds were heartier in their interest and sympathy than ever. Christ Church Christmas occasions were rendered still more interesting by the tender and appropriate parting gifts to Bro. and Sr. McCuiston after their three years of devoted labor.

PERSONAL REPORTS.

—Bishop Hamilton, who had arrived safely from Germany on Dec. 22d, after a stormy Atlantic passage, started on his further ocean way on Jan. 15. He was en route for Paramaribo, South America, where he expects to spend six months of difficult visitation in the Surinam Mission. On his return to the United States he has kindly consented, at the invitation of the Provincial Missionary Committee, to visit us in the South. It will be our first opportunity to have a direct personal report from that great and interesting mission field of our Church. May the 121st Psalm be specially fulfilled in his case, and, saved from the fever-heat by day and the pestilence by night, may the Lord keep his going out and his coming in" through all the journey.

—We are very happy to have Bro. Atkins and his wife back again in Kernersville, where such excellent workers in the Church are greatly needed and have been most heartily welcomed.

—The burning of the flour mill at Walkertown has been a heavy loss, and we extend our heartiest sympathy to the brethren Seils, Hambrooks and others interested in it.

—The icy and snowy season which recently brought so much pleasure to our young people, had its shady side in the accident which deprived Bro. and Sister William Myers of their beloved son, Grover. It was a sudden call, but the dear boy went home in the full faith of his Saviour.

—Bro. Edward S. Crossland has just been in the office to bid us good bye. "And where can we write you first?" At the Pineus, Athens, Greece?" It is a long way, but we shall miss him greatly; but his four months of invaluable Bible study will soon be past and we'll be glad to welcome him home again.
THE WACHOVIA MORAVIAN.

—We are glad to hear that young Mr. Ralph Tucker, of Bro. Fred Bohn's Sunday School class in Fairview, is doing nicely after severe operation.

—Bro. Orville Pfaff has been appointed superintendent of Christ Church Sunday School to succeed Bro. E. R. Brieza, who resigned because his business calls him away from town the greater part of the time.

—We greatly regret to announce the serious illness of little Ruth, the daughter of Bro. and Sr. Edgar A. Holton.

—Friends will sympathize with the loss which Mr. and Mrs. O. C. Burke have met with in the recent destruction by fire of their home near Bethsaida.

MORAVIANDOM ELSEWHERE

—A most interesting double page of statistics appeared in The Moravian of January 24th. It being the summary of gifts of the Northern Province for the year 1911. While the Secretary of Missions laments the fact that there is some falling away in the Northern Province so recently formed among the settlers in the Alberta District of Canada. Though it is our newest Home Mission Field, with but 500 members, yet their average contribution of $2.08 is evidence that they have the great Foreign Mission cause at heart, and are not deterred from giving to it because of pressing needs at home. All in all we feel that our brethren of the Northern Province should be congratulated on the contributions for the year.

—As last reported our Foreign Mission Deficit stood at $25,949. This is a debt which we should feel deeply to be paying. It is an obligation we should feel that we make to our own best friends, and that we make the same exertion to be rid of it that we make to pay off our own indebtedness as early as possible.

—Our members will learn with deep regret of the death of Sr. R. H. Bre內ncke, the mother of our lamented young brother, Gerhard Breмеncke, which occurred in Watertown, Wis., on Jan. 25. Our sincere sympathy goes out to the bereaved husband and his family in this second bereavement which has come to them in so short a time.

—The British Provincial Synod has been called to meet in Belfast on June 19.

—The new history of the Moravian Church, entitled "Our Church's Story," written by Rev. A. H. Maltby, B. D., has recently come from the press, and is very favorably commented upon by those who have read it. It is written with special reference to children, and it is hoped will give to our young people a better knowledge of our Church's past. It can be purchased through Bro. J. A. Lineback's office, or from the Publication Concern, Bethlehem, Penn.

—We regret to learn that Bro. Flavius Lash is quite sick at his home near Bethania. His numerous friends will earnestly hope and pray for the speedy recovery of this consecrated, useful man.

TRINITY CHURCH

Rev. C. Stempel, Pastor.

Perhaps some of the readers of the Wachovia Moravian have been wondering how the work on the new Trinity Church, Southside, is progressing, and a few words in regard to it might be of interest at this time.

As some of the readers will remember, the cornerstone was laid October 8th of last year, and since that time the work has been going on steadily. Shortly before Christmas the exterior work was finished, and the interior is now ready for plastering, which will be done as soon as the weather moderates sufficiently.

The interior wood work will be finished in golden oak, and the walls will be sand finish plaster. Electricians are busy wiring the building for concealed lighting, by which method the auditorium will be illuminated by a soft reflected light.

The windows will be of spice tree glass, the one on the north side being placed there in memory of one of our former workers, Miss Emma E. Vogler.

The seats and pulpits furniture are of golden oak and will be furnished by the Southern Seating & Cabinet Co., of Jackson, Tenn. The contract calls for their delivery about April 1st, when it is hoped the building will be so far completed that they may be installed immediately in order that the church may be opened for worship the latter part of April. In order that friends, both from town and country, may have an opportunity of attending the opening service it will probably be held on a Sunday afternoon. We are looking forward to that day with great anticipation, realizing that although the new church brings greater responsibility a larger opportunity for service is likewise presented. Our prayer is

ENJOY SHOPPING — TRADE AT

ROSEN BACHER & BRO.

The Dependable Store

LEADERS OF

Fashions, Qualities, Low Prices

"So Since 1880"

PARALYSIS, DYSEPSIA

AND OTHER CHRONIC DISEASES CURED

by our Natural Method. No drugs, no surgery. Hundreds of invalids who had suffered for years with dyspepsia, nausea, vomiting, constipation, chronic diarrhea, neurasthenia, and other similar ailments have been quickly and permanently cured by our treatment. We kindly write cases accepted. If you are ill write for a free copy of our catalog and other literature.

THE BRIGGS SANITARIUM, Asheville, N. C.

TRINITY CHURCH

Meyers-Westbrook Co.

Big Department Store

Winston-Salem, N. C.

FOR A COMPLETE LINE OF

LADIES' SUITS, SKIRTS, WAISTES,

MUSLIN UNDERWEAR AND

MILLINERY

At Reasonable Prices

Kaemys Silk and Kid Gloves for Ladies

Agent for Pictorial Review Patterns at 10 and 15 cents.

Sarose-Socks and Oxfords, $3.00, $5.50 and $6.00 for Ladies

W. T. VOGLER & SON

JEWELERS AND OPTICIANS

Winston-Salem, N. C.

ATTENTION

We are at the One Stop, with quantities of

New and Up-to-date Goods

This Store is now under NEW MANAGEMENT, and we extend a cordial

INVITATION TO ALL

to visit it and examine our stock of Goods.

The Salem Dry Goods Co.

F. A. BARR, Sec. and Treas.

JOE JACOBS' CLOTHING COMP'Y

Fine Clothing a Specialty

CLOTHING & GENT'S FURNISHING GOODS

SCHLOSS BROS. CO.'S

Fine Tailor Made Clothing

A Specialty.
that there may be a rich outpouring of God's Spirit on the work and on all who shall worship within Trinity's walls in the years to come. Pray for us that we may be given strength and grace to go on with the work and that all that is done may redound to the glory of our Saviour's name.

Widening the Sunday School's Influence.

What do you think of a Sunday School in North Carolina that is working in five widely separated portions of the earth at the same time? Isn't that extending the sphere of its influence splendidly?

The School to which we refer, is the Home Sunday School of Salem, of which Bro. Walter T. Spang is Superintendent. For some years one cent for every scholar present has been taken from the regular Sunday offering for Foreign Missions, and attention has been called frequently to the great mission cause, until a splendid mission spirit is beginning to beginning to make itself felt and is causing the School to extend its influence for Jesus Christ far beyond the home field.

During the past year, the Juvenile Missionary Society to which every member of the School belongs, paid for the support of a little orphan girl in the orphanage at Pottermore, Bh-hem, and appropriated a bed in the Brigade hospital in far off Labrador. In addition to this, a box of clothing and gifts of different kinds is prepared each year for the mission station in South Africa, where Bishop and Mrs. Van Calker, the missionaries of the Home church are busily engaged in their work for the Lord among the Kaffirs. And during recent years it has been the happy work of the Be-ra Class under the direction of Miss Mary A. Fogle to send to the wives of our missionaries in some foreign field, useful Christmas gifts. This year the gifts went to the Island of Trinidad. Thus in Labrador, Bogemia, South Africa, Trinidad and at home the influence of this School was being exerted for Jesus Christ at one and the same time.

And why should not every school widen its sphere of influence and activity in something of the same way? People sometimes say there is too much work at home to be done to pay any attention to the foreign field. But such is not the case. There is much to be done at home, that we all admit. More perhaps than we are doing, but not more than we can do. If we but organize our work properly and give ourselves to its accomplishment with a hearty good purpose, and the home work is not so great, but that we can be at work in other lands at the same time. And this too will be found to be the result, if rightly entered upon. The influence of the work abroad will react upon and help the work at home. The boy who learns to do something for the far-away boy will learn to do something for his near neighbor too.

And the girl who tries to save the girl in far away Africa, will do her part better towards saving the girls at home. It has been proved over and over again to the satisfaction of many Pastors and Superintendents that foreign mission activity in the Sunday Schools helps the cause of the school at home.

How far reaching some of this work is that is done with but small outlay at home was recently shown by the following papers and letters read at a meeting of the Juvenile Missionary Society, by some of the young men.

Last fall, when it was decided not to send a box to Mrs. Van Calker this year, the Christelles planned a method by which our School would be remembered at Christmas time in the South African Mission station at Shiloh, and by which we hoped to encourage the Sunday School scholars there in special Bible study. Several letters were exchanged with Mrs. Van Calker, and this plan was developed:

Mrs. Van Calker divided her Sunday School into ten sections, and in each section a Bible was offered to the scholar who would 5th memorize a certain selection of Bible passages, or, if none learned them all, to the one in each section who learned the most. The amount required was not small,—the 23d, 51st, 90th, 91st, 103d, 116th and 121st Psalms; the 25th chapter of 1 Corinthians; 15th chapter of John; Luke 15, 11th to 35th verses; John 10, 1st to 18th; 1 John, 5th chapter,—a total of 210 verses.

A letter just received from Mrs. Van Calker, written Nov. 26th, shows how much interest the contest has aroused.

And now about the promised Bibles. When it was announced in the different classes of the Sunday School they all wanted to learn for one. But, of course, we could only accept those who possess a Bible, so they borrowed them from elder brother's or sisters or from their parents.

Four years ago a new revision of the Kaffir Bible was published and this is the one they like and understand best. As there were not enough of these revised Bibles to be studied from the children planned to copy all the chapters, and really did so with the first two. But that was an awful trouble, so we managed to lend them all we had. On the 18th of September the contest was announced, on the 17th they began to receive and on the 9th of October one girl (Lydia Kaka) had finished all the twelve pieces. Her mother told us that she heard her say the Psalms even during the night. On the 23rd of October another girl (Grace Mye) finished the list. The others are still studying.

As this letter was written the latter part of November there were probably others who finished the whole by December 25th.

The money for the Bibles was sent in November so as to reach Shiloh in good time, and we hope their distribution has been a pleasant feature of the Shiloh Christmas.

REPORTS FROM THE CHURCHES

Bro. F. W. Grabs reports a missionary month in his congregations at Bethania, Olivet, Mizpah and Mount Bethel. He has preached to his people on Foreign Missions, and told them of the great results from the efforts of our missionaries abroad. The successful campaign in Vermont, and the fruit bearing of the mission work in the east, are a great encouragement to the people. The Lord is extending His Kingdom in the midst of the heathen, and we are happy to hear of the results that are being obtained in the mission work.

Four years ago a new revision of the Kaffir Bible was published and this is the one they like and understand best. As there were not enough of these revised Bibles to be studied from the children planned to copy all the chapters, and really did so with the first two. But that was an awful trouble, so we managed to lend them all we had. On the 18th of September the contest was announced, on the 17th they began to receive and on the 9th of October one girl (Lydia Kaka) had finished all the twelve pieces. Her mother told us that she heard her say the Psalms even during the night. On the 23rd of October another girl (Grace Mye) finished the list. The others are still studying.

As this letter was written the latter part of November there were probably others who finished the whole by December 25th.

The money for the Bibles was sent in November so as to reach Shiloh in good time, and we hope their distribution has been a pleasant feature of the Shiloh Christmas.

FURNITURE

OF QUALITY

Is the Cheapest Investment

Furniture lasts a lifetime. If you buy, good, substantial, well built Furniture you are always happy over your purchase.

We carry only the best quality in all kinds of House Furnishings, Stoves, &c.

SHAFFNER-LANDQUIST

DRUG STORE

430 Main Street

A. DAYE & CO.

Winston-Salem, N. C.

The Season for Fall Goods is Here.

Do you want to receive the best value? Do you prefer the latest styles? Is a large variety any inducement? We give the best value, carry the latest styles and have an immense assortment. Buy here and be pleased.

"THE BIG STORM"

A. DAYE & CO.
The Neighborhood Circle of Christ Church gave an Oyster Supper during the month, and realized $50.00 to be used in paying off the indebtedness on the cement sidewalk, leaving only a balance of $25.00 due.

Bishop Rondthaler, among other things, reported the record which he had received for a eleven-miles ride through the cutting east wind, in the fine audience which greeted him at Kornersville and the warm reception among a most kindly and hospitable people.

Other ministers who could not be present on the first Sunday of February will, in due time, be heard from. There seems to be a good feeling prevailing all around.

Native Helpers.

Extract from an address delivered by Bishop J. Taylor Hamilton before the Young Men's Missionary Society Anniversary, at Bethlehem, Penn., January 14, 1912:

Last Spring Bro. Loebner gathered twenty-one of his lay-readers and helpers for a course of training at Sikegonga—men from different tribes, but all of them utter heathen until manhood. At the close of their course of study they on their own initiative wrote a letter of thanks to our Board in their own way and closed with these words: "Pray for us in our activity as evangelists: for without Jesus we cannot effect the result. Without Him our efforts will be in vain. But we know that the love and the prayers of the Brethren passes power. May God bless your work and ours. We greet you in the name of Jesus.''

There is that chieflain near Mbozi, baptized last Spring, and selecting as his new name the equivalent for 'The One Chosen.' He puts away four of his five wives, and publicly testifies that the magic of the witch-doctors in which he had formerly dabbed, is all deceat.

Or go to Nkotschana in Kaffraria. In 1909 there died there a Basuto, eighty years old, a hard, stubborn, 'red' heathen Kaffir. Years ago at his former home in Basutoland two of his wives had been converted and baptized by a Wesleyan missionary. In his rage the man had stripped and lashed them with his rawhide whip till they sank senseless, would have killed them but had not the missionary interfered. Later on he removed to our sphere, but lived and died a stubborn heathen. But God's grace effected wonders in the children and grandchildren of this man, in spite of the influence of heresy and his bitter opposition. Two of his sons are respected missionary assistants of ours, and three of his grandsons are teachers in our schools. The most influential family in our congregation at Nkotschana is composed of his descendants.

ACKNOWLEDGMENTS

November—December, 1911.

Bethesda Leper Hospital:
A Friend $1.00

For Bohemian Mission:
Bethabara $1.50
Bethania 30.00
Centerville 2.00
Friedberg 4.13
Germanna 7.19
East Salem 7.20
Greenboro 7.57
Oak Grove 1.00
Providence 3.25

Mission Deficit $50.00

Ordination of Mrs. D., a Moravian Widow $2.00
A Friend 1.00

District Nurse
Home Church $30.16

Foreign Missions:
Bethabara $3.00
Bethania $10.41
S. School 31.47
Salem 15.20
Migahh 4.90

carpe 9.00

Friedberg 76.20
Centerville 5.38
East Salem 3.50
S. School (Scheltz) 32.00
Friedland 15.57
A Friend 40.00
Greenboro 7.59
Home Church 219.10
Oak Grove 4.30
Providence 8.30

Leper Hospital:
Clemons $3.00
Home Church 64.65
Salvation Army $7.00

Bibles! Bibles!
The Salem Bible Society carries in its repository, a full line of Bibles, published by the American Bible Society.

TOOTH BRUSHES

We have a new line of Tooth Brushes which we oho Guarantee.

E. W. O'hanlon

Corner Liberty and Fourth Streets

The Wells-Brietz Co.

DEPARTMENT STORE

The Wells-Brietz Co.

TO EAT, TO WEAR, TO USE

Nov. 28, 29, and 30: Main St.
No. 11 Mellowford Street

WINSTON-SALEM, N. C.

Orinoco Supply Co.

Building Materials

Mantels, Grates and Tilings

WINSTON-SALEM, N. C.

Corner Main and First Streets

Old Orinoco Warehouse

IF YOU WANT

Life Insurance

— OR —

Real Estate

SEE —

FOLTZ & SPAUCH

And Get the Best

WINSTON—SALEM, N. C.

OFFICE IN THE GRAY BLOCK, WINSTON

Phone 400
INFANT BAPTISMS

Friedberg.


REICH.—On Nov. 26, 1911, by Rev. Edgar A. Holton, Amanda Edith Reich, daughter of Bro. and Sr. Lewis Reich.


SPAUGH.—On Jan. 12, 1912, by Rev. Edgar A. Holton, Harvey Levens Spaugh, son of Mr. and Mrs. John Spaugh.


Charlotte, N. C.

ALEXANDER.—On Dec. 21, 1911, at Charlotte, N. C., by Rev. J. K. Ploib, Silas Graham, son of Mr. Silas and Sr. Florence Graham, m. n. Longworth.

Home Church.


MARRIAGES.


OBITUARY NOTICES

NOTE.—Ministers and members are requested to send the obituary notices to the office at the Wachovia Moravian by the first of each month. If there are increasing particulars with regard to the deceased, as is often the case among us, these will be inserted among the personal notices. In case the death has been caused by some sudden and unexpected calamity, we would again suggest that the statement of the case, when generously offered and the opportunity given for extending sympathy toward surviving friends, should be clearly stated.

SNIDER.—At Greensboro, N. C., Dec. 14, 1911, Bro. Sanford Alexander Snider. The remains were brought to his home in Winston-Salem, N. C., and services were held in Fairview Moravian Church, where he had been an Elder, on Dec. 15. Interment was in the Salem graveyard. The pastor was assisted by Bishop Rondthaler and Rev. H. E. Rondthaler.

KNOUSE.—At Eden, N. C., on Jan. 29, 1912, Ernest Odel Knoos, son of Bro. Theophilus Knoos, aged 21 years, 10 months. Hartman.—On Jan. 17, 1912, Edgar Franklin, infant son of Bro. and Sr. Daniel Hartman, aged 8 months, 16 days.

HENDRICK.—On Jan. 17, 1912, at Winston-Salem, the widowed sister, Emily Lucy Hendrick, m. n. Shore, aged 78 years, 4 months and 36 days.

MYERS.—On Jan. 19, 1912, at Winston-Salem, N. C., the young brother, Grover Cleveland Myers, son of Bro. W. B. and Sr. Sarah Myers, aged 19 years, 1 month and 19 days.

WAGNER.—On Jan. 20, 1911, at Winston-Salem, N. C., James Alexander Wagner, son of Bro. Chas. and Sr. Wagner, m. n. Shane, aged 2 years, 11 months and 19 days.
Pray for the Province.

When our spiritual fathers came to the South they came, not to form a separate congregation nor even several of them, but to be a Province of brethren and sisters, interested in each other and in carrying the Gospel outside of their own 100,000 acres. It is as a Province that we people have lived ever since, being formally organized as such in 1787, and gradually developed more and more into an independent Provincial life. Should we cease to be a Province our churches would soon fail; our enterprises would soon fall; to support the Foreign Mission movement, which has hitherto mainly depended upon the women. Evidently God is in the movement, stirring up men to give heed to the last command of His Son: "Go ye into all the world and preach the Gospel to every creature." It is refreshing to hear strong laymen argue clearly and cogently on the possibility of giving in this generation every human being in this world a chance to hear the Gospel. Four times the missionaries now employed and four times the expenditures now incurred will under God's blessing, do it. We live in an age of great enterprises like the Panama Canal, of great revolutions like the one now going on in China. But the biggest and most glorious enterprise of all is to give the opportunity of hearing the Gospel to every human creature as Jesus said we should. It is an undertaking which gives a certain greatness of soul to everyone engaged in it, as one of the Convention mottoes truly said: "No one ever becomes great except by identification with some great cause."

The Laymen's Missionary Convention.

No more valuable religious convention has ever been held in Winston-Salem than the one convened on February 12th and 13th, 1912 as an inspiring sight to see so many men gathered for such a purpose. A few years ago not a quarter as many men could have been assembled in order to support the Foreign Mission movement, which has hitherto mainly depended upon the women. Evidently God is in the movement, stirring up men to give heed to the last command of His Son: "Go ye into all the world and preach the Gospel to every creature." It is refreshing to hear strong laymen argue clearly and cogently on the possibility of giving in this generation every human being in this world a chance to hear the Gospel. Four times the missionaries now employed and four times the expenditures now incurred will under God's blessing, do it. We live in an age of great enterprises like the Panama Canal, of great revolutions like the one now going on in China. But the biggest and most glorious enterprise of all is to give the opportunity of hearing the Gospel to every human creature as Jesus said we should. It is an undertaking which gives a certain greatness of soul to everyone engaged in it, as one of the Convention mottoes truly said: "No one ever becomes great except by identification with some great cause."
Low how does our part in having a native missionary seem to me when I hear such things! How would we have felt if we had not taken such a native missionary before this Convention came to our city? Those native Christians are thus sending out and supporting their own home missionaries because they realize what God has done for them. They have learned the priceless value of the Gospel of Jesus Christ! It is to know Jesus as the only Saviour of the world or die the dark, hopeless death of the heathen.

We need this so-called filthy lucre for Foreign Missions. Jesus told us who our neighbor was. In that wonderful parable of the Good Samaritan, which He gave as a direct answer to the lawyer's question, you can almost see that poor Jew who is lying there in the ditch, where he has been thrown by the robbers, who stripped him and left him there for dead. You can see that priest and that Levite as they look upon their fellow countryman's dire need, and then pass by on the other side. There comes that foreigner, yes, worse than a foreigner, who sees the poor Jew. He dismounts and goes down to the unfortunate man, binds up his wounds, refreshes him, puts him on his own beast and takes him to the inn, and provides for his needs until he recovers. That is our great example, but we are so slow to apply it.

WHAT DOES ALL THIS TEACH?

Ah, does some one say there are so many needs! If I would listen to the lawyer I would be obliged to give away all that I have. But is not that the person who gives mighty little? It may be true of that man who sees the poor Jew.

Outside of our need and luxuries we need this money for our local church work. The Fries Manufacturing and Power Company does not give us this electric current for nothing. As we are sitting here in this bright light the meter is running, and the money is being charged up to us to pay for or its current will be cut off. Nor does the Gas Company furnish the gas that warms us here tonight without money. These pews, this carpet, this organ that leads us in the songs of the sanctuary, all had to be paid for in hard cash. And thus it is with every part of the paid work of the Church.

We need this filthy lucre for Home Missions. It makes my face burn with shame when I hear how local churches in Africa, China and Korea are sending out and themselves supporting dozens of home missionaries.

The apostle tells us it should be on the first day of the week. What better day could there be? It is such an appropriate day. This is the day of the week on which Jesus rose from the grave. He, we all know, was God's great gift to man. He gave without stint or grudging His only begotten Son to be our brother, yes, our Saviour, to live and die that we might be saved! That great charity of God should inspire us. How could we, if we came to face with the true facts, refuse to give or give in a narrow, mean way? It is such a beautiful act for that beautiful day of the week on which Jesus, our Lord and Saviour, rose from the grave.

But now we come to the question: 'How much shall we lay by on the first day of the week?'. I will not tell you how much I give, for the same of a boy who does not earn his weekly wage. Nor would it be fair to ask you how much you give, if you really knew. A person feels good, or they just give no more. But today I will only say what Paul says here in the text: 'According as God has prospered you.' It has been a bad week and you have had no work; if there has been sickness and very heavy expenses to meet, perhaps you have nothing to give to God. Perhaps God has given nothing to you, so, of course, you cannot give. Have you or I ever been in a place where God gave us nothing so we could give nothing to Him.

Then, again, all gifts are not to be the same. It would not be fair to ask the same of a boy who does not earn a cent because he is still going to school and one who is getting a weekly wage. Nor would it be fair for the man who has a big income to give no more than the one whose in-
THE WACHOVIA MORAVIAN.

OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

Schedule of Easter Services.
Bethabara—Graveyard Service, 3:00 p.m.
Bethania—Graveyard Service, 3:30 a.m.
Forsyth—Preaching, 11:00 a.m.
Claypool—Graveyard Service and Preaching, 10:00 a.m.
Hope—3:00 p.m.
Friedberg—Graveyard Service and Preaching, 10:00 a.m.
Friedland—Graveyard Service and Preaching, 10:00 a.m.
Kernersville—Graveyard Service, 3:30 a.m.
Mayodan—Graveyard Service, 3:30 a.m.
New Philadelphia—Graveyard Service and Preaching, 10:00 a.m.
Oak Grove—Graveyard Service and Preaching, 10:00 a.m.
Salem Home—Graveyard Service, 3:30 a.m.
Preaching, 11:00 a.m.
Fayetville—Preaching, 11:00 a.m.
Wachovia Arber—Graveyard Service, 3:30 a.m.
Colored Church—3:00 p.m.

come is small. But this giving in proportion as God has prospered does not fit only the man who gets a big salary but it fits us with ours as well. "She hath done what she could," Jesus said of the loving act of Mary, when she broke the box of costly ointment over his head and feet and wiped his feet with the hair of her head. She gave largely out of her store even to the value of a year's wage. God gives to us that we may give. If we withhold from him we are not honest stewards. God trusts us as we would trust no one else in the world. The widow gave her mite and God honored it. Jesus, sitting over against the treasury, knew the sincerity of the young man, said: "Have you not supported your father and mother?" "Yes, sir." "And kept your little brother at school?" "Yes, sir." "Well, that is more than your tenth, you need not bring any more." But the young man, having learned to honestly love his Saviour, said: "No, I have promised my tenth to God and I will pay it." Could we thus experience the saving power of Jesus it would not be difficult for us to do what Paul says: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Suddenly changed into a long, broken mountain range in plain view, extending north-east and south-west. You look over and think there is the mountain country sure enough, and there is where the mountain people are living. As you go up into the town you begin to find plenty of the mountain people, with their oxen, loaded with apples, cabbage, potatoes, chestnuts, lumber, firewood and tanbark. You hire a lively turn-out; or, if you wish to make observations more leisurely, you take an ox team; or, which is best of all, you set out on foot, and start northward, soon to realize that you are approaching the mountains as they grow larger and more distinct. After four miles you come to the North Carolina and Virginia line, where you find yourself going between Patrick and Carroll counties until a distance of eight miles further brings you to the foot of the mountain chains at Volunteersville.

The apostle wants us all to give. "Every one of you," is his clear statement. And why should not all give? Has not every one received? There is no one poor to give. It is depriving the poorest one of one of the greatest of blessings—the joy of giving what they can.

And, last of all, it is to be voluntary. It is to be giving. It is not to be an assessment. It is not to be a matter of compulsion. So many people deprive themselves of the blessing that God wants to give them because they give what they do give so grudgingly. What we give let it be given freely and willingly. Let our giving be a matter between us and our God. It is a valuable gift only as it comes from our heart. Oh, how often we spoil it in the way we give it. Every Sunday morning we pray, "Help us to use thy gifts aright, and never to forget that it is more blessed to give than to receive." Happy is that Christian who experiences that prayer; for practically it seems so much nicer to get the gift than to give it.

A young Chinaman came to the missionary, C. T. Studd, with his contribution. The young man was earning about $85 a year. He said: "Here, pastor, I want you to give me a few days' grace. I have not yet quite got together my tenth," and he handed him a good sum of money. The missionary, keeping the sincerity of the young man, said: "Have you not supported your father and mother?" "Yes, sir." "And kept your little brother at school?" "Yes, sir." "Well, that is more than your tenth, you need not bring any more." But the young man, having learned to honestly love his Saviour, said: "No, I have promised my tenth to God and I will pay it." Could we thus experience the saving power of Jesus it would not be difficult for us to do what Paul says: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him."

About fifty miles from Winston-Salem there live in the Blue Ridge mountain region a people of whom a great portion of the citizens of Forsyth County know very little. Occasionally we buy apples, cabbage, and chestnuts from the mountain wags, and form some faint idea of the country from which they come, but the right way to know them is to go among them and stay awhile. That pale-blue streak in the north-west, which you are told is the Blue Ridge, means but little until you reach the mountains. If you go down through the valley, you have but a slight idea of the mountain range in plain view, extending north-east and south-west. You look over and think there is the mountain country sure enough, and there is where the mountain people are living. As you go up into the town you begin to find plenty of the mountain people, with their oxen loaded with apples, cabbage, potatoes, chestnuts, lumber, firewood and tanbark. You hire a lively turn-out; or, if you wish to make observations more leisurely, you take an ox team; or, which is best of all, you set out on foot, and start northward, soon to realize that you are approaching the mountains as they grow larger and more distinct. After four miles you come to the North Carolina and Virginia line, where you find yourself going between Patrick and Carroll counties until a distance of eight miles further brings you to the foot of the mountain chains at Volunteersville. When at first you try to locate you feel you, in a measure, out of the world. You have left the railroad 12 miles behind you. Galax, 25 miles away, is the nearest railroad station beyond. In case of sickness a doctor must come 9 miles from the side of the mountain, or 12 miles from Mt. Airy,—in either case over rough and often extremely muddy roads. A citizen of Carroll living in this county borderland must go 15 miles to Hillsville to court; a Patrick county citizen has to travel 80 miles to Stuart, his county-seat. On the other hand you find yourself right up with the world. Country stores are numerous. Rural mail routes extend to the most remote parts. You are surprised at hearing the 'phone bell in many homes. You find dwellings houses wherever you go, on hill-top, mountain-side, along the highway, far down in the valley. Where you least expect it you come upon houses: and you find quite a variety—two-story buildings, cottages, two-room houses, or parlor, sitting-room, bed-room, dining-room and kitchen all in one. The interior of the housekeeping correspond with the general outward appearance. When you look at the steep, cultivated hill-sides, the fields far up on the face of the mountain, the rocky tracts, and in many cases the shallow farming, you wonder how the people live. But when you come to the table you change your mind, and must guard against overeating. These mountain people overflow with hospitality. Even the children grow up in this spirit. Recently, while the writer was at breakfast in a nice home in this region a lad at the table concurred about the supply of fried eggs, remarked, "The preacher must have some!"

Schools are scarce, and education far in the background. In the case of many the state of intelligence must not be judged by existing educational facilities. Some of the families have children off at school. Many of the people have been in other parts of the country. You can learn a great deal from them. You hear much about the great country beyond the Blue Ridge. One man tells you of the mines in West Virginia. Another gives interesting reminiscences of his stay in Ohio. Some one else will tell you more about some sections of your own State than you ever knew yourself. A survivor of the Civil War can tell you many things worth hearing. A newspaper reader not long ago was discussing in his very humble home, in an intelligent manner, a modern heroism which was prominent in the papers. The items of local information are juicy, with interest. It is, to use the local expression of this section, "a sight in the world" to hear what they have to tell.

In the mountains there is a necessity for improvement, as there also is in Forsyth County. Indeed, there are cases of loafing, profanity, theft, carrying concealed weapons, drunkenness, social depravity, and even murder, but we need not go far from our own homes to find similar evils.

Religion makes progress with education. Churches are far apart. The struggling Sunday Schools are doing some good. The minister comes around once a month to preach and visit. Burials and weddings are held with or without a minister as circumstances permit. The Moravian Church at Mt. Bethel, eight miles from Mt. Airy, has done a great work in a large territory; but at present the paramony is occupied by a family of members, the pastor coming forty miles once a month. The Summer School, conducted under the auspices of the Relief Crew, of Salem, is having a wonderful educational and religious effect on the young people.

At Willow Hill, the newer Moravian church, at the foot of Volunteer Gap, four miles from Mt. Bethel, two excellent and refined people of the Friends' Church, Mr. and Mrs. Levering, from Tennessee, who have settled in the neighborhood, are conducting a good Sunday School, with the hearty co-operation of the people.

The natural resources of this mountain country give great promise for the future. The Covelland Orchard,
of more than 10,000 trees, on the mountain side, directly overlooking Willow Hill, of which the manager, Mr. Henry Woods, is an active member. Six miles from the latter is the charming spa of Pumpernickel Springs, which is being developed and fitted up for a health resort.

---

**THE WACHOVIA MORAVIAN.**

Governor Kitchen is always a very welcome visitor in this community. He recently made the anniversary address for the Pythians in Memorial Hall, and had a strong and helpful address it was. Bro. Hiltz made a brief and well-expressed welcome to the very large audience, and Bro. Hope Holland introduced the Governor in a very felicitous address. Later there was a general handshake, and Gov. Kitchen afterward wrote to us a very friendly acknowledgment of the cordial reception tendered him.

Our first news from Bro. Crossland was the safe arrival of his vessel, the Arabic, at Madeira, on schedule time, at 2 p.m., Friday, Feb. 16th. Since then Bishop Rondthalher has received a postal card with a view of the seaside of the Madeira Islands, Funchal. Bro. Crossland writes: "We are in Madeira was delightful. We reached Cadiz this morning. This old Spanish city is very interesting. We were in a storm on the way over, but the Ruler of wind and wave brought us safely through."

Dr. Paul de Schweinitz, Mission-Secretary and a member of the Northern Provincal Elders' Conference, was always a welcome visitor in the Southern Province. He was one of the invited speakers at the great Laymen's Missionary Convention in Winston-Salem, where he made a series of excellent addresses. On Sunday, Feb. 11th, he preached a striking sermon in the Home Church on Christian Self-Sacrifice, from Galatians 6:17. On the following Wednesday he greatly delighted and impressed a large audience in the Home Church with his lecture on the Passion Play at Oberammergau, accompanied with many lantern slides. The religious side of the play was brought out with great impressiveness. Those who heard the lecture felt that it was the next thing to having seen and heard the great performance itself. Those who heard the lecture felt that it was the next thing to having seen and heard the great performance itself.

On the Leap-day of this year a most delightful gathering took place on the grounds of Bro. and Sr. Francis Hine, 3 miles below Friedland. It was Bro. Hine's birthday, and 115 friends gathered to a most bountiful repast in honor of the day which had only come around 16 times in Bro. Hine's life of 85 years. It was one of those cordial occasions for which the Friedland neighborhood is so famous, and into which the kitchen of the good Friedland sisters pour their bountiful stores, and among the rest as many as 24 great layer cakes testifies to the abilities of these splendid bakers. Bishop Rondthalher made a few remarks and Rev. John F. McCuiston offered a prayer, and the whole large gathering testified to their cordial feelings in the old Doxology, "Praise God from whom all blessings flow." As Bro. Hine has only had 16 birthdays as yet THE WACHOVIA MORAVIAN wishes him enough more to bring him up nearer to the age of his other brethren.

Our ministers have during the past weeks been wrestling with all sorts of weather and with every sort of road. The mud has seldom been so deep, and there have been cold and snow beside. It has been hard to reach some of our churches and chapels even in the suburbs of Winston-Salem, and congregations have been very much reduced. We are reminded of a lovefeast occasion in one of our suburban chapels where the bishop arrived somewhat owing to the small but nevertheless delaying circumstance of the loss of one of his overshoes in the middle of the foot-deep mud of the road. The brethren intimated that it was somewhat late and that the lovefeast had been ready for some time. The poor bishop could only say: "Brethren, I'm coming, but please only wait until I get the mud out of my eyes!"

The Province, and especially the Kernersville congregation, has met with a very heavy loss in the recent departure of Bro. Israel Kerner in his 91st year. He was the oldest son of Bro. John F. Kerner, whose father had come from Wurttemberg in 1783. He was born in Kernersville on Nov. 26th, 1831. His long-time home, the 'Kerner House,' is one of the oldest homes in the county. As the children and grandchildren grew up under the loving care of Bro. and Sr. Kerner, it was delightful to see the aged couple on the occasion of their golden wedding, Oct. 15th, 1910, standing in the bridal bower and receiving their large family connection and their many friends with a beaming affection. Less than a year afterward Bro. Kerner was suddenly becalmed of this loving companion. Still he bore up resigned and faithful and intensely devoted to the Church of which he was the President, and to the Sunday-School, and especially to the weekly prayer-meeting, where his voice was so often heard in prayer. His end was peace, and a large concourse of friends gathered in the Kernersville church on Tuesday afternoon, Feb. 27th, in a most affectionate service for the good old patriarch who has gone to his reward. Bishop Rondthalher was assisted in the service by Bro. Clarence Crist, an intimate friend of the family and a welcome assistant in the Kernesville pulpit.

Death of Mrs. Annie L. Horton.

Our Province has lost one of its very active Sunday School workers in the death of Mrs. Annie L. Horton, who for eight years was the beloved and efficient teacher of the large Baraca Class of Calvary Sunday School.

As much as she was so well known among us, we publish below the Memoir read at her funeral, which was held in Calvary Church on Tuesday, February 27th, at 2 o'clock, attended by a very large company of sorrowing relatives and friends:

**MEMOIR.**

When, on last Sunday afternoon, Feb. 25, 1912, the spirit of our departed sister, Annie Laurie Horton, left the earthly for the heavenly home there went from our midst one who was dearly beloved among us and who, by her Christian life and service, had influenced for good the lives of many of those whom she had touched.

Our sister was born in Charlotte, N. C., on Sept. 21st, 1871, one of the six children of the late Col. Calvin and Mrs. Ida Cowles, n. n. Holden. Educated at St. Mary's School, Raleigh, she was united in marriage to Dr. Hamilton V. Horton on April 30, 1890, and immediately thereafter came to make her home in Winston-Salem.

During the almost twenty-two years of her residence among us she became closely identified with the community's life and particularly those forces which make for better religious, intellectual and social conditions.

At the time of her going from us, she was a member of the Round Dozen and Embroidery Clubs, the Registrar of the Daughters of the American Revolution and President of the Associated Charities of the city.

But the work most upon her heart and the work to which she was ever ready to give her best thought and effort was that which devoted upon her as teacher of the Baraca Class of Calvary Moravian Church.

On her coming to Winston-Salem she had transferred her membership to the Home Moravian church to which her husband belonged, and while always retaining her membership there, after her removal to her
life home, she entered heartily into the work and service at Calvary. She was a member of the Calvary Women's Missionary Society, the Ladies' Aid and the For His Sake Circle.

For eight years she was the teacher of the Baraca Class, and had seen it grow to be one of the largest and best of the city. Her work with these young men came to be more than that of the teacher merely. Not only did she give herself to serve them in the Sunday School, but frequently had them in her home and often visited them, especially in times of sickness, in their homes. So closely did they become attached to her that they looked upon her as the young man's friend, and were glad to avail themselves of her advice and sympathy. More than one came to make her their confidant and to feel grateful for her interest and for her persevering effort to hold them to the course of right. She did not quickly let go of any one who had once become a member of her class, but by letter, by personal visitation and appeal, and by prayer sought to hold them for the Lord.

Sometimes people asked: "What is the secret of her power with young men?" They never asked it. They knew. It was her strong sympathy for and interest in them, her cheerful spirit, her willingness to serve them, and the power of her personal touch on their lives. They found her always the same. She made no distinction among them. Whenever they needed a friend they knew they could count on her. For these reasons they came to love and trust her.

But her home must not be forgotten. Into it God had given four dear children, Louise, Mary, Hamilton, and Nellie, and on them and on their father her going falls with heaviest blow. She was a devoted wife and mother who, like many another among us, was ever concerned for the best interests of those who were bound to her by the closest and tenderest ties of earth. How often her thought was for husband and children and her prayer to God in their behalf!

About the middle of last November she was taken down with a severe attack of typhoid fever, and for more than three months was confined to her bed. Even then her thoughts would again and again go out to her class and her varied lines of service, and she was greatly cheered by the weekly floral remembrance of her boys and by their messages of good wishes for her recovery. For several weeks she had been convalescent, had been able even to take a few steps in her room, and all were beginning to feel confident of her early restoration to health and strength. But last Sunday afternoon she suddenly became conscious of a change in her condition, and asked her daughter Mary to summon aid. But it was of no avail. In a few moments all was over. By fifteen minutes after five o'clock, gently as a little child falls asleep, she had entered upon that sleep which knows no waking here, but from which the trusting soul, saved by the Saviour's grace, opens its eyes on the blissful scenes of heaven and comes to see her Saviour face to face.

Her age was 40 years, 3 months and 4 days.

She is survived by her grief-stricken husband and four children; her bereaved mother, and her sorrowing brothers and sisters.—Sanford, Charles and W. D. Cowles, Mrs. Charles Thomas and Mrs. Ralph Mott.

Face to face, with Christ, my Saviour, Face to face, what will it be? When with rapture I behold Him, Jesus Christ who died for me.

What rejoicing in His presence, When are banished grief and pain; When the crooked ways are straightened, And the dark things shall be plain.

Face to face! oh, blissful moment! Face to face, to see and know, Face to face with my Redeemer, Jesus Christ, who loves me so.

Face to face, shall I behold Him, Far beyond the starry sky. Face to face, in all His glory, I shall see Him by and by.

CHILDREN'S DEPARTMENT

Passed by the Calvary Baraca Class on the Death of their Esteemed and Beloved Teacher, Mrs. Hamilton V. Horton.

Whereas, our Lord and Divine Master has seen fit to call home to His Heavenly reward and unto Himself our beloved, true and faithful teacher, Mrs. Hamilton V. Horton, be it resolved:

First, That it is but a just tribute to the departed one to say, in regretting her removal from us, we mourn for one who was in every way worthy of our utmost respect and esteem; one who has so often pointed us to the straight and narrow way that leads to heaven and Jesus; one whose vacancy we can never fill; yet we know our loss is her gain. She has been called and has gone to receive her reward and to be with Jesus. We will try to heed her teachings and strive to meet her on the great day when all the saints shall rise.

Second, That our whole Sunday School, and especially the Baraca Class, of which she had been the faithful, inspiring teacher for more than eight years, express our most sincere and deepest sympathy for the bereaved family in this hour of their deep grief and sorrow; our hearts go out in sympathy to them, and with them we mourn our mutual loss.

Fourth, That a copy of these resolutions be sent to the family of the deceased, inscribed on the minutes of our record book, read before our class in open session, and inserted in the morning and evening papers of our city.

(Signed) W. A. HOLDER, H. W. SPAUGH, W. R. JONES, Committee.

ATTENTION

We are at our stand, with quantities of New and Up-to-date Goods.

This Store is now under NEW MANAGEMENT, and we extend a cordial INVITATION TO ALL to visit it and examine our stock of Goods.

The Salem Dry Goods Co.
F. A. BARR, Sec. and Treas.

Joe Jacobs' CLOTHING COM'Y
Fine Clothing a Specialty
CLOTHING & GENT'S FURNISHING GOODS
SCHLOSS BROS. CO.'S
Fine Tailor Made Clothing
A Specialty.
THE WACHOVIA MORAVIAN.

precipitated into the abyss below, uttering a loud cry of distress. The
tired miner hurried into the cellar with a
light, and not seeing the girl, and find-
ing the mouth of the pit open, could
hardly stand on her tottering limbs, and
had well-nigh plunged in after her. Running up stairs, however, she
called for help, which was finally heard by some of her female neigh-
bors, almost all the men being then in the harvest field. The women
wring their hands, looked down into the
dismal pit, but were at a loss what to do. All of a sudden they
heard the child shouting from beneath:

"Oh, for God's sake, help me! but quick, quick!"

An iron staple or hook in the side of the shaft, to which probably in
former days a ladder had been fastened, having caught the child's apron,
she was there suspended over the abyss. The women above, finding
that the girl was yet alive, and still
utterly at a loss what to do, only
became more distracted, while the
discouraged mother was almost
driven to despair.

At last an aged miner advanced,
who, after cautiously widening the
hole, inserted a pulley, to which he
attached a bucket; and although he
employed all possible speed, yet a
considerable space of time elapsed
before everything was ready. Many
of the sympathizing bystanders pray-
ed aloud; and during moments of
self-consciousness, which the poor girl
who had almost lost her reason, occa-
sionally had, she every now and
then understood some words of what
those overhead were singing and
praying, while her mother, in the
meantime, overwhelmed with grief
stood speechless and motionless with
them.

The aged miner uttered scarcely
a syllable, and only softly whispered
his prayer to God; and after all was
got ready for his descent, commenc-
ing himself to his Saviour, he stepped
into the bucket, holding a miner's
lamp in his hand, and was slowly and
cautiously let down.

Like a star provided by God the
girl below saw the light approaching;
raising her tiny hands the mug which
she had so far held, with a con-
volutive grasp, slipped out of her hand,
and, dashing from side to side, dropped
down to the bottom of the pit.
The company above grew pale with
fright, and a death-like silence en-
sued. Presently, however, the old
miner approached so near that the
girl could see him. Speaking words
of encouragement, he told her only
to keep quiet; that he was going to
save her, by the help of God. The
shaft, however, growing more and
more contracted, the old man should
not be able to pass her without striking her, and that in case he
should jostle her in his descent
she might be pitched upon the rocks
below, and perish after all. The dan-
ger being imminent, he accordingly
made a sign to those above to lower him any further. Then he
threw up a rope to a loop in the
girl, which having laid hold of it was
raised up a little by means of it. She
graped the swinging bucket, when
at that instant the hook on which she
had been so wonderfully suspended
broke out of the wall and fell down;
but the Lord giving strength to the
old man to hold the girl last by the
rope, he lifted her up into the bucket
and shouted:

"All ye up there, thank God! I've
got her!"

In case the hook had broke from
the wall one moment sooner the
child must have inevitably perished.
Whoever is able, let him endeavor
to conceive what now were the
mother's emotions! In later years she
was frequently heard to say:

"The aged miner's shout thrilled
through my veins; I fell to
the ground and could do nothing but
weep. But when the light drew
nearer to the top of the pit, and when
I beheld my child and perceived that
she was alive—never have those
blissful moments been banished from my
recollection, and it was this day of
sore trial that first fully confirmed my
confidence in the love of my Heavenly
Father."

The child being safely brought out
the pit, the good old man presented her
his eyes beaming with joy, to
the happy mother, who having once
seen her, pressed her to her bosom
as doubly dear, since her Heavenly
Father's eye had watched over her
in so signal a manner.

... The Mighty Cure-all.

Several gentlemen were talking
one evening at the house of a friend,
when one of them exclaimed,

"Ah, depend upon it, a soft an-
swer is a mighty cure-all."

At this stage of the conversation, a
boy who sat behind at a table
studying his Latin grammar, began
to listen, and repeated, as he thought,
quite to himself, "A soft answer is
a mighty cure-all."

"Yes, that's it," cried the gentle-
man, starting, and turning round
to see where the echo came from; "Yes,
that's it; don't you think so, my lad?"

The boy blushed a little at finding
himself so unexpectedly addressed,
but answered, "I don't know as I
understand you, sir."

"Well, I'll explain then," said
the gentleman, wheeling round his
chair; "for it is a principle you ought
to understand and act upon; besides,
it is the principle which is going to
conquer the world."

The boy looked more puzzled
than ever, and thought
he should like to know something
that was equal to Alexander himself.

"I might as well explain," said
he, "by telling you about the first
time it conquered me. My father
was an officer, and his notion was to
settle everything by fighting: if ever
a boy gave me a saucy word, it was,
"Fight 'em, Charlie; fight 'em."

"By and by I was sent to the
famous—School, and it so hap-
pened my seat was next to a lad
named Tom Tucker. When I found
he lived in a small house behind
the academy, I began to strut a little
and talk about what my father was;
but as he was a capital student, very
much thought of by the boys, besides
being excellent at bat and ball, we
were soon on pretty good terms,
and so it went on for some time. After
a while, some of the fellows of my
stamp, and I with the rest, got into
a difficulty with one of the ushers;
and some how or other we got the
notion that Tom Tucker was at the
bottom of it.

"Tom Tucker; who is he?" I
cried angrily. "I'll let him know
who I am;" and we rattled on, until
we fairly talked ourselves into a par-
cel of wolves. The boys then set me
on to go down to Tom Tucker's,
and I was asked all sorts of things
he knew what he had to expect.
Swelling with rage I bolted into
his yard where he was at work
with Trip and his little sister. "I'll
teach you to talk about me in this
way," I thundered, marching up to
him. He never winced or seemed
the least bit frightened, but stood
still, looking at me as mild as a lamb.
"Tell me," I cried, throwing down
my books, doubling up my fat, and
siding up to him, "tell me, or I'll—
kill you, I was going to say, for
murther was in my heart. He stepped
to one side, but answered firmly yet
mildly, "Charles, you may strike me
as much as you please; I tell you,
shant strike back again: fighting is a
poor way to settle difficulties. I'm
thinking when you are Charles Ever-
ett I'll talk with you."

"Oh, what an answer was that;
how it cowed me down: so firm and
yet so mild. I felt there was no
way in having the fight all on one

... The Following Publications:

History of Moravian Church and Theolo-
Dimological Seminary (De Schweinitz).
Price $1.50

History of Wachovia in North Carolina
(Clewell). Price $2.00

History of Moravians in Georgia (Fries).
Price $1.50

The Church and the State (Clewell).
Price 30 cts.

The United States of America (Clewell).
Price 60 cts.

The Old Testament (Clewell).
Price 25 cts.

The New Testament (Clewell).
Price 25 cts.

The Church and the State (Clewell).
Price 25 cts.

A. DAYE & CO.

The Season for Spring Goods is Here
Do you want to receive the best value?
Do you prefer the latest styles?
Is a large variety any inducement?
We give the best value, carry the latest styles and have an immense assortment.
Buy here and be pleased.

"THE BIG STORM"

A. DAYE & CO.
side. I was ashamed of myself, my temper and everything about me. I longed to get out of his sight. I saw what a poor, foolish way my way of doing things was. I felt that Tom had completely got the better of me—that there was a power in his principles superior to anything I had ever seen before; and from that hour Tom Tucker had an influence over me which nobody ever had before or since: it has been for good, too. That, you see, is the power, the mighty moral power of a soft answer.

"I have been, is the world a great deal since then; and I believe," said the gentleman, "that nearly all, if not all the other theickmings, the quarrels, the disputes which arise among men, women, or children, in families, neighborhoods, churches, or even nations, can be cured by the mighty power of a soft answer: for the Scripture has it, 'A soft answer turns away wrath.' Yes, yes, it is just so, it stops the leak in the beginning." Boys, study this principle. Try it. The fighting principle has been tried these many thousand years in the world, and every body admits that the remedy is worse than the disease; in fact, that it increases the disorder. Anger begets anger, fighting makes war leads to war, and so on. Difficulties are neither healed nor cured by it. Let's turn about and try the peace principle.

We welcome the following.

---

Thoughts for Our Homes.

Under the title, "Hints for Pleasant Homes," an excellent series of articles recently appeared in The Christian Endeavor World, from which we take the liberty of copying the following thoughts for the benefit of WACHOVIA MORAVIAN readers, and thus seek to pass the good words further on.

The Table Altar.

The easiest way to conduct family prayers is around the breakfast table. It is also, very often the most helpful and effective way. One of the chief difficulties in the way of family prayers is the tendency of a family to break up immediately after breakfast. The children must hurry to business. The father must rush to business. The mother has pressing household cares, and she must see to the children. This tendency has broken up family prayers in thousands of households.

But all must eat breakfast, and it is a comparatively easy thing to get the family there on time. Then the father reads the Scripture, or they all read, verse about; the prayer is offered, which is also the blessing on the food; and the day in that household is begun aright.

Fostering the Family Spirit.

