*The Wachovia Moravian*

**VOLUME XXV**

**WINSTON-SALEM, N. C., JANUARY 1914.**

**NUMBER 1.**

**MEMORIALIA**

of the Salem Congregation for the year 1913.

"While successive years are wanting Still our God abides the same All his words are everlasting All his works his love proclaim Men and angels Sing thine holy to his name." 

Under such a scene the divine presence is conveyed by this exalted hymn, let us enter upon our customary review of the year which tonight comes to its solemn close, and first let us give a brief sketch of the world-occurrences of the year 1913.

**The Interesting World We Live In.**

It is a very interesting world in which we live. As it moves along its varied course of experience through the years we are reminded of the constuction of some great tapestry. Many hands are working on the vast frame. Threads of height and threads of color are being interwoven. Parts of a great picture are beginning to emerge. Amid conflicting shades and shapes we begin to see the signs of a mighty plan; we begin to discern the presence of an overriding mind. We feel sure with every year that the outcome of the long and combined toil will be a glorious view of the completed Kingdom of God and that gives a hopeful interest even in the darkest parts of this picture. God's plan is in them likewise and they, too, will, if the end, show forth the power and wisdom and righteousness and love of the Triune Author of all things.

**The Balkan War.**

There is a sad interest attaching itself to the world's wars during the year 1913. When the year began the great conflict between the Balkan States—Bulgaria, Servia, Greece and Montenegro against Turkey was well under way, and astounding victories had been won by the Christian allies over their aging Mohammedan foe. At last even old Adrianople fell under a steady attack of the young Bulgarian nation. Peace between the warring parties was signed in London on May 9th. But the bitter conflict was still in being. The European powers insisted that there should be a new Albanian nation. Thus the plans of division of conquered Turkish lands were interfered with; Bulgaria insisted on an undue share of what remained to be divided, and thus a new and more frightful war arose. Romania, with its long ignored claims, entered into the conflict; Servia and Greece fought freely with their recent Bulgarian ally. Turkey recovered Adrianople from the gallant foe. At the end of the year a second peace has been declared—with a sorely humiliated Bulgaria. Out of a population only twice as large as that of the great Peace Palace of St. Petersburg, 500,000 Bulgarian soldiers have perished and more than 100,000 Bulgarian men have been wounded in these two fearful wars. And yet, if peace can henceforth be maintained, the ending of Turkish menace in this long troubled portion of Europe may, ultimately compensate for all the loss and sorrow which have been incurred.

**Mexico.**

While the great struggle was going on in South-eastern Europe, Mexico, our neighbor has also been convulsed with civil warfare, commencing a new revolution in Mexico City. And the son of President Madero has been made Presidniy of the Haugne—constructed this year by Mr. Carnegie's liberality will serve a mere purpose of show that the efforts of our own Secretary of State to introduce a period of deliberation and of arbitration before any war whatever in entered upon, that the moral effect of America's and England's coming celebration of 100 years of peace between the two nations as many other agencies which God's spirit is strangely awakeing, especiallly in the Christian world, will make the vast armies and the great nations of Christendom to become the conservatory of our final peace which our Prince and Saviour was born to bring.

**Scientific Achievements.**

The close intercourse between the civilized nations is also an influence for peace and this is being marvelously promoted by modern science. The new Cunard steamer, the "Aquitania," is to have a length of 600 feet, just twice the length of Noah's ark. A complete wireless message has, in the course of this year, been sent between the wireless stations of Arlington, Md., to the Riffel Tower in Paris. These two facts may briefly serve as samples of the facilities for travel and for rapid message which are arising all over the earth. Down the valley of the Euphrates, the railroad tracks are opening up the sites of the long silent cities of man's earliest civilization—Babylon and the rest of them. Across the trackless length of Panama the still water canal is about to link Oceania and Orient together. Up the top of Mt. McKinley, the highest summit in America, the hardy arch drumer, Hudson Stuck, has climbed this year; through the Alps the Landes Tunnel, under the Giommi pass, the most romantic of all tunnel routes has been completed. At the beginning of the last century 4-5 of the earth was still unexplored. Even the existence of the Rocky Mountains was, as yet, unknown. Now the earth has been watched out into its remotest polar secrets—and not only searched out but is rapidly being prepared for war, or may we not rather say against war? For we must not forget that war seldom breaks out between parties well prepared for the struggle. It is not likely that there would ever have been a civil war in our own country, if North and South had been thoroughly equipped and ready for the conflict. It was the unpreparedness of both sections which tempted them to war and which made the struggle so long and terrible. And at this very time, the power of Europe would not be worth a week's purchase, if it were not for the great and equal war preparations and war alliances of France on the one hand and Germany on the other. Preparations for war are often precautions against it, and it is right that Christian nations should in this respect exert, the more so, as other influences are being mightily awakened toward universal peace. We may hope that the great Peace Palace of St. Petersburg, 3100 miles, up to a height in the sky of 3 miles and more, and turning topcasy-vrast at vast altitudes, with perfect safety.

Science and Religion.

Science is sometimes, with reason, suspected of being hostile to religion. It was, therefore, with the greater satisfaction that we heard on the most notable scientific occasion of this year, the declaration of the scientific belief of Sir Oliver Lodge, President of the British Association to the effect that memory and affection can endure after death in a personal and individual immortality.

We are constantly being reminded by new research, of the treasures which God has implanted in the physical world. Electricity is ever rising into new and more perfect uses. The age of oil, in locomotion as well as in light, is said just to have been the least of the whole British navy to be moved by this agency. The experiments, with radium, Samoa by a sound of it is said to be worth 5 million dollars—suggest the thought that God may have hidden treasures in store for his human creature, such as we yet hardly conceive of.

And with His material gifts His spiritual agencies go hand in hand, for the
STA TISTICAL REPORT FOR 1913 OF THE SOUTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA.

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<th>Congregations and Sunday Schools</th>
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The crops of the year have been excellent. The wheat yield was unprecedented. The value of the corn crop is estimated at $1.4 billions of dollars—the most valuable crop ever produced in the world's history. And the third, in the great trio, the cotton crop has been about as good as in other years.

We have the more reason to be thankful for these vast agricultural results, when we remember that it is only God who can give the increase. The calamities of the year remind us of our ultimate, necessarily, dependence on an All-mighty Providence. In a single month of Jan. 7th, in California, the frost destroyed an orange and lemon crop estimated at $100 millions. On March 13th, and 14th, tornadoes and floods inundated several millions of property in the South and West. Then came the cyclones of March 23rd, in the Middle West and Ohio upon the immense floods in Ohio and Indiana. Later in the farther West, in Missouri, Kansas, Oklahoma and Texas, the great drought, accompanied by 12 days of excessive heat, injured the crops by many millions, to which we add the recent great losses to property and life through the floods in Texas.

Busy and successful as the farmer has been, there has been no lack of toil and success along other lines. The oil industry of the world, for instance produced in 1913, $2.1 billions of barrels and 70 per cent of this annual gift of the Creator to earth's oil-fields comes from the United States.

Doubtless there is need of legal control of the great corporations of our country, but there is often a foolish and hurried prejudice and abuse with regard to them. When we remember that in 1913, (the last year of which we have complete statistics), the corporations of the United States earned $1.4 billions of dollars above their expenses, it comes home to us that any unjust interference with corporate ac-
Winston-Salem in 1913.

And so we come to the history of our own beloved community of Winston-Salem-Baptist Churches. "The turkeys and the chickens," said the old necessities of life, "the bread and the wine, shall not be maintained and all must, in the end, suffer together."

The largest business enterprise of the year has, of course, been the Panama Canal. The last barrier of the Pacific was blown away by a charge of 44,000 pounds of dynamite on August 15, and the total obstacle between Atlantic and Pacific, the Pan-American Line was burst into pieces, when President Wilson touched the electric key in the city of Washington. A humble device was the first vessel to make the voyage between the two oceans and 66 millions of dollars will still be needed to complete the enterprise.

The Athletic World

Happily our world is not all work; otherwise mankind could not endure. It is, therefore, not unimportant to note how in every civilized country athletic clubs are forming, in order to relieve the pressure of toil and build up young strength—tantal and basketball and football and golf and what not. In France, a great number gathered to witness the opening of the Olympic stadium—recalling old Greek enthusiasm for athletic sport, and in our own country, which wins many of the world prizes, the base-ball games between Philadelphia and New York, were for some days, the chief subject of national interest.

Moral and Religious Progress

But man neither lives for manual and brain toil nor for play, but for higher and spiritual aims and ends. We think our country is progressing in these directions likewise, and indeed straight ahead, but in the spiritual movement, where often there appears a backset and yet, upon the whole, the trend is upward. We are getting the better of the world spirit, though slowly, and with many a discouragement. Gambling in its openest evil is being more and more suppressed; elections, upon the whole, are becoming more of an honest reflection of the people's wishes; race enmity, if not dying out, is, as the slight decrease in lynching shows, at least not waxing stronger. There is more sense of justice between employer and employee. Dishonest rebates and the like are falling into the background. Moral and religious precepts are becoming regulated by higher standards. Social service for health and purity and compassion on poor people and unfortunate is growing stronger. The cause of women and of children is being regarded, and the Reformer's red cross is being ingrained on many a heart. And the good will of the age is the purest and the best.

The churches of the community have enjoyed their share of the general prosperity. The beautiful new Hombaker Church, which was completed and the rebuilt Home Church has been re-opened. Improvements have been made to the grounds and buildings of the Colored Congregation. The Fine West End Methodist Episcopal Church has been completed and the Centenary M. E. Church and Methodist Protestant Church have been remodeled. The East Winston and North Winston Baptist Churches have been built during the year and the Friends have organized a congregation in the former Baptist Church building on Pat- ten Avenue.

The city is now erecting a Municipal Hospital in East Winston-Salem at the cost of $90,000—a handsome building, which will be the north white wall of the city. The city is also erecting a large new pumping station at the Salem Water Works, with an additional pump capacity of two million gallons per day.

The Forsyth Dining Room Furniture Company has built a large factory on the Southbound Railway. Buildings have been erected, among them the immense hardware store for Brown-Rogers Company on Liberty Street, the Post-Office; also the new building for the Influence, oor. of Main and Fifth St.; also the great tobacco factory, oor. Church and Fourth St., while another is rising of similar dimensions, Oor. Court and Main, on Church St. A feature of the year's building has again been the large number of good residences erected, all over the city and in many cases, beyond the city limits. In new areas of development, notable among which is the new Hanes' suburb.

The tobacco market has again been very prosperous, with 28 millions of pounds sold, and, at record prices.

The beautiful new building of the Twelfth Street Church will be opened on the night of Dec. 31.

The Southern Moravian Province.

The Moravian Province of which this congregation is a part, has been blessed during the past year. The work in the country has been well maintained and the city work has made fine progress. Much interest has been awakened in the Sunday Schools, and these bodies are greatly improved in their organization and efficiency. Blessed revivals of religion have been frequent and many have been brought into the Church. The Academy and College has had a very fine year, in numbers and in its educational development. Great harmony has prevailed in the churches and the presence of the spirit of God has been manifest. The Proprary Synod to the General Synod of next year met on November 15th. It was attended by nearly 100 delegates and thorough business was as thorough in spirit and hope for the future.

The Salem Congregation.

We now appeal a short record of events in the several churches which constitute the Salem Congregation.

The Salem Congregation consists of the Home Church, Calvary Church, Christ Church, and Fairview Church. Of Trinity and East Winston-Salem, which have not yet reached the requir-ements of General Synod, constituting them fully organized churches, and the Colored Moravian Church. The Congrega- tion has a Senior Pastor, a Board of Elders, of Trustees, and a School Board in general charge. Each Church has its own responsible Pastor and Board. The general services which outwardly bind the churches into one congregation are the Christmas Lovefeasts as far as the church houses have instituted the separate observances; the New Year's Eve meetings, the Easter Love Feast and Easter Morning Liturgy; the Church History, the annual Council, on the last Tuesday in October, and the Workers' Love Feast in December. All these services have been much more than usual attended, and, in some cases, with very large attendances. A monthly Conference binds the pastors still more closely together. All is working harmoniously, and there is a growing sense of financial and other responsibility in the several churches and chapels of the Congregation.

The Home Church has passed through one of the most marked years in its long history. On June 15th, the soul of the building was opened with impressive services, rendered still happier by the presence and sermon of Bishop Evelyn R. Hasse, President of the Province of Salem. The building, in its Sunday-School and church social equipment is one of the most complete in the country. The reconstructed and enlarged Home Church was opened for worship. It has been arranged after the original plan of the Church, with pulpits on the North and unrolling around it, on the ground floor in and the conversable gallery and, with the organ, the gift of the Mrs. Hannah Siewers, many of the most modern equipments of light and heat and ventilation, form a new abode for the Home Congregation and for its daughter churches, beautiful and complete beyond all expectation. The new Memorial Building and the ancient exterior of the Church, have been admirably harmonized into one whole. No church has henceforth stand as one of the most notable edifices in the Moravian world. In fact it has constituted a new era in Moravian Church history.

It is a happy fact that, notwithstanding the very great financial building-burns, freely borne by the Home Church, its contributions to charitable causes and especially to Foreign Missions have been even increased.

The united Home and Elm Street Schools have been finally welded together under the name of the Home Moravian Sunday School and this work is constantly growing in strength and issues. The present school will be the first under the name of Salem. The work of the Home Congregation.

Calvary Church.

Calvary has had a very good year. Outwardly the lawn improvements have enhanced the beauty of this the most picturesque of all our Churches. Inwardly there has been steady growth. The Sunday School now registers the largest number ever yet attained; the services are encouraging; the various Church agencies are vigorously at work and the attendance to the communicant membership have been very large.

Christ Church.

Christ Church has been gaining ground during the year. The extensive
lawn improvements have been finished and paid for, and the papers of indebtedness were publicly burned amid general thanksgiving. The ladies have so fully met the large cost of their church carpet and internal improvements that the Sunday School and church attendance are growing, and a recent canvass of the whole congregation by the Committee of the Elders has added hope and courage for the future.

Fairview Church.
In Fairview, the note of encouragement is very distinct. The change of the Sunday School hour to the morning has been very successful. Every agency of the church is busy at work. Financial obligations have been well met. The distinctive Moravian services are taking an ever deeper root and the time is evidently approaching when a larger church will be needed for our great North Winston-Salem work.

Trinity.
At Trinity, in the connection with the first anniversary, May 11th, a special effort was made to liquidate the remaining debt on the church building. About $4,000 were raised in cash and pledges and when the latter have all been collected, this beautiful and large church will be dedicated. The music of the church has been a pleasing feature and the Sunday School has been a great factor in the upbuilding of the church and in the help which it is giving upon the good-will of the Southside community. In view of its average attendance made on Rally Day the School has been placed on the honor roll of the United States.

East Winston-Salem Work.
East Winston-Salem welcomed its Pastor, Rev. Edmund Schwarte, on the 1st Sunday of November, and with courage and united zeal, is looking forward to the erection of its new church on the 4th and Clement Ave.

Colored Moravian Church.
From the Colored Salem Moravian Church come indications of steady increase of interest. With the assistance of a very good friend, the grounds have been beautifully graded and laid in cement walks and walls, during the past year.

Conclusion.
The list of departures in our Congregations, with its dear and cherished names, again reminds us that our time is short; what we have to do; can do, and want to do, we must do quickly. "The night comes, when no man can walk." Let us stand, close by each other and with all of Christ's people till by one, the God-led gathers on home to Himself.

REPORTS FROM THE CHURCHES.

The congregation festival at New Philadelphia on Saturday, Nov. 1st was an enjoyable occasion. The chief features of interest were the sermon by Bishop Ronthalder and the baptism of Win. Terry Alspach, who joined the church on that day.

Sr. Jane Bodenhamer of New Philadelphia died suddenly on the 7th of November. At the funeral on the day following his pass was assisted by Rev. F. W. Grabs and Rev. Frank Robertson.

In the congregation held at New Philadelphia on the 6th of December the brethren Emory C. Bodenhamer and David A. Shole were elected members of the committee. Rev. James Butner was elected Steward, and the brethren Frank Crater and Chris. Jones, Deacons.

Sunday, Nov. 24, was observed at Clemmonsville as a festival day. Three persons joined the church; namely, Cruze Jones and Eugene Brower by confirmation and Martha Dwayne by baptism.

Mrs. Eliza Miller, the widow of our late brother John Miller entered her rest on the 13th of November and the Clemmons-Hope pastor conducted her funeral on the next day at Concord M. E. Church. Rev. Loftin, her pastor, delivered at the service.

On the 23rd of Nov. Bro. Wesley Foster, who is quite feeble and almost totally blind, had his children and pastor with him to enjoy his birthday dinner.

In connection with the service at Hope on the first Sunday in December Alma Elizabeth Spaugh was confirmed and the communion was celebrated.

On the 3rd of December Sr. Erwin Faircloth, Chas. L. and John T. in the school at the home of their teacher.

The death and burial of Sr. Helen Markland, though they occurred some time ago, should not be overlooked. Sr. Markland was the daughter of Bro. Luther Smith, and after a long illness passed away on the 3rd of October. Her funeral at Macedonia was held on the 1st day of November by Bro. John F. McCluskin in the absence of the pastor who was unavoidably prevented from being present. There was a large gathering of relatives and friends at the funeral and brother McCluskin's kindness was greatly appreciated.

At Macedonia on the 24 Sunday in December Vida Belle Hauser was baptized and a goodly number gathered around the table of the Lord.

A committee election was held after the service resulting in the choice of Luther M. Smith, Harrisson F. Sparkman, S. Ervin Faircloth, Chas. L. Sheek and Ernest C. Butter. Bro. Walter L. Butner was elected treasurer of the congregation.

Friedberg and Chapels.
On the night of November 26th a Thanksgiving service was held at Adler. The church was beautifully decorated with farm produce which was donated to the Salem Home. A Thanksgiving program of songs and entertainments was given by the children of the S. S.

On the night of the 27th a Thanksgiving service was preached at Friedberg. The offering of farm produce was given to the Salem Home.

The 14th of December was another good day for Friedberg. There were 218 in S. S., 333 in Lovefeast which broke the record for this festival day, and 187 in communion. Our individual communion service was used for the first time at this service. There were two infant baptisms, three adult baptisms, one confirmed and three received by letter. Bishop Ronthalder preached an inspiring sermon from the text, "What hath God wrought."

A cash Thanksgiving offering of $12.00 was gathered at Enterprise for Bro. Sam Test who is at Bethania High School and who is preparing to enter our Moravian College in 1015.

The Christmas season was somewhat interfered with by the indescent weather, but it was a happy and successful one nevertheless.

The entertainment at Advent was given on Dec. 21st; that at Enterprise on the 24th, while the one prepared by the Friedberg Sunday School and announced for Christmas Day could not be given until the 27th.

Fairview.
Every family in the Fairview membership should receive a copy of the excellent pamphlet the Board of Trustees are sending them one.

The pastor would greatly appreciate a card from one of our members especially stating that they receive the packet. Mistakes may have crept in as a new mailing list was made out last month.

The Christmas Eve service was greatly enjoyed by all and was largely attended.

The decorations were very pretty. The Committee under the leadership of Bro. R. R. Kinney used the star as the basis of their decoration scheme. Stars covered with evergreens and having an electric bulb hidden in their center were suspended from green festoons. There was also a large white star with a red light inside giving a delicate pink shade to it.

Christmas morning services were for the first time held this year.

The Sunday School entertainment on Christmas night was especially enjoyed by Bro. J. W. Frazier, Superintendent. The Primary School under Mrs. E. E. Cummins, Supt. with the assistance of Miss Emma Smith was very good. Bishop Ronthalder in making the address was at his best. Presents were given to all, from the Supt. and Pastor to the Primary teacher.

The Mother's Class was entertained at the Parsonage on Dec. 29th, and the Men's Class on Jan. 1st.

On Dec. 30th the Pithole Class held a social gathering at the home of Miss Cletus Morgan.

The Sunbeam Class gave $3.00 towards Seiman's salary and the Women's Missionary Society gave the balance to complete the amount of our pledge for this year.

Miss Emma Smith's boys gave Christmas gifts to several children who are at the County Home on their way to an orphanage.

A large company of Fairview members assisted the pastor in a service at the County Home on Dec. 7th.

The King's Daughter Circle, Miss Julia Barnes leader were entertained at the home of Miss Mabel Frazier on 13th Street on Dec. 5th.

The "Nitschman Class" was entertained at the home of their teacher Mrs. William Vest on Jan. 1st.

Bethania and Chapels.
Sunday, Dec. 14, was a happy day in Bethania, with preaching, reception of members, and communion.

Two were received by confirmation and four by adult baptism.

The Christmas programme in Bethania congregation was a follow-up:

Sunday, Dec. 21—Christmas cantata at Miraph.

Christmas Eve service in Bethania.
First Christmas Day night—Lantern pictures and song service in Bethania.

Friday, Dec. 26—Lovefeast and carol service at Olivet.

Calvary.

The Christmas season was happily spent at Calvary. On Sunday evening, Dec. 21st, the pastor told of his journey to Bethlehem, the place of Christ's birth, to a large and attentive audience.

The church was beautifully decor-
der the direction of Mr. J. L. Kapp, who also directed the choirs. The program was in charge of Mrs. E. S. Coolidge, ably assisted by Mrs. M. C. Prather, Mrs. J. J. Mock and Mrs. J. W. Walter Dalton. The pastor and the superintendent, Mr. E. C. Johnson, spoke briefly at the close of the exercises.

The Christmas Eve lovefeast, the one at 4:30 for children and the other at 7:30 for adults, were largely attended, in fact so much so that we were unable to properly serve the lovefeast, having made preparations in keeping with the attendance of former years.

The early service on Christmas morning was attended by a goodly number come through the storm to attend this simple, unique and thoroughly enjoyable service of Christmas morning

Immortal

The Christmas Entertainment was given on the night of December 21st and was a very happy and successful occasion. The church had been tactfully decorated and much faithful work had been done by the younger scholars under the direction of Miss Mary Crist, so that the program carried out amid the timely Christmas surroundings gave a splendid introduction to the further Christmas joys.

Home Church

It was both an old and a new Christmas which the congregation of the Home Church enjoyed this year. Old in the manner of its observance, new in its beautiful surroundings. And it was thoroughly enjoyed. The Christmas Eve lovefeasts were perhaps never more beautiful, and while rain greatly interfered with the concert by the Sunday School it was nevertheless successfully given on Christmas evening.

One of the features which contributed to making it a happy season was the ‘giving’ to others which has come to be a marked characteristic of the Home Sunday School celebrations. Sunday School classes, groups of individuals and individuals alone have begun to catch the true spirit. The prisoners in jail, the inmates of the County Home, the sick in the Hospital, the needy of the community were all remembered in one way or another. And with each giving there came added joy.

As the year closes we say with grateful hearts ‘The Lord hath done great things for us whereas we are glad.”

Christ Church

The last months of the year were one of special activity, particularly in the S. S. in the preparation for the Christmas entertainment, Sunday night Dec. 21, a story and song service, "The Universal King," was given.

The week before Christmas faith-

f ul hands cut and "stock" cedar, evolving the most elaborate decorations. Christ Church has ever had. This work was in the hands of H. C. Meining and Walter Kissel and Mrs. Canida and Ethel Reetz. Great thanks are due the cony committee, Mrs. S. A. Paff, H. W. Pfaff and Lou Hines for their laborious task of making ready for the Sunday School "trott." Over 200 half-pound boxes were filled, each scholar receiving a box or the night of the entertainment. In spite of the bad weather and the conflict between our entertainment and that of our Methodist friends the church was crowded. Bishop Rondthaler was present and spoke very affectionately of "pleasur features" connected with the service. After his remarks men of these features followed in the form of a note of independence on the grinding of the church lot, and the awarding of prizes to faithful attendants. Rev. Nemappe ended the opening prayer.

Owing to the very disagreeable weather the Christmas day service was not well attended. Rev. J. R. Pawson gave us some very helpful hints in connection with the spirit of the season.

The Christmas Lovefeast and Car- dle service held on the Sunday after Christmas was another happy occasion. Rev. W. E. Spangh offered prayer and Bishop Rondthaler delivered the address. The candles had been very profitably trimmed by the ladies.

The circuit of Churches under Rev. McCullough's charge all had interesting Christmas exercises.

At Friedland the attendance was large, crowding the church, and the efforts of the Sunday School scholars to show us a real Christmas were appreciated.

At Oak Grove the efforts of Superintendent and Teachers was rewarded with a good entertainment.

At Bethabara throughout the entire service the true spirit of Christmas was maintained, and showed much care and drililng.

At Wachovia Arbor, the decoration of the church is always a special feature and this year it was especially attractive. The exercise by the children was full of the real Christmas joy.

At Bethsaida the Church was full, and all were happy in the enjoyment of Christmas Exercises.

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The Historical Sketch of the Woman's Missionary Society.

Reminiscences are sweet as we grow old, for a tale ever surrounds the past and is for the younger people. They, too, sometimes like to hear of old; we are as a Society, we need seems to fit well in the program of today.

"How old art thou?" it is a question that we are answering with ever increasing interest. To realize just how old we are as a Society, we must need to think of some of the people connected with the events of the year 1822. Here, in our little town, Bishop Jacob Van Vleck was pastor in charge of the Salem congregation, and Rev. G. Benjamin Beitzel, the member of Salem Female Academy. A glance into the outside world shows James Monroe in the Presidential chair, and Gabriel Holmes, whose name is none too well in oblivion, was the Governor of North Carolina.

In the religious and educational world, woman's work in America was scarce begun, for Mary Lyon was just entering upon her career which afterwards bore such rich fruit in the founding of that nursery for missionaries, Mount Hazy, 1822. The story of the beginning of our society has been often rehearsed. The inspiration came from Bethlehem, Pa., where the Moravian sisters were ever busy in good works. The minutes, which Miss Fries has translated from the German, tell us: "On Sunday, Jan. 6, 1822, a company of sisters gathered in the Girls School to consider the feasibility of organizing a Bible Society. Full discussion brought out so many difficulties that it was decided to drop that plan for the present, and instead it was proposed to organize a Missionary Society. This suggestion meeting with unanimous approval, it was decided to send a circular to each sister in the village, inviting them to meet in the Chapel on the 20th of this month for further consideration of the matter. Three sisters,—namely, Rebecca Holder, Marie Stein, and Louisa C. Kramh, — were appointed to prepare the circular, and they were requested to inform themselves as to the proper form of organization for such a Society.

In response to this invitation 56 sisters met on Jan. 20, 1822, a temporary Constitution was read, adopted, and signed by 54 sisters."

The following officers were elected:—Pres. Sister Louise Van Vleck; Sec., Louisa C. Kramh; Treas., Marie Stein; Collectors, Hedwig E. Shoher, Susanne E. Peter, Rebecca E. Holber, Sarah Steiner.

Feb. 10, Br. Van Vleck was present by invitation and opened the meeting with earnest prayer and an inspired and affectionate address, and then took his leave. Sister Van Vleck declined to serve as president, and Sister S. N. C. was elected in her stead. Collections were from subscribers $26,092.75, from gifts $2,711.82.

"Since so good a beginning had been made toward a fund the wish was expressed that it might be used as soon as possible: it was therefore proposed that an Address should be sent to the Provincial-Hofw—Conference encouraging them to take under consideration a Mission for the negroes in the neighborhood, the Sisters being eager to assist in the work."

(Reply was favorable, and Br. Stein held the first preaching service for the colored people, March 18, 1822.)

According to its Constitution, this Society was to be called "The Salem Female Missionary Society in aid of the Missions of the United British Empire."

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ren, and in particular of the Africans around us.'"

The slaves were ignorant and handicapped and the sisters attempted to teach them to read, but this, being against the laws of the land, was soon prohibited; and tradition says that even in our community, there were those who ridiculed the idea of bettering the condition of this degraded people.

However, this may be, the hearts of these devoted women were fired with love for the Master and their fellowman, and it was this work that brought about the friendliness that has existed here, in days of war and days of peace, between the two races.

A picture, hung in memory, is the best figure of Sister Mary Denke moving slowly down Church Street on a Sunday afternoon, as if to finish one of the missions of her noble life work.

For the first four years, it appears that the funds of the Society were used exclusively for building the Colored Church, which stood just below the present church building. In 1827 we find the record of the first gift to Foreign Missions—a donation to the Hottentots.

Contributions to the treasury came as an encouragement from northern Moravians, and from time to time, our funds were increased by personal gifts and legacies.

Applications were made to the W. I. Mission, Greenbush, Surinam and other foreign fields, but in recent years, a more definite work has been the annual payment of $800 toward the support of Miss Elizaubeth Strother in South Africa, besides a contribution to the Summer School at Mount Bethel, Va., and the usual help to the Colored Sunday School.

At first the office of President was filled by one of the sisters, but the responsibility must have seemed too heavy; for the long line of Bishops, Jacob and Henry Van Vleck, John G. Herman, Geo. F. Bahnson and Emil A. de Selvweisnitz in turn wisely filled the office; and since 1880 Bishop Rondthaler has given us his kindly aid.

In 1883 the office of Vice President was created, and has since been filled successively by Mrs. Ellen Starbuck, Miss Gertrude Sievers and Miss Adelaide Price.

Of the Secretaries, who does not remember today the three who, during the past five years have gone to their reward—Miss Henrietta Petersen, our beloved Miss Martin Vogler, and Miss Amelia Steiner, so lately entered into rest.

How many, too, have done faithful work as Collectors! We remember, here, especially the names of Miss Lavina Williams and Miss Mary Zevely.

The office of Treasurer seems to rest with the Bishop’s wife. After twenty-eight years of efficient service, Mrs. Sophia de Selveweisz laid down the work, to be taken up by Mrs. Mary Rondthaler. May she long be the last!

The work of the Society has been literally “without observation,” only the quiet giving of the small sum, 25 cents, twice a year, but the Lord owned the work and regarded the low estate of his handmaid, adding length of days. Thus the gift was multiplied when means were lacking.

We could not mention all who have rounded out half a century of membership; for some it was three years, and for Mother Kremer and Mrs. Susan Keeluh, even three years and ten!

Mrs. Lisette Meinung is our oldest member, enrolled in 1839.

In 1898, seeing that semi-annual meetings were not sufficient to keep alive interest in this day of widespread missionary activity, a Mission Study class was formed and continued up to this time, excepting during the summer months. Of this Mission Study, we are hoping greater things for the future.

The Society now numbers 150 and new members will be most welcome today.

Mention of a change in the Constitution and an amendment should not be omitted. In 1872 when some of the members wished to aid in the erection of Elza Street Chapel, others objected on the ground that it was unconstitutional. It was voted that the Constitution be revised, and the 1st Clause now reads:

“This Society shall be called the Salem Female Missionary Society in aid of the Missions of the Brethren’s Church, and any other cause which has for its object the spread of the doctrines of Christ’s kingdom.”

With the dawn of the 20th century we commenced to feel that our name was antiquated, and at length, Jan. 31, 1904 Amendment I was passed:

“The Female Missionary Society of Salem shall hereafter be known as the Woman’s Missionary Society, but this change shall not invalidate the Legacies left to the Society under its former name.”

It has been said that he who deals only in reminiscences will soon become one himself; then while we dwell lovingly on the past, let us live in the wonderful opportunities of the present and the opening future.

If our flame has almost gone out, let us light our candle at our neighbor’s glow at this “get-together” meeting of the Woman’s Missionary Society on this 26th day of October, 1913.
MARRIAGES.


Adderton-Watson—At Fairview Farm, on Dec. 3rd, 1913, Edgar Ellis Adderton to Miss Ima Elzabeth Watson, by Rev. L. G. Luckenbach.

Bennett-Scott—At the home of Mr. Alfred Owens on Pears St., on December 24th, 1913, Bird Bennett to Miss Eliza Scott, by Rev. L. G. Luckenbach.

Vogler-Holder—At the bride's home, near Clemmonsville, on the 30th of Dec, at 7 o'clock, Mr. John M. Vogler, to Miss Irma Holder, by James E. Hall.

Tuttle-Adcock—At Bethania, Nov. 27, 1913, Samuel A. Tuttle to Miss Edna A. Adcock, by Rev. P. W. Grabs.


Reich-Long—At the Home Church parsonage, Dec. 29, 1913, Robert S. Reich to Miss Pearl Long, by Rev. J. K. Pfohl.


DEATHS.


Myers-Bradford—At home of the bride in this city, Jan. 1st, 1914, by Rev. E. S. Crossland, W. M. Myers to Minnie Bradford.
The Wachovia Moravian

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

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Address all communications to The Wachovia Moravian.

EDITORIAL.

The Southern Province of the Moravian Church in America has always been deeply attached to the "Unity," by which name we understand the whole Moravian Church throughout the world. This affection is, in part, due to the very terms of our membership which makes us one with our brothers and sisters everywhere. But it is likewise due to our peculiar origin and history in the South. The Unity started us here in a remote colony in North Carolina and cared for us in the infancy of our settlement. We were visited from time to time by the delegates of the Unity who always showed greatest interest in us. This was notably the ease with the never to be forgotten visit of Bishop Richard in 1883. Many a time our congregation will still remember his warmhearted accents, though uttered in a foreign tongue and it was his encouragement which greatly influenced us amid adverse circumstances to reorganize our Province and try again. As long as the Unity had financial means at its disposal, the visiting bishops were one of the kindliest nature. This was shown in the original salary for the 100,000 acres of Wachovia; in the division of remaining funds in 1877,—our share being largely lost in the course of the Civil War, and finally in the act of confidence in the sale of the remaining pieces of land in Wachovia in 1878, whereby our new Sustentation Fund was built up to its present modest but satisfactory condition. All along the line of the years the Unity has been very kind to us. It is true the Southern Province is not independent in all its administration; has learned to walk on its own feet, and depend, under God upon its own resources. But we have not forgotten the old love and kindness and the very names of Berthedorph and Herrnhut, have a home-soud in our own church as children are in their own households still delighted in their house-room under which they once lived with their parents, even though far away from it. God bless the "Unity of the Brethren," and keep it vital and strong and useful to the end of time.

Love for the "Unity" brings duties with it, especially to a paper. In this shallow sentiment, not worthy of its name. If we love the Unity of the Brethren we will work for it. The approach of a General Synod reminds us of our obligation to help maintain this God-blessed union of brethren and sisters throughout the world,—in America, Britain, Germany and in every land and clime, whither our Church has carried the gospel to the heathen.

The General Synod meets at Herrnhut on May 14th of this year. Some of the delegates who come from the ends of the earth, are already upon their way. Others will soon be on the ocean, on their errand to perform their Synodal duties.

People often forget that our delegates go to Herrnhut to do real work and that this work is of the highest importance for the Unity of the Brethren. If the service at home is a little scant during the absence of these delegates, nobody should object either in town or country. It is in the Lord's call that these brethren are engaged, to make the whole Church better, and, with it, the Southern Province likewise. If the Unity of the Brethren is to be maintained, the smallest congregation in the remotest part of the world will come to feel the blessing.

We have a class of friends of The Wachovia Moravian, whose good service should never be forgotten. These are our advertisers. We owe very much to their liberality. Without it the paper could not exist. It is true that no editor, writer or financial worker gets a penny for what he does upon the paper. It is altogether a labor of love. But paper, itself and print cost money and if it were not for the assistance of our advertising friends, we could not be able to issue The Wachovia Moravian at all.

As most of our readers know, we send The Wachovia Moravian, at cost price, into every Moravian family, whether these members are living in the midst of their congregation or far away from them. Thus the son or daughter who lives in Oklahoma or Texas or Alaska, gets the paper and is kept in touch, as far as can be, with the folks and the Churches at home. It is a very great undertaking and gives us a very large subscription list. But the paper is a good piece of news concerning the Kingdom; if there is a good word for Jesus Christ, it is laid before every Moravian family in the Southern Province; if there is a sweet story written,—and many have been written,—every Moravian child gets a chance to read it or to have it read to him. But for the trouble we would do without. We need friends and thank God! we have always had them, who are willing to give an extra dollar or two for the good work. Good friends, send us your five dollars or more or less. Our agent will be glad to call upon you for your kind help, if you send a written order, or send it to us without being asked. Help to acknowledge these gifts, perhaps as useful as any that you ever before bestowed upon the Kingdom of God.

The work of rebuilding the beloved Moravian College and theological seminary at Bethlehem, Penn., is proceeding rapidly. It is more than half under roof already. A splendid spirit has been shown by profess and students in connection with this disaster. Not a lecture was omitted and not a student was lost to the institution. The result will be that the whole Church will love its College better than ever before. It will
represent more faith and magic and spiritual power than it has ever done—baptized, as it were, with holy fire. We commend the rebuilt Collee to the Regionals of our Southern people, to be called for, this summer.

MISSIONARY DEPARTMENT.