If we were asked what we thought the most beautiful of all creations of the Great Maker, I should say at once "The Family." It is the union of so many wonderful and happy things; it is so much in one.

The world is full of families. God bless the world. We run into them at every street corner, on every trolley car, in every park, on every holiday. We rub up against them and some of the dear comfort and cheer rub off on us, and we go on sailing a little where we glovered or gloomed before.

It doesn't matter much what it wears, gingham or silk; or what language it speaks, or what it rides in, a-holidaying; just let it be a family.

The happiest, most successful families are those that hold on tight to one another; that have common interests, holidays, celebrations. Not celebrated, but celebrating families, whose calendar of days is starred all through with special days to be "kept" together.

Mother's birthday, father's birthday, Luther's, Lizzie's, Ned's, the little Tip Ends. Mother's and father's wedding anniversaries; the country's anniversaries, every one of them; the day mother came out of the hospital, or father got his rise.

One family I know never misses its dear special days. You never saw such a family for celebrating. The grown-up and growing-up sons and daughters of that family take a positive delight in looking back on the long trail of family celebrations behind them. They are not willing to give up a single one now; the greedy young creatures demand to keep right on at it. Outgrowing one another? Don't mention such a thing. Thank God, we are set in families.

Wonderful Providences.

We place before our readers two stories of God's marvellous help in times of utmost need. One comes from our Moravian Missions; the other from the life of John Wesley:

---

Missionary and the Seal.

Nathaniel, an assistant to the Moravian missionaries in Greenland, when engaged in the seal fishery, being in company with another brother, who was yet inexperienced in the management of a kayak (a Green­land boat), met with a Neitersoak, the largest kind of seal, which he killed. He then discovered his companion on a flake of ice, endeavoring to kill another of the same species, and in danger; he, therefore, left his dead seal, kept bonyant by the blader, and hastened to help his brother. They succeeded in killing the seal; but suddenly a strong north wind arose, and carried off both the kayaks to sea; nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight
of the kayaks, they now saw themselves without the least hope of deliverance. Nathaniel continued praying to his Saviour, and thought with great grief of the situation of his poor family, but felt a small degree of hope arising in his breast. Unexpectedly, he saw his dead seal floating towards him, and was exceedingly surprised at its approaching against the wind, till it came so near the skiff of ice that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal; and, by the help of his paddle, which he had happily kept in his hand when he joined his brother on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept, and went in quest of that of his companion, which he likewise found. He also kept possession of the seal: and now hastened in search of the flake of ice, on which his companion was most anxiously looking for him; having reached it he brought him his kayak, and enabled him to secure the other man.

"When the child was carried to the house where his parents were, the father cried out, "Come, neighbors, let us kneel down; let us give thanks to God! He has given me all my light children. Let the house go, I am rich enough." Mr. Wesley remembered this providential deliverance through life with the deepest gratitude.

—in a Korean city which, a few years ago, was entirely heathen, some 1,200 people now regularly attend the week-night prayer-meeting. That is a somewhat higher average than what we are apt to have in our home churches.

INFANT BAPTISMS


OBITUARY NOTICES

FRAZIER.—At Winston-Salem, N. C., on Feb. 26, 1912, DOUGLAS FRANZ FRANZ FAZIER, son of Bro. John W. and Sr. Adelaide Frazier, m. n. Kimel, aged 3 years, 5 months and 17 days.

HORAH.—At Winston-Salem, N. C., on Feb. 25th, 1912, the married sister, ANNIE LAURIE HORTON, m. n. Cowies, aged 40 years, 5 months and 4 days.

KERNER.—At Kernersville, N. C., on Feb. 28, 1912, the aged brother, ISRAEL KERNER, aged 90 years, 2 months and 29 days.

ACKNOWLEDGMENTS

Mr. R. Wurreshie, March 1913.
Miss Sarah Vest, " 1912.
Mrs. E. A. Welfare, " 1913.
Miss Gertrude Sievers, " 1913.
Mrs. S. Dietmar, " 1912.
Mrs. Eliza Kiger, " 1913.

Total, $89.38

Boyles Brothers
Clothing

For

Men and Boys

Your Money's Worth or Your Money Back

BOYLES BROS.

Winston-Salem, N. C.

SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

One hundred and ten years unbroken history.

Beautiful and historical environments, with thoroughly modern equipment.

$300,000 Endowment has been subscribed.

This year's enrollment 521. Faculty 42.

College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $300 per year.

A safe, high-grade, conscientious school, best known throught the thirteen thousand Southern women it has trained. Address:

Pres. HOWARD E. RONDTHALER
WINSTON-SALEM, N. C.

NORFOLK & WESTERN RAILWAY

TRAVEL VIA

NORTH, EAST AND WEST

Best connections, fewer changes. No transfers between stations. Most comfortable and safest line.

Pullman Sleepers, Parlor Cars and Cafe Cars. For best rates and all information, as to routes, tickets and reservations apply or write

C. F. BAUSERMAN, C. P. & T. A.
238 Main Street.

Winston-Salem, N. C.

Building Material

Screens, Mantels, Mouldings

Phone 86

FOGLE BROTHERS CO.
You are about to testify to your faith. It is with this inspired meaning that little subscription, your congregation, Rt. Rev. Large ' congregations attended.

As in other recent years, the love feast was attended by a great throng of people, who were evidently interested in the service. They came from every part of the country, and represented many denominations of Christians. The choir music was beautiful and the congregational singing was very uplifting, most especially when the last hymns were reached which relate to the saints ones in glory. The following is the brief address delivered by Bishop Rondthaler in the course of the service:

Dearly Beloved: The Ode which you hold in your hands, if considered closely, is a sermon in song which you yourselves as a congregation have been preaching with hearty, united voice. In the first part of it you have been preaching the "forgiveness of sins" through the precious blood of the Lamb of God. Have you experienced what you have preached? Is the forgiveness of sins by faith in the blood of Christ an established fact in your life? If in the case of any of you it is not, then I hope the good Lord will give you no peace until you have found your soul in the Lord's presence, and when you have heard Jesus say what He so loves to say in the inner depths of our being: "My son, my daughter, thy sins are forgiven thee, go in peace."

In the second place, as you have continued to join in the hymns of this Great Sabbath Ode, you have preached the union of Christians under the new commandment that ye love one another as I have loved you. Your prayer, just before I began to speak, was this:

"Jesus, Lord, we look to thee. Let us in thy name agree. Show Thyself the Prince of Peace. Bid all strife forever cease.

Let us each for other care, Each his brother's burden bear, To Thy Church a pattern give, Showing how believers live."

Surely you are not so untrue to yourself and to your God as to have made this participation in a lovefeast, with all its fervent songs, a mere form. I would think more nobly of you all and believe that your heart is going with the form, and that you are even now saying in your soul: "I have partaken of a pledge of love and, by the grace of God, I mean to keep it."

And now you are going to preach the third part of your sermon. Look at and over your coming utterances more deeply to your own heart. You are about to testify to your faith in the recognition of Christians beyond the grave. It is this belief which thrills and throngs through the closing hymns of our lovefeast Ode. The Bible, on its surface, says very little about the recognition of the Christian departed. It is a wise reliance, for an ungodly world, with idle hopes and faintless professions, makes and abuse of the little that the Scripture explicitly says on the subject.

But down beneath the surface, the Scripture is alive with the joy of the truth that Christians will know each other there. For instance, it is said of believers (Phil. 3:21) that they shall be raised in the likeness of the resurrection body of their Lord. Now the most striking peculiarity of that resurrection body was its recognizability. Mary Magdalene recognized her risen Lord, so did Peter, so did James, so did the two disciples at Emmaus. The eleven were expressly invited by Him to perceive that He was the same, and so was Thomas. By the seaside of Galilee they knew Him. The five hundred on the Galilian mountain recognized Him, and so did the apostles gathered around Him on the Mount of Olives on the eve of His ascension. For all these people the recognizability of their Lord was the chief feature of His resurrection body. And if your dear departed child cannot be recognized and if you as a departed believer will not be recognized by the Christians who have loved you, then their resurrection body and yours will be at all in the likeness of the Savior's risen body, and yet the Scripture solemnly says that it shall be. Thus, over and over again, as you get below the mere surface of the Bible truth, you find that it lives and glows with the thought that Christians shall know each other there.

Bless God for the sermon you are now preaching concerning the forgiveness of your own sins, concerning your union of heart and purpose with your fellow believers, and now begin, in rapturous strain, the third part of our great praise anthem, and with the holy and happy recognition of the departed saints fresh and living in your minds, begin to sing:

"Why should we fear to trust. The place where Jesus lay."

**EDITORIAL**

We draw attention to the special article which the Rev. James E. Hall furnishes for this issue of The Wachovia Moravian. The subject is a very timely one, and in the line of progress upon which our Province has entered. No brother in our Province can write more competently upon this matter than Bro. Hall, who, as an active and successful minister in the country, knows exactly what he is writing about, and has the observation of a lifetime behind him in every statement which he makes.

I N the "Children's Department" our readers will notice a story entitled: "How the Boy became a Minister." We hope that many a boy in our Province will feel the same call in his heart to serve, and, if it is God's will that he should do so, the Lord will surely open the way as He did for that good man, Dr. Doddridge, who wrote the hymn we love so well (No. 323 in The Moravian Hymn Book):

"My God, the covenent of thy love Abides forever sure; And in its matchless grace I feel My happiness secure."

The recent visit of the Rev. John Greenfield was very welcome. Large congregations attended his able, affectionate and evangelical sermons in the Home Church and much good was done, both in the congregation and in the College. The personal tie between the two American Provinces grows stronger by means of such visits, and it is, after all, the personal tie which counts for most. During the past season we have had both Rev. Dr. Paul de Schweinitz and Bro. Greenfield with us, and have greatly enjoyed their ministrations. We shall be glad to see them again and other brethren of the Northern Province whose affections turn southward.

**SERMON**

Preached by Bishop Edward Rondthaler, D. D.

Text: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."—Philippians 1:2.

1. Whenever Paul wrote an epistle to one of the Churches he greeted the congregation with this two-fold salutation of grace and peace. Thus he combined the ordinary courtesies of the Western and of the Eastern world. The European was wont to salute his friends with the word: Grace? while the Asiatic said, as he still does, "Peace be unto you!" Paul was himself a man in whom Eastern and Western characteristics were combined, and in all the churches to which he wrote there were both European and Asiatic members, so that it was a very proper thing for him to combine the two salutations and write: "Grace be unto you and peace!" But he uses the words in a far deeper sense than that of the customary "good morning" of the East and of the West. In fact, the Holy Spirit is in the mind and through the pen of the great apostle has given these words a peculiar meaning of blessing such as they have retained ever since. And it is with this inspired meaning that the two-fold salutation comes to you today. "Grace be unto you and peace from God our Father and from our Lord Jesus Christ."

Grace is a very sweet word when applied to the various favors and helps which men and women and children extend toward one another.
It is a difficult and often times troublesome existence which we are leading on this earth, and there is need of much grace between man and man to smooth it over and help it through. People are happier because they have been graciously dealt with by at least some of their fellow-men, and people are certainly nobler because they have shown some tender consideration for those who needed their sympathy, encouragement and help. It is true that some leave a very ungracious name behind them. They are remembered, if at all, for the bitter things which they said and the hard deeds which they wrought. But there are many others, thank God, who are recollected because of the grace which they showed in word and deed. As I speak the picture of parent or relative or friend comes up before you and you remember them in the sweetness of their speech and in the kindness of their action. Their smile still seems to illumine your life, and you thank God that once they lived and that you lived in their company. In which class do you wish yourself to be counted when once the curtain has fallen on your earthly sins; and deeper down yet to reach the lowest depth from which you may be raised to the throne of God in heaven. And neither in the beginning nor in the end does this real lasting peace follow upon any merit of our own.—it is God's gracious gift, of which we may well say: "Peace, perfect peace in this dark world of sin! The blood of Jesus whispers peace within."

III. This grace and this peace is sure because, as the text says, it comes from God the Father and from the Lord Jesus Christ. It is a bond that is signed with two good names, and sealed thereto with the Holy Spirit's seal. The one is the name of God our Father. That is a good name. It is the name of the Almighty who is, at the same time, the All-Loving. He will not that any should perish, but that all should come to a knowledge of the truth. He is the Father whom Jesus described in the parable of the Prodigal Son, running to meet His child and putting His arms of grace around him and giving him the kiss of His peace.

And the other name is just as good. It is the divine name of our Lord Jesus Christ. He has said of the grace: "My grace is sufficient for thee," and of the peace he has said: "My peace I leave with you, my peace I give unto you." With those two names, signed in the Gospel, to the promises of grace and of peace, these two promises may be looked upon as unalterably sure. Reach out the hand of your faith for these gifts of God, but let it be the empty hand of one who says, "Nothing in my hand I bring, Simply to thy cross I cling," and then the grace and the peace are yours, and God says concerning His promise: "The mountains shall depart and the hills be removed; but my kindness, i.e. my grace, shall not depart from thee, neither shall the covenant of my peace be removed from the Lord that hath mercy on thee." Amen.

Everybody is glad to have Bro. and Sr. Adkins back again in their pretty home in Kernersville.

The Support of the Country Minister.

By Rev. James E. Hall.

It appears to many of our out-of-town people who belong to our country churches, that there should be but little need of money for Church affairs, and ministers are often spoken against because they advocate and urge the raising of money for the Church. "All they preach for," it is declared, "is money." This declaration is not so frequently heard as it used to be, and it is noteworthy that as this and similarly hackneyed phrases are being relegated to the past the churches are coming forward with larger and more frequent offerings to the Lord.

Without money it is impossible to carry on the simplest business with profit and success. We must have it to assist us in transacting all the affairs of life. A family cannot be reared without it, and it must be utilized in running the farm. The old-time barter days, when one commodity was swapped for another, have passed away, and money now serves as the handy medium of exchange. The importance and usefulness of money as such a medium has come to be recognized by the farmer as well as by the merchant or banker of the town. Great improvements have been made in the country during recent years because more money has been passing from hand to hand. Better schools have been established, and the teachers are better paid. Good literature for the farmer has come into more general circulation, and daily papers and magazines are entering many homes. At the same time improved and better machinery has come in to take the place of the old-time spike-toothed harrow and shovel plow. Furthermore with the introduction of better methods and improvements and added conveniences and comforts in homes have come larger profits for the farmer and better wages for the hired man. This wave of betterment has extended to church activities also. New and better churches have been erected all over the land, and extra comforts and conveniences have been provided in furnishing the interiors. Considerable interest is also noticeable in efforts to lay down and to keep the church yards neat and clean. With the increasing interest in and expenditure for the church property and surroundings there is developing, too, a laudable disposition to do more for the minister in charge.

The local church is an institution of the community. Citizens who hold it...
to similar views and doctrinal beliefs unite and organize a congregation. They then proceed to make the necessary arrangements to maintain the worship of God in their midst. Money or its equivalent in labor and material must now be provided. The building and fitting out of a church requires it. But more important than the building of the church and its proper furnishing is the installation of a properly and thoroughly equipped minister of the Gospel. This man must receive a competent support for his services. The support of the minister is, therefore, of first and very necessary importance. I trust that the day is past when members of their church, wanting their sort of minister and any sort of service will do, just so the place is filled. Having then an organized congregation, a creditable church building and the necessary adjuncts for the worship of God, a competent and active minister of the Gospel is absolutely necessary for the successful promotion of the Christian work to be done. He is needed to preach the Gospel at stated times, to administer the sacrament, to visit the sick and sufferings; but we do owe those who administer the affairs of the government and make it possible for us to continue to enjoy these blessings, and we pay them well, all the way from the President in the White House to the constable of the township.

How much should a minister's salary be? Well, that depends upon what he is actually worth to the people whom he serves. He certainly ought to receive as much as he is worth, and I am satisfied, after having spent more than thirty years in the country service, that a minister in the country, provided his qualifications and abilities are equal, should receive as good a salary as his fellow-minister in town. Some one might think that such a doctrine is rank heresy, and be quick to assert that a country minister can live so much more cheaply than the minister in town. He cannot do it. He cannot live more cheaply, but he can live more common. No country minister's salary, in case he follows no other calling, even though he be a man of ordinary ability, should be less than $60 per month, and if he makes good $75 per month is by no means too much. I believe that he can do the efficient work that he is expected to do with a salary of less than $75 per month. If he be a qualified man, a man of resources, a leader who has the confidence of the people, a good sermonizer; a man who must keep himself and family in a good and proper outward personal appearance and must provide the necessary accessories for his work he will require $75 per month, and if he does his duty will deserve more than that amount rather than less.

Can the members of out-of-town congregations raise a better salary for their minister? From my knowledge of conditions I answer, Yes. We have not a congregation, if I except the mountain missions, which I am loath to do, that cannot raise by a just system of apportionment as much as $2.00 per capita for every genuine communicant member. We have two congregations, not many miles apart, with a membership of 347 communicants. They ought to support a minister and have preaching at each church every Sunday. One of our ministers is serving a total communicant membership of 696, and he ought to have a salary of $100 per month. He is fully worth it. We have a congregation of just an even 100 members. Suppose they undertake to raise $80. There are 5 members who can pay $20 per annum; 5 who can pay $10; 5 who can pay $5; now there are 85 members left to make up $25. There you have it easily enough. We have a small congregation of 92 communicant members. They are all people of limited means, and they have recently offered to raise $50 for their minister. Where there is a will there is a way. The writer of this article knew five members of Friedberg congregation who each paid $10 for the support of their minister. This was 35 years ago. Men of equal standing in that community can today pay into that church $40 each as easily as they at that day and time could pay $20. Some time ago I saw a man buy 25 cents' worth of chewing tobacco at a country store. "How long will it last you?" I asked. "About a week," was the reply. Now he did not consider $12 a large sum to spend for tobacco in a year. Why not give that sum for the support of the church and double it for his wife, they are the only two in family, and see how the Lord's treasury will begin to fill up! In one of our congregations there are fifty married couples. Let us suppose the average income of these fifty families is $600 per annum. This gives a total of $30,000. Suppose each family contributes 5 per cent., of this amount, and here is a salary of $1,500, or only 5 per cent., and the amount is $900. I verily believe that if our congregations were anxious to undertake it they could be so grouped together that each church would enjoy the privilege of twice-a-month service upon the basis of 2 per cent., of income for that purpose.

When should the minister be paid? Not less frequently than quarterly, and if possible monthly. It is better for the congregation as well as for the minister when payments are made promptly and regularly. The minister has daily needs which require daily outlays. He ought not to be under the necessity of running an account at the store. He of all men ought to be able to pay as he goes, and respecting one congregation I would wish to have their minister state to his grocer that he would pay as soon as his members paid him. Prompt payment should lead to better service and a heartier appreciation on the part of those who are served.

SUNDAY SCHOOL DEPARTMENT
BY REV. J. KENNETH SPDOL.

The Efficient Teacher

The point of emphasis in Sunday School work is not always the same. As different needs arise the point of emphasis must be shifted from one point to another.

Today the crying need is for more efficient teaching, and the strongest emphasis which it is possible to bring is being placed upon that point. In every convention of Sunday School workers much time is devoted to the discussion of the better training of teachers, and the International Sunday School Association, in its endeavor to help solve the problem, has established a Teacher Training Department, which seeks to direct this phase of the work.

It is not at all difficult to understand how the great need has arisen, or rather how men have come to a realization of it, for the need itself has always existed, though we have not been so conscious of it as now.

There has been a great educational awakening among us during the last decade. Not only have the people generally been awakened to see the need of education, but better methods of education have come to be demanded. And in our public school system great changes have taken place. There are new standards and ideals, and far more rigid requirements are being made of those who would teach the youth of our land.

The examination for teacher's certificate is a very different thing from what it was twenty or even ten years ago. Efficiency in teaching is a requirement which is being stressed and much to the improvement of our educational system.

Of course, it is but a step from the question of better teaching in the day schools to that of better teaching in the Sunday Schools. Higher ideals in the one have led to higher standards in the other. The child who has an efficient teacher in the public school comes to look for the same kind of teaching in the Sunday School. This fact was strikingly emphasized some time ago by a little girl who appeared to have lost interest in her Sunday School, and was questioned concerning it by her mother. "Well," said the little...
THE WACHOVIA MORAVIAN.

girl, "my teacher doesn't seem to know much about the lesson herself; she never tells us anything new about it; she marks the attendance, asks the questions that are on the lesson card, and the rest of the time we just have to sit there and be quiet. If she would make the lesson more interesting and tell us something I would like to go." And the little girl was right. She had a pretty fair conception of how teaching ought to be done, and she was demanding the same efficiency in her Sunday School teacher that she was seeing in her day school teacher. This is but one of the many ways in which the necessity is being pressed upon the leaders in Sunday School endeavor.

But the problem of solving the question is by no means an easy one. It is far more difficult of solution for the Sunday School than for the day school. In the latter the civil authorities have power to fix certain standards and to demand that they be met, else they will not grant the necessary certificate for teaching. And the fundamental consideration and the desire for employment serve as an incentive to the teacher to fit herself for the work. She is also aware that the more efficient she becomes the better salary she will be able to command. But these things that have operated so much to the improvement of the work of our secular schools are not possible in our Sunday School work. There is no seeming great desire to teach. Teachers do not often offer but must be searched for and, not infrequently, begged to serve, and with no other thought than that of having some one to put in charge of the class. Weak teaching has not entered into the question at all, but only the pressing need of some one to teach, whether they are well or poorly equipped.

Two things the Sunday School needs and needs badly to help it in this great emergency, that it may attain a higher standard of excellence and do better the important work to which it has been assigned.

First. It needs consecrated young and young women who will give themselves earnestly to the work of preparation for the important work of teaching in the Sunday School and who will have as their standard: "Efficiency in Teaching." Let none despise the work of teacher. There is no greater or more important work to which God can call his children, nor one more far-reaching in its results. There are few who read these words who have not experienced life-long blessing from the words of some Sunday School teacher. What greater honor can the Christian crave for himself than to follow the example of the great Teacher? And if a teacher who is not one of first quality, why be a teacher in name only when one could with far more joy and success be a teacher of efficiency? There is no valid reason why every young man or young woman who will give themselves earnestly to the work of preparation shall not become an efficient teacher. But there must be consecration to the work and a determination to give time and thought to the work of preparation.

Second. That the Sunday School shall itself direct the work of preparation. If those who have the interests of the work at heart do not themselves make a beginning the work will never be done. Let the superintendent and pastor formulate plans for a Teacher Training Class. Let them pick out certain young people in the congregation who think they will make good teachers, or let them call for volunteers for such service, emphasizing the need and giving, in the name of the Lord, the call for those who will consecrate themselves to the work of teaching. Then let the work of training be carried forward systematically and thoroughly.

The result of such effort would not be felt immediately, but in the course of a few years would revolutionize the work of the entire school, and would serve to greatly increase its numerical strength. Good teaching is a school's best asset, and where a faithful, efficient teacher is found there is a faithful and regular group of scholars will be found likely to form.

But those who are the present teachers must not be neglected. And why is it not possible to improve the quality of the teaching now being done through a training class for present teachers? What are we saying on this question of teaching is not intended to cast any reflections on the great body of teachers who, Sunday after Sunday, year in and year out, through heat and cold, are faithfully doing their best. We have many efficient teachers now, we have many more who would be efficient if some plan were made to help them in their work of preparation. Many of them would, unquestionably, be glad to prepare themselves for more efficient service if the way for such preparation in the schools of the present system were made available to them. A real, live Teacher's Meeting for the study of the lesson would be of incalculable good to the schools of our Province. The time and place and method of holding the meeting can be easily worked out to suit local conditions. But it should by all means be held. Let that meeting also give some time to the discussion of the needs of the school and to methods of teaching, and the results in greater efficiency will be very marked. And, if possible, let arrangements be made for a course in teacher training at such time as the teachers may agree on for the teachers themselves.

Many have hesitated to make a beginning in these things who have long realized their importance because they could not make a big beginning. It would, of course, be very desirable to have every teacher in the school a member of the class or regular in attendance on the teachers' meeting, but that is not a very improbable event. And a training class with two members or a teachers' meeting with three teachers is better than none at all. If two young people were trained every year for efficient teaching, how long would it be until the school was manned with teachers prepared for their work? If only three teachers are willing to take the time and make the effort to hold a teachers' meeting it means that at least three teachers will be working together in greater harmony and with more united purpose for the good of the work, and that in itself is great gain.

Let us start the cry in every school of the Province for greater efficiency in teaching, and let us make the effort in every school for a teachers' meeting and a teachers' training class.

—The congregation at Riverview, N. J., was fortunate in being able to open its new church for the worship of the Triune God on the 4th Sunday in Lent. The building is constructed of stone, cost in the neighborhood of $10,600, and is an exceedingly attractive edifice.

—A second congregation has been organized among the Moravians in Utica, N. Y. It will be known as the Second Moravian Church. It is the outgrowth of the work which has been carried on for many years in East Utica. Rev. George M. Runner is the pastor in charge.

The Schoeneck, Pa., congregation has recently installed a new $2,000 organ, to take the place of the one destroyed by fire during the past year.

OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

Rev. John F. McCuiston's appointment to pastoral work, continued with preaching both in Winston-Salem and in the country, has been very favorably received and is evidently filling a very important want.

The Rev. W. E. B. Siegel has received and accepted a call to Christ Church, West Salem. Bro. Siegel is a graduate of the Theological Seminary at Bethlehem, who, at much personal sacrifice, accepted a missionary appointment at Bluefields, Nicaragua. The closing proved an impossible one for his young wife, and so the Southern Province has been able to secure his very valuable services.

REPORTS FROM THE CHURCHES

BETHANIA

With the pleasant weather on Palm Sunday we had a happy day, with a good spirit, in the services at Bethania. The congregations were good and appreciative.

MIZPAH

During the severe weather of the winter the Mizpah people showed their church loyalty by their usual good attendance at the services. We never fail to have a congregation at that place. On Palm Sunday, with the opening of Spring, the attendance was particularly gratifying. Bro. F. H. Lash, who took part in the service, was cordially greeted by his friends and former Sunday School scholars.

The plan of gathering the monthly mission offerings — Home and Foreign—is taking hold of the members of the congregations in the home church and the three chapels. This is shown by the cash that comes in the envelopes and by encouraging words from members commending the system.

F. W. GRABS,

MT. BETHEL AND WILLOW HILL

Every body at Mt. Bethel and Willow Hill is talking about the tragedy at Hillsville. When the pastor was asked on his return home whether he was not afraid to go into that neighborhood, he could confidently reply in the negative. It was never safer for a minister to go into
THE WACHOVIA MORAVIAN.

THE WACHOVIA Moravians, being these mountain congregations, although Hillsville is fifteen miles away, and the nearest man who helped to make the trouble lived four or five miles from our churches. Already the people are observing signs for better order than has prevailed for the past ten years. The presence of the detectives is taking effect in a death-blow to the liquor curse in the community and to the wild conduct of various forms as the bad people begin to find out that law and order are going to gain the victory. It means a greater opportunity for the church.

F. W. G.

REV. JOHN F. MCCUISTON'S FIRST QUARTERLY REPORT

[The Church Aid Board was so pleased with the systematic and energetic report of Bro. McCuinston that they desired its publication in The Wachovia Moravian, as a sample of the sort of work they are in the name and with the collections of the Province, assisting to support. - Editors.]

To the Church Aid Board:

Dear Brethren:

I herewith present the first quarterly report for 1912 in a summary of each month's work:

January—Pastoral Visits—Winston-Salem, 10; Bethabara, 8; Oak Grove, 12; Wachovia Arbor, 9; Friedland, 8; Bethabara, 7; Oak Grove, 7; Wachovia Arbor, 6; making a total of 70.

Took up the Foreign Mission collections at Oak Grove, $4.48; Bethabara, $3.84; Wachovia Arbor, $3.42; making a total of $11.78.

Met with the Friedland Committee, and arranged for the beginning of my pastorate, April 1st, 1912. The salary to be $100.00 for the first year, payable quarterly.


Your brother in the work,

John F. McCuinston.

SPECIAL EVANGELICAL SERVICES AT THE HOME CHURCH

From the 10th to the 20th of March a series of evangelistic services were held in the Home Church with great blessing to the congregation and to the community. The pastor was ably assisted by the Rev. John Greenfield, pastor of the Moravian Church at Nazareth, Penn., and by other ministerial brethren of the Province, who took occasion from time to time to be present.

The great blessing of the meetings was due in large measure to the careful and thorough preparation which had been made for them. The Board of Elders, in some cases, with the pastor, arranged for the holding of many prayer-meetings in many of the homes of the congregation during the two weeks immediately preceding the meetings, and these services in themselves were marked blessing. The Lay broth- ers assumed all responsibility for the conduct of these services, and left the pastor free to look after other needful lines of preparation, such as personal work among the unsaved and the visiting of the indifferent in the congregation.

Prayer circles were also formed among the members for definite daily prayer for the meetings, and in some instances for individuals; and the Wednesday evening prayer meetings were used as preparatory to the special meetings.

Through these means many members were prevailed upon to pray for an outpouring of the Holy Spirit upon the congregation and for the salvation of the lost. And the prayers were graciously heard and answered by God.

During the series there was not a single service in which an invitation was given for those to come forward who would give themselves to Jesus Christ, that there was not some response and sometimes there were many.

In addition to the conversions, there were not a few who expressed the desire to consecrate themselves more fully to God, and some declared their determination to establish the family altar in their homes.

Bro. Greenfield rendered most faithful and efficient service. His Bible readings, given in connection with the afternoon meetings, were full of food for the soul, and were most delightful in their spirit of Christian fellowship and prayer. His ser- mons rang true to the Gospel and to the community. The pastor and to the community. The pastor their determination requires of us.

The attendance on all the services was particularly gratifying. From day to day, as the meetings progressed, there was increased interest and attendance, and on Sunday evening, March 20th, the church was all but crowded to its full capacity.

The hearty singing also played an important part in the services. Both old and young joined heartily in the singing of the sweet old Gospel hymns and some of the newer ones, and the melody of the songs brought blessing to many hearts.

The support of the services by the congregation was another encouraging feature, and was the subject of frequent comment on the part of many. There were few members of
the Home congregation who were not in attendance at one or more of the services. And no criti-
cism was heard of the manner in which they were conducted.

Of course, it is always impossible to measure the results of an effort of this kind. Many times the greatest
dispensations do not appear on the sur-
faced, and cannot be reckoned out-
wardly or noted in statistics of any
kind. But there is no doubt of the
real good that was accomplished and
of that which is still to follow, as the
seed sown begins to grow in hearts
made fertile by the power of the
Spirit.

We can but wish that every congre-
gation in the Province might come
to experience a similar blessing to
that which the old Home church has
received, and that the work of grace
which God has so abundantly begun
in the largest congregation might be
continued until even the smallest has
been reached.

CLEMMONSVILLE, NEW PHILADELPHIA AND HOPE

Easter services were held with no
interruption until Easter Sunday;
when rain interfered with the grave-
yard services.

The reading meetings at New Phila-
delphia were held under the leader-
ship of Bro. E. C. Reich. The
Maundy Thursday meetings were at-
tended by a rather smaller congrega-
tion than usual. The first chance in
the New Year to do some plowing
had come, and this kept several
away. In the communion 71 were
present. The Foreign Mission col-
lection was considerably larger than
usual. The congregation was de-
lighted with the new carpet in the
aisles around the pulpit. It was
due to the earnest and uniting efforts
of S. John Shofh that the carpet
was purchased and laid down for the
Easter meetings. We all vote thanks
to those who were privileged to help
pay for it and are highly gratified at
what has been done.

From New Philadelphia the pastor
hastened to Hope, stopping on the
way for a few minutes at Bro. James
Butner's. At Hope the regular
Maundy Thursday lovefeast and com-
mission services were held. In both
services a selection from the Easter
Manual is read. On this occasion
the first service was rendered espe-
cially interesting by the taking of two
new members into the congregation,
named Bro. Susann Luella Johnson
and Salome Melissa, the daughter of
Bro. Johnson. The former was by
adult baptism and the latter by con-
firmation.

At Clemmons on Good Friday
the attendance in the lovefeast was
fifty, and at the Lord's Table thirty
five. It is to his credit that Maundy
Thursday and Good Friday are both
observed with lovefeast and commu-
nion in the same congregation and
the two should be added to get the
full result. The total shows that in
the Clemmons-Hope congrega-
tion at Easter 38 were at the Lord's
Table. The Foreign Mission collec-
tion shows a marked increase in
amount over last year.

Mrs. Sarah Caroline Cooper, a
beloved member of the Clemmon-
sville Baptist church, died on March
20th, at the age of 73 years.

MACEDONIA

At a meeting of the Macedonian
congregation, held on March 10th,
the following Committee was elected:
J. A. Fairecloth, Walter Butner, John
Sheek, John H. Sparks, J. T. Miller.

FAIRVIEW

Fairview has had a very blessed
Lenten season. The Sunday School
is doing finely. The congregation
has undertaken a contribution to
the support of a native Cooile evangelist,
Bro. Sriman, in Surinam, South
America. On Palm Sunday 14 were
received into the communicant mem-
bership, and on Easter Sunday two
more, making 16 in all.

At the meeting on March 28th, in
the series, "Know Your City," Bro.
Luckenbach spoke on the topic,
"What has the Moravian Church
done for the Civic Improvement of
Winston-Salem, N. C."

1. On the institutional work which
our Church has always carried on,
beginning with its arrangement of the
various choirs in separate build-
ings, its sewing schools of the pres-
cent day, etc. 2. of the great influence
as a mind factor of the Salem
Academy and College; and 3. of the
efforts to beautify our Church properties,
Salem Square, Cedar Avenue and
the amply developed grounds around
the various churches.

KERNERSVILLE

The spirit in the congregation is
excellent. On the last Friday in
March a large and sympathetic con-
gregation was present at the illus-
trated Lenten sermon by Bishop
Rondthaler. On Good Friday even-
ing there was again a large congre-
gation at the evening service, fol-
lowed by the Holy Communion. On
Easter morning, at the early service,
notwithstanding the very unfavorable
weather, Bro. Stempel reported an
attendance of about 200 people.

PERSONAL ITEMS

—We were happy among the Es-
ter guests to see Mr. and Mrs. Glass,
of Columbia, S. C. Mrs. Glass (Miss
Georgie as most of us know her) is
one of the most patriotic of the
College alumni, and her husband
seemed to enjoy the visit as much
as she.

—We sympathize very deeply with
Bro. Reidl. Frazier's great bereave-
ment in the loss of his wife and in
the care of the three young children
which has now devolved upon his
widowed mother, Mrs. John Frazier.

—Bro. Robt. Kinney, of Fairview,
has accepted the important commis-
ion of leader of the "Boy Scouts,"
the first company of the sort in our
community. Two patrols of boys
have already been formed and a third
is under way.

—A letter of thanks has come from
the British Bible Society for the pres-
tent kindly sent by Bro. Emanuel
Spaugh, of Friedberg, to "old Pal,"
the faithful colporteur of Corea.

—The father of our good Doctor
Schallert, of Winston-Salem, has
come from Wisconsin recently, and
is paying us a welcome visit.

—The news from Brookside contin-
ues to be cheery and interesting.
He was expecting to spend the
Holy Week in Jerusalem and, after
passing northward through Palestine,
to sail for home, via Naples, reaching
New York about the 18th of May.

—We greatly regretted the serious
fall from which Sr. Sallie Kernern
recently suffered, but hope she will
soon be restored.

—A very cheery visit of Mrs.
Henry Snyder at our office dri:
the editor much good, in view of her
hearty expectations for the Greens-
boro work.

—Rev. Charles D. Kreider who,
for some years has been principal of
Linden Hall Seminary, Littitz, Pa.,
has resigned his position and has
been succeeded by the Rev. Ernest
S. Hagen, the pastor of the above
congregation, who assumes this heavy
responsibility in addition to the duties
of his pastorate.

—The congregation in Can-
field, Dover, Ohio, of which Rev. W.
Stengel is the pastor, has recently
completed the renovation and en-
largement of its Sunday School
building, which, together with its
beautiful new church, gives it a splen-
did equipment for the carrying on of
the Lord's work.

SPRING-Smiles and Stetson HATS

Newest Styles, Colors and Styles
for the younger or older man

Stein-Block

Spring Suits

Better Tailoring—Fitting

Ready for your TRY-ON

SEE US NOW

McDowell & Rogers

415 Trade Near Fourth St.

FURNITURE

OF QUALITY

Is the Cheapest Investment

Furniture lasts a life time. If
you buy good, substantial well
built Furniture you are always
happy over your purchase.

We carry only the best quality
in all kinds of

House Furnishings, Stoves, etc.

HUNTLEY-HEIL STICKTON COMPANY

Undertakers

Con. 5th & Trade Sts. Phone 144-146

WE ARE AGENTS

—FOR—

The Following Publications:

History of Moravian College and Theo-
logical Seminary (Dearewell). —Price $1.50

History of Wachovia in North Carol

Price $1.50

North Carolina (Clewell). —Price $2.00

Moravians in Georgia (Fries). —Price $1.50

Funeral Catalog of the Erastus Pfostrum

Price 35 cts.

Brief History of the Moravian Church.
Price 75 cts.

SHAFFNER-LANDQUIST

DRUG STORE

420 MAIN STREET

WINSTON-SALEM, N. C.

A. DAYE & CO.

The Season for Spring

Goods is Here

Do you want to receive the best value?
Do you prefer the latest styles?
Is a large variety any inducement?
We give the best value, carry the
latest styles and have an immense
assortment.

Buy here and be pleased.

"THE BIG STORM"

A. DAYE & CO.
The Silver Dollar; or How God Provides.

BY MRS. H.C. KNIGHT.

It was a season of great scarcity on the hill regions of New Hampshire, when a poor woman, who lived in a hut by the woods, had no bread for her little family. She was sick, and without either friends or money. There was no helper but God, and she betook herself to prayer. She prayed long—she prayed in earnest; for she believed that He who fed the young ravens would feed her.

On raising from her knees one morning, her little bare-footed girl opened the door to go out. Something shining on the sill stopped her. The child stopped down, and beheld a silver dollar! She ran and took it to her mother. 'It really was a new round, bright silver dollar. They looked up and down the road; not a living person was in sight, and neither foot nor wagon wheels were to be heard.

Where did the dollar come from? Did God send it? Doubtless it was from his hand; but how did it get there? Did it rain down? No. Did he throw it from the windows of heaven? No. Did an angel fetch it? No. God has ways and means for answering prayer without sending special messengers. He touches some little spring in the great machinery of His providence without in the least disturbing its regularity, and help comes. Sometimes we do not see exactly how, as this poor woman did not: then it seems to come more directly from Him; while in fact our all being taken care of ever since we were born comes just as directly from Him, only He employs so many people to do it, fathers, mothers, servants, shopkeepers, that we are apt to lose sight of Him, and fix our eyes only on them.

But how did the silver dollar get on the door-sill? It happened that a pious young blacksmith was going to the sea-board on business. It was several miles before he could take the stage-coach, so instead of going in the wagon which carried his chest, he said he would walk.

'Come, ride,' said the driver, 'it will be hot and dusty.'

'No,' he answered, 'I'll walk and take a short cut through the pines.'

And off he started with a stout walking-stick. As he was zigging on through a piece of woods, he heard a voice from a little lonely hut by the road-side. It drew his attention, and he stepped toward it on tip-toe; then he stopped and listened, and found it was the voice of prayer, and he gathered from the prayer that she who offered it was poor, sick, and friendless.

'What can I do to help this poor woman,' thought the young man. He did not like to go into the hut. He clapped his hand into his pocket and drew out a dollar, the first silver dollar he ever had—and a dollar was a big sum for him to give, for he was not then as rich as he became later. But no matter; he felt that the poor woman must have it. The dollar being silver, and likely to attract notice as soon as the door was open, he concluded to lay it on the sill and go away, but not far; for he hid behind a large rock near the house, to watch what became of it. Soon he had the satisfaction of seeing the little girl come out and seize the price, when he went on his way rejoicing. The silver dollar came into the young man's hand for this very purpose, for you see a paper doll might have blown away; and he was led to walk instead of ride—why, he did not exactly know, but God, who directed his steps, did know. So God plans, and we are his instruments to carry out his plans. Often times we seem to be about our own business when we are about his, answering, it may be, the prayers of his people.

The young blacksmith was greatly prospered in business, and gave away hundreds of dollars after this incident; but perhaps he never enjoyed giving more than when he gave his first silver dollar.

How a Boy became a Minister.

'I want to be a minister,' was the chief desire of a young lad whose heart was turned to God. He was an orphan, he was poor; for all the little property left him by his father was lost by his guardian. Then he went about to seek his father's; but his income was too small to help him. He loved study dearly, and his uppermost wish was to preach the Gospel; but his prospects looked very dark. At last a rich lady having heard about him, offered to pay all his expenses at college, if he would think upon religious matters as she did. He felt very grateful to the lady for her kindness, but felt obliged to refuse it, for he loved the faith of his fathers, and trusted in the merits of Christ alone for salvation.

Troubled and anxious, he thought he would venture to call upon a learned minister in the neighborhood, lay his case before him and ask his advice. The gentleman received the poor lad coldly, and said not a word of encouragement. He told him he had better turn his hand to something else, and not think any more about preaching. This disheartened him very much, and he went away sorrowful.

'Try the law, Philip,' said some of his friends, 'we'll do what we can to forward you in your studies;' and not long after he received an offer to come and be in a gentleman's office.

There did not seem anything else for him to do; but before finally deciding upon it, Philip set apart one morning solemnly to seek God's direction. While he was engaged in prayer, the postman knocked at the door. He had a letter for Philip, and what do you think was in it?
It was from an old friend of his father, who had learned his destitute condition, offered, if he was still intent upon being a minister, to take him under his care and help him through his education. What a precious letter it was!

"This," said he, with heartfelt gratitude, "I look upon almost as an answer from heaven, and while I live I shall always adore so seasonable an opening of Divine providence. I have sought God's direction in all this matter, and I hope I have had it, and I beg he would make me an instrument of doing much good in the world."

His desires were gratified, for God enabled him not only to become a beloved and useful minister himself, but to train up young men to become good ministers also. He wrote some excellent books, one of which is today preaching all over this country and many have been brought by it into the Kingdom of God. The book is called the "Rise and Progress of Religion in the Soul," and Philip's whole name was Philip Doddridge. What a blessing waits upon them who wait upon God! Are there no more Philipss among the children who read this?

The Power of Prayer

Up in the mountains of Korea, a few years ago, the news came of the "All Father," as the book called Him, and of Jesus Christ. The people had never seen a missionary, but they believed the message and became Christians as well as they could.

In the spring time the snows melt rapidly in those mountains, and the swollen streams often wash away the villages, whose houses are built on thatched over poles. In one of these houses an old couple lived who had received the Gospel merely by hearing from the book which had reached their village. One night the streams suddenly rose, and the people fled, fearing that they would be swept away with their houses. The old man thought he would likewise escape, but his old wife ("Look-Here" as men call their wives in that country) sat quickly on the earth-floor of her cottage. "No," she said, "my Lord (as the Korean women call their husbands), I can't leave my home!" "What then shall we do, Look-Here?" Then it came to them that they should pray to the "All Father" of the Christians, and so they did, all night long. They told Him how poor they were and how old, and that their children were all gone, and that they had no other home, and they asked Him again and again through the night to help them. When the morning sun began to shine through the chinks of their cottage they looked out. All the other houses of the village were gone; their houses was the only one left standing; and how had it happened? There had been a big tree swept down by the flood, and it had caught in a little mound of earth, just above their house, and it had turned the flood to the right and to the left. In this way the "All Father," the Father of our Lord Jesus Christ, had heard the prayer of His Korean children.

Game Specialties

Families will do well to select some worth-while game and make a specialty of it—play it so often that the children really become expert at it.

Most games we play so poorly and so seldom that we do not really get into their merits, or bring out half their value. Chess is, of course, the king of head games. Crokinole is an example of splendid hand games. Other very good games are halma, checkers, parlor quoits or "bean bag." You will not get much good out of a game as a specialty if the element of chance enters into it. You need a game in which with frequent playing you can make real progress in skill.

MARRIAGES.

DENNY—ALLEN. — On March 16, 1912, at Winston-Salem, N. C., by Rev. L. G. Luckenbach, Mr. ELIZABETH DEKKER, of New Villages, and Miss ALICE ANNA ALLEN, of New Philadelphia.一波

INFANT BAPTISMS

FRAZIER. — On March 10, 1912, At the morning service by Rev. L. G. Luckenbach, Ernest L. FRAZIER, son of John W. and Adelacide Frazier, m. n. Kimel.

OBITUARY NOTICES

Note.—Ministers and members are requested to send the obituary notices to the office of The Wachovia Moravian by the first of each month. Those who are associated with us on the Sabbath will be expected to do this in order that the announcements may be forwarded to those not having personal communication.

FRASER. — At Salisbury, N. C., March 8th, 1912, Sr. ANNIE FRASER, wife of Lorenzo G. Fraser, Services at Fairview Moravian Church, Palm Sunday, March 31. Interment in the Salem graveyard.
THE WACHOVIA MORAVIAN.

"Rlest be the tie that binds: Our hearts in Christian love."

VOLUME XXIII.

WINSTON-SALEM, N. C.

MAY, 1912.

NUMBER 23.

THE WACHOVIA MORAVIAN.

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

Rev. J. Kenneth Phoeb, Associate Editor.
Mr. Fred Davis, Editor-in-Chief.
Miss M. A. Pugh, Circulation Manager.

Published monthly at Winston-Salem, N. C., as the official organ of the Southern Moravian Church in the United States of America, and devoted to the interests of the Moravians and those friends in this country who are of other faiths.

Subscription price, $1.00 a year, in advance.

Address all subscriptions and other communications to The Wachovia Moravian.

EDITORIAL

We give a large portion of our space this month to an account of the recent corner-stone laying of Immanuel Church, in West Waughtown. The church will be situated, as many of our members and friends know, a few yards beyond the point where the trolley line crosses Main Street, Waughtown, on one of its principal streets, "Peachtree Avenue," in a neighborhood which is rapidly filling up with homes.

This new church is an evident token of the blessing which God is laying on the extension spirit of our Province. Looking at what our ministers and laity are doing in so many quarters we may say to the praise of our Head and Saviour, in the language of one of our ringings hymns:

"Forward into battle. See His banners go."

In close proximity of time to the corner-stone laying of Immanuel Church comes the opening of Trinity Church, Southside, which has been set, God willing, for Sunday afternoon, May 12th. The zeal of the Central Board of Trustees of Salem congregation, the interest of our Southside people, and the leadership of the Pastor, Rev. Edward C. Steible, have led to the erection of a very beautiful church in the finest location on Southside. Perhaps $1500.00 still remains to be raised and then the new church can be consecrated to the worship of the Triune God, from whom it has been named. Standing on its commanding site and beautiful in all its arrangements it not merely represents the present spirit of our Southern Moravian Province, but also the blessing of God on a quarter of a century of faithful work, especially of a Sunday School character in connection with Centreville Chapel. The beautiful memorial window on the north side of the audience room, to the memory of a most devoted Sunday School worker, Miss Emma C. Vogler, illustrates the whole history of the Trinity Church movement. It has mainly grown out of devoted Sunday School work.

On the first Sunday in June, Bro. J. Kenneth Phoeb will go to Spencer, N. C., to conduct Moravian services there. He does this at the long continued and special request of the Moravians in that busy railroad center. They have offered to pay all his railroad expenses and to furnish the place of meeting. The willing spirit of the brethren and sisters at Spencer was additionally shown by the fact that several came all the way to Salem to unite with the old church on the last Palm Sunday. If Moravians everywhere will take note of the spirit of our Spencer people we shall, by and by, have churches and congregations in many places.

MAY will be a month of congregation anniversaries. Friedberg comes first on the 4th of May, with Saturday morning and afternoon given to Sermon, Lovefeast and Children's Exercises. The congregation will have finished its 187th year.

Next comes Friedberg, with its famous "May Feast," Saturday, May 11th, which gathers members and friends at a lovely place and in the loveliest season of the year. Very many people feel about it as the little girl did who said to her mother at bed time: "Oh, mama, it's only two days more to the May Feast!" Friedberg now enjoys the venerable age of 143 years, reckoning from the consecration of the first church, although the meetings in the neighborhood had commenced eleven years earlier.

Then, on the very next day, May 12th, Macedonia's Anniversary will be celebrated by preaching Sunday morning and afternoon, and between the services a dinner on the large camping ground. Macedonia has attained the respectable age of 59 years.

Finally, on Sunday, May 19th, Oak Grove will have an anniversary sermon, lovefeast and children's program. It is but a young church compared with the others, and Oak Grove is already 35 years old.

An especial reason for rejoicing over these anniversaries lies in the fact that three of these four churches have been vacated for a considerable interval are now supplied with their own pastors. May the Lord make these anniversaries occasions the beginning of new and growing experiences of blessing for another year.

W E draw attention to Bishop Hamilton's story of the experience of Bro. Philip Parabar, our East Indian evangelist in Surinam, which appears in this issue of The Wachovia Moravian. Bishop Hamilton is a very welcome contributor to our columns, and the Southern Province rejoices in the personal visit which he soon expects to give us.

W E draw attention to articles of special value from our diligent archivist, Miss Adelaide Fries, whose contributions have added much to the interest of The Wachovia Moravian in times past.

Corner-stone Laying of Immanuel Church a Happy Occasion

On the afternoon of Sunday, April 28th, the corner-stone of Immanuel Moravian Church, the newest work of the Province, was laid by Bishop Rondthaler with appropriate exercises. Though the previous day had promised nothing but rain, and announcement had been made that in case of inclement weather the ceremonies would be postponed, the sun smiled upon us, and the day was all but ideal.

By 4 clock p. m., a large company of people, something over 500, judging from the number of programs distributed, had gathered on the large church grounds at the corner of Peachtree and Waughtown streets, and the service was opened with a choral by the Home Church band.

The Doxology, "Praise God from Whom All Blessings Flow," was then sung by the entire company, and the Te Deum Laudamus was prayed, Rev. J. Kenneth Phoeb as leader.

Special part in the exercises was arranged for the Sunday School, and they sang heartily, "All Hail the Power of Jesus' Name."

The Scripture Lesson, the 96th Psalm, was read by the Rev. Joseph Hiatt, pastor of the Methodist Episcopal Church of Southside, and Bro. Clarence E. Crist read a brief history of the work of the Sunday School, which was listened to with great interest.

This article, together with a copy of the Holy Bible, the Moravian Hymn Book, the Names of Officers, Teachers and Scholars of the Sunday School, copies of the Church papers, copies of the City papers and a program of the day's exercises were placed in the corner-stone by Rev. J. Kenneth Phoeb, who, at the request of the Provincial Board has undertaken the organization of the work.

After the singing of the hymn, "This Stone to Thee We Raise in Faith," always sung on such occasions in the Moravian Church, Bishop Rondthaler, as the President of our Provincial Board and the Bishop of the Province, delivered the address, which we publish below, together with the historical article read by Bro. Crist.

In the laying of the corner-stone the following ministerial brethren took part, making it an occasion of happy Christian fellowship and giving evidence of the spirit of hearty co-operation which exists among the denominations of Winston-Salem: Bishop Rondthaler; Revs. E. L. Bain, Joseph H. Hiatt and W. A. Larnbeth, of the M. E. Church; Rev. Mr. Jones, of the Four Fold Gospel Church; Revs. F. W. Grabs, L. G. Luckenbach, E. C. Steible and J. Kenneth Phoeb and Bro. Clarence E. Crist. It was a matter of regret that the Rev. Mr. Wilson, pastor of the Waughtown Baptist Church, was unable to be present, owing to an appointment elsewhere. The number of ministerial brethren would have been even larger but for conflicting engagements. Many of them sent messages of good will and "God
THE WACHOVIA MORAVIAN.