Contributed by Rev. W. W. Benedict.

Our Southern Provinces regions with the rest of the Unity over the imperial gift of $15,050 for Moravian Missions. A nation-wide missionary collection of $31,453.43 from Protestants and $37,142.87 from Catholics for the promotion of Christian missions in German colonies was an important feature in the celebration of the 25th anniversary of the coronation of Emperor William II of Germany. Of this colossal sum our Mission Board received the amount stated above, which, incidentally, must be used in some German colony. Insane as a large part of the Mission District was caused by the work in Nyanza, a part is to be used to liquidate the deficiency, while by far the largest portion will be devoted to the erection and maintenance of a High School in Rungwe.

Temporal Work of a Missionary in a New Country.

A recent report from German East Africa gives us a glimpse into the busy-life of a pioneer missionary so far as temporal activity is concerned. Doubtless a translation of extracts from this report will be of interest to readers of The Wachovia Moravian. The writer is the Missionary Traugott Bachmann, one of the veterans of the Nyanza Mission, who resides in his Father station, Mhoni in Nyikaland, after a furlough at home. Brother Bachmann, as pastor of the Christians, has the oversight of the work of the evangelists and manages the temporal work connected with the place. That the latter alone is calculated to keep him occupied, may be judged from the fact that about 40 acres have been planted with coffee, rubber, fruit trees and valuable timber. Woods thrive in the tropics and must be kept down, and one condition of the production of valuable products is the presence of sufficient water. Irrigation is needed in Mhoni, and the irrigation ditch must be kept open. But it will be best to permit Brother Bachmann to tell his own story by translating in part his description of the events of the First of last September.

On the First of each month a new set of work is enrolled and their pay is regulated thereon. The day begins at 5:30. The first thing to which I attend is the irrigation ditch. During the dry season we must irrigate the vegetable beds, if we wish to secure any returns. This work the natives find difficult to understand and therefore fail to do it quickly. But all go slow and plant all the trees, from young lime, peach, raspberry, strawberry and hundreds perhaps diminish the fruit. They are just peeping out of the earth. They are from seeds furnished by the trees that form the avenue to our cemetery, now ten years old, and some of them have been from 10 to 14 yards high. All these vegetables and the nursery of trees must be properly irrigated, and since our water-supply is but scanty, the water must be carefully divided. After I have given the young fellows instructions for the day I re-enter the house and we have morning prayers. Then follows breakfast, first a main dish being fried bannock.

At 7 o'clock the drum is beaten. We employ it to summon the people to work and to call the children to school. Soon after the drum wearies to boom out, there begins the morning of many human voices. The natives flock hither to obtain work for a mouth if possible. Every one is represented. I bring my memorandum book in which to write the names. The work which I am to assign must have been carefully planned in advance.

As soon as I come in sight, all the voices hush. Two hundred and thirty pairs of eyes fix themselves upon me and follow every movement that I make. I greet the people, who squat on the ground; "Have you worked?" They reply in chorus; "Yes, and you too!" Then I make a pause and look around on the circle of expectant faces. Memorandum book in hand I look at them, as they sit silent, men and women and children of a separate group. I let them wait a while till their faces grow more serious and show signs of anxiety. Then I speak somewhat as follows: "You have come in search of work. I am glad of that. But I am not able to give work to all. And first of all, I have something to say, before I put down the names of any one. I am much astonished at you Nyanza people. I have been very much surprised during the two months since my return. You have built all the houses and planted all the trees that you see here; you were always diligent workers. I found among you only a few lazy people. Now since my return I have had to dismiss quite a number of people to work. Usually given work, because they would not work as I expect people to work. See there sit a whole row of young fellows, who would not work as they ought to have worked. If I see that any one, whose name I note down as a laborer, does not work as I know he can work, we shall not get along with each other very well this month. I shall dismiss him before the time is up. I give so and so much per month and you must work properly as you formerly did." One of the men replies; "Whither are we to go? You are our father. And work! It is for that we have come. The young fellows, whom you dismissed do look as if they work met worthy to be punished; but you know us." I reply: "Well, I shall be glad, if we can get along with one another in peace, and I shall be glad to give you so and so much per mouth." Then I take down the names of 10 young men to pick my coffee harvest. I next go to the group of girls and get the names of 25. They over hear all the谈话, and let them have the coffee picking. Behind the girls stand 11 old women, many of them with snow-white hair. They are all Christians and they too want work. I put down their names. They are in the cemetery and the hedges of name. A large company of girls stand and plead for work with outstretched arms. "Do not forget me," they cry. But I can give work to east only 15. The fifteen lucky ones must pluck grass that is more than two yards high with stems that may be an inch or more. Now, I go with my book to the men and at first note down seventeen, some of whom are Christian. A number of them are for special pieces of work, the rest must walk in the garden and cover my brush. Some of them are to rob down the walls of the rooms in the second story of our house, for we want to paper them. As yet they have not been covered with a grey paper made of sort of chalk. This plaster holds only three months, and then falls off. We have made an experiment with wall-paper, and it was a success. Then I note twenty-one more men. They are to fell the eucalyptus trees in the avenue. Among them there are some fine trunks more than 40 feet long. But the avenue is full of gaps, for the trees have begun to die out, no one knows why. We can use the wood for but few purposes; it is too hard work. And the logs are apt to split. We propose to build a corral for the cattle with it and to use some beams for the building of bridges. The men must make ropes of bark after they have felled the trees, and by means of these ropes drag them away, for we have no beasts of burden. After I have noted the names of the men who used to see boards, and of the three carpenters, I see several young Christian men standing there. As they have had distinguished themselves by industry and as Christians had not improved in this respect. I said to them: "By right I ought to give you no work, but I am willingness to give you a final trial. You may fetch fire-wood for us, but I will pay you not by the day but by the quantity you deliver. On this they were glad to eat wood.

Those to whom I had given work, seemed very happy. But the others looked sad, for they did not know how to earn money, whereby to pay their taxes. Then it occurred to me, that I should need some messengers during the course of the month, to carry our letters; for at the outposts and stations alike we have no letter boxes. I would indeed gladly have given work to them all; but I have not the money at disposal.

A week ago one of our oxen was reported to be lost. Today the animal is found. Beef is rather rare here, and we should scarcely have ventured on the thought of butchering had not our arrangement for carrying meat reached us a few days ago. The headman of the borders, that he shall now take his men and bring the ox; then I pay them for their work done in August.

Our working hours here are from the morning to 4 in the afternoon without a pause. The hours from 7 to 8.30 are for instruction in the school. When we have so many people at work, as now in September, or when some special kind of work is to be done, which is new to the people, so that one must be constantly supervising them, the hours are longer. Usually one is oneself a novice, as in connection with the papering of walls.

The way to the avenue causes me pain; but the trees had to be felled. The men are cutting well and with a will. As a tree crumbles down, they make a great to do, raising a loud shout. One may says to me, that the trees from Europe are very hard. I did not believe that they are not from Europe. All are convinced, that the cattle corral and the bridge made of this wood will last very long, and that the timber of their land

THE WACHOVIA MORAVIAN
has no value in comparison. Quite correct can one scarcely call this idea. Here too one finds hard wood. But whilst I am on my way from the average, one of the men who was seeing boards meet and said, "the log you selected for us, has conquered us, he is too hard. Pick out another log for us." To that of course I could not agree. Their reply: "That is just what I expected I thought he would get the better of you, for you became afraid of him as soon as you saw him. You are not compelled to cut that log. But I am not going to give you another.

When one has gone in this manner from group to group, one longs for a chair on which to sit down. But I would not be without this work for a great deal, for through it one comes into contact with the people, and there are always many to whom one may consecutively and regularly make known the precious message of grace. Thus it has been through all the long years in Mhoi. All our Christians at this station have been won through the opportunity given by the work, while they received to do whilst they were yet heathen. It is the best method of evangelization. True it is not always a light task, to have the situation in hand, when a missionary must manage everything. But all turns out well, when one keeps the faith, that God Himself assigns one work. On three working days in each week the corps of working people this month will also receive religious instruction, in addition to Sundays. Their attention is exemplary. When I see so many heathen around me, I am carried back to the early days when there were only heathen here. As God then blessed His word, so He will also bless it now.

REPORT OF SABBATH VISITING NURSE

From Jan. 1st 1924 to Jan. 1st 1914:

Number of cases... 185
Number of visits... 2747
Number of hours... 2878

Liberal donations have been received by the WAYSIDE Workers to carry on the work. The contributors have been: Helping Hand Circle, Tri Mu Circle, Mission Band, Maline Mills, Willing Workers, Salem Band and City of Winston-Salem, Home Church Sunday School Classes—Ba-rasan, Anti-Gunt, Sanboons; Church Collections—Home Church, Calvary Church, Christ Church, Eleven Associate members of WAYSIDE Workers have contributed and some private contributions have been received. We appreciate the assistence which has been and urgent request that all our friends will aid us in continuing this important work.

WAYSIDE WORKERS.

REPOmts FROM THE CHURCHES

Fairview.

At the Annual Supper of the Men's Class held at the parsonage on Jan. 11th the following officers were elected: President Rev. L. G. Lienhenz; President Bros. Robt. R. Kinney; Vice-Pres. Bros. C. F. Lienhenz, J. A. Southern, and L. G. Frazier; Secretary Bro. J. Fred Gerner; Treasurer Bro. M. M. Morgan; Chairman of the Membership Committee Bro. C. F. Lienhenz; of the Social Committee Bro. W. B. Byerly; of the Devotional Bro. C. C. Holden.

Fairview has secured a silver individual communion service. It is composed of five interlaced loving cups. The cover has a grape design and a Greek Cross. The first tray was paid for from a legacy that was given Fairview by a very faithful servant, Mrs. Harrie Clemons who will be remembered as a memorial to her, the second tray was paid for by the members of the Boards of Elders and Trustees, the third tray was paid for by the Ladies' Aid Society, the fourth tray by the Philippines Class, and the fifth tray by Miss Emma Smith's Class of Boys. Further arrangements will be made to have the entire service a memorial.

At the semi-annual meeting of the Christian Endeavor Society held Jan. 11th, the following officers were elected: President Miss Vera V. Mosten; Vice-Pres. Miss Kate Masten; Sec. Miss Rachel S. Luenkenbach; Treas. Mr. Paul Walker, Lookout Committee Chairman, Rev. L. G. Luenkenbach; Prayer meeting Mr. Robert R. Kinney; Social Mrs. L. G. Luenkenbach; Missionary Miss Louise E. Luenkenbach; Calling Miss Celus Morgan; Flower Miss Treva Knott. Refreshments were served at the close of the meeting by the Social committee.

It was an enthusiastic meeting.

On Jan. 6th, the Ladies' Aid Society met at Mrs. E. J. Cummings as joint guests of Mrs. E. J. Cummings and Mrs. C. V. Cummings. The annual election resulted in the election of the following officers: Pres. Mrs. M. F. Masten, Vice-Pres. Mrs. John Colman, Secretary Mrs. M. R. Gerner, Treasurer Mrs. L. G. Luenkenbach. Refreshments were served.

Under the auspices of Miss Emma Smith's Class of Boys Dr. Schalbert gave an illustrated lecture on "The Story of the Cigarette" on Jan. 7th, in the church. It was a large and interested audience that heard him. A library was taken at the close toward the defraying of the expenses for the education of the Cooke youth in Sarum which this Class has undertaken.

The Women's Missionary Society met at the Parsonage on Jan. 15th. After their regular study work the election of officers took place. It resulted as follows: Prov. Mrs. C. F. Luenhenz; Vice-Prop. Mrs. J. A. Cowen; Sec. Mrs. J. J. Southern; Treas. Mrs. William Vest.

The annual Supper of the Ladies' Aid Society was held at the Parsonage on Jan. 27th. There was a splendid attendance and all had a very enjoyable time. Work for the year was discussed.

There has been much sickness during the month of January and much sorrow. The saddest case was that of Mrs. C. N. Martin, who was so seriously burned that after great suffering caused her death on Jan. 23rd. The sympathy of everyone goes out to the bereaved husband and parents.

Clemmons-Hope.

The customary Christmas lovefeast service was held in Hope Church Christmas Eve afternoon. There was a good and interested attendance. Bro. H. W. Johnson family was greatly missed because of the sickness of their family. Owing to the unfavorable weather on Christmas Day the Christmas exercises at Clemmons were postponed to the Sabbath following. The Sunday School exercisesbl were credibly rendered and the large audience was appreciative. The Rev. Eugene Crawford a member of the Alabama M. E. Conference, being on a visit to relatives in Clemmons, was present and made an appropriate address.

A severe trial came to Bro. and Grover and H. on the 3rd January, when they were called upon to give up their sweet little daughter Sarah. The funeral was held on the first Sunday and the interment was in the Clemmons Moravian graveyard.

New Philadelphia.

The Christmas services, consisting of a sermon at 11 a. m. followed by a lovefeast with a generous distribution of candies for the children and young people, were held on Christmas Eve. The Sunday School entertainment, which was to have been given on Christmas Day evening was postponed on account of the unfavorable weather to the Saturday evening following.

Bro. Julian’s Sister’s wife, one of our most faithful members was seriously ill at the close of the year.

Early in the New Year the painting of the new parsonage was completed. At an early date a general outline of the members will take time to frame a careful cleaning up of the building and grounds around it. The parsonage in its fresh dress of white and green makes a fine appearance in the ample grove which surrounds it.

Christ Church.

The opening of the New year came with much sorrow to our Christ Church people. In the first week two commemorant members, Sis. Ada Range and Vira, passed away very quickly, (thus making, with the departure of Sis. Amanda Kime) in November three very sad deaths within two months while deaths in the family brought heavy affliction to the homes of several other members. Sickness too has had its telling effect in a score of homes. Since Christmas, Mrs. Martha Jones has passed through a critical period, but at the time of writing seems to be improving slowly. On Jan. 17th, Sis. Albert Pollyford fell a distance of about thirty feet while at work, sustaining serious injuries, but we are glad to report that he is doing very well.

But while there have been dark days there have been much of sunshine for some, the pastor and his wife enjoyed a goodly share in the Christmas surprise parties and the useful and much appreciated gifts from the Ladies' Aid Society, the Phillips Church and the Young Men's Bible Class.

On the night of the sixth, Dr. R. O. Schallert gave an interesting lecture on "The Story of a Cigarette" to an interested audience.

Bishop Roodhacker was present at the service preparatory to the celebration of the Lord's Supper and gave to those assembled many good thoughts on the importance of gathering about the Lord's Table.

The Sunday School is in a very flourishing condition, the attendance keeping over the 200 spirit of the usual after-Christmas regression. The orchestra, which began its work on the 25th is proving to be a valuable adjunct.

The Missionary Committee reports the regular contribution of 850 towards the support of the native helper, Philip Parrai in Sarum, as all gathered in. This amount is raised by individual subscription exclusively. The Phillips Church has also paid its annual sum of $10 towards the work at the Dushan Orphanage.

The Monday night meeting of the young people is at present devoted to a study of Moravian Church history, using as the text-book "Our Church's Story," by Mummford.

Friedland.

As the Christmas Lovefeast had to be omitted on account of the Christmas Day, it was held the First Sunday in the New Year with a large attendance of members and friends.

It proved such an enjoyable service
other pastors of the Salem Congregation thought many thought it a happy way of beginning the New Year. The Sunday School has a new superintendent in Rev. Daniel Hine. The former superintendent Bro. Nelson Hine will continue his interest and labors in the school as its teacher.

At Union Cross, the Secretary of the Sunday School, Bro. Raymond Wexly, has been united in marriage to the organist, Sr. Geneva Reid.

Bethabara

In Congregation Council, at the January meeting, the mission of the church committee was increased to five, the two new members being D. T. Hine and John Shamel.

One of our esteemed members, Sr. Susan Thomas, has been having serious trouble with one of her eyes, and it is feared she may lose her entire sight, however the oculist is doing his utmost to give her relief.

Wachovia Arbor

This congregation was made happy at the last service by the reception of a new member, Mrs. Mary Leonard White. Mrs. White has always been an interested friend of the congregation, and will now be a loyal worker with us in this part of the Master's vineyard.

Oaks Grove

At the last monthly service the attendance was good. The Missionary Committee was enlarged so that it now consists of five instead of three; they are the bishops, Mr. Marion Smith and Noah Whicker, and the sisters, Bertha Morris, Alva Sievers, and Clara Swain.

Bethesda

The Sunday School is going on with an encouraging attendance for the New Year.

The preceding services every second Sunday at 11 a.m. and every Fourth Sunday at night, are well attended.

The increase in the offering for Foreign Missions has been so gratifying that it is worthy of note, and the method which has brought it about is heartily commended.

By means of the envelope system, for a monthly offering, introduced by the Provincial Missionary Committee, the following results are noted for the last six months of 1913:

- First month's offering was double 1912. Oak Grove three times what it was in 1912. Bethesda more than double 1912. Wachovia Arbor three times 1912.

- Home Church

The first week of the new year was observed as Prayer Week and the preacher by the Evangelical Alliance was carried out. It was a great pleasure for the congregation as well as the pastor to have such helpful and willing service from the

THE WACHOVIA MORAVIAN

The Young Ladies Bible Class of Bethesda Sunday School numbers thirty members, twenty-two of whom were present when the accompanying picture was taken. The class is taught by Bro. H. W. Funk, the superintendent of the school and for many years an ardent Sunday School worker.

In addition to the regular lesson study this class takes some time each week to discuss questions relating to the welfare of the class and its members and receives much help from it.

Last Fall the class enjoyed an outing when they motored to the country and later were delightfully entertained at the home of their teachers.

The school of which they are a part has had splendid success in its work recently and now has enrolled one hundred and eighty scholars.

The Rev. McEachern, Besidegel, J. L. Andrews, and J. H. Stempel were present on numerous occasions and spoke helpfully on the various topics. We felt the blessings of fellowship and united prayer.

On January 16th, the annual Missionary Lovefeast of the Mission Band was held with much interest and encouragement. Bro. Edmund Schwarz delivered an inspiring address and a goodly sum was realized by the band for the furtherance of its work.

The Provincial Missionary Committee was present on Sunday, Jan. 22, and presented to an interested congregation the need of the new home for the American representative native on the Mission Board. Since that date the envelopes have been coming in almost daily with contributions for the cause and it is hoped to have the offering completed by March 1st.

Marked interest is being taken at this time in the mission work of the church. The pastor is giving the third mid-week service of each month to some helpful mission study; the Sunday School is observing Mission Sunday each fourth Sunday and classes in the school have been making contributions and doing other helpful work likewise.

The Beraa Class taught by Miss M. A. Pogue has recently sent two mission boxes to the West Indies, one to Miss Mary Lloyd on St. Johns, the other to Mrs. Clas. Julian Ettridge on St. Kitts. A contribution of $100.00 was also made by the class towards the re-building of the Theological Seminary.

The year has started off with great encouragement in church attendance, the auditorium being well filled at both morning and evening services. This month we are presenting a special series of sermons on Sunday evenings on Men of the New Testament and is also speaking on the leaders of the church whose names and work have been commemorated in the beautiful windows.

Immanuel

The Annual Members Meeting was held on the evening of Jan. 12th with much encouragement. The reports of the officers were submitted and the committee was elected for another year. It was a great joy to know that all financial obligations for the year had been fully met and there was a surplus in the treasury.

The average contribution of the members towards the expenses of the congregation was $5.43. The report of the building committee showed that the total expenditures for building and equipment had been more than $5,000, and that three-fourths of this amount had already been paid.

On Thursday afternoon, Jan. 22, a number of the ladies of the congregation met at the home of Mrs. Win. Sink and organized a Church Aid Society for the furtherance of the work of the congregation. The following officers were elected: President, Mrs. Win. Sink; Vice-President, Mrs. D. N. Hine; Secretary, Miss Irene Libes; Treasurer, Mrs. J. S. Teague; Chaplain, Mrs. A. M. Charles.

At the first regular meeting of the Society held a week later, two new members were added and definite plans were made for the work. We expect this society to accomplish much good for the church and the kingdom in their portion of the field.

There is also a movement on foot to beautify the church grounds still further and Mr. John Teague, a faithful member of the Sunday School, has placed an order for trees which will soon be placed in position. The ladies are also arranging for some flower arrangements and other flowers. In a few years time Immanuel Church will have beautiful surroundings.

East Salem

Our Sunday School observed Christmas with a very happy and finely rendered program of songs and recitations with this distinctive feature, namely, that the songs and recitations were taken from Christian programs given by this School ten, twenty and thirty years ago. Children thus recited and sang selections used by their parents many years ago. This was a thoroughly enjoyable innovation, and was highly appreciated by the large audience of friends that packed our chapel. Bishop Roodthulz made a very hearty and encouraging address at the close of the exercises. Pastor and his wife were handsomely remembered in the general distribution of gifts.

At a special New Year's service of our congregation, Scripture texts were drawn by everybody for the new year. These texts were then read aloud in the service, after which a special sermon, appropriate for the occasion, followed.

Another very happy occasion marking the opening of the new year, was the first Lovefeast and Communion. Rev. E. C. Stempel made the address at the former; Bishop Roodthulz presided at the Lord's Table. At the Communion service, also, we were very happy to receive seven new members into the congregation of the East Salem church; five by letter, one by adult baptism, and one by confirmation. Since then, there has been another reception and two infant baptisms.

The Sunday School is growing. On January 25, a high-water mark was reached in the history of the East Salem School, with an attendance of 127. A Cradle Roll and Home Department are being organized.

Plans for our beautiful new church are about completed and have been approved by the Building Committee. God willing, ground is to be broken for the new structure soon.

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Extracts From Salem Diary
January to April, 1871.

Feb. 3. Col. White and 2 Va. officers departed. The morning was unusually quiet, but in the afternoon there was a return to the disturbances of the last day. Capt. Martin, the Assistant Quartermaster, was sent earlier, already, people had been sent out to impress wagons to move the ammunition, and now more were sent. As we have only one teamster, he was exercised from this service or from moving the sick. From today to the 5th there were many express orders to the officers who remained here.

Col. White’s men re-assembled here and

Feb. 4—Sunday—they marched away. They thanked us for our good care of them, and we thanked them for their good conduct. Four of them returned at noon from head quarters at the Trading Ford, and were at once sent out to impress wagons. A Surgeon’s Mate came with an order that a four-roomed house should be prepared for the accommodation of the Continental Hospital, and the two-story house (this was on the north-west corner of Main and Bank Street, on the present site of the ‘Amanda House.” It was the third house built in Salem, and its second story was the meeting hall until the Gemein Haus was built;) was cleared for it, while the officers were placed at the Tavern. The sick and wounded were very thankful for this lodging. The Meinings (they had been living in the two-story house) were moved to Br. Becard’s, and Sr. Sarah Uley to a room on the first floor of the Gemein Haus. Two soldiers and 8 negroes from Gen. Morgan’s camp came, were fed, and thankfully returned thither. In the evening another ammunition wagon came to this Magazine. It is reported that last evening there was a bloody skirmish beyond the Yadkin, this side of Salisbury. Br. Speech brought his wagon from Friedberg to help move the ammunition. Soldiers from Georgia disturbed the services at Friedberg and robbed Chr. and Pet. Frey. In the distressing circumstances which confront us today, and indeed all these days, we are much comforted and strengthened by the Daily Text for today:

Feb. 5. During the night more wagons, including some from Bethania, came to move the ammunition; it was loaded, and in the afternoon driven away. Dr. Reed brought an order for the removal of the Hospital, and it moved on, accompanied by two additional wagon-loads of sick

that chance to be passing. We had to furnish many things, even rags were begged from the Sisters, yet all was done politely and without thanks. Secretly laid the ammunition and hospital up when less pleasant guests arrived, those who were in Friedberg yesterday, bent on robbery and plunder, but thank God we saw them through without harming us. Another party under Major Blair came with wagons from Guilford Co., to get some feed and hale, before a grand. During the evening Gen. Pickens of S. C. passed through with his men; and during the night Capt. Gamble, Adjut. Gen. Quartermaster, with 5 baggage wagons of 100 men, on his way to Va., stopping long enough to feed his horses. The Brethren Felix and Phil. Fruenewen went a little way with him as guides. As they were returned, they were stopped by an evil man who asked who they were. In spite of their answer “Good friends” he declared they were either fugitives or spies, and attacked them with drawn sword, but by a speedy retreat they escaped harm. Felix ran ahead, and not knowing how his comrade had faced came to Salem calling for help, but the rescue party found his safe and sound. Three of Col. White’s dragoons spent the night here again, as did also two sick soldiers.

Feb. 6. They went on. Today various South Carolina, Georgia, and North Carolina officers and men passed through. Several of the first mentioned were very boisterous, but a clever story of a stranger moved them on quietly. The Militia Company from Bethes Creek was to meet today. Two men came, and returned to their homes, and then two more came and spent the night. Otherwise this night was peaceful.

(The caption continued)
CHILDREN'S DEPARTMENT.
Conducted by Miss Benita Field.

Petra's Story of War in Mexico.

War times are hard enough for grown people, but for children—oh, and for mothers too—it is a horror that no words can describe. We are sure that the following letter sent us by Mrs. Hamilton, the "senora" of the Bible Society in Mexico City, will be read from beginning to end by many a child with thankfulness to God for the peace and happiness of their homes. Coming just after Christmas time, it is sad enough to think of little children exposed to such perils.

Santo de Leon, senora, that Miguel's health was bad, and he could get little work to do here in the city, and we were very poor and the children often hungry, so, when the kind Senor L——told my husband that he could earn some money in Cuernavaca, mending shoes for the soldiers, we decided to move, though it seemed hard to go away from our friends and the school and church. We took a very little necessary furniture and went away over the mountains, trusting that God would take care of us even in the hard war times.

You know that the Zapastistas all around and beyond Cuernavaca are very, very cruel, and there was always the fear that they might some day take the town, but it was well defended, and the Federals were brave and drove them back many times.

Season, if I hadn't learned to love the Bible and trust God's promises, I never could have stood it to live there all those months, seeing such dreadful things every day—wounded prisoners and dead soldiers carried past the house, and the poor women and children left crying so bitterly; but I believed that God would keep us safe, and he did, as you shall see.

The Zapastistas had many friends in Cuernavaca who sent them food and ammunition and gave them news of the Federals' plans, so the government began to be very suspicious, and every little while the Federal soldiers were sent to search the houses for ammunition and firearms.

One day, when Miguel had gone to carry some shoes he had mended, a company of soldiers came suddenly to the house and said they were going to search for arms. Oh, senora, how my heart stood still for the Senor L——had left his pistol and cartridges in our care, and I had them put into an old chest of drawers.

I knew that if the soldiers found them they would take away my Miguel, and I had heard dreadful stories of the way they treated people who were suspected of helping the Zapastistas, so I prayed, oh, how I prayed, that they might not find that pistol! I remembered the words, "God is our refuge and strength, a very present help in trouble," and I said, "Oh, Lord, I am in great trouble; help me now!"

Soldiers were watching at all the doors, and I could not think what to do. Just then Baby Querida went toddling along the corridor past the room where I was standing close to the chest of drawers, and the soldier who was guarding the door looked away and began whistling and calling to the baby.

It did not take me long to slip the pistol and cartridges under my apron, then, as the soldier turned back, I hurried after Querida, telling her not to fall. Just as she reached the end of the tile drain that carried the water away from the house, I fell on my knees by her as if to pick her up, and hastily pushed the pistol and cartridge belt into the drain. Nobody saw me, and then I carried the baby, crying and happy, into another room, where the soldiers were searching through everything, thanking God that I had got the revolver safely out, and still trembling because of the danger, when or, senora, I overheard two of the soldiers talking about my pretty Elena and planning to carry her off.

All that day I kept her close to me, though the oldest, she had always come and gone quite like a little woman; but my heart was sick with fear, and I would not let her out of my sight.

At night, when all the children were in bed, Miguel and I talked it over and decided that we could no longer stay in Cuernavaca, even though he could earn more money there than in Mexico.

So the next day we sold for almost nothing the few sticks of furniture, and two days after that we were able to get passage on a troop train well guarded with soldiers.

All these days I kept saying over and over to myself, "A very present help in trouble! Lord, I am in trouble; help me!"

And so we came away from our little home, and the train climbed the mountains out of the beautiful valley—senora, you know how beautiful is Cuernavaca! But we moved very slowly, as the guard had frequently to go ahead of the train, and it was already night when we reached the summit. Very slowly we crept along, and we were now going down on the northern slope where we could see the distant lights of the capital, when all of a sudden we were now going down on the floor of the car by a terrible jolt, and falling all around us. Some of the soldiers knelt and began firing out into the darkness, and there were shouts and cries on every side. Zapastistas had torn up the track and

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overturned the engine, and we were now attacking the train. As quickly as possible we slipped out on the side nearest the mountain and slid along, hiding as well as we could. Miguel carried four-year-old Ana, I carried baby Repeal, and Elena led poor frightened little Miccaias as best she could, and so we stumbled along in the dark, hurrying always to get away from the bullets, sometimes falling and crawling along the track, then feeling our way through the bushes and long grass. Once we had to lie quietly in a deep ditch, while a little company of soldiers hurried by, firing all the time, and we could hear the bullets whistling by our heads.

It was a terrible walk, seven, eighteen miles to the city, and the children were heavy to carry and our hearts were heavy with sorrow for our poor Mexico; but we had the children, and God was our refuge and strength.

We kept on till we reached the friendly little station of Centroso, and rested there in the train shed until daylight, when we walked the rest of the way to the city. And they were good, the little children, even Baby Repealita did not once cry; and when we got to my mother's house we all knelt down and thanked God that he had been our refuge and given us strength to come back in safety. And oh, I am so thankful that we could save my pretty Elena!

And so Petra daily teaches her children precious promises from the dear old Bible, and they all recite together:

This God is our God forever and ever;
He will be our guide even unto death!—The Bible Society Record.

RECEIPTS RECEIVED BY CHURCH AND EXTENSION BOARD.

For Wachovia Moravian
Previously acknowledged, 4964.28
Church Aid Collections
Greensboro, 1.45
Marina, 1.29
Providence, 1.59
New Philadelphia, 3.60
Claymont, 2.70
Hope, 2.65
Morwich, 2.07
Advent, 1.27
Enterprise, 1.83
Friedburg, 8.50
For Pastor's Salary
Oak Grove, 6.25

9897.40
W. T. Spagh, Tres.

THE FIRST INDIAN WOMAN'S CHRISTIAN TEMPERANCE UNION.

Contributed by Mrs. J. R. Lindeberg.

In these days of strong temperance sentiment and agitation of the temperance question, it may, perhaps, be of interest to some one, to know somewhat, in so far as is known, of the first W. C. T. U. organization among the Indian women.

Many years ago, an Indian, in the extreme north west, wasanked, almost exclusively, by a peaceable, industrious tribe of Indians. They were visited by a tramping vessel, the prospecting natives to exchange their first taste of ardent spirits; and by means of persuasion and intimidation, induced the simple, unacquainted nations to exchange their winter stock of fish and other provisions, for several barrels of rum and whiskey. Another vessel, visiting the island during the following Spring, found it almost entirely depopulated and the soil strown with skeletons, by reason of simple starvation. The few remaining survivors formed a compact, strong and binding, according to the custom of their tribe, that to "hated white man's foot," should ever again tread their domain. Some years later, a missionary, bearing all possible consequences visited them, and though at first received with distrust, gradually gained their confidence. Through his instrumentality a strong Temperance sentiment was developed, and a W. C. T. U. organization was effected among the women.

A Temperance Convention being held at a point, which, though somewhat distant, was not entirely inaccessible, this organization sent a banner, which is well worthy of description. The banner was formed of a beautifully tanned and softened deerskin, with a border of wild kitchen far. Upon it was worked, in crystal beads, a large star, emblematic of the Star of Hope, which had arisen upon their people. (As a rule, the Indian women are unusually provident, insofar as their means permit, in all matters of needle-craft.) Below the Star, was a representation of their Cabaret, or Pipe of Peace, in embroidery.) Around the stem of the Pipe, was entwined the Serpent of Intemperance, with uplifted head. Above the Pipe a hand grasped the Hatchet of Intemperance, ready to strike.

Accompanying the banner, was sent a donation of six dollars, to be used in temperance work. To aid in this donation, a very aged woman had sold a possession much prized in her family; two elk's teeth.

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Nov. 22, 1913 to Jan. 26, 1914.

For Foreign Missions:
From Salem Jr. Miss Soc. $30.89
From Oak Grove, .......... 9.37
From Friedberg Cong. ... 10.50
From Wachoria Arbor, .... 12.83
From Bethania Cong. .... 7.54
From Home Church, ....... 117.18

Total, .......................... $189.69

For Bohemian Missions:
From Friedland Miss. Soc. $13.75
From Bethania Cong. ...... 4.35
From Emmanuel Church, ...... 1.00

Total, .......................... $19.00

For Lepre Hospital:
From Home Church, ....... 23.55
From A Friend, .......... 1.09

Total, .......................... $24.64

For Helper Srman:
From Fairview Cong, ....... 5.45
From Fairview S. S., ...... 7.18
From Fairview Phila. Class, .. 7.00

Total, .......................... $19.63

For Helper Richke:
From Bethania Home Ch., .... $29.21
From Bethania S. S., ...... 33.89
From Mrs. Lehman's Class, .. 5.00
From Olive Cong. ........ 10.00
From Mispa Cong. ........ 2.72
From Alpha Cong. ....... 87

Total, .......................... $81.60

For Helper Schells:
From Friedberg Cong, ....... 30.29
From Friedberg S. S., ...... 13.62

Total, .......................... $43.91

For New Mission House:
From Oak Grove Cong. ...... $8.00
From Geo. Brietz, .......... 5.00
From Friedland Cong. ...... 15.80
From Kerrsville Cong. ...... 7.00
From Wachowi Arbor, ...... 1.00
From Bethania Cong. ...... 35.00

Total, .......................... $76.80

For Theol. Seminary:
From Bethabara, .......... 4.25
From Bethania Cong. ...... 10.60
From Friedland Cong. ...... 3.36
From Betheda, .......... 2.47
From Oak Grove, .......... 2.00
From Wachowi Arbor, ...... 1.00
From Bethania Cong. ...... 1.75
From Emmanuel Cong. ...... 1.00

Total, .......................... $26.48

MARRIAGES.
Griffith-Spaugh.—In the Home Church on Jan. 28, 1914, Thomas E. Griffith to Miss Daisy J. Spaugh, Ceremony performed by Rev. J. K. Pfahl.

For Theol.—At Christ Church Parish on Dec. 25, 1913, Felix Foltz to Miss Blanche Doisy by Rev. W. E. Besiegel.


Weavil Reid.—On Jan. 14th, 1914, at Trinity Church parsonage, Raymond Weavil to Miss Geneva Reed by Rev. E. C. Stempel.


INFANT BAPTISMS.

Stockton.—In the Home Church, on Dec. 31, 1913, Mary Frances, daughter of Bro. E. H. and Sr. Minnie Stockton m. n. Tesh, by Rev. J. K. Pfahl.


Burke.—At Hope, on Sunday, Jan. 18, 1914, Grace Eliza, infant daughter of Bro. Emory and Sr. Miltie Burke, by Rev. J. K. Pfahl.

Monaghan.—On Dec. 31, 1913, at Christ Church parsonage, Eleanor Catherine, infant daughter of Mr. and Mrs. John and Sr. Mary Monaghan, by Rev. W. E. Besiegel.

Chitty.—Near Advent on January 16, 1914, the five children of Sr. Elma Monaghan, viz: Elma, Minnie, Catherine, infant daughter of Mr. and Mrs. John and Sr. Mary Monaghan, by Rev. W. E. Besiegel.

DEATHS.

Mickey.—In Mobile, Ala., on Jan. 9, 1914, Bro. Sam. T. Mickey, aged 74 years, 9 mos. and 25 days. Interment was in Winston-Salem on Jan. 12th.

Hege.—In Winston-Salem, Jan. 5, 1914, Sr. Ada May Hege m. n. Diagon, daughter of Mr. Geo. O. Hege, aged 34 yrs., 8 mos. and 9 days.

Miller.—In Winston-Salem, Jan. 6, 1914, Sr. Victoria Miller wife of Bro. James Miller, aged 99 years, 4 mos. and 13 days.

Fulton.—Near Clemmons on Jan. 3, 1914, little Sarah Fulton daughter of Bro. Grover and Sr. Ila Fulton, aged 9 mos. and 10 days.

Johnson.—In Winston-Salem, on Jan. 26, 1914, Bro. Geo. R. Johnson, aged 63 yrs. and 25 days.

Roberson.—At Pee Dee, S. C., Jan. 4th, 1914, Rufus Ashbury Roberson, aged 51 years and 9 days. Services at Oak Grove Moravian Church, Jan.

6th, conducted by Rev. L. G. Lockenbach.

Brown.—At Winston-Salem, N. C., Jan. 30th, 1914, Demark Turner Brown, aged 65 yrs. 3 mos. and 6 days. Interment at Woodland Cemetery, Jan. 30th, 1914.

Masten.—At Winston-Salem, N. C., Jan. 17th, 1914, Elman Tucker Masten, aged 36 yrs. 8 mos. and 25 days. Interment Salem Graveyard, Jan. 18th, 1914.

Martin.—At Winston-Salem, N. C., Jan. 19th, 1914, Mrs. Lillian Annie Martin, wife of C. N. Martin and daughter of Mr. and Mrs. A. C. Wall. Services at Fairview Church Jan. 25th, 1914.

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President HOWARD E. RONDTHALER,
WINSTON-SALEM, N. C.
EDITORIAL

DOES GIVING MAKE PEOPLE POORER?

One of the most cheering signs in connection with our Southern Province is the great increase in giving. Foreign Missions are getting much larger sums, both in town and country than used to be the case. There is, it is true, much room for improvement but that too is coming. The new church buildings or the rebuilding of old ones has been calling for large contributions and they have been freely rendered—notably in the great Home Church improvements. Who would have thought, even a few years ago, that so much money could be laid on the Lord's altar. Other causes are constantly calling for contributions and are receiving them. Formerly people looked to funds for what was to be done and that was the reason why so little was accomplished. Now the people or their children look to their own pockets to give so much more than funds were ever able to bestow. Tie a Church enterprise to a fund, and it dwindles away; but tie it on to the people's liberty and it often grows beyond all expectation.

In a community where a better church was greatly needed, we once asked, "How much could be raised for a new building?" The answer was: "Oh a couple hundred dollars."

The emergency arose, and from the same people, the couple hundred dollars rose to many thousands and nobody was ever the poorer for it. There was a peculiarly interesting case in this liberal effort for a new church. A widow who made her living by scrubbing floors in the City Hall brought fifty dollars, saying that she could afford it; the children were getting older and her boy could earn a little and they could do without new clothes that winter. The Lord did not permit this ease of self-sacrifice to pass unnoticed. Unexpectedly an old and abandoned family claim was revived by a friend of the widow's husband and from that day to this, the widow and her children have been living in comparative comfort in their own home. Giving does not make people poorer, God's blessing attends the willing giver and he finds that he has not "lent to the Lord" in vain. How great are the resources which come to courteous people! A single mistaken investment often takes away far more than the tenth would have amounted to for many years. Or if the money is invested in the one generation it is pretty sure to be squandered in the next. The Lord often takes people at their word. They are too poor to give, they say, and He sees to it that they remain too poor to be able to spend.

A good man once said to the writer, "I believe I have given away the half of what I have made in business, and I have no reason to believe that I would have a cent more, if I had given nothing." The people who give proportionately as the Lord has prospered them, Rev. 16:2, will always have something to give and will give it gladly.

A DESERVED HONOR.

We refer to this in a very pretty incident that comes to us out of the self-sacrificing life in our Moravian Leper Hospital in Surinam, South America. Dr. Phillipine Staubhaut is the head-nurse in this home for poor and the lepers. One day, not very long ago, she was engaged at a leper bed-side, when she was told that a Government official had called for her. The good sister thought that something had gone wrong and hastened to obey, when, behold! the officer of the Government had come to bring her a gold medal from Queen Wilhelmina, the highest honor which the ruler of Holland could bestow. Then there was rejoicing all through the settlement among government officers, people, and patients. There was music and song and congratulating speech, until the good self-sacrificing nurse was fairly overwhelmed with the unexpected blessing of universal praise.

It reminds us forcibly of the experience which will come for many an humble true worker in Church and School and home and community. Suddenly there will be a call, "The Master is come and called for thee!" and then the gold medal of reward from the King Himself: "Well done good and faithful servant enter into the joy of thy Lord!"

WHAT WILL THE GENERAL SYNOD DELEGATES HAVE TO DO?

As the readers of this issue receive their paper, the delegates to the General Synod of 1914, at Herrnhut, will be busy with their preparations for their great journey by land and sea. Important Mission questions will be before the Synod. How to make some financial means reach in our widely extended Mission work. What fields shall be given up,—if any. What fields shall be more earnestly cultivated? It will be a very difficult judgment which Synod will have to express. And then, beyond Mission questions, comes the still greater problem—how shall the Moravian Church keep up its Unity throughout the world. It is the only Protestant Church which is one over the entire earth, and the General Synod must keep it so, if indeed the Unity is to be maintained in spirit as well as in name. There are strong tendencies for virtual separation. The Germans, since the mighty revival of their Fatherland in 1870-71 have very strong national feelings and so have the British and so have we Americans. We look at things differently; it is often hard, not merely to understand each other's speech but what brethren of another land really think and mean. The Synod may very readily feel that it can do nothing for the better keeping up of the Unity and simply let things alone. Or it may try to wield the Brethren's Unity more closely and thus produce disagreement rather than concord. May the great Head of the Church prepare the hearts and the minds, not only of our little band of Southern delegates, but of all the delegates from over various parts of the world—so that when the General Synod meets on May 14, 1914, there may be true spirit of Unity, and a willingness to devise the best thing, whether it be along the line of German or British or American ideas. At no time, in our recent history, is there more urgent call for a fulfillment of the Saviour's prayer: "That they all may be one; as thou Father art in me and I also am in thee, that the world may believe that thou hast sent me."

THE REV. CHARLES D. KREIDER.

We note with great interest the appointment of our good friend, Rev. Charles D. Kreider to the assistant principaship of Nazareth Hall. We shall thus have two particularly good friends represented in the management of that Institution. Dr. Bloom, the Principal, as is well known is a Southerner and time and again has rendered us most valuable assistance. Rev. Kreider has always, in his capacity of the Moravian, (in which we are glad that he is in continued), shown himself the good and appreciative friend of the Southern Church. It is also interesting to note that Rev. Charles Wenthold, our former associate, is a member of the same Faculty of Nazareth Hall. His visit and sermon in the South, last summer, were still in pleasant remembrance.

"INSTRUCTIONS"—A SECRET OF MORAVIAN STRENGTH.

We have now entered into the season of the year, which is blessed among us, with a very special and glorious means of grace. It is, in the Moravian Church the chief season for "Instruction," i.e., the meetings in which those who intend to join the church and others with them are regularly instructed in Christian doctrine. This was the way in which the early Christian Church, in the time of the Apostles, dealt with souls. So we read about Theophilus, the distinguished Christian man for whom Luke wrote his Gospel, "That thou mightest know the certainty of those things wherein thou hast been instructed," Luke 1:4. So greatly is this means of grace appreciated,
that thousands of people are "dis-
structured" in our church who expect to belong to other churches and whom we never ask to join our own. We have a good Southern Province, but it would be twice as good, if with all its other spiritual advan-
tages, the "Instruction" sections could be more thoroughly held. Our young men and women in the mission areas often complain that they can get little if no church support from many mem-
bers, is because these people have never been "instructed." They hardly know what they believe, and in the case with all of us, that if we do not know much about a thing, we are not much interested in it.

But it requires talent on the preachers' part. If he studies the Christian truth once to preach it, he needs to study it twice over, to "instruct" in it. We may preach a poor ser-
mmon, or our sermons may not be so well, but a poorly prepared instruction is as thin and poor as Job's turkey and there is no fattening of it. If we need to know what we are talking about and need to study to make the truth interesting anywhere, it is in our "Instructions." But these meet-
ings are worth all the trial they cost and all the disarrangement they often bring, because in these meetings, nowhere else, seed is sown for eternity.

OUR SCHOOLS IN NYASALAND.

By J. Taylor Hamilton.

In a land, where practical religious twenty-five years ago consisted in the reverence of the spirits of ancestors and in the resort to the alleged power of magic and the crafty of the medicine-man, one can scarcely over-
estimate the value of education. The boys and girls of today are growing up in a mental atmosphere very far from that breathed by the men and women of middle life. Superstitions, that remind us of the crudities of our "Middle Ages," but which still hold the older men and women in bondage in East Central Africa, are being shaken off with the very inception of the use of the mental powers by thousands of boys and girls. As they grow up and reach the years, when they must decide for themselves, what beliefs shall rule their conduct, certain it is at least that the superstitions of their youth will no longer satisfy them. They will crave a more intelligent faith. Or regarded from the positive side, when we accept our Saviour as their own, they may be firmly estab-
lished in the faith, in as much as God's Word will be in their hands to be read and applied, to be pondered over and treasured, just as we delight to draw for ourselves our own rule of conduct and our stimulating

and comforting certainties of hope from our personal person of Heir Writ. They as we will enjoy the perspicacity of evangelical Christians, the right of self-applicants are abso-
olutely to try to drum up the scholars, if these show a tendency to become lax in attendance.

School fees are required at the sta-
tions, and attempts have been made to increase fees also in the outlying villages, that for that is valuable, which costs one something. It is not the purpose of the Mission to exert a depressing influence on the people. At the stations it is possible to earn the school fees, if the scholars weed gardens or paths, etc. Where there is no such work to be done for the Mission, and where cash has found its way, as in the native vil-
lages, it is not easy to arrange for the payment of school-fees in pro-
duce (eggs, maize, beans), because the missionaries themselves are gen-
terally the only purchasers in reach and they cannot possibly consume everything. Yet in the past few years 250 Marks were brought in for fees.

In these elementary schools the fol-
lowing subjects are the main ele-
ments of the curriculum: Biblical

history, the learning of Scripture

verses and hymns, the singing of hymns, reading and writing. Arith-
metic and geography are taught at the station schools, but cannot be managed at the average village school at present. Of late teachers, who have been trained in the Normal School at Rungwe, have begun to in-
struct in Swahili, the language fras-
co of German East Africa, and to teach the children in callisthenics or exer-
cise them in gymnastics. It should be remembered that text-books for school use had to be prepared by the local clergy. In this connection, the desiderata are not yet all at hand, though the past five years have seen the addition of several works. For instance a primer has been published in the Nyika language and also the New Testament and stories from the Old Testament. In the Kinyakutu a primer has appeared in print, the work of Brother Gemuene, just as the Nyika publications were the work of Brother Traugott Buchmann; the New Testament, translated by the Berlin Missionary Nauru and rel-
ished with the aid of our Brother

the mission, and the Catechism of Cul-
then, by the same translator. For the Inyambanga districts our Mis-

sion makes use of the translations is-

sued by the Livingstonia Mission.

For those who learn to read the

tongue, the Swahili newspaper, Pwani wa用自己的

inoma, issued by the Berlin Mission at Daressalam, and circulated in about 500,000 copies in our Ny-

asaland, gives some knowledge of what is going on in the world.

Though the success of the schools shows itself primarily in the Chris-
tian influence exerted by the Chris-
tian teachers not only on the young but also on their entire environment, rather than by the imparting of a store of knowledge, it is a matter of surprise to the missionaries to note what has been achieved in connec-
tion with the spread of the knowl-
edge of reading and writing by these teachers, many of whom have as yet enjoyed very limited advantages themselves. The sale of primers, copy books, slates, and New Testa-

ments is a most encouraging one. The teachers, who are all native, are issued only a few years ago has already been exhausted, though 7,000 copies were printed. That the value of the school stations, which are no-

teen, for the immediate future, mis-

sionary, is far higher than that of the village school at an outpost, goes with the saying. Even in connection with the number of school days in the year, this is at any rate a mani-
fest. We must indeed not judge the number of school-days by the stand-

dard of civilized lands. At certain times of the year the children are sur-

prise to be here, rather in the harvest. Whilst at a station there may be as a rule 276 school days in the year, at a village out-post the number may fall as low as 75.

Eighty teachers, in the service of the mission exclusively as teachers. Fifty-one "helpers" and twenty-eight evangelists also serve in the schools of 255-255 of the older scholars are "pupill-teachers." The pay is according to serv-

ices rendered, on the average 4 Ru-

pees a month for a teacher, and 50 Rupees for a "pupill-teacher." 23 Ru-

pees a month being the average pay of a field laborer. If the schools are to be developed to an ideal condition, it is plain that additional European workers will be needed. As yet there is neither government aid nor government inspection of the schools of the Mission.

Whether European workers can be secured or not, a question in the first instance, of missionary finance; but it is also evident that the native teachers must attain a higher stand-

ard of efficiency, and the Mission has been trying to gradually secure this for a number of years. For this pur-

pose the Normal School was reopened in Rungwe on the 19th of January, 1910, as a continuation of the former school for native assistants. As yet only one European Brother is en-

gaged in connection with this school, Brother Gemuene, a school-man pro-

fessionally trained to his call to mis-

sion service. But it has long been apparent that if we are to use our
opportunity for the conversion of Africa through the instrumentality of Christian African the Normal School must be developed. The national German offering for missions in German colonies in connection with the celebration of the twenty-fifth anniversary of His Majesty William II as (German) Swaebi, with German aid, which could be devoted especially to this institution. Another European schoolman has been called and all that can be done will be done to make the work of the Normal School more effective.

In 1910 it was attended by 13 scholars; in 1911 20 moved enterally, and yet in 1913, three have been dismissed and one died. Two left of their own accord. In 1912 eight completed the course of study. There are now 22, who are pursuing the studies that are to fit them to teach their own people. With the exception of the above-mentioned three, all have conducted themselves well. Cases of discipline have been rare. The course is one of three years duration, two classes being carried on at the same time.

Religious instruction, the study of their mother-tongue (reading and composition), Arithmetic, Natural Science, Writing, Geography, Drawing, Singing, Gymnastics—constitute the pursuits. Swaebi is assuming greater and greater importance; the effort is being made to approach more nearly to the curriculum of the corresponding government schools. Physical labor, at present the cultivation of the fields, is embodied in the school plan. The Mission cares for food and also provides simple clothing. Apart from medicine and other expenses, a scholar keeps costs of the Mission about 22 Rupies a year, the salary of the European teacher of course not being included in this. The married men live in their own individual houses; the unmarried occupy a number of huts in company with each other.

Since the year 1912 the Normal School has its district hall or large room for class work, with two adjoining rooms.

Since October, 1913, a united effort has been made by the Berlin Missionary Society, the Church Missionary Society of England and the Uswamwey County of our own mission to train native assistants at Morogoro, the new institution being under the immediate management of the first named Society, whose missionary Naush is the Principal of the school. Our Mission has also furnished a teacher for this undertaking, namely Brother Zobdives. Whether it will prove of service to the Nysa Province also, remains to be seen—possibly not, on account of the difference in language. But if any case its aims are other than those of the Normal School at Rungwe, and it will little supersede this school as it has the similar institution in our Northern Province which continues its useful activity under Brother August Seibt.

Possessing untold possibilities and already having demonstrated its great importance as an auxiliary in the work of evangelization and as a means of promoting civilization and culture, the educational activity of our Nyasa Province is most earnestly commended to the interest and interessions of our membership at home.

ABSTRACT OF THE MINUTES OF THE PREPARATORY SYNOD OF THE SOUTHERN PROVINCE.

Synod met in the Rundhiler Memorial Building at Salam, Nov. 18th, at 10:30 A.M. After the usual introductory services, Bishop Edward Rundhiler was elected President and Rev. Louis G. Lockenhahn, Secretary of the Synod. The B. P. C. as Committee on Credentials presented its report. The following members of Synod were present:


William T. Vogler, Herbert A. Pfohl, Dr. E. F. Strickland, Lay-members of the Financial Board: Joseph A. Linbeck, Treasurer; Howard E. Rondthaler, President of Salem College and Academy.


Bethabara—Carl Hines.


Oak Grove—Y. M. Sievers.

Providence—Charles Fulp, Waushon Arber—Edward Lashett.

Salmon Congregation—Home church.


Calvary church—C. E. Johnson, H. S. Background, H. M. Brandon, E. B. Simor, W. A. Holder, Geo. H. Green, N. W. Shore.

Christ Church—P. G. Pfaff, Ernest Sheppard, John Tronson, Charles McCeuston.

Fairview Church—W. B. Byerly, J. F. Walsh.

Trinity Church—R. A. Speas, A. A. Ferrymam.

61 delegates and a total of 81.

Greetings were read from the General Mission Board, and from the German Unity's Board at Hermann, German Empire; from the British Board in London; from the Northern Unity's Board at Bethlehem, Penn. A brief report from the Provincial Elders' Conference, stated that, in view of the near approach of the Regular Triennial Synod of the Province, very little business would be presented, except such as referred to the General Synod.

The following resolutions were offered by Rev. Herbert A. Pfohl and seconded by Br. Ernest Stockton, and were unanimously carried:

"Whereas the General Synod of 1909 left it open to each Province to decide for itself whether to send one or more official delegates to the Synod of 1914.

And whereas the other Provinces have retained the idea of partial or full delegation; this Synod considers this principle a wise one, therefore resolved.

First, That Bishop Edward Rundhiler hereby requested to attend the Synod of 1914 and represent the Province in his capacity as Bishop and President of the P. E. C., if health and circumstances permit. Second, If the Bishop should be unable to attend, P. E. C. shall choose an alternate in his stead.

Third, Synod shall elect two other delegates by ballot and two alternates.

This election was held in the afternoon and resulted in the choice of the brethren J. Kenneth Pfohl and Edgar A. Holton as delegates and the brethren H. A. Pfohl and E. C. Riempel, as first and second alternates.

The following resolution was presented by Bishop Rundhiler, seconded by Br. C. E. Crist, and unanimously carried:

Resolved, That this Synod expresses its love and loyalty to the Church and its hope that all the great interests of our Church may be considered in the coming General Synod, as well as the Foreign Mission enterprise; so that the Provinces may receive the benefits of the General Synod of 1914, a new impulse to their congregational life, and for their educational and other efforts as well as for their activity in behalf of our Foreign Missions and in their position as a Church, which has ever desired the union of all Christians may be anew emphasized in these times when the prayer of our Lord for the oneness of His people seems to be more deeply imprinted on the hearts of his followers than has been the case for many a century.

Other Resolutions passed at the Preparatory Synod were as follows:

Resolved, In view of the fact that Connerus Hall of our Moravian College and Theological Seminary was destroyed by fire on the evening of Oct. 31st, 1913. That this Synod expresses its hearty sympathies to the Northern Province in view of our common loss and its willingness to recommend to our congregations and ourselves to do what they and we can toward the expense of rebuilding.

In view of the action of the recent Southern Synod, in the appointment of a Committee of nine to revise the Hymnals of the church and of the institution to the Southern Province to make in this work and in view of the action of the Southern P. E. C. in appointing the brethren Edward Rundhiler and J. K. Pfohl to this Committee,

Resolved, That the Southern Synod sanctions this step and authorizes the Financial Board to meet the necessary expenses of our members of the Hymnal Committee. Resolved, That the thanks of the Synod be extended to the brethren Edgar A. Holton and Carleton E. White for their recent efforts to gather the needed remaining debt resting on the Greenhaw church.

Resolved, On motion of Br. Henry E. Fries, seconded by Br. John F. McCuiston, that P. E. C. be requested to present to the congregations way by which they may assist in meeting the expenses of their delegates.

The Preparatory Provincial Synod adjourned in the afternoon of Nov. 18th with the singing of the covenant hymn:

"We who here together are assembled Joining hearts and hands in one."

During the singing of this hymn, the last meal remaining debt was given.

The Mission Deficit for 1912-1913 still amounts to $10,083. It would bring great rejoicing to General Synod if the whole amount could be wiped out by May 14th. What will you do?
Calvary.
The last weeks have been full of work and full of encouragement, probably more so than at any time during the present pastorate. In every department there is noticeable growth and evidence of the "Don't Let It In" kind of energy. That the young men are taking deep interest in the work, was shown at a recent meeting of the Usher's Association held at the home of brother E. S. Crosland, when twenty-two men entered heartily into the discussion of the important work of the association. At this meeting the officers for the semi-annual term were elected as follows: President, J. B. Smith; Vice-President, J. J. Mock; Secretary, Mrs. C. M. Phelps; Treasurer, Mrs. M. C. Prather. Immediately after the supper an evening session at the home of Mr. W. W. Conrad, was assisted in serving the Home of the Class. Dr. H. V. Horton, who was one of the Buraan officers and who was instrumental in the erection of the building.

Mr. Horton continued her work as the faithful, efficient and attracting teacher of the Buraan Class up to the time of her death, Feb. 26th, 1912. Mr. H. W. Spang was chosen as teacher, and later Dr. H. V. Horton was chosen as the new class leader. Mrs. Horton has given to the young men the right spirit and is a well-beloved, faithful and efficient teacher.

The following are the Class Officers recently elected at the semi-annual business meeting:

**MEMBERSHIP COMMITTEE.**
- P. L. Hedgecock, Chairman.
- J. J. Mock.
- John L. Shore.
- James A. Verney.
- James A. Verney.
- V. D. Davis.
- Ralph Elam.

**HUSTLERS COMMITTEE.**
- B. O. Jones, Chairman.
- John R. Phelps.
- J. H. Yoeb.
- J. M. Doob.
- W. R. Davis.
- T. G. Perabey.
- H. W. Spang, Chairman.
- W. A. Holder.
- R. K. Mendenhall.

**SOCIAL COMMITTEE.**
- J. B. Smith, Chairman.
- R. C. Johnson.
- J. G. Walker.
- E. S. Crosland.
- T. M. Thrall.

**RELIEF COMMITTEE.**
- W. E. Shore, Secretary.
- Geo. H. Tram, Assistant Secretary.
- J. G. Fullon, Treasurer.

The Class Officers recently elected at the semi-annual business meeting:

- W. E. Shore, Secretary.
- Geo. H. Tram, Assistant Secretary.
- J. G. Fullon, Treasurer.

The following Committees have been chosen by the officers of the Class:

**MEMBERSHIP COMMITTEE.**
- P. L. Hedgecock, Chairman.
- J. J. Mock.
- John L. Shore.
- James A. Verney.
- V. D. Davis.
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- T. M. Thrall.

**RELIEF COMMITTEE.**
- W. E. Shore, Secretary.
- Geo. H. Tram, Assistant Secretary.
- J. G. Fullon, Treasurer.

The Philathes recently met with Misses Stella Conrad and Leila Linbeck in a delightful business and social session. This class is progressing finely under the leadership of Mr. W. W. Conrad, teacher, and Miss Jane Fuller, president.

The Sunday School is larger and better than ever before. At the beginning of the year a MOTHER'S CLASS was formed with Mrs. Minnie Doob as teacher, and already the class has become one of the best in the Sunday School.

The brethren of the W. F. Shaufner and H. A. Frits of the Provincial Missionary Committee, and Brother J. W. Fries of the Provincial Elders' Conference, were present at a recent Sunday morning service, and very cheerfully and impressively presented to the congregation the proposed plan of building a house in Harrnutt for the American Representative on the Mission Board.

The Annual Lovefeast under the auspices of the Woman's Missionary Society was held on the evening of Feb. 6th. An admirable address was delivered by Rev. Edmund Schwarz. Though the evening was one of the most inclement of the winter, the attendance was good and the offering the largest of any similar occasion. This society supports a native helper in the South African field.

On a Sunday afternoon recently the pastor preached to the convicts at Camp No. 1, near Rural Hall. A number of people were present from the surrounding country, and judging from the hearty singing and excellent attention the service was one of real blessing.

In the death of Brother James E. Arnold, our congregation suffered the loss of a good friend and a gifted musician. Since uniting with Wachovia several years ago, he had been a valued member of the Church Orchestra, an organisation which has contributed so much to the success.
of the evangelistic and illustrated sermons on Sunday evenings.

Winders planned to assist the pastor in his rapidly increasing pastoral labors, and at their last meeting reported this new endeavor to be bearing fruit.

Bishop Bodenhauer has been with us quite frequently during the last weeks, giving us encouragement to his presence and remarks. The Bishop's presence in the audience at a recent Sunday evening service was a genuine surprise.

Bethania.

We have had good attendance at services in these opening weeks of the year. Two special series of meetings have been held in Bethania. During the Week of Prayer we studied the rural question from various points of view. In the first week of February we had service at nights to join with other Christian Endeavor societies over the world in celebrating the beginning of the movement. In the first six services held in the latter week we had a social evening, a model C. E. meeting, the annual C. E. lovefeast, C. E. in lantern pictures, new features of church work, and decision night. Bro. Walter T. Strupe and Prof. W. C. Grees gave good help in the two weeks. A. H. Mumford, Miss Ollie Anderson was elected teacher of the "Busy Bee" class at Friedberg.

The Men's Prayer meeting of the year have been very interesting. On the night of the 7th the Bureaucrats and Philippinarians held their monthly business meetings in their class rooms, after which refreshments were served to all present by the Bureaucrats.

At the February communion on the 8th two were received into the congregation, James M. Nifong and Theodore Kruse, 102 partook of holy communion.

On the 8th Communion was held at Advent; 22 partook. Two burials have been held at Advent during February, the 2nd and 9th, both being infant twin sons of Mr. and Mrs. Will Long.

On the 4th the pastor and his family attended the 60th birthday of Br. Julius Heo'e, and on the 12th the 70th birthday of Bro. Wesley Fiesel.

Fairview.

The five silver communion trays have each been made a memorial, as follows: the first one in memory of Mrs. Hattie Clemmons, second by the Board of Elders and Trustees in memory of Br. J. M. Cummings, J. A. Creeks, J. F. Fraizer, Sanford Snyder, and Kemp P. B. Cummings, third by the Ladies' Aid Society in memory of Mrs. Alma May Hum, the fourth by the Philathea Class in memory of Miss Ellen Hill and Miss Estelle Bodenhauer, the fifth by Emma Smith's class of Boys in memory of Herman Davis.

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vive was first used on the first Sunday in Lent.

The following is an account of events at Fairview Moravian Church, North Liberty Street, Rev. Leon G. Luckenbach, Pastor. Feb. 10-25, "Not forsaking our own assembling, as the custom of some, but in company together.

March 1st, 11 A.M. "Love" (Communion). 7:30 P.M. "Barabbas or Jesus?"

March 8th, 11 A.M. "Retaliation." 7:30 P.M. "Educating.

Revival services begin Wednesday, March 11th.

March 18th, 11 A.M. "Deception." 7:30 P.M. Sermon by Rev. W. A. Mason.

March 25th, 11 A.M. "The Wedding Garment." 7:30 P.M. "He that hasteth known.

March 29th, 11 A.M. "The Wedding." 7:30 P.M. "Waters and Wine."

April 4th, Palm Sunday. 11 A.M. "Hosanna." (Confirmation). 7:30 P.M. "He Lodged there.

Saturday, Easter. 11 A.M. "Two Empty Graves." 7:30 P.M. Sermon by Bishop Rondthaler. (Communion.

Monday, 7:30 P.M. Instructive Class for boys and girls.

Wednesday, 7:30 P.M. Services on Christian Doctrine.

Revival services will begin March 11th, at 7:30 P.M. Rev. Edmund Scheinweber will assist.

Passion Week services at 7:30 P.M. Will YOU make a special effort to attend the services during Lent? A most inspiring service was held at the Island Sunday Feb. 1st, by about 20 members of Fairview. They divided themselves into three groups and simultaneous services were held in each of the three tiers of seats. The Bros. C. C. Holden, M. M. Morgan, J. Fred Gerner and J. A. Southern besides the good women assisted the pastor.

A solemn and blessed service was held at the bedside of Mother Fannie Charlotte Masten when on Feb. 5th, she made her public profession of faith and was baptized and received the Holy Communion the day before she died.

The Ladies' Aid Society met at the home of Mrs. Robt. R. Kinney on Feb. 5th. They held a delightful meeting and were most elegantly entertained. Mrs. M. F. Masten the president presided.

The Pastor assisted at the funeral of Mr. J. F. Walsh on Sunday Feb. 5th, in the North Winston Baptist Church and also at the funeral of Mr. J. W. Barber on Feb. 11th.

Bishop Rondthaler preached at Fairview on Sunday night Feb. 7th.

Feb. 10th, the King's Daughter Circle had an entertainment at the home of Mrs. C. F. Lineberry. In spite of the weather there was a good attendance and they added to their treasury.

Feb. 11th, the Women's Missionary Society met at the parsonage. They voted to buy one of the latest Missionary Maps of the World for the use of Fairview. They are preparing bandages for the Leper Home in Surinam.

Sunday, Feb. 15th at 2:30 P.M. Fairview Council Jr. O. U. A. M. No. 19, held their memorial service in Fairview Church. The address was made by Rev. O. B. Eaton. Addresses in memory of Kemp P. B. Cummings, Albert F. Stanley and N. D. Dowdy were also made by the commander J. J. Hamilton and Rev. L. G. Luckenbach. Fairview Church Choir rendered the music which was greatly appreciated.

Friday night Feb. 26th, the Philanthropic Class held an oyster supper at the parsonage. They met with excellent success.

The Y. P. S. C. E. held their business meeting and socialize on Feb. 24th at the home of Mrs. Ross B. Crews.

New Philadelphia.

About 40 members and friends met at the new parsonage on the 27th of January and spent the day cleaning up the house and grounds surrounding it. Much good work was done both inside and outside and with the completion of further work that is being planned for the near future the parsonage will be a very desirable home for some future minister of our Province.

Bro. Julian Slater's wife after an illness of several weeks departed this life on Jan. 29th and was laid to rest on the 22d at New Philadelphia. The brother McClintock and Grubbs took part with the pastor in the funeral exercises.

Christ Church.

Our Christ Church Communion has again been sorely tried in the removal of another of its most loyal members, Mr. Maria Hanes. About thirteen years ago Sr. Hanes suffered from an attack which since that time has given her much pain and trouble. A year ago she underwent an operation at the Twin-City Hospital, from which she received, however, only temporary relief. During the last eight weeks she suffered greatly, but bore her affliction with a patience and resignation that is rare. All was done that love, medical skill and prayers could do, but her hour had come, and on Saturday afternoon, Feb. 21st she entered into her well earned rest. The high esteem which she was held is attested by the fact that in spite of very disagreeable weather, a large number of those who had learned to love her, gathered

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for the funeral hour. Sr. Hanes was a good woman, and her life a beautiful Christian one.

The instruction classes held Wednesday afternoons proved to be very encouraging to the young people taking a deep interest in learning the fundamentals of our Christian belief.

On the first Sunday morning of the month the brethren of the Provincial Missionary Committee presented the cause of the new mission house in Germany, and contributions for the same are now being received.

The Junior C. E. Society and the F. H. S. Class of the Sunday School held a successful oyster supper at the Belo Home on Saturday, Feb. 7th over $50 having been taken in.

Trinity.

The past few weeks the weather conditions and sickness has kept the attendance at the service down but in spite of these handicaps the average in the Sunday School was the highest in the history of the work. The new Hosanna class has been especially active in trying to build up their membership and now have thirty-one on the roll.

With the beginning of the Lenten season the pastor of the church has begun a series of sermons on Sunday mornings on the scenes of the Savior’s last week before His death. The Sunday night services are being given over to a series of sermons and choir anthems dealing with the Beatitudes and a great deal of interest is manifested in these services.

An instruction class is being conducted on Tuesday afternoons of each week with a good attendance and it is hoped that several of the younger members of the Sunday School will unite with the church on Palm Sunday thru these instructions.

Efforts will be made during the month of March to gather in all the remaining pledges on the church building so that it can be dedicated by the first of April before Bishop Reuthaler leaves for the General Synod. A great deal of sickness and a number of deaths have been experienced in the community the past few months but now all the sick are getting along very well and it is hoped with the coming of spring the health of the community will be improved.

East Salem.

During the month of February, we were continually reminded of Psalm 40:2. “He brought me up also, out of the miry clay very soon with our new church on East Fourth street with its fine paving.

In spite of mud and rain, the services have been well attended, and we feel very much encouraged. The services on Sunday evenings during Lent are based on the last seven words from the cross; at our Prayer Meetings we are taking up the study of the Gospel of John.

On the 9th of this month, a very interesting movement was started of what bids fair to become, in time, a splendid church band. Our young men have organized with sixteen instruments and are practicing faithfully under the leadership of Mr. W. L. Crone.

“The Happy Workers” is the name of a young girls’ sewing society which was organized by themselves, without any initiative, for the benefit of the new church. They have weekly meetings and intend to supplement the work of the Ladies’ Auxiliary Society.

There were two deaths in the congregation during the month; Robert Henry Vernon and Moses David Mershon.

Next month we hope to present to the readers of The Wachovia Moravian a cut of our beautiful, prospective new church. An aggressive campaign for funds has been planned by the Committee, and that work is now being pushed.

ANNUAL REPORT OF THE COL- ORED MORAVIAN CHURCH OF SALEM FOR THE YEAR 1913.

It has been a year of steady progress in the work of the church and Sunday School. The work has proceeded harmoniously and happily for all concerned, and the results have been so encouraging and gratifying. Truly, we can say, The Lord has been our helper, and what we have been able to accomplish as a congregation and Sunday School has been through the aid of His spirit alone and to the great God our Heavenly Father be all the praise. The membership has stood loyally by their pastor in their attendance upon the services of the church and in their contributions. The Word has been preached at all the regularly allotted times, and prayer meetings held once a week, in which the brethren and sisters have taken an active part, offering a word of testimony for the Master and leading in prayer. The communion services have been times of spiritual refreshment.

On the first Sunday in August, the annual picnic of the congregation and Sunday School was held in the grove of the Orphan Home, South Side, when about 200 people gathered for the occasion. First we partook of

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a bountiful dinner spread by the older members, then we gathered under the trees and were served with love feast, accompanied with the singing of Gospel songs and with prayer. About 50 children of the Home, accompanied by Bro. and Sister Shepherd, patted of the love feast with us, thus helping to make the occasion the happier, and to whose kind generosity, we are indebted for the use of the beautiful and comfortable picnic grounds.

Another occasion of special interest was the congregational and Sunday School rally, which was held on the second Sunday in November. Quite a pleasing program was rendered by the Sunday School, and a most helpful address was delivered by Prof. Atkins, Principal of Slate Industrial college.

At a meeting on the first Sunday in June, the following brethren were elected to serve on the Board of Elders of the congregation: Paul Galimore, Lewis Hegy, and Harrison Baily.

On the first Sunday in August, a Woman's Aid Society was organized in connection with the congregation and Sunday School, with about 21 members. The following officers were elected: President, Laura Yokely; Vice President, Alice Smith; Secretary, Addie Trammell; and Treasurer, Bell Shone. Excellent work is being done. Their object is to help the needy and aid in church work.

The beautifying and rearranging of the lawn and surroundings, the laying of the cement walk and the stone steps at the front of the church were accomplished through the generous gift and untiring efforts of Miss Gertrude Siewers.

The members of the congregation and Sunday School have also done a generous part in paying the entire amount for the placing of an electric light above the door outside at the entrance to the church, the purchasing of love feast baskets, and the installation of a gas range and kettles for the making of the love feast coffee.

The following is the financial report, submitted by the secretary and treasurer of the Sunday School, Miss Annie Rights:

Gathered from the S. S. penny collections, ......$82.76
From other efforts ............................. 32.40
From Christmas Concert and love feast .................. 18.23
From the Woman's Miss. Soc. of the Home Cong. a much appreciated annual gift .................. 25.00

Making a total of ..................$158.39

The expenses have been as follows:

For S. S. supplies, ..................$138.34
Church improvement ............ 18.62
Missions ................................. 11.09

Making a total of ..................$168.05

Not included in the above is an expenditure of $20.44 for love feast equipment which was raised from the congregation and School by special collections for this purpose. This is a grand total of expenditures, therefore of $188.49.

There has been one accession to the communicant membership of the church, Eliza Hege. One infant baptism, Mary Louise Simpson. One death, our faithful and devoted member, Emma Dunham.

ACKNOWLEDGMENTS.
January 20th to February 28th, 1914.

For Foreign Missions:
Home Church ................................. $150.94
Calvary Church ....................................... 8.19
Trinity Church ................................. 9.22

Total ........................................... $168.35

For Domestic Missions:
Calvary Church ........................................ 10.75
East Salem .......................................... 6.91

Total ........................................... $17.66

Theological Seminary:
Calvary Church ......................................... 20.00

Total ........................................... $292.75

...END....

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Church improvement ............ 18.62
Missions ................................. 11.09

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The General Synod is expected to open at Herrnhut on May 16th. Good wishes are coming for the delegates from many quarters, and we trust that these good wishes will grow into prayers for their safety and usefulness at the Synod. The Southern Province will seem very small, in a place where only three brethren represent it and in a tongue which is more or less foreign to them. They will need much wisdom, tact and courage during these important Synod days. And if the Unity of the Church is to be preserved and even strengthened, this will be mainly due to the prayer, whereby the current of the times may be overcome, and the Lord have His way with the Synod instead of man.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING.