The splendid spirit of fellowship and co-operation was one of the very happy features of the occasion, and was emphasized still more in the "make-up" of the large company present. There were representatives of all the denominations, each interested in what they felt to be a new work for the advancement of the Kingdom and not for denominational aggression, and the words of good wishes from those not of our own denomination were as numerous as those from Moravians themselves.

In such a happy spirit and with so much encouragement this new work enters another stage of its development. Thus far it has been singularly blessed of God, and let us pray that it may so continue.

Assistance is needed for the further promotion of the work, and if there are any readers of THE WACHOVIA MORAVIAN who are interested in Home Missions, and would like to contribute to the cause as represented by Immanuel Church, we shall be glad to receive it. None need hesitate if the contribution which they make is small, for every gift will be gratefully received and will be well invested for the glory of God and the advancement of His Kingdom.


Text:- "Other foundation can no man lay than that is laid, which is Christ Jesus." I Cor. 3:11.

My dear Friends,—This corner-stone is now to be laid for Jesus Christ. When our Saviour wants a new Church-work started He usually shows it very plainly, both by the guidings of His Holy Spirit and by the plain indications of His Providence. Certainly He has given both these tokens and instructions in the case of the work for which we are now laying the corner-stone in His Name. We ourselves as Moravians had no idea or plan for a church at this place. It seemed as if with churches and chapels in every part of Winston-Salem our list for this greatly spreading and increasing community was entirely full. Then, as you have heard from the brief account just read, God touched the heart of our brother and sister Libes with regard to the need of the children of their neighborhood living at long distances from the nearest churches on either side. With a noble self-sacrifice they offered their house for this purpose. I do not know of any other case in my experience or observation where this has been done for so long a period of time, and where a housekeeper has been willing that Sunday after Sunday her house, with all its tidy arrangement, should be overrun by many little feet. The crowd of children who came, and the grown-up people with them, filling the parlor, and the porch, and the yard, and often standing in rows because there were not seats enough, showed how real the need was for which the Lord was so strongly beginning to provide. At the same time God also touched the heart of Bro. Clarence Crist, so that he became willing, with all the fervor of his nature, to take upon himself the responsibility for the superintendentship of this house Sunday School. Then, still further, God moved upon Rev. J. Kenneth Pfohl, in the midst of the pressing labors of his extensive charge, to preach to these people also and to give his trained ability to plans for the development of the good work. With these brethren others were stirred up, most of them unconnected with our Church, to help with all their might. Indeed, in every way, the response of the neighborhood, irrespective of denomination, has been most cordial. The meetings and, very particularly, the prayer-meetings have been deeply moved by the Spirit of God. I have seldom felt the gracious movings of the Lord's presence as in the thronged service held in yonder old cottage. Thus every indication has been given that our Lord desires a church at West Naughton, and would like to the development of the good work. Mr. Joshua Libes, on Peachtree Street, on September 4th, 1910. It was a preaching service, conducted by Bro. Clarence E. Crist, at the request of Mr. Libes' mother, Mrs. S. M. Libes.

In a conversation following that service, it was proposed that a Sunday School be begun at this home for the many children who did not attend any where else. Accordingly, on the next Sunday, Sept 11th, with 80 scholars present, the School was organized under the name of West Naughton Moravian Sunday School, with Bro. Clarence Crist as Superintendent and teacher, the enrolment being gathered in the parlor. In the weeks following there was a gradual increase of members. Mr. J. M. Voss, was elected Secretary and Treasurer; Mr. William Crist serves as organist.

The Story of Philip Parabir, East Indian Evangelist, as Told by Himself.

I was born about the year 1875 at Tara, a village near Khatmandu, in Nepal. My father was a farmer, a Hindu in religion, who paid special attention to the rearing of cattle. I had one brother, older than myself, but do not know what has become of him. My mother died when I was quite a child. I never knew what a school was when I was attending, and did not learn to read and write until I was a man, when I had a longing for these arts, and paid a man to teach me, who knew how. But long before this I had left my home, and had gone to the chief city of our land to become a house-servant of one of the Princes. He had another brother, and this brother after a time made war against the reigning Rajah, and my master had to flee to Taungoo. I went with him, and remained there a
THE WACHOVIA MORAVIAN.

- OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

- The welcome news has come from the Rev. W. E. Reisinger that he expects to sail from Bluefields, Nicaragua, about the first of May, and we may hope to have him with us at his Christ Church appointment by the end of the month.

- At the request of the Macedonian congregation the P. E. C. has called Rev. James E. Hall to be pastor of that church. Bro. Hall has accepted the appointment and has entered upon his duties there. Bro. Hall's charges are now all contiguous to each other.

- Macedonian, Clemmons, Hope and New Philadelphia. May the Lord give our brother strength and grace for his wide and important pastoral field.

- All the congregations are now supplied, with the exception of Moravvia, for which we hope that an arrangement can soon be made.

- We draw attention of Committees to the four regular Provincial collections, and trust that the congregational subscriptions to THE WACHOVIA MORAVIAN for the new year will soon come in.

number of years. Here, too, I mar-
ried and had one child. But now I heard that my father had died. It was, therefore, my duty to make a pilgrimage to a sacred place near Calcutta, and bring an offering, that my parents might sooner enter into Nirvana. In the hope of helping them I left my wife and child, and started for the holy city. And others threatened to beat me if I became a Christian.

I was long in a condition of doubt and indecision when a dream caused me to settle the matter. I dreamt that I was going towards the entrance of the church in Marienburg. Haywood was standing at the door below, and the missionary, Buck, was in the room in the church-tower. Haywood took me up to the door of the tower-room and opening it said to me, "Go in." But Mr. Buck would not allow me to go in. He said, "You are not ready to enter in."

This dream had a deep effect on me. I saw from it that I needed baptism. So I handed in my name for instruction preparatory to baptism, and after I had made this decision I no longer had a feeling of fear before my countrymen. I was baptized by Brother Buck in the Marienburg church on April 3, 1889.

On the day of my baptism a great crowd of East Indians came to my house and threatened to beat me. I asked them: "What have I done? I have wronged none of you." They let me alone. After that a few Mohammedians annoyed me. That was all.

After I had finished my five years' contract in Marienburg I went to Paramaribo. Bro. Wenzel had not yet arrived, but I heard from Brother Staeinlin that he was to come. I obtained a patch of ground in the neighborhood of Wanica, where I planted vegetables, which I sold in the city for a living. After Bro. Wenzel came I became a member of the church for East Indians in the town. For about a year he gave special instruction to Siriman and myself that we might become evangelists. I opened a little store with two partners on Annie Street (the street where our school for East Indians stands). When Bro. Wenzel proposed to me that I should become an evangelist in the service of the mission, at first I was not ready to consent, on account of this store. In the beginning of my service as an Evangelist, in 1904, I gave only the morning to this work, and was in the store in the afternoon. In 1906 I was sent as an Evangelist to Niew Nickerie, where I have been at work ever since, giving all my time to the mission. In the morning I teach East Indian children who do not yet know Dutch, that they may be prepared to enter the regular mission-school. This work among the children pays, for they are approachable and can be won. The parents, and especially the mothers, are, as a rule, wholly indifferent as to religious matters. They do not care at all where their children go, and are only too glad to have them out of the way. My work extends up the river as far as the plantation, Paradise. There are about 2100 East Indians in this district, of whom only 20 are Christians. I find it easier to work among the Indians than among the colored laborers. The latter have little free time when they may be approached, and sometimes the former, especially the East Indian foreman, place difficulties in my way. The East Indians live very widely scattered thro' the district. But the chief hindrances in my way are those placed by the Brahmins, who have great power and influence over the people. The East Indians have a conscience and a sense of sin; but the Brahman guarantees to get them pardon for their sins if they pay them well. I must try to make the acquaintance of East Indians who do not hold to the Brahmins. The latter forbid the people to listen to me or to come to our services. They threaten all manner of things. They admit that it is God's will that the whites shall be Christians, and also the blacks. But they say that He has ordained that the East Indians shall be Hindoos, and that therefore their inspired religious books know nothing of Christ. The East Indians, they say, must stay where God has placed them.

It does actually happen that East Indians, who have begun to take an interest in Christianity, are badly beaten by their fellow-countrymen at the instigation of the Brahmins. We must find some plausible ground for setting the people on him.

In March, 1910, I was married to a Christian, Louisa Soomaria, who had been baptized by Bro. Buck at Liliendahl in December, 1899, and we have one child. Her parents are also Christians.

Such is the story of Parabir. His school is but a small one, numbering 11 scholars at present, mostly boys. But he has passed on quite a number to the school proper in the course of years. One of these, a lad of some thirteen years, a bright, intelligent boy, who stands exceedingly well, is to be baptized this Spring, at his own earnest request and with the knowledge and consent of his heathen parents. When asked what he proposed to become this lad answered like a flash, 'A schoolmaster,' evidently wholly knowing his mind. May he prove to be a valuable fruit of Parabir's activity. A chief reason why Parabir's school is so small, apart from the fact that the parents take no interest at all in the sending of their children to school, lies in the often unscrupulous methods employed by the Roman Catholics to win away from us the boys and girls in whom Parabir has awakened some desire for an education. They are lured to the Roman Catholic school by presents, a method of filling our educational ranks which we cannot employ, and would not if we could.
**THE WACHOVIA MORAVIAN.**

**REPORTS FROM THE CHURCHES**

All the ministers report Easter services interfered with by the rainiest weather ever known on that day. Those who had sunrise services were still able to hold them out of doors, though the sun did not appear; but the services later in the day had either to be held in the churches or abandoned. Bro. Hall was engaged in reading the Easter Litany to a devoted few, in the lonely forest graveyard of Hope. He had just said: "I believe in Holy Baptism," when there came such a terrific downpour that nobody waited to hear what he believed about it but fled for shelter in every direction.

**MACEDONIA**

On the 1st day of May a goodly number of relatives and friends made a surprise birthday celebration for "Uncle Tommy" Faircloth. Bro. Faircloth is the veteran member of Macedonia congregation. He was ninety years old on the first of May, and has been a member for more than fifty years. He is as hale and hearty as he was twenty years ago, and has the promise from all physical appearances of living for some years to come. Thirty years ago Bro. Faircloth narrowly escaped death. He was building a chimney to a two-story house, and when above the roof of the house the scaffolding gave way. He leaped upon the roof and failing to catch hold slid off, falling head foremost to the ground. He was picked up for dead, having both arms and his shoulder broken.

Bro. Joel M. Beauchamp, died on the 1st of May, at the age of 59 years, 7 months and 21 days. Bro. Beauchamp joined the church at Macedonia when a young man, and had been connected with the leading affairs of the church for forty years. He was a man of great worth in his community, and was highly esteemed and much beloved. His marriage to Mary F. Sheek, a daughter of Bro. Richmond Sheek, was blessed with 14 children, of whom 11 are living at this time. Bro. Beauchamp was a great sufferer for several years, and his departure was not unexpected. He was resigned and ready when the hour came. The last night he spent on earth was a time of great physical distress and pain, but with the dawning of the morning he was released from pain forever. He was in the arms of his eldest son, James, when it was noticed that the summons had come. His funeral was held on the 2d day of May. The Macedonia church was more than filled and many men and boys stood at the windows in a very orderly and reverential manner.

**NEW PHILADELPHIA**

Little Harry Transou, infant son of Mr. Frank and Sr. Frankie Transou, living in West Salem, died on the 11th of May. His funeral was held at New Philadelphia on the next day by Bro. McCuiston, assisted by the Rev. Mr. Hiatt.

On the 4th Sunday a large congregation was present. The funeral of Ethel Martha Myers, the 14-months' old daughter of Bro. Erwin and Sr. Eliza Myers, was held on this occasion. After the service the pastor ate a birthday dinner with Bro. Gilideon Livengood, who was 64 years old the day before.

**MACEDONIA**

**MT. BEETH**

As is well known the tragedy of the Hillsville House Court house affected people living in the neighborhood of the church, and several of the members of the Allen family have been known to attend our services. But everything was very quiet and peaceful on the occasion of Bro. Grab's last visit.

**BETHANIA AND CALVARY**

The Sundays of Bro. Cosland's absence are now nearly over, it has been delightful to see how well congregation and Sunday School have held together and with what cordial good feeling.

**FRIEDLAND**

The anniversary came on a threatening day, May 4th, but the attendance was larger than usual. The services were opened by the baptism of the infant daughter of Bro. and Sr. Siceloff. Bishop Rondthaler preached the Anniversary Sermon and made a Children's Address and Bro. McCuiston conducted the Love-feast. It was very evident that Bro. McCuiston's pastorate was taking a good and cordial hold.

**FAIRVIEW**

The congregation has engaged to assist in the support of the missionary at Surinam, and has been very liberal in its gifts. The Sunday School, under Bro. J. W. Frazier's God-blessed superintendency, is fairly overflowing the church, the extension, the separate rooms, the basement and everything that has a roof over it.

---

**PERSONAL ITEMS.**

It is expected that Rev. Edward Crosl and will arrive at Boston with the White Star steamer, Cedric, on May 14th. His journey, at last accounts was everywhere prosperous. We have received his greetings from Spain, from Constantinople, from the Pyramids and from Jerusalem.

---

**NEW PHILADELPHIA**

**EAST SALEM**

A lovefeast was held on Palm Sunday afternoon with 150 in attendance.

**MAYODAN**

On Easter-day three new members were received by Adult Baptism and one by the right hand of fellowship.

**FERNERSVILLE**

The attendance at the monthly service on the Fourth Sunday was very fine. There are few churches any where in which the building is more regularly filled for divine worship. The Passion Week services were regularly held by the Bro. and Arlice. On Good Friday a large Congregation gathered in the evening, and, after the first service, the Holy Communion was celebrated. A deep solemnity was noted among the non-communicants who remained to witness the partaking of the Holy Sacraments.

**CALVARY, WINSTON**

The Sundays of Bro. Cosland's absence are now nearly over, it has been delightful to see how well congregation and Sunday School have held together and with what cordial good feeling.

---

We were sorry to report the illness of several of our ministers, Bro. Martin Miller and also Sr. Mercy Johnsen and Cornelius Spaugh.

---

Bro. Clarence Crit will shortly visit Mt. Bethel, Va., in the interest of the ladies who have been conducting a Summer School there during the several past years.

---

We recently had a welcome visit from Mr. John W. Jordan, the very efficient Secretary of the great Pennsylvania Historical Society. He was accompanied by Mr. George Steineman, of Lancaster, Pa. Both gentlemen are deeply interested in antiquarian researches. Bro. Steineman was pleased to find the church-book record of one of his family among the original settlers of Wach­ovia and also his grave in the Bethabara graveyard.

---

Bro. and Sr. Leon G. Luckenback attended the State Sunday School Convention at Asheville, and had a most enjoyable time.

---

About 2 a.m. on the morning of April 10th Mr. John Spease, living across the road from Alpha Chapel had the misfortune of losing his barn and also a mote by a stroke of lightning.

---

We were grieved to hear of the departure of Bro. Daniel Reese, a most faithful member of Union Cross. The funeral was held by Bro. Grabs at Wallburg.

---

Bro. Walter Grabs had the unusual experience of recently marry­ring two couples at two different places on the same evening, and of partak­ing of two marriage feasts, which he enjoyed greatly.

---

Bro. Joshua Petree, who recently made a very earnest confession of faith on his sick bed, seems to be constantly growing stronger but blessed in his spiritual experience.
THE WACHOVIA MORAVIAN.

The Pflegerin.

It was a mere matter of business that set me delving among the memoirs in the Salem Archives. From the beginning,—that is to say, from 1753,—it has been the custom in Wachovia, at the funeral of a member, to read an account of the life of the deceased; as many of these memoirs, autobiographies in their major part, were deposited on the Archive shelves, where they have rested until this present; as forgotten as the men and women of whom they spoke. When some impulse of patriotism, love of order,—what you will,—led me to undertake the making of an Index, it was with the expectation that the work would be monotonous in the extreme. Except to fill a gap in a genealogical table who cares where Johann Schmidt was born and when he died, or, indeed, whether he died or was born? And yet now and again there came a surprise, and some time-yellowed page would outline a life so typical of the period, so full of human interest, that all the old longing for the story-writer's gift welled up afresh, and its absence seemed almost a tragedy—the threatened annihilation of men and women who lived again after a lapse of more than a century.

When I was a child I read a story of which only the mysterious title remains in memory. "The Story That Wouldn't Be Told." Why it did not wish to be told, or how it avoided the telling, is long since forgotten, but in contradistinction to that shy tale the memoirs have haunted me and insisted upon relation, and reluctant obedience is at last given. No attempt is made to weave a modern style romance,—that is left for some more gifted pen,—but the simple life of a real woman is presented, as she moved through the scenes of a country village a century and more ago.

It was a perfect day in late October, 1760, but the slight, hair-haired girl, seated on the trunk of a fallen tree, gazed with unseeing eyes upon the masses of gold and crimson leaves that hid all but a hundred or two feet of the road over which she had but lately come. So far as foliage was concerned it had been a royal progress, that long journey southward from Pennsylvania, for day after day the slowly-moving, heavily-laden waggons seemed just in the wake of the first sharp frost of the season, and the forests all along the way had flung out their red and yellow banners as though to give the travellers glad greeting.

The little company, however, was royal only in the faith which was leading them to a new home in a distant colony. In outward seeming they were simple enough,—the sturdy drivers of the stout horses, a minister of the Gospel and his wife, three women and a dozen young girls, several of whom were now busily putting away the remains of the midday meal, preparatory to the start on their further journey.

To them Joanna gave as little heed as to the beauties of the autumnal landscape, for the weeks of travel had developed an almost military precision of life, and each served in turn with the definiteness born of experience. Today she was a child, and something in the surroundings of the noon rest had taken her back to the hills of New Jersey, where her eyes had first consciously seen the autumn glory, the removal thither from Conecticut having taken place when she was little more than an infant.

How well she remembered that day in 1756 when the rumors of months crystallized into definite news of Indian war, and preparations were almost for hasty flight; and a Moravian, coming to her father's mill for meal, cheerfully returned without his intended freight in order to convey the Codvers and their effects to Nazareth and to safety. Her parents, who had long awaited an opportunity to join the Moravians, gladly accepted a position in a neighboring village, an older sister was sent to Bethlehem, and Joanna and a younger sister were placed in a little school until this present, prepared to start on their further journey.

The lessons taught in the school were of the simplest. She learned to speak German, to read and write in German and English, to cipher, to knit, to sew, and to share in the varied activities of the household. Religious instruction was also carefully given, and not until she was older would she see the real pathos of her inner life during that time. Of imaginative mind and emotional temperament, the tenderly told stories of the Saviour's love and care had at first the strange effect of driving her almost frantic with terror, for her father, unwilling to have his child baptized by other than a Moravian pastor, and unable to secure the services of one in his far-off Connecticut home, had neglected the rite altogether, and being unchristened she became obsessed with the idea that she was wholly in the power of the Evil One, and beyond the reach of the love which her soul craved. Too shy to hint her trouble the poor little thing struggled on, and at last flight began to break in on the eager mind, and she found courage to pray, to begin, and finally to speak to the kindly woman in charge of the children, who dispelled her fear, comforted the tender little heart, and promised that when she was older she should receive adult baptism, and assured her that meanwhile she was perfectly safe in the Saviour's keeping.

A year in the Bethlehem school gave opportunity for more study, and of this she gladly availed herself; then her long cherished wish was granted, and she was baptized, admitted to the Choir of Older Girls and placed with other young girls of the congregation in the Sisters' House, there to learn the serious business of self-support. An interruption came in the form of a severe illness, through which she went to the very gates of death, but they did not open, health and strength returned, and now she was one of those selected to go to the new little Moravian settlement in North Carolina, there to begin a Choir of Older Girls, as the older women of the Company were to form the nucleus of the Choir of Single Sisters. Would she like the new home? Would the work be harder or easier than in Bethlehem? Would she, perchance, be asked in consultation to visit it and examine our stock of Goods.

ATTENTION

Joe Jacobs' Clothing Comp'y

Here are the latest Styles, with

New and Up-to-date Goods

This Store is now under NEW MANAGEMENT, and we extend a cordial INVITATION TO ALL

to visit it and examine our stock of Goods.

The Salem Dry Goods Co.

P. A. BIRD, Sec. and Treas.

CLOTHING COMP'Y

 Fine Clothing a Specialty

CLOTHING & GENT'S FURNISHING GOODS

SCHLOSS BRO'S. CO.'S

Fine Tailor Made Clothing

A Specialty.
to take her place in the wagon, and air-castles vanished in the weary implication that the journey was over and she could rest.

Very cheerful the little village looked next day as they drove into it, and were warmly welcomed, bountifully fed, and conducted to the house where they had been set apart for their use. And how interesting it was in the morning to go here and there, seeing the places already familiar through letters, and hearing retold the stories of early experiences in the wilderness. Here was the cabin to which the first settlers came on that chill November day in 1738, and in which they held their first lovefeast while the wolves howled in the forest near by. Well might they bow, for their day was done! Some were to fall before the hunter's gun, and the rest would vanish before the onrushing civilization of which carefully selected group of colonists was the sign. Here was the church, center of the village and of the village life, with its bell, whose daybreak peal had more than once startled lurking Indians into believing themselves discovered, and had so averred the attack. The substantial walls and loopholed attic made the church almost a fort, and beside it was the little graveyard, and at its foot the little church tower. High on the hill lay the Deer House occupied by the unmarried men, and the School House was finished, and the company of boys and girls were assigned to tasks suited to their strength and ability. In that little village, no where else in the world, all work was honorable, the cow-herd and the cook were as much selected as the preacher or the minister, and all met together in the conferences which made the plans and gave to each his share of labor.

It seemed to Johanna that everybody was happy except herself, and that she was not like her or the more unhappy. The fact is that the sensitive nature, which would later make her so dearly beloved for her quick sympathy and ready aid of all who came to her for advice or help, was now finding temporary expression in a morbid craving for approval, and a tendency to droop—and, it must be confessed, to pout,—under real or fancied reproof, to her own sorrow and to the annoyance of all about her. She did not understand herself, and no one fully understood her, but they were patient with her; and by and by she learned the hard lesson of self-control, and was admitted to the Holy Communion. In those days the privilege of the sacrament was highly prized and carefully guarded, and each communion-day was preceded by heart-searchings, deep though tender; and it happened not infrequently that quite an interval elapsed between the taking of vows in baptism or confirmation and admission to the Lord's Table. To Johanna the granting of this privilege was the sign and seal that her strivings after a higher life had found favor with God and man, and from that hour she "thanked God and took courage."

But she never learned to really like Bethabara, and her thoughts turned with ever increasing longing to the new town being built six miles to the south. Salem—"Peace"—the very name seemed to her a prophecy! When she came to Wachovia the work was just begun; since then she had listened eagerly to every word concerning it, as the young men who had gone thither from Bethabara and the hired laborers built first a Brother House, then homes for married people, and, ultimately, a congregation house, with the meeting-hall in its second story. There was something fascinating about a town all prepared as to houses before the people came. How happy the Brethren must be when their own particular house was finished, and the company of builders could welcome into it the young men and boys who had remained in Bethabara. Perhaps even happier were the four who having toiled currently at town-building, were now to be welcomed into a new move into three of those empty waiting houses, while the fourth went to the farm near by. Who before had so fully attended a quadruple wedding? All Bethabara was interested, but Johanna, who knew all the brides, and was warmly attached to two of them, was in a tingle of excitement from the day when her friends told her of their acceptance of the proposal to the hour of the solemn betrothal service, and the still more solemn exchange of marriage vows in the presence of the entire population of the village.

Later there followed the consecration of the meeting-hall in Salem, organization of the new congregation, and installation of the pastor and other officers, and at last, at last, word was received that the rooms for the Single Sisters were ready. The breath of Spring was in the air and in Johanna's soul that April day, and when their few sessions were arranged in the new rooms, and they knelt for their first evening prayer in Salem, her throbbing heart chanted joyfully: "home—peace, home—peace!"

And peace remained with her through all the following years, despite difficulties and hardships not a few. At first it was a struggle to provide the bare necessities of life, for remunerative work was scarce; but the Sisters tilled their garden, sewed, and washed, and knit, and spun, and helped in the homes of married people, and by their united effort the hardest years were safely passed. Then came the Revolution, with its manifold anxieties, which in their turn passed away. And Johanna was like a plant, rooted in the shade and coming rapidly into blossoming when brought to the light. Appointed assistant to Sister Pfleger Quest, she was so helpful, and showed so much tact in her relations to the other Sisters and Older Girls, that she was soon made "house dienerin," and charged with the supervision of all household affairs. This position also made her a member of the congregation council, of the leading men and women of the congregation, for in those days the women were accorded a much more active voice in matters of the town and Church than they were permitted to have in later times.

Johanna threw her whole heart into her work, dedicating her life to the service of her Church among the Sisters, and in 1780 she was received as an Akoluth. She now began actively to plan for the erection of a separate house for the Single Sisters, as their rooms in the congregation house were becoming crowded, and the men's rooms in the town were so far apart that the women could have little intercourse or social intercourse. The idea received the warmest approval among the members of the congregation, and the plan was carried out with the greatest enthusiasm.

The season of Spring Goods is Here

Do you want to receive the best value? Do you prefer the latest styles? Is a large variety any inducement? We give the best value, carry the latest styles and have an immense assortment. Buy here and be pleased.

"THE BIG STORE"

A. DAYE & CO.
overcrowded, in spite of the fact that each year some Sisters married and moved into other homes. It had, indeed, always been the intention that there should be a Sister’s House, but while their Choir was small and嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌嘌paragraph

and 'successful

111

ing to the

with

full buckets of wee maidens just growing out of

 sidered. One

be

agreed. Sister

ter. Humbly but

with the understandmg that she would -for that she would soon leave it

permitted, to

for little girls as

old and scarcely able to conduct the them the principal as well.

that Sister Pflegerin Quest and Sister Herbst,

Unity's Elders' Conference. The tlOn, from potter Gottfried Aust

full, but place was cheerfully made place that Johanna Colver filled.

Jacob Meyer and his family were munion with her Saviour. In mod.

Revolution had left many problems and tanner Johann Herbst, and to

for the Sisters' House being used as older, she helped them to find means

hanna and her associates waited, with

work on the Sisters' House was

ery

and at last the tavern was completed, tionate interest, and to the aged her

laid with appropriate ceremonies, the urer, the business manager of the

walls were raised, and the day of Choir,-a position bringing many

herself. In tender care.

with their Choir was small and ess of the Moravian Church,

but while their Choir was small and

d of the Moravian Church, and she

used at

for all

permission was given to ask aid girls and women were to

for the Sisters' House

was already the community

was

to wait. Money entered upon eleven years

of the House to the new

had, and appropriate ceremonies.

It

failed. Toward the end she

the intention a few days later, Bishop

married and which was opened with impressive

ho

for rest!

sister From

BIBLES! BIBLES!

The Salem Bible Society carries in its
depot, a full line of Bibles, publish-

ed by the American Bible Society.

Best quality at lowest prices. For the

Family, the Sunday Schools and individ-
uals. See JULIA L. LINSCHE, April 1

TOOTH

BRUSHES

We have a new line of Tooth Brushes

which we can guarantee.

E. W. O'HANLON

DEPARTMENT STORE

Everything TO EAT TO WEAR TO USE

Winston-Salem, N. C.

The Wells-Brietz Co.

Corner Liberty and Fourth Streets

Winston-Salem, N. C.

Orinoco Supply Co.

Building Materials

Mantels, Grates, and Tilings

Winston-Salem, N. C.

Corner Main and First Streets

Old Orinoco Warehouse

IF YOU WANT

Life Insurance

OR

Real Estate

SEE

FOLTZ & SPAUCH

And Get the Best

OFFICE IN THE GREAT BLOCK, WINSTON

Phone 450
SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

One hundred and two years unbroken history.
Beautiful and historical environments, with thoroughly modern equipment.
$300,000 Endowment has been subscribed.
This year's enrollment 521. Faculty 42.
College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $300 per year.
A safe, high-grade, conscientious school, best known through the thirteen thousand Southern women it has trained. Address

Pres. HOWARD E. RONDTHALER
WINSTON-SALEM, N. C.

SALEM ACADEMY

NORTH, EAST AND WEST

Raleigh, North Carolina. 

Building Material

SALEM ACADEMY

Winston-Salem, N. C.

238 Main Street.

Phone 402.

Winston-Salem, N. C.

FOGLE BROTHERS CO.

Phone 85

Frank Vogler & Sons

Funeral Directors

Private Ambulance

Phone 83 Day or Night
EDITORIAL

Our Schools have all closed their work for the season, and the school-rooms are deserted and silent. The Wachovia Moravian wishes all its school-people, from the littlest up to the oldest, a very happy holiday-time. It is by no means an idle and useless season, except for those who, by disposition, are always idle and useless. During the summer pupils lay in a fresh store of health and cheerful spirits for their future tasks. They take large doses of the very best medicine — fresh air. A good many of them are spending part of their time in making up studies in which they are deficient. Not a few of the boys are working on family farms and offices. Good teachers are preparing for better work in the coming school-year. Looking at it aright we may say that holidays are as important as the school-time. May God's blessing rest on both.

The political pot is, in this presidential year, beginning to boil hotly, and soon it will be boiling over. It is a pity that men will lose so much valuable time over this excitement. Business suffers; earnings are more or less interrupted; it is a very costly diversion, for the most of us do not make a cent out of the success of either party. Especially may religious earnestness suffer amid campaign excitement with their party abuse, with their lies and hatreds. Let us not lose our good humor; let us allow every man the freedom of his opinion, and quietly maintain our own. And let us remember that the Lord God, in answer to the prayers of His people and their godly living, will do more for this country than all the candidates and politicians put together.

It may be well to do for people, but it is still better to encourage them to do for themselves. And this is especially the case with young people who are full of life and spirits. They must be busy at something — if it is nothing good, then it is mischief. And it is often the mere turn of a hand which it may be. Long ago the Italian reformer found an ingenious way of checking the wild youth of Florence. They were accustomed on festival days to make the city miserable. Large bonfires were started; passers by were stopped and insulted; the evenings usually closed with stone fights, and seldom a year passed by without a number of boys being killed in these fierce feasts. Savonarola asked permission of the city to take charge of the boys on these wild occasions. He gained their ear, enlisted them in companies with banners; each boy was deputies to gather money for the poor in his box which he presented to passers-by; these treasures were then emptied out and counted on beautiful little altars on street corners; then the boys marched with good songs to the churches. The whole plan worked like a charm, — there were no bonfires, no assaults, no murders.

It is on the same principle that the Boy Scouts have been organized. Give the boys something to do that is worth while and they will do it.

SERMON

Preached by Bishop Edward Rond-Thaler, D. D., in the Home Moravian Church, of Salem, N. C., on Oct. 25th, 1910. This was the Bishop's last evening sermon, the closing one in a series of sermons on the Apostle John, the last in a pastorate of 31 years.

Text: "Beloved, let us love one another." 1 John 4:7

When our Saviour was taking leave of his disciples on the night of the Last Supper, He gathered up all that He had to impart upon them in the one commandment: "A new commandment I give unto you that ye love one another, as I have loved you, that ye also love one another." And so did His disciple John, the one who, perhaps, of all men, came nearest to Jesus in his disposition and conduct. At the end of his long life-work he constantly impressed upon his people his conviction that love was the chief thing, and if that was right, all was right. The Gospels and the Epistles of John are, in the time of their composition, to be reckoned as the last books of the New Testament, and their whole spirit, which is the spirit of John's old age, is well expressed in our text: "Beloved, let us love one another." The old age of the Apostle John was very beautiful. It was a sunset without a cloud. How serene and bright it was we learn both from his writings and from the ancient traditions of the Church. They give us the identical picture of a man who was getting to be ninety years old and older still, but clear in the use of his faculties, active in his work, blessed in his influence, delightful in his conversations. Young disciples clustered around him to hear, with enthusiasm, his reminiscences of Jesus. Everybody honored him and loved him. They felt about him just as he himself has spoken of good people in his little third epistle, "He that doeth good is of God." If ever there was a man whose life came up to the description: "The path of the just is a shining light that shineth more and more unto the perfect day," that man was the Apostle John. There is a marked and providential difference in the time of life when people do their best and strongest work. Some do it while they are young. They write and they speak as they never do again in later years, —indeed, they may not have lived to see the later years of life. —they have gone away in the radiance of the morning hour.

The most, perhaps, do their best work in middle life. Then they suddenly leave off, or, if they stay, they sink into a quiet obscurity, and others take up the task.

But there are some whose very best work comes in their latest years. The Frenchman, Thiers, was worth more to his country at 80 than he had ever been before. Milton's best poetry was written when he was nearing three score years and ten. Von Moltke, the greatest general of more recent times, did his grand work as a septuagenarian, winning his wonderful battles at a time of life to which most people do not even reach. The actual biographies of old men and old women utterly disprove the dogma that there should be a time-limit to anybody's career. These people have been fresh and strong in heart and mind until, under the will of God, their work was done.

The Apostle John was one of those whose best activities came in his extreme old age. The universal tradition is, that in later years he moved to the city of Ephesus. He must then have been over 70, because it was after the death of the Apostle Paul, who had founded the Church in that city. From Ephesus he guided the churches of all the neighboring country. As years went by the other Apostles passed away, and he was left as the last of the apostolic circle. The respect of the whole Christian Church now centered in him as it had never before gathered around any single man, nor has ever done it since. He was accepted on every hand as the venerable patriarch of Christendom. His letters, written when he was about 90 years old, show how clear his thoughts were and how decided he was in the great struggle between faith and unbelief. In these letters he is a Boanerges, a "son of thunder," thundering for his Savior in steadfast loyalty to Him. In this old-age period of John's life came the writing of that Gospel which is the fresh and burning heart of the entire Bible. In the Gospel according to John we see what a deep view of Christ was it, who knew more exactly than any other man did what Jesus was in His two-fold nature, divine and human. The eagle, soaring higher than any other creature into the light of the sun, was made his appropriate symbol. Men also were
The Wachovia Moravians.

The twenty-six members of the Moravian Church who reside in the Salisbury-Spencer community are loyal to their Church. Their residence has not lessened their love for it, or its services, but has awakened still greater appreciation of it and has led to an earnest desire to have a congregation organized in their midst whenever the time seems opportune.

It was a great pleasure to the writer to go in and out among them during the first four days of June, to become more intimately acquainted with them, and to meet with them for a preaching service. The visit had been under contemplation for some time, and was looked upon as a duty which a pastor owed to a large number of his absent people; but that duty became more imperative when they themselves proposed to pay all expenses incurred in such visitation, and when it was urged upon us by the President of our Provincial Conference.

Previous to the visit, a number of the Spencer members had been busy in making preparations for it, and whatever success attended the visitation is due in large part to their efforts. They personally visited many of the members, communicated with others and saw that each was notified of the visit in advance, and of the time and place of meeting. They also made arrangements for the holding of the service. The Rev. H. C. Sprinkle, pastor of the Methodist Episcopal Church, very kindly offered his church as a place of meeting, and welcomed the visiting brother to occupy his pulpit at the regular Sunday morning service. The local paper, The Spencer Crescent, also aided very materially in making the visit generally known and awakened a considerable community interest in the event.

Provindence graciously favored us with good weather, and the attendance at the service was large, the main auditorium of the church was filled and several benches in the Sunday School Annex as well. Request having been made by one of the leading members of the Methodist Church that something be said concerning the origin and history of the Moravian Church, opportunity was afforded for a few remarks along that line, which served as an introduction to the sermon. To the visiting minister the service was a very delightful one, and the feature that gave more delight than any other, perhaps, was the splendid spirit of Christian fellowship.

At the conclusion of the service, a brief after-meeting was held in the Sunday School room for those Moravians who were present. It was the only occasion afforded during the visit for bringing them together. There were twenty present, besides several friends. A word of appreciation was spoken of their loyalty, and assurance was given of the Church's interest in their welfare and its desire to be of service to them and to cooperate with them in any effort they might make for the organization of a congregation. A number of copies of "The Moravians and Their Faith" and "Moravian Missions" were distributed, as well as copies of the last issue of THE WACHOVIA MORAVIAN.

It was found on inquiry that THE WACHOVIA MORAVIAN was a most welcome visitor in the homes of these members, and was serving splendidly in keeping them informed as to the Church's work at home.

At four o'clock in the afternoon, another opportunity was afforded for speaking to some of the members and to many more friends at the service held under the auspices of the Y. M. C. A. in its splendid building.

In the evening the writer took part in the regular service of the Methodist Church. This service was of particular interest because a large class of young people were received into the Church.

A special series of meetings just held by the pastor. At this service Rev. Mr. Sprinkle preached a most excellent sermon on the responsibility of parents for the spiritual welfare of their children.

Monday and Tuesday, until noon, were given over to the visiting of the members, and though their homes are widely scattered over Salisbury and Spencer and along the way connecting the two municipalities, it was possible to reach all but two of the homes and to call on a number of the friends of the Church besides. Everywhere the reception was most cordial: many kind words were heard regarding the Moravian Church, and the hope was frequently expressed that the way might open for a church to be established there.

Another interesting feature of the visit was the marriage on Saturday evening of a young couple who had been engaged since the previous visit.
Opening Service Trinity Moravian Church.
Sunday, May 21st, will long be remembered by the Moravians and their friends on the Southside, as it marked the opening of the new Trinity Moravian Church. This was fulfilled, after years of waiting, a long cherished plan and the answer to many earnest and faithful prayers.

In the morning a closing service of the Sunday School was held in the Centerville Chapel, and though all seemed happy to leave for better quarters the tender associations of the past made it hard to give up this well loved place.

The first service in the new church was set for 9 o’clock in the afternoon. After the sermon a list of special offerings was read, and a hymn, “Come, Thou Fount of Every Blessing,” was followed by an anthem by the choir. The offering was seen making their way to the house of God. The service was opened with a orchestral selection and a hymn, “When Jacob was a Young Man.”

Another hymn was heartily sung by the congregation, and then the infant dedication took place. The dedication was of a son of Bro. and Sr. Hartman. The dedication was of a son of Bro. and Sr. Hartman.

The Rev. J. S. Hiatt, pastor of the Southside M. E. Church, now read the Scripture Lesson and offered prayer.

After the sermon a list of special gifts and memorials was read, which is as follows:

A beautiful memorial window for our beloved teacher, Emma E. Vogler, by her father and mother.

A communion table in memory of Miss Emma Vogler, by Mr. N. V. Peterson.

A silver communion set, by Mrs. Frank Griffin.

A silver individual communion set, by Mr. N. V. Peterson.

A second service was held at night, when a large choir rendered in a pleasing manner a beautiful Ascension Day cantata, in the presence of an overflowing audience, under the direction of Bro. F. A. Barr and Miss Caroline Leinbach, accompanist.

An offering was also taken at this service, which with that of the afternoon made the total amount of $270.00 for the day. Thus ended a happy day and all felt richly repaid for the work of the past months in getting ready for the dedication.

May the Lord bless all who have been our guide and helper in days past, and may the Lord bless Father. I was then about seven years of age. I also became a Christian in the years to come.

The closing hymn, “Sing Hallelujah, Praise the Lord,” was now sung and the benediction pronounced.

Sketch of the Life of the Evangelist Sriman, as Told by Himself.

I was born in the village of Karsan, near Darjeeling, in Bengal, in the year 1879. My father and mother were natives of Nepal, but had returned to Bengal in search of a livelihood. He belonged to the second caste, that of the “Warriors.” At one time he had a contract to build part of the railway to Darjeeling.

I had one elder brother and two younger brothers, but no sisters. My elder brother went to the mission school of the Church of Scotland at Kelimpung, near Darjeeling, and lived there all the time. He soon became a Christian. At first, when my father, who was a Hindoo in religion, noticed that my brother was becoming influenced, he was very angry. But in time my father also became a Christian.

I first learned about Christ from my elder brother. When he came home he showed me his school-books, and in some of them there were pictures about Jesus. One picture of the face of Jesus made a great impression on me. I had an attraction of love for Jesus. I could not go regularly to the mission school near my village, which was taught by a native evangelist. I could not go regularly, as my mother had died, and I had to help with the younger children. As I grew older I had to help my father in the fields, where he grew barley and wheat.

Mr. Sutherland gave me religious instruction.

But when I was not yet twelve years old I also became a Christian and was baptized. At fifteen I went to live in the school at Kelimpung. My father now died. I felt a longing to see something of the big world. So, when I was about eighteen years old, one of my comrades, Dangbuxshing, and I ran away, with nothing except a few of our books and a little money in our possession. In about a month’s time we had wandered as far as Calcutta.

Here we met a man from Nepal, who spoke the language of my father, and was dressed in the uniform of an English soldier. He told us that an expedition was being fitted out for Burmah, and urged us to go along with the soldiers as drummer boys. We thought well of this. They let us sleep that night in the depot of the enlisted men, though we had not
yet enlisted. But next morning, whilst we were taking a walk in the streets, we met a man who was engaging laborers for Surinam. He told us all manner of things about the life there, and said that I would be given work in the office and not in the fields, because I could read and write and had some education. He also said that that land was very near, and the journey was not a very long one. So that I took it, and I gave up the idea of going to Burmah with the soldiers. I soon found out that I had been deceived. The journey, on a sailing vessel, lasted three months. There were more than 800 of us on board.

When we reached Surinam I engaged for five years' work on the plantation, Marienburg, on the Comelifie. I was much disappointed, when on my arrival, I was shown a small room, which I had to share with another man. Next morning a machete was placed in my hand, and I was told to go to work and cut grass with it. I had never had such a tool in my hand, and did not know how to use it. The work was very hard. I worked for six months in the field, and was very unhappy. It was a very lonely life for me. Most of the men lived like animals, and had no intercourse with a Creole congregation. When I tried to find a Protestant Church in the city no one knew that word. A man took me to the Roman Catholic Church, but I knew at once that that was not what I wanted. But at last I met one of the missionaries, and he took me to the large mission-office in the large church to Bro. Vouhaire. He spoke with me and took down my name. And then Bro. Eucmekon hunted me out at Marienburg.

When my contract came to an end in 1900 I came to the city, and supported myself by doing whatever work I could find. Much of the time I worked in the Botanical Gardens. We men from Nepal all lived together, those of us who had been at Marienburg. Then I married. My wife was a Christian, the daughter of Christian parents. She had been baptized as a child by Bro. Richter, at Wanica, at the same time when her parents were baptized. After Bro. Wenzel came as a missionary to my people I became a member of his congregation and was appointed to be a part of the work of the church. I have five daughters and one boy. The eldest daughter is eleven years of age, and the boy, the baby, Adam Emanuel, is six months old.

Some ten or twelve fellow-countrymen to read and write English letters. I had but few religious books, like the Catechism. But once, when I went to the city, I bought a Hindu Bible from Mr. Brinbachi. When I tried to find a Protestant Church in the city no one knew that word. A man took me to the Roman Catholic Church, but I knew at once that that was not what I wanted. But at last I met one of the missionaries, and he took me to the large mission-office in the large church to Bro. Vouhaire. He spoke with me and took down my name. And then Bro. Eucmekon hunted me out at Marienburg.

When my contract came to an end in 1900 I came to the city, and supported myself by doing whatever work I could find. Much of the time I worked in the Botanical Gardens. We men from Nepal all lived together, those of us who had been at Marienburg. Then I married. My wife was a Christian, the daughter of Christian parents. She had been baptized as a child by Bro. Richter, at Wanica, at the same time when her parents were baptized. After Bro. Wenzel came as a missionary to my people I became a member of his congregation and was appointed to be a part of the work of the church. I have five daughters and one boy. The eldest daughter is eleven years of age, and the boy, the baby, Adam Emanuel, is six months old.

REPORTS FROM THE CHURCHES

FRIEDLAND

At the last regular service one young man was received by confirmation. The Young Ladies' Bible Class gave $8.00 to Foreign Missions.

A very impressive funeral service took place in Friedland on Tuesday morning, June 4th, being the funeral of perhaps the oldest member of the Southern Province who had reached the unusual age of 96 years, 10 months and 28 days. She was familiarly known as "Aunt Katie," and had been a faithful communicant member of Friedland for 81 years, and esteemed through life as an excellent Christian woman. Her maiden name had been Laughenour. Her husband, the late Silas Swain, died about 20 years ago. She was the mother of 7 children, from whom were descended 50 grandchildren, 50 great-grandchildren, and 1 great-grandchild. The funeral services at Friedland were very largely attended. Bro. McColist, the pastor, conducted them, and the sermon was preached by Bishop Rondhal," on Hebrews 4:9: "There remaineth a rest to the people of God."

FAIRVIEW

In connection with the celebration of Mothers' Day at Fairview Church the Sunday School and the Philanthropic Class, taught by Miss Mary A. Fogle, presented each mother with a white carnation, and at the evening service the choir leader, Mr. Amos Huis, presented each member of his large choir with a white carnation.

The Fairview Boy Scouts, which is Troop No. 1 of Winston-Salem and vicinity, under the leadership of Elder Ben Robert R. Kinney, who is their Scout Master, have received their regular uniforms. The boys look fine and they feel as they look. They have passed their first examination, and are now regular "Ten- derfeet." On June 3rd they held a Lawn Party on the lawn at Fairview Church. Everybody stood by the boys, and they realized a neat sum towards their camping expenses.

Bro. W. E. Spangh in preached at Fairview on June 5th, at 11 a.m., while the pastor occupied the Calvary pulpit.

Mrs. S. Catherine Blum, mother of Bro. George W. Blum, who has been confined to her bed for the past weeks with complications incident to old age is holding her own.

Mrs. Frank Mickey, who has been quite sick, is improving.

FRIEDBERG

Sr. Mary Johnson was born on the 25th of June, 1867, being the daughter of Bro. Harrison and Sr. Caroline Crouse. She had been a faithful member of the Friedberg congregation for 38 years. Four sons, one daughter, three brothers, four sisters, a mother, and a host of relatives and friends will sadly miss her. While in ill health for a number of years she always seemed to have the power to cheer others. She died on the first day of June, 1912, at the age of 54 years, 11 months and 7 days. She was buried at Friedberg at 8 o'clock on the following afternoon, the pastor conducting the service, assisted by Bro. Stemple. More than 500 people were present.

Of all the names to memory dear, One name will forever be dear. Tho' many names to me are near Yet this shall ever be the nearest.

For on my heart's most sacred place
'Tis deeper graven than any other;
Nor fraught from thence shall e'er erase
The lovely, honored name of mother.

NEW PHILADELPHIA

After the service on the 4th Sunday in May, the pastor went to the home of Bro. Charles Jones and baptized the two youngest children of the family.

A Mr. Griffin and Miss Owen, of Winston-Salem, learning from a neighbor that the pastor was at Bro. Jones' home by and requested to be united in marriage. The ceremony was, of course, duly performed.

An epidemic of accidents has recently befallen the neighborhood west of New Philadelphia. Mr. Sandy Shutt was run over by his horse and buggie and severely hurt in his back. Mr. Robert Reich was struck in the face by a small tree which sprang up after being released from the weight of a log he was helping to load on a wagon.

The little daughter, Frankie, of Bro. Henry Harper met with the misfortune to break her arm, and Mr. Enoch Shutt fell from a loft, 300 feet of lumber falling upon him. Fortunately he escaped with only a broken ankle. All of these accidents occurred in the same community within a few days of each other. All the parties are recovering nicely.

MT. BETHLEHEM-WILLOW HILL

My eighteenth visit to our Virginia brethren in about 15 years! And at all seasons and conditions of the year. I remember one trip in particular: left Winston-Salem Saturday morning's "Shoofly" for Mt. Airy—fog. Passed the Saaratown and Pilot-fog. Up through the Ararat Gap—fog. Mt. Airy—fog. 10-mile ride to Bethel—fog. Sunday—Morning—fog. Afternoon—Ride to Willow Hill—fog. Preaching—fog in the church as well as out of it. Now just reverse all of this back to Winston-Salem on Monday by about 6:30 p.m.,—actually, honestly, I never in these 57 hours saw absolutely anything of mountain or valley, hill or plain. Now this particular fog was not only long continued and palpably visible (?), but it was piercingly envelopingly, entwiningly, etc., cold. I kept my bed for two weeks after that trip. Why that fog all but laid out my mountain brother, hardy, seasoned, beloved "Dick" Boyd. Sometime, if the editor doesn't think that this is enough for you Wachovians, I may recite a story or two more, such as "Ellen's Conversion," "Raleigh..."
Boyd’s Fight with a Huge Rattlesnake,” “Clarence Crist’s Stirring Adventure with the Apple Fritters,” etc. But now.

Volvo! Is that French or German, or what? Last month I put in type: Bro. Parabir having been informed, a missionary in Surinam, naturally became entitled with foreign things, and these found vent in the word which begins this paragraph. To me, in connection with my last trip, that word means “Hurrah!” and as I said before, if allowed, next month will relate as completely as I can of the events pertaining to my eighteenth trip to Mt. Bethel and Willow Hill.

CLARENCE CRIST.

The Boy Scouts of America.

It is impossible to do justice, in a brief article, to the Boy Scouts of America. Therefore my object will be to give a short account of the Boy Scouts, quoting freely from the various books on the subject, with the hope of definitely interesting a boy leader or a leader of boys in this splendid, rapidly growing movement, so that they will begin forming troops and patrols among themselves.

The national organization of the Boy Scouts of America was incorporated Feb. 8th, 1910. It has its national headquarters in New York city.

While Lieutenant General Sir Robert S. S. Faden-Powell, K. C. B., is the head of the Boy Scouts, he himself says that it is a combination of the work with boys along the lines of woodcraft and Indian life developed by the noted naturalist, Ernest Thompson Seton, the work of Dan Beard, the author of boys’ books, the work of Byrons W. forbush, Ph. D., along hero lines, and the work of E. M. Robinson along the lines of the boy’s education for the duties of life and citizenship. It is, therefore, not a military movement, but a peace movement.

Its whole object is to help boys to do things for themselves and for others. Everything that touches a boy’s life and that will be useful to him as a man is embraced in Scout craft.

It gives instruction in everything in connection with camp-life, the theory and, in what appeals to the boy, actual camp life. It embraces everything in connection with woodcraft and nature study. It appeals to the chivalry in the boy. It gives complete and practical instruction in life-saving under many circumstances. It deals with first aid to the injured in any emergency.

Boy Scouts are organized in connection with any existing organization. There is nothing better than to organize in connection with your Sunday School. There were in North Carolina a month ago about 1500 Boy Scouts. At that time Winston-Salem had the only local Council in the state. The local Council is formed to take care of the local patrols and troops and endeavor to spread the Scout idea. They also, through their Committees, examine applicants and pass on merit and honor badges. The local Council is not essential but it greatly facilitates the Scout work. In Forsyth County any local troop, or even patrol, can become affiliated with the local Council in Winston-Salem, of which Mr. C. H. Sebring, Physical Director of the Y. M. C. A., is the Scout Commissioner, and Bro. Robert R. Kinney is Assistant Scout Commissioner.

Any eight boys, 12 to 18 years of age (younger ones may be admitted, but it is best to keep those of one age in one patrol) can form a patrol. Two or more patrols form a troop. The essential thing is to have a man, or older reliable boy who can be their Scout Master, and who is with them in all their work. He must be a man that loves boys. It is immaterial if he knows anything about "Scouting," as he will soon learn.

Scout Master’s certificates are issued from the New York headquarters, and then only upon the recommendation of four persons.

Boy Scout work may be begun in one of two ways. The one is to let some man begin and secure the boys. The other is for at least eight boys to get together and find the man who will be the Scout Master.

Fairview boys began. Then they appealed to their pastor for help, asking that he be their Scout Master. After consultation with the Sunday School Superintendent it was decided to ask our boys’ man, who is an Elder in the Church, Bro. Robert R. Kinney, to become the Scout Master. He agreed to apply for a certificate which when properly vouched for by those who he named as his references was granted.

There are three classes of Scouts, Tenderfeet, Second Class Scouts, and First Class Scouts.