The great work of raising the money needed for a Young Women's Christian Association building in Winston-Salem has been accomplished by the stirring and united effort of the women, backed by the good will of the whole community. In old time, young women were very little from home, except as they attended school or were accompanied on occasional journeys. Now a great change has set in. They go to other places, in order, like men, to follow some calling or trade. They need all the protection and encouragement that young men need and even more. We may, therefore, be sure that the new Young Women's Christian Association building will meet a very great need in our growing city.

MEMORIZING SCRIPTURE AND HYMS.

In no part of modern education does the neglect of memory show itself more sadly than in the failure of people, young and old, to recite from memory the passages of Scripture and hymns. Many can repeat the 23rd Psalm, the ten Commandments and the Lord's Prayer, but far fewer than that their recollection of the Scripture does not go. And yet it would be worth so much in the Christian experience to know "the Sermon on the Mount" by heart, or the last discourse of Jesus to His disciples, or the Chapter of Paul on Charity, (1 Cor. 13) or some miracle or parable of Jesus in the very words in which the Bible and in His law doth he meditate day and night. Then should there come sickness, or weary journey, or danger, whether to body or soul, the remembrance of a good store of such passages will be a wonderful blessing. And what is true of Scripture passages is true of Hymns. One great reason, no doubt, for the popularity of such hymns as 'Nearer My God,' and 'Jesus Lover of My Soul,' is that many people know them by heart and can sing them without a book. There is such a spiritual help in being able to repeat or sing a hymn on one's own in times of prayer and grief. And then when a whole Congregation breaks forth into a well remembered hymn, there is a glory in the worship which is seldom otherwise attained. Encourage yourselves and everybody else, as far as you can, in learning Scripture and hymns by heart.

THE CHRISTIAN YEAR.

By the Christian Year, we understand, the arrangement of the seasons and especially the Sundays in according with the life of Jesus Christ. The Christian Year begins with December. The coming of our Lord is the most sacred event of the Church year. We speak of His First Coming, when "in the fulness of time He came to save the world; we set forth His Second Coming, to be the Judge of the living and the dead, and to reward His own with a glorious resurrection; we speak of His Coming through the Holy Spirit to be a living Presence in the hearts of believers; and we do well also to remember that Fourth form of His Coming upon which He himself swears so earnestly when God's judgment falls upon guilty Jerusalem, as with tears, Jesus had declared it would fall. Then the happy Christmas days arrive fall of the message concerning the inanimate Son of God, the blessed babe of Bethlehem. The early Sundays in the year review the events of His infancy and His childhood. Then come the weeks in which His sufferings and death are tenderly discovered, until in the Passion Week, this blessed theme is crowned, with the story of Gethsemane and Calvary. Next the Easter thought calls for the joyful faith of His believing people, and after forty days, they happily commemorate that Ascension into heaven, whereby He has gone to prepare a place for us.

Wit-Sunday follows with the sweet reminders of the fulfillment of the Father's "promise," the gift of the Holy Spirit. And then comes the "Golden" Sunday, on which the Church rejoices in "the grace of our Lord Jesus Christ and in the love of God and in the communion of the Holy Spirit." The Easter thought calls for the joyful faith of His believing people, and after forty days, they happily commemorate that Ascension into heaven, whereby He has gone to prepare a place for us.

This annual custom of the Universal Church of Christ has its great advantages. It makes preaching and teaching more varied, and it centers the thought about the Lord Jesus Christ. There is so much preaching in our day which is merely ethical, social, political. There is so much pulpit teaching which usurps the secular duty of citizens to study out for themselves the needs of their towns and communities. There is so much one-sided preaching in which the preacher discusses the few subjects which are particularly dear to him. So many sermons merely reflect the last chance book which has been read, or the newspaper-talk of the week. The Lord Jesus Christ, in the varied scenes of life, in His divine and human person is very greatly neglected.

Against these errors and weaknesses of the modern pulpit, the faithful observance of the Christian Year is a great safe-guard. It enriches the ministers' thoughts, it enlarges the thoughts of the hearers. It binds...
THE WAHOVIA MORAVIAN

both preacher and hearer more nearly to the Saviour. It honors the Cross; it brings out the fulness and the beauty of the Gospel story. It is the well-established practise of the Moravian Church and is most closely followed wherever we are at our strongest; and our best.

Doubtless, the fact that in many places we have can only one or two preachings during the month greatly hinders the ministers in following out the line of the varied teachings of the Christian Year. But with care, and heart-felt interest he can largely overcome these difficulties. By the selection of his hymns and his Scripture passages, by allusions in his sermons to the special lessons of past and future Sundays; in prayers and in the use of particular occasions, as they providentially arise, in the course of the year, he can do much to establish the Christian thought of his people, and always with this advantage, that people who have only one or two sermons in the month are apt to be very attentive hearers. If the preacher’s own mind is filled up with the Christian Year, he can fill up the minds of his people with the same blessing, to a larger extent than might be supposed. And he can get superintendents and teachers of Sunday School to help him. And thus the WHOLE Christ, in his birth, death, resurrection and ascension will come before the people every year.

A REASONABLE HOPE.

(Preached in the Hope Church, March 8, 1914, by Rev. J. K. Fithian.)

"Be ready to give to every man that asketh of thee a reason for the hope that is in you with meekness and fear."—I Peter 3:15.

Every man wants hope. He wants it for himself and for those he loves. He wants it for his life as well as for the life to come.

Not long since a wealthy gentleman living in one of our Southern cities so we are reliably informed, lost his son under rather distressing circumstances. This son who had given promise of great things had, notwithstanding, gone astray, had led a wild and dissolute life and had come very quickly to the end of his career. The father was almost heart-broken over it and reproached himself again and again that he had not been more concerned about his manner of life and sought more earnestly to influence him for the right. And what was most terrible to him was that he had no hope for his eternal welfare. He thought much about it, his mind dwelt upon it continually. He was greatly troubled.

Now it chanced that there came to his city a lecturer who claimed to have fuller knowledge concerning the state and condition of the dead than that which the Christian churches had. This man went to hear him and was greatly pleased with what he heard, for the lecturer told him that the dead wore the garment of glory and that he saved, that the end of their earthly life was not the end of their probation. So happy was he over this teaching that he desired to hear him further in regard to this matter and in the end took him to his home. There he told the story of his sorrow and his fears, and there he heard the assurance, "Certainly we will give your son another chance. Certainly we will and we will pray for him that he may yet be saved." And so happy, we are told, was this father because of this promise that had been given him that he took out his check book and wrote a check for $500,000, and as he handed it to him he said, "I wish you to thank you for this hope. Now go and tell others of it that they too may have it and be lifted from their despair."

Men want hope for themselves and those to whom they love. And they will even go so far as to catch at a mirrable straw of a false hope, even as this man of whom we have spoken, if they have not provided themselves with a better.

Men need hope. The man without hope is a man who is incomplete, who is lacking sadly in his life. He is not what he ought to be. He cannot accomplish the work and service that he could otherwise accomplish. Neither can he bear a wholesome influence on others. Such a man’s life is filled with poison, the poison of pessimism. And his zeal and energy is gone. He lives always under lowering skies and dark and heavy clouds. He can never accomplish much and his life must end in gloom and despair.

But if man needs hope, he needs above all a Safe and Sure Hope.

Better no hope at all, than a hope that will lead to disappointment and sorrow. Better no hope than a false hope that will lead us on for ten years or twenty or longer and then prove to be an ignis fatuus—a windmill, that at length vanishes and leaves us in darkness.

Such was the experience of a prominent American but a few months ago, according to the reports in the daily papers. He had been a man who had placed his hope upon the ability of man to work out his own salvation. To make use of the intellect in the study of problems and questions, to make use of the will in determining the fate of the country, and then to make use of the active powers in accomplishing the end in view. Through such means he would eventually work out his salvation. That was his hope and the foundation upon which it rested and for many years he followed it, until, all at once, in the last year of his life, he came to see it was false and was rapidly leading him to destruction. Then he sent for a Christian minister and friend, confessed his error and his faith laid hold of Christ.

The character of a man’s hope is ever more important than the form of his hope itself, and it is to the eternal interest of every man to examine himself and see if he be able to give a reason for the hope that is in him. He needs to do this for his own sake, that he may be able to satisfy the questioning of his own soul. His need is to do it that he may be able to give answer to all who ask him concerning it. He needs to do it that he may be ready to give public testimony to the truth before the world, and thus help to lead others into that truth which he has found.

A Great Neglect.

lies just here. There are very many persons to-day who if they were asked to give a reason for their hope, would find themselves greatly perplexed. They have thought little about it. They have accepted it blindly, without trying to understand and know the ground on which it rests. There are very many persons in our churches who have never taken the time nor the effort to ground their Christian faith by a diligent study of Christian principles and who know not the ground on which their hope rests. For this reason their hope is often received and regarded very uncertain and they are easily led into error by some new teaching that is set forth.

For such persons, the Lenten season, with its time for meditation and its many opportunities for instruction, presents special opportunity. In such a time as this they may ground themselves more firmly in their faith and come the better to know the reasons for their hope.

But how shall a man’s hope be tested that he may know whether or not it is a reasonable hope?

The False Test of Hope.

Some have sought to test it by the intellect, by the mind of man. Prof. Huxley, the great scientist, was one of these. One day, we are told, while he was serving on a commission of Parliament he had to spend Sunday in a little country town with several of his colleagues. Approaching one of them Prof. Huxley asked, "You are going to church to-day?" "Yes," replied the friend. "Oh, I have to go," said the Professor, "stay with me and talk with me about your religion. Tell me what it means to you." "No, I will not," the friend answered, "you are too much for me, I cannot reason against you." Then Mr. Huxley pleaded with him and promised that he would not argue with him, but would listen patiently to what he had to say. So the two remained together and the friend unanswerable soul and the faith, the hope, the peace that filled it through Christ Jesus. He let his hearer know what religion was to him and the ground whereon his hope rested. When he had finished, the Professor stood before him, his eyes filled with tears, and holding out his hands to him he said, "I would give these two hands of mine if I could only believe that, if I could only have such a hope." Ah, poor man, he might have had, but he had resolved to accept nothing which did not come to him through pure reason. And so his poor soul continued to cry for that hope which alone could satisfy it, but which he would not accept because he could not reason it out.

It is never right to test hope on that ground, not because hope is unreasonable but because it is not primarily a faculty of the mind or intellect of the soul. It is there far more than in the mind that there are longings which it must satisfy. To test it by the intellect alone or chiefly by the intellect is like bringing a case in court before the wrong tribunal. The intellect does not have jurisdiction over hope any more than the Supreme Court of the United States has jurisdiction over a case of petty thievery. By this we do not mean that man cannot give intellectual reasons and intelligent reasons for the hope that is in him. Or that he must by his intellectual powers when he enters the sphere of religion. By no means. Hope is not opposed to reason. Reason does not bid a man not to think. It has nothing to lose from a man’s thinking, but much to gain. At the same time it is well to remember that a man’s mind is limited in its power and in the extent to which it can go. And because a man’s mind cannot comprehend a fact or truth it is by no means an evidence that it is disproved. And be foolish indeed who would cast away his hope because his mind could not fully comprehend it. The mind is not a sufficient test of a reasonable hope.

The True Test.

is to be found along other lines entirely. The first test of a reasonable hope is that first, it rests upon a God-formed Foundation. To rest on anything else is to cast away a man’s hope of the salvation of the soul. The man-made foundation has ever stood nor can ever stand. If it is to be free from error and to endure the change and decay of this earthly life it must
THE WAGOVIA MORAVIAN

be built upon God and the things of God.

Second, it finds its Authority in the Holy Scriptures. They are the chief source of God’s revelation to man. Therein He has taught us what we are to believe and wherein we are to trust. It is for us “a lamp unto our feet and a light unto our path.”

And no hope can be reasonable that has not the approval and sanction of the Word of God. In any other, man may well fear to place his trust.

Third, In our Personal Experience. Hope is not based upon the word of another matter, but practical, intensely practical. It is far more easily experienced than explained or even talked about. It may even be present in the soul of man when it is impossible for him to give any explanation of its satisfaction to others. There is a painting of which I have heard that represents a woman seated on the top of a hill, her eyes tightly closed and holding in her hand a harp, every string of which has been broken except one and on that she still plays and hears harmonies which satisfy the longings of her soul. It is the string of hope, and as she plays upon it she is conscious of peace. Such is hope, that to which a soul clings when all else has failed. It is a soul experience rather than an intellectual conception. And the test of a reasonable hope is that it shall satisfy and answer to the longings. A young university student once asked to give “a reason for the hope that was in him.” He said, “One day, after I had entered college I had a sense of sin. I had not done anything outrageous, but I had a sense of sin and it took hold of me and I wanted to be forgiven. Not only that, but I wanted to be a better man; but I didn’t appear to be able to be better so long as I was unforgiven. The thought of my sinfulness stood in the way and I was discouraged. Then I accepted the forgiveness through Jesus Christ and I came to hope that through Him I would be able to become that better man for which I longed so ardently. There was hope tested through personal experience.

But that is not yet sufficient. It is a blessed thing to have a hope present with us for the immediate future—for the remainder of the day let us say or for to-morrow. It is a most blessed thing to have hope for all the future way regardless of the trials, the hardships, the sorrows, the conflicts that may confront us. To be confident that all these things shall be safely passed and the soul in peace and calm shall weather every storm that blows. That is a further test of hope.

And yet another remains. The test of the final hour, the hour of your departure. It is in the face of such a moment that many a soul who had built his hope on a man-made foundation has found it shattered, has seen it fall into two pieces. A reasonable hope must stand this final test.

The Christian Hope.

All this the Christian hope will do. It is a reasonable hope. It will stand every test of which we have spoken. It is God-formed and God-given. It is taught and sustained by the Word of God. It satisfies the present longings of the soul and provides abundant hope for the future. Truth is, it is a hope that grows brighter and stronger and surer with the passing of time. And is brightest in its time of severest testing, in the hour of departure.

This Christian hope is the hope in Christ Jesus, that roots and grounds itself through faith in Him. It builds itself upon the vicarious sacrifice which He made for us upon the cross of Calvary and upon the mediatorial work which He now performs for us as our High Priest and intercessor before the Father’s throne.

With such a hope as this man need never despair, but may possess his soul in peace and safety, let what will befall.

Many of us present-to-day claim such hope as ours. With Rev. Edward Morse we can say: “My hope is built on nothing less Than Jesus’ blood and righteousness. I dare not trust the strength of friends But wholly lean on Jesus’ name. When darkness veils his lovely face, I rest on his unchanging grace. In every high and stormy gale— My anchor holds within the veil. His oath, His covenant, His blood— Support me in the thundering gale. When all around my soul gives way, He then is all my hope and stay.”

On Christ, the Solid Rock I stand; All other ground is sinking sand.

Let us hold fast such hope. Yes, let us ground it more firmly in these days of Lenten opportunity, by studying the great doctrines of our faith and coming into a deeper experience of the truths which they proclaim. Then will the hope grow the brighter and our Christian joy be the greater and we be the better able to give a reason for the hope that is in us. To those who may be present and who have not this hope, let us exhort you to lay hold of it. Through faith in Christ Jesus who died for you, make this sure hope yours and come with us to believe and to say—

“On Christ the Solid Rock I stand; All other ground is sinking sand.”

[Amen.]

MISSIONARY DEPARTMENT.

Conducted by Rev. W. B. Bessemer.

To The Miskito Coast By Word And Picture—A Journey To Bluefields.

There is scarcely a Missionary returned from the foreign field who would not like to revisit the scenes of his activities, however limited those labors may have been, should the opportunity present itself. With some this is possible, while others must content themselves to remain at home, making occasional imaginary trips with the aid of the camera. It is on such a journey as this that I would now invite the readers of The Wagovia Moravian to accompany me, on a hurried voyage to the Miskito Coast.

Leaving the Southern Station in Winston-Salem in time to take the 7:16 morning train out of Greensboro, at the end of twenty-four hours we find ourselves in the city of New Orleans, La., 850 miles away. Although it is winter, palms of all kinds are in full growth in the open air in this semi-tropical country. A few days’ delay makes it possible to get a fairly good idea of the “Winter Capital of America,” the most interesting part being the quaint old “French Quarter.” But at last we are ready to weigh anchor and leave the city and go down the Mississippi. Nothing but the flat lands on either side of the river makes this part of the journey somewhat monotonous. One longs for the incomparable and majestic beauty of the ‘Land of the Sky.’ As the distance from the city to the extreme mouth of the river is about 100 miles, it is dark before we lose sight of land and the good old States fade from view. The first day out at sea is calm and pleasant, but the second has a different tale to tell. An ominous wall of thick black clouds is forming in the sky. The air is filled with a foreboding stillness—the calm before the storm. We are but few passengers on board. Filled with apprehension, we begin to look about the ship, examine the life boats and jackets, while the Captain assures us that all is well, when suddenly the storm is upon us. We pitch, we roll, we lunge, we toss. We eat—we wish we hadn’t. The night knows no rest to see it. We have now passed Sandy Bay, Dakura, Twappi, Yulu, Karat, Wautna Haudson and Quamutia, and are in the Rio Grande district. We wonder what the missionaries on the Coast are doing. Bluefields, whether we are bound, lies not far away, but another sleepless night must be spent at sea. At 2 o’clock in the morning there is a great stir aboard. The Captain says his order is to anchor the ship, let it be washed down by the Escondido River blocks the way, and the channel through which the tide ebbs and flows can not be found easily in the dead of night. Thus for hours we are left to the mercy of the waves, but little idle, as a painted ship upon a painted ocean.

Finally day breaks to break. What a strange sight greets us as we open the cabin door. Tenders on the shore are tall trees, their long green branches thorny, ninety feet above the ground. What are those knobby clusters? Some one says, “Cococantu.” Cococantu! No longer necessary to buy half a dozen at the grocer’s store to get one good one. But what are those peculiar looking
finds a warm place in our hearts as are the residences of Dr. Flanagan (Amer- ing of, to occupy a house or to begin living in a new place.

1. The Custom House.

2. Bluesfield, from the Church Bellry.

The rest of the house is hidden from view by an immense mango tree, which is the largest in the vicinity. Besides bearing a double crop of delicious fruit, it forms a good fire protection. Just above the mango tree is the "Colégio de Cristóvão Colão," the boy's school, now falling into disuse and used mostly as a tenement house. The building with the dome is the "Escola de Meninas," the girls' school. Next to it is the Catholic Church. Surrounding the palace, these buildings is Blakesley's Hill, whether we shall stroll some pleasant evening.

Other places of interest are the residences of Dr. Flanagan (Amer-ingularly in every way. The present one has been no exception. And again it has been experienced that there is special blessing on the lenten labor of instruction and personal effort for the in-gathering of souls. These large and regularly attended classes have also been devoted to a study of the great doctrines of our Christian faith.

On the evening of March 5, the Elders and Trustees of the Church entertained at supper the members of the F. E. C., the members of the Central Boards of the Salem Congregation, the ministers of the Province and representatives of the congregations. It was a happy and memorable occasion. The spirit of unity in evidence and assurance were freely given that the services and other interests of the Home Church would be fully cared for during the pastor's absence.

On Monday evening, March 9th, the members of the Girls' Choir together with some of their little friends rendered the musical entertainment—Father's Time—to the great delight of their friends. Under the careful supervision of Mrs. Pohl these young people give promises of developing voices that will be of service to the Lord in church and in oratorio work in the coming years.

At a touching and fervent service held in the Salem Church on Sunday afternoon, March 22, the pastor administered the holy communion to the members of that institution, many of whom are denied the privilege of attending the services of Gc^{3} and receiving the blessings of the means of grace there.

Announcement was made at the services on March 22nd of the decision of the Central Elders to hold two love feasts of the Salem Congregation during the Passion Week. The first will be held on Good Friday at 7:45 o'clock; the second on Saturday night at 2:30 P. M. The order of service on both occasions will be the same. The narrative of the burial of our Lord will be read as usual on Friday evening, but without the customary hymns and the lovefeast will follow, also an address by Bishop Rondthaler.
The same general program will be followed on Saturday. Members are at liberty to choose whichever service they may wish to attend.

The Woman’s Missionary Society has had printed for distribution in the congregations of town and Province the Prayer Topics of the Moravian Prayer Union. The aim of the society is to enlist members in a covenant of prayer for the objects stated and to bind our own membership with that of other Provinces in the blessed ministry of intercession. Any member may become a member of the Prayer Union who will agree to pray for the objects mentioned and who will hand in their name to their pastor or to Miss Sarah Vogler, Secretary of the Woman’s Missionary Society.

Friedland and Chapels.

The attendance at the services of the Church and chapels has been very good for the past month in spite of the snow and rough roads. The health of the Congregation has been, as a whole, above the average this past winter.

A very successful Pie Party was given at Pleasant Fork by the Advent Philadelphia Class on the night of the 14th of March from which they realizes $24.00 which will be used for the purchase of chalice for their Class Room.

Fairview.

This has been an exceedingly busy month in Fairview. The pastor did a great amount of pastoral work, and in this work he was very ably assisted by members of the Board of Elders and others.

The Ladies Aid Society had the walls of the Church redecorated and a very tasty new carpet laid. The Church looks very pretty.

The great event of the month was the Revival service. It was one of the best revival services that Fairview ever held. The attendance was excellent. We began in the rainstorm on March 11th. It was not such a large company but the spirit was manifestly present. Every one took part in the service and the testimonies were abundant and most earnest. From night to night they increased. Br. Edmund Schwarte assisted the pastor from Sunday night, March 15th. He proved himself a true revival preacher and our people were greatly blessed and everyone was most deeply interested. All wanted the services to continue. Bishop Rondthaler preached the sermon on Wednesday, Mar. 16th, while Br. Schwarte conducted his prayer meeting. The entire congregation was drawn near the Saviour and there were several professions.

On March 3rd, a box party was given by Mrs. J. A. Southern’s Class at the home of Mrs. Charles J. Pezzin.

The Ladies Aid Society met at the home of Mrs. Joseph K. Lewis on the afternoon of March 5th. In spite of the severe weather there was a large attendance. Besides other work they voted $5.00 to the Travelers’ Aid Fund.

Friedland.

We feel that we have suffered a severe loss in the departure of Rev. Nelson Hite, whose death came suddenly on Saturday, March 14th. Br. Hite was devoted to the Sunday School work, and never let an opportunity pass to say a good word for the work he loved so well. At the time of his death he was serving on the Church Committee, Treasurer of the graveyard, and a teacher in the Sunday School.

His funeral, conducted by Bishop Rondthaler and the Pastor, was attended by an unusually large number of relatives, friends and acquaintances.

The Friedland Missionary Society has arranged for a Missionary Love-feast and address by Rev. E. P. Schwarte of East Winston-Salem.

This society believes in keeping the interest of Mission in the front, and seeks to interest and enlist more, in prayer for, and giving to this great work of our Moravian Church.

The Good Friday reading and Holy Thursday services were well attended.

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ly Communion will begin at 10:30 o'clock. The Easter Sunday grave-
yard service and sermon will be held by Brother W. E. Bessey of Christ
Church.

Oak Grove.

In this Congregation the Holy
Communion will be observed on
Munday Thursday at 2 o'clock, in
connection with reading from the
Passion Week Manual. The service
on Easter Sunday will begin at 10:30
on the grave yard.

Bethabara.

The Easter Communion will be ob-
served on Good Friday at 3 P. M.
And on Easter Sunday Bro. Grubs,
with the Bethania band, will hold the
grave yard service, as he has so kind-
ly done for several years.

Wachovia Arbor.

In the Sunday School the Church
hymns for Easter are being prac-
ticed faithfully under the direction
of Mrs. S. H. Bars. The Easter Sermon and grave yard service
will take place at 3 P. M. Easter Sunday.

During Passion Week services will
be held every morning at and includ-
ing Thursday night when the Holy
Communion will be celebrated.

Bethesda.

The Easter sermon will be preach-
ed on Easter Sunday night at 7:30
o'clock. At all our night services
the church is usually filled. The Sun-
day School is growing in interest
and numbers, as almost every Sunday
new names are added to the roll.

Bethania and Chapels.

The following Easter services will
be held at Bethesda and Chapels:
Bethania—early Easter Sunday
morning graveyard service; preach-
ing at 11 A.M.

Mt. Bethesda—graveyard service
at 10 A.M. and preaching on Easter
Sunday.

Willow Hill—graveyard service
at 3 P. M. and preaching on Easter
Sunday.

Christ Church.

At a meeting of the Sunday School
Teachers' Association held March 1,
Mrs. Sam Paff was elected Superin-
tendent of the Home Department and
Mrs. Ida Crater a teacher of a class
of little girls. Both vacancies were
caused by the death of Mrs. Hamill.
The Association voted $100 for the
Loper House in Jerusalem, and $5.00
for the Mission House in Germany,
this action being ratified by the
school the following Sunday. The
Library Committee reported over 500
books on hand, and that they would
soon be ready for circulation.

It is with great distress that again
we have to chronicle two deaths in
our communicant membership, Sr.
Amnie Hill on March 12th, and Sr.
Margaret Hunt on March 29th.

Sr. Harriet Petree has been quite
critically ill for the past few weeks
at her home on South Main Street,
and at the time of writing there
seems to be no change in her condi-
tion.

What seems to have been a sponta-
aneous revival was begun Sunday
night, March 22, with good music
and excellent spirit. Br. Stempel as-
nisted most of the time, and his clear
and forceful presentation of the
truth wrought a deep impression.
There were several professions of
faith each night, while the people
were following from afar were
brought back. All through the meet-
ings was felt the power of the spirit
of God, and we are looking for great
things for Christ Church in the near
future.

On Palm Sunday Confirmation ser-
vice will be held at 11 o'clock. The
Passion Week services will begin at
7:45 P.M.

CHIPs FROM HISTORIC TIMBER.

By Miss Adahide E. Prater.

Extracts From Salem Diary.
January to April, 1781.

February 7. To-day a Major
Brooks, of Gen. Morgan's Brigade,
came from the army at Spurgewon's
and looked about the town, he was
joined by an officer from Gen. Green
who wanted boots, but as there were
foes to be had both a full set of
boots.

About four o'clock in the af-
fternoon some hundred and seventy
Wilkes County militia unexpectedly
arrived. Their Captain Hermon
first demanded brandy, which was
forthcoming; then meat and bread or
flour, and the latter was given; then
he must have meat also, and some
was provided. Then he and his asso-
ciate captains demanded powder
from Br. Bagge, who replied only a
litle lead belonging to the State which
they could take if they thought wise.
They insisted there was powder in the
town and they must have it. At last an end was put

to these demands by the arrival of
their senior Captain, Lenox, who
brought still more men. At seven in
the evening the requisitions began
again. In the Tavern there was much
eating and drinking, the Single
Brothers had to give them an ox,
100 pounds meat and several gal-
ions of brandy, while the store was
called on for corn and salt, and the
pottery had to provide them with
dishes, besides what was more direct-
ly at hand. All this was forced re-
quization, practically plundering.
One captain said he had been through
the town and learned who were for
who against the 'Common Cause,'
and the first ought to prove their claims.
Lenox declared we were all his en-
emies, but this time he would do us

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THE WACHOVIA MORAVIAN

no harm, only we must give what he needed and demanded. After giving us much trouble, and letting us feel the power of evil, they left about 10 o'clock with deek politeness, taking with them the lead belonging to the State. Several of them went out in the town, representing themselves as Tories, and hoping to mislead the Britons, and catch them in a trap, but they failed. And the Lord gave our Brethren grace to be careful in speech and preserved them from harm. After 11 o'clock three returned to the town and forbade the night-watchman to make his rounds saying they were going for a Deserter, but the rest of the night passed quietly.

Feb. 8. This morning more officers and men arrived. They visited the still-house with much boisterous conduct, and in the Tavern there was cursing, abusing, and barath threats until we feared for the safety of our lives and property. They arrested several people who came into town. In the afternoon a company of Georgia light-brown soldiers met, and left a wounded militiaman, Dan Brash from Wilkes, here in the hospital. Soon after all the Wilkes people were stirred up because a soldier, as a parting gift, forced Br. Bagge to give him a pair of leggings, his comrade having made him give them back. It was fortunate that these people left just before the Brn. Bibighauser and Holder were ready to go to Gen. Green's headquarters in order to present to his Excellency a petition asking for protection, so the messenger were able to begin their journey in peace. In the evening there was again a disturbance in the town, caused by a Georgian who had come to have some work done by the shoemaker, but the trouble was soon over. It was reported that there was a man at the mill who had come over the Shallowford with the English. The night was quiet.

Feb. 9. Early this morning the above mentioned Georgian demanded from Br. Meyer the two horses which Captain Herndon yesterday left in place of two he impressed from the Single Brethren, also the Captain's knapack. At Holder's he took Col. Cleveland's sword, and he also took the shoemaker's work—that is one finished and three half finished shoes. He was in great hurry, and much more quiet than yesterday. To-day we hear a disturbing report from Friedberg that certain farmers near there, among others Mart Walk, a commissariat brother, had been seized by soldiers in English uniform as enemies of the land. In the afternoon we heard that the British Army is at Bethania, and we were ordered to furnish meat, which was confirmed by an English dragon who came here in the evening. It rained all day and night.

Feb. 10, Monday. As we were holding a little conference to discuss the expected troops the Brn. Bibighauser and Holder returned from Gen. Green with the message that he did not know how to protect us, as the British must be already in our towns. When the Brn. came, we were just worrying about them. About 10 o'clock the first British dragons appeared, then followed the entire army in an irregular line, continuing until four o'clock. There were many people who to save their lives were marching with wives and children under the protection of the army. Major Ross announced that Lord Cornwallis wished to rest a little while at Br. Bagge's, and be soon stopped there, together with Gen. Leslie, Gen. McCloud, Major England, Governour Martin, Commissioner Kruegh, Booth. The Brn. Marchall and Bagge received them, and the Generals treated them kindly. After a short rest the Generals took courteous leave, Gov. Martin showing special friendship, and about four o'clock the rest followed. The camp followers stole much in the store and other houses. The Single Brn. lost all their laundry; Br. Meyer nine head of cattle; Br. Bono $400.00. The Single Brn. had to furnish brandy for the Generals.

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and oxen. Their wagon took two loads of meal from the mill to the camp near Fr. Muñoz’s. It was much work to supply the hungry soldiers with bread and meat. On account of these troubles prayer-meeting had to be omitted. Various Brn., who were kept busy all night in the camp, which stretched 2½ miles from Fr. Muñoz’s, were pleased. German people here returning from the army to their homes below Salisbury, the night was quiet.

Feb. 12th, Sunday. Various people passed through returning home from the army, and others who had been delayed followed after it. The Brn., who had been at work in the camp returned. Otherwise today was quiet, and blessed services could be held.

Feb. 14th, The Simple Brn.’s wagon returned from the English camp. In the afternoon an American Militia Lieutenent came through with four men on horseback. They said tomorrow an army of 1000 or 2000 would come from the Shallow Ford which caused much discussion as to how we could supply them with meal. We heard all sorts of terrifying reports.

Feb. 15th. Five Militia-men came here expecting to find Major Winston and his company, and in the afternoon they were ordered to Bethabara to meet him. A sick Militia-man, named McRae, from Mecklenburg, came, and asked to be received; and was placed with the wounded men in the Nightwatchman’s House.

Feb. 16th. Today we heard that our Major Winston with a hundred and more cavalry men had left Bethabara and after a circuit through the country were coming here to publish our town, believing we must be Tories since the British in marching through Bethabara and here had done less damage than at Bethabara. One of his party was here, he said to press horses, but all he got was one saddle from the harness. Another party sent out to reconnoiter, warned us earnestly of the intended punishment. Toward evening it became quiet and so remained all night. (To be continued.)

INFANT BAPTISMS.
Barr.—On March 1st, 1914, at the home of the grand-parents, Mr. and Mrs. John Barr, and Mr. and Mrs. John Barr, by Rev. J. K. Pfahl.
Siewers.—On Sunday, March 11, 1914, at the home of the parents, Mr. and Mrs. John Siewers, and Mr. and Mrs. John Siewers, by Rev. J. K. Pfahl.

Mrs. T. B. Douthit, South Main Street, Winston-Salem, N. C.

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MARRIAGES.
Moore-Vaughn.—On March 6th, 1914, at the home of the bride on N. Liberty Street, by Rev. E. C. Moore and Miss Iris Yeaglin, both of Winston-Salem, N. C., by Rev. Leon T. Lackenbach and Miss Alice Hanes. Ceremony performed by Rev. E. C. Croxton.
Gardner-Lehman.—On March 12th, 1914, at Calvary Church, Glen Smith to Alice Hanes. Ceremony performed by Rev. E. C. Croxton.
Michael-Brown.—On March 24th, 1914, at Calvary Church, Geo. F. Gardner to Minnie Brown.

DEATHS.
Brewer.—In this city on March 16th, Sr. Alice Brewer, age 80 years, 2 months, 1 day.
Baker.—Annis L. Mill Hill, March 13, 1914, at her home on South Liberty St., aged 77 years, 8 months, and 1 day. Interment in the graveyard.
Hunt.—On March 24th, 1914, Margaret Susan Hunt, wife of Bro. Calvin L. Hunt, aged 47 years, 3 months, and 2 days. Interment in the graveyard.

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The Wachovia Moravian

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

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 of their friends in this and other lands.

Subscription price, 50c a year, in advance.

Address all subscriptions and other communications to The Wachovia Moravian.

EDITORIAL

THE RECENT EASTER BLESSING

The Passion Week and Easter season has been unusual in the Southern Province. It is not the custom of most of our congregations, in the country, to receive members at this time of the year, most of the accesses being made in the late summer or in the long and beautiful autumn of our Southern climate. But in town, the increase of souls for the Lord was very large, in fact the largest ever made at any one time. The six Winston-Salem churches received one hundred and fifty communicant members. Our little Kernersville congregation was greatly blessed. Its communicants numbered by nearly one-fourth, and there were almost as many communicants on Maundy Thursday evening as the total number of communicants in the congregation.

The truth concerning the crucified and risen Christ seemed especially blessed both among members and friends—among whom we were glad to welcome the Governor of North Carolina. There were many touching expressions of good received, as one of the visitors said, "I felt during the meeting as if I were almost in heaven." The Lord be thanked for the blessing!

NEWS FROM THE GENERAL SYNOD DELEGATES.

These brethren expect to keep our readers posted. They intend to have the folks at home know what is going on at General Synod and elsewhere. Each brother has his own way of looking at things and we hope that in this way the proverb will prove itself true that "variety is the spice of life." Only let not too much be expected from correspondents during the first days of the voyage. Brethren must have time to meditate. And then, too, much may be given that is not for publication.

THE TOUCHING APPEAL OF THE MISSION BOARD.

In this issue we present the appeal of the Mission Board to all the Churches of the Unity in all parts of the world. They do it in view of the near approach of the General Synod which opens at Herrnhut May 14th and at which time their report must needs be presented with its great array of difficulties and with its heart-searching problems. The brethren whom the church has during the past five years charged with the tremendous responsibility of the largest foreign mission work on the earth feel that they need the sympathetic interest of their brethren and sisters everywhere. They feel like Jesus did when he went into the garden of Gethsemane. They long to have their fellow-members, "watch and pray with them." When we say that the Moravian Mission work is the largest in the world, we mean this in proportion to our membership.

TWO GOOD THINGS.

A close observer visiting throughout our Province would notice that God was giving remarkable increase in two things. First, in prayer. There seems to be more of it than ever. People are beginning to talk about it, who formerly did not do so. It is coming to be simple and natural depending on as people, in ordinary conversation, on money, as a necessary force in life. It would be nice to say that more persons are praying for other persons than ever before.

And with the gift of prayer, God is waking up the habit of giving. More people are responding to appeals for various causes than ever before. Our Province largely consists of young people, and it is here that a habit of giving is forming which means much for foreign as well as for home missions. A young prosperous business man recently said: "My tenth has some how gotten to be my tenth from time to time, we must give a piece of it to some other denomination. This was done with Greenland, some fifteen or twenty years ago, and the Mission Board thinks that it must now be done with one of the African fields, the Unyamwesi Mission, if the rest of the growing fields in Africa are to be properly attended to.

But even if Unyamwesi is transferred, they foresee that larger gifts will be needed from our members, if the rest of the world-field is to be cultivated as it should be. Christians of other denominations are giving about as much to Moravian Missions as they ever did; but they can not be expected to give more, because the Missions of their own denominations are growing. So the increased burden must necessarily fall on our own members. In the first place, the Churches to see whether they really deserve the Christian name. But even more than more money, the Mission Board wants more prayer. They plead for prayer; they feel that it is life or death for their work to get more prayer or not to get it. Doubtless God is preparing great changes in the carrying on of our Missions. If we are faithful the result of these changes will be very blessed ones, but such a time of change when more help is coming and new ways of doing and richer results, is always a time of great, united, prevailing prayer.