To become a Scout and to pass from one class to another is only possible by passing examinations which are conducted by the Court of Honor of the Local Council. But no boy need be afraid of the examination. For example, the Tenderfoot examination is as follows:

1. Know the Scout Law, and Signs and Salute.
2. Know the composition of the National Flag and the customary forms of respect due it.
3. Tie four knots out of eight given ones.
4. Any boy can readily learn this if he does not know it already.

For Second Class Scouts there are 10 tests, but not too hard for a true boy. They appeal to any boy.

For a First Class Scout there are about the same number.

Badges of merit are given along various special lines, as electrician, pathfinder, signaler, cyclist, ambulance, swimming and life saving.

The Scout Oath is as follows:

"On my honor I promise that I will do my best
1. To do my duty to God and to my country.
2. To help other people at all times.
3. To obey the Scout Law."

The Scout Law is as follows:

1. A Scout is trustworthy.
2. A Scout is loyal.
3. A Scout is helpful.
4. A Scout is friendly.
5. A Scout is courteous.
6. A Scout is kind.
7. A Scout is obedient.
8. A Scout is cheerful.
9. A Scout is thrifty.
10. A Scout is brave.
11. A Scout is clean.
12. A Scout is reverent.

Much more might be said, but I hope just enough has been written that will enlist the boys and those that love the boys—the most valuable asset of any of our churches—to take steps to form a Boy Scout Patrol in every Sunday School of our Province. This ought to appeal to the country boy even more than to the city boy, for it opens up lines that are otherwise closed.

The actual cost is 25 cents for a book of instruction for the boy and a...
60 cent manual for the Scout Master. There are also uniforms, which cost $2.50, but some have them and some have not. They are not essential.

No Scout Master need hesitate, but if he himself cannot give the needed instruction in the various subjects, arrangements can be made with the Local Council to give him help.

There is a book, entitled "Boy Scout," by John L. Anderson, which gives full information, and has many colored illustrations. It is a 56-page, pamphlet, costing 15 cents, and may be had from any member of Troop No. 1, or the Scout Master of Troop 1, Bro. Robert B. Kinney, Winston-Salem, N. C.

Leon G. Luckenbach.

The Ushers' Association in the Calvary Church, Winston-Salem, N. C.

[The welcoming and seating of strangers and visitors is one of the most important activities in our churches, and those are succeeding best who are paying more attention to this kindly duty. Calvary Church has an excellent band of ushers, and the very gratifying manner in which its services have been maintained during the long absence of its pastor, has been due in no little degree, to the Ushers' Association. A request has been made that their method of organization be published in The Wachovia Moravian, which we gladly do, with the hope that the Calvary rules may be of some assistance to others of our churches which desire to interest their young men and older boys in good Christian work. To this Constitution we also append the names of those who are now doing this fine service in Calvary.—Editors.]

CONSTITUTION.

ARTICLE I. Name.
This organization shall be known as the "Ushers' Association" of the Calvary Moravian Church, Winston-Salem, N. C.

ARTICLE II. Object.
The object of this Organization shall be to furnish young men from its membership to usher and collect at the church services, to promote Social Fellowship among the Ushers of the Church, and to assume any reasonable responsibility of service in whatever pertains to the welfare of our Church, and the forborne of its work.

ARTICLE III. Election of Members.
Sec. 1. Applications for membership shall be made to the Secretary, and any member of the Association present may vote on such application.

Sec. 2. The applicant shall be either a member of this Association or a member of the Church, and must be a member in good standing.

Sec. 3. The Secretary shall fix the time and place for the election of members.

ARTICLE IV. Officers.
The officers of the Association shall be a President, a Vice-President, a Secretary, an Assistant Secretary and a Treasurer. The election shall be semi-annually, a majority of the votes cast being necessary to elect. The vote shall be by ballot.

ARTICLE V. Committees.
There shall be an Executive Committee, a Lookout Committee and a Social Committee.

The Executive Committee shall consist of a President, a Vice-President, a Secretary, an Assistant Secretary and a Treasurer.

ARTICLE VI. Duties of Committees.
Sec. 1. It shall be the duty of the Executive Committee to appoint the Lookout Committee, Social Committee and to look after the general welfare of the Association.

Sec. 2. It shall be the duty of the Lookout Committee to look after the overall welfare of the Association.

Sec. 3. It shall be the duty of the Social Committee to prepare or arrange for all Social Affairs of the Association.

ARTICLE VII. Quorum.
Seven members of the Association shall constitute a quorum for the transaction of business.

ARTICLE VIII. Amendments.
The Constitution may be amended by a vote of two-thirds of the members present at any regular business meeting.

BY-LAWS.

ARTICLE I. Meetings and Elections.
Sec. 1. This Association shall hold a regular business meeting twice each year. The Association shall hold its Semi-Annual Meetings on the second Tuesday night in January and on the second Tuesday night in July, when the nomination and election of officers for the ensuing six months shall take place.

Sec. 2. Special Meetings may be called at the will of the President.

ARTICLE II. Report of Committees.
Sec. 1. All Committees shall report to the Association at each business meeting.

Sec. 2. The Executive Committee shall, in its report, include a list of the Ushers appointed to serve for the ensuing six months. At the same time the Committee shall notify in writing the members appointed to usher, also for what period of time each member is expected to serve.

ARTICLE III. Duties of Ushers and Collectors.
Sec. 1. Ushers on duty shall report to the Officer in charge thirty minutes before the opening of the Church services, and when any one fails to report at the time assigned for them to serve, they will give way to such other Usher as may be appointed by the Officer in charge to substitute, and such Usher may be marked absent unless he has a legal excuse.

Sec. 2. Ushers will notify the President one week, if possible, previous to the time they will usher, if they cannot serve.

Sec. 3. The President shall see to the proper ventilation of the Church at each and every service.

ARTICLE IV. Dues.
Sec. 1. The dues of the associated members of this Association shall be ten cents a month.

Sec. 2. After a member shall have become three months in arrears, the Treasurer will notify such member until he shall pay all back dues. If, however, any member shall run six months in arrears, the Treasurer shall notify the Secretary to strike the name of such person from the list; provided, the Association gives its consent.

ARTICLE V. Order of Business.
1. Prayer.
2. Roll Call of Members.
3. Reading of Minutes of the Last Meeting.
8. Application for Membership.
9. Admission of New Members.
11. Adjournment.

SPRING
Smile and Stetson
HATS
Newest Colors & Styles for the younger or older man
Stein-Block
Spring Suits
Better Tailoring—Fitting
Ready for your TRY-ON
SEE US NOW

McDowell & Rogers
415 Trade-Nor Fourth St.

FURNITURE OF QUALITY
Is the Cheapest Investment
Furniture lasts a life time. If you buy good, substantial well built Furniture you will always enjoy your purchase.
We carry the best quality in all kinds of
House Furnishings, Stoves, etc.

GUNTHER-BUHL-STOCKTON-COMPANY
Undertakers
Con. Sec 3 Friends St. Phones 144-145

WE ARE AGENTS

The Following Publications:
History of Moravian College and Theological Seminary (Dertinger). Price $1.50
History of Wachovia in North Carolina (Clewell). Price $2.50
History of Moravians in Georgia (Price). Price $1.50
Funeral Ceremonies of the Union Fratrum of the Moravian Church (Price). Price 25 cents

Shaffer-Landquist Company
430 MAIN STREET
WINSTON-SALEM, N. C.

A. DAYE & CO.

The Season for Spring Goods is Here
Do you want to receive the best value?
Do you prefer the latest styles?
Is a large variety anywhere inducement?
We give the best value, carry the latest styles and have an immense assortment.
Buy here and be pleased.

"THE BIG STORE"

A. DAYE & CO.
ARTICLVI.
Amendments.
The By-Laws may be amended by a vote of two-thirds of the members present at any regular business meeting.

OFFICERS.
President—W. R. Jones.
Vice-President—H. E. Enochs.
Secretary—A. L. Fishel.
Treasurer—R. C. Johnson.

COMMITTEES.
EXECUTIVE.

LOOKOUT.
H. W. Spaugh, Rev. E. S. Crossland, H. E. Enochs.

SOCIAL.

THE SERVICES.
Sunday Morn., Sun. School, 9:45
Sunday Morning, Preaching, 11:00
Sunday Even., Preach'g, Sun., 7:30
Sunday, Sun., 8:00
Wednesday Evening, Jr. C. E., 4:00
Wed. Eve., Pray Meet., Sun., 8:00
Wed., Eve., Sun., 7:30
Rev. E. S. Crossland, Pastor of Church.
Residence, 524 Holly Ave.

MEMBERS.
I. H. Veach, Chief.
E. B. Shore.

EXTRAS.

CHIPS FROM HISTORIC TIMBER
By Miss Adelaide Fain.

A few days ago, while looking over the papers in one of the Archive closets, five important documents came to light. Three of these are left for consideration in a later article but are two heirloom papers that are not new, that the text has already been given to the public, but the important point is that the original Washington letter was supposed to be lost, whereas it was merely hiding in an adjoining pigeon hole instead of being enclosed with the address as the inscription on the wrapper of the latter indicated that it had originally been. The occasion of the address and the reply was the visit to Salem of President Washington, who made a tour of the Southern States in the spring of 1791, spending a short time in Salem on the return trip. The address is, of course, a copy retained by the Salem Moravians, the original having been presented to the President. The reply is in the handwriting of a secretary, as was customary in those days, but the signature is unmistakably Washington's own. The text of both papers follows in full.

To the President of the United States.

On occasion of his visit to this City, a copy of the Address and the Reply was presented to him for his inspection, as a mark of respect.

The humble address was from the citizens of Salem, in Wachovia, and the reply from President Washington.

The address of the citizens of Salem to President Washington.
The reply of President Washington to the citizens of Salem.

By the President of the United States.

The address and the reply will now be printed.

To the United Brethren of Wachovia, Gentlemen,

I am greatly indebted to your respectful and affectionate expressions of personal regard, and I am not less obliged by the patriotic sentiments contained in your address.

From a Society, whose governing principles are industry and the love of order, much must be expected towards the improvement and prosperity of the country, in which their Settlements are formed — and experience authorises the belief that much will be obtained.

Thanking you with grateful sincerity for your prayers in my behalf, I desire to assure you of my best wishes for your social and individual happiness.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

I am greatly indebted to your respectful and affectionate expressions of personal regard, and I am not less obliged by the patriarchic sentiments contained in your address.

From a Society, whose governing principles are industry and the love of order, much must be expected towards the improvement and prosperity of the country, in which their Settlements are formed — and experience authorises the belief that much will be obtained.

Thanking you with grateful sincerity for your prayers in my behalf, I desire to assure you of my best wishes for your social and individual happiness.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.

To the United Brethren of Wachovia, Gentlemen,

Your Prayers are accepted in a warmest spirit, and your address received with the most grateful and affectionate sentiments.

Washington, the first of June 1791.
When her children cried for bread she usually fed them by saying, "My dear children, just have a little patience; our Father in heaven will soon come and bring what will supply our wants." And that Father to whom she prayed her little flock, never failed to come to her relief, and to confirm her trust and confidence in His gracious promise, where He styles Himself "a father of the fatherless, and a judge of the widows." Ps. 68: 5.

On one occasion, during the winter season, her heart was ready to burst on finding that she neither had any food to set before her hungry children, nor even a copper to purchase any turf or peat with, as fuel to warm the room. Hungry and cold, the poor children clustered around the fireplace and cried bitterly. The afflicted mother, whose heart bled at the distress of her children, did not even in this extremity lose her confidence in God, but again encouraged them by saying, "Children, only have patience; our Father will come and help us." While she was crying from her inmost soul to the Saviour for relief, one of the children, while stirring about the cold peat ashes with the hearth tongs, found a coin, therein, which he took to be a farthing. "A farthing! a farthing!" cried the child to his mother, in a transport of joy; "buy peat with it and then we'll get a warm room." The mother, on examining the supposed farthing more closely, while rubbing it with her apron discovered that it became more and more yellow. She hastily ran to a jeweller to show him the coin and he determined its value, when it was discovered to be a guinea. On hearing that it was worth about five dollars, she lost no time in purchasing bread, flour, potatoes, and peat, and hurried home with her cargo, rejoicing in this new experience of her heavenly Father's love. The age of miracles has ceased; but God's wise and holy providence extends to the most minute events. He hears prayer, and He will make all things work together for good to them that love Him.

The Cow Tree.

This is a wonderful tree, growing in the forests of Brazil. During several months in the year, when no rain falls, and its branches are dead and dried up, if the trunk is tapped a sweet and health-giving milk flows out. The flow is most abundant at sunrise. Then the natives gather around and receive it in their pans, some drinking it plentifully under the tree, and others carrying it home to their children. It is excellent bread and coffee. Thus in ways which we think not of, does God supply the table of His bounty.

INFANT BAPTISMS

HUGDSN.-At East Salem, HELM ELS MAX HUGDSN, daughter of Rufus and Besse Hugdson, m. n. Thomas, by Rev. E. C. Stemple.

THOMAS.-At Bethabara, SUSAN REBECCA THOMAS, daughter of William and Lula Thomas, m. n. Livergood, by Rev. J. F. McCristian.

COORS.-On May 28th, 1912, at Fairview Church, MARGARET LOUISE COORS, daughter of John and Lulu Mabel Cobb, m. n. Barnes, by Rev. L. G. Luckenbach.

CONRAD.-On May 19, 1912, at Bethania (Oliver), ALMA LEE, infant daughter of Bro. Ellis L. and Sr. Mary E. Conrad, m. n. Yarbrough. Born March 1, 1912.


MARRIAGES.

EARNHART.-HARTMAN.-At Spencer, N. C., on June 1, 1912, by Rev. J. Kenneth Pohl, Mr. LEE M. EARNHART to Miss EFFIE HARTMAN, formerly of Winston-Salem.

OBITUARY NOTICES

NOTE.—Ministers and members are requested to send the obituary notices to the office of The Wachovia Moravian, who will be very glad to publish same. If there are interesting particulars with regard to the deceased, as in often the case among our friends, there will be inserted among the personal notices. In this way many an instance for the Saviour will be gratifyingly excited, and the opportunity given for marking sympathy toward surviving friends.

Snyder.—At Morganton, N. C., May 14, 1912, BRO. FREDERICK LEWIS SNYDER, aged 36 years, 3 months and 27 days. Services were held at Fairview Church on May 16th, by the pastor, assisted by Bishop Rondthaler. Interment in the Salem graveyard.

Petree.—In Winston-Salem, on May 28, 1912, at the home of his daughter, Mrs. Lee Richmond, JOHN JOSHUA PETREE, aged 71 years, 10 months and 12 days.

Benett.—At Winston-Salem, on June 3, 1912, Sr. LYDIA OBERTA BENNETT, m. n. Cummings, wife of Bro. John W. Bennett, aged 43 years, 4 months and 26 days.
EDITORIAL

WITH the next (August) issue, a Church Extension Department will be introduced. It will be the lively corner of the paper, if there is any liveliness in our paper any where. We hope your name will be there; perhaps often; even though it is only with very little sums—either your own name or your adopted name. The Church needs it there and so does the Lord. The life of the Church is depending on its Extension gifts; the fate of such churches as Greensboro, Mayodan-Avalon, and West Waughtown are hanging in this very balance. The Province may either give in (to this work) or give up. Please send all amounts, even though they be only a nickel to the Treasurer, Mr. Walter T. Spaugh, Winston-Salem, N. C., who will acknowledge them up to the end of the first week of every month. Begin with the August number to look, at once, to the Extension Column for names, and see if you are willing that the Moravian Church South should live and not die.

Church Aid.

The Church Aid Board, which under the direction of Synod, assists churches that cannot fully support themselves, being in very great need of money, has asked the WACHOVIA MORAVIAN to make an appeal for help to the entire Province and its members everywhere. This appeal has been requested to be made in the July issue, so that the congregations may, as far as possible, during the month of August take measures to come to the aid of the Board, otherwise its appropriations to congregations and ministers will fail.

THE GREATEST DIFFICULTY.

The greatest difficulty which the Province, the Church Aid Board and the Provincial Board have to deal with, is the belief that there are large funds out of which all Mission and Church enterprises can be liberally supported. This is a difficulty over and above all the difficulties which other Christian denominations have, in raising money. Under this additional load both church Aid Board and P. E. C. have a burden to carry which is sometimes almost an insubility.

THE CASE WITH REGARD TO FUNDS STATED.

There are two Funds in the Southern Province. The one is the Salem Fund. Out of this Fund, the Salem Congregation supports 8 Churches, and besides, maintains Widow's House, Graveyard, &c. This Fund is so far from sufficient to meet its expenses, that large contributions must be given annually by the Salem members. The minimum subscription of the Salem member is $9.00. From this sum the subscriptions run up to $100, $200 and $500. If it were not for these large gifts by individual members of Salem Congregation, the Salem Fund would become bankrupt. It has therefore no money for outside Church Extension.

The other Fund is the Sustentation Fund, which is intended to meet general expenses of administration so that hitherto, at least, the Province has not been burdened with them; and especially to pay the modest pensions of worn-out ministers or their widows. With toil and self-sacrifice, this Fund has been built up to a sum, which, with care, can pay the above mentioned charges. It is now, owing to the fact, that our Ministers have been young men and have not yet reached the pension age, making a small surplus annually and is, therefore, at present, giving $500 to the Church Aid. When pensions become more numerous, this appropriation will according to the Constitution, cease, that wither or Fund can be counted upon for Church Aid purposes—the Salem Fund cannot be counted on at all and the Sustentation Fund for $500, only as long as Pensions remain few. We ought to have a Church Extension Fund and as soon as the College and Academy Endowment has been paid the Province ought to be busy in raising one, but at present, the Southern Church has no Church Extension Fund. For what it gives to the aid of congregations, it must depend on COLLECTIONS.

These collections have been ordered by Synod, to be taken up in every congregation each year. The sum thus gathered is, at present, not large. It would not do more than pay half of the full support of one minister and a very modest support at that.

The fact is that the individual contributions that make up these collections are small—the widow's 25 cents, the child's 10 cents, the clerk's or laborer's or teacher's 50 or $1.00, will raise the last dollar on the ground, before they come for any aid at all. What holds larger givers back more than anything else, is the widespread belief which the Board often hears, that aiding churches could do more themselves, if they tried. Some could do more others not: cases differ; but every aided-church which does its level-best before it asks for help, is making it easier for the Board to beg for larger subscriptions, all along the line.

Third.

The Church Aid collections should be increased as much as possible...

"Every little helps;" the proverb says. The more Church Aid that can be given at the time when a young, new church begins its struggle, the more strong churches we shall have by and by, to help along—with Foreign Missions and every other cause.

Fourth.

The Church Aid needs larger gifts from individuals. The widow's 25


Winston-Salem, N. C. JULY, 1912 NUMBER 28
So important is this. Take a fact and hold it. Never let a lesson escape you. The Lord’s love is the key to the heart. It opens the mind to the way of salvation. It is the only generation in which you can speak of God in the Church, and if they will only read this statement, come, I want to tell you. We have splendid men and women in our Church, and if they will only read and think about it, the battle is already half gained. Let every one to whom the Wachovia Moravian comes, read this statement, the life and the growth of the Church, under God, are in it! Let it be brought to the full notice of every Committee. More Church Aid money and a good deal more of it, means many more souls saved and many more souls built up in their most holy faith. And every body who knows anything of the Moravian Church and its work knows how much the Church will be worth to the other denominations of Christ when it comes humbly and faithfully, to stand by their side, in many more places in winning and in holding our dear South for Jesus Christ.

POSTSCRIPT—If you have read the appeal, will you not show your appreciation of the cause—of this very cause, to which you owe your own salvation, by sending a subscription, large or small, (better a nickel than nothing) to Bro. Walter T. Spangh. Treasurer of the Church Aid, Win- ston-Salem, N. C. It will be acknowledged in the Wachovia Moravian.

SERMON
Preached by Rev. J. Kenneth Topham, in the Home Moravian Church, of Syl- vester, N. C., July 20, 1917.

The Family Altar.

TEXT—‘And Abram departed as the Lord had spoken unto him, and he passed through the land unto the place of Sichem, unto the plain of Moreh, and there he built an altar unto the Lord and called upon the name of the Lord.’ Gen. 12: 4, 6, 7.

Again we find it recorded—‘Then Abram removed his tent and came and dwelt in the plain of Mamre and built there an altar unto the Lord.’ Gen. 13: 4.

And yet again we find it recorded—‘And Abram went up out of Egypt even to Bethel unto the place of the altar which he had made there at first and Abram called on the name of the Lord.’ Gen. 18: 1.

Thus it is seen, that wherever Abram went he set up his altar to his God and worshipped him. To him the family or the home had a definite religious character. And in this he was correct.

1. The Home is a Religious Institution.

I do not say that in all it is, there are other purposes for which it exists. There is the purely physical or temporal aspect of the home. Man looks upon his home as the place where all his bodily needs will be supplied. There he finds shelter and rest. He is supplied with food and his other physical needs are attended to. There is the social side too. Man is a social being. He longs for companionship, and in the home he finds much of that companionship which satisfies this longing. He longs for sympathy and love and these the true home brings him. Yet the home is more than a social institution or an institution that exists for the convenience of man. It is religious too, God instituted it. He was its founder. And he purposed for it, as he did for all creation, that while it should minister to the happiness and service of man it should also contribute to His glory and the establishment of His Kingdom.

Not only is the home a religious institution but it is very essentially so. A home may lack many things that minister to its comfort. Conveniences and elegance may be sadly lacking because of poverty—and yet it may be a real home. But it dare not be lacking in its religious spirit, for religion is a home necessity.

So important is this truth to the welfare of our homes that I wish it might be sounded from ocean to ocean and from Canada to the Gulf. Would that I had the power of a Spurgeon, a Beecher or a Brooks to go thro the land and proclaim it from every pulpit and tell it into every home. The home is a religious institution.


They are charged with the responsibilities of determining the character of the home. As the old Romans did, they are to choose its god; it is for them, as for Joshua, to say who shall be God of their house. They must be followers of the Lord if they are to have their home true to its great purpose. It takes Jesus Christ to make a true home. They must be Christians if their home is to have its proper religious character. Both must be Christians, the husband as well as the wife, the wife as well as the husband. Because this is so, the church in its marriage ceremony asks of the contracting parties if they will, through the grace of God, approve themselves faithful Christian husband or wife, as the case may be. The church seeks for Christian homes, for its believes God has not provided for any other kind in His plan and that only the Christian home is the ideal home; and that can exist only where husband and wife are both Christians.

Then, this follows as the day, the night, the husband and wife will not overlook the religious character of the home institution but will endeavor to make it Christian in spirit, thro and thro. A husband and wife, professing Christians, yet neglecting or ignoring the religious life of their home, is a contradiction that cannot be satisfactorily explained.

III. Parents May Best Express the Religious Purpose of Their Home in the Establishment and Maintenance of the Family Altar.

In giving to their home its religious character, parents need some form through which they may express their purpose and deal with the matter of its cause. And for this purpose nothing is so important as the family altar. By that term we mean some
form of religious worship held daily, in which the entire family engages, and in which expression is given to the religious purpose of the home. The form itself may vary greatly. It may not be the same in any two homes. The form does not matter. The spirit and the purpose are the important things.

I have known homes where father read the scripture and offered prayer. I have known other homes where father and mother alternated in leading the family worship. In another home, each member of the family read a verse of scripture in turn and children were taught to take part in audible prayer. In still another, I recall the home with gratitude for the blessing it brought me, when the evening meal was finished, the servants were called into the dining room and took their seats; the little organ in the corner began to sound; we sang in happy strain our praise and thanks to God; then the father read a portion of the Scripture and, as we later knelt in prayer, a united household—father, mother, children, servants—the Lord himself seemed to be very present with us in blessing.

But, be the form what it may, it matters not, the personally I would prefer that form which gives opportunity for the largest number to take part. Neither does time or place matter. Neither does family worship in his home morning readings received the family altar and who would place their testimony as an ever present wreath on father's and mother's grave.

4. It works good for the Church, creating an influence that is favorable to the development of active workers in the home and foreign fields.

Dr. Patton, the well known missionary to the New Hebrides, tells in his autobiography of the little inner room of his old home in Scotland and of the influence of those moments on his life when his godly

father led them in family worship.

Recently a Philadelphia father told of the influence exerted over his six year old boy by a few moments spent at the family altar. He had been giving twenty-five cents and was making great preparations for spending it. How many toys it would buy! The day of the triumphal trip to the department store was drawing near, and the boy's joy was very great as he looked forward to the wonderful riches in store, when, at family prayer, the father prayed for the children in China who had never heard of the Saviour's love. As the members rose from their knees the lad ran from the room. In a moment he went back again, holding something in his hand. 'Here, father,' he said, as he laid the treasured quarter in his father's hand, 'use it for those poor children in China.'

Alas, the family altar brings blessings to the home beyond our ability to recognize. It is not intended to take the place of one's private devotions, but is meant to be the outward expression of the religious purpose of the home and to unite the family in a common faith and worship of Him who should be the Lord of every home.

In conclusion, but two questions I would ask? Have you a family altar in your home? If so, you already know its blessings and I need not ask you to continue it. You would not think of doing otherwise. But if you have not yet erected one, let me ask you to do so this very day. For the glory of God, for the blessing of your home and children, for your own joy and peace, start one today and let the altar fires which you light upon it never go out.

Amen

Announcements and Meetings.

Friedland Sunday School Picnic at Nissen Park, on Saturday, July 20.

Wachovia Arbor Meeting commences on the 4th Sunday in July—July 28.

Friedland Meeting commences on the first Sunday in August—August 4.

Oak Grove Meeting commences on the Third Sunday in August—August 15.

Clemmons Meeting commences on the Third Sunday in August—August 15.

New Philadelphia Meeting commences on the Fourth Sunday in September—September 22.

Immanuel Church, West Vaughntown, probably opened on the afternoon of the Fourth Sunday in July—July 28.
increased, and the advanced plans in the matter of the college grade have all worked out even more rapidly than had been hoped. One of the pleasing features of the Commencement morning was the communication of a letter from the national expert of higher education at Washington, stating that after a personal visit and inspection of the School and its work the Bureau of Education at Washington was ready to place the School on the government list of "Colleges for Women." This announcement gave great pleasure to the many gathered friends. Another item of interest is the fact that the work of raising an Endowment Fund, which has been going on for a number of years in a more quiet way is now being pushed with more energy, and the announcement was made that the amount of productive funds, already paid in is now between $30,000 and $40,000. About $1,400 was added on Alumnae Day. The Graduating Class presented to the School a Memorial Fountain which was placed in the park at a cost of something more than $500. Altogether the year has been a very good one for the School.

The writer of these items was not able to go to Nazareth Hall, at Nazareth, Penn, now in charge of Dr. Blum, an old Salem boy. Hence we cannot give the points of interest connected with the close of the year, but we can note with great joy that the religious life at the Hall has been very warm and has made its influence felt for good. The Rev. Mr. Greenfield, recently in the Southern Province, is the pastor of the Nazareth congregation and he has in his congregation an organization of men particularly active in spiritual affairs. Through the influence of this organization and supported by Dr. Blum and Mr. Gram, very many of the Hall boys have become greatly interested in religious affairs. This is truly a great result in the life of the year at Nazareth Hall.

As we send this letter on its way southward one of our Schools is still in session. This is the Bethlehem Parochial School. A large and excellent School, under the direction of the Bethlehem congregation, with three large buildings on the green near the Central church. This School is for both boys and girls, and provides for the instruction from the time that they enter the infant class till they are fully prepared for college work. This School is greatly blessed in the very great enthusiasm of its Alumni, who certainly do all they can to aid in making the School a first class institution. The gymnasium is a very fine one, and the students, both boys and girls have taken a position as leaders in the athletics in this section of Pennsylvania.

In general we may say that the school interests in Pennsylvania have developed very nicely during the year just closed, and that methods and plans are up to the demands of the present time, but that the schools are holding firmly to the traditions of the Church, for on these traditions alone can we expect to gain the greatest degree of success. The school men are looking forward to the influence of the Moravian Educational Association for increased strength for all of our work in the future.

REPORTS FROM THE CHURCHES

LINDA AND FILLIADS.

Bethania Anniversary on June 9th, was as good an Anniversary as Bethania ever had in its 153 years. The day was an ideal one in its weather. Ahead for the start of the New Teachers' Training Class presented to the School and its work the Bureau of Education at Washington was ready to place the School on the government list of "Colleges for Women." This announcement gave great pleasure to the many gathered friends. Another item of interest is the fact that the work of raising an Endowment Fund, which has been going on for a number of years in a more quiet way is now being pushed with more energy, and the announcement was made that the amount of productive funds, already paid in is now between $30,000 and $40,000. About $1,400 was added on Alumnae Day. The Graduating Class presented to the School a Memorial Fountain which was placed in the park at a cost of something more than $500. Altogether the year has been a very good one for the School.

The writer of these items was not able to go to Nazareth Hall, at Nazareth, Penn, now in charge of Dr. Blum, an old Salem boy. Hence we cannot give the points of interest connected with the close of the year, but we can note with great joy that the religious life at the Hall has been very warm and has made its influence felt for good. The Rev. Mr. Greenfield, recently in the Southern Province, is the pastor of the Nazareth congregation and he has in his congregation an organization of men particularly active in spiritual affairs. Through the influence of this organization and supported by Dr. Blum and Mr. Gram, very many of the Hall boys have become greatly interested in religious affairs. This is truly a great result in the life of the year at Nazareth Hall.

As we send this letter on its way southward one of our Schools is still in session. This is the Bethlehem Parochial School. A large and excellent School, under the direction of the Bethlehem congregation, with three large buildings on the green near the Central church. This School is for both boys and girls, and provides for the instruction from the time that they enter the infant class till they are fully prepared for college work. This School is greatly blessed in the very great enthusiasm of its Alumni, who certainly do all they can to aid in making the School a first class institution. The gymnasium is a very fine one, and the students, both boys and girls have taken a position as leaders in the athletics in this section of Pennsylvania.

In general we may say that the school interests in Pennsylvania have developed very nicely during the year just closed, and that methods and plans are up to the demands of the present time, but that the schools are holding firmly to the traditions of the Church, for on these traditions alone can we expect to gain the greatest degree of success. The school men are looking forward to the influence of the Moravian Educational Association for increased strength for all of our work in the future.

REPORTS FROM THE CHURCHES

BETHANIA AND FILLIADS.

Bethania Anniversary on June 9th, was as good an Anniversary as Bethania ever had in its 153 years. The day was an ideal one in its weather. As the first shaves of the new harvest stood out in the cool sun light and the tree shadows thickened in the June breeze on Bethania's smooth street, the blessing of God seemed to pervade the very atmosphere. The melodious notes of the large church band, as they played in the rich shade under the venerable church walls, made every one feel that it was, indeed a feast day, as did the music and the hymns, throughout the services, preaching, love feast and communion. Bishop Rondthaler had good reason to take Psalm 103:2, for his text on such an inspiring occasion when friendship and hope for the future ruled the hour.

For the last time probably, the large lovefeast was prepared in the old scant lovefeast kitchen. A new and commodious, two story building is to take its place—for Sunday School and Society meetings as well as for lovefeast preparations. The home of the pastor was just as cheery as the house of God, with people going in and out as if it were the congregation's home, to which the baptism of a child, Clarence Edward, son of Bro. Arthur C. and Sr. Laurna A. Motinger, likewise helped, as in the church also the baptism of the little girl, Anna Floyd, daughter of Bro. Frank and Sr. Sallie M. Briggs, started the festive day.

Bro. and Sr. Grabs as smiling hosts presided over all the parsonage functions, and perhaps the Wachovia Moravian may be permitted to say that Bro. Grabs, now that he is married, begins — to look like a very different man.

Bethania village is greatly improving. The Wachovia Moravian looks forward to the time when in the coming era of the country trolley, Bethania will be the leading suburban town for Winston Salem.


OLIVET.

Olivet is exceedingly patriotic and on account of its good prospects, Bro. Grabs has been obliged to give up regular work at Providence.

FRIEDBERG.

Friedberg reports a spirited Sunday School Day on June 30th. Bro. Holton had organized a novel contest between the male and female portions of the School and for a wonder, the men and boys came out ahead for the first months of the year. We mention it with bated breath, for they will never do it again. Still the fact is that in many of our places, the attendance of men, and of young men is remarkable. We should be glad to invite some of these people who contribute that "old chestnut" to the magazines. "Why do not men go to Church?"—go to some of our meetings and see for themselves that men do go, although the wise writers don't know it as they don't go themselves.

There was also a button contest in which some got them and some didn't. What was better still, was the start of the New Teachers' Training Class, with its eventual diplomas, according to the Sunday School Times Text Book: "Training the Teacher." Friedberg leads the way in its following this latest and most advanced Text Book. and the Province will watch the experiment with interest. No wonder Bro. Holton's address was on the theme: "Where We Stand as a School and How We Can Do Better!"

FRIEDLAND.

It is a happy thing, at this office, to hear good reports of attendance at the services. We live in days when many, even among professing christians, are alarmingly neglectful of the house of God, so when a pastor comes in like Bro. McCutson did this morning, and reports very good attend-
THE WACHOVIA MORAVIAN.

Enjoy Shopping Trade at
ROSENBAKER & BRO.
The Dependable Store
— LEADERS OF —
Fashions, Qualities, Low Prices
— "So Since 1880" —

I. M. Meyers-Westbrook Co.
Big Department Store
Winston-Salem, N. C.

For a complete line of
LADIES' SUITS, SKIRTS, WAISTS, MUSLIN UNDERWEAR and
MILLINERY

At Reasonable Prices
Kaye's & Kid Gloves for Ladies
Agent for Practical Review Patterns at
10 and 15 cents.

S. S. Miracle, Co. and K. & S., $3.00, $5.00 and $10.00 for Ladies.

W. T. VOGLER & SON
JEWELERS AND OPTICIANS
WINSTON-SALEM, N. C.

ATTENTION
We are at the Old Stand, with
quantities of
New and Up-to-date Goods

This Store is now under NEW WAX-
MACHINE, and we extend a cordial

INVITATION TO ALL

to view it and examine our
stock of Goods

The Salem Dry Goods Co.
P. A. BARR, Sec. and Tres.

JOE JACOBS' CLOTHING COMP'Y
Fine Clothing a Specialty
CLOTHING & SPORTS' FURNISHING GOODS

1 CHLO'S BROS. CO.'s
Fine Tailor Made Clothing
A Specialty.
Bro. J. Kenneth Pfohl and family are spending a month with Mrs. Pfohl's parents at East Israel. Bro. Pfohl's vacations are apt to be somewhat peculiarly enlisted. Last year he attended a County Sunday School Convention. On arriving, he found nothing special going on, so he asked, "Who are your speakers?"

Answer: "You!

"What is the Programme?"

"Whatever you think!"

No more popular arrival has recently occurred than that of little Miss Besiegel. She was at once adopted into a large and admiring circle and evidently made up her mind to be a Southern Christ Church girl from the very hour of her landing.

It was very characteristic of Bro. Edgar A. Holton to entitle his recent address on Sunday School Day: "Where We Stand as a School and How We Can Do Better!"

Bro. Leon G. Luckenbach is away from the Province on a short visit to his parents at Bethlehem, Penn.

Bro. Luckenbach and his family are enjoying the Summer on Square Robert Jenkins' excellent camping grounds. Their hospitable tent is sought from far and near; old Bethesda friends drop in; Boy Scouts from Fairview reconnoiter the grounds and the raisins; even wedding parties seek out the genial pastor and his wife—to be married on the edge of Siler's Creek. In the midst of all it and in view of the evident prosperity of his congregation Bro. Luckenbach is growing visibly stouter every day.

Bishop Rondthaler's recent Township Sunday School address was very neatly commented on by the Chairma, who said: "Now that the Bishop was done, the rest of the addresses would be short!"

We rejoice to note the improvement of Mrs. Henry Peterson, (Betha Hall) after serious illness.

It shows how Church sentiment pervades this Province, that the Brethren, Henry E. Fries, Edward Vaughn, George A. Boozer and we think also Bro. Hughes celebrated the 4th of July, by traversing the East Winston-Salem country in searching for a good church lot, for future East Salem development.

We are glad to hear of the admission of Mr. William Sells, into Oak Grove, by Holy Baptism, and of Mr. Howard 'Wright' into Friedland by Confirmation.

It is not safe in these days to look at Bro. Edward C. Stempel, unless one is ready to be indited bodily into the Trinity membership.

The death of Mrs. Sarah Jane Huff, a near relative of our dear Bro. Thomas Shields, of Port Washington, Ohio, was beautiful as it was sudden. She had been seen walking in her garden a little while before; had then sat down to her knitting and there was surprised from her heart to her earthly rest.

It is a joy to see Bro. Edward S. Crossland, going in and out among us, with undiminished presence, but with a far look in his eyes as if he were still by the shores of Sweet Gallitze.

At the recent Friedberg Sunday School Day, prayer was offered by the new Dunkard minister, the Rev. Mr. Woody. He is the son of the late Rev. Amos Faw's daughter, Rebecca, and maintains the friendship for the Moravians which has lived in his family for at least three generations. It is a pleasant memory of the WACHOVIA MORAVIAN to have seen at the Centennial of Hope church, on the platform, under the great oak, the aged Rev. Jacob Faw, his beloved son, Rev. Amos Faw and our own good Bro. Lewis Righes in friendship Christian fellowship with each other and the great crowd around them. Speaking of fraternal relations with the Dunkards, there is no more welcome visitor at Christ Church than the Rev. Rufus Faw who sometimes preaches for us, and often preys with us there.

Bro. Edgar Holton recently held a Friendship church, the funeral of Mrs. Jane Hine, intinitely connected with some of our Friedland people.

Col. F. H. Fries recently had his spacious grass plot adorned with hundreds of glass lanturns bulbs beamg in the green surroundings and then with his wise hearted hospitality invited many friends to spend a fairy like evening with his wife, son and daughter and himself.

Nothing that has happened in Salem since the first settlers shot the wild deer in the Square on the day of their arrival would so have astonished these early inhabitants as the new Railroad—the spur of the Southbound, which is working in way up the secluded Tar Branch, right into the heart of the place. It is being done so thoroughly and so quickly it bears all the marks of the handwork of our energetic townman, Mr. Henry E. Fries.

Wachovia recently traveled with a wide awake young salesman, Mr. John Schutt, now settled with his young bride in Charlotte, N. C. The Moravians in Charlotte are becoming a group of men and women respectable in their number as well as influential in their callings. Why not draw a little closer together as Moravians?

The WACHOVIA MORAVIAN travels far. Recently a daughter of the widowed Sr. Collins, married and is living with her husband at Colon, St. Thomas of Panama, learned from her Church paper, that a certain Bro. Besiegel was going to be the new pastor at Christ Church, Salem, N. C. (her own church). One morning she learned that on his way from Bluefields to New York, he had been her next door neighbor overnight, though unfortunately they did not meet each other.

We hear of Rev. and Mrs. Howard E. Rondthaler passing out of Holland into Germany. They had recently enjoyed an evening at Zeist, with Bro. and Sr. Weiss, so notable in their charities toward orphans. They had no children of their own, so they had turned their whole home into an Orphan Asylum.

Our dear brides, like migrating birds, sometimes fly far. Our sweet singer, now Mrs. Curran, (Elma Pfohl) is on her way to the Philippines, and will live near Mrs. Captain Lewis (Mamie Fulp), just outside of Manila.

CHIPS FROM HISTORIC TIMBER

BY MRS. ABBEY FRIES

On the 19th day of April, 1783, the General Assembly of North Carolina being then in session, Governor Alexander Martin appeared before it and announced the receipt of information that on Nov. 30, 1782, "His Britannic Majesty" through his commissioners, who had met representatives of the Colonies in Paris, had "acknowledged the United States of America free, Sovereign, and Independent." This peace contract was to become effective so soon as Great Britain and France came to terms for the adjustment of their private differences, which had been happily effected Jan. 20, 1783. (State Records, Vol. XIX, p. 240.)

On April 30, 1783, Gov. Martin sent to the Assembly a Proclamation from the Congress of the United States "declaring the cessation of arms as well by sea as land."
25); and on Friday, May 16th, the House "Resolved that the fourth Day of July be and is hereby appointed a day of General Thanksgiving and praise to Almighty God for the gracious Interposition of Divine Providence in behalf of this nation — that it hath pleased Him to deliver us from the calamities of War, and crown our wishes with the blessings of Peace; and that his Excellency the Governor notify the same by Proclamation." (p. 368.) The Senate concurred in this resolution on the same day (p. 223); and on June 18th the Governor issued the Proclamation. A copy of this is preserved in the Salem Archives, written probably by his secretary, but certainly signed by the Governor himself and its full text follows. It is interesting to note that on Oct. 18th, 1785, six months after the action of the North Carolina Assembly, the Congress of the United States issued a similar Proclamation setting apart the second day of December as a national Peace Thanksgiving. (State Records, Vol. XVl p. 906.)

State of North Carolina

By his Excellency Alexander Martin Esquire Governor, Capt. General and Commander in Chief of the State aforesaid.

A PROCLAMATION

Whereas the honorable the General Assembly have by a Resolution of both Houses recommended to me to appoint Friday the fourth of July next being the anniversary of the declaration of the American Independence, as a Day of General Thanksgiving to Almighty God, for the many most gracious interpositions of His Providence manifested in a great and signal manner in behalf of these United States, during their conflict with one of the first Powers of Europe:—For rescuing them in the Day of Distress from Tyranny and oppression, and supporting them with the aid of great and powerful allies:—For conducting them gloriously and triumphantly through a just and necessary War, and putting an end to the calamities thereof by the restoration of Peace, after humbling the pride of our enemies and compelling them to acknowledge the Sovereignty and Independence of the American Empire, and relinquish all right and claim to the same:—For raising up a distracted and scattered people to rank among independent nations and the sovereign Powers of the world. And for all other Divine favors bestowed on the inhabitants of the United States and this in particular.

In conformity to the pious intentions of the Legislature I have thought proper to issue this my Proclamation directing that the said 4th Day of July next be observed as above, hereby strictly commanding and enjoining all the Good Citizens of this State to set apart the said Day from bodily labour, and employ the same in devout and religious exercises. And I do require all Ministers of the Gospel of every Denomination to convene their congregations at the same time, and to deliver to them Discourses suitable to the important Occasion recommending in general the Practice of Virtue and true Religion, as the great foundation of Private Blessings as well as National happiness and prosperity.

Given under my Hand and the Great Seal of the State at Dan- bury the 19th Day of June in the Year 1785 and seventh Year of the Independence of the said State.

By his Excellency ALEX. MARTIN

Commande.

P. HENDERSON Pro Scc.

CHILDREN'S

DEPARTMENT

CONDUCTED BY MISS BISSEL PRUDE.

God's Care of a Little Boy.

During the winter of 1819, in the Thuringian forest, a little boy four years of age, one evening, clad only in a stout shirt, while a deep snow lay on the ground, met a number of woodcutters outside of the village, who were returning home from their work. The little rosy-cheeked fellow, whose curly hair was whitened by the hoar frost on that bitter cold evening, wanted to go to his father, who had gone into the woods. The woodcutters, after telling him that his father had probably returned home by this time, brought him home to his mother, although much against his will. She being engaged, gave him Huebner's Pictorial Bible Stories to amuse him; but soon he had again scolded and sent out in the snow. The mother called him, and neither seeing nor hearing anything of him, she became anxious about him; still, she could not bring herself to think that he would return with his father; but the father returned and had not seen his little boy.

Not finding the child anywhere in the village, the anxious mother, by her fervent entreaties, prevailed upon her neighbors to turn out with lan-

Bibles! Bibles!

The Salem Bible Society carries in its depository, a full line of Bibles—published by the American Bible Society.

Best quality at lowest prices. For the Family, the Sunday School and individuals. See Title A. Literature Agent.

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.

The Wells-Brietz Co.

Building Materials

Mantels, Grates and Tilings

WINSTON-SALEM, N. C.

Orinoco Supply Co.

WINSTON-SALEM, N. C.

Center Main and 1st Streets

Old Orinoco Warehouse

IF YOU WANT

Life Insurance

Or

Real Estate

SEE—

FOLTZ & SPAUCH

And Get the Best

Office in the Gray Block, WINSTON

Plan 430
The Wachovia Moravian.

Temptation Resisted.
A poor chimney-sweeper's boy was employed at the house of a lady of rank, in England, to sweep the chimney of a room in which she usually dressed; when, finding himself on the floor of a richly-furnished dressing-room, and perceiving no one near, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch richly set with diamonds particularly caught his attention; and he could not forbear taking it into his hand. Immediately the wish rose into his mind:

"Ah, if I had such a one!"

After a pause, he said to himself:

"But if I take it I shall be a thief; and yet," continued he, "nobody would know it, nobody sees me. Nobody! does not God see me, who is present everywhere?"

Overcome by these thoughts, a cold shivering seized him.

"No," said he, laying down the watch, "I had much rather be poor and keep my good conscience, than rich, and become a rascal."

At these words he hastened back into the chimney. The lady, who was in the room adjoining, having overheard the conversation with himself, sent for him the next morning, and thus accosted him:

"My little friend, why did you not take the watch yesterday?"

The boy fell on his knees, speechless and astonished.

"I heard every word you said," continued her ladyship; "thank God for enabling you to resist this temptation, and be watchful over yourself for the future; and from this moment you shall be in my service: I will maintain and clothe you; nay, more, I will procure you good instruction, which will assist you to guard you from the danger of similar temptations."

The boy burst into tears; he was anxious to express his gratitude, but could not. The lady strictly kept her promise, and had the pleasure to see this poor chimney-sweeper grow up a good, pious and intelligent man.

—Dr. Kane in his "Arctic Voyage" tells us how he had reckoned the time at which the sun would reappear after his long winter absence for months. Weak and worn he struggled to the top of the highest hill to see it and there he waited with his face on the ground, the east. When at last the sun appeared with its glorious light, he wept for joy and shouted thanksgivings.

"Tis not what man does which exalts him, but what man would do," so Bunting says.

INFANT BAPTISMS


MARRIAGES

Groner—Swaim—At the Parishion of Fairview Church, Winston-Salem, N. C., on June 8, 1912, by Rev. Leon G. Luckenbach, Mr. C. E. Groner to Miss Sallie F. Swaim.

Davis—Carroll—At "The Glades," Forsyth County, N. C., on July 4th, 1912, Mr. Victor L. Davis to Miss Myrtle Carroll, both of Winston-Salem, N. C.

OBITUARY NOTICES

Note: Members and friends are requested to send notices of deaths to the Secretary of the Board of Visitation, 23 Main Street, Winston-Salem, N. C., to be printed in the "Enterprise." If there are interesting particulars with regard to the departed, so as to offer a lesson among us, these will be inserted among the personal notices. In this way many an act of charity for the church will be perpetually marked and the opportunity given for church service toward surviving friends.

McKinnon—At Fairview, Winston-Salem, N. C., June 9, 1912, Bessie May McKinnon, daughter of Walter M. and Annie McKinnon, m. n. Dillon, aged 5 years, 3 months and 15 days. Services at the house by Rev. L. G. Luckenbach and interment at Morris Chapel.

ACKNOWLEDGMENTS

From January to May, 1912.

For Foreign Missions:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Bethabara</td>
<td>$1.65</td>
</tr>
<tr>
<td>Clemons</td>
<td>$1.40</td>
</tr>
<tr>
<td>Fairview</td>
<td>$7.42</td>
</tr>
<tr>
<td>Friedland</td>
<td>$9.13</td>
</tr>
<tr>
<td>Friedland, S.S.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Greenboro</td>
<td>$2.85</td>
</tr>
<tr>
<td>H. S. Convention</td>
<td>$22.50</td>
</tr>
<tr>
<td>Hope</td>
<td>$5.08</td>
</tr>
<tr>
<td>Mayodan</td>
<td>$6.00</td>
</tr>
<tr>
<td>New Philadelphia</td>
<td>$10.01</td>
</tr>
<tr>
<td>Oak Grove</td>
<td>$4.15</td>
</tr>
<tr>
<td>Wachovia Aris.</td>
<td>$4.15</td>
</tr>
<tr>
<td>Young Ladies</td>
<td>$75.00</td>
</tr>
<tr>
<td>Mission Band</td>
<td>$90.40</td>
</tr>
</tbody>
</table>

For Bohemian Mission:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Calvary Church</td>
<td>$5.50</td>
</tr>
<tr>
<td>Home Church</td>
<td>$187.97</td>
</tr>
</tbody>
</table>

For Rev. Palmer:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Young Ladies Miss Band</td>
<td>$100.00</td>
</tr>
</tbody>
</table>

For Puttenstein Orphanage:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Juvenile Miss Society</td>
<td>$6.30</td>
</tr>
</tbody>
</table>

For Rev. Schells:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Advent</td>
<td>$1.71</td>
</tr>
<tr>
<td>Enterprise</td>
<td>$3.10</td>
</tr>
<tr>
<td>Friedberg</td>
<td>$54.12</td>
</tr>
<tr>
<td>For Theological Seminary</td>
<td>$83.50</td>
</tr>
<tr>
<td>From New Phil. delphia</td>
<td>$2.05</td>
</tr>
</tbody>
</table>

Building Material

Screens, Mantels, Mouldings

Phone 85

FOGLE BROTHERS CO.
The Wachovia Moravian

When subscribers fail to receive their Wachovia Moravians, they will please notify the "Wachovia Moravian Office, Winston-Salem, N. C.," by means of a postal card, giving their full name and correct address.

EDITORIAL

WE draw the attention of our readers to the new Department which is opened with this issue of our paper. It has the special sanction of the Church Aid Board, which is charged by the Southern Synod with the care of our weaker churches and with the extension of our whole church work. A Province which does not grow has begun to die. A Province which is growing brings access of grace and encouragement to each individual member. We believe that the Church Aid Department will be a very lively part of the Church, with the experience which figures of the right sort always have. We trust also that the Church Aid Department will be a kind of meeting ground for friends, where they will see each other's names and be mutually encouraged to good works.

WHEREAS of presenting a sermon this time, we give a larger space to the biographical article which Miss Adelaide Fries, our archivist, has furnished. The Church owes much to her pen, in the revival of the memories of our olden Moravian time, and this story of peril and shipwreck we especially commend to our readers.

(Continued on page 2.)

Opening of Immanuel Church

The twenty-ninth church of the Province has now been opened for the worship and service of the Divine God.

This happy event occurred on July 28th, at 4 o'clock, p.m., and with deep gratitude to God it may be said that it begins its service under His manifest blessing. It has experienced it from the beginning, and for that reason it bears the name Immanuel.

Beautiful in its exterior appearance, conveniently arranged and splendidly equipped for work, it is most advantageously situated likewise for rendering service to a rapidly growing community. With its erection, it can no longer be said that Moravian churches in the South are always placed where no one can see them. Occupying a large and roomy site near the intersection of the Main Street of Waughtown and Peach Tree Street, and immediately on the line of the street railway, it commands the attention of all passers, and has been the subject of most favorable comment on the part of very many people.

But one of the very best things that can be said of it, is that it has received a warm welcome and hearty support on the part of the people of the community. The large Waughtown portion of the Winston Salem community has long been known as having an industrious and loyal class of citizens, the great majority of whom own their own homes, and who are alive to all those interests which make for community progress and the upbuilding of their section of the city. In the hearty manner in which they have come to the support of the new church they have more than sustained their reputation.

The opening service was attended by a congregation that taxed the seating capacity of the little church and was entered into most heartily by all present. The service was conducted by Bro. J. K. Pfohl who was assisted by Bishop Roudthaler, Revs. Besigal and Spaugh, and Bro. C. E. Crist, the Superintendent of the Sunday School. It was opened with the Te Deum Laudamus; Bro. Crist offered the opening prayer; the Scripture was read by Rev. Besigal and Bishop Roudthaler preached the sermon from 11 Chronicles, 36: 23: "Who is there among you of all his people? the Lord his God be with him, and let him go up." Then followed a most interesting twenty minutes when the congregation was given the opportunity to contribute towards the liquidation of the debt resting on the work. Bro. Pfohl made the appeal, stating that something more than $1,800 was still to be raised before the church could be dedicated to the Lord and that the building had been erected in the full belief that the people of the community would act liberally in paying for it whenever they were given opportunity.

A large chart of one hundred and eighty squares had been provided and placed in sight of the congregation, each square representing ten dollars of the debt, and Bro. W. T. Spaugh, of the Church Aid and Extension Board, stood ready with pencil in hand to cross off each square as it was subscribed for. Mr. Frank Nissen, of Waughtown, gave the effort a good beginning by taking the first column of ten squares; the Fogle Bros. Company, which erected the building, took the second; Bro. F. H. Fries the third; and so in a few minutes the first three hundred was taken. Other gifts followed rapidly, as the Lord made his people willing, and before the service closed $700 had been pledged. And the joy of giving was evident. It was a happy
hour. As one brother expressed it, "It was one of the happiest hours I have ever known."

Another happy feature of the service was the announcement of several gifts from other churches of the Province. The Young Men's Bible Class, of Friedland Sunday School, taught by Mrs. D. W. Sink, gave a beautiful pulpit chair; the Young Ladies' Class, of the same school, taught by Miss Alred, kindly asked to be permitted to give two collection plates; the Lend-a-Hand Circle of the Home church, presented a large pulpit Bible; and the officers and teachers of Elm Street Sunday School gave their entire equipment of benches, pulpit, bell, song books, etc. Public acknowledgment was also made of the generous gift of a portion of the church grounds by Mr. Geo. E. Nissen and the liberality of the firm of J. Libes & Son, in painting the church at actual cost. Thus it may be seen to what an extent many persons in and out of the church have interested themselves in the work.

Arrangements are now being pushed towards the organization of the congregation which it is hoped to effect in the month of September.

In the meanwhile, regular services are being held and the Sunday School is organizing for even better work. Each Wednesday evening, Bro. Crist conducts a prayer meeting, and the young people are busily engaged in preparing a Children's Day exercise which they hope to render during the month of August.

But with all that has been said of this new work and the liberality of the people, it needs still further help. There may be other Sunday School classes in the Province which would like to send in a contribution towards the debt or give some special article of furniture or equipment which is still needed. It may be some brother, a member of a congregation which has been aided by members of other congregations when his own church was being built or improved, would like to do something to aid this newest work to be entirely out of debt.

Any contributions may be sent to either Mr. Dallas Butler, Rev. J. K. Pohl or Bro. W. T. Spaugh, who will gladly receipt for same.

DOUGLAS RIGHTS.

A summer vacation away from class rooms and instructors is most acceptable to a student. This summer, however, has been particularly pleasant for the writer, for among the pleasures and duties of summer has been the privilege of attending numerous Sunday Schools in the Province. In the official capacity as Southern Provincial Sunday School Agent, (a high title for such a humble servant), every Sunday since my return for vacation has been spent largely in Moravian Sunday Schools, carrying a word of greeting and encouragement from the Bishop and from the Association. Meetings and receiving handshakes and hearty welcome from the active, earnest Moravian Brethren.

CHRIST CHURCH.

The month of June afforded me an opportunity for attending several services at Christ Church. A splendid and increasing attendance at Sunday School, a renewal of the Orchestra and excellent Children's Day exercises were among the encouraging events during a brief sojourn with the Christ Church workers.

ELM STREET.

Also must be mentioned. Safety moved to new quarters, the work is progressing with the characteristic enthusiasm and vim of its able Superintendent. The "special programs" are always attractive.

DOUGLAS RIGHTS.

MAYODAN-AVALON.

The Sundays of July have all been spent away from Winston Salem. On the first Sunday of the month I made my initial trip to Mayodan. The kind brethren took me in charge and made the occasion very pleasant. The Sunday School attendance was indeed creditable; interest in the work was clearly evident; the singing was especially good. Bro. C. L. Harris makes a capable Superintendent for the bright Sunday School. A short afternoon service was attended by a large company despite the hot weather.

I left the Mayodan-Avalon congregation carrying away pleasant recollections. Two weeks later I again called on them. The Sunday School seemed even more wide awake than before. An orchestra was started which promises to be of great help with the music. After my second visit I feel quite well acquainted with my staunch Mayodan neighbors such as Mears, Tesh, Reynolds, Harris, Berrier, Richardson and others.

KERNERSVILLE.

July 14th found me on the ante-breakfast train to Kernersville, where Bro. De Witt Harmon kindly came for me throughout the day. The Sunday School attendance was not large, but the members are regular attendants and there was a good, interesting session. With continued persistent efforts of Bro. Carl Kerney and his helpers, the Sunday School should not only hold its own but should make great strides forward.

MORAVIA.

A seven mile trip through the country on a very warm day was made pleasant because it was the journey to Moravia. On the main road between Greensboro and Kernersville stands the neat, little edifice, shaded by a cool grove. Here again I found Moravians, consequently friends. By the time our Sunday School service was over I felt very much at home with the goodly number of Moravians who came through the hot sunshine, some of them for miles, and after the School we lingered awhile near the shaded church door, talking of crops, Children's Day exercises for the near future and prospects for the Sunday School. With reluctance I bade Bro. Ellington, the Superintendent, adieu and headed toward home.

CARMEL.

The final visitation for July was made to Carmel. This church is situated in a pleasant bit of woodland about two and a half miles distant from Kernersville. Bro. J. P. Adkins, who resides in Kernersville, is the faithful Superintendent. Although there were other services in the neighborhood on the day of my visit, about forty scholars were present at Sunday School. The progressive spirit is prevalent here also. Besides exhibiting an extremely neat and well kept church building for a rural church, they are now working to raise money for an organ. Judging from their present attitude, the organ will soon come.

THE FIELD.

Without an exception, the Sunday Schools visited made a favorable impression. The field of activity is large and the workers are loyal. The progressive Sunday School spirit means much also to those strong-er- ing the churches. The one thing needed, as it appears to me, is a more concentrated pastoral supervision over the individual churches of the Province. We must work and pray that more men and means may be available for this important work.

SECOND QUARTERLY REPORT OF REV. J. F. McCUISTON TO THE CHURCH AID BOARD.

With the beginning of April took full pastoral charge of Friedland, with the agreement that I am to receive $100.00 for the year, to be paid quarterly.

On May 15th, I moved into the home over the Church Treasurer's office, where we are comfortably and happily fixed.

In May, took pastoral charge of East Salem, with preaching 3 times every month, and prayer meeting every week.

Held two Anniversary occasions, Friedland and Oak Grove. The one at Oak Grove was particularly encouraging in point of interest on the part of the Sunday School, and the attendance.

A Protracted Meeting was held at Bethesda, with the result of six confessions, and the encouragement of many christians, and the gaining of the confidence of the people for our Church, to the most of whom we were strangers. Bro. Folts is doing a splendid work in the Sunday School.

During the quarter secured the new subscription of Oak Grove congregation for the Wachovia Moravian, and the renewals of Friedland, Bethabara and Wachovia Arbor.

The collections for Church Aid were as follows: Friedland, $3.22 ; Bethabara, $3.48 ; Oak Grove, $4.10, and Wachovia Arbor, $2.71.

THE WACHOVIA MORAVIAN.
THE WACHOVIA MORAVIAN

The Foreign Mission collection was taken up at Friedland amounting to $9 13, also the Young Ladies Bible Class of the Sunday School contributed $5 00 to Foreign Missions, making a total of $13 51 for Church Aid, and $12 13 for Missions.

In the Quarter, preached 26 times, kept 8 funerals, 3 infant baptisms, received 2 into communicant membership, had 3 marriages and made 239 pastoral visits.

The pastor’s salary has been paid regularly by the Church Aid Board, and the churches.

JOHN F. McCUiston.

SECOND QUARTERNLY REPORT OF THE SUNDAY SCHOOL, 1912.

No. on roll April, 1912 ...116
enrolled during quarter ... 78
now enrolled ... 39
Net gain during quarter, 39.

The following were present every Sunday during the quarter: George Cundiff, Earl Miller, Minnie Powers, Gustie Arledge, Mamie Cundiff, Calvin Willard, Eugene Kinnaman, H. W. Foltz.

Money on hand, April 1st, ... 8 36
contributed, ... 12 47
special collection, ... 6 60
Money contributed by P. H. Hanes & Co., ... 5 00

$24.50
Paid Pastor’s salary, ... $15.00
Sexton’s salary, ... 2.50
S. S. supplies, ... 2.00
Bal. on hand, July 1st, ... 5 00

$24.50
We wish also to acknowledge a much needed gift of five benches to Claremont Avenue. The anniversary lovefeast was very largely attended on the third Sunday afternoon in July.

CALVARY.

Bro. Crosland’s Sunday evening sermons on Holy Land subjects are very largely attended and have the fresh interest attached to his recent visit. The lawn of the church is being improved and steps are being taken looking to the building of another annex to the church.

ENTERPRISE.

The Sunday School picnic on July 20th was a great success. Bro. Snyder’s Singing School did finely, holding the people for the forty minutes delay, while Bishop Ronthalser was trying to find where Enterprise was. When he finally came the crowd gave him a splendid hearing on the amusing side of his many travel experiences. $20.00 were netted for the new church roof. The revival meeting begins on the 4th Sunday in August.

BETHABARA.

Our oldest church in the Province keeps its premises fresh and new and has recently added to its pulpit furniture. Bro. McCuiston always finds a good audience there.

BETHANIA.

The new church annex enterprise is moving on and will add much to the efficiency of the church-plant in this thriving congregation.

CLEMSON.

Little Florence Wharton, the nine months old daughter of Mr. and Mrs. A. C. Wharton, died on the 7th of July. On the next day, after a brief service at the home, the remains were interred in the Baptist graveyard.

Mrs. Sallie Griffith met with the accident to fall from a carriage on Sunday evening, July 21st, while on the way from Farmington where she had spent the day. Mrs. Griffith was taken up from the ground in an unconscious condition. Medical aid was secured without much delay and it was then ascertained that she had fortunately sustained no serious injuries.

The Sunday School picnic held on Clemsons Hill, Saturday afternoon, July 27th, was an enjoyable occasion.
and unanimously voted a great success. A delicious and abundant supper was spread upon the long tables, which the addition of coffee and lemonade which were freely served, was highly enjoyed by the goodly number of Sunday School folks and their friends.

NEW PHILADELPHIA

The regular service of the month was well attended and an important Committee meeting was held on the evening of July 30th.

The Sunday School picnic was held on the church grounds on Saturday afternoon, July 29th. A goodly number were present and an excellent supper with tubs full of excellent ice cold lemonade was served. The amusement program was in the hands of Miss Stella Aspgh and Mrs. John Shool and quite a variety of amusing contests were held with prizes for the winners.

MACEDONIA

This community was greatly shocked by the unexpected and quite sudden death of Mr. Lewis Miller, a well known and highly esteemed citizen. Mr. Miller was the son of Sr. Clementine Miller, and with his wife and one child lived at the old Jonathan Miller home with his mother. While engaged in wheat threshing on the morning of July 25th, he suddenly fell and soon expired. He had not previously complained and his death cast a gloom over the community. He was 37 years of age. A large concourse of relatives and friends were at the funeral which was held in Macedonia church on the next day.

HOME CHURCH

In this largest congregation of the Province, interest is centering on the enlargement of the old church and the erection of the new building for the use of the combined Home and Elm Street Sunday Schools. It is a large undertaking and will call for an outlay of almost $60,000, which the membership will themselves have to raise.

The new building is to be known as the Rondthaler Memorial Building in recognition of the long and faithful pastorate of Bishop Rondthaler and his labors in behalf of the entire Southern Church. It will be a neat and model building of its kind and a splendid example lesson for all buildings which shall be erected in the future work of the Province for Sunday School purposes.

Important changes are to be made in the interior of the church. Like wise, but its exterior will remain largely the same as at present. Forty feet will be removed from the north wall of the church and an extension thirty-eight feet in depth will be built which will form the chancel of the improved church. In this, the organ, the choir, the rostrum and the platform will be placed and the entire portion now within the walls of the present church will be available for seating purposes. The old galleries will be removed and a large gallery will be erected around the east, south and west sides of the building. This new arrangement will add very considerably to the seating capacity of the church and, while making it fully modern in its appointments, will also add to its beauty and suggest a greater sense of spaciousness. When completed, it will be a church of which the entire Province may well be proud.

The pastor reports the various organizations of the congregation busy with their work, and one new one, that of the Boy Scouts, as having been added to the long list of others. The Scouts are enthusiastic about their work and have made their enthusiasm so contagious that other boys are preparing to take the examination with a view of organizing another patrol.

During the month of July, when the pastor and his family were away on vacation, Bishop Rondthaler and Bro. Grabs kindly conducted the regular services.

The Sunday evening services which are regularly held on the College Campus whenever the weather will permit are being largely attended. They partake very largely of the nature of the services held within the church, though occasionally something occurs to remind the congregation that they must be prepared for abstractions of various kinds. This was the case on a recent Sunday evening when a dog gave chase to a rabbit just as the congregation was singing the last hymn.

PERSONAL ITEMS.

One of our brethren, well known in our churches, recently brought a load of hay to town, and requested $1.00 to be taken off the price, in view of the fact that it had raised on his hay on the way, and there was some water in it. Perhaps some reader on whose hay it has raised, as he brought it for sale, will hear the Lord's voice, saying in his heart: "Go thou and do likewise!"

—Speaking of speed in making ministerial appointments we are reminded of the former experiences of our good brother Oliver A. Lehman to Winston-Salem. If he had plenty of time, he came with his wagon, but if he was in a hurry, he walked!

—A welcome visitor who never fails us at our Fourth of July open air service is the Hon. J. C. Buxton. He was much interested in the reading, at that meeting, of Gov. Martin's first fourth of July proclamation, recently unearthered by the zeal of Miss Adelaide L. Fries, the archivist. As a result, he kindly sends us a very valuable portrait of our Revolutionary Governor for which we heartily thank him.

—President and Mrs. Howard E. Rondthaler expect, after a delightful journey abroad, to return to Winston-Salem about August 15th.

—The Missionary Committee of the Province continues to awaken interest with its illustrated lectures on Mission Topics given in various congregations. Bro. F. W. Grabs is also doing good illustrated work in his various charges.

It is sometimes said that women's ways are various and hard to understand. In this respect they may be compared with the roads that lead to Enterprise. There are believed to be three of them. Bishop Rondthaler recently traveled all three, and some more besides, and finally, on asking a kindly traveller, whether his road would bring him out to Enterprise, received the comforting answer: "No, you are going straight back to Winston-Salem!"

—Travel on some of our roads is not always of the fastest kind, and horses are sometimes of the speed of Bro. F. W. Grabs' famous animal, and of the railroad train which was said to go at the extraordinary rate of a mile an hour. Bro. J. K. Pohl was coming to a Bethania appointment recently when the friend driving him said, "If we are going to make it at all, we had better be at it!" —was true not only about that particular Yadkin River road, but about many another thing in life.

—Bishop Hendrix says: "Only Methodists can destroy Methodism," and in the same way we may say: "Only the faults and sins of Moravians themselves, can destroy Moravianism!"

CHIPS FROM HISTORIC TIMBER

"The Longest Way Round!"

The late September 9th twinkled and danced on the surface of the Zuyder Zee, and a fresh cast wind filled the sails of the staunch ship outward bound through the Texel Strom. Her few passengers, clustered on deck, watched with surprise and delight the maneuvers of the Dutch Fleet at gun practice, and enjoyed the auspicious beginning of their long voyage. Beneath their feet was the cabin, with its alced berths, for which the passengers had provided their own bedding, and in orderly piles lay their bits of baggage, and their provisions for the journey, for the ship's fare was so coarse and monotonous that every traveller who could possibly afford it took supplies herewith to supplement his own table. Ahead, far ahead across the broad Atlantic, was the New World, beckoning the men of Haarlem to possibilities of trade and adventure, but offering to the Moravian men and women a new and wider field for the service of their Master, for Whose sake they were about to brave the perils of the deep.

Urged by the favoring east wind the good ship swept through the English Channel, and in three days was out upon the trackless ocean. The first storm burst on them on Oct. 4th, bringing all the agonies of sea-sickness, especially to the Rev. John Daniel Koehler, who was so prostrated as to seriously alarm his companions. For eight weeks he suffered from fever and could neither eat nor drink; such simple remedies as were at hand failed utterly, but at last the attack wore itself out, and a gift of Salt Water from one of the Haarlem gentlemen seemed the turning point, aroused the slumbering appetite, and led to renewed health and strength.

Long before his recovery, however, the ship ran into the American coast. On Nov. 8th, they sighted a German ship, eight days out from Baltimore, and hopes were entertained that they would soon reach New York. False hopes, alas, for on tolerably hot day ended in a severe thunderstorm, and not until Dec. 20th did they even sight land. The intervening weeks were a nightmare of struggle! 90 storms they met and weathered,

†From a MS. of Rev. John Daniel Koehler, Pastor of Salem Congregation, 1784-1800. Salem Archives.

‡Sept 17, 1785.
Once and again death seemed inevitable. Perhaps the worst was on the 2nd of December, when wave after wave swept the ship from end to end; several times water rushed into the cabin, and the sailors almost despaired. The Haarlem passengers went on their knees and waited in grim patience for the end. The Moravians gathered in the cabin, joined in earnest prayer, and turned for comfort to their own Bible texts, written as they were on slips of paper, each text accompanied by an appropriate bit of some favorite hymn, and the slips rolled into little quills and carried in a convenient bag. Praying that the Savioor would use the text to give them some message of cheer, a roll was drawn, and lo! the Lord Himself, seeing his servants' need, had indeed spoken to them from the book.

"In distress I cried unto the Lord, and the Lord heard me and comforted me." (Ps. 118:5.)

"Thou canst never be so sad as thou should be made glad, Joy betide thee.
If thou dost in film abide"

Wind and wave still raged, but the little company stayed their hearts on the promises of God, and sang His praises in the midst of the storm, and in the morning all was well.

On the 24th of December land was sighted, and joyful preparations were made for going ashore. Next day, with a good west-south west wind, they sailed up the coast, passed the entrance to the Delaware, where a number of ships lay at anchor, and by evening could see the light on Sandy Hook. But the wind was falling, clouds were threatening, neither the Captain nor helmsman had been to America before, and neither dared try to make the harbor in the dark. The helmsman and others suggested that a cannon be fired, hoping that a boat they saw in the distance would come and show them the way in. This the Captain refused to do, and proposed to anchor and wait for day. Angry that his advice had been rejected the helmsman refused to anchor, the only other alternative was to put back to sea.

Dutch passengers sided with the helmsman, leaving the Captain little more than the shadow of his authority; the fresh provisions were all consumed, only two casks of water remained, and very little wood. The largest and best sail had been blown to tatters in the storm; it was so cold that no one could get warm even in bed; the sailors hands, and feet were frost bitten. Bishop John von Watterville was seriously ill, as was also his wife Benigna [nee Countess Zinzendorf]; Mrs. Kohler was so weak that she could scarcely leave her berth. Georg Sponar and Justina Graff suffered least, and served the best they could.

For an entire, bitter, mid-winter month they were driven to and fro. Time and again as the wind served, they drew near land; time and again they busied themselves with getting a boat, finding a place, and waiting in the anchor to reach Sandy Hook. But at four o'clock in the morning the wind increased to a terrific gale, the air was so full of rain and flying spray that it was impossible to see a boat's length ahead, and it seemed certain that they would find land indeed, not at safe anchorage, but as poor shipwrecked souls, who if by any chance they succeeded in reaching shore would probably quickly succumb to weakness, hunger and cold. Shortly before midnight when the danger was the greatest, and preparations were being made to cut away the masts, the wind suddenly shifted to the south, and with a great cry the Captain shouted his commands, the ship's course was changed, and the storm once again drove them from instead of toward the shore. But the ship was in a deplorable condition, almost waterlogged, and the best sail saved from the last great storm whirled into rags and blown away. Night fell bitterly cold, the waves that swept the decks were like ice, sails and rigging were frozen stiff, the deck was so slippery a man could scarcely stand, and the sailors' endurance was exhausted.

When morning came, and they were called to the cabin for prayers they lingered instead of returning on deck, showed the Captain his frozen hands and feet, reminded him that all the fire wood was gone, and only one cask of water remained, and demanded that he abandon his attempts to land in New York and sail for the West Indies. The Captain was powerless to refuse, and agreed to do as they desired and try to reach St. Thomas, though the helm man, still angry at supposed ill treatment, refused to counsel with him or help in any way, regardless of the danger to the vessel.
THE WACHOVIA MORAVIAN.

Now the storm began to abate, but the wind still blew from the northwest, while the waves still rolled heavily. About noon one even greater than the rest struck the ship full on the side, with terrific force and a roar like thunder. Over she went, while water rushed into the cabin, and the Captain, wringing his hands, exclaimed: "We have capitulated!" But the ship slowly righted herself once more, and the Captain rushed on deck, to find that the wave had torn the railing on one side of the deck from its heavy iron fastenings and had thrown it, through the sail, across the ship into the sea. Strange-ly enough no other harm was done, and not a man was lost.

The next day they met an American ship, northward bound, and the helmsman came aboard asking for supplies of various kinds, especially candles, as theirs were exhausted and they could no longer read the compass at night. In return they gave a cask of water, which was greatly needed, and the man promised to try and deliver a letter from Bishop von Wattewille to Mr. Sydtrick in Philadelphia.

The voyage to the West Indies was without incident, except that a heavy rain enabled them to catch so much water that thereafter they could again boil peas, broken casks serving as fuel. There was no water to drink, however, and the salt meat, the scant allowance of beef, and the warmth of the more southern climate told sorely on the strength of all. On the 16th of February they hoped to sight land but were disappointed. At two o'clock in the morning of the 17th, the passengers were aroused by a great shuddering of the ship, accompanied by a fearsome cracking sounds. After escaping all the perils of the open sea the ship had run on rocks, and all because the Captain had slept on watch on a clear night, and had not seen their danger! All about them were more rocks, over which the water rushed and swirled, but their only chance for escape lay in reaching the land which lay beyond, by means of two boats belonging to the ship.

The remaining hours of the night were employed in making ready for the attempt, provisioning the boats, and arranging the tiny bundles of clothing which were all that could be taken. At seven o'clock the start was made. Bishop von Wattewille was the first passenger lowered into the boat, and just as he was about to step in it lurched, and he fell into the sea. Shrieks rang out from those who watched, but a stalwart sailor caught his arm as he fell, and held his head above water until another could come to his assistance, and to-gether they drew him into the boat. The rest were safely transferred, a live pig was taken aboard, and they cast off, only to plunge toward a near-by rock, which was with difficulty avoided. The helmsman and two sailors in the little boat made straight for land, reaching it safely, but the Captain thought it impossible to take his large boat with its 20 souls through the rocks, and decided to try to row around to the other side of the island, hoping to find a better landing place. But wind and current were against them, row as they would they could make no headway, and utterly discouraged they rested on their oars, and the Negroes com-mitted themselves to God, and thought with longing of the rest which they believed awaited them in their heavenly home, where "there shall be no more sea."

But even while they waited for death their deliverance was preparing. The Lord your God proved you to know whether ye love the Lord your God with all your heart and with all your soul," (Deut. 18:3), such was the case of all.

Early that morning a man of the island, with his servant, had gone turtle hunting. Seeing the stranded ship he sent the servant at full speed to notify the Governor, who at once took horse, and with a mulatto attendant hastened to the shore. Here he found the helmsman and his associates, and learned that a larger boat had left the ship also, though the helmsman surmised that it was lost. This the Governor refused to believe, and ordered the mulatto to follow the shore until he saw the boat, then to ride to a landing place and signal them in. At mid-afternoon the ship-wrecked men, weary and spent with rowing, faces and hands blistered from the sun, filled despairing eyes and saw a man on horseback looking out from the sea. The Captain raised his hat, the man answered, and motioned them to come in. Not knowing who he was, nor whether he meant them good or ill, some of the sailors refused to risk the passage among the rocks and be-gan to bitterly upbraid the Captain for all his errors of judgment. Kocher quieted them, and when the man rode down to the shore, and even a boat way into the water and again motioned to them to come they obeyed, and before long the boat's keel grated on the sand, the sailors sprung out and pulled it in as far as possible, the Dutch passengers wad-ed in, and then the sailors carried first the women and then the Bishop and Mr. Koecher ashore to their shoulders. Oh, how good it felt to put foot on dry ground once more after their five months on the sea! Tears of gratitude filled the eyes of more than one hardy sailor, as Mr. Koecher bade them praise God for their marvelous escape. Thankfully they followed the mulatto to an over-hanging rock, where they could find shelter for the night. Learning, how-ever, who the passengers were, the mulatto made all speed back to his master, and without delay Gov. Den-nis Reinhold sent a chair and a cart to bring the passengers, the Captain, and a boatman who spoke English, to his home. There the tired, half-lamished travellers were received with the utmost kindness and considera-tion. Food and drink were set be-fore them, servants were bidden to attend them, and scarcely able to realize their sudden change of fortune they rested in peace and safety beneath the Governor's hospitable roof.

Early the next morning the Gov-ernor took the Captain, the boatman, and some seventy negroes, and went to see whether the cargo of the ship could not be saved, providing to take particular care of the passengers' baggage. He also sent a boat to the sailors and bade them meet him at the ship. The previous day he had forbidden the helmsman and his two companions to return to the boat until he gave the word, but they, not knowing that the others had been rescued, disobeyed orders, slipped away to the ship very early in the morning, and were busily plundering the passengers' trunks when the Governor arrived! Georg Sponar, who had been left with the sailors the previous day to guard the Moravians' packages, came with the sailors to the ship, and was greatly distressed when he found Mr. Koecher's and Bishop von Wattewille's trunks had been broken open and rifled, but was able to do nothing at the time.

Under the Governor's superintendence the next days were spent in transporting the cargo to land, as the sea was smooth and the ship had run on rocks. Meanwhile the passengers rested at his home, surrounded by every care that his people could give them, and watching the life on the island with much interest. They learned that Barbara belonged to an Irish lord, whose forfathers had received the grant from the English Crown, and by him the Governor was ap-

McDowell & Rogers
THE HOME OF
STEIN-BLOCH
CLOTHES
BEST MONEY CAN BUY

SMALL BOYS' SUITS
IN GREAT VARIETY
416 Trade Near Fourth St.

FURNITURE
OF QUALITY
Is the Cheapest Investment
Furniture lasts a lifetime. If you buy, good, substantial well built Furniture you are always happy over your purchase. We carry only the best quality in all kinds.

HUNTLST-WILLIAMS & COMPANY
416 Trade Near Fourth St.

WE ARE AGENTS

The Following Publications:
History of Moravian College and Theo-

gical Seminary (Scholar's).
Price 50c.

History of Wachovia in North Carolina
(C-1 to II). Price $2.00

Moravians in Georgia (Fries). Price $1.50

Funeral Ceremonies of the United Brethren
of the Moravian Church (Fries). Price 25 cts.

Brown's Landquist Company
420 Main Street
WINSTON-SALEM, N. C.

A. DAYE & CO.

The Season for Spring Goods is Here
Do you want to receive the best value? Do you prefer the latest styles? Is a large variety any inducement? We give the best value, carry the latest styles and have an immense assortment.

Buy here and be pleased.

"THE BIG STORE" A. DAYE & CO.
The Wachovia Moravians.

pointed. The island was small, supporting a negro population of about three hundred, over whom the Governor and a few white assistants.
The Governor's house, while not large, was surrounded by two or three huts clustered near by. Rocks surrounded the island on all sides, the only approach being in small boats, as the ship-wrecked voyagers had learned to their cost. Bananas were abundant, and pine apples, oranges and lemons were also to be had. The soil was rocky, but good for grazing, and it was estimated that there were 900 heads of cattle, and 600 horses. Indeed all the stock was practically wild, for except thirty horses kept for riding purposes all ran at large in the bush, and their appearance in the vicinity of the little village was the signal for an exciting chase, as negroes on horseback and afoot, and all the dogs in the neighborhood, hastened to drive the intruders from the gardens! The island was high on the east, but low and flat on the west, and while there were no large trees there was much lower growth, especially aloes, many of which were in full bloom at the time of the Moravians' visit.

At last word came that the passengers' baggage had landed; but that one of Mr. Koehler's trunks had broken as it was being carried through the town, and all the clothing it contained had fallen into the water. The Governor had ordered it carefully collected, but he would not let the gentleman to come and see that all was there before he sent it home to be washed. It was fortunate enough that Mr. Koehler and two of the Dutch passengers went to the place twelve miles off and, having been pitched while the work of unloading was going on. The Governor made them welcome and took them to his tent for dinner, but Sponar burst into tears as he told Mr. Koehler of the mishap. Sponar escaped sea sickness had served not only the Bishop but all the rest with faithfulness, and it was with sorrow that they laid him to rest in the little Moravian "God's Acre."

Of course their first step after reaching Antigua was to inquire for a ship on which to continue their journey and the Philadelphia Packet. The voyage north was uneventful, shortly before noon of the 25th they were at the mouth of the Delaware. For twenty-four hours, however, they had been enveloped in fog, and the Captain was uneasy and afraid to enter. We prayed to our God for two hours of clear weather; after dinner it cleared and with a good wind we sailed swiftly into the harbor, but on a good day to sail, but on a good day to sail, a pilot was quickly secured, and by five o'clock we were safely anchored, just as a heavy thunder storm began. Oh, how grateful we were that our dear Lord had helped us; so wrote Mr. Koehler a few days later.

The passage up the Delaware was pleasant, but on the 29th they reached Philadelphia, and were warmly welcomed by the Moravians there, and on June 2nd they arrived in Bethleh lem and felt that the long journey was at last over. When Bishop von Watteville returned to Europe he had a porcelain cup made at the Meissen pottery, as a memorial of the trip. The cup and cover are appropriately decorated, but the most interesting part is the saucer, which shows a map of the Atlantic with their course traced thereon. In one corner is a ship, held in the hollow of a hand, and below it is the inscription "Oh krum und doch gehr." Truly though their way had often seemed crooked it had led them at last directly to their goal, and with God's hand beside the ship "the longest way round" had indeed been "the shortest way home."

INFANT BAPTISMS

TOOTH BRUSHES

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

E. W. O'HANLON DRUGGIST

Corner Liberty and Fourth Streets

Winston-Salem, N. C.

The Wells-BristiZ Co.

Building Materials

Mantels, Grates

Winston-Salem, N. C.

Corner Main and 1st Streets 601 Orinoco Warehouse

IF YOU WANT

Life Insurance

OR—

Real Estate

SEE

FOLTZ & SPAUGH And Get the Best

HINSHAW—MILBURN.

HINSHAW—MILBURN—In Winston-

Winston-Salem, N. C. on June 19th,

Phone 450

MARRIAGES.

Fathers, Hasbys, of Rev. E. S. Croland.

Office in the Gray Block, Winston-
BENNETT—HARTMAN.—In Winston-Salem, N. C., on June 11th, 1912, at the home of the bride’s parents, by Bishop Rondthaler, Mr. J. Edgar Bennett to Miss Stella E. Hartman, both of this city.

WALKER—WURRSCHIE.-In Winston-Salem, N. C., at the home of the bride’s parents, on June 20th, 1912, by Rev. J. K. Pohl, Mr. Robert B. Walker of Charlotte, N. C., to Miss Naomi Wurruschke, both of this city.

HUGGINS—SHORE.—In Winston-Salem, N. C., on June 27th, 1912, in the Home Church, by Rev. J. K. Pohl, Mr. Irvin A. Huggins to Miss Ruth C. Shore, both of this city.

SCOTT—GIERSCHE.—In Winston-Salem, N. C., on June 27th, 1912, in the Home Church, by Rev. J. K. Pohl, Mr. Clarence E. Scott, of Columbus, Ga., to Miss Maye C. Giersch, of this city.

THAELER—UH.—In Greensboro, N. C., on July 1st, 1912, Mr. Frederick Thaeler and Miss Gladys E. O’Neal, a former student at Salem College.

THAELER—JENKINS.—In Winston-Salem, N. C., at East Salem, by Bishop Rondthaler, Mr. Hugh M. Jenkins, of the Philippines Islands, to Miss Elma Hege Pohl, of this city.

KIMEL—BURKE.—In Winston-Salem, N. C., at Calvary Church, on July 22nd, 1912, by Rev. E. S. Cromland, Mr. Harvey J. Conrad to Miss Mamie Jenkins, both of this city.

KIMEL—BOBBITT.—In Winston-Salem, N. C., at Calvary Church, on July 22nd, 1912, by Rev. E. S. Cromland, Mr. Fred G. Kimel to Miss Ethel Boebitt, both of this city.

OBITUARY NOTICES

Note.—Mourners and members are requested to comply with the orders of the Wachovia Moravian as to the time of attendance at the homes of the deceased. Every effort will be made to observe the order of time of attendance, but the inconvenience of some may arise from the re-arrangement of the order at the last minute.

VAUGHN.—In Winston-Salem, N. C., on June 11th, 1912, Mrs. Mary J. Vaughn, m. n. Hope, wife of Joseph B. Vaughn, aged 54 years, 5 months and 5 days.

TROWER.—In Winston-Salem, N. C., on June 18th, 1912, Alberta Levering Bobbit, infant child of Mr. Edwin K. and Mrs. Estelle Bobbit, of this city.

VINCENT.—In Winston-Salem, N. C., on June 23rd, 1912, Dr. Lamarr Jane Vincent, passed away after a long illness, aged 68 years, 4 months and 28 days.

BARTON.—In Winston-Salem, N. C., on July 12th, 1912, Charles Thomas Brandon, aged 30 years, 11 months and 28 days.

THE WACHOVIA MORAVIAN.

THE CHURCH AID.

The Province needs $2,000.00 a year for its Church Aid and Extension work in the fields which, under the direction of the Synod, are now occupied. Of this sum, the Sustentation Fund is giving $500. The rest, $1,500, must come from the gifts of the people. It is not a large sum. Many a single clerk’s salary amounts to as much or even more, but four ministers need to be assisted out of this comparatively small sum, otherwise the fields they serve must be cut and they must seek employment elsewhere. It is not a large sum but it needs more than is brought in by general church collections to reach it. It needs additional individual giving. Please send your gift, large or small as it may be, to the Treasurer of the Church Aid and Extension Board, Mr. Walter T. Spaugh, Winston-Salem, N. C. It will be acknowledged in the Wachovia Moravian each month, and at the end of the year it will be added to the amount which your congregation has given in the way of its general collection.

ACKNOWLEDGEMENTS OF CHURCH AID AND EXTENSION CONTRIBUTIONS.

Trinity Church, Salisbury. 14.00
Bethabara. 3.48
Friedland. 3.22
Oak Grove. 4
Winston-Salem. 2.71
Oak Grove, per Bishop Rondthaler for his Pastor-offices in 1911. 30.00
Mrs. C. T. Pohl and daughters, Home Church. 6.00
Bishop Rondthaler. 3.00
A. A. Perryman, Friedberg. 2.00
Rev. E. A. Holton. 1.00
Edgar T. Lehman, Bethania. 4.00
Rev. L. R. Luckenbach.
Fairview. 1.00
A Young Friend. 1.00
Herbert A. Pohl. 10.00
H. W. Follis. 10.00
F. H. Fries. 10.00
Provident Congregation. 2.60
Bethania Congregation. 2.55

$151.86
W. T. SPAUGH, Treasurer.

WACHOVIA MORAVIAN SUBSCRIPTIONS.

Misses L. and S. Shaffer, Mar. 1913
Mrs. Edna Kiger, Feb. 1914
Rev. John Greenfield, April, 1913
Mrs. L. J. Kerner, Oct., 1913
Mrs. Nena Carter, March, 1913
Mrs. C. T. Pohl, Jan., 1913
Mrs. Lucas Detmar, Jan., 1913
Miss Gertrude Sliewers, Jan., 1913
Mrs. W. H. Wheeler, Jan., 1913
Mrs. E. A. Welfare, Jan., 1913

Home Church. $19.20
Calvary Church. 57.00
Mayodar Church. 1.20
Bethabara Church. 3.00
Friedland Church. 10.20
Oak Grove Church. 4.00
Central Treasury. 75.00

$172.47

BOYES BROS.

Clothing

FOR

Men and Boys

Your Money's Worth or Your Money Back

BOYLES BROS.

JONES & GENTRY

447 TRADE STREET

WINSTON-SALEM, N. C.

SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

SALENS ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

NORFOLK & WESTERN RAILWAY

TRAVEL VIA

NORTH, EAST AND WEST

Best connections, fewer changes. No transfers between stations. Most comfortable and safest line.

Pu’llman Sleepers, Parlor Cars and Cafe Cars. For best rates and all information, as to routes, tickets and reservations apply or write

C. F. BAUSERMAN, C. P. & T. A.
238 Main Street.

Phone 405.

WINSTON-SALEM, N. C.

Building Material

Screws, Mantles, Mouldings

Phone 875

FOGLE BROTHERS CO.
"Blest be the tie that binds Our hearts in christian love."

VOLUME XXIII.

Winston-Salem, N. C.

SEPTEMBER, 1912

NUMBER 27

THE WACHOVIA MORAVIAN.

The Wachovia Moravian

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

Rev. Edward Kehlmaier, D. D., Editor.

Miss Adelaide Price, Assistant Editor.

Miss Paul Jahnke, Business Manager.

Published monthly at Winston-Salem, N. C., as a means of a postal card, giving

Address all communications and other communications to The Wachovia Moravian.

NOTICE!

When subscribers fail to receive their Wachovia Moravians, they will please notify the "Wachovia Moravian Office, Winston-Salem, N. C.," by means of a postal card, giving their full name and correct address.

EDITORIAL LETTER.

Dear Readers of the Wachovia Moravian:

Time passes very rapidly, as we travel amid varying scenes,—and already I have been three Sundays from home—a thing which has not happened for some years.

The first Sunday found me at a quiet and beautiful resort on Long Island Sound,—Bradford "Point," where the tide came in, under our very windows, not with the great toms and thumps of Atlantic waves, but with the gentle beat and swash of this inland seashore, which makes the southern border of the great State of Connecticut. The whole south shore is intersected with lovely bays with encircling arms where evergreens grow on the rocks, and where multitudes of tiny islands glitter in the sunshine. It has been very interesting to me to wander along these shores as well as those of the Jersey Coast of the Atlantic and see how God has provided vast playgrounds for young and old—to give the young their healthful growth and the older people a needed Summer rest. Cottages, bungalows and seaside houses line these coasts for hundreds of miles—forming vast Summer cities. There is the merry bathing, as the surf comes beating in; there is the fishing; there is the clam "treading;" there are the children digging in the sand; there are boats that quietly move along, under the sweep of the oars, or puff there way with busy motor power. Many of these people are confined to close streets most of the year, but here they are, at least for a little while, the children of God’s green earth—lying on the sand, swinging in hammocks, splashing in the salt water, waving hats and handkerchiefs as steamers and trains go by; joying in the outdoor life which is building them up for school and home work and business during the rest of the year.

A Greensboro gentleman said sometime ago, that he had been saving money for a long while to build a fine house, and just as he had gotten it done, behold his whole family had gone crazy to sleep on porches, and in tents and in any sort of outdoor shack or shelter rather than in rooms of their costly mansion! It takes such samterings as have engaged my idle hours, these last few weeks, to realize how the American nation is rapidly becoming an outdoor people and how pale cheeks are becoming rosy and delicate limbs are becoming bronzed and sinewy by outdoor habits—like unto the Indians who preceded us.

But to return to my first Sunday. I was near enough to the city of New Haven to go into the home of the Elms for preaching. The beatle has made sad havoc with the stately line of trees which gave New Haven its title, "the Elm City," but the new University buildings have succeeded to the statefulness of the ancient trees I looked on the famous motto of Yale, "Lux et Veritas," graven in brown stone—on the great new hall. The green campus was almost deserted in the holiday time,—but there sat the greatest of Yale’s Presidents, Theodore Woolsey, in impressive bronze, with the face that I saw, when he led the graduating procession, more than 20 years ago.

The service I attended was in the First Church of Christ in New Haven. Its first pastor, John Dav- enport was installed 273 years ago. Its interior, especially with its pulpit panels preserves its ancient appearance, although extensively renewed. Rev. Mr. Brewbaker preached a very evangelical sermon, saying in the course of it, that when he left his home in the farm wagon years ago, to go to the Seminary, his father had said at the gate: "My son, when you come to preach, let it be Christ and him crucified." He was certainly doing it. At what the door, the Church Book for the year was courteously given. It presents the report of an average city church with fair endowment—20 communicants, 8 pastors, 2 lay helpers—one of them, a lady, 41 received into membership during the year; apportioned benevolence $3,000, raised by pledge cards; total expenditures $27,000, of which $16,000 apparently came from endowments; three churches maintained; a church house and a home for Aged Women and many Societies.

My second Sunday was very happily spent at Bethlehem, where I was the recipient of much kindness and an abundance of cordial greetings. It was Children’s Day and brought many thought of Salem Home with it. Bro. Arthur Thaler preached a good and instructive sermon on "God’s Care for the Little Ones." In the evening I was courteously asked to address the children in the indoor part of the service. The out door part on the church green was very beautiful, under the various pat terns of electric Chinese lanterns, with a trombone choir of about 20 boys and young men.

Evangelistic Services.

Arrangements have been perfected for the coming of Rev. Samuel Groenfield to our Province to conduct special evangelistic services. The appointments made up to this time are as follows:

Friedberg, beginning Sept. 28th.
Fairview, beginning Oct. 15th.
Trinity, beginning Nov. 4th.

The Brother, who is the specially appointed evangelist of the Northern Province, will receive a hearty welcome. But, let us do more than merely give him the glad hand. Let us begin to pray earnestly for the blessing of God upon his labors. Nothing else, neither good preaching nor large crowds, with greatest enthusiasm, can avail to bring the blessing we seek. Only prayer, fervent prayer, will avail. Therefore, "Pray, brethren, pray."

On the third Sunday, it was my privilege to divide my time between Bethlehem and Nazareth. In the morning the 129th Anniversary of the Society for the Propagation of the Gospel among the Heathen was celebrated. The Society gives about $15,000 to Foreign Missions annually. The address by Mr. James Wood, President of the American Bible Society was fine, and gave most valuable information from an expert, on the Bible in its Missionary aspects. In the afternoon I was invited to the Brethren’s Festival. The choir music furnished by Prof. Rau was admirable, and I noted the fact that the composers’ names were given—Beethoven, Reissiger and others added to the interest of the music. In the evening I preached in Nazareth to a most cordial and sympathetic audience, and then spent a half hour with Bro. John Greenfield’s splendid organization, the "Philip and Andrew Society," which is the main wheel in the pastor’s Church Machinery, and is helping him mightily to give him a most blessed success in his energetic ministry.

The Lord graciously preserved my life in coming back to Bethlehem that evening in a trolley car loaded with 115 people, as it dashed around the many curves of the road, with about the average safety of an aeroplane. I felt as the German proverb puts it: "Einmal ist genug."—i. e., once
interesting history, but lime fails to would not have used the term gether in one family all those who
Christian to that group of people who the long list. And every now
I
is
and to consider our claims to this ti- years at Antioch, .great generals died would answer that nothing of any
chrisHatls
the Christian Church was to have its an immense trade it brought to its derision. Therefore, it is reasonable dists; others
the earth," for they were ' to exert it was the third
was not yet known to men. In them half a million people. The center of sacred a word as an expression of
beginning.

It is very important, however, that resented. Wealthy Romans were were so different from the world

When our Master completed his life here on earth, he committed the task of taking the work which he had begun to a small company of chosen disciples. Altho they were but few in number and young in experience, he called them "the light of the world" and "the salt of the earth," for they were to exert such as influence on human affairs as was not yet known to men. In them the Christian Church was to have its beginning. It is impossible in this short space of time to give an outline of the development of the "church militant" from the day of Pentecost to the present time, or even to sketch fully the beginning of that institution. It is very important, however, that we as members of the Christian Church know something of the origin and character of the name we bear, what it means to be a Christian, and to consider our claims to this title. To this end we shall base our consideration on the words found in the Acts of the Apostles, the eleventh chapter, a part of the twenty-sixth verse, which reads:

"And the disciples were called Christians at Antioch."

It does not require a very careful study of the life of our Lord to discover that the field of his activity was a very limited one. Three provinces, Judea, Galilee and Peres, claimed his entire attention. Outside of this immediate section he was hardly known, and had the results of his labors been limited to this territory, it is hard to conceive what would have been the course of subsequent history. As it was, He the Master builder, was but laying the foundations in this narrow strip of Palestine, while the workers under Him were to build thereon from time to time until his name should be spoken and sung in every clime. This was soon accomplished by reason of the persecutions which God in his wisdom allowed to be brought against the infant church in order that its members might be scattered and thus its sphere of activity widened. Accordingly after the stoning of Stephen, we read of the work of Philip in Samaria. Then we learn that an Ethiopian eunuch, who had been to Jeru-salem, returned home a believer. A little later we find Peter in Caesarea, and finally Barnabas and Paul (or Saul as he was known then) at Antioch in Syria. Thus without any design on the part of the apostles, but almost in spite of them, the Gospel had spread from Jerusalem to the borderland which separated Judaism from Paganism, and from thence the sparks had blown over the very heart of the Gentile world.

The city of Antioch presents a very interesting history, but time fails to give more than a brief sketch. It was the capital of Syria, located 300 miles north of Jerusalem. Next to Rome and Alexandria in importance, it was the third city of the Roman Empire, and had a population of half a million people. The center of an immense trade it brought to its inhabitants great wealth and luxury. There was everything in the situation and circumstances of the city to make it a place of concourse for all classes of people. Here all the forms of the civil life of the Empire were represented. Wealthy Romans were attracted by the delightful climate, and gardens and houses grew rapidly in this center of pleasure and enjoyment. Poets spent their early years at Antioch, great generals died there, emperors visited and admired it. But for all this, the population was on the whole a worthless rabble of Greeks and Orientals. The frivolous amusements of the theatre occupied their time and thought. The oriental element of superstitious and importunate was present in marked degree here. The city was called "the Lamb," because his Lamb was to develop into the strongest and most thoroughly organized institution that was ever called into being, the Christian Church, whose head and leader is Christ Jesus.

Let us consider in the first place the name "Christian." There is some doubt as to the exact origin of this term. It occurs only in two other passages in the New Testament and in each instance seems to have been used by those from without. Among themselves the disciples were commonly known as "brethren," "believers," "saints." Their enemies, the Jews, out of hatred and contempt designated them as "the sect of the Nazarenes," and as "Galileans." Moreover, the Jews would not have used the term "Christian" for the disciples of Jesus, because the word "Chrih" means the same as Messiah, and however blinded to the truth they may have been and however great their hatred, they would not have used so sacred a word as an expression of derision. Therefore, it is reasonable to suppose that the name originated with the Gentiles. The citizens of Antioch were noted for their wit and the inventions of nicknames, and no doubt it was they who gave the name Christian to that group of people who were so different from the world about them.

But "what's in a name?" This expression was immortalized by Shakespeare. There are many who would answer that nothing of any consequence is attached to a name, but there is something after all in some places and walks of life. In England, for instance, it makes a great deal of difference whether your name belongs to that of the nobility or to the class of the ordinary working people even in the matter of education. For there the content of character of the people and the aristocratic organization of society have caused popular education to remain at a comparatively low standard. In our own land the man with a college degree attached to his name, stands a far better chance for social and economic progress than he whose name does not appear on any list of High School graduates. In our large department stores the man whose name appears in large letters on the sign in the front of the building does not have to lead the same monotonous life as the man behind the counter or on the delivery wagon. He is a very different young man. Here all the forms of the civil life of his town are represented. Wealthy Romans were attracted by the delightful climate, and gardens and houses grew rapidly in this center of pleasure and enjoyment. Poets spent their early years at Antioch, great generals died there, emperors visited and admired it. But for all this, the population was on the whole a worthless rabble of Greeks and Orientals. The frivolous amusements of the theatre occupied their time and thought. The oriental element of superstitious and importunate was present in marked degree here. The city was called "the Lamb," because his Lamb was to develop into the strongest and most thoroughly organized institution that was ever called into being, the Christian Church, whose head and leader is Christ Jesus.

Let us consider in the first place the name "Christian." There is some doubt as to the exact origin of this term. It occurs only in two other passages in the New Testament and in each instance seems to have been used by those from without. Among themselves the disciples were commonly known as "brethren," "believers," "saints." Their enemies, the Jews, out of hatred and contempt designated them as "the sect of the Nazarenes," and as "Galileans." Moreover, the Jews would not have used the term "Christian" for the disciples of Jesus, because the word "Chrih" means the same as Messiah, and however blinded to the truth they may have been and however great their hatred, they would not have used so sacred a word as an expression of derision. Therefore, it is reasonable to suppose that the name originated with the Gentiles. The citizens of Antioch were noted for their wit and the inventions of nicknames, and no doubt it was they who gave the name Christian to that group of people who were so different from the world about them.

But "what's in a name?" This expression was immortalized by Shakespeare. There are many who would answer that nothing of any consequence is attached to a name, but there is something after all in some places and walks of life. In England, for instance, it makes a great deal of difference whether your name belongs to that of the nobility or to the class of the ordinary working people even in the matter of education. For there the content of character of the people and the aristocratic organization of society have caused popular education to remain at a comparatively low standard. In
Vincent, that their brethren at pose. saith the Lord, and touch no unclean man answered, 'All these things the believers show that they were fol-

when he turns over the bushel will of a man of the world? They want to have a good name as church mem-

bers and yet enjoy all that the world can offer. And when the voice of

God speaks to them and says, 'One

thing thou lackest, to mourn these worldly possessions and come and follow me' they go away sorrowful, for they do not wish to depart from

unrighteousness. 'Let every one that nameth the name of the Lord depart from unrighteousness.'

In the second place to be a Chris-
tian means to be a follower of Christ in his mission. To depart from unrighteousness is in itself not sufficient, but is a very necessary stepping stone to the actual following. The reason the young man could not follow the Master but went away sorrowing is that he would not part with his earthly possessions. First the one, then the other.

It is a significant fact that the be-

lievers at Antioch were not called Jews, or some name derived from

Jesus the Saviour, but Christians, from Christ, the Anointed One. They were called after Him not in likeness in person, but called after

Him in His mission. As Jesus, the Saviour was appointed with the Holy Spirit to His holy office, so those bearing the name Christian derive from Christ, the Head, their share of the gifts of the spirit. This thought suggests the idea of Christian activity and from the church at Antioch we can learn many a profitable lesson. Let us point out just a few.

In the first place, it was a church that manifested Christ to the world. It showed its faith by its works, and people could see the difference be-

tween the disciples and the rest of

world. And they were called Chris-
tians. The original word which is here rendered 'called' means to do busi-

ness under any name. Not only did

the believers show that they were fol-

lowers of Christ on the Sabbath day but also in their every day life, even in the carrying on of their business activities.

Many of you are working for some

firm. You are proud of your work, proud of the firm whose head is Christ, are you proud of your work, proud of the firm and like to be called one of the Christ people? Do you carry on your business in the name of that firm and does your interest lie with its welfare? If any one speaks against it, are you ready to defend it? Do you manifest Christ to the world? Oh that the Christian Church today would emu-

late the spirit of the church at Antioch! How much more worthy of the name Christian it would be!

Secondly, its members loved their fellow men. When one of their num-

ber, Agabus, prophesied that there

would be a great famine throughout the world, how their sympathy

for their brethren in Jerusalem was awakened. And so great was that love that their hearts were moved to give every man according to his abili-

ty, that their brethren at Jerusalem, whom they had never seen and with whom they had had no connection, might not want. And this was the first home mission offering of which we have any record. Theirs truly was a Christian living and a Christian giv-

ing. It was a lively church well worthy of the name it bore.