We have now with our Church and its Missions entered into such a time. Let every congregation; let every Sunday School; let every Christian household; let every individual member; let every trustful child pray. Let there be prayer as there was made in the Church of Jerusalem, when Peter was in prison-prayer without ceasing. And such prayer will now prevail as did then!

AN APPEAL TO THE MEMBERS OF THE MORAVIAN CHURCH AND THE FRIENDS OF OUR MISSIONS.

In view of the financial embarrassment of the Missionary work of our Unity the General Synod of 1909 passed the resolution (20.3d): "Where opportunity offers, a Field, or part of it, is to be given over to another Missionary Society." A few months ago the Mission Board ascertained that the Hermannsburg Missionary Society was on the point of undertaking a Mission in one of the German Colonies. Acting on the resolution of Synod quoted above, we entered into negotiations with the authorities of this Society. These led to the result, that they postponed the choice of their future field of labour until after our approaching General Synod. And they further declared that they would give our Unyamwesi Mission the first place in their deliberations, in the event of our Synod being willing to transfer it to them.

We need to enter on explanations, why just the youngest of all our missionary undertakings should come into question here, a work that is at the very outset of its development? Suffice it to say that, if we are to be really just to that exceedingly promising development, then Unyamwesi imperatively demands a very large and continuous increase of means.

Rather do we feel it our present duty to call the attention of our members and friends to the extremely serious position of our missionary work as a whole.

The last General Synod instructed the Mission Board to retrace in our older fields, where this seemed feasible without hurt to the work, and to impose a wise restraint for the time.

"Blest be the tie that binds Our hearts in christian love."
on our newer fields. We have carried out this policy for five years. Only so was it possible to avoid the recurrence of the great deficits of 1897, 1908 and 1909, which averaged $60,250. But the consideration of the present position of most of our mission fields shows us that it is no longer possible to retrench as we have been doing. On the other hand, if we permit the work such healthy extension, as is natural and in accordance with God’s blessing, then, humanly speaking, and even if we do transfer one of our mission fields to other hands, we shall find ourselves facing new and large deficits. The only alternative is a decided increase of income.

This is the conviction forced upon us by our thorough study of the whole situation. This study, as undertaken by the Mission Board in preparation for the General Synod to open next May, is set forth in our printed Report, presented to that Assembly. With all our restraint and retrenchment during these last years, the estimates still show rising deficiencies. Deficit for:

- 1912, $31,000
- 1913, $34,750
- 1914, $41,500

And the balance sheet for 1912 has already attested the accuracy of these forecasts in spite of worst possible increase on the receipt side. These deficiencies, be it noted, are anticipated, even though the work be distinctly limited to its present extent. So far as extension is at all possible to us, extra means have been supplied by the National Gift for Missions in honour of the 25th year of the German Emperor’s reign. Yet there are other pressing demands, which can hardly be denied. And even if Unyanywe be transferred to other hands, that will scarcely mean any considerable saving, at least for some years to come.

May we build up our Missionary enterprise on Deficits or so-called Mission Debts? Certainly not! That would mean the stifling of the quiet and healthy growth, such as recent years have seen. It would mean that instead of cheerful co-operation in the work of God, we should be continually under a cloud of care for its future. It is plain that our Mission cannot be continued, even in its present extent, without larger resources than hitherto.

Such is the position, which confronts, not merely this Central Board, but also all the members of our Church and the large number of faithful friends, who have long shared with us the joys and sorrows, the burdens and the blessings of this great enterprise. It presents the question: Is the work beyond our powers? Or must we not learn more than ever before to lay hold upon God’s strength, without which indeed all missionary tasks are beyond our powers?

Thus the need drives us to prayer—prayer, which brings each of us and all of us together into the presence of the Lord, whose the work is, prayer, which in the light of His countenance, humbly accepts His discipline, wherever it is required—prayer, which seeks His pardon, wherever and whenever we need it, prayer, which earns new trust, new love, new fidelity—prayer, which sets its entire hope upon the living God.

We do know that it is a light thing for Him to supply all the labor of our evergrowing work. Now and again He has done this by the generous gift of one donor, or by considerable benefactions from several. And the story of our Missions affords abundant instances of His favor bestowed upon the persistent endeavors of the many, who give faithfully upon a smaller scale. Yes, often have the prayers of His children removed mountains and cast them into the sea.

To-day it is not the uncovered deficits of the past, which move us to appeal thus earnestly to our friends and members. As we write, the existing remainder of the latest deficiency has dwindled down to $7,000. We hope that ere Synod meets, it will have disappeared entirely. With all our hearts we thank our God for His wondrous help in these years. No, it is the future of our own work and especially its relation to the vast Missionary duty of the whole Church of Christ, that leads us to make this appeal for increased zeal and more believing prayer. We are in missionary days, and we must take our share in the new outlook and the greater tasks, which confront the Church of Christ. Our Lord Himself, in giving His disciples, “Go into all the world, and preach the Gospel to every creature!”

This demands eyes to see and hearts to obey; in other words it calls for new faith in His power and His gifts, and for new love, rich in devotion and self-sacrifice. Therefore amid all our anxieties and difficulties, we may, we must, trust in His word, “Fear not, I am with thee.”

What we entreat for ourselves, for our members and friends, that we begin in special measure for the approaching Synod. May all its deliberations and all its decisions be guided by the spirit of God! And may the Lord make this assembly a rich blessing for our whole Church and for the works which He has entrusted to it!

THE MISSION BOARD

THE NEW HOME OF THE AMERICAN REPRESENTATIVE IN HERRNHUT.

On the third of this month my wife and I had at last the great pleasure of moving into the very comfortable new house, built in Herrnhut by the American Provinces, North and South, as the home of their representative on the central Mission Board of our Church. Now that our furniture is in place, I want to express our most heartfelt thanks to the Provincial Boards and to the Directors of the Society for Propagating the Gospel, but especially to the very many friends, who have so generously contributed to provide this home. In the name of my colleagues of the Mission Board I am also to cordially thank all who have had any connection with this house. Its erection by the American Provinces has aided very materially in solving the problem of the removal of the Board to Herrnhut.

Commenced about a year ago, after the plans and estimated costs had been submitted to the Provincial Elders’ Conferences, North and South, and had been approved by these authorities as well as by the Mission Board, the interior arrangements of the house are not yet quite finished, so far as some subordinate details are concerned. Nor is the front yard and the fence, etc. As soon as practicable I shall send a photograph from which cuts may be made, that our many friends may see at least the exterior of the house they have made possible for the Board members. Plans were published in the last annual pamphlet of the Society for Propagating the Gospel.

On the ground floor are a study, parlor, living-room, dining-room, with sink and small pantry, and a large cloak-room. In the second story are four bed rooms for the family (we have built with a view to successors in office) a room suitable for a sewing-room or a children’s room, and a bath-room and water-closet, the last named being separate.

On this floor is also a servant’s bed room. Above all is a garret. Proper cellar accommodation has also been provided, though the cellar does not extend under the whole house. The walls of most of the rooms are hallowed, with the exception of the kitchen, two-bed room, the bath-room, and the toilet, which are painted in oil. The dining-room is also an exception, having dark brown linoleum. Downstairs the floors are covered with linoleum, upstairs they are varnished. A hot-water plant provides central heating. The house is lighted with gas, but provision has been made for electric lighting when this is possible in Herrnhut.

The kitchen has been furnished with modern conveniences, such as a gas range and an apparatus for heating water by gas, the American “water-back” not being known here.

The veranda connects with the dining-room, and is inclosed with glass, for even in summer Herrnhut has a cool climate. The outlook from the veranda will be very pleasant, when the large garden in the rear of the house is in order.

All in all we shall live in such comfort as we have not known for a number of years, and feel very grateful to friends at home for having made this possible.

May the increased comfort and the sense of gratitude which it evokes serve as a reminder that faithful work is expected from those who occupy the seats we have vacated.

We hope that the American delegates from the two Provinces and from the Missions may feel free to make the house their headquarters during the approaching General Synod, and that they may be able to convey a good impression of it back to their constituents.

Before closing this brief note of thanks a word of hearty appreciation is due to the Brethren who with myself constituted the Building Committee, and whose advice was of great value, especially in connection with the early stages of planning the house and of conferring with architects. They are the Brethren J. Hettsch, of the Mission Board, Ernst Wick and Hermann Marx of the Advisory Finance Board, and O. O. Schammer, the Manager of our Financial Office.

Once more, our hearty thanks to all, who have made this comfortable home possible. May many members of our American Provinces in the course of the years become our guests and those of our successors here.

Gratefully yours,

J. TAYLOR HAMILTON.

Herrnhut, April 7, 1914.


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$758.78
MISSIONARY DEPARTMENT.
Conducted by Rev. W. E. Blessing.
To the Miskito Coast by Word and Picture—Visiting the River Folk.

As we go about the town we renew acquaintances and make new ones.

A week passes. The next Friday morning at 6 o'clock we are awakened by an astonishing noise.

The "Hendy" is again ready to go up the river. In an hour all of our preparations are completed and we are on board. But such a commotion and jabbering! For the first time we are in close proximity to a crowd of Spanish men and women, most of them smoking, chewing, spitting, drinking, gamboling—not very expeditious company. The day is long and the continual stopping at the various plantations makes the trip belabor. Finally, at 4:45, we reach our destination, and Mr. George Nash welcomes us to Cotton Tree Plantation, about 50 miles from Bluefields.

The people gathered for service and we hold an enjoyable evening meeting.

Early the next morning Mr. Nash takes us down the stream in his pinnace as far as Dos Buenos. Here the Atlantic Fruit Company has a large force of men at work building a railroad for the transportation of bananas from the plantations to the boats. We would like to make arrangements for holding a service here on our next visit, but the manager, an Englishman, is himself such a profane, immoral man that the future looks rather dark. By this time the "Hendy," returning from Lanna, has caught up with us and we proceed on to Cashew Bank. Here we put up at the abode of Uncle Fred Archibald. (No. 4) He is not at home just now, but is out cutting bananas. However, we are made welcome by an old friend, William Simon, Jamaica, just in from the plantation. The rugged trousers, the tattered shirt, the blue bandana that we now see will disappear on the morrow when the striking of an old ax-head against a piece of rail suspended in front of the rude church calls to divine worship, and William comes forth in Sunday’s attire.

As it is difficult for the people on the river to get food supplies, we bring along our own provisions. Our biscuit-in is check-full of ration for the week’s journey. A can of salt and two of sugar, if we are lucky; but if alone, it makes a very awkward meal, as the whole thing must be eaten at once lest it be attacked by a myriad of ants. How delicious the ginger-bread, the overfused wort and the baked beans of our Sunday teas! This time we have not forgotten to take along our denials of water, oh, the agony of that first trip, when for five days there was "water, water everywhere, but not a drop to drink," for although we knew we were in danger of swallowing a few alligators, water-snakes or dead Spaniards, we did not fancy the idea of drinking the dirty water of the river, as do the natives, for fear of dysentery, fever or some dread disease.

Before it gets dark we must put up our hammocks and mosquito-bags and arrange for the night. Also the room is small, the hammocks cannot be stretched out very far, and when we get in for the night we find that we are so curled up that our feet almost touch our heads while our body tries to describe a circle. The mosquitoes getting in through the bar in some way come to blanket our blood, but are undeterred guests. No wonder we cannot sleep, or, if we do, we have strange and horrible dreams. Towards midnight we are awakened by something dripping on us. It is raining hard, there is a hole in the thatched-roof above, and our discontent is slightly augmented. But never mind, morning will come.

At 8 o'clock we retire again to our hammocks, but this time only until midnight, for the men have come from Malloquin Creek to take us up to Kingsdale, about 20 miles away, where we will hold service the following day. But horrors! It is raining again. Yet we must start out on our long journey. Progress is slow, and it is 7 in the morning ere we reach our destination. To sit in a cramped position and hold an umbrella is as we now do. Having had very little sleep, the day passes hardly by. Towards 3 o’clock we come in from the plantation, and one by one the dories appear. (No. 5.) All the traveling in these parts is done in boats, and the man without one is about as rich as the man with a boat but no water. Now we are ready for service, for the people have all assembled at the home of Mr. Joe Benliss. (No. 6.) The hearty singing, and an interest that is perhaps rare, touches us. Perhaps not all are sincere, but this coming together does us all good. Mr. Benliss’s abode is also our stopping place.

But again there is no full night’s rest in store for us, for at 3 o’clock we must start out on the return trip. The moon is beaming with a glory that eclipses anything we have yet seen. The myriads of stars shine so brightly that they seem within a stone’s throw. All is quiet save the dip-dip-dip of the paddles. Have we ever felt the majesty and power of the Creator as greatly as now we silently glide along the smooth waters of this tropical stream? Somehow it seems to bring us nearer to our Maker. At 9 or 10 o’clock we reach Cashew Bank again and our paddlers return home.

Almost 100 miles were paddled for the one service. It is now Tuesday, and as the “Hendy” will not be ready to take us back to Bluefields for a day or two we will spend the time visiting, reading and holding another service. Thus ends our monthly visit among the river folk.

(The he continued.)

The Chinese believe that a man has three souls—one remains with the corpse, one with the ancestral tablet, and one goes into the spirit world. When a member of the family is very ill they think one soul has left the body. They then go out and wait, loudly and pitifully pleading for the spirit to come back, at the same time, if at night, holding a lantern to show it how to return. These mournful cries are often heard in the night, and are really heartrending. One tells of the children in one family going out and begging a little brother to return, crying, “Little br-o-o-h-a-e! little br-o-o-h-a-e!” until others were moved to tears.—Missionary Review.

Mr. 1. Hotel Archibald.

Mr. 3. Nicaragua Docks.

Mr. 5. Nicaragua Docks.
AS OTHERS SEE US.

By Miss Adelaide Fries.

As Moravians our Easter Services are very dear to our hearts, and few are there who know how deeply they feel their beauty and solemnity, but not often do we find this sympathetic appreciation so well expressed as in Louise Eberle's article "The Easter People of Salem." In the April number of "The Woman's Magazine," lack of space forbids a reprint of the entire article, but we take the liberty of using about half of the paragraphs, since they serve well as a description of the season just passed.

"Into the church pour the strangers, till one who does not know, can scarcely pick out the members. Beside the pews have been placed additional chairs, crowding up to the very pulpit, and these are overflowing long before the hour set for the love-feast. Even as one sits there waiting, one hears no buzz or hum among the crowd. There are in it many who have never taken part in the love-feast, and do not know what is coming. Yet these, too, are feeling the touch of pure tranquillity that fills the church as summer twilight floods a wooded valley.

Soon the bishop and two or three of the brethren, arrayed in white and without ceremony, are differentiated not at all from other men, and seat themselves at a bare little table provided for them on the pulpit platform.

The bishop rises to greet the throng. I wonder how many strangers there find his simple welcome a poignantly sweet sound in the very atmosphere of Moravianism, the quality of love that alone could make them a Unity of Brethren.

For not only is there no resort to the Wholesale introduction of this, their holy hour, but these strangers are hidden into its sacredness, simply, unaffectedly, sincerely, just as one person might invite another to sit with him in the sunshine, well knowing that there would be none the less for the sharing.

Music is the one preparation for the love-feast. Not the sort of music that would engender a sense of mystery, and so make of the feast to follow an emotion instead of a simple spiritual receiving. But hymns that have been always a presence and a power and a glory to listening hearts, such as "Ten thousand times ten thousand," and "When I survey the wondrous cross!" are sung by the congregation, and, in its absence, by the choir.

When the right moment has arrived, the vestry doors open, and the deacons at the one-minute signal bearing the viands for the love-feast.

It is met, as nothing else could be, that they are in the near garb of gentlemen and gentlewomen, the deacons as they would be in church of a Sunday morning, the deaconesses with the addition of trim white caps and aprons that give them a distinctness of no graveness, that could belie.

The men bear huge trays filled with mugs of steaming coffee, the women carry baskets filled to overflowing with warm raised buns. Soft and quiet and orderly, it is not long till they have waited on every one in the crowded church. Then the doors close upon them and they are hidden from view.

The bishop rises again, this time to ask all to join in this, their church's feast of love. The words are few and quiet, but they reveal that which adds measurelessly to the depths and heights of it all. There are, after all, the same, those to whom the brethren's thoughts give preference this day, some who are held in particular tenderness. They are the dead, especially those who since last Easter-tide have lifted the veil and dropped it in silence behind.

There is neither sadness nor mystery about it, but rather a clear radiance of joy that is born of an absolute acceptance of resurrection as a simple and sure fact. This is what makes them indeed "the Easter people."

One has the feeling that the fixed and eternal qualities of this faith have bridged gaps, and that the United Brethren are at one this day. Indeed, one has almost the feeling that these dear dead and risen are the guests of honor there.

The old bishop breaks bread, and eats and drinks, inviting all to partake. While all follow him in act, the tears are welling from many eyes and many a hand shakes as it lifts the homely fare.

When the feast is over, the doors open again, and again the servitors whose serving is so like the fulfilling of the commandment, "Little children, love one another," appear to remove the empty mugs.

One is willing to walk very quietly back along the avenue bordered on either side by the noble, ancient oaks, to cross the little street back to Winston and to go to one's room and let nothing intrude upon the wearied heart.

At first one feels that it may be a dream, for it is so far and comes so swiftly through the night's silences. The one is tingly aware to open her eyes, clearer and louder and more stirring, till it seems that all of the enveloping darkness is become ringing sound. Hymn after Easter hymn sends the great glory of the resurrection ringing through the blackest hour that precedes dawn—even as its glory broke earth's darkest night nineteen centuries ago.

But out into the inky chill one goes, and again follows that path to the little church whose bell is calling over this sea of souls.

In front of the little church an aright-sheds its pallid rays, more pallid now because of the gray stealing through the morning darkness.

When the throng has waited there and watched till the east becomes a promise to the world, the door of the church opens and under its portico appears the bishop, who speaks to the multitude in quiet words the never-failing wonder:

"The Lord is risen!"

The throng—their hearts would answer aloud if their lips were sealed—reply: "The Lord is risen indeed!"

Then music, music—for the people, the world, the universe must hear the soul's triumph.

"Hail, all hail, victorious Lord and Saviour!"

The Hand goes through the last of the darkness, and flings to the far horizon,

"Thus hast burst the bonds of death."

The heart, full, rushes gladly forth to acknowledge the words of the bishop, "I believe in the only God," the lips eagerly responding "I believe in God," and so through the first part of the Litany of this church, with its occasional grace

"This I verily believe."

Midway in the Litany comes the song "The Spirit and the Bride," When the lines, "Thy glory let us see," begins a part of this service most glorious, most beautiful.

There is a momentary silence. Then one of the bands separates itself from the throng and begins its march toward the graveyard. As it goes it plays the first line of a hymn, and the band remaining replies with the second line. Thus, antiphonally, is played the whole hymn.

As the first band draws farther and farther away, yet replies always with the next line of the music, one gets the meaning of all this to the Moravian brotherhood, Even as the music did not cease as it drew away, so no longer connection and rhythm with that behind, so are those who have passed on still their friends, still their sisters, still their brethren.

"Resurrection! It seems to be life's breath to these people and life's radiance. Easter people, indeed!"

Behind the first band the throng has begun to fall in column, and to form a vast but quiet procession to the graveyard, moving under the giant trees in the imperceptibly brightening light.

In the graveyard the throng forms itself into hollow squares—an army, maybe, of ten thousand people.

When all are assembled, the bishop may be seen within the central square, standing in the glow of a nearly completed glory of dawn—external symbol to earth of resurrection. He waits with lifted face, and then . . .

And when the sun appeared with that same shout of triumph that earlier sent ringing through the night that "Hail, all hail! to a victorious Lord and Saviours."

Instantly, as the light appears, flooding the waiting throngs of those above and those below the award, the last part of "The Spirit and the Bride," left off at the church door, is sung—"Lord, the Bride!"

The Easter Litany goes on toward its conclusion, and the arts are heard, "I shall never taste of death; yes, I shall attain unto the resurrection of the dead."

"And keep us in everlasting fellowship with those of our brethren and sisters who since last Easter Day have entered into the joy of our Lord."

"Everlasting fellowship."

There again appears the reason why the atmosphere in the church at the love-feast was one of quiet happiness instead of grief-tinged hope. Even now the eyes of their faith must see beyond our reckoning, else why should they sing with such happy fervor?

"Who are these in bright array, this innumerable throng?"

—and why should the concluding words of the Litany sound only glory and gratitude? "Glory be to Him who is the Resurrection. Glory and gratitude, and then grace, as the lips of the bishop pronounce the perfect words of the benediction, and Easter Day, tremendous, real, is shining golden over all.

PERSONAL.

The readers of the Wachovia Moravian will be glad to learn of the safe arrival at Glasgow, Scotland, of the party of delegates from this Province to General Synod. A cablegram dated Glasgow, April 27th, received by Mrs. J. K. Pfohl on the morning of the same day, reads as follows: "Arrived safely on time. Had pleasant weather. All well."

On the same day Bro. L. G. Luckenbach received a telegram bringing the sad news of the death of his father at Bethlehem, Pa. The heartfelt sympathy of members and friends in the entire Province goes out to our bereaved brother and the family in this hour of deep affliction. Bro. Luckenbach left immediately for Bethlehem.
REPORTS FROM THE CHURCHES

Trinity.
The Lenten season passed very happily and was full of encouragement and joy for the congregation. For some months past an effort had been made to liquidate the remaining debt on the church building. This was happily accomplished thru the united efforts of the members and friends. A few days before Palm Sunday and the edifice could be consecrated to the Triune God for whom it was named. Thus in a little less than two years after the church was opened for worship it was paid for, a remarkable record for a small congregation. Palm Sunday was a happy day and in addition to the consecration of the church by Bishop Kondiall, ten persons were received into communicant membership of the congregation. In the afternoon a very large and interested love-feast was held and at night the reading of the Hosanna anthem by two choirs was very effective. During the Passion Week services were held each night and readings out of the passion manual was listened to. Maundy Thursday the Holy Communion was celebrated. With the Easter services the week closed with the best in the work on Southside in all the years of its existence.

The Ladies' Aid Society of the congregation has had the church lot ly.

Boys' School is increasing both in the truth of the Bible, and for the purpose of learning the truths of the Bible, and for the purpose of learning and evening services when Bro. Crist preached to interested audiences. Bro. Crist is doing a good work here in Mayodan, and everybody likes him.

Easter Monday the Sunday School met at the church at ten o'clock and then marched to a field where there were a great many candy eggs hidden. Then we had an old time egg hunt. The children were lined along the edge of the field, and when Bro. Crist gave the word "Go!" it was a pretty sight to see them running here and there hunting the eggs. After these had been found, fourteen dozen real eggs, beautifully dyed by Bros. J. H. Reid's class, were distributed to the eighty-five children present.

The Easter season throughout was a time of blessing. The attendance was larger and the interest deeper than ever before.

On Palm Sunday 50 were received into the communicant membership of the congregation; by the rite of confirmation, 23 by the sacrament of baptism and 22 by the right hand of fellowship, only four of the latter coming from other Moravian churches. The first of the Holy Week services, held on Palm Sunday evening, was characterized by the singing of "Hosanna!" by the choirs, orchestral accompaniment, and the "Hosanna!" chorus sung responsive.

The Maundy Thursday communion deserves special mention, from the fact that it was more largely attended than any communion service in years of its existence.

A correspondent from the Mayodan congregation writes as follows:

Our Sunday School is increasing both in numbers and in interest. We have just organized a class of young boys with Bros. J. H. Magee as teacher. Bro. C. L. Harris, our former Superintendent has charge of a new class of young men. Bro. J. S. Reynolds is Superintendent at present, and under his leadership the school is making good progress.

On Easter Sunday morning we had the regular Easter service at the church at 5:30, and at the graveyard at sun-rise, there was a large number present, as also at both the morning and evening services when Bro. Crist preached to interested audiences. Bro. Crist is doing a good work here in Mayodan, and everybody likes him.

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the history of the church. Most of those who were unable to attend the service were asked to enter the church on the Sunday previous, occupied front seats at this service and were given their certificates of membership.

The Conclusion service on Good Friday was conducted by Bishop Rondthal in his own impressive way. The Bishop remarked upon the large attendance at this service. Only in recent years, owing to many calls for service throughout the Province, has it been possible to have service at Calvary on Easter Sunday, and it is therefore rather remarkable that in so short a time the Easter services have become so well established. A large and attentive congregation heard the pastor's sermon from the text: "Death is swallowed up in victory."

Easter Sunday evening the pastor gave an illustrated lecture on the subject "Jerusalem, the city of the King."

Christ Church.

Palm Sunday was a blessed day at Christ Church when twenty-three were added to the communicant membership, ten by the Rite of Confirmation, six by Adult Baptism, and seven by reception from other churches.

The Passion Week services were well attended. The Wednesday meeting was conducted by Bishop Rondthal, Brother Howard Rondthal taking part in the service. The Easter morning preaching service was omitted, the pastor having gone to Friedland.

At a meeting of the Ladies' Aid Society $10.00 was voted for the home of Mrs. John Wagner as the first member now living in Winston-Salem, and other places, make us a visit and enjoy the day with us.

Fairview.

Palm Sunday was a blessed day at Fairview Church, when thirty were received into the church, 16 by the laminate of adult baptism, 5 by the rite of confirmation 9 by the right hand of fellowship. Mr. and Mrs. L. A. Rippy were received at their home in the afternoon at a communion service owing to the illness of Mr. Rippy.

On Easter night the Lord's Supper was partaken of by a large number. Bishop Rondthal gave us his last message before sailing for Europe and presided at the Communion.

The Ladies' Aid Society met at the home of Mrs. John Wagner as the guests of Mrs. Wagner and Mrs. Rosa B. Crews on April 1st. They also had a handkerchief sale at the parsonage on April 16th, which was a decided success.

Miss Emma Smith's class of Boys has become a Junior Baraca and they sent two delegates to the Baraca-Philathea Convention at Durham April 25-26. The delegates were J. W. Frazier, Jr. and Joseph F. Whittow.

Miss Grace Warren was sent as the delegate of the Philathea Class to the Baraca-Philathea convention at Durham.

The Kings' Daughter Co. 6 met at Miss Margaret Pegram's on April 2. The Philathea Class had a very enjoyable social at the parsonage on April 21st. The young men engaged in needle work and the young ladies served ice cream and cake.

Macedonia.

At the quarterly committee meeting in March, Bro. Erwin Faircloth was elected Sunday School Superintendent; Bro. John G. Sheek, Assistant Superintendent; Bro. Walter L. Butner, Secretary and Bro. J. A. Sheek, Director of the singing.

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416 Liberty Street.
The Brethren Sparks and Erwin Furlough have set out a number of fine sugar maples in vacant spaces around the church.

The Easter services were conducted on Saturday in Easter week. In the communion service the individual communion set recently purchased was used for the first time. This communion set is the gift of Mrs. Hattie B. Clemmons, who left a sum of money in her will to be used for the benefit of Macedonia congregation.

New Philadelphia.

On Sunday the 8th of March, Bro. and Sr. L. W. Miller celebrated their golden wedding. It was a delightful occasion and an ample and delicious dinner was prepared for the large company present. Bro. and Sr. Miller had the pleasure of welcoming 130 children, grand-children, great-grand-children, neighbors, relatives, and friends at their home on that day.

On several occasions recently a number of brethren have met at the preaching and made boards for covering out buildings. Just before Easter the grave-yard was cleaned and a large quantity of soil was hauled upon the bare places around about the church. The Easter services were of the usual character. Bro. C. E. Reich conducted the reading meetings. On Maundy Thursday the pastor was present and conducted the preaching, love-feast and communion services. Easter Sunday was a beautiful day with large attendance. The exercises on this occasion were under the direction of Bro. Wm. E. Spangh.

Clemmons-Hope.

The Easter services at Clemmons-ville were of an encouraging nature. Good Friday brought together a goodly number of members and friends for the solemn services of the day. On Easter Sunday the grave-yard and surrounding chapel service were attended by a goodly congregation. At Hope on Maundy Thursday afternoon there was a large attendance and excellent spirit in the love-feast and a full attendance at the Lord's Table. At the Hope grave-yard service on Easter Sunday afternoon there was a very large company. The three ordained brethren of the Dunkard Brethren's Church, Frank Robertson, Jesse Robertson and Wm. Beckner walked with the pastor to and from the grave-yard and the love-feast was conducted.

East Salem.

We had been hoping to present to the readers of the Wachovia Moravian a cut of the new church we are about to build on East Fourth St. In fact, the cut has been made, and everything was ready for insertion when the plans for the church were very unexpectedly changed, and we would be giving a wrong impression were we in hand to be printed. But we are glad to report that the plans have been changed for the better, and we will be getting a much finer church for having gone over the plans once more and improved them. Ground for the new church is to be broken very soon. Already we have about ten thousand dollars in sight towards this big enterprise.

The money for a fine bell for the church has already been provided. Mrs. S. C. E. Beckler, of Lititz, Pa., will install a fine, 40 inch bell, as a memorial to her father who was born in the South. Mr. H. E. Fries has presented to the Sunday School a window for the church. This window has a history that will give our church perpetual distinction. Mr. Fries procured the window in London when a building, temporarily put up in connection with Westminster Abbey and used as a robing room for King George V and the nobility at the coronation in Westminster Abbey, was taken down. Palm Sunday, April 5th, was a blessed day for East Salem. There was fine weather for our Lovefeast, and about 200 people, members and friends assembled. It was a grand occasion and an ample and delicate company present. Bro. and Sr. H. Sparks and Erwin Furlough walked with the pastor to and from the grave-yard.

The money for a fine bell for the church was used for the first time.

On April 19th, was a beautiful spring day for East Salem.

It is the gift of Mrs. Mora-Kaysers Silk and Kid Gloves for Ladies. Agent for Pictorial Review Patterns at 10 and 15 cents. Sennett Shoes and Oxfords, $2.00, $3.50 and $5.00 for Ladies.

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service and a splendid spirit prevailed. Bro. W. E. Besiege1 of Christ Church, made as a fine and encouraging address. At the Holy Communion, which followed, fourteen persons were received into communicant membership of the church; one by confirmation, 7 by adult baptism, 3 by right hand of fellowship. About 75 guests gathered about the Lord's table.

Passion Week services were held regularly and with increasing interest. On Sunday night of the Passion Week, our young men and ladie sang the “Hosanna” for the first time and with great success and blessing to all.

Easter Sunday night the choir rendered a special musical program in connection with the reading of the story of the resurrection.

On Saturday night, April 25th, two circles of our church, the Ladies’ Auxiliary and the Happy Workers held their free Bazaar and Supper in the Belo Home. The affair was a complete success, for they took in over $125.00, of which $100.00 will probably be clear profit to be turned in towards the furnishings of the new church.

We are greatly encouraged by all these inward and external merities and know that the Lord is with us. We request the prayers of the Wachovia Moravian family for our work.

MARRIAGES.

Taylor-Aldridge.—On April 12th, 1914, at home of bride, by Rev. E. S. Crosland, Herbert Taylor to Rosa Aldridge.

Swaim-Tuttle.—At home of bride, April 14th, 1914, by Rev. E. S. Crosland, William E. Swaim to Reba S. Tuttle.

Parriah-Danna.—At Calvary Parsonage, April 19th, 1914, by Rev. E. S. Crosland, Luther Parriah to Amesil Danna.

Dillen-Roberton.—On April 5th, 1914, Palm Sunday, at Fairview Moravian Parsonage, by Rev. L. G. Luckenbach, Mr. C. H. Dillen to Walthertown, N. C., and Miss Eliee Roberton, of East Winston-Salem, N. C.

Edwards-Smith.—On Easter Sunday, April 12th, 1914, at Fairview Moravian Parsonage, by Rev. L. G. Luckenbach, Mr. L. W. Edwards, of Winston-Salem, and Miss Carrie Smith, of Friedland.

Marshall-Newcom.—On Easter Sunday, April 12th, 1914, at the home of the bride, 656 East 12th St., by Rev. L. G. Luckenbach, Mr. R. W. Marshall and Mrs. Dora Newcom both of Winston-Salem, N. C.

Flynt-Porter.—On April 16, 1914, in Fairview Moravian Church, by Rev. L. G. Luckenbach, Mr. Harvey J. Flynt and Miss Ethel N. Porter, both of Winston-Salem, N. C.


INFANT BAPTISMS.

Snyder.—On Palm Sunday, April 5th, 1914, at the parents’ home on Snyder St., by Rev. L. G. Luckenbach, Ruth Virginia, infant daughter of Robush L. and Ida R. Snyder m. n. Frazier, born Feb. 23rd, 1914.

Snyder.—On March 30th, 1914, at the home of the grand parents near Advent Church, Little Mary Catherine, infant daughter of Mr. Wm. and Mrs. Myrtle Snyder m. n. Rovlis, by the pastor, Rev. J. K. Pfohl.


Livingston.—On April 5, 1914, at the home of the grandmother, Patrick Henry Livingston, son of Mr. Oliver Dene and Sr. Annie Livingston m. n. Rempson, by the pastor Rev. J. K. Pfohl.

Hills.—On April 19th, 1914, by the pastor Rev. J. K. Pfohl.

Mitchell.—On Palm Sunday in Trinity Church, Sarah Elizabeth, infant daughter of Russell L. and Ella Mitchell, m. n. Griffiths, by the pastor, Rev. E. C. Stempel.

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Address all communications and other communications to The Wachovia Moravian.

THE FINANCIAL YEAR OF THE noble President, Dr. W. E. Besiege1, Missionary Editor.

Dr. J. Kenneth Pfohl, of the Province. We are not aware that the noble President, Dr. W. E. Besiege1, Missionary Editor.

THE Wachovia Moravian

VOLUME XXV

WINSTON-SALEM, N. C.

JUNE 1914

DELEGATES.

VOL. 25.

MORAVIAN

WINSTON-SALEM, N. C.

JUNE 1914

NO. 6.

FOREIGN CORRESPONDENCE.

London, May 7th, 1914.

My dear Brother Besiege1:

A rainy afternoon, the first one of the sort thus far, on our long journey, gives me an opportunity of writing to the dear home-folks.

Our voyage was highly favored. The writer has often crossed the North Atlantic, but never over such quiet seas. The ocean scarcely seemed like itself, as it gently beaved within its wide horizons, and was nowhere fretted into a single foam-crest. It was a kind of deprivation not to be able to show the fellow travelers any great Atlantic rollers, but, maybe, they did not wish to be.

"Rocks on the cradle of the deep" more than they were. So the eight days passed propitiously. The Chief engineer, a very delightful gentleman, Mr. Monteur, told us that his engines had never before gotten the benefit of the full propeller stroke (twenty-one inches) all the way across the ocean.

The "Columbia" is a large and comfortable vessel, and this was particularly the case in the off-season when she was not, at all, crowded. We were a small, but very congenial first-class company, consisting mostly of Scotchmen and their wives and children. Very well-trained children they were, and they gave the ship parlor and its decks a very home-like feeling and it was pleasant, in our state-rooms to hear the little feet scampering over our heads. Being a very home-like company, the sports of the steamer were unusually delightful. Men, women and children joined in them, and the bishop was, for the first time in his life, made "Judge of Sports." As he knew nothing about the matters in hand, he was especially fitted for his judicial office. It would almost have paid our Southern people at the full price of a first-class ticket, to have seen Rev. Bolton seated majestically on a yard-arm, receiving a tremendous pillow blow from his wily adversary without finshing an inch, and then giving it back with such superior force that his opponent rolled off instantly on the mattress beneath. The pastor of the Home Church also ran a race over the deck of which his people would have had no reason to be ashamed. The Senior companion of these two athletic brethren was interested and pleased with the comment of the male company upon them. They counted them as good fellows, and not "sissies," as very grave clergymen are sometimes very invariably called in men's circles.

Pleasant it was to see the merry girls and women spooning up potatoes as they ran across the deck, and pleasant still it was to see the little children racing toward the goal, for all that was in their little feet to run and then to gather closely around to get their prizes, one and all, as if they had been crowned of gold. So the "Judge of Sports" had no bad sort of an office, after all. Small as the cabin company was, it was very representative of the business world. Among the passengers was the European head of the great Singer Sewing Machine Company which employs fourteen thousand workmen in its Scotch factory on the Clyde. Further on in our journey, we happened to hear more of this pleasant, modest gentleman, how good the wages were which the company paid all the year round, and especially that they ran a work-train every day, at two cents for a journey which might be as much as twenty miles long.

The captain of the ship, Commander Black, was the heartiest, happiest seaman we ever had the privilege of
II. Christ in His People.

The same word of authority which speaks of Christ as the mystery of God, says: 'He is in His people.' This fact appears like a great height hard to scale. As we stand and look up at the mountain before us, with its dense forest, its rocks and ridges and ravines, the ascent seems impossible; but one step after another, taken with much greater ease than we had anticipated, brings us to the top, from which the view is grand and charming. Even so we are facing a lofty truth; but God's Word will lead us along a plain path to the sublime summit if we are willing to follow.

Let us begin at the right place with the simple truth, 'That Christ may dwell in our hearts through faith.' This cannot mean any faith except the right kind. It would be bad management to trust a farm in the hands of a man knowing nothing about agriculture; or your business policy to turn over some large concern to a man utterly ignorant of business life.

With competent people to serve in responsible positions, it would be great folly to turn from such and waste confidence in the ignorant and unqualified. Let us learn from principles necessary in temporal affairs. There are people, no doubt, who make failures in religion. It would be misleading to place confidence in such specimens of downfall. How can we have faith in false people and false things? We are not expected to build our faith on weaklings and hypotheses.

As we turn from such folly we come under this wise teaching: 'Have faith in God.' Here is something worthy of our faith—something great and well established. What can the false people show that we should have faith in them? We are urged by divine authority to have faith in God. As a guarantee of the safety of our confidence in Him, take one look at least at some of His works on earth: "While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Yet once more look at His work as it is marked indelibly overhead: "The heavens declare the glory of God." Now listen in faith to God's testimony of Christ. In these days, when, with some people even in Christian lands, Christ is some kind of imagination, or a vague genius, but little better than Confucius or Mohammed, the words of the Almighty Father come with the powerful declaration loaded with truth and meaning,
"This is my beloved Son, in whom I am well pleased; hear ye him."

In true faith, we must follow on in what we are to get the essence of the truth before us. Christ and the cross must ever be associated. Jesus without Calvary would be no Savior. The solemn Passion Week must precede the Easter dawn. No Easter Sunday glory until we have spent the Good Friday experiences. In our Christian lives we do not eliminate the doctrine of the Cross. If we want good physical health and strength, we must obey the laws of nature. If a young person desires an education, he must take the long training that is involved with it. If one is looking out for a larger life in any direction, he must fulfill the conditions.

The life of Christ in His people has its conditions. The worldly spirit that is unrestrained, the unbridled passions, and pride in its numerous forms is starting evidences that in very many instances people have not complied with the conditions of following Christ as He is approved by the Heavenly Father. Hope, another strong figure of speech that is not restrained, the unbridled passions, and pride in its numerous forms, is starting evidences that in very many instances people have not complied with the conditions of following Christ as He is approved by the Heavenly Father.

Christ; and there is much living only when Christ liveth in us. Glory.

MISSIONARY DEPARTMENT.
Conducted by Rev. W. E. Siegel.
To the Miskito Coast by Word and Picture—Indian Life.

The people we have just now seen are mostly Bluefields natives making their home on the Esenondalo, while the planters on Malugany Creek have come from the island of Grand Cayman in search of a livelihood. But we also wish to see a bit of Indian life. If we are not very good sailors and do not fancy boat traveling in a gasoline or sailing schooner, we will make a trip to Pearl Lagoon, about 28 miles away, for that place can be reached by an inland passage as well as the outside route. The "Rapido," now, is not such a bad little launch in itself, but the smell of the gasoline and the thirty distinct odors emitted by the many Spaniards with their horrid cheeses, cakes, tins of fish, pipes, cigars and cigarettes, all crowded into the little boat, produce a sensation far from pleasant. But the scenery is beautiful. Rising high above each side, so as to shut out all light save the blue sky overhead, is the dense tropical vegetation. Here and there we push from our path a floating island. Presently the stream becomes narrower and narrower, until at last we reach a body of water almost as deep in some places, we begin to feel uncomfortable. It is on such travels that one actually does get cold in the land of the continuous summer. When at last we reach Pearl Lagoon, we do not feel the warm summer and social evening drive away any thoughts on the miseries of tropical travels.

The following day is spent in resting and visiting in town. But the most interesting places are the church and mission house, near where was fought one of the bloody battles of the revolution of 1909-10, when the tyrannical President, Zelaya, was driven from the country. At that time, so thick was the fighting that the missionaries had to leave their homes for four weeks. When they returned they found over forty bullets within the mission house alone. The church had been used as a hospital. In the vestibule an officer was killed. The marks of blood still visible on the floor and the bullet holes through the pulpit and Bible give us an idea of the fearlessness of the struggle. But as we attend the services on Sunday we rejoice with the congregation that the presence of our Heavenly Father is undisturbed, and invoke His continued blessing on the work at this station.

But we have not yet reached the...
In a few minutes we come to a place at Wasla on the Wanks.

secret formulae and mummerIs

visit a hut where a woman is roasting improved in a study of the people.

dried carnations were distributed during the call.

What inane people are those.

And is there not one of Lawrence gulf region, Newfoundland consisted in the music which was answered by the telephone, they no doubt would take things literally.

they talk to the parson.

in English if they would like to have

if they would have their picture taken, to which one of them shyly replies, "Yang kaikras, parson," meaning that she doesn’t understand. But a young man whose age is about "matwalipsip matnalkahi parumpa" comes to the rescue as interpreter, and when one of us consents to stand with them, all is well. (No. 6) What sort of a machine the camera is, or of what it is going to do, they haven’t the faintest idea. Could they see us using the telephone, they no doubt would think, "What insane people are those who talk to the wall?"

Next we visit a hut where a woman is roasting cassava for her mid-day meal, and are invited to join in the simple dinner. We have heard a great deal about the "sukina," or "medicine men," and we are anxious to see one. In a few minutes we come to a place where lives a woman who claims by secret formulae and mummerIs to cast out evil spirits. There she is in the doorway, but when she sees us approaching she withdraws to the interior of the house. She will not

shake hands or allow us to take her picture, lest she lose some of her power over the "Uusaam," or evil spirits. But her husband (No. 9) is more friendly and from him we learn something about his people. As we approach the little graveyard whether he is leading us we see over one of the graves, waving in the air, a white flag. This is a signal to the "Yapti misii" that there is on the way to its reward. This soul is two inches long, the exact fac-simile of the human body. It passes on through its journey until it comes to a bridge made of a single hair, under which is the "sick," a boiling pot. If the person has been stingy in life he will fall into the pot, but if not, he will pass safely over. On his travels until he comes to a stream where a dory is in waiting, and in this, if the boat does not turn over and the occu

DEATH OF ELLEN P. HULING.

Many of us who last Fall had the unusual privilege of hearing the lecture, "Labrador, Through a Woman’s Eyes," by Miss Ellen Paine Huling were looking forward with great pleasure to her re-appearance in Winston-Salem this coming summer. Deeply grieved are we to learn of her death, which occurred the latter part of April. The following excerpt from the "Cambridge (Mass.) Chronicle" of May 2nd, gives a brief account of her life and travels:

"Miss Ellen Paine Huling, well known as a writer and lecturer, and a teacher at the High and Latin school died last Saturday at the Cambridge Hospital. She was taken ill while on a lecture trip to Lewiston, Me., during the Easter vacation but became a little better and came home in a few days. Here it was found best for her to have an operation. Accordingly, she went to the Cambridge Hospital where she died on April 25th."

Miss Huling had achieved distinction as a traveler in the far north, and had written and lectured extensively on Labrador and Alaska. The wonders of the north had been interestingly told by her in her lecture on "Labrador, Through a Woman’s Eyes," to many audiences in this city and elsewhere, and she had also written a number of clever stories for magazines, one of them being "A Traveler in Twilight Land," which appeared three years ago.

Miss Huling was 34 years old, and was born in Fitchburg. She graduated from Radcliffe in 1903 and in 1907 received an A. M. from the college. She had taught at the High and Latin school since 1904.

Since childhood Miss Huling had spent her summers in Quebec with her mother’s people, and her association with the French folk of that place made her apply to be a missionary in interesting style of the life of the people there. During her freshman year at college she accompanied her father to Alaska, just after the Klondike times. The three following summers she spent among the Laurentian mountains, the St. Lawrence gulf region, Newfoundland and Labrador. Her time was always improved in a study of the people and their surroundings, and her ability was pronounced for charming descriptive stories.

In her travels Miss Huling visited Naska, Labrador, the furthest point north on that coast that any American woman is known to have reached. As guest on Dr. Grenfell’s "Strachan" and on the Moravian supply boat "Harmony," Miss Huling visited the mission outposts. There were two scenes of real Indian life, for Pearl Lagoon is composed mostly of Creoles and Spaniards with only straws of Indian blood. However, we need not go very far to find an entire heathen Indian village. Kakkabili is only about two and one-half hours sail away, and with a good dory and a strong breeze we are there. When we have pulled our boat ashore and covered it well with large poles leaves to protect it from the hot rays of the sun, we proceed up the little hill where stand the wattle houses. Some women washing clothes remind us that it is Monday, but the days of the week trouble these folks little, for they have no Sunday in this heathen place. Evidently the word has gone about that some white men have come, for it seems that the whole village had suddenly taken upon itself a new life.

to which we reply as best we can, "Yammi, maka!" and feel that we are welcome. We Americans somehow feel that every body in the world ought to know our language, and so we ask a group of women and children in English if they would like to have their picture taken, to which one of them shyly replies, "Yang kaikras, parson," meaning that she doesn’t understand. But a young man whose age is about "matwalipsip matnalkahi parumpa" comes to the rescue as interpreter, and when one of us consents to stand with them, all is well. (No. 6) What sort of a machine the camera is, or of what it is going to do, they haven’t the faintest idea. Could they see us using the telephone, they no doubt would think, "What insane people are those who talk to the wall?"

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sh
held a service and the one on May 6th was a Missionary meeting con-
ducted by the Tri-Mu Circle of the Church. The young ladies gave an
interesting meeting and we hope it may help strengthen the mission in-
terest. The meeting held on May 10, conducted by Br. Brower, at the re-
quest of the Lend-a-Hand Circle was a prayer meeting with special prayer
offered for our General Synod and our own representatives.

The Endeavor Society within the past weeks has taken on new life and
the members are very enthusiastic over their society. The recent election
of officers resulted as follows: President Pauline Brown, V-Pres. Allan Owen,
Secretary, Marie Crist, Treasurer Cyril Pfahl.

The Women’s Missionary Society held its meeting on Friday, May 15th
when a very interesting program was carried out. Letters from missiona-
 ries were read by Madame Traxler and Owen and the Pastor’s wife gave
bits of news received from him. On
May 7th when the last letter was re-
eceived he and the other members of
the pastorate well and enjoying life
among new scenes and surroundings.

Bethania.
Quite a change has come recently
in the H. A. Peddicord homestead.
Bro. and Sr. Peddicord have moved to
Rural Hall, and their former home, a mile and a half northwest of Bethania, is now occupied by Bro.
E. A. Ebert and his family. With
regret at seeing the occupants of
the old place leave our immediate
community, we are very glad to have
Bro. Ebert’s family so near Betha-
ния.

We are expecting something
good from them, both in Sunday
School and in church.

It is a great satisfaction to feel
that the Sunday School work is in
operation once more throughout our
congregation, now that Alpha Chap-
el school is on its feet again.

The Sunday School has re-opened for
this year with a large attendance.

Willow Hill.
The Sunday School and the work in
general is going on with encourage-
ment. We have sustained, how-
ever, a loss which we all feel in the
removal of Bro. W. H. Woods, keep-

(Continued on Page 6.)

ACKNOWLEDGMENTS
From March 29th to May 28th, 1914.
For Lay Hospital.
From Baby Mission Band, Home Church $ 3.00
From Women’s Missionary Soci- ety, Home Church 20.00
From Berea Chose, Home Ch. 15.00
Total 35.00
For Nurses in Lay Hospital From Mission Band, Home Ch. 21.00
For Mission Deduct From Mission Band Home Ch. 22.00
From A Friend 12.00
For Foreign Missions From A Friend, S. Carolina 7.50
From Friends in Salem 10.00
From Dernersville Cong. 5.00
From Uke Anna Cong. 4.00
From N. Philadelphia Cong. 6.27
From Macedonia Cong. 5.08
From Home Church Cong. 8.07
Total 121.56
For Bohemian Mission From Home Church 189.33
For Salary Helper Palmer From Mission Band, Home Ch. 100.00
For Salary Helper Marion From Friedberg Congregation 60.77
Schulte 5.00
From Enterprise Cong. 19.30
Total 86.07
For Salary Helper Strong From Mrs. Carrie Cummings’ S. S. Class Fairview S. S. 3.00
For Theological Seminary From Salem Congregation 49.04
From N. Philadelphia Cong. 2.10
Total 103.76
For Salary Bishop Van Calker From Home Church 13.19
Toward Expenses of Delegates to General Synod, Herrnhut. From Calvary Cong. 51.00
From East Salem Cong. 6.41
From Bethabara Cong. 4.25
From Friedland Cong. 4.25
From Oak Grove Cong. 1.25
From Bethania Cong. & chap. 15.50
Total 84.91
For New Mission House, Herrnhut From Home Moravian S. S. 40.00

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er of the Cleveland Orchards, who has recently moved with his family to Hickory, N.C.

Fairview

On May 1st, the King's Daughters Circle held their monthly meeting at the home of the Misses Morgan. They were delightfully entertained.

The Ladies' Aid Society held their monthly meeting at the Church. The balance of the money to pay for the Church carpet and for redecorating the walls of the Church was reported as having been all raised.

On May 12th, the Class of girls taught by Mrs. Kemp Cummings held a Lawn Party on the Church lawn. The Junior Baraea Class taught by Miss Emma Smith had a lawn party on the Church lawn on May 19th.

The Women's Missionary Society held their monthly meeting at the parsonage on Thursday, May 15th. The Junior Baraea Class taught by Miss Emma Smith held a party on the Church lawn on May 19th.

On the same night the Philalethes Class, taught by Mrs. J. W. Daniels and the Nitchell Class of young men taught by Mrs. L. V. Estes had a "straw" ride to Love's Church, Walkertown, where delightful refreshments were served.

The Junior Baraea Class taught by Miss Emma Smith had a lawn party on the Church lawn on May 19th.

The Women's Missionary Society held their monthly meeting at the parsonage on Thursday, May 15th. The Junior Baraea Class taught by Miss Emma Smith had a party on the Church lawn on May 19th.

Letters have been received from Bro. John Vogt in reference to our native helper Sirman, in Sarinam.

During the absence of the pastor on account of the death of his father Mr. Julius B. Loecknich, the Fairview Sunday School services were very acceptably held by Bro. E. H. Stockton.

Trinity

The greater part of the month of May in the work at Trinity Church has been given up to a participation in the revival meeting conducted at the Southside Baptist Church by Evangelist John W. Ham, of Atlanta, Ga. He, with his gospel singer, Prof. Lyon, has conducted two services a day, one in the afternoon for instruction and one at night for evangelistic purposes. His preaching has been plain and forceful, and a great deal of good has been done in the community, both in the reviving of the churches and the salvation of the lost. About 100 conversions were reported and all the church members are better fitted to do aggressive work for the Lord because of these services. No attempt at sensationalism, and with all the denominations working together for the common good of the community, made it a delightful experience. All of our services with one or two exceptions were called off in order that the people might take part in these meetings. Of the number taking a stand for Jesus as a Savior were several of our Sunday School scholars, and these united with the church on Sunday morning, May 24th, in a very happy service. One of the greatest benefits of the revival is the fact that all the churches were brought closer together, and an object lesson in christion co-operation and unity was given which will do much in encouraging the work of the churches in the future. At the close of the meeting a handsome free-will offering was given to the workers as an evidence of the good will of the community and wishing them God-speed in their future fields of labor.

The second anniversary of Trinity Congregation was celebrated on the second Sunday. The anniversary sermon was preached by the pastor and seven members were received into fellowship of the church, and thus on our anniversary day we were brought up to the number making us a full church, as there are 154 members.

In the afternoon a very well rendered cantata, entitled, "The Be-Altitudes," was given by the choir under the direction of Bro. F. Barr. The high standard set by these musicians in the past two years was successfully sustained. The music has been one of the prominent factors under the blessing of God which has made the work of this congregation so successful in the past two years.

Christ Church

On the first of May another of our faithful workers was called away quite suddenly in the person of Bro. A. H. Disher. And on the 23rd, after a lingering illness, the call came to Bro. Harriet Petree. Thus within a little over six and one-half months the congregation has lost by death eight communicant members.

Early in the month the Junior C. E. Society enjoyed an out-door social on the parsonage grounds. The hour of meeting has been changed to Saturday in the hope of a better attendance.

A joint Love-feast for the Single Sisters and Brethren's Choirs was held on the third of May, at which time Br. Schwartz delivered an earnest and inspiring address.

On the sixth Br. White made an interesting talk at the prayer-meeting. Peace Sunday was observed with an appropriate address and the singing of national hymns on the night of the seventeenth.

The Ladies' Aid Society held a successful ice cream supper at the Beto Home on the 30th.

Do you rightly estimate the importance of the Bible? That there are factors to be done today which cannot be done tomorrow! This is a thought of solemn significance in your work. If you are a teacher, if you are an employer, if you are a worker, in which no man can work — P. W. Robertson.

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COMMENCEMENT EXERCISES AT SALEM FEMALE COLLEGE.

On Sunday morning, May 24th, in Memorial Hall, Dr. A. A. McGeachy, pastor of the Second Presbyterian Church at Charlotte, N. C., delivered the baccalaureate sermon to the graduating class. His subject was "The Hidden Life," and the text was taken from Colossians 3, verses three and four. The Commencement exercise was delivered on Tuesday morning by the renowned Dr. David James Burrell. In a simple and yet highly interesting manner the speaker enjoined the graduates to the Building of Character, to Benevolence and to Devotion to God.

The following notes gleaned from the "Daily Sentinel" will be of interest:

Mrs. Stonewall Jackson, widow of the great Confederate leader, and herself the most distinguished alumna of Salem College is attending the Commencement exercises at this famous institution. Mrs. Jackson was brought to Salem in 1848 by her father Dr. Robert Hall Morrison, the first President of Davidson College, the journey being taken in private conveyance. She was one of six sisters, four of whom were educated here, the remaining two being unable to gain admittance through lack of accommodations. She completed her course in 1849 and was married to Stonewall Jackson in 1857. At the time of her connection with the college as a student there were no graduation exercises and no diplomas were awarded. At the Commencement exercises on Tuesday she received from the hands of the President Dr. Howard Rondthaler an honorary diploma bestowed upon her by the Board of Trustees. Mrs. Jackson was likewise present to see her grand niece, Miss Emma Lehman, Senior Teacher, receive the degree of graduate.

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 Requirements have been enforced. Entering with sixty-five members, 70 per cent have remained to graduation.

On Saturday night in the famous pleasure grounds of the college where there is a natural amphitheatre, students of the Expression Department numbering 35 produced Shakespeare's "Love's Labour Lost." This was the first time the famous comedy had been given by a southern woman's college and the second time that the play had been produced in this country.

The advance enrollment of Boarding Students for 1914-15 shows at this date a ten per cent increase over last year. This is the more remarkable since the raising of standard entrance requirements in Southern institutions is invariably attended by a corresponding decrease in the enrollment.

PERSONALS

We are glad to welcome into our service for the summer months Messrs. Douglas Rights and Kenneth Hamilton. Mr. Rights needs no introduction to the congregations in this Province. Mr. Hamilton, son of Bishop J. Taylor Hamilton, is a recent graduate of the Theological Seminary. In the Fall he will take up a medical course in Germany with a view to mission service in South Africa.

1 John 3:14
1 Tim. 4:12

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MARRIAGES.

Isley-Marion—On May 23, 1914, at Fairview Moravian Parish, by the Rev. L. G. Luckenbach, Mr. J. A. Isley and Miss Mae Marion, both of Winston-Salem, N. C.

Jury—Brietz.—At the home of the bride, on May 20, 1914, Robert C. Jury to Miss Ethel M. Brietz, by Rev. W. E. Besiegeg.


Brown-Liper.—May 10th, 1914, at Calvary parsonage, Chas Brown to Mattie Liper, ceremony by Rev. E. S. Crossland.

Pearce-Craig.—May 17th, 1914, E. Pearce to Ola Elizabeth Craig. Ceremony by Rev. E. S. Crossland.

McCusken-Ragland.—Announcement is made of the marriage of Mr. Hall McCusken to Miss Lula Ragland. The ceremony was performed at Calvary parsonage by Rev. E. S. Crossland, on Jan. 26th, 1914.

INFANT BAPTISMS.


DIED.

Rippy.—On Apr. 27th, 1914, at his home on North Liberty Street, Bro. Lemuel Alphonso Rippy, after a lingering illness covering a period of 9 years, aged 52 years, 5 months and 20 days.

Disher.—On May 1, 1914, Bro. A. Hamilton Disher, aged 55 years, 2 months and 8 days.

Disher.—On May 11 and 13, 1914, Cicero C. and John Harrison, the twin infant sons of Br. and Sr. Cicero C. Disher.

Petree.—At her home on So. Main Street, on May 23rd, 1914 after a lingering illness, Sr. Harriet H. Petree, aged 55 years, 4 months and 25 days.

Tilley.—In this city, May 5th, 1914 Sr. Sarah Emma Tilley, aged 44 years and 8 days.

Vogler.—May 18th, 1914, Bro. Jas. Walter Vogler, after a lingering illness. His age was 42 years, 9 months and 14 days.

Robertson.—May 16th, 1914, Bro. Jasper J. Robertson, after long and painful illness, aged 56 years, 5 mos. and 2 days.

Miller.—On May 8, 1914, in the country home of Mr. Hamilton Cornish, Miss Wilhelmina Rebecca Miller, perhaps best and most affectionately known among us as “Miss Wil- lie.” After an illness of 4 years, she entered into her Eternal Rest at the age of 73 years.

In our day of bustle and change we do not often find such examples of faithful service, of devotion to the work which she performed so faithfully and unobtrusively, for well nigh 50 years. For almost half a century, she was engaged in the domestic service of Salem Academy and College, rising to be the responsible and trusted head of the Domestic or Housekeeping department of the College, until failing health put an end to her usefulness. Always capable, efficient, always at her post of duty, few can estimate the value of such a life. And now she is enjoying the fulness of her reward in the Father’s house on high, hearing the “Well done, good and faithful servant; enter thou into the joy of thy Lord!”

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EDITORIALS.

FROM FAR AWAY.

How do Southern Provincial affairs look to a man who is five thousand miles away? Everything that belongs to home grows dearer when thought of at such distance, especially when most of the space is covered by a wide rolling ocean. Nothing separates so much from the home-folks as the great expanse of water. Perhaps for days little is in sight except sky above, and waves all around, and sometimes wild and stormy ones. The home-folks do not, perhaps miss us as much as we miss them. We think of them on streets and in their houses and along the country roads and especially as seated in the churches. We call them, as it were, by name, reach out our hand in spirit, that we may clasp theirs. This is one thought that the far away Editor has, as he writes, in a busy committee room on this summer evening.

And another thought is this: Things seem so much better and happier that they sometimes do when one is in the midst of the dust and uproar of the work at home. We think of the men that are preaching in the pulpits; we think of the Sunday School and Society Workers, busily and conscientiously employed; we think of the brethren who are managing affairs with a patriotic wisdom; we think of the state of religion in our homes; we think of our many givers for the Lord's causes; we think of enterprises that are being steadily carried on in schools and in congregations; and we think of the evident care which our Head and Savior is taking of our whole Provincial work, and it seems much better and more hopeful and even more beautiful than it does at home. This is another thought.

And still another thought comes to a man who is writing far away. He looks at difficulties rather differently from what he sometimes does at home. He feels that under God's goodness, and with the good-will of His people there will certainly be a way out of every dilemma. The writer has sometimes been in a basin of land, circled around by almost inaccessible hills. He was curious to know where the road of exit would lie. Each direction seemed to be compassed with impossibilities. And he found, if there was a way in, there always was a way out and so Provincial difficulties also look when seen and estimated from far away.

And then one more thought comes to the writer. He sees, in spirit, the crowds of children and the groups of young men and women, and considers how much good there is in them, and how much evil God will yet overcome by His grace and how much they are going to be worth in the future of the Southern Moravian Church. And so it comes to pass that the "Far Away Views and Thoughts" are happy ones, with regard to which we thank God and take courage.

—

We hear of good progress made in the new enterprise of the East Winston-Salem congregation. Pastor and people are greatly blessed in their difficult and yet happy undertaking. In this connection let us ask for special sympathy and help for every part of our Provincial work which may be somewhat weak and perhaps a little discouraged. Our chain of Provincial endeavor for the Lord and the Church is hardly stronger than its weakest link and we must always be studying and trying to help the weakest part of our work wherever it may be.

—

REPORT FROM GENERAL SYNOD AT HERRNHEIM, SAXONY.

NOTE: We write on the eve of the close of this important convention. At a later date we hope to give further and more detailed sketches of its work, but must today, while still seated in the synod, limit ourselves to a few statements concerning the meeting; it self and its results.

Rev. Synod met on Thursday morning May 14th, 1914. The first session was held in the venerable Herrnhut Church, Bishop Leibert of Saxony presiding. All of the 37 members from all parts of the world were present, except two Americanos, the Rev. Thaeler and Ronig, whose steamship had proved slower than had been expected. It had been organized in the Widow's House Chapel by electing Bishop Assmann of England as President.

The American group of delegates (North and South) presented the name of Bishop Leibert of New York as American Vice President and Bishop Rondthaler as Speaker of the united delegation.

There were three points of special interest among the many subjects treated by this busy Synod.

The first was the frequency of General Synods. It was the almost universal sentiment that Synod could not, in this age of rapidly changing circumstances, return to ten years' periods. It was there­fore unanimously agreed to make the regular period henceforth to be one of six years.

It was thus made more difficult to ever settle upon the second point, the proportional number of delegates. On one hand it was necessary, to restrict the number of delegates, as much as possible. On the other hand it was necessary to be just to conditions which had newly arisen. Thus a Synod of 53 was actually agreed upon. There was a strong feeling that the nationalities—Germany, England and America—should be recognized as equally as possible. The fact that America had two Provinces was the difficult circumstance. We are therefore glad to report that, after very strenuous work, with a united delegation of Americans North and South at our back, our Southern number of delegates, 4, was maintained. Americans will have 13; Great Britain 12; Germany 13; Mission Board 5; Austrian Province 2; West Indies East, 2; West Indies West, 2; Missionaries, 4; total 53 with no advisory members. It was found that, with severe economies, the expense would probably be greatly if not quite covered from the fund and that the possible deficit would be assessed upon the Provinces and Missions according to their several totals of traveling expenses.

The third burning question was the retention of the great Unyaness Mission field in Central Africa. This is being noted at the time of my writing.

EDWARD RONDTHALER.

VIEWING EUROPE THROUGH A FARMER'S EYES.

In this article I shall try to point out a few of the things which I believe would be interesting to a Forsyth County farmer. In fact on this whole trip I have taken particular pains to look at things from the laboring man's point of view. Now I am going to say something about the good ship "Columbia," on which we had such a pleasant voyage. We were just a little more than eight days in crossing. The sea was almost as smooth as a lake and the breezes were very refreshing, which gave us a genuine rest, although we were not altogether idle. We had an opportunity, and used it, of getting acquainted with our fellow travellers. Bishop Rondthaler has already toured upon the farms in which he played such a prominent part, so I will pass that over by saying that I enjoyed them to the full. The thing which interested me most of all was the visit to the hold of the vessel along with Bishop Rondthaler and Bro. Pfohl and the Chief Engineer who was kind enough to make a careful explanation of the things which passengers do not usually see. There were the thirty-nine furnaces where one of the three shifts of men were busily engaged at their hot and dirty work. However, they were a jovial set of fellows, mostly Irish. One of them called Bro. Pfohl to one side and asked him for his bottle. I suppose the reason he singled him out was because he thought that he was the most likely one of the three to have one, at least, that's the way that Bishop Rondthaler and I look at it.

We sighted land, the northern coast of Ireland, just before noon on Sunday, and you can believe me that even these bare rocks were good to behold, and some of us could almost
have been persuaded to say that it was a "land flowing with milk and honey." Flana found it.

Say, you fellows with the saw and hammer, I wouldn’t recommend this country to you unless you bring different tools. You will look in vain for frame houses. In Scotland they are all of stone and in England most of brick, while most of those we have seen in Germany are of stone. This holds good not only in the towns and cities but also in the country. But after all we don’t see many houses in the open country for even the farmers live in villages and go out to their fields from these towns. We have seen men with the exception of mutton which was cheaper were so many wagons filled with tobacco wagons in Winston-Salem when there is a big break on. In this market, which by the way is the largest in the world, can be seen most food of the earth, which reminds one very forcibly how dependent one part of the world is upon another. In this connection it might be of interest to note that the price of mutton which was cheaper was about the same as in Winston-Salem.

I might state here that I have learned from the English brethren attending Synod that an actual experience based on the week spent there that one can live comfortably on less that so many of them are renters of their land is lower, but that so many of them are renters of their land is lower.

In this city they have a two-cent motor-bus rate which covers about two miles before an extra fare of two cents is charged for. This makes it possible to get to different parts of the city without very much cost. I wish that I could have had with me the little children of my congregation the half day when I spent the entire day in the great London Zoo, where it really seems that every thing which lives and moves from the tiniest insect to the largest beasts are confined. But I must not dwell too long upon the interesting things of London. We crossed the English Channel from Folkestone to Falmouth on the night of May 7th taking just 6½ hours. Here we found our first sight of Holland with its great windmills and canals. At 7:30 we went to Middelbourg and thence to West Capelle to see the dunes and dikes, and then we spent the entire Island of Wachem. It was here that we came into touch with the peasant people of Holland on one of their holiday occasions, bedecked in their finest attire. There is one sound which still rings in my ears which is certainly peculiar to Holland, namely the thump, thump of their wooden shoes on the stone pavements. It was here that I saw the finest alfalfa that I have thus seen on my trip as well as splendid fields of Irish Potatoes. I wish that you could have seen the fine Holstein cattle, great droves of them grazing on the fine meadow lands which from the very nature of things is the only kind they have, as much of their land is lower than the sea, having been rescued by the dike system. Just one more thing about this most interesting of all lands which I have seen and that has to do with the city of Amsterdam. I was prepared to see a very quaint city with canals, etc., but what I wasn’t prepared for was feeling that the houses would tumble down on me. The old city is built on piles and evidently there is no such thing as getting a sure foundation for some of those tall brick buildings were leaning many feet and it made me have a creepy sensation as I walked up the street.

Now a little about the Rhine, the beauty of which surpassed my wildest imagination. From Cologne we went by train to Koelnwinz and thence by boat to Bingen. We saw the Rhine in rain, in cloud and in sunshine. That which impressed me most besides the beautiful scenery were the constantly changing scenes of the great vineyards on the edge of those rocky cliffs, terraced at such a cost of labor. It pointed out to me the possibilities of our own North Carolina mountain which unfortu nately are more fertile. There are many things about the forests which are planted in which I am sure you would be interested and I must leave this for some later time.

EDGAR A. HOLTON.

A CHRISTIAN DUTY.

We can make it a Christian duty not only to love, but to be loving—not only to be true friends, but to show ourselves friendly. We can make our loving say the kind thing that is left in our hearts and tremble back on our lips,—do the gentle and helpful deeds which we long to do and shrink back from; and little by little it will grow easier—Harriet Beecher Stowe, "The Chimney Corner."

MISSIONARY DEPARTMENT.

Conducted by Rev. W. E. Beegle.

Our Home for Apprentices in Paramaribo.

By J. Taylor Hamilton.

It has been laid down by the General Synod as a principle which shall govern the business—undertakings carried on for the support of our Missions in several of the fields, that their aim shall not alone be to render assistance in connection with the financial support of the religious work, but that they shall be used as an instrument for the social and economical uplift of the people where they exist. It is not the first time, that the missionary firm, C. Kersten and Co., in Surinam, especially in the last fifteen years, or so. Here the very number of persons employed, native-born people of Surinam is significant—more than 300—and that it means only for positions void of importance. Aside the unskilled laborers are artisans who have been with the firm for several decades. In recent years, the number of those holding positions of trust, salesmen and salaried men, book-keepers, typewriters, etc., is on the increase. The arrangements made by the firm for the insurance of the employees against sickness and age, and for their burial in case of death, have been a great boon. In view of the need of much improvements in the condition of the housing of the masses in Paramaribo, the scheme by which it is made possible for at least a certain number of employees to procure their own homes by easy payments is proving more and more important. And now, rather more than a year the establishment of the home for apprentices is a fine move in the direction of stimulating the Creole population to appreciate the value of handicraft. It is indeed not the first time, that the mission-firm has made a fine move in the direction of training apprentices. But this undertaking differs from the former efforts in various essentials. Not the least of these is the agreement, a formal, legal contract, in accordance with which the parents can not remove their boys from the home, before the period of training has been completed. One main hindrance formerly lay in the impatience of the parents, who soon wished to have a revenue from the labor of their boys, and therefore took them away and put them to work, before they were really in position to practice their craft with intelligence and thoroughness. Now there is less danger, that this will transpire; it would involve too much loss for the parents in the long run.

Plans for the present home date from the year 1912. When the general manager of the firm, Brother Siegfried Beck, received suggestions from the Governor, Baron van Asbeck, which fitted in with a scheme that had been occupying his attention for some time. The desire of the Governor, whose studies had led him to the conclusion that some such institution would be a boon to the Colony, and the aims of the mission-firm thus coinciding, it became possible with the aid of a conditioned government grant to launch the undertaking on a modest scale. The Home was commenced in the first half of last year, after a house had been purchased, adjoining the premises of the firm on the one hand and the large "Comenius School" on the other hand, and the immediate oversight of the lads was undertaken by Brother and Sister Wirth. Brother Wirth had filled a responsible position in the main office of the firm for a number of years and had been distinguished by zealous voluntary work in behalf of the young men’s association of the mission. He reports himself as well satisfied with the results of the first year’s work.

An article in a recent number of "De West," one of the semi-weekly papers of Paramaribo, gives us a glimpse into the life of the home. We take the liberty of freely translating some extracts. It is early morning in the home. The revelli ness is at its height. The children are still resting, but the first glow of dawn appears in the sky. The youngsters spring hastily from their beds. They have no time for the contemplation of the beauties of nature, for they are beginning to learn that "Time is money." They must dawdle as they wash and clothe themselves. True, breakfast is still an hour off. But a good deal needs to be done before that time. There are no servants here; all that is to be done, must be done by the boys themselves—Kersten and Co. has not founded a school for young princes. Except in connection with the cooking and laundry-work the lads must procure self-help.

The housework is done by shifts, and not equally divided. For example, Harry must bring the cooked food from the kitchen of the firm. John sets the table, whilst Nicholas sees to the water filter. But this by no means ends the task. They must then sweep the house and the large yard in the rear must be swept every weekday. The rooms must be scrubbed. The bathroom must be kept clean. The bedding must be aired. Every Thursday each boy must scrub his
bed with creolin, and in dry season each must pump water for the bath­
room for five minutes. The books­
shelves must be washed twice a week. Most of this work is done before
breakfast.
Fifteen minutes are allowed for this
meal, off to the various departments, where they are
learning their respective crafts. Only the baker-apprentices constitute an
exception in the order of the house. They must get up at half past four
in order to go to the bakery in good
time.
Twelve o'clock they meet in the
house for dinner. Three quarters of
an hour are allowed for the strength­
ening meal and clothes, and the boys
are then washed in the pantry and
placed in their set places. Every plate,
every spoon, every mug, every article that is used, is numbered, and
similar numbers indicate the racks where they belong. Each boy for
that matter has his set number for
all things and everything that he uses,
and from the first learns that there is
a place for everything and that
everything must be in its place. This
holds good even of the bathroom,
where a shower-bath is enjoyed on
weekends.
Work in the different establish­ments continues till 6 in the evening.
Then an hour is allowed for bathing and
other clothes, that supper may be enjoyed in comfort.
Lee­
house is requisite now than in the
morning or at noon. The apprentices
are free from half past seven till
nine, unless they have a lesson. In
the living room one may now see all
kinds of games, dominos, checkers,
and the like; the last is especially in favor, since it trains quickness of obser­va­tion.
In addition to what is mentioned
above a course of instruction of a
more theoretical sort has also been
planned. The first year is largely
taken up with a review of school­
work (the lads have been picked from
among those who did creditably in
their school years) the Dutch lan­
guage, arithmetic, writing, geography,
English, singing and drawing. Once a
week Bishop Vögler imparts reli­
gious instruction. A member of the
garrison is charged with their instruc­tion in gymnastics, for which the
large yard affords room; and these
exercises are popular. In one corner
of the yard a commencement has been
made with a garden. In the follow­

years the instruction will be more
directly connected with the craft each
lad chooses, and also such branches
as book-keeping, stenography, sales
of trade, etc. The entire course is
calculated to last four years. Those
of the lads, who will take up a hand­
kraft in the year, are put to the trade
within the town, whilst each Wednesday
evening the furniture-maker, Kinsel,
a member of our church, comes to
impart practical instruction in carpent­ry, the weaving of the seats of chairs,
and other work in cane, etc. These
lessons are of especially great value
to those who do not attend the trade­
school.