In conclusion let us consider briefly our claims to this title. No doubt

most of you have been or will be approached at some time of your life by the question, 'Are you a Chris-
tian?' Perhaps you feel offended and say it is nobody's business but your own. Perhaps you answer, 'Well, I never thought of it especially, I suppose I am. I go to church and read in the Bible.' Per-

haps you are awakened to a sense of past neglect and are resolved henceforth to walk closely with Christ.

True, there are some who do not want to be Christians and are always afraid the world will think they are. But the world will not make such a mistake. He who imagines that he is hiding his light under a bushel when he turns over the bushel will probably find an unsound candle. But that class is, after all, comparatively small. It is the great majority who want to be called Christians, who want to enjoy the benefits of a christ-

ian life but who at the same time have their hearts set on earthly con-

cerns. Am I such an one? Or am I really and honestly a Christian? Have I departed from unrighteous-

ness and do I follow Christ in his

work? If not, what right have I to assume the name Christian? Alex-

ander once said to a soldier of his own name who was noted as a cow-

ard, 'Either change thy name or
The Wagovia Moravian.

By REV. J. H. CLEWELL, PH. D.

The death of Professor John T. Gram, Vice Principal of Nazareth Hall, came as a great shock to his many friends. He was in the midst of the enjoyment of a vacation rest at Staten Island, where for many years he spent a part of each Summer, when he was suddenly seized with a severe illness, and within a few hours he passed away. Dr. Blum reached him a few minutes before he died, and Rev. John H. Romig, of Great Kills, was with him also. The remains were taken to Nazareth, Pa., and on Saturday afternoon, July 27th, the funeral was held in the chapel of Nazareth Hall. The services were conducted by the pastor of the Nazareth congregation, Bro. Greenfield, and the sermon was delivered by Bro. Romig, who came over from Staten Island with the funeral party. The interment was on the Nazareth graveyard.

Prof. Gram has been in the teaching profession for forty years. Nearly all this time he has been engaged at Nazareth Hall, and was very close to Dr. Blum in sympathy and was greatly beloved by the students in the School. One feature calls for special mention in connection with the announcement of his death. It is the fact that he illustrates in an unusual manner the type of work our Moravian Schools claim to do as a part of their effort, that is the effort to bring the young people into living communion with Christ. While our Schools stand all strong for active religious work; the position taken by Prof. Gram is worthy of most careful study and emulation. Recently he spoke before the Moravian Educational Association, in Bethlehem, Pa. His address set forth the fact that sometime ago he realized the fact that he was not as close to the Savior as he ought to be, and that he had made it a matter of earnest prayer. His prayer was answered. Then he prayed that he might be led to bring one or another of his scholars to the same realization of the love of Christ.

To his great joy his prayer was answered and several students were converted. In the address he urged the teachers to make the schools still more fully centers of Christian work, and to fill the work with the spirit which caused the great blessing in Herrnhut to be poured out so abundantly on our fathers. It was a stirring address and made a deep impression on all who heard him.

From the newspapers we learned after the date of the above noted address in Bethlehem, that his work went on in Nazareth Hall along the lines which he indicated as his wish to have the general school work follow. First one or two boys remained after preaching and attended the Brotherhood meeting, asking for prayer. Then on Wednesday evening, Bro. Gram could be seen going to the week day prayer meeting with a little group of the boys accompanying him. Later the attendance on the Brotherhood meetings on Sunday night increased, and some of the boys asked for prayer in order to make profession of their faith in Jesus. The number attending the Wednesday evening services also increased. Finally as many as a score of boys were found with their consecrated teacher, and a blessing came to the Nazareth Hall young people. The glory of our blessed Saviour was showing itself to this faithful Moravian teacher, and the full sunshine from the other world fell upon them when he was called to his eternal rest some days ago.

Shall we not allow his work to go on? Bro. Gram will not be in the service in our schools in September. Shall not his example be a power to cause all teachers and school workers to strive to live up to the highest ideals of work for spiritual growth as well as mental growth? If the life and the death of this good man will impress itself on the work of his fellow teachers, then, even though his life has ended, his work will go on in the renewed consecration of other teachers to the highest ideals of Moravian education, the ideals which seek to bring our young people into a living communion with Christ Jesus.

Mt. Bethel Summer School.

By REV. F. W. GRABS.

Another session of the Summer School has recently been completed. Misses Brooke and Oliver taught in the places which Misses Lula Stipe and Emma Smith had been filling, Miss Sadie Miller came, as last year, near the close of the Term and took charge of the musical preparation for the closing exercises. Mrs. Stipe attended the house keeping, as she had been doing for a number of years.

The attendance was not as large as last year, but the work of the two months school is very encouraging. We could not wish for any better teaching than Misses Brooke and Oliver supplied. Miss Miller in her good lively manner worked up the music to a standard that one would hardly have expected to see in this field. Mrs. Stipe's excellent management, in an economical manner, of the funds and supplies furnished her deserves high comment.

It is gratifying to hear these ladies who occupied the Minister's Room in the Mission House, speak of the good condition in which they found the room. The pastor can add his word of commendation of the comfortable quarters which he found in another part of the building. Mrs. Stipe was particularly pleased with the amount of provisions which the patrons of the school brought in for the kitchen. In this as in other ways, the people showed their appreciation of the work of the Relief Crew in Salem. All this shows what good effects come from a little stirring of the right kind.

Bro. Douglas Rights came up on Tuesday of the last week and helped with his cornet and clarinet, and most of all with his fine specimen of young manhood as an inspiration to the young people.

The closing week was considerably out of the ordinary. It is doubtful if any place in the world ever saw exactly the same thing. The exercises were held from Monday until Friday night. During the day the pupils were practicing for the night. The people spoke of the "show" attended in large numbers. One might have overheard some one saying over the phone to his neighbor: "Are you going to the show to-night?" We ought to feel glad that we have found a decent "show" which goes ahead of "mountain dew" and "mountain moonshine", the carrying of pistols, etc., as means for promotion.

The program for each night was about as follows: Bro. Rights and Miss Miller with cornet and organ, furnished plenty of bright music while the people gathered. Miss Brooke then took charge and began to announce the exercises. Several songs were sung. The pastor with his alcolite sciopticon, threw a set of instructive pictures on the screen and some one explained them. Then came songs, recitations, dialogues, etc. by the school. When the audience were reminded from time to time that an officer was in the church ready to attend on short notice to any one who might not behave, it is no wonder that we had good order.

It would have been good had many members in our Province been with us during those closing days so as to have formed a better opinion of the mountain Mission.

The Blue Ridge Conference of the Missionary Educational Movement.

By MISS TILLA STOCKTON.

The Blue Ridge Association organized by christian men in the South, was fortunate in securing over seventeen hundred acres of land right in the heart of the Blue Ridge mountains, several miles from Black Mountain, N. C., and here have been erected buildings for the use of christian conferences and training. The principal building, duly named Robert E. Lee Hall, and erected at a cost of $125,000, contains one hundred and thirty eight rooms, with electric lights, and hot and cold baths on several floors. A bountiful supply of water is furnished by a dash mountin stream, which by means of hose connection inside, can quickly be used in a fire emergency.

At this ideal place the Missionary Educational Movement held its Tenth Southern Conference, from June 25th to July 4th. Delegates were present from Virginia, North Carolina, South Carolina, Alabama, Florida and other States, as representatives of various denominations.

The Blue Ridge Educational Movement, organized at Silver Bay, New York, in 1902, is a federation of the educational work of forty seven Home and Foreign Mission Boards of the United States and Canada. The Board of Managers is composed of forty four men, officially representing these Boards, and a majority of whom are Board Secretaries.

The daily program with some variations in the evening services, was as follows: Rising bell at 6:30 a. m. with breakfast at 7:30. One pleasing feature of the meal time was the singing of a few lines of praise, just before the blessing was asked. After breakfast there was a short interval for study, and at 8:30 the bell was rung for the morning prayer service in the Auditorium, under the leadership of Rev. H. F. Williams, the presiding officer of the Conference
and Educational Secretary of the Executive Committee of the Presbyterian Board of Foreign Missions. Then followed lessons in different class rooms under well qualified leaders.

The adult mission study classes used text books relating to work in the mission fields, while the classes immediately following, discussed themes connected with the missionary work in the graded Sunday School. Open parlments were held after these classes in which methods of doing missionary work in a local church, Sunday School and Young People's Society were considered.

After dinner the delegates could rest, study or climb mountains until supper time. The reser services at 7 o'clock on the front porico and steps of Robert E. Lee Hall were very impressive. At the night ser in the Auditorium able and Rev. A. H. Mumford, the principal, was in his class room with Mrs. Holtof, of Yadkinville and Miss Goodman, of Barber's Junction. Miss Redmon, of Pilot Mountain, continues to have charge of the Music Department.

Clemmons School began its 1912-1913 session on the 27th of August, with good attendance and fine prospects for the year. Prof. Brower, the principal, is assisted in his class room by Mrs. Holtof, of Yadkinville and Miss Goodman, of Barbar's Junction. Miss Redmon, of Pilot Mountain, continues to have charge of the Music Department.

Macedonia

Special services were begun on the 4th Sunday in August and continued to Friday night following with manif ord Blessing. Bro. Stempel assisted the pastor. To his led all the bulk of the preaching and his plain, force ful sermons drew full houses every night and kept up a remarkable interest in the day services. There were three professions and a thank offering of $5.00 was taken up on the last evening. Sr. Stempel accompanied his husband and they had the opportunity to go in and out of many homes in the congregation.

New Philadelphia

The 13th of August was celebrated on the 2nd Sunday. The festival was observed with a preaching service at 11 a.m., followed by a love feast and the Lord's Supper. That the love feast was well attended was made evident in the love feast when the usual number of mugs was not sufficient to serve the many congregation at one and the same time.

Under the management of several of the ladies of the congregation the Supper was spread for the benefit of the Parsonage Fund, on Friday even ing, Aug. 25th, at which about $30 were cleared.

Two of the members have been sick in the Twin City Hospital for several weeks. Mrs. Lula Jones, wife of Bro. James Jones, underwent a serious operation and Mrs. Pauline Ebert, wife of Mr. Grover Ebert, has had typhoid fever. Both were able to return to their homes greatly benefited about Aug. 24th.

Hoped

The anniversary services consisting of Lovefeast and Communion were held on Saturday afternoon, Aug ust 24th. A goodly number were present. The Hope circle of the Clemmons congregation is composed of 30 communicants and there were 24 who sat down together at the Lord's table. After the services the pastor went to see the young man Douglas Jarvis, son of Mr. J. M. Jarvis, who is at home sick with typhoid fever.

Oak Grove

The congregation was greatly rev enved throughout the special series of meetings in which the pastor was assisted by Bro. E. C. Stempel. There was a goodly attendance and an earnest spirit among the members.

Bethesda

Sunday, Aug. 25th, will be remembered by those interested in the work at Bethesda as the day when the first members were received into what is soon to be a thoroughly or ganized congregation. Bro. McCulli son rep'r a membership list started with eight members and more in prospect. May the Lord be pleased to greatly bless the efforts here.

W. T. Vogler & Son

Jewelers and Opticians

Winston-Salem, N. C.

ATTENTION

We are at the Old Stand, with quantity of

New and Up-to-date Goods

This Store is now under NEW MAN AGEMENT, and we extend a cordial

INVITATION TO ALL

to visit and examine our stock of Goods

The Salem Dry Goods Co.

P. A. Barr, Sec. and Treasurer.

JOE JACOBS'

CLOTHING COMP'Y

Retail Clothing a Specialty

CLOTHING & GENT'S FURNISHING GOODS

SCHLOP'S BROS. CO.'S

Fine Tailor Made Clothing

A Specialty.
MAYODAN.

This congregation greatly enjoyed a visit during the month from Bro. Holton, a former pastor, and he, too, enjoyed being there. The large church committee is well organized and active and report that the Wa-
chovia Moravian is a most welcome visitor in their families.

FRIENDS.

Beginning with the first Sunday in August, a special series of meetings was held with Bro. Crabe assisting the pastor. Four professions are reported and many souls strengthened in the faith.

ENTERPRISE.

From August 25th to 30th, a series of meetings was held, in which Bro. White assisted Bro. Holton. There was one profession of faith and a general revival of interest among the members.

FRIENDS.

The ten days were full of encouragement; and of the great heat, the congregations were large and the interest of young and old was good. The Journal, a semi-weekly note made of the retiring of Bohemian Missions taken on the second Sunday which amounted to the sum of $30.00. There has been great activity among certain classes of the Sunday Sch. 1.

The young ladies of the Bon Ami and Philadelpia Classes have recently carpeted and furnished their rooms, and the young men not to be far behind has raised the necessary amount and will soon have their Baraco room similarly furnished. The 32nd birth day of Bro. Rossink, the second oldest member of the congregation, was happily celebrate on August 28th, many relatives and friends meeting at the old home place to enjoy the day with him and wish him God-speed on his further way.

CAVALRY.

Bro. Crosland rejoices over a mid-week prayer service for the full of encour-
agement in spite of the intense heat of the season. Six members were added during the month and a large congregation gathered around the Lord's Table on August 11th. The annual members meeting was held on the 7th of August. The Hn. W. A. Walker and J. W. Brown were re-elected as Elders and the Hn. H. W. Spang and W. A. Holder as Trustees.

FAIRVIEW.

Fairview Moravian Church is making preparations for their Revival services which are planned to begin on October 13th. Rev. Samuel Groenfeldt, the Moravian Evangelist, will conduct these services. Bro. Groenfeldt has been a minister who has been a very successful pas-
tor, but for several years he has been devoting all his time to building up his church and his sta-
tistical services. He has had a wide experience and has been eminently blessed in his labors. He is looking forward prayerfully to his coming. His brother, the Rev. John Green-

field conducted the very successful services in the Home Church during last year.

Cottage prayer meetings have been arranged in addition to the regular services at the following hours: Tuesday, Sept. 8th, at Mr. Robert R. Kinney's on 13th Street.

Wednesday, Sept. 9th, at Mr. Joseph Kissinger, on North Liberty Street.

Thursday, Sept. 17th, at Mr. Frank Mickly's on 14th Street.

Thursday, Sept. 19th, at Mrs. J. A. Crewe's on North Liberty Street.

Thursday, Sept. 26th, at Mrs. E. E. Holland's on Nicholas Street.

Tuesday, Oct. 1st, at Mr. Charles Lineberry's on North Liberty Street.

Thursday, Oct. 8th, at Mr. R. Victor Crhefeld's on Balister Street.

Tuesday, Oct. 9th, at Mr. J. A. Southern's on North Street.

Thursday, Oct. 11th, at Mr. Samuel Snyder's on Snyder Street.

At the Church Council, on Wednesday, Sept. 29th, besides the usual reports, reports were also given of the attendance of the various organizations of the Church. Mrs. E. J. Cummings read the report of the Lady's Aid Society, Mrs. illiard Maltz of the Mother's Bible Class; Mrs. L. G. Luckenbach of the Women's Missionary Society; Miss Grace Hampton of the Sunday School; Miss Rachel Luckenbach of the King's Daughter Circle, led by Miss Julia E. Brown. The report of the Secretary and Treasurer of the Board of Trustees was deferred till the Sunday morning service which was then read by Mr. M. M. Morgan, the Secretary and Treasurer.

On Sunday afternoon, Sept. 1st, in connection with the Sunday School services, the Cradle Roll which was renewed last December was publicly inaugurated. Mrs. E. J. Cummings with her assistants, Misses Kate Mat-
ten, Cleotus Morgan, Grace Barnes, Bericec Jordon and Mabel Franke had arranged a pretty service. After the reading of their report with the assistance of the little Misses Josephine Cummings, Clara Kinney, Frances Lineberry and Dorothy Fra-
zier, the names of each of the 4 mem-
bers of the Cradle Roll written on cards were hung on the Cradle. This little white cradle had been fully made up and while the Choir sang, "Jesus Wants Me to be a Sunbeam," it was gently rocked to and fro while stand-
ing on the Superintendent's table by one of the little girls. A report of Troop No. 1, Boys' Scouts, was read by Scout Master R. R. McNeely and the report of the Sunday School was read by the Secretary, Geo. W. Blum. This report showed an average atten-
dance of 385 during the past month and contributions of $164.00.

Mrs. Barbara Miller, well known in Friedberg, where she was a mem-
ber for years, on a visit to Mr. A. Miller, at Walnut Cove, fell and injured her hip. Her friends will be pleased to learn that she hopes to be able to sit up shortly. It was a sad marring of a very pleasant trip with her daughter, Mrs. Wm. B. Cook to friends in Winston-Salem and other places. Mrs. Miller's permanent home is now with her daughter at Charlotte.

At the Church Council held on Wednesday, Sept. 26th, Bro. Kemp, P. B. Cummings was re-elected an Elder for 3 years and Bro. L. G. Fra-
zier for 2 years. The Rev. J. W. Frazier and Geo. W. Blum were re-elected Trustees for 3 years.

TRINITY.

The Sunday School continues to increase with each Sunday and the new work moves more rapidly forward. During the pastor's vacation the Elders took charge of the mid-week services and some members report concerning them—"We had some very helpful meetings."

CHRIST CHURCH.

Several Sunday School classes have made use of the favorable season for moon light rides and picnics. There is a movement among the boys for the organization of a Scout Patrol. The congregation suffered the loss by death, on August 22nd, of Bro. A. Alice McCutin, wife of Bros. Chas. McCutin.

HOME CHURCH.

The Trustees are busyly engaged in the canvass for funds for the Church improvements and all are meeting with a willing spirit. On Aug. 11th, the Festival of the 13th of August was observed as a union occasion of all churches of the Salem Congrega-
tion. Bro. Crosland presided at the Lovefeast and made a ringing address on the subject of "Unity."

COLORED CHURCH.

The annual picnic was held on the grounds of the Colored Orphan Home and the occasion was made use of for carrying cheer and good will to the members of the Home by inviting them to take part in the Lovefeast.

CHURCH EXTENSION.

Visiting the Sunday Schools.

BY DOUGLAS RIGGS.

Like the preceding month, August was a very busy one for me in the Sunday School work. The first Sunday of the month I spent at Mayodan.

The weather did not hurt the at-
tendance at Mayodan. Indeed, like some of our best plants, Mayodan is flourishing in the Summer time. Even though Bro. Harris, the Superintendent, was out of town on that day, there was a good attendance and the teachers and officers were on hand ready for work. After Sunday School a short church service was held with a very encouraging number present. The remainder of the day was spent in visiting various members of the community.

MAYODAN AGAIN.

On August 11th, I again boarded the Norfolk & Western train and

McDowell & Rogers

THE HOME OF

STEIN-BLOCH

CLOTHES

BEST MONEY CAN BUY

... SMALL BOYS' SUITS

IN GREAT VARIETY

415 Trade Near Fourth St.

FURNITURE

OF QUALITY

Is the Cheapest Investment

Furniture lasts a life time. If you buy, good, substantial well built furniture you are always happy over your purchase.

We carry only the b. st quality in all kinds of

House Furnishings, Stoves, &c.

HUNTER-HILL-STOCKTON COMPANY

Undertakers

Cor. 5th & Trade Sts., Phone 144-1448

WE ARE AGENTS

FOR

The Following Publications:

History of Moravian College and Theo-
logical Seminary (Swann).

Price $5.00

History of Wachovia in North Carolina
(Clewel).

Price $2.00

Moravians in Georgia (Fries).

Price $1.50

Minutes of the Uniting Synod of the Mo-
ran Church (Fries).

Price 25 cents.

Brief History of the Moravian Church.

Price 75 cents.

Shaffner-Landquist Company

410 Main Street WINSTON-SALEM, N. C.

A. DAYE & CO.

... Small Goods and Sweaters,

Underwear, Hosery,

Gloves, Wash Dresses, &c.

THE BIG STORE

A. DAYE & CO.
found the Mayodan people in the usual activity and cheerful spirits. Brother Harris had returned from his journey. It pleased the school that the course of the day, and in the afternoon a company of brethren walked in the town of Avalon, where just a few houses remain of what was once a prosperous village. Here I enjoyed morning, Bro. Crotts and his family, former workers in Avalon church.

THE WACHOVIA MORAVIAN.

No wonder people go to the mountains in the Summer time. What a change from close, cramped towns and cities to the fresh, free mountains. What a change it was for me to visit Mr. Bethel. Nestled in the foothills of the long chain of Virginia mountains is the little Summer School, affording a splendid opportunity for educational and spiritual improvement to persons who lack many advantages of modern life. For several days I mingled with the teachers and the children, some of the latter being as healthy and strong in body and frame and straightforward in manner as they are in the country like the exception of the exceptional few who figured in the Hillville tragedy, but with the right training they make as good citizens as you would find anywhere. The Summer School is doing excellent work along this line, and the efforts of the teachers are being returned in the splendid Concert. This was followed by a magnificent spread on the table under the shadow of the grove that surrounds the church. The delights of the feast still linger in my memory. After dinner the company again returned to the church and listened attentively to a Sunday School address by our venerable Superintendent, Bro. F. R. Hause, President of the British Provincial Elders Conference.

**THE Moravians** is the third in a series of seven books on ‘Leaders in Revival’ published by the National Council of the Evangelical Free Churches. Each book deals with an epoch of Free Church Revival emphasizing the central features, but at the same time giving a general survey of the period in which the great religious revival occurred.

*Opinions will always differ as to the relative religious enlightenment of various periods of history; but there is a fairly general agreement that the dawn of the eighteenth century was, in England, clouded by a darkness like that of Egypt in the days of the plagues. To understand what followed one must first be clear as to what existed, what it was that demanded improvement, and where the need of Revival really lay;’ and after it I Bishop Hasse gives a very clear picture of the condition of England at the beginning of the eighteenth century.

Chapter II tells of the Moravians, their origin and how they came to England, going in a nutshell the story of the Ancient Church of the Brethren, its renewal in Germany, and its spread into England, America, and the Mission fields. It includes a most interesting glimpse of Count Zinzendorf, whose many-sided personality has perhaps never been more aptly summarized.

The story of Peter Boelker and John Wesley, so well known to all Moravians, forms the topic for Chapter III, leading naturally to Chapter IV, ‘The Moravian share in the Great Revival—doctrinally.’ The cardinal points of Moravian doctrine are succinctly stated, ‘and yet,’ says the author, ‘the secret of revival is not to be found exclusively in the realm of doctrine.’ A man in a Church, can teach effectively only that which has come within the range of his or her own experience. The story of the early apostolic gladness and singleness of heart prevailed in the Church at Herrnhut, and it manifested thence. For it was not a flash, self-centred, self-contained joy; it was expansive and infectious. It made many a man a missionary, and it underlay the social service in which the Moravians were pioneers. It served to wing the words spoken often in conscious weakness; and it filled them with unaccountable power. The ring of reality was in them, and certainty. They gloried in being just witnesses of the grace of God in Christ Jesus, and they carried their testimony with them everywhere. What they had to teach was that which is now included in the great Evangelical Doctrines of Christianity; those vital truths that make our Christian Faith something more than a philosophy or a code of morals. In one form or another they come to the front in the Revival; and it was through the Moravians that they found their way into our [British] national life in the eighteenth century, and changed its whole tone and color, and made the end of that century to be so totally different to its beginning.”

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.

The Wells-Brietz Co.

DEPARTMENT STORE

Everything TO EAT TO WEAR TO USE

Nov. 25th, 26th and 40th St., Main St.
No. 11 Shallowford Street

WINSTON-SALEM, N. C.

Oринoco Supply Co.

Building Materials

Mantels, Grates and Tilings

WINSTON-SALEM, N. C.

Corner Main and First Streets

Old Orinoco Warehouse

IF YOU WANT

Life Insurance

OR

Real Estate

FOLTZ & SPAUCH

And Get the Best

Office in the Gray Block, Winston

Phone 450

Bibles! Bibles!

The Salem Bible Society carries in its depository, a full line of Bibles, published by the American Bible Society. Best quality at lowest prices. For the family, the Sunday School and individuals. See Jules A. Landin, Agent.
Chapter V recounts the marvelous evangelistic work of the Moravians in England, Scotland, Ireland and Wales in the 18th century; and Chapter VI tells the story of John Cennick, foremost among the early Evangelists, a typical representative of the Moravian spirit and share in the awakening which quickened the Churches.

Chapter VII and VIII treat of "the Moravians as Educationalists" and "the Moravians and Foreign Missions," and the brief Conclusion closes with this paragraph: "The world has yet to see what God can do with a fully consecrated man," and adds: Something of what He has done through a consecrated Church may be learnt from the story of the Moravians; and even though that consecration has fallen far short of its ideal, yet the fruit remains to the glory of Him Who rewards in grace, and not according to merit.

INFANT BAPTISMS


HEGE—At the home of the parents, in Greensville, N. C., Hubert Aldine and Rosan Green, infant sons of Bro. W. C. and Renhe Hege, by Rev. E. C. Stempel.


MARRIAGES

STRADER—Lee—On Aug. 24th, 1912, at Calvary Parsonage, Winston-Salem, N. C., by Rev. E. S. Croxton, Mr. Jesse Strader to Miss Rosa P. Lee, both of this city.

ORRELL—SIMPSON—On Aug. 22d, 1912, at Christ Church, Winston-Salem, N. C., by Rev. W. E. Barnett, Mr. James H. Orrell to Miss Lulu Simpson, both of this city.

CUMMINGS—HAUSER—On Sept. 5th, 1912, at Winston-Salem, N. C., by Rev. Leon G. Luckenbach, Mr. J. Cleveland Cummings to Miss Alma May Hauser, both of this city.

WELCH—FISHEB—On Aug. 28th, 1912, near Friedberg, N. C., by Rev. Edgar A. Holton, Mr. Luther Welch to Miss Zella Fisheb.

OBITUARY NOTICES

SHORE—On Aug. 21st, 1912, at the Soldiers’ Home, Raleigh, N. C., Naman N. Shore, an aged faithful member of our Church, aged 60 years, 7 months and 22 days.

ELLIS—On Aug. 10th, 1912, at her home in Winston-Salem, N. C., Sr. Mary L. Ellis, m. n. Brewer.


MCCLINTON—On Aug. 20th, 1912, at her home in Winston-Salem, N. C., Alice V. McClinton, m. n. Peteec, wife of Bro. Chas. T. McClinton, aged 50 years, 1 month and 3 days.

THE CHURCH AID.

The Province needs $2,000.00 a year for its Church Aid and Extension work in the fields which, under the direction of the Synod, are now occupied. Of this sum, the Sustentation Fund is giving $500. The rest, $1,500, must come from the gifts of the people. It is not a large sum. Many a single clerk’s salary amounts to as much or even more, but few ministers need to be assisted out of this comparatively small sum, otherwise the fields they serve must be cut off and they must seek employment elsewhere. It is not a large sum but it needs more than is brought in by general church collections to reach it. It needs additional individual giving. Please send your gift, large or small as it may be, to the Treasurer of the Church Aid and Extension Board, Mr. Walter T. Spaugh, Winston-Salem, N. C. It will be acknowledged in the Wachovia Moravian of each month, and at the end of the year it will be added to the amount which your congregation has given in the way of its general collection.

Acknowledgements of Church Aid and Extension Contributions.

Previously acknowledged...$151.86
From Home Church:
Mrs. Owen’s Class of Boys in Primary Department, (Home S. S.)...$33
Berea Class, (Home S. S.)...$30
G. F. Brietz, Lumberton, N. C...$30
John W. Fries...$10
Jacob F. Crous...$10
The Children:
Elizabeth Spaugh...$5
Janet Spaugh...$5
Walter T. Spaugh, Jr,...$5
Bessie, Mary and Ruth Phol...$1.00
From Frembie:
Rev. E. A. Holton...$1.00
O. C. Perryman...$1.00
Sechaba—Additional...$1.00
Oak Grove—Additional...$1.00
Friedland—Young People’s Aid Society...$5.00

$183.84
W. T. Spaugh, Pres.

BOYLES BROS.

Winston-Salem, N. C.

BOYLES BROS.

Winston-Salem, N. C.

Frank Vogler & Sons

Funeral Directors

Private Ambulance

Phone 50 Day or Night

L. B. Brickenstein

PLUMBING

Steam and Hot Water Heating

CORNICE WORK

Winston-Salem, N. C.

BUY YOUR SHOES

FROM

JONES & GENTRY

447 Trade Street

Winston-Salem, N. C.

SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

One hundred and ten years unbroken history.

Beautiful and historical environment, with thoroughly modern equipment.

$500,000 Endowment has been subscribed.

This year’s enrollment 531. Faculty 42.

College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $300 per year.

A safe, high-grade, conscientious school, best known through the thirteen thousand Southern women it has trained. Address:

PRES. HOWARD E. RONDTHALER

WINSTON-SALEM, N. C.

NORFOLK & WESTERN RAILWAY

—TO ALL POINTS—

NORTH, EAST AND WEST

Best connections, fewer changes. No transfers between stations.

Most comfortable and safest line.

Pullman Sleepers, Parlor Cars and Cafe Cars.

For best rates and all information, as to routes, tickets and reservations apply or write

C. F. BAUSERMAN, C. P. & T. A.

238 Main Street.

Phone 402.

Winston-Salem, N. C.

Building Material

Screens, Mantels, Mouldings

Phone $5

FOGLE BROTHERS CO.
The Wachovia Moravian

A NOther very welcome visitor at this time is the Rev. Samuel Greenfield, our Moravian evangelist. He is the younger brother of the Rev. John Greenfield, whose powerful sermons in the Salem Home Church, during the revival of the Spring of 1912, were so greatly blessed. The two brothers are Moravian ministers of singular devotion to the cause of winning souls for the Saviour. Bro. Samuel Greenfield has conducted the Friedberg revival already, is now starting at Fairview, and will then conduct a series of services at Trinity, Southside. May the Lord of the Church add a special blessing to his devoted labors.

The Status of the Wachovia Moravian

WHEN THE WACHOVIA MORAVIAN was "started" again in April, 1911, it was plainly a venture in Church periodical publication, the outcome of which could not be foreseen. Now, however, it is different. The life of the paper during the first year of its renewed existence under the new policy has proven successful. And it can be affirmed that it is possible to conduct a church paper on the co-operative plan.

Of course, no money has been made; that was not thought of; but expenses have been met, and we believe great good has been accomplished for the cause of Christ and the Church.

It is a source of great satisfaction to know that each month the news of the Church's activities reaches nearly every Moravian family in the Southern Province, and that there is a sufficient medium for communicat ing plans, etc., for future work.

The hearty co-operation of the various congregations through their committees is a source of encouragement, and has given evidence of the willingness of each to bear their proportionate part of the burden.

Pastors and members speak enthusiastically of the good that is resulting from the wider circulation, and before the close of this present year it is believed that every congregation will be in full co-operation with the movement and be receiving the benefits of the paper's monthly visits.

Particular encouragement has been received from the country congregations, and it has been noted that some of the smaller congregations have been most prompt in sending in their contributions. This is very important, for each month brings its quota of bills to be met, and we want to maintain our good credit.

It should be mentioned, too, in order to give a full understanding of our present status, that we are under great obligation to our advertisers for their assistance. Without their aid we would not be able to meet our expenses on the present basis of operations. At the same time we are confident that with our low advertising rate they are receiving from our monthly circulation of 2000 copies as full returns from their investment with us as they receive from any other advertising which they carry. In other words we believe that the advertising feature is mutually advantageous.

New Moravian Publications

The present year has been unusually productive in the publication of books of vital interest to Moravians and from the pen of Moravians. "The Young People's History of the Moravian Church," by Mundord, and "The Nyassa Mission," by Hamilton, have both been reviewed in these columns within the recent months. In the last issue we published a brief review of Bishop Hasse's book, entitled "The Moravians—Leaders of Revival.

All three of these publications are of great value to the Church, and should be widely read. They are authoritative in their several fields, and contain such information as is essential to a full knowledge of the Moravian Church, past and present.

We would like to see them read extensively throughout the Southern Province, and commend them to the various study classes of our congregations. There are many young people who would be fascinated by having read to them the oft-times thrilling story of our Church's experiences, and one night each week throughout the fall and winter season might be most profitably spent by reading Sunday School classes in this way.

So, too, the work in Nyassa will be found most stimulating to mission endeavor if studied in the meetings of our various societies. And for pastors and committee members and others charged with the spiritual interests of the Church's work, there is much good in store in the most recent of these newer publications, that of Bro. Hasse. We need to remind ourselves often and be reminded by others that from the beginning we have been a revival Church, that the spirit of evangelism has been strong from the first, and that if we are to be the real spiritual children of our fathers we, too, must humbly wait before the throne of God's grace continually that we may be filled with the revival spirit and be possessed of a burning zeal for the salvation of the lost.

Let all who can avail themselves of the opportunity to study these new books, and encourage others to read them also.

Sermon

Preached by Rev. J. Kenneth Pfohl in the Home Church, Salem, N. C., on August 11, 1912.

Essential Moravian Doctrine

Text: "Christ is all and in all." Col. 3:11.

The Moravian Church is a Christ-centered Church. We say it humbly; yet we say it proudly. We rejoice to say it. There is nothing about our Church to which we point with humble and yet greater pride than the position it gives to Jesus Christ.

He is the very heart-centre of everything connected with it so far as our plan and purpose goes.

In our doctrine we have sought to exalt Christ. We have gone as far as to, seemingly, make everything else count for nought that we may emphasize the position which should be accorded Him as the centre of all. Other churches have deemed it wise to sum up their belief in confessions of faith for creeds of greater or less length. Our Church has been content to rest all on one brief sentence of Scripture. Do others ask us what our creed is, we answer:

"Jesus Christ and Him crucified is..."
our confession of faith," or, in the words of our text: "Christ is all and in all." "Is that all your belief?" we are sometimes asked. "Do you go no further? Do you not believe in God the Father and the Holy Spirit?" "Do you not accept the Bible as the inspired Word of God?" "Do you take no stand in regard to these things?" Yes, most assuredly. We accept with other evangelical Churches the great foundation truths of our holy faith. We believe in the Triune God, Father, Son and Holy Ghost; in the inspiration of the Word; in the great plan of redemption. We teach with others the importance of prayer and the use of the other great means of grace. We believe in baptism as a sacred rite, a pledge of the forgiveness of sin to the believer and admission to the covenant of God. We proclaim justification by faith alone. We gather around the table of the Lord and partake of the sacrament to the great benefit of our souls. So too, we would say of the resurrection of the body and the immortality of the soul, we hail them as articles of our faith in common with the great body of Protestant Churches. But it is our conviction that there is one doctrine which overshadows all others; one doctrine around which all others cluster; one doctrine to which all others relate themselves as the radii of a circle to their center — it is the doctrine of the crucified Jesus — the Christ. So we, seemingly, lose sight of all others, that we may emphasize this, believing that if once this is believed and experienced and lived, all other needful things will go with it. So we declare, and are happy in doing so, "Jesus Christ and Him crucified is our confession of faith." "Baptism" He is the heart-centre. If you take Him away you take all away, our foundation is gone, we have nothing further on which to rest. The Christ center alone holds us together.

This theme which we have before us is unlimited. In its ultimate reaches it leaves not one single important teaching of the Christian religion untouched. It relates itself to each one. You may start from this as a source and, as Park, one of the great theologians of New England of the last century, has shown, make your way without interruption of any kind to every great truth of the Christian faith. This theme of "Christ our all and in all" is unlimited. Hence we shall be content to stress just one of the important applications which our Church has always sought to make of this central article of our faith, to point out five things which enter into the "all and in all" which Christ is to us.

I. OUR SAVIOUR.

We begin at the beginning. Here the Christian life has its source, at Calvary's mountain, in Calvary's fountain flowing from the pierced side of Jesus Christ, the crucified.

Man's first need is for a Saviour. Created by a good and loving God, and created good, man has nevertheless fallen into evil ways. He has gone astray. He has wandered away from God. He has fallen into sin. He is himself conscious of it.

He feels the separation. He longs to be at one with God again, and, with the Philippian jailer, he cries: "What must I do to be saved?" We point him to Jesus as his "all and in all." He is his Saviour, and He is his only Saviour. "There is no other name given under heaven among men whereby we can be saved, save the name of Jesus." Jesus is man's only Saviour. This we teach: we this preach: this we most assuredly do believe. Jesus, son of the virgin Mary, bone of our bone, flesh of our flesh, tempted in all points like as we are yet without sin; Jesus, the Christ, the anointed, the Sent of God, very God Himself; this person, man and God, hung on the cross of Calvary, was crucified for us. He is our Saviour and our only Saviour.

Furthermore, this faith that saves, that makes this Saviour ours, is not an intellectual faith merely, it is a heart acceptance and a life experience. It is such an experience as our Lord referred to when He said to Nicodemus: "Ye must be born again." It makes man a new creature — a creature as he is by the sudden or gradual process.

This is the first thing Jesus is to us. He is a Saviour, a way out of sin back to God. He is a Saviour who works a personal change in our hearts and makes us new creatures, enabling us to say, through the Holy Spirit, "I am a child of God, born of the Spirit, and bear the Spirit's witness in my heart and life." The second thing Jesus is to us is purchase also, and because He is the Anointed One, the King.

We become His glad and willing subjects. We ask with Saul, under the first impulse of the change brought by a personal salvation: "Lord, what wilt Thou have me to do?" Or, with Isaiah, just cleansed from his sin with a live coal from the altar, we answer to the question of the Lord: "Who will go and whom shall I send?" "Here am I, send me." Jesus Christ, our Master! What that has meant to Moravians in the 450 year's of our Church's life, our history bears abundant testimony. It has meant the fiery stick, the scaffold, the executioner's sword. It has meant gloomy dungeon's cell, gallings chains and lonely exile. It has meant long years of patient, lonely service in arctic waste or tropic forest. It has meant death in Alaska's chilling streams or a mound of earth in Africa's jungle. And it has meant joy, satisfaction, peace of heart and mind and a feeling of happy security.

Oh, it is a glorious record, thrilling to contemplate, this record of our Church in seeking to live out its belief in Christ Jesus, our Master. But, as we think of it, our thoughts are turned back upon ourselves. We stand in the stead of our fathers. We are their professional descendants in the faith. Are we in truth spiritual children? Are we Upholders of the faith, or is it suffering violence in our hands? Is Christ our Master as He was theirs? Have we said to Him: "Lord, Master, what wilt Thou have me to do?" Have we heard His voice ringing from Olivet: "Go ye into all the world," and are we heeding it as did they? How do we use the daily affairs in which we are busied? Is He Master in our home affairs? Is He Master in our business interests? Oh, let us say to Him to-day if we have not yet done so, Jesus, Master, whose I am, Purchased thine alone to be, By thy blood, O spotless Lamb, Shed so willingly for me; Let my heart be all thine own, Let me live to thee alone.

He is II. OUR MASTER.

Man needs not only a Saviour, he needs a Master as well. He needs forgiveness for sin, but some one also to guide and direct his life, else he may sin again and go astray. This Master man finds in Christ. He holds the right to direct us, for we are all His, by created right, by the veil; He stands in the very presence of God in the Holy of Holies as our representative. He is a perfect High Priest, understanding us fully. One who can be touched with the feeling of our infirmities, for He was tempted in all points like as we are. He stands in favor with God. We also believe that as He stands there before the throne of God continually His eye is on His followers: He sees us in temptation, perhaps in sin, or in our struggle for higher things. And as He sees us in need He prays, or pleads, or ministers to us according as our needs may require.

IV. OUR CHIEF ELDER AND HEAD OF THE CHURCH.

This has been and still is our great joy to declare. By a definite act of our Church, in simple, child-like faith, this Christ who is "all and in all!" has been chosen to be the Chief Elder of the Children of God. A position once filled by man has been left vacant so far as human appointment is concerned, and Christ has been elected to fill it.

We do not lay exclusive claim to Him in this regard. We have no right to Him that others do not have. We do not say He is not the Chief Elder of other Churches. He certainly will be if He is asked to be and is permitted to be. But we are most happy in declaring that we know He is ours. We elected Him, so to speak; we invited Him to accept; and the progress of the years has proven Him to be.

This fact has brought encouragement and cheer many times and deliverance from dangerous and perplexing situations.

Finally, this Christ, "our all and in all," is, through His Holy Spirit, V. OUR EVER-PRESENT HELPER.

I will not leave you comfortless; I will come to you" were the reassuring words which He spake to his disciples shortly before His death, and true to His promise, He gave to them the Spirit to abide with them always. So He is with us today and every day, those of us who trust Him; and He is with us as an ever-present Helper and Comforter.

I do not mean this as a vague and indefinite something that men can know only when in some condition of spiritual excitement. I mean it as something as definite and concrete as that you and I are. So Christ is here—a real, living personality, going with us where we go and helping us with what we must do. This has been a comfort and a joy.
to countless of our brethren and sisters in life's hard experiences. They had Jesus Christ near to help them in their need. Ask Boehler and his companions why they had peace in the presence of the great storm. They answer: "Because Christ is with us." 

Ask Post, the missionary to the Indians of New York State, how he could lie down to sleep in an Indian tent in the midst of revelry and drunkenness. He answers: "Christ was there." Sit with me at the bedside of a poor woman whose life was worse than that of widowhood. Deserted, left with a family of small children to feed, clothes and educate, and a home to pay for, with sickness to meet and countless burdens to be borne. Ask her, now that all is over, how she endured so much, and she answers: "Christ was all and in all to me."

This all this, was the faith of our fathers, and let us, on this day of our Church's great spiritual birthday, declare it as our faith likewise, a faith not to be believed only but to be lived.

And now, in closing, let me fasten the truth the more firmly upon your hearts by repeating the following lines:

CHRIST IS ALL, I entered once a home of care, For age and penury were there, Yet peace and joy withal.

I asked the lonely mother whence Her helpless widowhood's defence She told me: "Christ is all."

I stood beside a dying bed, Where lay a child with aching head Waiting for Jesus' call. I marked his smile, 'twas sweet as May, And as his spirit passed away He whispered: "Christ is all."

I saw the martyr at the stake, The flames could not affect his courage shake, Nor death his soul appall. I asked him whence his strength So calm and strong, he seemed, He looked triumphantly to heaven And answered: "Christ is all."

I saw the Gospel herald go To Africa's sand and Greenland's snow, To save from Satan's thrall; Nor home, nor life, nor comfort dear, Miserable and perilsome no fear, He felt that "Christ was all."

I dreamed that hoary time had fled, And earth and sea gave up their dead, A fire dissolved this ball; I saw the Church's ransomed throng.

I heard the burden of their song, 'Twas "Christ is all in all."

Christ is all, all in all, Yes, Christ is all in all, W. A. WILLIAMS.


"Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won. Enter thy Master's joy."

These lines best express what we feel was the spirit and happy purpose of the call that came to our veteran Sunday School worker and provincial helper, Bro. James Theodore Lineback at 8:40 o'clock on Monday evening, Oct. 7th, 1912. We knew him as a humble servant of the Lord for many years; it was a service deeply loved by him, and he was ever with a singleness of purpose exemplary and inspiring; he gave his best efforts to the advancement of the Kingdom. We esteem his work and his services, and that, his service on earth ended, he has entered into his Master's joy.

Our brother was one of the six children of the late Bro. John Henry and Sr. Elizabeth Lineback, m. n. Snyder, and was born in Salem on June 37th, 1828. Eleven days later he was presented to the Lord in infant baptism. His early training was under the influence of a Christian home and in the atmosphere of the old Salem community in which the Church was the center of thought and interest. He profited by the careful and pains-taking instruction afforded by the Salem Boys' School of those days, and came early in life to manifest a spirit of devotion to Christ and of desire to be of service to others.

About the age of 17 years, on March 10th, 1845, he made public profession of his faith in Jesus Christ as his Saviour, and on March 20th sealed his faith by partaking of the Holy Communion.

At the age of 20 years he became teacher in the Boys' School, and began that long service in connection with the Church which, under the blessing of God, was to continue for more than three score years.

After teaching for several years he was transferred to the Land Office, where he became assistant to Bishop Emil de Schweinitz in the administration of the affairs of Wachovia, and, after the Bishop's death, was appointed Provincial Treasurer.

On Oct. 17th, 1859, he was united in marriage to Miss Louisa Herman, daughter of the late Bishop John G. Herman, and the married life was happily begun in the home which our brother had erected on Church St. But its joys were soon interrupted by the death of the wife on Feb., 12th, 1869. To his duties as Provincial Treasurer our brother added some time later the work of Congregational Treasurer likewise, and in 1898 he had the great pleasure and honor as well of attending the General Synod of the Moravian Church in Herrnhut, Saxony, as a delegate from the Southern Province; and though he was there a short time, yet his genial manner and great love for children so impressed itself upon those who came to know him that he was remembered and inquired after to this day.

During these years when our brother was so busily engaged with the Church which, under the deep and abiding shepherd's care, grew stronger, he was also in training for his greatest usefulness in its spiritual affairs. From the beginning of the Sunday School enterprise he had been an ardent believer in the work, and when the Superintendent of the Home Sunday School had gained very valuable experience and when, in 1884, the Province was reconstructed, he was elected by the first District Conference as Provincial Superintendent of Sunday Schools. It was in this service that he accomplished a work for the Lord and his Church that has given him a name honored and loved throughout our entire Province and has had much to do with our Church's growth during the past three decades. Entering upon his work with great zeal, our brother travelled far and wide in the Province, strengthening schools already in existence, advising with officers and teachers concerning better methods of work, entering new fields and starting new schools, some of which have grown into splendid congregations. Everywhere he was looked upon as the friend and promoter of Sunday School endeavor, and the friend and helper of youth, willing at all times to do all that lay in his power for the interests of the great cause. Among the schools which he was instrumental in helping to organize were Oak Grove, Calvary, Fulp, Wachovia Arbor, Centerville and Union Cross.

Another distinct line of our brother's valuable service was that of helping young men and boys to an interest in better things. He had a passion for such work and methods that were peculiarly his own. He understood better than most others the way of entrance into a boy's heart and life, and had a high appreciation of the value of the personal touch and the importance of persevering endeavor.

Many are the times that he gathered a group of boys around him in his room, in the old Museum, in the woods, and with a flower, a mineral or a beautiful butterfly in his hand called attention to the wonders of God's work, and sought to turn the interest of his hearers towards higher things. He was a keen observer of boys, and was quick to follow up any confidence gained with a quiet personal talk for his Master, and not a few are they who were, gained for the Kingdom in this way.

In disposition our brother was gentle as a woman. He was most faithful in the performance of every duty assigned him. And in all the relations of life he proved himself a sincere and devoted Christian and friend. He was passionately fond of flowers and plants, a great lover of nature, and even during the last years of his stay among us was interested in the study and culture of the many rare and beautiful specimens with which he had surrounded his home.

Four years ago, on account of advancing years and increasing infirmity, he retired from the active service of the Province with the profound esteem of his brethren of the Provincial Board, and has spent the remaining time in the quiet of his home and the companionship of his loved ones and the flowers and shrubs which he loved to care for.

On Wednesday, Oct. 2d, he was suddenly taken very ill, and it was evident to all that his condition was very serious. He himself realized it, and with peace of mind and calm of soul awaited the end. On Thursday morning, in a prayer that appeared to leave nothing unsaid, he thanked his God for His goodness and favor, and humbly implored His forgiveness, prayed that through the grace and merits of His Saviour he might be accepted of Him.

On Friday, with brothers and family around him we committed him to the keeping of the Lord, and he was given the last blessing by Bishop Rondhaler, with whom he had labored for so many years in the work of the Province and of the congregation.

Still he lingered in the valley of the shadow until Monday evening, Oct. 7th, when, at 8:40 o'clock, he
passed into the light and glory of his blessed Lord.
His age was 84 years, 3 months and 10 days.
He is survived by two brothers, Julius A. and Henry A. Lineback, and a large circle of relatives and friends.

"Thy bright example be.
"Faith, perseverance, zeal, Language of light and power, Love prompt to act, quick to feel
Marked thee till life's last hour.

Organization of Immanuel Church.

After many months of preliminary effort Immanuel Church was organized on Sunday evening, Sept. 29th. As with all other public occasions connected with this work the service was largely attended, the main auditorium being filled to capacity.

It was a happy service, pleasing alike to God and man. It followed in the wake of a very successful series of meetings which had been greatly blessed to the good of many souls, and there was a spirit of fervency and of joy as the congregation heard the public profession of faith from those who were to be received by baptism and confirmation.

The service was in charge of Bro. Kenneth Pohl, who, in the absence of Bishop Rondthaler, President of the Provincial Elders' Conference, had been given full authority to take whatever steps were necessary for the organization of the work.

The service was opened with song and praise, after which Bro. Pohl delivered a brief address. This was followed by the baptism of three adults, one confirmation and the reception of eleven members from other denominations and congregations. These persons, together with seven young people who had been received on a previous occasion in the old Newsom house, following a special season of revival, made the goodly total of 22 members with which the youngest congregation of the Province makes its beginning.

The service was followed by the celebration of the Holy Communion, which was participated in by about sixty souls.

Throughout, the entire service was marked by a deep spirit of reverence and decorum. And there was also very evident joy on the part of the many friends of other denominations who were present, and many remained to express their good wishes.

A meeting of all the members is planned for an early date, when the officers of the congregation will be elected and the members of the Boards chosen.

The happy issue of this work thus far is a striking example of the manner in which a new growth of the Kingdom, starting from the simple request of an aged widow for a service to be held in her home, passing through the various stages of Sunday School activity in a private home, and later in an old, unused and very dilapidated building, the work has now issued into an organized congregation, with a beautiful and well-arranged house of worship and prayer, to extend the interests of the Kingdom.

It is likewise another evidence of the value of our lay service. For, had it not been for the faithful, unselfish service of Bro. Clarence Crist, who has given himself unsoldily and with great devotion to this work it is safe to say that it could not have developed into its present position.

As the Superintendent of the Sunday School, the leader of the Wednesday night prayer meeting and doing in many ways the work of a pastor Bro. Crist's services have been invaluable, and it is a great pleasure to see the people of the community hold him in such high esteem.

Though good progress has been made in the payment of the indebtedness of this work, incurred in the building of this church, there still remains a considerable amount to be raised, and this particular need is laid upon the hearts of the members throughout the Province in the hope that they may be led to contribute to the cause. Contributions in large or small amounts will be most acceptable, and may be sent to either Mr. Dallas C. Butner or Rev. J. Kenneth Pohl, Winston-Salem, N. C.

REPORTS FROM THE CHURCHES

CLEMMONS-HOPE

Following the sermon on the first Sunday in September, at Clemmons village, the pastor had the pleasure of receiving ten members into the congregation by adult baptism. It was a very impressive hour.

In the same service little Ruth, the daughter of Mr. and Mrs. Will Jones, was dedicated to the Lord in infant baptism.

Special services were begun at Hope on the fifth Sunday in September. The pastor was assisted by Bro. Walter Grabs.

Bro. John Stewart, of Clemmons village, has been sick with typhoid fever this month, but is now improving nicely.

Festal services will be held at Hope on the 4th Sunday in October, in commemoration of the beginning of this congregation.

NEW PHILADELPHIA

At the lawn party, held on the evening of Sept. 14th, for the benefit of the Parsonage Fund, $47.00 were realized. The total of the Fund is now almost $100.00.

The protracted meeting was begun on the 4th Sunday in September, continuing to the Friday night following. Bro. Edit Holton did most of the preaching, and rendered a very valuable assistance. The meeting was productive of much good. There were several converts in addition to the great uplift for the congregation.

The members of the church are looking forward to the first Saturday in November, when the congregation festival will be held.

Several of the members of the congregation have been sick during this month: among them were Sr. Lula Jones, Sr. Pauline Ebert, Bro. Albert Burke, Sr. Laura Rothrock, and children in the homes of Bro. and Sr. John Spainhour and Sr. Nancy Jones.