Though the lads came for the most
part from homes, where discipline
was a thing practically unknown, it
is wonderful how soon they fell
at home, and how soon their
habits of things were influenced, and
how quickly they also respond phis­
ically to regularity of life, good
plain food and steady hard work.
An example, the average of Paramaribo sleeps with every born three
children, one of whom de­
ded before the actual begin­
ning of Commencement the members of the
Church. The departed's childhood
was spent in the largest sphere of usefulness. Whether
in the office or traveling in interest
of the school, he did his work faith­
fully and well, and no little credit
is due him for the success that has
attended this institution during the last
quarter century. A tireless worker,
quick, methodical, persistent, thor­
ough, and with all unassuming and
of a genial, sympathetic disposition.
He was the end of both faculty and
students. He will be greatly missed
within the College walls, and in many
homes throughout this section and
adjoining states. It was a beautiful
tribute of affection, when on the eve
of commencement the members of the
senior class of the College gathered
at the home of their friend and sweet­
dy sang the hymns he loved so well.

Brother Pfohl was a follower of

MEMOIR

CHARLES BENJAMIN PFOHL

Died June 27th, 1914. Funeral
June 29th, 1914.

The passing of Charles Benjamin
Pfohl brings to an end a family of
brothers closely and worthily identi­
ﬁed with the business and religious
life of the community for more than
a half century. He was the young­
est of eight children, four of whom
were sons, and of the large family
the eldest daughter alone survives.

Brother Pfohl was born in Salem,
Friday, December 4th, 1846, and on
the seventh day thereafter, his par­
ents, the Rev. Samuel Thomas and
Anna Elizabeth (m. Schroeter),
devoutly gave him to the Lord in
baptism, the sacrament being admin­
ered by Bishop William Henry
Van Vleck, then pastor of the Home
Church. The departed’s childhood
and youth were marked by a high
sense of honor and devotion to duty
both at home and at school, already
revealing those admirable traits
which so characterized his life in af­ter
years. He attended the Infant
School and later the Boys’ School
of Salem, and at the age of fourteen
entered Nazareth Hall, in Pennsyl­
avia. A year later, owing to unset­
tied conditions incident to the Civil
War, he returned home, and it is re­
corded in our brother’s diary that
the train on which he traveled was
the last to come directly through to
the South before the actual begin­
ing of hostilities. Upon his return
home the departed was apprenticed to
Elias A. Vogler, the proprietor
of one of the largest mercantile busi­
nesses of this section during the six­
ties.

The war cloud now hung thick and
heavy over the states, and the need
of more men at the front led the
Confederate Congress to pass the
Conscript Act, calling for all over
eighteen years of age to shoulder
the musket. Our brother, just passed
the age of seventeen, obedient to
the call, became a member of Company
C of the fourth Battalion Junior
Reserve, and was honored by being
elected to the office of second Lieu­
tenant. After doing guard and pick­
ett duty in eastern N. C., the Compa­ny was ordered to the defense of
Fort Fisher, and at the time of But­
ner’s attack, in the early winter of
1864, our brother, along with others,
was captured and taken a prisoner
of war to Fort Delaware where he
remained intact until paroled in June
of the following year.
On November 17th, 1870, Brother
Pfohl was happily married to Mary
Josephine Eckert. To the two
women of three children, one of whom
departed this life at the early age of
3 years. In May 1874, our Brother
suffered the loss of his father, and
soon after his mother, and at his return
his reward. It is interesting to note
that the departed’s father, in addi­
tion to his ministerial labors in the
Province, was the last to hold the of­
fice of Warden in Salem Congrega­
tion, and in choosing him for this
highly responsible position the lot,
sent by the brethren from earliest
times in declaring important ques­
tions, was cast for the last time in Salem.

At the close of the war, our Broth­
er again found employment in the
Vogler store. Then for a number of
years he was in the employ of Pat­
erson & Company, merchants. Lat­
er he became manager of the Tannery,
operated by Brother John W. Fries.
For twenty-five years our Brother
was associated with Salem Academy
& College. It was here he found his
largest sphere of usefulness. Whether
in the office or traveling in interest
of the school, he did his work faith­
fully and well, and no little credit
is due him for the success that has
attended this institution during the last
quarter century. A tireless worker,
quick, methodical, painstaking, thor­
ough, and with all unassuming and
of a genial, sympathetic disposition.
He was the end of both faculty and
students. He will be greatly missed
within the College walls, and in many
homes throughout this section and
adjoining states. It was a beautiful
tribute of affection, when on the eve
of commencement the members of the
senior class of the College gathered
at the home of their friend and sweet­
the Lord from childhood. On Palm Sunday, March 20th, 1834, at the age of seventeen, he was confirmed by Bishop George F. Bahnson, becoming a member of the Home Church, and here he worshiped and labored through the years. For a long time he served as Sexton, and in many another way did good service for the church he loved so dearly.

Eight years ago already, our Brother's health began failing. A malignant heart affection, followed by a complication of diseases, gradually weakened the once strong body. He had every attention physician and loved ones could give. Never was one more skilfully and lovingly cared for. He was a patient sufferer, and in the midst of it all was thought of others. To the very last he was deeply interested in current events. In the language of a life long friend: "He was young in spirit and lived in the younger generations." To his son he said: "I don't want to leave you, but wherever it is the Lord's will for me to go, I am ready." From early life he was a great believer in prayer, and his last days were largely spent in communion with God. His faith seemed to grow stronger with each passing day. "Other refuge have I none," he hung. A little while before his departure, when too weak to scarcely move the lips, he tried to sing: "Jesus Makes My Heart Rejoice." On Saturday about the time of the setting of the sun the loved one fell asleep.

His age was sixty-seven years, six months and twenty-three days. He is survived by his wife; two sons—Herbert A. and Ernest L. and one sister, Clementine L. Mieumg, all of whom deeply appreciate the many kindnesses shown during their sorrow.

"Servant of God! well done:

Rest from the loved employer:
The battle fought, the victory won,
Enter thy Master's joy!"

REPORTS FROM THE CHURCHES.

Clemmons—Holts.

A special prayer day for the single of the congregation was held on Sunday, May 17th. It was an enjoyable occasion to those who participated in it a happy day together. In addition to the preaching service a lovefeast was served in which there were 35 present and this was followed by the conclusion, communion service when 20 sat down together at the Lord's table.

Clemmons School Commencement was held on Friday, May 22nd. The exercises passed off creditably and the large audience enjoyed the day.

Rev. Edw. Crossland of Calvary Moravian Church, Winsto-Salem, presented the diplomas to the three graduates and Rev. Jas. E. Hall of the Clemmons Moravian Church presented the H. W. Spangh medal. The graduates were the Misses Della Hunter, Della Sprinkle and Grace Strupe. A medal was awarded to Miss Delia Spickel.

The Sunday School Convention of Clemmonsville township was successfully held at the Moravian Church on the 21st of June. Quite a lengthy program of songs and recitations interspersed with addresses was rendered in the two sessions. Very instructive and helpful addresses were made by the County President, Mr. C. C. Snyder, Miss Mary A. Fogle, Superintendent of the Home and Cradle Roll Department, Hon. J. H. Whicker, Sup't. Adult Work, Rev. H. G. Lockenbach, Sup't. of Teacher Training and Mr. H. W. Spangh, County Sec. and Treas.

On Sunday afternoon in connection with the communion service, June 21st, Maude Irene Everidge was taken into the church by the sacrament of Adult Baptism.

Macedonia.

The Congregational Festival was celebrated with much interest and enjoyment on the 2nd Sunday in May. Two services were held—a preaching service at 11 a.m. and a members meeting at 2 p.m., with a beautiful luncheon on the beautiful church grounds between them. Bro. E. H. Stockton occupied the pulpit very acceptably on the 2nd Sunday in June.

Kernersville.

Bro. Hall preached at this place to a large and appreciative audience on the 4th Sunday in May. Dr. Wm. Schwartz will fill the appointment in the month of June and present the highest on Rebuilding Commendation Hall, the main building of the Moravian College and Theological Seminary of Bethlehem, Pa.

Friedberg and Filials.

Owing to the general shortage of help in the absence of our delegates to the General Synod, the services in May were somewhat irregular. The May Festival was duly observed with good weather and a large attendance on Saturday, May 6th. An unusual feature on that day was the burial of two persons, neither of whom were members of the congregation. Mr. Walter Weisner, a young man, was buried before the lovefeast, and Miss Anna Miller, a woman of advanced years, after the lovefeast. The lovefeast was conducted by Bro. Jas. E. Hall, of Clemmons, assisted by the Brethren McCuskin and Stemps.

Bro. E. H. Stockton preached on two Sundays in May, going to Enterpri on one occasion and to Advent on the other. All the Sundays will be filled in June by the Brethren Hall, Stockton and Doughs Rights. July has also been arranged for, and the August feast will be held on the 3rd Sunday in August.

New Philadelphia.

The regular services in May, fourth Sunday, were held by Bro. McCuskin while the pastor went to Kernersville. The Southfork township Sunday School convention was held at his place on the 5th Sunday in May. The report that has come to the pastor states that the attendance was large and the exercises were of an excellent character.

Bethania.

The congregation festival, held in Bethania, Sunday, June 14, was the largest we have had in many years. The weather was hot, but that did not keep the people back. With the large representative congregation, Bethania was alive with the festive spirit. Bro. J. P. McCuskin, representing the Church Aid and Extension work of our Province, presented the 150th anniversary sermon, with which the congregation were well pleased and edified, as was evident from the numerous remarks made about it. It was an additional pleasure to have also Bro. Kenneth Hamilton, who soon won the people with his genial manners and his appropriate love feast address. The singing, especially in love feast and communion, was inspiring. It is a long time since we have had such hearty singing in Bethania church. The large communion was a very happy service.

A good offering was gathered for Church Aid and Extension. The people going back to their homes from the bright festival services, felt the blessings of the covenant name.

"We now return each to his term, Joyful and glad of heart."

In dark contrast to these festive joys, death has made its appearance. On Saturday following, we laid to rest the remains of Sr. Emma X. Pfaff, a very loyal member of our congregation.

As we are getting these notes ready for the Wachovia Moravian, our village is saddened by the departure of our venerable brother, Albert L. Butler, of a wide reputation as a school teacher and educator, who has influenced many people of several generations with his teaching. He was taken with a severe sickness on the evening before the festival day, and today—June 26—he passes to his eternal reward, having spent a little less than ninety-three years in this life. A noble and useful life has gone down as the setting sun upon our congregation and a large community of friends and admirers.

Bethabara.

A Love Feast formed a part of the Children's Day service recently. There are a number of Sunday Schools like our Bethabara School, small in numbers, because of the lack of scholars within reach of the church. But the lack of large numbers should not lessen our zeal and interest, for we are caring for individual souls, seeking to prepare our boys and girls for the best life possible, the Christian life. And we know not how far-reaching the influence of many in our small schools is going to be. Dear Superintendents and Teachers in small schools, make your schools the very best in every department. See in your boys and girls the men and women who will set up Christian homes and honor God wherever they may be.

Friedland.

The Church Aid Society recently made a purchase of nineteen church hymn books for the congregation. This is an exceedingly commendable act, and is greatly appreciated by the Pastor who believes the church hymn book should be used at the preaching services, and to some extent in the Sunday School so that the children may become acquainted with our beautiful hymns and tunes.

The protracted meeting will begin the first Sunday in August.

Bro. Ralp Reid who graduated from the University of North Carolina, is at his mother's home for the present.

The Union Cross Sunday School with Bro. Marion Weavil for superintendent and Mr. Caster assistant, has taken on new life and interest.

Oak Grove.

Bro. Marion Smith, our organist, who has been quite sick, is now much improved. During his absence, Miss Myrile Williamson has very acceptably presided at the organ for Sunday School and preaching. Here we expect to begin the Protracted Meeting the third Sunday in August.

At this time one of our Sunday School scholars, little Dorothy Sleviers, is ill with fever.

Wachovia Arbor.

This congregation will be the first, in a circuit of six, to hold its protracted meeting, which is appointed for the fourth Sunday in June.

Bethesda.

This Sunday School will enjoy its annual picnic at the church, the afternoon of the 4th of July.

East Salem.

We are glad to report to the readers of "The Wachovia Moravian" steady progress in the matter of the
building of our new church. During the past five weeks, the pastor presented to each Moravian congregation in Winston-Salem, in a regular preaching service, the East Winston-Salem church cause, and then made a house-to-house canvas among the members for funds. Already 13,900 dollars are in hand for our building.

Considering all other canvasses made recently, in which our Moravian members were called upon to contribute liberally and self-sacrificingly, the amount we have raised from the membership of the Salem Congregation is truly wonderful. As a Northerner, East Salem’s pastor must say from his heart: A great many of the noblest and best Moravians live in the South. We praise God for the open hearts and hands we found everywhere on this canvassing tour.

Members of the Salem Congregation, one and all, accept East Salem’s heartfelt gratitude for the love, encouragement and splendid financial backing you have given us. May each gift, from the smallest one even to the greatest, be abundantly owned and blessed by God!

On Monday, June 22nd, the contract for the new church and S. S. building was let to Fogle Bros. Co., for the sum of $18,205.05, of which amount we can at present note in hand $16,700.00, adding to the collections above mentioned the value of our present East Salem property.

This price does not include furnishings, organs, heating, lighting and plumbing, nor the lot upon which the church will stand. All told, when by God’s grace we can see our property paid for, it will be a plant representing an expenditure of thirty thousand dollars, this amount including a parsonage to be built later upon the church lot.

Over against this still tremendous task, we can only say to all who read these lines: Brethren, pray for us. We do not mention these figures nor point to this church boastfully. Upon the splendid lot we have, none other than a beautiful church and S. S. building could be erected. From our hearts we pray that our new church may be, to the greater glory of God, a blessed fold for some on His precious blood-bought sheep!

Trinity.

During the month of June an every-member canvass for current expenses and missions is being made by fourteen of the men of the congregation. It is the desire of the canvassers, not only to procure pledges for the new fiscal year beginning July 1st, but also to encourage the members in spiritual things. The men go out in groups of two, one elder and one trustee, to talk over the entire work of the congregation.

At the regular meeting of the board of elders of the church the Central elders met with us to talk over work at Trinity and offer such advice and encouragement as possible.

On the second Sunday night a union meeting of all the churches on the Southside was held in our church to consider and encourage the work that is being done by the Southside Relief Association. This body of women is doing a splendid work in the community in assisting the needy poor and the sick. The meeting was largely attended by all denominations and reports of the past eight months work were given. A splendid address was delivered by Dr. P. O. Schallert on the need of this kind of work, and suggestions made as to how to make it more effective.

There is quite a little sickness in the community and several very sick in the congregation, and this with the other work keeps all busy.

The covenants of the Bible are being studied in the Wednesday night

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But the preacher remained with his head bowed upon his arms and these had sank down upon the, knees, where he had taken his text, and whence, too, he had drawn the truth he had earnestly set forth that day. He was utterly dejected. 

"A brave man and a devoted missionary, he felt at that moment as though it were all useless. For many a day he had been preaching the Gospel of Jesus Christ, crucified and risen, with direct simplicity and downright earnestness to those Moskito Indians. But they remained hard as the other millstone. True, they called him 'parson.' That is the general term for 'missionary' among the Moskito Indians. And they came and listened to what he had to say. Yet the words never seemed to get past their dull ears, much less to reach their hearts and influence their lives. Thus it came that he had reached the point whence he had taken his text, and for all his fellow-workers among these Moskito Indians:

"Surely my judgment is with the Lord, and my work with my God." - Moravian Missions.

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DEATHS.

Pfaff—At Bethania, June 19, 1914, Sis. Emma M. Pfaff, (m. 2. Reich), Age 58 yrs., 7 mos., 22 days.

Butler—At Bethania, June 26, 1914, Albert I. Butler. Age 92 yrs., 9 mos., 29 days.

Fohl—At Winston-Salem, June 29th, 1914, Charles Benjamin Fohl. Age 67 yrs., 6 months and 23 days.

MARRIED.

Miller—Hastings—At the home of the bride, on June 4th, 1914, Mr. Byron R. Miller to Miss Gloraine Hastings, by Rev. E. S. Credland.

Pulp—Alspaugh—At the Home Church, on June 10th, 1914, Mr. Joseph Edgar Pulp to Miss Stella Alspaugh, by Rev. E. S. Credland.

Hammonds—Teeth—At Calvary parsonage, on June 15th, 1914, Mr. Alexander Hammonds to Miss Celia Teeth, by Rev. E. S. Credland.

CHRISTIAN ENDEAVOR EXTENSION WORK IN THE SOUTH.

The United Society of Christian Endeavor, representing the Endeavor movement in the United States and Canada, with headquarters in Boston, are planning large extension work in all of the Southern States.

The Christian Endeavor movement has never been pushed in this part of the country, and people generally have not been sufficiently informed concerning the scope and character of the work done. In the Northwest and Middle States, where it has been strongest, it has been the direct channel for the inspiration and practical training of men and women who are today engaged in pastoral, missionary, Bible School, social, and other Christian work. In many cases, almost every member of a Christian Endeavor Society has given himself to Christian service as his life work.

The first step in this extension work was a conference of delegates from the Southern States held at Signal Mountain Inn, Chattanooga, June 12th, at which the National Field Secretary, Mr. Karl Lehmann, outlined the campaign prepared, and an "All-South Union of Christian Endeavor" was effected. Dr. Ira D. Landreth, Nashville, was elected President; E. J. Barold, Greensboro, N. C., Vice-President; L. E. Brubaker, Birmingham, Ala., Secretary; and P. T. Samuels, Atlanta, Ga., Treasurer.

The Conference petitioned the national office to release Mr. Lehmann to become Secretary of the Southern States, which request it is believed, will be granted. The Southern headquarters will be maintained in a city selected upon later, and an "All-South" Convention will be held in 1916, which will be, without doubt, the most important gathering of the younger church workers the South has ever held.

Instead of each Southern State having a separate booth and exhibit at the great World's Convention, to be held in Chicago in July, 1915, the Southern states will be represented in a booth, thereby being able to have a larger space and give a correspondingly larger and finer exhibit. There will also be one headquarters for the entire South, in place of the State headquarters, thus helping to unify the interest and fellowship of the delegations. It is expected that there will be several hundred people to go from the "All-South" Union to the Chicago Convention by special train.

It is necessary that this department of church life and work should keep pace with the development and extension of the New South, and that the vast opportunities for home, as well as foreign missionary work be utilized in making the Southland predominantly Christian, as it is preemminently American.

"But nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely God Himself.

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WINSTON-SALEM, N. C. AUGUST 1914

NUMBER 8.

THE RESULTS OF THE GENERAL SYNOD OF 1914.

Now that the Synod is over, we may soberly consider what was accomplished by it, and doubtless the following points will be agreed upon by most, if not all of those who followed its arduous course.

1. The growing danger that the Unity will dissolve itself into mere Provinces, living apart from each other, in work and thought, this danger was decidedly stemmed.

2. The likelihood of General Synods becoming more missionary conferences has passed away, into a broader consciousness of a world-wide Church, united in all its life and endeavors.

3. A new courage has come into the Church with regard to its missionary enterprises.

4. A new conviction has arisen that the Unitas Fratrum can and ought to have broad convictions on the Christian life of today and ought to and will speak them out.

5. A fresh belief has arisen that the Moravian Church stands for Unity among the Churches of Christ everywhere. These results have made the recent Synod one of the most important gatherings the Moravian Church has ever had.

The General Synod at Herrnhut closed its business on Saturday, June 13th. The Constitutional changes adopted in its closing hours settled upon a Synod every six years, with 53 regular and no advisory members. Each Home Province surrendered at least one delegate, except the Southern Province which has kept the four assigned to it by the Synod of 1909. These delegates consist first of elected members, with special reference to the choice of laymen also, or official members from the P. E. C. of each Province, and a bishop. In both latter cases, alternates shall be elected to represent the P. E. C. and the bishop, in case these brethren cannot attend.

It was unanimously agreed to continue the promising missionary work in the East African Province of Unyanwe, and to pursue all present lines, with problems, and yet with courage. The devotional close was held in the Herrnhut church at 5 P. M. the same day and Bishop Amsussen, the President, made the address, and Bishops H. W. Reichel and Rondheler offered the prayers. The President of the Synod characterized the body as "a friendly Synod," with which all that were present will heartily agree.

BISHOP LATROBE'S DISCOURSE

AT THE OPENING OF THE GENERAL SYNOD IN THE HERRNHUT CHURCH

MAY 14, 1914.

Our beloved British Bishop, Benjamin Latrobe, who now retires from his long service in the Unity, has for number of years, been the President of the Executive Committee, which forms the connecting link between the various sections of our Church in different parts of the world. In this capacity he delivered the discourse at the opening of the Synod, in the venerable ancestral Church at Herrnhut.

It was a very spiritual address, and served as a keynote for the four weeks of Synodical labor which followed.

The venerable bishop spoke on words out of Deuteronomy 32, 47: "For it is your life." He made the following four points:

1. When God bade our Church begin missions, he bade her live.

2. Through this thing she shall prolong her life.

3. Renewed life is solving the difficulties of the Mission Societies around us.

4. Life from God is His solution for our present problems.

We quote from the closing section of his discourse:

"I am convinced that Life from God is His Solution of our present problems." Our difficulties arise mainly, though not exclusively, out of the inadequacy of means for all our growing works. Undoubtedly this Synod will most earnestly strive to ascertain the will of God by diligent and sold inquiry into the extent of the human resources that can be made available for God's work in our hands. But none of us will forget for a moment that faith must ever hallow Finance and that God's thoughts and ways are high above ours. He, who has solved the financial difficulties of others engaged in like work by bestowing larger faith and deeper devotion abides the Head and Elders of our Church also. Surely this encourages us to bring our manifold anxieties to Him in the deep conviction that renewed spiritual life for our whole Unity can prove and shall prove His all-sufficient help."

After a weighty reference to the financial difficulties connected with our work in Austria, the bishop went on to suggest that a deeper spiritual vitality would solve these troubles and in this connection referred to the propositions submitted by the Bishop of the Church in America and quoted in full the resolution passed by the last Provincial Synod of the Southern Province, with regard to life and work and unity among Christians, and then said:

"In the interests of our whole Unity and of all her works we do well to ask ourselves solemnly before God: Is the life sound at the head of our Church? Does it healthily spread outward to every part? Are all the parts mutually ministering strength to one another and to the whole? Do we maintain the true character of a Union Church, which was providentially impressed upon us by our Lord, both in our origin and throughout our history? In short, does our crystallized, risen and ever living Lord and Saviour abide, the beginning middle and ending of our faith, our testimony and our life? "Have we not the promise of such a life for our Church today? Take the assurance from this Old Testament word which tells us, as it told our fathers, that implicit obedience to our Lord's will is no vain thing for us. Nay, it is our life, and through this thing we shall prolong our days as a Missionary Church and go forward to fresh victories for our Lord at home and abroad. Take the same encouragement in New Testament work which comes to us from the lips of Him who reveals Himself to His disciples as our living Saviour and our omnipotent Leader: "Because I live ye shall live also." We have yet to learn the full force and the deep preciousness of these simple but mighty words."

EDITORIAL LETTER.

Koenigсfeld, in the Black Forest.

July 11th, 1914.

Dear Readers of the Wachovia Moravian:

I sit in my quiet room, in this Moravian village of the Black Forest and look out on the deep foliage of what is perhaps the most beautiful Square, in all our Moravian towns. The grave church bell has just rung out two-quarters of the hour between three and four, on this pleasant summer afternoon. I am thinking of my readers very many of whom I personally know, and am thinking of the General Synod and what further to say about it.

Synods are like people. Each has its separate face. There were never two, conversed near to each other, which were quite alike. And if you have been at many Synods—whether General or Provincial—you learn to know them pretty well apart, and learn to tell what each one of them is like.

What was the General Synod of 1914 like?

In the first place, it was a busy Synod. It needed to be when it was. I was one of those who were opposed to having a General Synod come only five years after the previous one of 1909, and the reasons for being opposed to it are, I think, as good as they were five years ago. Brethren thought that they could not serve in the difficult Mission Board unless they had a five year Synod to fall back on, and yet things were so changed after five years—one brother already in eternity, that no one would have thought of bringing this argument to bear. But there were
other reasons which made this General Synod a timely one.

However, in the second place, it was in the truest sense, a Unity Synod. We live in a day, when the separate nations are asserting themselves as never before. In Germany, they are proud of calling themselves the "German Unity," and a few more years it would have been much more difficult to bring the three nations—German, British and American together. As it was, even after 3 years, when the leading Committees were formed, national lines were pretty closely drawn, and at the start, the prospect for a Unity Synod did not seem to be of the best, but it came to be so before the Synod was over. At first it looked very much as if there was going to be more Missionary Conferences, in which several nations would take part, each from its own standpoint. But, by and by, the idea of one church, coalesced and more the front as we separated, the likelihood of our continuing to be one Protestant Church which is united all over the world was a good deal brighter than when we came together. The basis was laid for new co-operation along the lines of the Christian life and work and the new Synod, in six years, short as the time may seem to be, will have a great work to do, in building up the structure for which this Synod has laid the broad base.

In the third place, the Synod was a distinctly progressive one. In 1900 in the place of tremendous deficits, a sharp retrenchment was necessary, and a gentleman was called for in great concerns which had run in their old, traditional paths. Everybody acknowledged the value of the retrenching work and of the new business methods introduced by the Synod of 1900.

But now in 1914, the times were felt to be different. There were no deficits to be met. The small remaining mission debt of the last year was cleared off during the time in which the Synod was gathered, God had provided larger means; He had given larger blessing. The fruits of the Mission fields had ripened into richer harvests. There was no desire to go back to the disastrous state of things before 1906. But men felt that the time had come to build bravely on the new foundations laid five years ago. It will task the Church to the utmost to keep up the pace set by the late Synod, but a brave Church will back the plans of a brave progressive Synod. "More saving!" was the watchword of the last, "Less giving!" is the watchword of the recent Synod. In the best portions of the Unity, there is a new spirit abroad; the young people are coming more to the front and the Synod of 1914 if it had not been progressive, would have been an out-of-date body. When the delegates get home the time will have come to see what more the Provinces can do to support the foreign missions and the Bohemian Missions, along with their own Home Missions. Along these lines the Provincial Mission Committee of the South has done such splendid work already, that the ground is well prepared for the seed which this recent progressive Synod wants to pour into it.

Incidentally the Synod believed in publicity. There is the feeling abroad that in our vast missions with the new stages into which the most of them have entered, we have a good thing, about which all people should know as much as possible. The Germans are preparing for more "dramming" work for missions, if we may call it so. They are putting one agent after the other into the giving field, and are putting a knowledge of Moravian Mission facts wherever they can. The English have a leader, not even a member of the Moravian Church, now gathered $100,000 for Missions, outside of the Moravian Church, and I suppose we in the South will not dare to leave any man, woman or child, whom we know, uninformed or uninvited.

This, then, was the face of the General Synod of 1914, as far as I can make it out, a timely Synod, greatly needed, just when it came, a broad Unity Synod, with plans and ideas for a United, world-wide Church in the future; a progressive Synod, which believed that the Church of the next six years could do all that God called it to do; and a publicity seeking Synod, which means that no man in the world should lose his opportunity of giving to Moravian Missions, if we have a chance to inform him about them. A young-spirited, brave-hearted Church like that of the Southern Province in America will rejoice in what the Synod of 1914 has given it to do.

When Bishop Rondthaler wrote the above letter and spoke of the quiet Moravian village in the Black Forest, little did he or any one else think that in so short a time that very section would be the center of what seems to be a Pan-European war. Naturally, great concern is had as to the welfare of our delegates to General Synod, who travelled quite extensively after Synod adjourned. Bishop and Mrs. Rondthaler in Germany, Bohemia and Switzerland, and the Brn. Pfohl and Holton in the far East.
Italian that one hears spoken by the lower classes with such great excitement and gesticulation may be almost all profanity, and I be now wiser because I cannot understand it. But in England and Germany and Switzerland where I could know what was being said, not a single profane word as spoken. I have actually had the delightful experience of having gone more than two months without hearing or knowing that I heard the name of my Lord blasphemed. While in England I spoke with a graduate of Cambridge in regard to it and expressed my astonishment as well as pleasure at not having heard any profane words, and his reply was significant. "No," he said, "and you will not among the people with whom you will associate here. A man in England who considers himself a gentleman, never swears in public, if at all."

Of course we have tried to make some note of the improvements of the religious life of the countries through which we have passed. Everywhere we have found formal religion, religion with all the state and governmental sanction that could possibly be wished for, but there has been little of that spontaneous religious fervor, that joy of worship and the application of religion to life that is so dear to us in America. There is enough docility in the spirit of the people over against the State and they are very free to speak of their rights in that connection. But there is little religious democracy, little claiming of that more fundamental right to worship and serve God without dictation from others. Even in Protestant England and Germany formalism in religion overshadows everything else, and here in Italy it is sad beyond expression to see the greatness and splendor of the churches and magnificence of the cathedrals and the ignorance, poverty, superstition and uncleanness of the people.

When will these lands—where the spirit of individual freedom in religion was first declared and sacrificed for come into its full enjoyment? When will these poor souls know that freedom in Christ Jesus that makes one free indeed? Here is something for which American Christians may well pray.

But whatever the conditions of men and the wide differences that separate them, we have found them all alike in friendship and kindness to us. With some it has taken a little longer to break through the outer reserve, but once that was accomplished, they have been universally friendly. They have borne with our lack of knowledge of their language, they have given us direction and aid, they have been kind in every way in which kindness needed to be shown and this we shall never forget. It has been one of the delights of our journey and one of the surprises too. And we have considered ourselves more than fortunate. We left far behind us in dear Wachovia those whose kindness made our journey possible and we have found everywhere those whose kindness is continually making it pleasant.

And I can't close this very rambling letter without expressing the conviction, that all this kindness comes from a common source, the spirit of the kind Father of us all, who thru His Spirit that dwells within us makes us more one than we are wont to think, and will in the end, if there be faith in Him; through Christ Jesus, bring to pass that happy end for which the Saviour himself prayed so earnestly: "That they all may be one."

Today we sail on the Prinz Heinrich of the North German Lloyd for Egypt and Palestine where we anticipate with greatest pleasure the experience of following in the footsteps of our Lord.

We are both enjoying the best of health and hope to be with you again early in September.

With good wishes and Christian greetings to all,

Earnestly yours,
KENNETH PFOHL.

Naples, Italy, July 3, 1914.

MARRIAGES.

Lehman-Davis.—At Calvary parsonage, July 16th, 1914. Frank Lehman to Emma Davis. Ceremony performed by Rev. E. S. Crosland.


The Home of the American Representative on the Mission Board, built by the brethren of the North German Lloyd for Wachovia, was occupied by the Rt. Rev. J. Taylor Hamilton, D. D. in 1909, but the little company of Christians now numbers 34, of whom two are actively engaged as evangelists among their heathen and Mohammedan fellow-countrymen. Although disappointments were experienced by our missionary, Brother Bielke, during the past year, and the desire for the truth seemed to have diminished at certain places, in others it became more and more evident that a deep impression has been made upon individuals. Some fifteen or more places may be regarded as centers, where more of a willingness to at least hear the truth of God can be reckoned with. The missionary, Leland Bielke is assuming more and more the character of an inquisitive Christian congregation. And that the spirit of heathen and Mohammedans more and more recognize the validity of the Lord Jesus Christ and the Key of David to different peoples, he is a factor with whom we must reckoned.

By J. Taylor Hamilton.

Johan everest attends to the manner in which the Gospel is beginning to make an impression on the thousands of heathen Javanese, who work on the plantations in the Colony of Surinam. This mission dates back only to the year 1909, but the little company of Christians now numbers 34, of whom two are actively engaged as evangelists among their heathen and Mohammedan fellow-countrymen. Although disappointments were experienced by our missionary, Brother Bielke, during the past year, and the desire for the truth seemed to have diminished at certain places, in others it became more and more evident that a deep impression has been made upon individuals. Some fifteen or more places may be regarded as centers, where more of a willingness to at least hear the truth of God can be reckoned with. The missionary, Leland Bielke is assuming more and more the character of an inquisitive Christian congregation. And that the spirit of heathen and Mohammedans more and more recognize the validity of the Lord Jesus Christ and the Key of David to different peoples, he is a factor with whom we must reckoned.
Christians. But the full has left its effects on his character. All the more gratifying is it, that Djemison, one of the young men who were with Nitipawio in Necerie, is proving steadfast and consistent in his position as machinist of the sugar factory on the plantation Marlenburg, and that Radjimian, who has a good position in the Botanical Garden, has not only brought two of his countrymen there under the influence of the mission, but also desires religious instruction for his wife, and proposes to marry her with the blessing of the Church, as well as to have their infant child baptized in the government asylum for lepers at Groot Chatillon Lono exercises a very good influence, and here also two persons could be baptized.

All in all, the work of the community is greatly advanced. The last baptism was done by the Rev. D. Scheldt, who has been visiting the Patunes on the Marowijne for several years, has been stationed at this distant outpost. God grant that his testimony may find entrance into many hearts.

In connection with the Mission among the Bush Negroes, the most important event of 1913 was the founding of the new post at Djemin, one of the two branches of the Surinam River, away from the other stations. Here the Rev. D. Scheldt, with the aid of the natives, established a small school which is proving of the utmost benefit, as it is difficult to perceive, how in the many hearts.

The new post at Djemin has been faithfully attended to by the Rev. D. Scheldt, and is proving of the utmost benefit, as it is difficult to perceive, how in the many hearts.

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The new post at Djemin has been faithfully attended to by the Rev. D. Scheldt, and is proving of the utmost benefit, as it is difficult to perceive, how in the many hearts.
was married to Martha Caroline Spaugh, who through sunshine and shadow has proved a devoted helpmeet.

Another deep sorrow came into the life of our brother when on November 1st, 1901, the oldest daughter, Mrs. Ella Florence McCardies, in the flower of young womanhood and motherhood, passed from earth. Since the death of her mother, the granddaughter, Ella Estelle, has been a welcome member of the grandfatherr's household, and her presence has brought sunshine into the life of each member of the family circle.

Brother Hege was a good man. Like all of us, he had his faults, but he strove to be true to his fellow-men and to his God. He was an honest man, and endeavored to live up to the Golden Rule. In his hands the writer found among other marked passages, this one: "Recompense to no man evil for evil. Provide things honest in the sight of all men." Ro. 12:17.

Our brother was of a retiring disposition, plain and unassuming, caring little for outward display. He loved his church deeply. On May 12, 1855, at the age of 12 years, he confirmed the baptismal covenant in which his parents placed him, becoming a member of the Moravian church at Friedberg, and later transferred his membership to the Home Church, where he worshiped and labored through the years. As is not usually the case with older men, he was faithful to the last. He was one of the original and most substantial members of the Men's Bible Class, and then, as a member of the Barnea Class, he was loyal and true. The simple, straightforward testimony of the one-time President of the class: "He was my right-hand man," is a glowing tribute to his faithfulness and Christian devotion.

Brother Hege was possessed of a robust and healthful body, and for years never knew what it was to be sick. Some months ago, however, it became apparent that the once strong body was fast failing. Then came a paralytic stroke, another, and still another, which baffled the physician's skill, and bowing care. Still, his condition was such that no one thought of his going so soon, until Saturday last. On the following morning about the hour of ten, the loved one passed away. There was no pain, no struggle. "God's finger touched him, and he slept." His age was seventy-one years, four months and thirteen days.

He is survived by his wife; a brother, Julius Augustus; a sister, Mary Louise; a son, Walter J., and a daughter, Mrs. Dr. H. H. Kapp; all of whom deeply appreciate the many kindnesses shown during the illness and since the departure of their loved one.

"Some day we say, and turn our eyes Toward the fair hills of Paradise. Some day, some time, a sweet new Hardest Shall blossom flower-like on each breast. Some day, some time, our eyes shall see The faces kept in memory."

Every effort is being made to locate the massacred travelers, the Department of State having taken the matter up. Bishop and Mrs. Roundthaler are no doubt in Switzerland, which will remain a neutral country unless Germany tries to force her armies thru to the enemies' territories. The last word heard from Brn. Pfohl and Holton, dated Jerusalem, July 15th, brought the information that the two would sail from Beirut, Syria, on Aug. 1st, touching at Smyrna, Constantinople, Athens and due in Naples Aug. 12th.