MACEDONIA

On the second Sunday in September eleven persons were added to the membership of the congregation. Of these eight were baptized and three were received by the right hand of fellowship. The Holy Communion, which was held on this day, was attended by 70 members of the congregation.

The offering for Bohemian Missions was gathered in and amounted to $8.50.

EAST SALEM

While it has been some time since an item appeared in THE WACHOVIA MORAVIAN from East Salem we want to assure our brethren and sisters that we have not been idle. The East Salem Sunday School pledged $27.00 to the Salem College Endowment Fund, and in less than two years the school has been busy and paid. The East Salem young people are indeed willing workers. The present pastor is encouraged with the Sunday night services. The chorus selections at these services show that there are good voices among our young people, and that they are willing to use them for the glory of God.

A new interest is awakening in the prayer-meeting since we are making it a Bible reading and talking meeting. The Church Committee is meeting regularly every month, and looking for every temporal interest. The readers of THE WACHOVIA MORAVIAN will hear from us again for we anticipate some greater things for our church and we will want to tell you about them.

FAIRVIEW

The cottage prayer-meetings in connection with the preparation for the revival services have been well attended at the various homes in the Fairview congregation, and have manifested a deep spiritual interest.

The report from Fairview in the last WACHOVIA MORAVIAN stated by a misprint that there were 5 cradle roll members enrolled when it should have been 42. The Superintendent of the Cradle Roll, Mrs. E. J. Cummings, has about 20 more to enroll on the 1st Sunday in October.

The lawn party announced for Sunday, Sept. 7th, was seriously handicapped by a very heavy thunderstorm which set in about 4:30 that afternoon and continued all night. But through the loyalty of the members of the Ladies' Aid Society and friends all the cream was disposed of and a balance credited to the Society's funds.

Mr. Allan A. Perryman has been secured as the leader of the choir, Mr. Amos Huls having accepted a position at Washington, D. C. Mr. Perryman is taking hold of the work with energy, and is heartily supported by the large choir. He is also developing an orchestra in connection with the choir. The instruments add greatly to the service.

Bro. W. L. Hampton and family have moved to Santa Barbara, Cal. It was with deep regret that Fairview saw them go, as they have been a great help in the various activities of the Church. All hope they will see when they get to Santa Barbara that there is no place like Winston-Salem, and will be back with us shortly. A reception was given in their honor at the home of Mrs. Charles Lineberry by the Ladies' Aid Society on Monday, Sept. 23rd, the day before they left.

The King's Daughters Circle, under the leadership of Miss Julia
I CALVARY

At last we went to the wood-house it was found that this place had not been forgotten as there was fuel in it ready for use. Of course, we appreciated all this, but we were over-confront with surprise and joy that we were hardly able to express our deep gratitude. The brethren and sisters after seeing us safely and comfortably in our new home departed, leaving us to enjoy their hospitality. And at this time we are still happy and all of us in the congregation are much encouraged. It is the constant prayer of the pastor and his wife that they may be real leaders in bringing souls to Christ and establishing His work here in Greensboro."

Revival services will begin at the Moravian Church in Greensboro on Nov. 3d. The Rev. A. D. Thaeler of Bethlehem, Penna., will preach the sermons in these services.

BETHESDA

The location of the new graveyard is being considered. The land is the gift of the entire Sunday School Superintendent, Bro. H. W. Foltz.

CALVARY

The large attendance at the weekly prayer-meetings has been a very gratifying feature of the opening autumnal work.

The Philathes have beautifully furnished their class room at considerable expense.

COLORED CHURCH

A good spirit is prevailing. The newly appointed Elders, Bro. Lewis Hege, Bro. Jordan Donham and Bro. Harrison Bailey, are taking a lively interest, and are assisting the pastor in visiting the members.

MT. BETHEL

Bro. Clarence Crist had opened a very promising meeting, when an attack of sickness compelled him to return home. Bro. Grabs reports the spirit of the meeting to have been good. The results of the Summer School have been very satisfactory.

TRINITY

Of special interest in the work of Trinity is the adoption by the Board of Trustees of the weekly envelope offering system, and already the results are apparent in the increased collections.

A Baraca Class has been organized in the Sunday School with the following officers: Chas. Hoge, President; Allen Perryman, Vice President; Coy Yokely, Secretary, and Austin Mendenhall, Treasurer. Bro. R. A. Spaugh is the teacher, and the class, which has a membership of 30, is working for a list of 100.

The interest in the church continues, and many new faces are seen each week in the services. Our young men as ushers are very faithful in their work, and take great interest in the growth of the church, and keep the pastor informed of new people moving into the community, and thus many new attendants are brought to the Sunday School and church services. Work is being pushed on the Stockton property development, and the prospect of new homes in that tract will bring many very desirable people into the community.

Bro. F. A. Barr is doing excellent work with the choir and orchestra. With special choir music each Sunday, and the orchestra leading the singing at the Sunday night services, much is added to the attractiveness of the services.

The first wedding in the new church, on the 12th of September, was an interesting event, and quite a nice company was present to witness the same.

We are very much encouraged in our work, the loyalty and earnestness of the membership is a good sign, and we look for great things in the future at Trinity, and ask for the prayers of the readers of The Wachovia Moravian.

We are looking forward with prayerful interest to our special revival season, which will begin on the first Sunday in November. The pastor will be assisted by Rev. Samuel Groenfeldt, our Northern Moravian evangelist, who will be with us for two weeks.

The recent church supper was a very cordial occasion and very successful from a financial point of view.

OLIVET

The Sunday School is doing very well, with Bro. Marsh as Superintendent, Bro. Marvin Conrad as Assistant Superintendent and his wife as very capable Organist.

BETHANIA

Bro. Egbert T. Lehman reports the Sunday School Annex building as being fairly up and the plastering is soon to begin.

Enjoy Shopping - Trade At

ROSENBAUCHER & BRO.

The Dependable Store

Leaders of

Fashions, Qualities, Low Prices

"So Since 1880"

Visit

Meyers-Westbrook Co.

Big Department Store

Winston-Salem, N. C.

For a Complete Line of

LADIES' SUITS, SKIRTS, WAISTS,

MUSLIN UNDERWEAR and

MILLINERY

At Reasonable Prices

Kayser Sibs and Kid Gloves for Ladies

Agent for Pictorial Review Patterns at 10 and 15 cents.

Necosis Sills and Oxford, $1.00, $1.50 and $2.00 for Ladies.

W. T. VOGLER & SON

JEWELERS AND OPTICIANS

WINSTON-SALEM, N. C.

Attention

We are at the Old Stand, with quantities of

New and Up-to-date Goods

This Store is now under New Management, as we extend a cordial

INVITATION TO ALL

to visit it and examine our stock of goods.

The Salem Dry Goods Co.

F. A. BARR, Sec. and Treas.

JOE JACOBS' CLOTHING COMP'Y

Fine clothing a Specialty

CLOTHING & GENT'S FURNISHING GOODS

SCHLOSS BROS. CO.'S

Fine Tailor Made Clothing

A Specialty.
THE WACHOVIA MORAVIAN.

SALEM HOME CHURCH

The month of September was an important one in the life of the Home congregation; especially in connection with the rapid erection of the Home Sunday School Chapel and Church Extension. Two little boys, Edward Rondahlker, Jr., and Kenneth Plehl, Jr., laid the first brick on Sept. 18th, and since then the bricklayers and carpenters have been very busy, so that the fine proportion of the great new building are now coming out more clearly every day.

On Sept. 28th and 29th the Home Church Sunday School held its Annual Rally. The Infant Class held delightful exercises on Saturday afternoon, and on Sunday morning a number of the infant scholars were graduated into the main school. Every one present was impressed with their youthful proficiency as they repeated the Apostles’ Creed, the Ten Commandments and the Books of the Bible with all their other exercises.

The Women of Our Province.

Few have realized how much this Province owes to its devoted women. It is necessary to sit down and quietly think its long story over, in order to be awakened to the fact that the women of the Church have been, perhaps, the main factor in its continuance and in its growth. We have, at times, had very eminent brethren in our Province, and they have done notable work for the Master. But then again there have come periods, perhaps large periods, when male work in the Church, and especially among the laity, was singularly unfruitful. It was in just comparatively indifferent times that the women’s faithfulness shone like a lamp along a dark pathway. Patiently and perseveringly they worked on until the morning came again in the life of the congregation and of the Province. We may take as an example the history of the Women’s Missionary Society. It will, before many years are round, have reached its hundredth anniversary. During that time Young Men’s and Older Men’s Missionary Societies have come and gone, but the women’s beneficent work has continued unbroken from its first day until now, and there is no land in which our Church is engaged in missionary labor which has not had reason to thank God for the Women’s Missionary Society of Salem.

More than once in its long history the Province would have failed in one or another of its important congregations for lack of attendance on its services had not the women kept up the living connection between the past and the future. Men went to the war, or felt they were too busy, or for the time had lost their spiritual interest. The Church could not have survived these woful periods if it had not been for these faithful women. Men’s religion is, alas! often intermittent,—its streambed may flow full for a season and then it lies dry until the special rains from heaven come again. But to many women there is given the beauty of a piety that is like a perennial spring. Their thoughts of service are like Gideon’s, full of fresh dew, while all around the ground is parched and dry. They keep up the Church spirit; they minister to the home-devotions until better and more earnest generations of men again arise. Not only do children arise, but the whole Church arises and calls these women blessed. How much we owed to a saint like Sr. Amelia Kremer! How the quiet and faithful influence of a Sr. Lisetta Fries enlivened a whole generation! What the piety of a single member was worth to Sr. Maria Cist! How the sanctuary rang with the radiant voice of a Sr. Susan Kechlein! These are only a few names that emerge out of a now lengthening past to show what the women have been worth to the Church, and how glorious and indispensable their ministry has been.

Such thoughts as these have been started by the beautiful memoir of our recently departed sister, Ellen E. Shetlen, which lies before us as we write. Our first impulse was to insert a portion of it in this issue of The Wachovia Moravian, but we will do better and have the whole of it in the next number, and treasure it as the memoir of one of those good women with whom the Lord has not ceased to bless His Church.

Where a nobler deed is wrought, Where it is spoken a noble thought, Our hearts in glad surprise To higher levels rise. The tidal wave of deeper souls Come to our inmost being rolls, And fills us unaware Out of all manner cares.

—Longfellow.

"Prayer and pains through Christ Jesus can accomplish anything."

—Rev. Carlton E. White's new address is 412 McAdoo Ave., Greensboro, N. C.

—We greatly regret to say that Bro. Edgar Holton has again been very ill. His condition some days ago was a very serious one, but he is now much better.

—Rev. Charles H. Wenhold was a welcome visitor at the Minister's Conference in September. He made an admirable outdoor address in the Academy campus during the course of his stay in Salem. He has been appointed to a very responsible position as instructor in Nazareth Hall, Nazareth, Penna.

—The Northern Moravian brings the news of the departure of the Rev. Edward T. Kluge, one of the oldest of our Moravian ministers. He was living in retirement at Nazareth, Penna., having previously filled many important places in the Moravian service. As the son of a former Administrator in the South, Bro. Kluge had spent part of his youth in Salem, which he always held in affectionate remembrance.

—The president of the Unity's Mission Board, Bishop Paul Hennig, was recently in the United States, on a very brief visit connected with the Administration of Missionary work throughout the World. A very cordial invitation was sent to him to come South during his stay, but the shortness of his visit made this impossible.

—A recent letter from Bro. George F. Brietz, superintendent of the Dresden Cotton Mills, Lumberton, N. C., brings an account of his very successful Sunday School at the mills, and also a substantial evidence of his interest in the Church's extension work of this Province.

—In the recent departure of Sr. Ellen E. Shetlen, our Province and especially Calvary Church of Winston-Salem has met with a very great loss. She was one of the most influential of our women in the work of Hospital and Home and in every good work. Although recently in infirm health she will be very greatly missed.

"Life is most worth living to him whose work is most worth while."

"Love never asks how much war I do, but how much can I do."

PERSONAL ITEMS.

McDowell & Rogers

THE HOME OF

STEIN-BLOCH

CLOTHES

BEST MONEY CAN BUY

SMALL BOYS' SUITS

IN GREAT VARIETY

415 Trade near Fourth St.

FURNITURE

OF QUALITY

Is the Cheapest Investment

Furniture lasts a life time. If you buy, good, substantial well built Furniture you are always happy over your purchase.

We carry only the best quality in all kinds of

House Furnishings, Stores, &c.

WINSTON-HILL- Stockton- Company

Undertakers

Corner 5th & Trade Sts. Phone 144-145

WE ARE AGENTS

FOR

The Following Publications:

History of Moravian College and Theological Seminary (Schwartz).
Price $1.50

History of Wachovia in North Carolina (Chewil).
Price $2.00

Moravians in Georgia (Fries). Price $1.50

Funeral Chorals of the United Fratrum of the Moravian Church (Fries).
Price 25 cts.

Brief History of the Moravian Church.
Price 75 cts.

Sheaffer-Landquist Company

415 Main Street

WINSTON-SALEM, N. C.

A. DAYE & CO.

School starts in September and every mother knows what it means.

A COMPLETE SHOWING OF

Knit Goods and Sweaters,
Underwear, Hosery,
Gloves, Wash Dresses, &c.

THE BIG STORE

A. DAYE & CO.
A little girl, with a basket in her hand, came loitering down the road. Her dress was faded and ragged; she had an old black hood on her head which did not hide her tangled hair, and her bare feet were almost black with dirt. Her father was a drunkard, and her mother a sickly, shiftless woman. Nancy was now on her way to school.

"There is a little child that needs a missionary," said Sarah's mother, who sat at the window.

"Who, mother?" asked Sarah, running to look out. "Oh, Nancy?"

"Yes," said her mother. The poor girl needs the heart of a missionary to love her and do her good. And a child of pity and sympathy and self-denial would, I think, be the best missionary for her. Children like to learn of each other, and love springs up quickly between them.

"Why, she is a very hateful girl," said Sarah, "the worst in the school; nobody can go with her."

"I thought she was in great need," said her mother.

"Could I do anything for her, do you suppose?" asked Sarah.

"Any one who has the heart for it can do good."

"I am sure I want to do good," said Sarah, as she ran for her sunbonnet and books. She plucked a branch of roses as she passed through the gate, and then joined Nancy on her way to school.

"Good morning, Nancy," she said, as she came up with her.

Nancy was unused to attention, or even civility, and looked up very much surprised.

"Isn't it a pleasant morning?" said Sarah.

"Humph! I don't know," said Nancy. Sarah offered her a fine rose, saying, "See how sweet it is."

Nancy was pleased with it, for there are few children who do not like a sweet-smelling flower, and whose hearts do not smile at the sight of one.

"You folks have got a lot of roses, haven't you?" said Nancy. "I wish we had. Once I had a root, and my father stepped on it and broke it down."

"My mother will give you plenty of roots in the fall, if you want them," said Sarah.

"Mother says it's no use; nothing will grow for us."

"You might have a root in a box and put it some place where it would not be disturbed. I'll give you a pretty rosebush in a box next season if you'll water it."

"Guess I could do that," said Nancy, smiling, and putting back her uncombed locks under her hood. A beautiful, bright-feathered bird sung merrily on a tree by the road side.

"See that beautiful bird!" exclaimed Sarah. "How lovely everything is."

"I'll make him fly," said Nancy, with a roguish look, as she stooped to pick up a stone.

"O don't," said Sarah, "you might kill him."

"No, I won't, but I'll scare the rascal."

"O don't! How can you make him afraid when he is so happy, and singing so sweetly for us? God takes care of every little bird."

"How do you know?" said Nancy.

"Jesus himself said that a sparrow falleth not to the ground without him." When Sarah entered the schoolroom, she bade the teacher a pleasant "good morning," and Nancy had already felt enough of good influence to follow her example.

"Good morning; I am glad to see you in good season," answered the teacher encouragingly, and Nancy felt a self respect quite new to her. At noon she was at some of her old tricks, snatching the girls' bonnets, throwing them in the dirt, and upsetting their dinner baskets, because they would not play with her; so Sarah left her own quiet play, and offered to see-saw with her, to soothe and keep her out of mischief.

The other girls wondered at this, not knowing that Sarah had a good thing at heart for her.

After school she said to Nancy, "Come along early to school tomorrow, won't you?"

"Why?" Nancy asked.

"I sha'n't tell you now," said Sarah, laughing.

Nancy's curiosity was excited, and she was early the next day. Sarah was watching for her at her own gate, and was glad to see that her feet had been half-washed and her hair half-combed. She had one of her own sun bonnets in readiness, and gave it to her saying, "Your hood is too warm."

Nancy smiled, and handed her a wild flower she had plucked by the way. She had not learned to say "thank you" in words, still her heart could express the new and pleasant feeling of gratitude.

And in such quiet little ways as we have told, Sarah tried to do Nancy good without embarrassing her and giving her pain, and it was...
not long before she had a strong influence over her. Nancy was one of the poorest scholars in the school. She could not read at all, and was in the lowest class in spelling. She now took a start in learning; and when at her lesson, if she caught Sarah's eye fixed on her with interest, she tried her best.

Sarah knew well that decency of looks, and kindness of manner, and diligence in study, are but little in comparison with true excellence of character and the conversion of the heart to God, and Nancy was very ignorant of God and his requirements.

Sarah wanted her to go to Sunday School, but Nancy's mother said it was too long a walk there for her to go, and she hadn't clothes fit; besides, she wanted her to take care of the children, for Sunday was the only day she got; and more than all, "twa'n't no use to go to Sunday School, Sarah talked with her mother, and planned to have a little Sunday School of her own after church, and have Nancy come to it and bring all her brothers and sisters along with her, so that her mother could not complain. Her young brothers and sisters were to make up the school.

So Nancy began to learn of Jesus and his wonderful life, and her heart was melted within her at the story of his love and his death. "Oh, I love him!" was her simple expression as the tears rolled down her cheeks.

Was not Sarah a missionary child to the poor neglected Nancy? Are there no other missionary children and is there no work for them to do? Have they looked around to find the forgotten and the perishing?

**With the Boys.**

A new line of work taken up this Summer is with the Boy Scouts, and shows the increased interest of the older people in their younger brothers. The latter part of June a Troop of Scouts was organized in Salem. Soon the boys procured a tent and recently spent a few days at Bennett's quarry some miles below town enjoying camp life. There have also been lectures from their elder friends on Geology, medical attention, nature study work, physical exercise, and the like, and it is no new thing to hear the boys talk of "garnets discovered in a mica schist" or "apply forceps to artery" in their conversation. The Trustees have kindly consented to allow the Scouts a room in the Tinsley School Build-

**INFANT BAPTISMS.**

Moerter.—On Sept. 25th, 1912, at the home of the parents, Richard Eugene, infant son of Rev. and Mrs. Charles P. Moerter.

**MARRIAGES.**

Crews—Belton.—On Sept. 12, 1912, at Trinity Church, by Rev. E. C. Stimpel, Mr. Robert Crews to Miss Mildred Belton.

Jarvis—Smith.—At Calvary Parsonage, on Oct. 1, 1912, by Rev. E. S. Croslad, Mr. Therman Jarvis to Miss Grace Smith.

Perry—Cherry.—In Calvary Church, on Oct. 2, 1912, by Rev. E. S. Croslad, Mr. Allen C. Perry to Miss Daisy Pauline Cherry.

Styer—Dowell.—On Oct. 2, 1912, at Calvary Parsonage, by Rev. E. S. Croslad, Mr. William S. Styers to Miss Maggie Dowell.

**OBITUARY NOTICES.**

Note.—Ministers and members are requested to send the obituary notices to the office of THE WACHOVIA MORAVIAN. If there are interesting particulars with regard to the deceased, as in often the case among us, these will be inserted among the personal notices. In grappling with the opportunities given for heartfelt sympathy toward surviving friends—

**Butner.**—On Oct. 4, 1912, at his home in Winston-Salem, our aged brother, James Alexander Butner, aged 81 years, 5 months and 17 days.

**Crowell.**—On Sept. 8, 1912, Bro. Thomas Crowell, an aged member of the Home Church, aged 75 years, 5 months and 29 days.

**Linback.**—On Oct. 7, 1912, Bro. James T. Linback, the veteran Sunday School worker and Provisional Treasurer, aged 84 years, 3 months and 10 days.
Corner-stone Laying of the Rondthaler Memorial.

Sunday afternoon, October 20th, was a very happy time for the Home Church and for the entire Province. It was the day of the corner-stone laying of the new Sunday School building and Church House which the congregation had affectionately named after its former pastor. The city of Winston-Salem would receive a blessing through what was here being done for the glory of God.

The pastor of the Home Church conducted the services, and made the brief address which has been furnished for this issue of The Wachovia Moravian; as also the address of Bishop Rondthaler.

Bro. Plug spoke as follows:

"This is an occasion for great rejoicing. Hope long deferred is coming to a matter of great regret to us that the Elm Street School, after almost forty-six years of uninterrupted service in the religious instruction of the young and the advancement of the interests of the Kingdom, has been compelled, because of certain material developments, to give up its former home; but we rejoice that its work is to be continued with its accustomed vigor and enthusiasm in the greater school which is to be named after its former pastor. The Southern Province. In so doing it is our earnest desire that his name and the good which, under God, he has wrought among us, may be kept in grateful memory and be conserved for the greater glory of the Kingdom. And we pray God may grant him many more years of fruitful and happy service among us."

Bishop Rondthaler then spoke as follows:

"Former pastors, especially if they were present at the dedicating of the corner-stone of this building, had an opportunity to witness the auspicious act. Many children, especially of the Home and Elm Street Sunday Schools, were present. All the Moravian ministers whose duties permitted attendance were there, and most of the ministers of the other denominations of Winston-Salem. It was a time of most fraternal feeling. Every one felt that the Home Church was making a great step forward, and that the Southern Province as well as the weather was somewhat threatening, but no rain fell during the corner-stone laying service. A considerable congregation was gathered to witness the auspicious act. Many children, especially of the Home and Elm Street Sunday Schools, were likewise present. All the Moravian ministers whose duties permitted attendance were there, and most of the ministers of the other denominations of Winston-Salem. It was a time of most fraternal feeling. Every one felt that the Home Church was making a great step forward, and that the Southern Province as well as the glad fruition. The cherished desires of many years are in process of realization.

"We are met for the purpose of laying the corner-stone of this building which is to be used for the carrying on of the wide work of the modern Sunday School and the varied interests of the organizations of the congregation, in the service and for the glory of the Triune God.

"It is to be the home of both the Home and the Elm Street Sunday Schools, which, upon the completion of the building, will be consolidated into one greater school.
THE WACHOVIA MORAVIAN.

...we are assembled as, in one sense, not as sacred as the laying of a corner stone of a church. In the latter case, an edifice is to be reared in which the Gospel is to be preached and the sacraments administered. This will continue to be the case in the venerable building which, we trust, will stand for many more generations beside this great new structure. In fact, the dear old church will, henceforth, be even more sacred than it has ever been, because it will be more sacredly kept for its original purposes than has, for a long time, been possible. Often it needed to be a hall of audience for miscellaneous uses, and every week it was witness of the greater freedom which children must needs enjoy in their place of Sunday School attendance. Now it will, in everyone's mind, assume the sacredness which attaches itself to a sanctuary reserved to the proclamation of the Gospel, the administration of the holy sacraments and other impressive acts connected with the holiest occasions of human life. No one will gain so much from this future hedging of the old church around for its highest purposes than will the children themselves. A greater reverence for the church building naturally leads to a greater reverence for God Himself, and this deep reverence for God and for the special things of God is a most important element in all true piety. Henceforth, through the valuable aid to be furnished by the new house, we will be able more truly than before to worship the Lord in the beauty of holiness.

"But, while in one sense the laying of the corner-stone of a Sunday School house is not as sacred as a similar ceremony in the case of a church, in another way it has a sweet sacredness which is peculiarly its own. It is the building in which the congregation henceforth receives her children in the Saviour's name and thus enters into the blessing of our Lord's own promise: "Whoso receiveth one of these little ones in my name receiveth me." We may, therefore, confidently expect that in the new house the Saviour will be often and tenderly present. We might, indeed, appropriately place over its door a picture of Jesus receiving the children as he did in the days of his ministry."

"Nor will this new building, this great memorial house, have only the sacredness of the children's temple. It will be the sacred workshop of the congregation. Out of its committee rooms and parlors and library rooms and other apartments will come many of those results which will make this church enterprise even stronger and more beautiful for God than it ever has been in the days gone by.

"Our fathers built yonder church with a splendid faith in God and deep concern for His cause. They built much larger than they needed, and far more substantially than their case required. They could have done with a much smaller and more temporary house if they had merely their own ends in view. But they built as men who believed that God would enlarge His work in Salem, and would amply bless their children and their children's children, as He has wonderfully done.

"This splendid faith of the fathers has, however, strangely enough, been an obstacle to their descendants. For a long time we could not believe that anything more was here required of us. It was left that both in the case of organ and sanctuary the fathers had done enough. For many years it was, therefore, necessary to direct the additions of the Salem Moravian Church in outside channels, into extensions, north and south and east and west of the old home Church. If this had not been done the congregation would have rusted away into an inert condition of spiritual performance. God, doubtless, for His own wise purposes, allowed this view to prevail in our minds, that no building enterprise was needed in the old central home, — only at Calvary and Fairview and Centerville and Waugh-town, and in the West and East Salem. If we had seen things in the present life, these valuable extensions would perhaps never have been made. But now that they have been happily made, the Lord has rounded the Home Church to a new plan of life and duty. The congregation is saying, in the erection of this new edifice and in the whole great improvement which is connected with it: "We will exercise the same faith and energy which our fathers did. We will build for God's future as they built in their weaker day. We will do as much in our generation for Christ as they did. We will be their children not merely in name but in fact, and their God shall be our God to live for and work for.

"God will greatly bless this new dedication of the Home congregation to His service. He will own their zeal and their sacrifices. He will fill this Sunday School house and the enlarged church with the cloud of His gracious presence. He will say to the Home congregation: "Ye have believed, ye have shown your faith by your works, and therefore ye see the glory of the Lord."

Then the stone was laid by the bishop, the assembled clergy, and the two Sunday School superintendents, Bro. William T. Spaugy of the Home Sunday School, and Bro. Ernest H. Stockton, of the Elm Street Sunday School.

This impressive act was followed by a wonderfully comprehensive and tender prayer by Rev. H. A. Brown, D. D., the near friend of the former pastor through their long ministries and the warm sympathizer likewise of the Home Church in the joys and sorrows of many years.

In another part of this November issue will be found the interesting narrative of the Home Sunday School by Miss Adelaide Fries, and we hope, in a later issue, to present the story of the Elm Sunday School, which will be united with the Home School in the new Memorial building.

Tribute to James T. Lineback

On the occasion of the funeral services of our beloved Brother James T. Lineback the following tribute was paid by Bishop Rondthaler to his dear associate in the provincial labors of many years.

"We are gathered on an occasion of solemn and tender commemoration. We are laying to his mortal rest one of the most eminent laymen whom the Southern Province has ever produced. The lines so aptly quoted in the beautiful memoir are deeply engraved through our hearts:

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"Among a multitude of sweet memories of our beloved brother, covering 30 years of associated labor, several arise, with especial vividness, on this his funeral day. I recall my first Sunday in Salem, October 21st, 1877. I had preached my opening sermon on the morning of that day. In the afternoon Bro. Lineback invited me to address the Juvenile Missionary Society of the Home Sunday School (as we now call it) of which he was the Superintendent. Up to that hour he had been a complete stranger to me. I then perceived the simple, affectionate, whole-hearted way in which he conducted the work. It was the manner of a man who loved the school because he loved the scholars; who was not only interested in the routine work of the hour, but in the lives of the children and youth intrusted to his superintending care. That first impression of Bro. Lineback as an humble, faithful and affectionate shepherd among the lambs of the fold was a true one.

"All my subsequent acquaintance with him only deepened the impression of that first hour in which we learned to know each other.

"Then there arises another choice remembrance of our dear brother. He was, at the time of which I speak, approaching the sixtieth mile post of his pilgrimage—a time of life when men often abridge their former services for the Church and for the community, believing that they have sufficiently served their day and generation. The occurrence to which I now come, witnessed by none on earth but Bro. Lineback and myself, showed how different his view was of service in the Lord's vineyard.

"Our Province in 1884 was making a fresh and difficult beginning. It was henceforth, if it stood at all, called to stand alone. It had very few ministers; much of its old work was weak and falling. There seemed to be very little prospect of new work, and yet it must do something or die, and if it was to succeed at all it must begin first among the children. With these urgent thoughts upon my mind, on the occasion of our first Provincial Conference, I asked Bro. Lineback to retire from the church (it was at the Friedberg church), and confer with me on the Sunday School subject. We stood together under the west wall of the church (how well I remember the spot, on the beautiful greensward of Friedberg!) and the request laid before him was this: "Bro. Lineback, won't you become our Sunday School Chairman for the Province, and see whether things cannot be revived among us?" "Oh, no," was the humble answer, "I cannot do it. I am utterly insufficient for the task!"

"But the Lord calls you to it, and the Province needs it!" So the argument and appeal went back and forth until consent was given, and in that hour, through Bro. Lineback and his helpers, arose the finest Sunday School activity our Southern Province has ever seen.

"He began with Hope, where the Sunday School interest had been dead for a generation, and not with a scat, but with an enthusiastic, interested. Then came labors at Oak Grove, at Polp, at Calvary, at Union Cross, at Washington Avenue, and at other places. There was not a school in the Province which did not feel..."
the good results of his untiring efforts, and when people saw all this new work spring into blossom, or this old work bud and grow once more they began to take new heart for the Southern Province.

"Where Sunday Schools were started revival work was likewise undertaken and souls were saved and gathered into infant churches. Often Bro. Lineback would be absent from home for days. If not very long sought for he would have been found along some retired road, visiting from farm to farm, or spending the night in some humble cottage, or measuring out the lines for some chapel or graveyard; showing teachers how to teach; affectionately moving scholars to come: busy in season and out of season; condescending in humble, simple, genial ways to the life and even to the plays of the children, who can think of a revived Southern Province without recalling the loving works, labors and influences of Bro. James T. Lineback.

"But I dare not, in this tribute to one of our foremost lay-labors enlarge upon the golden labors which filled the sixty years and even into the seventies of his splendidly useful life. I must hasten to another subject which I want to speak with you."

The truth of this was brought home to many hearts when word came of the earthly departure of our Sister, Ellen Elizabeth Shelton. The departed was born in Salem, May 16, 1841, being one of seven children given of the Lord to Edward and Aniabela Belo (m. n. Fries). In due time she was given to the Lord in infant baptism, the sacrament being administered by Bishop Sholtz, then pastor in Salem. On Palm Sunday, 1855, at the age of 14 years, she confirmed her baptismal covenant, becoming a communicant member of the Home Church, and on Munday Thursday following, partook of the Lord's Supper for the first time.

The departed enjoyed every educational advantage that the community offered. In the Primary Schools, and later in Salem Female Academy, she was a diligent, painstaking student, fully realizing the importance of being prepared for the sterner duties of life.

In those days which tried men's souls, the brothers and employees having gone to the front, the departed, always of a practical turn of mind, rendered valuable assistance to her father in the large mercantile business in which he was engaged, and this contributed largely toward her preparation for the duties that lay ahead. Then, too, the loss of father and mother, two brothers and a sister,—Alfred, Henry and Bertha—did for her what sorrow alone can do for the human heart: it deepened her love for God, brought her to a fuller realization of the truth that underneath are the everlasting arms.

On November 10th, 1870, at the age of 29 years, our sister was happily married to Dr. John Henry Shelton. The newly married pair at once began their long and happy residence at Arcadia, Davidson Co., where Dr. Shelton, for some years their pastor, and had enjoyed a large and lucrative medical practice. Here Sr. Shelton lived an active, busy life, entering heartily into the varied and self-sacrificing duties which came to a physician's wife. It was in the Arcadia home that the four children were born, completing the formation of the happy home circle.

Some years later, Dr. Shelton built a lovely home in Winston, but ere the family could move into it, the beloved husband and father was called from earth. This was a severe blow to the wife and mother, but she bore her sorrow bravely. In the Spring of 1882 the widowed wife began her life in Winston. Here, surrounded by her children, she lived for 30 years, wise and faithful in the management of her household and the large business interests which fell upon her shoulders after the death of her husband.

Again our Sister was called upon to pass through the deep waters when on December 31st, 1897, her daughter and oldest child, Mrs. Charles D. Office, in the flower of her womanhood and motherhood, was called to her eternal home. But, with her characteristic bravery and Christian fortitude, she bore this sorrow as she had many another.

Sister Shelton was one of the original Calvary circle, uniting with this congregation at the time of its organization, nineteen years ago. She was faithful and true to her Church. For a number of years she was a teacher in the Sunday School, first at the Home Church and later at Calvary. There are many who hold her in loving remembrance as their kind and efficient teacher in the Sunday School. She was a devoted member of the "Ladies Aid" and the "Women's Missionary Society" of her Church, faithfully attending the meetings and heartily giving herself to the work so long as health would permit. Perhaps few knew how keenly interested she was in having the Christmas candles moulded for the children, and how, with her own hands, she skillfully ornamented each candle with the tinted paper. This service residence in the child's world, which was renders so many lives, and without applause year after year, revealed a character dear to the heart of God.

Sister Shelton was a useful woman, not only to the Church, but to the community at large. At the time of her death she was an honored member of the Doreas Circle of the Salem Home, and the efficient President of the Belo Home Association. She was one of our bravest women. Some years ago, issued the call for the formation of an Alumni Association of Salem Academy and College, and was one of the charter members of that organization.

It was in the management of the Twin-City Hospital that our sister rendered her greatest service. She was a charter member of the Association, and was its Treasurer at the time of her death, having served in this capacity for a number of years. Her painstaking, self-sacrificing, devoted labors in behalf of the Hospital can hardly be put into words.

In the departure of Sister Shelton the community has lost one of its bravest, truest and best women. She was devoted to her children—to them she was companion, friend, mother; always taking the deepest interest in their welfare, even after they had reached mature years and had gone from under the home roof. To the motherless grandchildren she was a mother indeed—her deep love for them was touching.

The loved one enjoyed comparatively good health until a few years ago, when she was stricken with pneumonia. After that she was never quite well. Now and then she seemed to be almost herself again, but reaction would quickly follow these periods of encouragement, and to those who knew her best it soon became evident that she was nearing her journey's end. Some weeks ago, after returning from a pleasant stay at Morehead, she became critically ill. A weak heart, with malignant complications, baffled the efforts of skilled physicians. All was done that love and skill could do. God was calling. She told the watchers by the bedside that she was ready, and expressed a desire to depart and be with Christ. She was heard to say: "I want to go home, I am so tired." On last Tuesday morning, a little past ten o'clock, she sweetly fell asleep. Her age was 71 years, 4 months and 27 days.

Sister Shelton is survived by two brothers, Robert W. Belo and Dr. Arthur F. Belo, of Alabama; one sister, Mrs. J. C. Buxton: three chil-dren, Chas. E., Henry B., and Mrs. Peter A. Gorrell.

"Some day, we say, and turn our eyes Toward the fair hills of Paradise; Some day, some time, a sweet new rest Shall blossom, flower-like, in each breast; Some day, some time, our eyes shall see The faces kept in memory."
Sunday School idea was not a new one in Salem at that time. Twenty years earlier Friedberg and Friedland had their Sabbath Schools, where the children were taught to read and write, in addition to Bible instruction, there being no system of public schools to place the opportunity for an education within the reach of every boy and girl. Somewhat earlier the Brethren John Vogler, Van Zevely and Ephraim Conrad had passed hither and thither through the country, establishing Sunday Schools wherever they found an opening, never proselytizing, but urging on the work for the sake of love and service. In Salem itself there was a so-called factory Sunday School, held first in a little cabin on the site of the Salem Iron Works Foundry, and later in the Free School House, just across the Winston line. Why then had the Salem Congregation not offered the same advantages to her children? Evidently because the need for them had not been felt, for Bible instruction" was a part of each week's routine, the boys and girls being gathered in their respective day school rooms, where hymns were learned and Bible lessons taught with the regularity and thoroughness of their other studies.

But the year 1849 was, in many respects, a year of new things. The adjoining county town had just been laid out, and a broader, more progressive spirit was stirring the exclusive little town, which was about to throw open her doors and give a hearty welcome to all who should come and cast in their lot with her.

Soon after the entrance of Rev. George F. Bahnson upon his Salem pastorate, a meeting of the Congregation was called, to consider the subject of a Sunday School. The sentiment being favorable, due announcements were made from the pulpit, and, on the afternoon of Sunday, November 25th, 57 children and 7 teachers assembled in the old chapel for their first session. Behind the table on the east sat Bishop Bahnson as superintendent; around him, on low benches, the members of the Infant Class in charge of Miss Lou Van Vleck, and behind them the older scholars with their teachers, Miss Lucinda Bagge, Mrs. Maria Peterson Transou, Miss Theresa Peterson, Mr. Alanson Welfare, Mr. Arthur Van Vleck, and the teacher of the Boys' Day School. As the School increased in size the church became the place of meeting. The superintendent's table, with its black cloth covering, stood at one side, behind it Bishop Bahnson, and upon it the little tin box into which each scholar deposited a penny before taking his seat. There was no uniform system of lessons in those days. "The Uniform Question Book" was published to some extent, among them Sister L. Bagge and others, are very zealous in the good cause, keeping up the Sunday School without the assistance of any minister."

In September, 1858, Rev. Francis Holland became pastor of the Salem Congregation, and, on the 19th, the Boys' Day School was reorganized under his leadership and that of his wife, who was a splendid singer and threw so much new life into the set tices that the attendance quickly increased to 165 scholars and 20 teachers.

On Oct. 15, 1859, a meeting was held left Salem in the Fall of 1863, when Bishop Bahnson filled his place until the arrival of Rev. M. E. Grunert in 1885. Mr. Grunert held the School until 1886, and he was succeeded in 1897 by Mr. James T. Lineback, who conducted it successfully until 1884, when he gave it into the hands of Col. F. H. Fries. In 1888 Mr. W. T. Spaugh was elected Assistant Superintendent, and he had active charge of the School in 1896 and 1899 during the illness and absence of Col. Fries. When Col. Fries returned from Europe he resigned the superintendency, although he retained connection with the School as teacher of the Baraca Class, and Mr. Spaugh was appointed Superintendent by the Board of Elders in December, 1907. On Oct. 15, 1917, a Juvenile Missionsary Society was organized among the members of this Sunday School, its object being "to contribute according to its means to the support of Missions, or to the furtherance of any other benevolent enterprise which might seem to demand its help." The first officers were: President—James E. Hall; Vice President—Julius Miller; Secretary—Emily A. de Schweinitz; Treasurer—Louise Grunert. Since then a collection has been taken every Sunday for the Society, which now has gathered and distributed $4248.86. All members of the School are considered as members of the Society, whose present officers are: President—Howard Powers; Vice President—Thompson Shouse; Secretary—Louise Grunert; Treasurer—Evelyn Brown; Chairman Appropriation Committee—Wirth Thomas. For several years past the Society has supported a little girl in the Orphanage at Pot tenstein in Bohemia ($50.00), and has maintained a bed in the hospital at Leh, North India ($17.50), as well as contributing to various causes.

In recent years a considerable interest has been felt in the Sunday School Library, and a considerable amount of money has been spent for new books. Every effort has been made to select these wisely, as they go into many homes, and frequently constitute the only reading for which the busy pupils in our day schools can find leisure, while the Home Department also draws largely from its shelves, which now hold about 2,000 volumes. There have been 12 librarians since the first books were purchased: Miss Lou Van Vleck, Rev. Hartwig, Mr. W. J. Pholf, Mr. H. W. Shore, Mr. Charles B. Pholf, Mr. Charles Fisher, Mr. William C. Grunert, Mr. Frank Meinung, Mr. C. T. Pholf, Mr. Julius Lineback, Mr. Robert Rice and Mr. Ernest Pholf.

Soon after Mr. Spaugh became Superintendent the Organized Class idea was introduced into the School, and proved of great advantage in awakening fresh interest in the classes by opening channels for united class effort in philanthropic lines as well as for matters more directly connected with the School. The new Graded Lessons were adopted in October, 1898, and are much liked in the Primary Department. The older classes still prefer the International Lesson Courses. A system of Teachers' Committees (1908) has given definite shape to the work of the School in its various lines, as indicated by the titles—Executive, Finance and Library. Several new methods for the increase of membership and securing regular attendance have met with success; and the School Orchestra has added.
much to the attractiveness of the music.

But the Salem Home Sunday School has not been a self-contained body, devoting all its energies to the upbuilding of its own walls. Elm Street Sunday School was founded in April, 1867; East Salem in March, 1877; Centerville in March, 1896; Calvary in January, 1900, and Christ Church in April, 1893, and these were not only begun by men and women trained in the Salem School, but the statistics show that they have drawn from 65 to 91 per cent. of their teachers and officers directly from its ranks. Nor does this include the workers at Mayodan and Fairview, or those who have founded and helped in schools all through the Province and beyond it, still less the Ministers who, going out from it, have built up churches and schools in the mission fields and in the home provinces. The establishment of these schools in and near Salem has been a heavy drain upon the membership of the Home School, it having been the policy to start with a group of Moravians living in a certain locality who, as a matter of church loyalty, give their support to the new undertaking. In spite of this the Home School is larger today than ever before, the roll showing:

Officers and Teachers: 48
Schools in operation: 318
Home Department: 150
Cradle Roll: 50

Total, Sept. 1st, 1912: 596

The total number of scholars since 1849 is estimated at 2,000 and teachers 235.

THANKSGIVING
We have so much to be thankful for this year, in country, church and homes. God has been so very good to us as individuals in the course of this healthful and prosperous year of 1912. While we give the Author of all our mercies devoted thanks for His loving kindnesses, let us also remember the poor—a sacrifice which is peculiarly acceptable to God in times of thanksgiving. It has been a beautiful custom to remember the Salem Home each year with contributions in money and in country produce. We hope that it will be done very bountifully this year also. The President of the United States and the Governor of North Carolina have issued the usual proclamations, setting apart the last Thursday in November, 1912, as a day of Thanksgiving throughout the nation and the State.

REPORTS FROM THE CHURCHES

In past years various congregations in the Province have sent generous gifts to the Salem Home at Thanksgiving. This year also donations will be much appreciated.

FRIELAND, BETHESDA, OAK GROVE, WACHOVIA ARBOR, BETHESDA
Bro. McCuisto makes the following report for these congregations:

Oct., 1st.—Kept a house service over the remains of the daughter of Mr. and Mrs. John Venable, at Hanes.

Sunday, Oct. 6.—In the morning preached at Friedland. In the afternoon went to the home of Jacob Wil- liamson and received him into membership by baptism. He is 82 years old. At 3 o'clock preached at Union Cross. At night at East Salem.

Oct. 7—10.—Assisted Bro. Grabs in the Mizpah meeting.

Sunday, Oct. 12.—In the morning preached at Betheseda, in the afternoon at Bethabara, and at night kept the communion at East Salem.

Tuesday, Oct. 15.—Bishop Hamilton gave his illustrated lecture on Surinam at Bethabara; on the 16th he gave the lecture at Friedland to a large company.

Sunday, Oct. 29.—In the morning preached at Oak Grove. In the afternoon began the protracted meeting at Bethabara. There were 9 services. Bro. Besiegel preached in one of them, the pastor keeping the others. There were no conversions, but there was a spiritual uplift for Christians.

Sunday, Oct. 27.—In the morning attended the Christ Church Sunday School rally service. In the afternoon preached at Wachovia Arbor; preached at Betheseda, and received two new members by the right hand of fellowship from the Baptist church at Draper, N. C. Kept three prayer meetings at East Salem during the month.

CALVARY

We insert the following report from Bro. Croslad:
The month has been an unusually busy one and one of more than ordinary encouragement. The cottage prayer-meetings have been a source of blessing. Already eleven of these meetings have been held preparatory to the special services to be held by Bro. Samuel Groenfeldt.
The contract has been let for the grading of the grounds to the south of the church, facing on Second St.

The old bridge will be dispensed with and a broad concrete walk leading from Poplar Street, will afford a fine walk to the grounds. The work will cost at least $400.00. The Foreign Mission offering for the month was nearly $100.00. In addition to this the Woman's Missionary Society has gathered $88.00, more than is necessary for the support of the native missionaries in South Africa. The voluntary offering for charity during the month amounted to $24.16.

Two funerals and five marriages were held during the month.

FAIRVIEW

Sunday, Oct. 16, was the Rally Day for Fairview Sunday School. John W. Frazier, superintendent.

The month has been an unusually marked by Bishop Hamilton’s visit has been a great blessing to the Province. He was, for three weeks, indubitably busy in preaching and delivering missionary lectures, the last one of which, in the farewell lovefeast at Salem, was counted the best. Besides his public addresses, he spoke on various private occasions, when leading brethren learned to know the missionary work of the Church as never before. The whole Province greets him, and says: “Come soon again!”

Bro. Samuel Groenfeldt is still with us. His evangelistic services in Friedberg and Fairview have been closed. They are now being continued in Trinity, and then are to be continued in Calvary. Much good is being done by his persuasive and thoroughly evangelical preaching.

Bro. J. Kenneth Plohl has been away for several weeks, enjoying a much needed vacation. He returns for the Salem Congregation Festival on Sunday, Nov. 17th.

W. T. Vogler & Son
Jewelers and Opticians
Winston-Salem, N. C.

ATTENTION

We are at the Old Stage, with quantities of

New and Up-to-date Goods
This Store is now under NEW MANAGEMENT, and we extend a cordial INVITATION TO ALL to visit us and examine our stock of goods.

The Salem Dry Goods Co.
F. A. Barr, Sec. and Treas.

Joe Jacobs’
CLOTHING COM’Y
Fine Clothing a Specialty
Clothing & Gent’s Furnishing Goods
Schloss Bros. Co.’s
Fine Tailor Made Clothing
A Specialty.
THE WACHOVIA ORAVIAN.

with more to follow Nov. 10th. Four were adults, baptized, one a man 57 years of age; three were confirmed. The people will never forget Bro. Groenfeldt and the way he got them to testify.

On Oct. 23d, Bro. Amos L. Huls moved his family to Washington, D. C.

Nov. 1st, Miss Emma Smith's boys class gave an officer supper at the Belo House, which was a splendid success. They gave $6.00 towards our missionary's salary, and the remainder will also be devoted to missions in the request of the boys themselves.

The Philathea Class, taught by Miss Mary A. Fogle, gave $6.00 towards Bro. Smilan's salary, as did also the King's Daughters Circle, under the leadership of Miss Julia Barnes.

TRINITY CHURCH

All the regular services were held during the month with good interest and attendance. Special preparations have been in progress for our special meetings which will begin the first Sunday in November. The Boards have of course two important meetings weekly for prayer, and lists of unsaved people have been given to all the members that they may get them to attend the meetings by special invitation. Several letters have been sent to the members of the congregation, urging them to pray and work for the success of the evangelistic effort.

The services have seen many new people, and the growth in attendance, particularly at the Sunday night services, is very encouraging.

On Sunday night, Oct. 6th, we had the privilege of having Bishop Hamilton with us, who gave his illustrated lecture on Surinam to a large and appreciative audience.

On Thursday, Oct. 24th we had a Members' Social in the Sunday School room, for the purpose of getting closer together and laying plans for work during the meeting. A musical program had been prepared, and refreshments served, and all who were present agreed that it was a very helpful occasion.

A very active Ladies' Aid has been organized, and a meeting monthly, and hopes to interest all the female members of the congregation in more active service for the church.

We were glad to have a visit in the Sunday School and the morning service from Bishop Rondthaler during the month, and our people appreciate this encouragement.

On Sunday, Oct. 27th, assisted in the funeral services of our aged friend and neighbor, Mrs. Raper.

Saturday, Oct. 26th, attended the Township Sunday School Convention at Providence.

Much time was given during the month to pastoral visiting.

CLEMMONS, HOPE, NEW PHILADELPHIA, MACEDONIA

Bro. Hall makes the following report of his charges:

The beginning of the month found the special meetings at Hope in progress. Bro. Grabs assisted the pastor. There were no visible results, but much good seed was sown which will yield fruit in the future.

Bishop Hamilton's visit to the New Philadelphia and Clemmons Hope congregations interested the people.

The Macedonian service, on the second Sunday, was omitted for the reason that the Farmington Township Sunday School Convention was held on that day in the Baptist Church of Farmington. The pastor made an address. The attendance was large, and Macedonian was well represented.

Beginning the week, Sunday, 20th, the pastor assisted Bro. Holton in his meetings at Advent.

Sunday, 27th, was observed as a fast day at Clemmons. Preaching, lovefeast and Holy Communion were the services of the day. There was a fine attendance in the preaching and lovefeast services. 36 partook of the communion. Two members were taken into the church by the right hand of fellowship.

Bro. William Spang very kindly assisted the pastor on the 4th Sunday by holding the preaching service at New Philadelphia.

During the month 39 pastoral visits were made.

CHRIST CHURCH

Bro. Besiegel presented the following report for October:

All the regular services were held during the past month, with increased interest and attendance. It is very gratifying to note the presence of a number of members who heretofore were seemingly indifferent. Quite a few strangers also attend our services, and where they are not members of some other denomination efforts are being made to secure them for Christ Church.

A Home Department has been added to the Sunday School, with Mrs. R. L. Hanes as superintendent. About twenty names are on the roll, and there is the promise of more. Some new scholars have also been added to the regular school as the result of this canvass.

While the Young People's Society of C. E. has done nothing more than hold its regular meetings during the month and a half since its reorganization, it has been the means of getting some of the young men more deeply interested in church work.

The mid-week prayer-meeting continues, with the usual attendance. It is difficult to get more than two or three to take part in the meeting.

16th. Assisted Bro. Ploh with the funeral of Mr. James Thompson.


On the 27th the 15th anniversary of Christ Church was observed with appropriate exercises. At the Sunday School Rally Bro. Howard E. Rondthaler called the roll of the first members of the school and delivered a very helpful address. Bro. Mc Culston was also present and offered prayer. The lovefeast in the afternoon was very well attended. Bishop Rondthaler spoke of the "Love of God," and urged our people to show that love to the many families coming into our rapidly growing district. At night the pastor gave an illustrated talk on "Mission Work in Nicaragua."

28th. Annual Business Meeting of members for hearing reports and electing committee members was held.

BETHANIA AND FILIALS.

Bro. Grabs reports as follows concerning his interesting and widespread work in these congregations:

The beginning of the month found me at Hope, assisting Bro. Hall in a series of meetings. Went with him one day to meet Bro. Groenfeldt at Friedberg.

Sunday, 6th. — Had a good opening for the protracted meeting at Mizpah.

Monday, 7th. — Bro. McCulston came to help in the meeting.

Tuesday, 8th. — We held the funeral at the burial of Solomon Bowens on the Wolf burying ground.

Bro. McCulston had to leave us after Thursday night (10th), but we continued till Friday night.

We had no public professions by which to measure the success of the of the meeting, but the attendance and order were excellent.

Some painting has recently been done on the interior part of the new part of the chapel.

Sunday, 15th. — Preaching at Bethania and Olivet. At night spoke...
in Bethania on the subject of "Re�ivals." Bro. Paul M. Greider, pastor of the Brooklyn, N. Y., Moravian congregation came into our midst on this day on a visit to his mother, sister and brother.

Monday, 14th.—Let for the neighborhood of Asheville to meet Mrs. Grabs, and spent the remainder of the week sight-seeing.

Sunday 28th.—Had a busy forenoon. After opening Sunday School went back into parsonage to unite in marriage Henry V. Miller and Nora A. Mock. With the bridal company still in the house began to receive the Provincial Missionary Committee with Bishop Hamilton, who had an appreciative audience. At night preached at Pleasant Ridge. Bro. Paul Greider took part in the service in Bethania with Bishop Hamilton and the pastor.

MW. BETHEL

On Saturday, Oct. 25th, fifty or more people gathered on the Mt. Bethel church grounds for a picnic. After singing and an address in the church we gathered around an outdoor table, the contents of which, both for quality and quantity, would do credit to any community. This was evidently the main feature of the picnic, as the people returned home soon after dinner. The social character of the occasion was a very happy one.

Next day the attendance at Sunday School and preaching was good. It is gratifying to observe the good results of the recent summer school that holds on with a lively interest.

WILLow HILL

Bro. Grabs writes as follows: On Oct. 27th, in the afternoon, we began a protracted meeting at Willow Hill. It was an interesting meeting in a number of ways. The congregations were large but very orderly. Probably the presence of an officer had something to do with the behavior. In one service the magistrate, the county sheriff, and the Illustrated press were present. Old and young attended. Mothers were faithful in bringing their little children. In one night service we had thirteen babies, some of whom were very active with voice and feet. The people were intensely hospitable. Everybody had a good word about the fine weather and the meeting which all were enjoying. The pastor had no ministerial assistance, but substantial help was given by Bro. Levering, of the Friends Church, who is superintend on the Sunday School, Bro. Colston, a young Baptist minister, and Bro. Gunnel, a Methodist. The Lutheran Church was also represented in the audience.

The interest was remarkable. Two women and a boy made public profession.

COLORED CHURCH

Bro. William E. Spaugh presents the following report: The main feature of the month was a lecture on Surinam by Bishop Hamilton, which was held on Saturday evening, Nov. 19th. A good audience was present, and listened to the lecture. A collection amounting to $8.00 was gathered to help defray the Bishop's traveling expenses.

The Sunday School is keeping up a good interest, the Honor Roll showing a good increase of regular attendents over last month. The regular preaching and prayer services have been held with good attendance and interest.

On Sunday, Oct. 25th, preached at New Philadelphia. A good audience was present, and the occasion was a most delightful and happy one.

FRIEDBERG, ADVENT, ENTERPRISE

Bro. Samuel Groenfeldt's meetings with this congregation were productive of much good. The visit of Bro. Hamilton was much appreciated. He preached on Sunday, Oct. 18th, and gave his excellent illustrated lecture on Surinam on the following Wednesday.

On Sunday, Oct. 21st, Bishop Rondthaler opened the sermon in the Advent meeting. Bro. James E. Hall then came and assisted until the close of the meeting on Thursday evening. The services proved to be a blessing to this growing chapel. Enterprise is also doing well, and has recently had the largest communion in its history.

The best news we have from Friedberg is that the beloved pastor, Bro. Holton, seems to be fully recovering his health.

GREENSBORO

Preparatory prayer-meetings have been held with much interest for the coming revival services in which Rev. Arthur D. Theiler, we are glad to say, is to be the preacher. On October 22d Bishop Hamilton delivered an illustrated lecture.

KERNEsville, CARMEL

The preaching on the 4th Sunday of October was exchanged for an address by the Bishop to the Union Sunday School meeting in the auditorium. A large audience was present.

Bro. Adkins reports good results from the Carmel Sunday School which he has been faithfully conducting during the summer.

MAYODAN

Bro. Clarence Crist reports excellent attendance at the two services he held on Sunday, Nov. 10th. In the evening the church was crowded. There seems to be an excellent spirit abroad and much interest in the prayer-meetings which the brethren conduct on Wednesday and Sunday nights. The Sunday School, under the superintendence of Bro. C. F. Harris, is doing exceedingly well.

Br. Wm. Berrier resides in the parsonage, in which a room is reserved for the visiting minister.

The Balkan War.

That distant part of Europe which lies between the lower Danube river and Constantinople is called the Balkan Peninsula. It would not seem so far from the rest of Europe if it had not been for the fact that until quite recent years all these lands have been under Mohammedan rule. The mosque of the false prophet, with its minarets, dominated the whole wide expanse from the Mediterranean to the Danube and from the Adriatic to the Black Sea. The Turks ruled the Balkan Peninsula with dreadful oppression and what was, if possible, worse, with their utter incapacity for good government. The people are greatly Christians of the Greek Church, and belong to the same great Slavic race among which the Bohemians and Moravians are likewise living, but their lot has been very different from their other brethren. They were, until recent years, kept far back in their civilization. It was more Asiatic than European, and the traveler found people living in round roofed huts, like those which were occupied by the inhabitants of France 2000 years ago.

The Balkan Peninsula receives its name from the Balkan Mountains, a ridge which runs between the Black Sea and the Adriatic, and between Bulgaria on the north and Roumelia on the south, at an elevation of about 6,500 feet. The railroad from Constantinople to Vienna runs through the gap which the Mantza river makes through these great hills. This scenery is grand, and the care with which the road was built is shown in the embankments which are grass-covered and even fastened with willows to prevent washouts.

The nations who occupy this great country are, first, the Bohemians, the Herzegovinians and the Dalmatians, along the east Adriatic coast. The Dalmatians have long obeyed the Austrian rulers, but the Bohemians and

McDowell & Rogers

THE HOME OF

STEIN-BLOCH

CLOTHES

BEST MONEY CAN BUY

SMALL BOYS' SUITS

IN GREAT VARIETY

415 Trade Near Fourth St.

FURNITURE

OF QUALITY

Is the Cheapest Investment

Furniture lasts a life time. If you buy good, substantial well built Furniture you are always happy over your purchase.

We carry only the best quality in all kinds of House Furnishings, Stores, &c.

HUNLEY-HILL-STOKTON-COMPANY

Undertakers

Cor. 5th & Trade Sts. Phone 144-148

WE ARE AGENTS

for

The Following Publications:

History of Moravian College and Theological Seminary (Schwarte). Price $1.50

History of Wachovia in North Carolina (Chewell). Price $2.00

Moravians in Georgia (Fries). Price $1.50

Funeral Choral of the Union Protestant of the Moravian Church (Fries). Price 25 cts.

Brief History of the Moravian Church, price 75 cts.

Shoffner-Landquist Company

430 Main Street

WINSTON-SALEM, N. C.

A. DANE & CO.

Christmas is rapidly approaching—only a few weeks off, and the last of them will be days of such tremendous activity that this great organization will be taxed to its utmost capacity. We take this opportunity to urge you to begin your Christmas shopping early, and avoid the rush.
Herzegovinians have only recently come under the control of Austria, which has appropriated most of the territories south. It is this Austrian ambition, backed by the German Kaiser, which has prevented the Balkan affairs from being long since settled, and which is largely responsible for the vast bloodshed which is now taking place.

Then comes the country of Servia, just to the east of those two provinces. Its famous capital is Belgrade, where the broad Save river meets the vast Danube. It was long the outpost of the Christian religion against the Mohammedan world. But after desperate conflicts, through centuries, Belgrade, "the white town," at last fell into Turkish hands, from which the Servians regained it less than a hundred years ago, although the Turks held the city until 1867. Servia has about three million inhabitants.

North-east are the two old Turkish provinces which form the Kingdom of Roumania. It lies north of the Danube and is taking no part in the present war.

To the south-east of Servia is the gallant kingdom of Bulgaria, which is the head of the great fight now going on between Christian and Turk. The Bulgars were once a mighty people, but they fell under the fierce attacks of the Turks centuries ago, and its history became a pitiful one. When we passed through their capital, Sofia, years ago, it was just emerging from its state as a large, struggling village, under the recent wretched Turkish rule. The war between Russia and Turkey in 1878 set Bulgaria free. Since then Sofia has become a fine city, and the Bulgars have burst into a fresh life. But they have fearful memories behind them, and the pictures of towns and villages filled with slaughtered wives and maidens will never be effaced from the Bulgarian mind. Thousands of their countrymen, south of the Balkans, are still under the miserable and degrading Turkish rule, and these things have so fired the Bulgarian heart that, under their great general, their attacks upon the Turks in the present war have been irresistible. They will not hear of peace until every Bulgarian is free and the continual dread of massacre has finally been removed from the minds of defenseless women and children. They number something less than five million people.

Then, to the south-west of Servia is the mountain nest of the Montene­grins, the bravest people in all Europe. They have never bowed the knee to the Turk, and have held their mountains against the vast Turkish Empire for ages, and often, single-handed, 250,000 people against unnumbered millions.

To the south of these countries comes Macedonia for which the war is now being waged. Turk and Christian are mixed in this country,—many more Christians than Turks—some of the Christians are Bulgars, some of them Serbs, many more of them are Greeks,—suffering from every sort of misrule, but without redress. Europe has long promised relief, but, owing to Austrian ambition, it has never come; for the Austrians and Germans have been willing that things should stay as they are until these lands could drop as ripe plums into Austrian hands.

South of Macedonia lies Greece, whose struggle for freedom from the Turks filled Europe and America with enthusiasm less than a century ago,—a little less than three millions of people.

For years it has appeared as if peace could not be maintained a year longer in the face of the Balkan indignation at the treatment of their own under the dreadful rule of the Turks. But it was always hoped that Christian Europe would do something. But now these little peoples,—Servians, Bulgarians, Montene­grins and Greeks—have taken the case into their own hands,—twelve millions against twenty five millions, and these latter millions entrenched in mighty fortifications. But the few Christian allies are winning victories of an astonishing nature, and God grant that the day is now over when Turk can oppress Christian any more, and the Cross yield to the Crescent. If this war ends as we hope it will in the deliverance of Macedonia and Thrace, we may expect these countries to bloom out with more than their old prosperity. The Balkan Peninsula will no longer be a volcano of unrest, but the scene of a growing and peaceful civilization.

Sassie the Balkan affairs from being long come under the control of Austria, which has prevented the Balkan affairs from being long since settled, and which is largely responsible for the vast bloodshed which is now taking place.

Then comes the country of Servia, just to the east of those two provinces. Its famous capital is Belgrade, where the broad Save river meets the vast Danube. It was long the outpost of the Christian religion against the Mohammedan world. But after desperate conflicts, through centuries, Belgrade, "the white town," at last fell into Turkish hands, from which the Servians regained it less than a hundred years ago, although the Turks held the city until 1867. Servia has about three million inhabitants.

North-east are the two old Turkish provinces which form the Kingdom of Roumania. It lies north of the Danube and is taking no part in the present war.

To the south-east of Servia is the gallant kingdom of Bulgaria, which is the head of the great fight now going on between Christian and Turk. The Bulgars were once a mighty people, but they fell under the fierce attacks of the Turks centuries ago, and its history became a pitiful one. When we passed through their capital, Sofia, years ago, it was just emerging from its state as a large, struggling village, under the recent wretched Turkish rule. The war between Russia and Turkey in 1878 set Bulgaria free. Since then Sofia has become a fine city, and the Bulgars have burst into a fresh life. But they have fearful memories behind them, and the pictures of towns and villages filled with slaughtered wives and maidens will never be effaced from the Bulgarian mind. Thousands of their countrymen, south of the Balkans, are still under the miserable and degrading Turkish rule, and these things have so fired the Bulgarian heart that, under their great general, their attacks upon the Turks in the present war have been irresistible. They will not hear of peace until every Bulgarian is free and the continual dread of massacre has finally been removed from the minds of defenseless women and children. They number something less than five million people.

Then, to the south-west of Servia is the mountain nest of the Montene­grins, the bravest people in all Europe. They have never bowed the knee to the Turk, and have held their mountains against the vast Turkish Empire for ages, and often, single-handed, 250,000 people against unnumbered millions.

To the south of these countries comes Macedonia for which the war is now being waged. Turk and Christian are mixed in this country, many more Christians than Turks, some of the Christians are Bulgars, some of them Serbs, many more of them are Greeks, suffering from every sort of misrule, but without redress. Europe has long promised relief, but, owing to Austrian ambition, it has never come; for the Austrians and Germans have been willing that things should stay as they are until these lands could drop as ripe plums into Austrian hands.

South of Macedonia lies Greece, whose struggle for freedom from the Turks filled Europe and America with enthusiasm less than a century ago, a little less than three millions of people.

For years it has appeared as if peace could not be maintained a year longer in the face of the Balkan indignation at the treatment of their own under the dreadful rule of the Turks. But it was always hoped that Christian Europe would do something. But now these little peoples—Servians, Bulgarians, Montene­grins and Greeks—have taken the case into their own hands, twelve millions against twenty five millions, and these latter millions entrenched in mighty fortifications. But the few Christian allies are winning victories of an astonishing nature, and God grant that the day is now over when Turk can oppress Christian any more, and the Cross yield to the Crescent. If this war ends as we hope it will in the deliverance of Macedonia and Thrace, we may expect these countries to bloom out with more than their old prosperity. The Balkan Peninsula will no longer be a volcano of unrest, but the scene of a growing and peaceful civilization.

### Subscriptions

- Miss Anna Butner, Dec. 1912.
- Mrs. Eliza Glassco, March 1913.
- Miss Constance Pohl, Dec. 1912.

### Congregational Subscriptions:

- Fairview Church (1911) $8.40
- Home Church $29.09
- Wachovia Arbor $3.00

### Endowment

- $300,000 Endowment has been subscribed.
- This year's enrollment 622. Faculty 53.
- College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $325 per year.
- A safe, high-grade, conscientious school, best known through the thirteen thousand Southern women it has trained.

### Address

PRESIDENT HOWARD E. RONDTHALER,
WINSTON-SALEM, N. C.

### Travel via

NORFOLK & WESTERN RAILWAY

TO ALL POINTS

Best connections, fewer changes. No transfers between stations. Most comfortable and safest line. Pullman Sleepers, Parlor Cars and Cafe Cars. For best rates and all information, as to routes, tickets and reservations apply or write C. F. BAUSERMAN, C. P. & T. A.

238 Main Street.
Winston-Salem, N. C.

### Phone

402.

### Building Material

**BOYLES BROS.**

**WINSTON-SALEM, N. C.**

CORNICE WORK

BOYLES BROS.

**WINSTON-SALEM, N. C.**

BUY YOUR SHOES

FROM

JONES & GENTRY

447 TRADE STREET

WINSTON-SALEM, N. C.

SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

One hundred and twelve years unborn history. Beautiful and historical environments, with thoroughly modern equipment.

$300,000 Endowment has been subscribed.
This year's enrollment 622. Faculty 53.
College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $325 per year.
A safe, high-grade, conscientious school, best known through the thirteen thousand Southern women it has trained.

### Address

PRESIDENT HOWARD E. RONDTHALER,
WINSTON-SALEM, N. C.

### Phone

402.

### Building Material

**FOGLE BROTHERS CO.**

**WINSTON-SALEM, N. C.**

FOR

CHURCHES,

SCREENS,

MANTELS,

MOULDINGS

Phone 865
THE WACHOVIA MORAVIAN

VOLUME XXIII.

WINSTON-SALEM, N. C.

DECEMBER, 1912

NUMBER 80

The Wachovia Moravian

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

Miss A. M. Poele, Circulation Manager.

Published monthly at Winston-Salem, N. C., by the Wachovia College at Bethlehem, Pennsylvania, and distributed in the interests of the Moravians in this and other lands.

Subscription price, 50 cents a year. Advance.

Address all communications and other communications to The Wachovia Moravian.

EDITORIAL

The Northern Moravian, which has, for some years, been under the editorial management of Prof. S. H. Green, has, in the Northern College at Bethlehem, recently passed into the editorial care of Rev. Charles D. Kreider, pastor of the congregation of Schoneck, Penna. In connection with this change we desire to express our deep appreciation of Bro. Gapp's work. The Northern Moravian has never been a better paper than during the years of his management. His clear cut editorials were an honor to the Province, and every department of the paper was kept up with interest and ability. Prof. Gapp has handed over his task to a well-equipped, energetic and genial successor. We heartily welcome Bro. Kreider into the editorial ranks and know that he will give us a good account of himself. He is a warm friend of our Southern Province, and no choice of a new editor could have been more acceptable to Southern Moravians.

Our esteemed friend, Rev. F. E. Lennox, continues to be the efficient Business Manager. To these brethren we extend our heartfelt salutations, and wish them the Lord's blessing in their varied and important work.

Rev. Samuel Greensfelder, the evangelist of the Northern Province, has been paying us a long visit, and yet, at the close of his stay, we feel that it has been all too short. An earnest, loving, faithful preacher like Bro. Greensfelder cannot come too often or stay too long. He has, while with us, held four very important series of meetings: at Friedberg, at Fairview, at Trinity, Southside, and at Calvary, Winston. Large congregations have attended his services, and have been interested and impressed, night after night, with his thoughtful, sometimes quaint, very affectionate and always evangelical discourses. Bro. Greensfelder is a loyal preacher of the atoning cross of our Saviour, Jesus Christ. Our congregations have been greatly benefited by his ministry among us, and will hold him in loving remembrance.

EVERTY reader of THE WACHOVIA MORAVIAN will note the marked growth of our Southern Province during the year 1912. This may not show itself in the statistics. There may, in fact, be somewhat of a falling off in numbers, owing to the constant revision of lists, and the losses we suffer from removals to places where there are no Moravian congregations. But the gain shows itself in other and more important respects. Bro. Besiegel has already done a very acceptable work at Christ Church, Winston. Bro. McCuslin's new circuit of congregations is working admirably. Greensboro is glad to have its need of a resident pastor recognized, and Bro. C. E. White is leaving no stone unturned in the prosecution of his work. Bro. James E. Hall, with his long experience, is welding his congregations into a fine pastorate.

In Mayodan, an energetic and united Committee is showing what a congregation can do in a time of vacancy for the cheerful carrying on of its work. Add to these fresh encouragements the conditions of our other fields in which a successful pastorate is being maintained and we certainly have reason to thank God and take courage.

The very illustrations which have appeared in the Wachovia have been alive with encouragement, bearing witness as they did to the extension of our Provincial work for the Lord. We have brought our readers a photograph of our new, beautiful Trinity Church on Southside, and within it is doing as well as it looks from without. We have presented a photograph of a still younger church—Immanuel, in Waughtown—beautiful in its location, in its external and internal appearances, and doing finely in every way. The third illustration which we presented—the architect's outline of the new memorial building and the extension of the Home Church, Salem—must fill every lover of our Southern Province with a thankful pride. It is the most important church-building move this congregation has undertaken since its third church edifice was erected in the year 1800. It represents also a mighty sacrifice on the part of many Home Church members, for the buildings are not being erected out of church funds but from the members' own pockets. Take it all in all, the year 1912 has been a good year among us, and its best impression is this: "The Lord has surely been with us." May we loyally abide with Him.

SERMON

Preached by Rev. J. K. Pohl, in the Home Moravian Church, on Thursday, Nov. 28, 1912.

THE THANKFUL HEART

Text: "What shall I render unto the Lord for all his benefits unto me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people." Ps. 116:12 to 14.

There is at least one particular in which our Thanksgiving service differs from the services of the first Thanksgiving Day that will be particularly interesting to the boys and girls present today. We have no real Indians with us. We have some who, at times, are make believe Indians. We have seen them in their Indian costumes, in their tents or on the street, and often with bow and arrows and tomahawk in their hands. But there are not even make-believe Indians with us in this service.

Real Indians, ninety-one of them, however, were present at the first Thanksgiving service, according to the story of "The First Thanksgiving," by Mr. A. L. Hill. He tells us that 291 years ago, William Bradford, Governor of the Massachusetts Colony, assembled his colonists together for the purpose of giving thanks to Almighty God for abundant harvests and for the goodness vouchsafed to them during their first years' residence on the American shore. And he took occasion to invite their good friend, Chief Massasoit, and ninety of his Indian braves to meet with them. The invitation was accepted, and there in the Massachusetts forest the first colonists and these friendly Indians held the first Thanksgiving service.

But, however, in this particular and in many others, our service of this morning differs from the first one of which we have just spoken, there is one respect in which they are alike, viz: in recognition of the great goodness of God. To this our President has called our attention in his splendid Thanksgiving proclamation just as we may believe Governor Bradford did in the long ago.

Of course, our blessings far surpass anything those colonists ever dreamed of. In fact, they have grown so vast that the human mind cannot adequately conceive of their vastness. Try to think of the meaning and the measure of the harvest alone. Here is the summary for the present year: "Three billion bushels of corn. Seven hundred and fifty million bushels of wheat. One billion four hundred million bushels of oats. Two hundred and forty million bushels of rye, buckwheat and barley." Can you grasp it? No man can. The vast harvests of the United States can be fully comprehended only by the bountiful God who gave them. It has been estimated that the wheat crop alone would make a river 100 to 125 feet wide, 4 feet deep, and reach from New York to Chicago. Add to these things the bountiful prosperity of our land, the abundance of labor, the comfortable homes, tens of millions of well fed, happy people. Consider the peace which we enjoy, while other peoples of the earth are enduring the privations and hardships of a cruel war to gain for themselves those rights which we have come to think of as having always been ours. Think of their poverty, of their sorrow, of their suffering.

Consider our spiritual blessings. The Church of Jesus Christ, with its privileges; the comfort and strength
God has given us during another twelve months; the opportunities for service and the constant presence of His Spirit.

Let us not forget the great blessings of nature,—the sunshine, the rain, the pure, free air, the water to slake our thirst.

If once we begin to count where or when shall we make an end?

The old song says:

"Count your blessings, Count them one by one, Count your many blessings. See what God hath done."

But the trouble is we can't count them. Like the stars of the heavens or the sands of the seashore they cannot be numbered. The blessings of God we certainly have on this thanksgiving morning.

In another particular let us sincerely hope we are like that little band of devout men and women who gathered in the Massachusetts forest for the first Thanksgiving. Let us hope we have the thankful heart. It is that makes the real Thanksgiving Day. Not the holding of a service, not a beautifully decorated church, not bags of provisions, not silver or gold in collection plates, but the thankful heart. Let us humbly hope each of us possesses it today. It is not always so. Hearts are not always thankful.

Complaining hearts

They are never satisfied. They cannot be pleased. Something is always wrong or lacking. If it rains today they do wish the sun would shine. If the sun shines tomorrow it is terrible that it is so hot. They look at God's beautiful flowers, and wish there was a little white among the red, or blue among the yellow, for they never did like solid masses of color. Even the presents which are not what they would have and they wonder why people cannot appreciate other people's needs. A complaining heart is a very unhappy heart, and makes everybody else unhappy and uncomfortable. And yet they are not infrequently met with.

Some hearts are

Rebellious hearts

That is the worst possible heart to have. Such persons are those who have met with some hard experience, perhaps sorrow or misfortune, and they blame God for it. He has not treated them justly. Or else they are thoroughly selfish, and because they cannot have what some one else has they say their lot is so hard, and they have come to be rebellious and bitter.

Oh, for shame that any heart should be ungrateful, or complaining or rebellious. There is no excuse for it. None whatever. Only one heart befits life as God has made it. It is the thankful heart. And no lot in life is ever so hard, so narrow, so poverty-laden but what in it there is something for which to thank God.

Rev. John T. Faris tells of a call he made one Thanksgiving Day on a family living in a miserable tenement, whose windows looked out on a dirty court yard. He found a wife at her ironing, a husband in the last stages of tuberculosis, a drunken father and two daughters. He called to break some bad news to the wife that her husband in a western city had been convicted of murder and was sentenced to death. What do you think of those conditions amid which to spend a Thanksgiving Day? And I might add, their one dish which they were preparing for their thanksgiving dinner was a dish of potatoes. Think of it! such poverty, such a home, such conditions of family life! Do you suppose there was any thanksgiving there? Before the minister left this wife, with tears in her eyes and her face full of joy, had asked the minister to offer a prayer of thanksgiving for God's goodness to her and hers. And when the hour arrived for the thanksgiving service in the church that evening she was in her accustomed place, and when the members were given opportunity to testify, she asked that the third verse of a certain hymn be sung. This is what it was:

"Thinking of God and the mansions of rest, Thinking of Jesus, the Saviour so blest, His love is purest and sweetest and best, Of this I am thinking tonight."

Yes, there is reason, sufficient reason, why there should always be in us a thankful heart and why this day and every other day should be one of joyous thanksgiving and praise to God for his goodness.

There is abundant reason why our thanksgiving should be hearty and unsord.—why we should be glad, like the way Stephenson put it when he said:

"The world is so full of a number of things, I'm sure we should all be as happy as kings."

The happy, the thankful heart, is the heart that truly appreciates the goodness of God, and seeks to find what it may do for Him to express its appreciation of His goodness.

The thankful heart is one that asks the question of the Psalmist: "What shall I render unto the Lord for all the benefits to me?"

And what shall we render? It is a fitting question on this Thanksgiving Day. "What shall we render to the Lord in appreciation of his mercies?" Let us find an answer as we find out our question in the words of the Psalmist:

1. "I will take the cup of salvation."

Does it seem a strange way to express thanks? It is the best way; it is the way most acceptable to Him.

To receive gratefully the salvation which He offers. To drink of the living water of life. To say to Him, "Lord, I accept the pardon, the salvation from sin which you offer me through Jesus, the blessed Saviour." Until we do this no worship, no praise can be fully acceptable to Him. This is the first important thing. And all of us can do this. None are too poor. This let us do.

2. "I will call upon the name of the Lord."

This, of course, in a spirit of thanksgiving and praise. How shall we call on His name?

In word. There is much in a sincere "I thank you." It will greatly please God today if, with all your heart, you will call on Him and say: "Lord, I thank you." Do you recall the words that Mary Mapes Dodge has put in the mouth of the little child? Some of the older children may appreciate them as well as the younger:

Can a little child like me

Thank the Father fittingly?

Yes, oh, yes. be good and true,

Patient, kind, and gentle,

Love the Lord, and do your part,

Learn to say, with all your heart;

Father, we thank Thee! Father,

Father in heaven, we thank Thee."

In song and in worship. This, too, is pleasing to God. Our songs and hymns of praise should ring forth. Our instruments of music should sound with joyful tone.

"I will call upon the name of the Lord," may be taken to mean, "I will call upon him as my Lord and Master." I will follow Him, I will strive to do the things that please Him, I will render obedience to Him, I will do whatever He would like me do. That means much in the way of service. There are places to which the Lord would lead us today were he here in person. He would lead us today to our charitable institutions, to our prisons and jails, to this home of sorrow and that one of poverty. He would lead us wherever there is a home to which solace and comfort and help may be carried. So let us go. What a Thanksgiving this would be, if every need that has not been remembered in our community. And there is opportunity for it. Let each one plan to show kindness to some needy one today for Jesus' sake. And remember the words of Jesus: "Inasmuch as ye have done it unto one of the least of these."
3. "I will pay my vows unto the Lord in the presence of all his people."

This is the open, the public profession Jesus desires of us, the living up to our obligations and the pledges we make. And this, too, is greatly needed. That each of us should so live before men that every act of our life might say: "There is one who is not ashamed of the Lord. There is one who seeks to live for Him and to give Him what is His own. There is one who is thankful."

In conclusion, let us be reminded that this is a day of national importance. The President has called us together. We are here not only as individuals, but as citizens of a great country,—in many respects the greatest the world has thus far seen. How shall we, as citizens, thank Him? By word of mouth, by prayer, by praise, and by going forth to keep the country true to Him who has been so good to us. Let us not forget the Lord's goodness to this favored land of ours. It is He who has built us up and made of us a great nation, and it would be the basest ingratitude if our nation should take the riches and the other blessings which it has received from God and forget Him or use them against Him and His cause. And there is great danger of our doing so. The stream of worldliness is running full and swiftly. In many ways it looks as if America was forgetting her God. Oh! let us beware! It will be a sad day for us if we do, for then we shall have lost that which has done more to make our nation great than any thing else.

The Psalmist was right when he said: "Righteousness exalteth a nation, but sin is a reproach to any people." And gratitude to God as well as loyalty to our country demand of us, each one, that we go forth to do our best to hold our country true to Him, and stand firmly against the worldliness of our day that would lead us to forsake Him. Amen.

SERMON
Preached by Bishop Edward Rond thaler in the Home Church, Salem, N. C.

Text: "Faith worketh love."

We want to be saved. We all want to be saved at last. Even those who are most indifferent or most skeptical shrink from the idea of being lost through a long eternity. If before the most thoughtless person in the audience an angel of God should stand at this moment and say that there was no chance of ever being saved, the effect would be terrific in the suddenly awakened anguish of a ruined soul.

The Bible tells us throughout its teaching that if we are saved it must be by faith. All the lessons of Holy Scripture on this subject centre around the Savior's frequent word: "Thy faith hath saved thee; go in peace." We will, therefore, all agree that it is of the highest importance that there should be faith, and no mistake about our faith. Above all else let our faith be right,—let it be true coin and not a cunning counterfeit. And just in this matter of safe and correct faith, we shall find that our text gives us a great deal of help.

The Bible speaks of various kinds of faith. It tells of a great faith. That was the sort which the Roman centurion had who sent his prayer to Jesus for the healing of his paralyzed servant. Our Lord heard the man's confession and "marvelled and said unto those that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." The same sort of faith is spoken of in the case of the Syro-Phenician woman, who requested the Saviour so earnestly in behalf of her suffering daughter. Jesus said to her: "O Galatian, thy faith hath made thee whole, even as thou wert." We should all be glad if we could come out to such a blessed condition at last—to have Jesus say to us in the solemn end, "great is been thy faith." We should feel that it meant happiness for us through all eternity.

Then the Bible speaks of little faith. When in the storm on the lake, the disciples came to the Saviour as He slept on the boat-pillow, and awoke Him, saying, "Lord, save us: we perish." Jesus reproved them for their fears: "Why are ye fearful? O ye of little faith." But He did not reject their petition, even though it came from hearts that had only a little faith. As He once said, "He does not break the bruised reed nor quench the smoking flax." If there is only a little faith, thank God, Jesus will accept it, provided it is real and sincere.

Then the Bible speaks of a dead faith. It says that even the devils have faith, but it does not do them any good. "The devils also believe and tremble." In fact, we see these beings in the Gospel story exercising just such a dead faith. One of them, using the voice of a sufferer in the synagogue of Capernaum, cried out to Jesus: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." It is a dreadful thought that people may know all that the creeds and the catechisms, the righteousness of the Law, or the creed of the church, or the creed of the race—and yet know nothing at all, that all the blessed Word itself says about the Son of God, and yet their clear and accurate knowledge may leave them as hard and as cold as ice. It is with them as it is with the sun on the highest Alpine peaks; no matter how clear the sky, or warm the sun-warm, they never melt,—God save us all from a dead faith which would only fit us to be the companions of the trembling devils at last. And we will be saved from a dead faith if we can properly enter into the meaning of a text like this: "Faith worketh love."

Let us very carefully weigh together what the text means, and that will be a help to get this faith and keep it, "this faith which, through love, worketh." Let us first note that this teaching does not add love, or what amounts to the same thing, the works of love, to the quality or the life of the Apostle. It is always a product of working by love, and what it did in the Apostle's case, it did in his faith, and his works. It has always been an anxious dependence. There has never, in such cases, been any full satisfaction in regard to the works, but so kind, so winsome, that faith and works are inseparable. Nobody has ever seen a soul saved, that the faith was not also, and the works. Hence the text is "Faith worketh love," it means exactly what it says. It means—"that love is a product of faith itself; it is the quality or resultant condition by which faith works its own internal energy; so that by love it is 'operative and influential,' as electricity exercises its power by a current, as light puts forth its energy by the motion of other waves. Faith, real faith, wakes love in the heart and thus becomes the power of an active and obedient Christian life."

How is this done? How does faithrouse the soul into a Christ-loving energy? In a very simple way, which is open to any little child. In fact, the way is best illustrated in the case of little children, concerning whom, it is, therefore, said, that "of such is the kingdom of heaven." A believing mind looks at the Saviour as he is pictured in the Gospels. It watches him going about doing good. A believing heart puts itself at the Saviour's side when he lays his hand on blind eyes; when he says to a poor widow, "Weep not!" and restores her son to life. Most of all does faith, perhaps a child's faith, look upon Jesus as he hangs upon his cross, nailed, suffering, bleeding, dying, but so kind, so good, so willing to shed his life's blood for the saving of lost men and women and children. We may say of such a faith it is the rarest exercise of a true imagination. It sees the in- credible, as it would lead the worldliness of our day to live by faith, and to give Him what is His own. There is a great danger of our doing so. The stream of worldliness is running full and swiftly. In many ways it looks as if America was forgetting her God. Oh! let us beware! It will be a sad day for us if we do, for then we shall have lost that which has done more to make our nation great than any thing else.

The Psalmist was right when he said: "Righteousness exalteth a nation, but sin is a reproach to any people." And gratitude to God as well as loyalty to our country demand of us, each one, that we go forth to do our best to hold our country true to Him, and stand firmly against the worldliness of our day that would lead us to forsake Him. Amen.
THE WACHOVIA MORAVIAN.

part, and brought their gifts of produce for the Salem Home, which were tastefully arranged under the supervision of Bro. Sam Knouse and his helpers. A handsome donation was given to the Home and in addition over $8.00 in money for the benefit of the poor in our community. Special songs had been prepared by the Sunday School, and the Bishop gave us a happy Thanksgiving address.

The new steam-heating plant has been installed, and was used for the first time on Sunday, Nov. 24, and is very satisfactory. The total cost is $760.00, and of this amount about $600.00 has thus far been raised, with the prospect of the balance in a few months.

On the invitation of the Secretary of the Y. M. C. A., the pastor has undertaken a Noon Bible Class in the Forsyth Manufacturing Company's plant, once a week, on the "Life of Christ," as outlined in the Manual, a supplement of the International Committee of the Y. M. C. A. The interest in the same by the men is gratifying, and as some of the men are not Christians we hope to gain them for the Kingdom in this way.

The Sunday School and choir are very busy, under the direction of Bro. F. A. Barr, in preparations for Christmas, which will be of a more elaborate nature than ever before.

The pastor assisted in the funeral service of the little daughter of Mr. and Mrs. John Parker during the month.

There is a good deal of sickness in the community, especially among the children, and so the pastor has been busy visiting the sick.

TRINITY

This has been a month of great encouragement in the work of the congregation, as beginning on the first Sunday, Nov. 17th, Bro. Greenfeldt conducted evangelistic services every night with great blessing to the congregation and community. The attendance was good and the interest splendid throughout the entire series of meetings. Besides giving us a great revival in the congregation a good number of souls came out in definite surrender for the Lord, and the influence of the meeting was felt throughout the community.

Sunday, Nov. 24th, was a blessed day in the congregation when the pastor preached in the morning, and at night nine members were received into membership and the Holy communion was celebrated. Of these three were by adult baptism, two by confirmation, and four by the right hand of fellowship. In the communion that followed 63 partook, and it was one of the most spiritual communions we have ever experienced. We were by Bishop Rodthaler could not be with us on this occasion on account of sickness.

Thursday, Nov. 28, our usual Thanksgiving service was held at night, when the Sunday School took

Macedonia

In an all day committee meeting, on Nov. 16th, a lot of good work was done to bring the congregation's affairs into a better working system. Bro. Charles A. Hall was recently elected a member of the Committee to fill the vacancy caused by the resignation of Bro. John A. Faircloth.

Our whole congregation has been deeply concerned over the serious illness of Sr. Henry Butner, who was recently taken to the Spencer Sanitarium for an operation.

Bro. Samuel T. Smith, having lost his mind, was taken, a few weeks ago, to Morganton.

GREENSBORO

The special series of meetings commenced on the second Sunday in November. Rev. A. D. Thaeler arrived from Bethlehem, Penna., on Tuesday, and preached twice each day until the following Sunday evening. The services were very helpful in many ways, encouraging the Christian life of the congregation, and drawing the attention of strangers and friends to the Church. It was a great privilege to have Bro. Thaeler back again, even for a little while, in the Province where his work is still held in thankful remembrance.

On Thanksgiving Day four congregations of South Greensboro united in one service at Centenary M. E. Church, the sermon being preached by the Moravian pastor, Bro. C. E. White.

CHRIST CHURCH

Bro. Besiegel is becoming acquainted in the other congregations of the Province, and his visits to New Philadelphia, Wachovia Arbor and Home Church have been greatly appreciated. His knowledge of our Central American mission work has added a new element of interest to the missionary movement in our Province.

On November 3d, three persons were received into the membership of the congregation.

The grading of the parsonage...
ground is now nearly completed, and when the concrete wall and walk are finally taken in hand as proposed, the whole neighborhood of Church and Parsonage Hill will present a very fine appearance.

MORAVIA
Meetings are now being regularly held on the 3d Sunday of the month, with Bro. C. E. White as pastor. On the November occasion, Rev. A. D. Thaeler preached there, in his old charge, the Chapel having been built during his pastorate.

A Committee has recently been elected, consisting of the Bro. Henry Sutton, William Lee and Jephthah Elliott.

BETHESDA
The special meeting, conducted by Capt. Brown of the Salvation Army, and the pastor, was of much blessing to the community. Four united with the church, giving Bethesda a total of 14 in the beginning.

Bro. and Sr. H. W. Folz are doing excellent work in the Sunday School, of which the regular attendance is a good proof.

An interesting program is being arranged for Christmas.

COLORED
In no part of our Province is the Lord’s work being more patiently done by pastor and workers than in this small but steadily improving congregation. They are, in this respect, a lesson to us all.

A very interesting Sunday School Rally was held on November 3d. The program, consisting of songs and recitations, was well rendered by the School. The Rally Day Collection which was brought to the front and deposited on the desk by each one, was most gratifying, the amount raised, reaching the sum of $13.50.

Following Rally Day, special services were held each evening for ten days. Bro. Clarence Cist assisted in these services.

On the 17th, Evangelist Greenerfield preached a very helpful sermon to our colored congregation.

On the 24th, the Sunday School began its Christmas practising.

CALVARY
A very happy and edifying series of services commenced in Calvary on November 24. The sermons were preached by Rev. Samuel Greenfield. The congregation was greatly attracted by his excellent and affectionate preaching, and much good was done in reviving and deepening the Christian life of many hearers.

FRIEDBERG
The important wood-getting for the parsonage and church was attended to, on November 22d, by 82 brethren. It was a timely service, because, three days later, a Thanksgiving surprise of two inches of snow covered the ground. Only the young people were out in this unusual weather for our latitude in the month of November.

ADVENT

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 17</td>
<td>Three were received into the congregation on Nov. 3d.</td>
</tr>
</tbody>
</table>

ENTREPIRSE

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 17</td>
<td>One member was received by the rite of baptism.</td>
</tr>
</tbody>
</table>

Christmas Entertainments.

The Sunday Schools of the Province are busily engaged in the preparation of their Christmas entertainments, and the following announcements have been handed in. The list is not complete, and if any reader does not see in the list the name of the particular school whose entertainment he wishes to attend, let him make inquiry of the superintendent or pastor, for, as usual, every school will give its annual exercise of song and recitation in commemoration of the birth of our Saviour:

Bethesda, Dec. 25, 7:30 p. m.

Calvary, 22, 7:30 p. m.

Christ Church, 28, 7:45 p. m.

Colored, 27, 7:45 p. m.

East Salem, 24, 7:30 p. m.

Elm Street, 26, 7:30 p. m.

Friedland, 27, 7:00 p. m.

Fairview, 26, 7:45 p. m.

Home Church, 25, 7:30 p. m.

Immanuel, 25, 7:30 p. m.

Oak Grove, 25, 7:30 p. m.

Trinity, 25, 7:30 p. m.

Wachovia Arbor, 25, 7:00 p. m.

Church, 25, 7:00 p. m.


WITH GREATER MORA-VIANDOM

—On Nov. 17, a terrible hurricane visited the Island of Jamaica. It is feared many of our members and congregations suffered heavy loss.

—The Lepers Home at Bethesda, Surinam, is greatly in need of bandages for dressing the wounds of the lepers. Sunday School classes and Mission circles are appealed to for aid. Full information will be cheerfully furnished by the editor of this paper.

—Rev. Charles Nagel has taken temporary charge of the congregation at West Salem, Ills.

ROSENBACHER & BRO.

The Dependable Store

Fashions, Qualities, Low Prices

"So Since 1880"

—Bro. Walter C. Shields, son of Rev. T. W. Shields, has recently been appointed Superintendent of the Northwest District of Government Schools in Alaska. Mr. Shields expects to spend the entire winter in Alaska in visiting the twenty-one schools and thirty-two reinterred herds in his District, and this will necessitate traveling over 3000 miles by sled, drawn by reindeer. The school at Point Barrow, this District, is the most northern school in the world.

—Bishop and Mrs. J. Taylor Hamilton sailed from Philadelphia on November 20 for their home in Bethel, Daytona.

—A general effort is being made to unite all the Moravian congregations and Sunday Schools in America in the taking of a Christmas mission offering to wipe out the $15,000 deficit still resting on the Church from 1911. Several churches and schools of the Southern Province have signified their intention of joining in the effort. It is hoped that all will join, and that the new year may be begun without a deficit.

The splendid new gymnasium of the Moravian College and Seminary, in the erection of which many of our Southern Moravians have been greatly interested, was formally opened on Nov. 16, and is now regularly in use by the students.

—An urgent appeal has been issued for volunteers for mission service in Alaska, the Eastern West Indian Province and Surinam. Would that some brother and sister in the Southern Province might say: "Here am I, send me."

SUNDAY SCHOOL DEPARTMENT

Judge Commends Sunday School

It would be hard to find a stronger tribute to the value of the Sunday School as a deterrent of crime than in the statement of a Brooklyn judge. In sentencing George H. Latt, a young man of nineteen to a term in Elmira for burglary, Judge Fawcett said: "Of all the undesirable pro-

—Visit Meyers-Westbrook Co.

Big Department Store

Winston-Salem, N. C.

FOR A COMPLETE LINE OF

LADIES’ SUITS, SKIRTS, WAISTS

MUSLIN UNDERWEAR and

MILLINERY

At Reasonable Prices

Kayser Silk and Kid Gloves for Ladies, Agent for Pictorial Review Patterns at $5.00 and $10.00.

Sorole Shoes and Ormets, $5.50, $10.00 and $15.00 for Ladies.

W. T. VOGLER & SON

JEWELERS AND OPTICIANS

WINSTON SALEM, N. C.

ATTENTION

We are at the Old Store, with quantities of

New and Up-to-date Goods

This Store is now under NEW MANAGEMENT, and we extend a cordial

INVITATION TO ALL

to visit it and examine our stock of Goods.

The Salem Dry Goods Co.

F. A. BARR, Sec. and Treas.

JOE JACOBS’

CLOTHING COM’Y

Fine Clothing, a Specialty

CLOTHING & GENT’S FURNISHING GOODS

SCHLOSS BROS. CO.’s

Fine Tailor Made Clothing

A Specialty.
The stranger noticed this and asked them if they thought it was right to do so, for even the Koran said that Christ was a prophet and the only one. They could not answer this, so sent for the Maulvi.

When the old man came he was very angry, and ordered every one to leave the stranger and listen no more to him. And he warned the stranger away, and threatened him with death if he ever returned to the village again. The missionary tried to pacify the old man, but it was of no use, so he finally started back to his cart.

As he turned to say good by to the old Maulvi picked up a stone and threw it at him. His people, by this time, greatly excited, gathered stones and followed his example. The missionary was hit several times, but without a word of anger he saluted pleasantly and drove slowly away.

Ghulam Rustu went back to his work much troubled. He had listened to this stranger as he told of Christ and of his school and sent. In the Maulvi were here to make men better, why should he be angry at such beautiful teachings as these? And did not the Koran say that Jesus was a Sinless Prophet, and what right had the Maulvi to throw stones at a man who was telling just what the Koran said? Ghulam Rustu's young heart burned within him. He determined that he would himself find out more of this new religion, and see just what it really did teach.

II.

Several years passed, and Ghulam Rustu was now fourteen years old. No white man had ever been in his village in his life-time, and, as he could not read, he knew almost nothing about the world. He was helping his father, and learning to read. One day as they taxied his work in his father's shop, they heard the children shouting, Gari ulla! Topi wala! Topi wala! "A carriage is coming!" A white man! All the men and boys in the bazaar hastened to the entrance of the village, and were enough; there was a horse in that driving up in his two-wheeled cart. He dismounted, walked toward the village, and gave them a friendly salam. One man ran ahead, and when he reached the bazaar, he brought a bed and spread a blanket upon it, and when the white man appeared invited him to sit there under the large tree.

So the stranger sat down and began to talk to the men about the village affairs. The news spread quickly, and soon nearly everyone in the village was there to see and to hear. After some time the stranger told them he was a Christian, and told them what Christ had done for all men. Whenever he mentioned the name of Christ some of the strict Mohammedans spat upon the ground.

The stranger noticed this and asked them if they thought it was right to do so, for even the Koran said that Christ was a prophet and the only one. They could not answer this, so sent for the Maulvi.

When the old man came he was very angry, and ordered every one to leave the stranger and listen no more to him. And he warned the stranger away, and threatened him with death if he ever returned to the village again. The missionary tried to pacify the old man, but it was of no use, so he finally started back to his cart.

As he turned to say good by to the old Maulvi picked up a stone and threw it at him. His people, by this time, greatly excited, gathered stones and followed his example. The missionary was hit several times, but without a word of anger he saluted pleasantly and drove slowly away.

Ghulam Rustu went back to his work much troubled. He had listened to this stranger as he told of Christ and of his school and sent. In the Maulvi were here to make men better, why should he be angry at such beautiful teachings as these? And did not the Koran say that Jesus was a Sinless Prophet, and what right had the Maulvi to throw stones at a man who was telling just what the Koran said? Ghulam Rustu's young heart burned within him. He determined that he would himself find out more of this new religion, and see just what it really did teach.

III.

The missionary sat in his bungalow busy with the cares of his work. A pile of mail lay on his desk, but there were many interruptions before he finished reading it. At last he was through, however, and was just starting to drive out of his gate on his way to school when a boy stood by his cart and salamed.

"I am Ghulam Rustu from Fathepur," he said, and I have come to see you and to ask you some questions. May I talk with you awhile?"

"Certainly," said the missionary. "I am glad to see you. Where is your father? Is he with you?"

"No, no," confessed the boy, uneasily. "He doesn't know that I came. I didn't want him to know it. I am sorry, sir, that the people of my village treated you so badly when you were there. I am glad that you were not hurt."

"No, I wasn't hurt much," replied the missionary; then added: "I am sorry that you came without telling your father, for he will be very much worried about you. But
now that you have come, you go up to 
the house and get something to eat and rest while I drive down to the 
school.'

The missionary called a servant, 
and bade him give the boy something to 
eat, and take care of him until he 
returned.

That afternoon the missionary 
found a very eager listener, and spent 
several hours with him. He agreed to 
give Ghulam Rusul stay until his 
father came after him, but insisted on 
sending a messenger to Father of 
tell his father of his whereabouts.
It was two days before his father ap- 
appeared, and in those two days Ghu- 
lam Rusul had been all eyes and ears, 
and had learned more than any one 
would have thought possible. He 
made up his mind that he would be- 
come a Christian. When the father 
came, the missionary asked him to 
leave the boy with him or send him to 
school, but the father was unwilling, 
and sullenly started homeward with 
his son.

When they reached the village the 
news spread with great rapidity, and 
the whole village gathered at the 
missionary's house, and told 
Ghulam Masih-he was eager to have me show them. 

The next day he reached the mis- 
sionary's house, and told his story 
to several ears, as the mission- 
ary bound up his wounds and made 
him as comfortable as possible. 
After he had recovered he was put 
out of school, and, some months later, 
was baptized, taking the name Ghulam 
Masih—the servant of Christ.

IV.

Two years later Ghulam Masih 
appeared at the missionary's door. 

"Sahib, may I have some of those 
Sunday School picture cards and tracts?"

"Yes, Ghulam Masih; but what 
do you want with them?"

"Sahib, I want to go home. I 
want to see my mother again."

"You had better be careful, Ghu- 
lam Masih; remember what they did 
to you last time. If they find out 
that you have been baptized and 
really become a Christian, I am afraid 
they will kill you."

But Ghulam Masih insisted on go- 
ing home. So he left, promising to 
return on a certain day.

The missionary anxiously awaited 
his return, but several days elapsed 
after the appointed time before Ghu- 
lam Masih appeared.

"Well, Sahib, I have returned 
unharmed," he exclaimed, with a 
smile.

"And I can't tell you how glad I 
am to see you! How did you ever 
get back unhurt?"

"The people were glad to see me, 
and treated me all right. And, Sahib, 
I preached in Fatherhouse."

"What! you preached in Father- 
house? Now, Ghulam Masih, you must 
not tell me things that are not 
true."

"But, Sahib, I did preach there," 
insisted Ghulam Masih. 

"Very well, then, tell me about it.

"You see," said Ghulam Masih. 

"when my father and mother saw 
me coming they said to themselves: 
"Now, he is tired of all this, and if 
we treat him well he will come back 
and be a good Mohammedan."

So they were ready to welcome me 
and take me back.

"I stayed there and everybody asked 
many questions; so then I thought they wanted to know. 
I told them how you people 
dress, and eat, and sleep, and work. 
Finally, I asked them if they had 
ever seen how the white people 
had service. They said they never had. 
I told them they would let me 
show them how it was done. 
Of course, they were very anxious to know, 
and even old Maulvi asked me 
eager to have me show them. 
I showed them how the white people 
had service. Then I showed them how it was done. 
Of course, they were very anxious to know, 
and even old Maulvi was eager to have me show them. 
Then I told them that they must 
not interrupt me, or beat me, 
or for the white people's church 
I would show them how it was done. 

"What sermon did you preach to 
them, Ghulam Masih?" asked the 
missionary.

"Well, Sahib, I preached what I 
could remember of some of the ser- 
mons I have heard you preach in the 
bazaar. The people sat through it 
all, and told me afterwards that it 
was very interesting. So I told them 
that I had some of the white people's 
books and some pictures cards which 
had come all the way from Scotland. 
I told them that if any one would 
read the tracts or have some one 
to read to him, I would give each of 
them after they had read the tract or 
tried what was in it, a picture card. 
So I sold all the tracts and they read 
them and got the cards. And, Sahib, 
when I came away they told me to
THE WACHOVIA MORAVIAN.

Frank Vogler & Sons
Funeral Directors
1234 Main Street
Phone 242

Boyles Brothers
Clothing

FRANK VOGLER & SONS
Funeral Directors
1234 Main Street
Phone 242

BOYLES BROS.
Winston-Salem, N. C.

SALEM ACADEMY AND COLLEGE
Winston-Salem, N. C.

NOVEMBER 22, 1912

MARRIAGES.

1912, at Friedberg, N. C., by
Rev. Edgar A. Holton, Mr. JASPER
W. SQUIRES to Miss MARY E.
HUNTER, both of Winston-Salem.

JORDAN - SMITH. - On Dec.
1912, at Calvary Parsonage, by
Rev. E. S. Crossland, Mr. JOHN H.
JORDAN to Miss ANNA L. SMITH, both
of Altamahaw, N. C.

PARKER. - On Nov. 17, 1912, at
Winston-Salem, N. C., by
Rev. E. S. Crossland, Mr. WALTER PARKER,
described as aged 24 years, to
Miss FANNIE E. PARKER, aged
25 years, both of Winston.

CUMMINGS. - On Nov. 16, 1912,
at the Hospital in Winston-Salem,
HORACE G. CUMMINGS, aged 40
years, 1 month and 29 days.

CROUSE. - On Nov. 21, 1912,
in East Salem, FRANCES ELIZABETH
CROUSE, widow of the late D. T.
CROUSE, aged 73 years, 2 months and
26 days. In the death of Sr. CROUSE,
the East Salem congregation loses a
faithful and esteemed member.

SMITH. - On Nov. 4, 1912,
at Oak Grove, IVERSON SMITH,
aged 75 years, 11 months and 26
days. He was a much esteemed
member of the Oak Grove congru-

cation.

WARREN. - On Nov. 1, 1912, in
Winston-Salem, Bro. GEORGE MON-
ROE WARREN, after an illness of
some months.

Building Material
Screens, Mantels, Mouldings

Fogle Brothers Co.