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REPORTS FROM THE CHURCHES.

Fairview.

Bro. Edmund Schwarze preached at Fairview on Sunday morning July 14th and during the following days canvassed the congregation for subscriptions for his new East Winston-Salem work.

Fairview Picnic was held on Wednesday June 24th, at Nissen Park and was one of the most successful ever held. There was a very large crowd present and every one had a good time.

On July 1, Fairview Church Council held its annual meeting. Reports were read and other business transacted. The election of officers resulted in the election of the Brn. M. M. Morgan and R. L. Snyder as elders for 3 years; and the Brn. R. R. Kinsey and J. N. Walker as trustees for 3 years. The Elders organized and elected Bro. M. M. Morgan as Secretary and the Trustees organized and elected Bro. R. R. Kinsey as President and Bro. J. W. Frazier as Secretary and Treasurer. The weekly envelope system which had been adopted for several years has been put into practical operation.

On July 24, the Ladies' Aid Society met at the home of Mrs. John Mickey on 14th Street, as the guests of Mrs. Mickey and Mrs. J. A. Southern.

Dr. Wm. N. Schwarze, resident professor at the Moravian College and Theological Seminary, preached at Fairview on Sunday evening July 19, and during the following week solicited gifts for the rebuilding of Communion Hall.

The Sunbeam Class, taught by Mrs. J. A. Southern, gave a lawn party on the Church lawn on Thursday evening July 23rd.

The Rev. A. J. Howell, Asst. Pastor of the First Presbyterian Church of Wilmington, N. C., preached at Fairview on Sunday morning July 26th.

There is a large company camping at the "Glades" on the farm of Capt. R. A. Jenkins this year. Besides the pastor, Rev. Leon Luckenbach and his family and Capt. J. W. Frazier and his family, there are at the camp Capt. R. A. Jenkins and wife, Mr. Frank Jenkins and Son, Mrs. Frank Jenkins will join the company later, Mr. Hope Holland and family, Rev. A. J. Howell and family of Wilmington, N. C., Mrs. William Howell and son of Wilmington, and Mr. Aubery Clewell of Bethlehem, Pa. The camping so far has been ideal and the pond has afforded much pleasure.

Home Church.

In spite of the pastor's absence the Home Church services have been maintained during the summer without interruption. Br. Crosland, acting pastor of Salem Congregation, and the Provincial and Home Church elders, have arranged the schedule, and all the Moravian ministers remaining in the Province have lent their assistance. The two young Brethren, Hamilton and Rights, have given their entire time to supply work in Salem and in the other congregations, and Dr. Wm. Schwarze, of Bethlehem, has been most helpful.

The Sunday evening services have been held on the College campus as usual, and one evening Dr. Anderson, of the Presbyterian Church, and another evening Rev. Mr. Hatt of the Methodist Church officiated.

The well attended Lovefeasts and Communion services have been held by Br. Crosland, assisted by various brethren.

On the first Sunday in July the Home Sunday School changed its sessions from afternoon to morning and is now meeting at 9:30. This arrangement is to continue through September. The annual picnic was held at Nissen Park early in June, and latter in the month Capt. Walter Spaugh went to the Convention of the International Sunday School Association in Chicago.

The Semi-Annual meeting of the Women's Missionary Society was held on the first Sunday in July. The usual appropriations were made to Mt. Bethel Summer School, and the salary of Bishop and Mrs. Van Calker, and it was decided to send a box to South Africa again this Fall. The Wednesday evening Missionary meeting for July was under the auspices of this Society, and Dr. William Schwarze gave a most interesting talk on the beginnings of our Moravian Mission in Alberta, Canada, and his own experiences while stationed there.

Greensboro.

The congregation was very glad to have Mr. Kenneth Hamilton to preach morning and night on July 12th. Bro. A. L. York who has been in feeble health for the past 3 years and confined to his house for the past 3 months with a complication of diseases passed away on July 22nd. The funeral was conducted from the church on the 24th and interment in Greene Hill Cemetery. He leaves a widow, a daughter, Mrs. Anna Barefoot, of Greensboro, and one sister, Miss Lucy York. The congregation extends its sympathy to the bereaved ones.

The Sunday School rendered the Children's Day program on the 4th Sunday in June. Bro. Douglas Rights made an appropriate address which was very much enjoyed.
Moravia.

Dr. W. M. Schwarz presented the cause of the College and Seminary on the 23d. The congregation is very much interested in the cause. Dr. Schwarz’s message from the word of God brought at the same time was enjoyed very much.

Oak Grove.

The annual Sunday School picnic was held at the church, and was enjoyed by a large number of parents and children. The young people were actively engaged in rude jumping, and games to their liking, more so than usual. A welcome shower of rain followed after dinner, but when it cleared away everybody was ready for the sports again. In the Sunday School one is impressed with the giddy number of children coming on, we trust for church membership, and a blessing to the community.

Friedland.

The Sunday School picnic at Nissen Park recently was in every way quite enjoyable.

Since last writing, Dr. Wm. N. Schwarz of our Theological Seminary preached, and presented the needs of the Seminary to our congregation.

The time for the protracted meeting has been changed, and will be announced in the September issue.

Clemmons-Hope.

Bro. Wesley J. Boner, after some years of increasing feebleness, passed away on Saturday evening, July 11th at the age of 83 yrs. 7 mos. and 20 days. The funeral was held at Clemmonsville on Sunday afternoon July 12th at 4 p. m. There was a large attendance of relatives and friends.

Bro. Boner was a lifelong Moravian. He was baptized in infancy, Dec. 8, 1830 by Christian Frederick Denke the pastor of Friedberg and was confirmed at Hope Oct. 7th, 1866. His membership had been at Hope, Friedberg and finally Clemmons-Hope of which congregation he was one of the charter members. He was married to Sarah Jane Lowder Sept. 15, 1861 by Bro. R. Parmenie Lineback, this being the first marriage ceremony Bro. Lineback performed.

Bro. Douglas Rights acceptably filled the pulpit at Clemmons and Hope on the third Sunday in July while the pastor was absent at Friedberg and Advent.

The protracted meeting will be held during the week beginning with the fifth Sunday in August. The pastor will be assisted by Bro. Rights.

Macedonia.

Bro. Douglas Rights accompanied the pastor on his monthly preaching trip to this congregation on July 12th and presented in a clear and interesting manner the subject of the rebuilding of Comenius Hall.

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THE WIDOWS' SOCIETY OF BETHLEHEM, PA.

The 144th annual meeting of the Widows' Society of Bethlehem, Pa., was held in the northwest room of the Central Church, Bethlehem, Pa., on Thursday evening, July 2nd. The Society is in a most flourishing condition. Its invested capital is over $57,000.00, and since its organization it has paid over $312,000.00 in dividends to 501 beneficiaries.

The efficient secretary of the Society, Rev. A. H. Leibert, presented a most interesting series of statistical tables covering the activities of the Society, which were referred to the Board of Directors with the idea of having them published, if found feasible.

Any married man, under 50 years of age, a member in good standing in the Moravian Church anywhere, is eligible for membership. He makes one payment of $50.00, after which there are no assessments or dues of any kind whatsoever. Should his wife survive him, then she will receive each year her share of the entire income of the Society, which is divided share and share alike each year among all the widows. At present there are 69 widows drawing dividends. Last year the dividend was $44.00 on an original investment of $50.00. Among the widows who received dividends for 52 years, one died the same year as her husband. It may truthfully be said, that there is probably no better investment anywhere in the world.

If the wife dies before the husband, and the latter marries again, the original investment of $50.00 applies then to the second wife

Applications for membership may be made to any one of the officers of the Society; J. Samuel Krause, President; A. H. Leibert, Secretary; Emil J. Bishop, Treasurer, Bethlehem, Pa.

ACKNOWLEDGMENTS
From May 28, to July 28, 1914.

For Theological Seminary:
From Friedland Cong. $4.01
From Bethsaida Cong. .70
From Friedberg Cong. 4.50
From Fairview Cong. 9.00

From Foreign Missions:
From Friedland Cong. $4.01
From Bethsaida Cong. .70
From Fairview Cong. 6.88
From Bethabara Cong. 1.56
From Oak Grove Cong. 2.22
From Wachovia Arbor Cong. 1.88

Total, $38.47

For Bohemian Missions:
From Friedland Cong. $4.01
From Bethsaida Cong. .70
From Fairview Cong. 6.88
From Bethabara Cong. 1.56
From Oak Grove Cong. 2.22
From Wachovia Arbor Cong. 1.88

Total, $18.36

For Salary Helper Society:
From Friedberg Cong. .70

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The Wachovia Moravian

VOLUME XXV
WINSTON-SALEM, N. C. SEPTEMBER 1914

EDITORIAL LETTER


Dear Readers of The Wachovia Moravian,

"Home again!"

Never have these words sounded dearer and looked sweeter than they do to-day, after a season of suspense when it sometimes seemed that, in the earthy sense, Home would never be again. A peculiar Providence seemed to surround the members of General Synod, from the beginning of Synod, more than a hundred years ago. No member has ever been lost on the way, either by ship-screw or other disaster. And it would seem that this is again, in the wonderful Providence of God, to be the case. I hardly felt as if I could write to The Wachovia Moravian, until I knew of the safety of the Brethren Pfohl and Holton. Every morning started with the question: "Where are they? Will they be able to get home?" and every evening ended with the same troubled thought. But the first word that reached me from home, on our own arrival told of them as being on the steamer, Carpathia, and to-day I hear of them, as having reached the Azores, which is quarter of the way near our destination. Not a word. People as they passed, each took a paper without a word. I did the same, thinking that it was probably a Socialist circular; the railroad through the Simplon tunnel was still open. So we traveled on, with no interruption, and reached Strass, on the charming Lake Maggiori. Here I was greatly comforted. Cook's Agent told me that our ship would surely sail, he had a dispatch to that effect on that very day, and was selling tickets as usual. So we calmly sailed up the lake, on a peaceful, moon-lit evening, and stopped at Lugano, in a garden, beautiful as Paradise, and had a sweet and quiet Sunday. Then with Monday morning Aug. 3rd the final storm broke on us. All Europe was in a panic, as it had good reason to be, for such a War has never been before. The banks would pay no money, not even to their own people. No money would be accepted but the notes and coin of that particular country; all transport of food was stopped beyond the borders, stations were guarded by soldiers; passengers were shut up in rooms filled with guns and bayonets; troops were moving in crowded trains; refugees were streaming in, to reach home while they could. Nobody knew what to do, or where their food was or even to come from. An American woman said to us, "I have $5000 in Germany but no checks in my pocket, and yet only 6pennies to live on. At Genoa, we found our steamer taken off but our payment on the passage could not be returned to us. There were no mails from home; the few envelopes that came seemed to have little sense in them, and there were very few that came to Genoa at all. It was the first panic which seemed to break up everything as if somehow people in America and people in Italy were not able to think along the same lines. The banks, at first, refused to take anything of any kind, in fact the Italians themselves, crowding the offices out into the streets could only get a trifle on their deposits. Those days were certainly hard. A good old gentleman, in easy circumstances, told us that he ate a light breakfast did without dinner and paid 5 to 8 cents for his supper. Travelers, accustomd to luxury, walked the streets to save their car-fares, for no one knew how long their little supply of hard cash would last.

Then God began to work for us. The Consul General, Mr. Jones, a Virginian, a noble-hearted man, put his arm around me and said: "Don't be afraid sir, I'll get you home!" and on one of these crowded, weary days in the corridor, full of beseeching people, he said "I have had a hard time to get your state-room for you but I've got it." It looked, to the last as if the steamer could not sail, but strong American capitalists put it through, and so far no other steamer has sailed from Genoa to America. It was difficult to get our baggage aboard, the carman struck on the price and the commissaire ran away with the money that I had given him to be changed, but on Wednesday, Aug. 12th at noon, the good ship Princess di Udine moved out of the dock with the Stars and Stripes at the head of her mast and we in a comfortable state-room. Our ship went straight for America for fear that Italy's neutrality might break before we could get safely over the ocean. At Gibraltar we were closely looked over; out in mid-sea we were stopped and carefully questioned; but we are at home, sweet home!

EDWARD RONDTALER.

OUR ASSURED HOPE

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4.
SOME NOTES ON OUR MEDICAL MISSIONARY WORK.

By J. Taylor Hamilton.

As an auxiliary arm of the work of evangelization, our medical missionary appeal to all who are actuated by the desire to win the heathen world for our Lord, and its humanitarian aspects appeal to others, who are not yet so positively moved with the wish to advance our holy faith. We indeed have not the opportunity to make use of the medical auxiliary everywhere, for a number of our friends are in colonies, where the medical profession is adequately represented and colonial governments would not tolerate the rivalry between the practitioner, who depends on his profession for his livelihood and the medical missionary whose support is derived from gifts sent from the home-land. But in Nicaragua, at least, along the coast away from the towns, in Labrador, in East Central Africa, among the Himalayan mountains, in North Borneo, and in connection with our homes for lepers in Jerusalem and in Surinam those of our brethren and sisters who are devoting themselves to the welfare of the bodies, are doing a most valuable and highly prized work.

That the people themselves understand the value of this self-denying devotion is often made very plain; for example the same given by the people of Kyunbila to Sister August Schmidt is the equivalent for “She who brings healing,” a name which is in itself a tribute to the unapproachable blessings attendant on the relief she has to offer.

Our Uyuamwesi field in German East Africa has at present but six main stations; yet the total of cases that received medical attention there in 1913 amounted to 15,659! That means that a part of the time of the few missionaries was each day devoted to such ministrations of mercy. About half of the cases were connected with accidents. But small-pox, syphilis, diseases of the mouth, stomach and intestines, and all manner of lung and throat troubles also received attention. Malaria appears to be comparatively rare among the natives; they have become immune. In an epidemic of small-pox they are helpless, having no medical relief, except a method of preventing blindness, which otherwise might follow. As in connection with many another ailment or disease, the evil spirits are supposed to be the causative agency, and cries to the spirits for mercy constitute the remedy. The patient is laid on a bed of sand, so that the pus issuing may be absorbed by the bed itself. Every few days the sand is renewed.

Apart from the missionaries and their application of western science the people of Uyuamwesi seek relief from the sorcerers, since the latter are supposed to have an understanding how the spirits are to be influenced. Possibly some knowledge of simple herbal remedies is possessed by them, and is had recourse to in order to save their children from their last certainly it is that they have not the remotest idea of insisting on cleanliness as a first condition of healing. Dirt exterminates the wounds that they treat with their home-remedies. And so it comes to pass that one of the greatest difficulties in the way of successful surgical or medical treatment by the missionary doctors is the aggravation of the malady by the ignorance of the sorcerers to whom the people have at first laid recourse.

It is quite characteristic moreover that legend surrounds the verysame materia medica of the native doctors with an air of mystery. Their antidote to snake poison is supposed to have been learnt in the following way. Long, long ago an old man once went on a hunt alone. Whilst out in the bush he observed two snakes fighting desperately with each other, and crept as near to witness the strange duel. Both pealedly they struck at each other, till at last one came off victor and the other lay still in death. Then the victor glanced away but appeared to have an uneasy consciousness of his foe. For it made way to a certain herb, from which it plucked leaves and chewed them. Then it approached its dead foe and spat out of its mouth the chewed leaves over the dead body. When this spray had fallen on the dead snake it gradually came to life again, and went away with its meretricious conqueror. But the man, who had noted the healing herb, gathered its leaves, and the people were furnished with an antidote against the poisonous bite of the snake.

Our Mission Hospital at Okak, in Labrador, has often engaged the attention of the readers of the Moravian, and the work of the Hospital at Leh, in Kashmir, is also well known. To our regret Brother Hut ton has been compelled to retire from the service of the former, but his place is being taken by Dr. Barlow and his wife, who sailed recently from London on the “Harmony.” Dr. Barlow comes to us very highly recommended, and we hope that he may long be near to the East Labrador and to our missionary force on that desolate coast. The Hospital at Leh is now in charge of Dr. Adolf Hieber and his wife, herself in possession of an English medical diploma, and together with her husband they have also many years of usefulness, the more so since in October, 1913, a small hospital for lepers was also commenced by our missionaries at Leh.

But it is possibly not so well known, that a hospital was built at Poo in 1912, consisting of seven rooms, four wards, a room for operations, a large room to be used as a dispensary and a hospital store. In front there is a broad veranda, where the patients may gather. Here Brother Hermann Marx is in charge and puts to good use the knowledge gained by him in the German Institute for Medical Missions in Tbingen. In addition to his work in the hospital he has many opportunities to render medical aid in connection with his evangelistic tours. For instance during sixteen to twenty days in 1912, when on a journey through the Sugham valley, he treated no less than 342 patients. In 1911 his list of patients footed up to a total of 943.

Whilst the lamas of Tibet, no less than the sorcerers of Africa, have some overtures of acquaintance with the curative qualities of certain plants, their conceptions of anatomy are such, that their medical procedure is a very simple. But in the case of the people the organ in the human organ is a peculiar one, according to their science. Hunger is supposed to be caused by the liver having risen in the body. Therefore food must be parted off to above it down again into place. With them “to breakfast” is “to shove the liver down.” It goes with the saying, that magical formulas play a great role in connection with their materia medica, a sentence from one of their sacred books, folded into an amulet proving a prophylactic against all manner of diseases.

But sometimes even the lama doctors are so honest as to admit that the missionary possesses knowledge that is foreign to them, and are willing to recommend that the sick seek aid from the stranger. Once, for example, in the village of Nao, Brother Marx was brought by such a lama to two of his patients, who were beyond his power to aid. The one was a lama, who stood high in the esteem of his fellow priests, and who suffered from dropsy in consequence of heart disease. The other was a young man, whom a complicated break of the leg had laid up for three months. The poor fellow had been struck by a stone that had rolled down the mountainside when he was following the lamas. The lama had not brought the ends of the broken bones together, and had bound the leg so tightly, that the circulation of the blood had been affected and gangrene had already set in. When the lama was approached by the lama in Brother Marx, when he saw him handle these cases, and especially the latter, that he did not rest till all the other sufferers of the village were treated.

Wherever the missionary comes on such a tour his importuning of medicine also gains for him a ready attention and a willingness to at least hear his gospel message. Each little operation causes him to the esteem of the people. And as he wins the confidence of the people as a physician, he has hope that his words will carry weight. “He drew my tooth just as you would draw a thorn out of your finger,” said a native of the village of Kywar to each new person that approached, and therewith the feeling was common, that such a man is worth listening to.

If only these lama-ridden people had the courage of their growing convictions and came out like men for Christ! That many of them cherish in their secret hearts far more than they are willing to admit, is very probable. Fear of man is a snare alike in Christendom and in Heathendom. But the day will come, when the advances of intelligence will cause the power of the lamas to wane, and then it will be seen that the medical missionary has prepared the way for a great ingathering.

(The Translation of the Greeting sent by the General Conference of the Native Church in Nyasaland to the General Synod of North Australia, in July, 1913)

Rungwe, October, 1913.

We who write are members of the General Conference of Christians from all the villages. We are those who have been chosen members of the gathering in Rungwe. During our proceedings the thought came to us to greet our Fathers in Ulya (Europe). And that we do now. We greet you Fathers in the name of Kysia (God) and in the name of Jesus Christ and in the name of the Mhepo mwikemmo (the Holy Spirit).

We wish for you Fathers, that you may be blessed in this name. But at the same time we have a request; do not forget to remember us in your Lord Jesus. Pray in His name for us, that He may make us firm.

During our gathering we heard further what our missionaries in Rungwe said to us: “Our Fathers also meet together in Ulya in the year 1914 for a synod.” Then we thought, that we would greet you in view of this. And so we of this gathering here greet all you who belong to the gathering there.

We of Rungwe, we of Ilrupga, we of Rutangano, we of Mywa, we of Kyimble, we of Isoko, we of Mhui, we of Utenga, we of Ieya.

We close. Farewell in fellowship, little and great. When we see our Jesus Christ (Then follow the names of the representatives, grouped according to
LEARNING OF GOD IN TIME OF WAR

By Rev. J. K. Pfohl

Our long journey of more than 7,000 miles through six countries of Europe together with Egypt and Palestine had been completed on schedule time, when we embarked from Beirut, Syria, on Aug. 1st. Our vessel was the Saghalian of the Messageries Maritime, a French line, operating between Beirut and Marseilles by way of Constantinople, Athens and Naples.

For some days the newspapers had brought us reports of war and rumors of greater war. Servia and Austria had already issued their war declarations and their armies were taking the field in service. Russia, Germany, France and even England were reported to be on the point of entering the conflict and making the conflict general throughout Europe. Mobilization was said to be taking place in all the countries mentioned. Under such circumstances the passengers and crew of the Saghalian found the bulletin board of very great interest and "War Prospects" the subject of chief consideration as the vessel glided through the quiet, sunny waters of the Aegean towards the isles of Rhodes and Samos.

Monday, Aug. 3rd was an eventful day in the history of the world for it witnessed the terrible spectacle of the leading civilized and christianized nations of the Old World plunging into deadly conflict and entering upon the most awful war of all time. Quickly the news was flashed over land and sea, and as our vessel was lying at anchor in the harbor of Samos it reached us, bringing with it the additional information that the Saghalian had been requisitioned as a war transport and would proceed to Smyrna and take on French reservists.

The four peace-loving Americans on board were somewhat startled by the sudden change in their situation, being brought into actual touch with the war movement in less than twenty-four hours after its declaration. But there was nothing to do but patiently await whatever events would follow.

Early Tuesday morning, Aug. 4th, the city of Smyrna was reached, and, as the vessel came to anchor in the beautiful harbor, a message from the Purser that the management of the boat would be glad to have us American disembark at that point. We asked permission to consult our Consul before giving our decision and in a short time had placed ourselves under the protection of the dear old stars and stripes, which never looked so good to us as on that day. In the absence of the Consul, Mr. Morris, a Texan, and Deputy-Consul, advised us to look on point further with the Saghalian declaring that Smyrna was "the last place on earth for Americans to be stranded." Going back to our vessel the Purser listened kindly to our inquiries and finally expressed his willingness to permit us to go as far as Constantinople.

The remainder of the day and well on into the night was fully occupied in observing the coming on board of the young Frenchmen who had been ordered home for service. One hundred and twenty men between the ages of twenty-one and forty-five were furnished with transportation for the voyage to Marseilles and with needed provisions, clothes, sweethearts and friends. Few women ever acted more bravely than they. We who watched them, knew the struggle within and the strong feelings that were all but tearing their hearts. But they held them under splendid control; and in all that company not one tear was shed until the good-byes had been said and they had entered the little boats to be rowed back to their homes. The two or three in each of us who watched them from the deck, could see the tears flowing freely and could realize how great had been the strain of those boys when with smiling faces and merry voices they had joined with their soldier loved-ones in singing the grand old Marseillaise and cheering the flag of their beloved country.

During the two days following we Americans came to experience something of the life of a war transport and mingled freely with the men who were on their way to fight the Germans. They were splendid men, strong, able. In almost every instance men of education and refinement. And they did not hesitate to declare that they did not want to go to war, that they had no personal grievance against the Germans, many of whom they knew personally and admired. But they had no alternative. As one of their number expressed it, it was "Either go to kill the Germans or be killed yourself as a traitor." And, he added, "None of us are traitors." Constantinople was reached early Thursday morning and there we four Americans heard our ultimatum. It was spoken kindly and with evident regret, but we knew it was final. "Tell the French Consul you give permission to go further, you must leave the boat at this place."

Under such circumstances it did not take us a great while to make our way, with the aid of a guide and carriage, to the French Consulate, where we explained our situation and asked for aid. Hundreds of reservists were at that moment crowding the court yard of the Consulate and the Consul giving our attention to them said: "You see my task. Six hundred more reservists must be placed on that vessel. I would like to help you but there is no room." Then he advised us to secure passage on the Italian Line for the following Tuesday and wrote a letter for us to the Director of the Messageries Maritime instructing him to pay us gold for that portion of our ticket which was unused. Should we fail to secure passage on the boat recommended we might return and he would see what else could be done.

We thanked him for his kindness and hurried to the Italian Line office to secure reservations for ourselves and for the following Tuesdays sailing, providing the Sicilian arrived and provided Italy did not declare war by that time. But the tickets would have to be paid for in gold by twelve o'clock, and that hour was then only one-hundred and twenty minutes off.

The three days that followed were busy, anxious days. The evident unwillingness of the Director of the French Line to refund our passage money and keep appointments with us which he had himself made, the closing of all the banks of the city and the scarcity of gold were conditions hard to overcome. It required much planning, much persistence and tireless effort. From American to French Consulate, to Director's office to Steamship office, to Ottoman Bank, to Tourist Agency, we hurried again and again until our Tuesday sailing, providing the Sicilian arrived and provided Italy did not declare war by that time. But this we could not be for at 3 o'clock that afternoon, Italy was said, by those who were in position to know, to be on the point of declaring war on the side of the Allies. We had on board many men who had bribed the guards at the wharf and were fleeing from Constantinople to escape the army. About 2:30 o'clock as we neared the southern end of the Sea of Marmora we were surprised to see a great German dreadnought, the Goebelin, pass us under full steam, and little later and we came upon another, the Brusilan, taking on coal from a Hamburg-American liner.

These vessels had for some days been the subject of much interest and speculation. They had been reported as bombarding towns on the north coast of Africa, as being in the Straits of Messina, as being sunk by the British and French fleets, etc. But here they were in a neutral harbor safe from the wrath of the enemy's fleet following hard after them. It was a neat piece of strategy on the part of the German officers in charge of the Turkish Army.

At 4:30 o'clock our vessel reported to the harbor officials at the Dardanelles asking for permission to pass thru the Straits. We had made the run in good time but passage was refused. We could not go, we were told, until seven o'clock next
morning. And in true Turkish fashion no reason was given.

Having come to anchor for the night, we passengers began to look around to find one of our neighbors. It was a war zone for there were other vessels nearby. And imagine our surprise when we recognized the Sakhalin on which we had come to Constantinople. There she lay and had lain at anchor for five days. There lay also two Italian vessels which had sailed two and three days before us. All had been held up by the Turks and no one knew why. To add to our wonderment, they seemed to be deserted. Only a small company could be seen on the Sakhalin when we knew she had carried 700 soldiers from Constantinople. And it was reported again and again that they had been removed and were being detained in camp not far away that Turkey was in full sympathy with Germany and the later’s officers in Turkey were trying to embarrass the French and British in every way and any attempt to go into war if possible. That night was not a very comfortable one for those on board the Sicilian and especially for the Turkish deserters who imagined their desertion had been discovered and that they would be taken back to Constantinople and dealt with as is the custom with deserters. And their uneasiness spread somewhat to the rest of us and added to our uncertainty as to what the morrow would actually bring forth. The hour of seven for which we had waited patiently all night did not bring us relief. Neither ten, nor twelve-thirty, not yet twenty-twenty, all of which hours were fixed upon by the harbor authorities for our departure. And at the last mentioned hour when we were asked for the papers of the boat it was reported we had “fifty crates of contraband eggs” on board, our patience all but gave way. It appeared then that the Turks were seeking a pretext for holding our vessel longer. And yet, why a neutral nation should seek to hold a vessel belonging to another neutral nation was something no one could explain.

However two hours later the signal was given to follow the pilot, and in a short while five vessels, with the Sicilian leading, were following closely in the wake of the little grey boat that led us safely through the open channels of the Aegean to the entrance of the Aegean. It would be difficult to realize our joy when, looking ahead, we saw three British men-of-war and realized that we were now not far from one of them—the "Union Jack" and away from the uncertainty of Star and Crescent misrule. "Warships" some would have called the three gray vessels that, having signalled to each other, began to speed towards us, we felt they were "friends."

They called us to approach them, then ordered us to stop, then came so near us that we remembered there were still many thousand Americans in Europe longing to start homeward and far less fortunate than we.

At length, when on Wednesday afternoon, 4th of October, we stepped upon good American soil once more, our hearts went out in humble thanksgiving to God that He had brought us safely through our perilous and trying experiences, back to the land that we had learned to love and appreciate more in our absence than in the years of our residence; and we resolved that we would not only henceforth be more loyal servants of the Lord but also in our part give to the citizens of the best country on earth.

But there was another side to the experience which has not appeared in the narrative—the Spiritual. And viewed from that standpoint, never did a day pass, the blessings which they brought us are very evident, for these anxious and uncertain days we were learning three supreme lessons of God.

The first was His wonderful guidance, as one of our party expressed it, "In a little vessel and in a little port when led by the pillar of fire and cloud were we." I need hardly say that at each stage of our journey we sought the Lord’s guidance, and right wonderfully did He grant it to us. On at least four occasions every door was closed to us except one and that one proved each time to be, as we felt at the time it was, the God-appointed way.

At Beirut, for example, our first plans had been to go southward to Egypt and thence to Naples. But through the establishment of a quarantine against Britain by all Southern ports, that became impossible and we were left to take the only other course, that of going northward by Constantinople, which we learned after reaching Italy that, had we gone Southern, instead of Northward we would have been much longer delayed, as not a single vessel had arrived from Naples by Egypt when we boarded the Carpathia for home.

Again in Smyrna it was most evident. There lay in the harbor there at the time we called upon one Consul an Italian vessel ready to sail for Venice. An American whom we had met on the deck and his friend, who was waiting in him for Smyrna, decided to take it and it is not disputable that we might have done so had we known of it earlier. And it was the knowledge of its sailing did not reach us until it was too late for us to make the change, and we later learned that these Americans had great trouble in trying to be detained in quarantine for more than a week and passing through other hard experiences.

In Constantinople the experience repeated. During the five days which we spent there, there were sailors both with the Russian and British liners prior to our sailings and we had been to the office to make inquiry concerning them. But in each instance we were led to decide against the other liner in favor of the Sicilian, and again we found that had we taken any other we would have missed our leave from Naples.

The fourth experience came in connection with our sailing from Naples. On leaving Constantinople we were commissioned to sailed for the United States. Fifteen days seemed quite long to us and yet as each day brought us nearer home and loved ones we felt that we could afford to be patient, especially when we remembered there were still many thousand Americans in Europe longing to start homeward and far less fortunate than we.

So we had missed being near a small naval battle by but two hours.

That night four large British dreadnoughts passed us in the darkness and joined the Turkish squadron which we had met, and together they established a blockade of the Dardanelles until such time as Turkey should give a satisfactory answer to England regarding the purchase of the two German battleships. Our vessel and those that accompanied us were the last that passed thro the Dardanelles for some days.

The voyage to Italy was without special incident. We stopped at Piraeus and Patras, Greece, and found the same conditions there as we have described in Constantinople. Business was completely “tied up.” The harbor at Piraeus was so crowded it was difficult to gain entrance. The Greeks too were mobilizing and we were told that the previous night there had been a public demonstration by the populace in front of the King’s palace. The King had wanted to declare war on the side of Germany and Austria. The people had declared they would not fight unless it was on the side of Greece.

It was Sunday afternoon when we landed at Brindisi, on the south-western coast of Italy. Hurriedly catching the first train we journeyed all night and about 8 o’clock on Sunday morning arrived at Naples.

Here we found many Americans and hundreds of them, and all bent on one end, getting back to America as early as possible. Making inquiries at hotels, steamship offices and at the American Consulate we soon learned that our best opportunity and surest to reach America was by the Canard Line Steamship Carpathia which had been sent before to the rescue of stranded Americans when the great Titanic disaster took place. The vessel had but that morning come into port after having been lost to the knowledge of the Company for ten days.

On Tuesday evening together with 568 other Americans we felt the good ship moving forward and realized that at last we were homeward bound.
was solemnly laid by the pastor of the congregation, Brother Edmund Schwarze. Bro. L. G. Lackenbach, kneeling upon it, led in fervent prayer. Another hymn was sung and the service closed with the benediction, pronounced by Bro. W. E. Besiegel.
The cornerstone, which is of blue pearl granite, beautifully polished, bears the inscription, "FRIES MEMORIAL MORAVIAN CHURCH A. D. 1914.
We earnestly entreat an interest in the prayers of our brethren and friends while the structure rises upon its beautiful foundation and noble cornerstone.

Christ Church.
The work at Christ Church has been going on without interruption during the summer, in spite of the excessive heat and the large number spending their vacations out of town. The congregation was pleased to have on various occasions the Brn. White, Hamilton and Hight, while the pastor conducted services at Greensboro and Kernersville.
Several classes in the Sunday School and also the Junior Christian Endeavor Society took enjoyable picnic trips to various of our country congregations.
On August 29th, the Young Men’s Bible Class gave a watermelon feast on the parsonage grounds, with the Philathen Class and young lady teachers as their guests. An abundance of fruit, out-of-door games, and several musical selections afforded a most pleasantly spent evening.
Perhaps the most actively engaged branch of the church work has been that of the Ladies’ Aid Society. Besides the regular biweekly meetings held at the homes of various members, two successful cake sales have been held, and the $25 pledged towards the rebuilding of Comenius Hall has been secured.

Home Church.
The past has been a month of festivals, and it is encouraging to note how well they have been attended. Perhaps the largest number of members took part in the love feast on August ninth, and in the Children’s service on the sixteenth.
Bro. Crouse gave up a large share of his time to conduct various services, special and regular, in the Home Church in the past weeks. Bro. Lackenbach held the meeting preparatory to the communion of the thirteenth of August, while Bro. Stempel officiated at the closing service and the love feast of the Children’s festival.
But apart from these, the congregation had the opportunity of listening to a number of visitors. Thus, Prof. Schwarze, Ph. D., closed his campaign for the Moravian College and Theological Seminary by conducting the campus service on August 23d. Quite a large congregation gathered to hear his earnest appeal for capable young men for the ministry of our Church. So too, the Rev. Andrew Howell of Wilmington, N. C., Bro. White of Greensboro, Bro. C. E. Crisel, and Mr. A. Craig, Secretary of the local Y. M. C. A., gave addresses on various occasions. Bro. Douglas Rights held the closing services of the Brethren’s festival and occupied the pulpit on their feast day.

So the month has passed. In it two services were conducted under auspices of the Sunday School by its superintendent, Mr. W. P. Spangh. We are truly grateful that God has permitted us to serve and worship Him in all these different ways, grateful too that He has protected our loved bishop and pastor in all their many dangers. May they, when they resume their places once more, find us ready to aid them in their work among others.

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Calvary.

The work at Calvary has suffered less from the summer heat than in any previous year; not that there has been less heat, but more shade. The outdoor services which were inaugurated early in July have met with great favor. The lawn presents a really beautiful appearance in the evening with the many electric lights under the spreading oaks. Crouse's Concert Band lends the singing at each service and in addition favors the audience with several appropriate selections, giving much appreciated strength and beauty to the service. The sermons are of an evangelistic character, and are well received. The attendance upon these open-air services is very large.

The Ladies' Aid Society held a delightful meeting on the 21st of Aug. in the church, Rev. J. L. Kapp on Holley Ave. The business session was full of enthusiasm, indicating a good, healthful interest in the society, which has so often proved a strong arm of the church. The social session, which followed the transaction of business, was greatly enjoyed, the hostess serving tempting refreshments, while her 9-year-old son, Lehman, possessing a marked degree of the family talent for music, favored the company with selections on the piano. Mrs. A. C. Perry gave two vocal selections, and Mrs. J. J. Mock an instrumental number, both acquitting themselves with their usual skill and grace.

On Aug. 27th, the Diggers, a class of older men in the Sunday School pioneered at the home of Mr. L. A. Fulton, on the Yadkin river. The party went out in trucks and automobiles, leaving the church about six o'clock. A sumptuous supper was served, and a visit made to the iron bridge being built across the river just below Hall's Ferry. Thirty-six members of the class participated in the outing, and all report a genuine good time.

Bethania.

During the last few weeks the social and festive features have been prominent in our congregation. Min­nah Sunday School and the young women's class of Bethania Sunday School have given ice cream suppers, which resulted in good financial proceeds. On the night of August 11th young brother, Solomon Wilson near Bethania, celebrated his twenty-first birthday with a large company of his young and older friends. Oli­vet Chapel added its part to the pleasant spirit of the season by the marriage of Walter Ogborn to Ethel Laper, August 16th.

The Thirteenth of August Festival, held Sunday, August 9th, was the crowning event among the special occasions. Again, as at the congregational festival in June, we had a large attendance. We enjoyed the presence of an old acquaintance, Rev. S. F. Conrad, of Charlotte, of the Baptist Church, who took part in the Sunday School and the evening service and gave the love feast in the afternoon. Through the good services of Bro. E. A. Elbert and the young men we had three excellent male quartets as a special musical feature. In the communion a set of individual cups, presented by Bro. T. E. Kapp, was installed, and was highly appreciated by the members. We had the first opportunity also of seeing in the church two large handsome glass vas­es, presented by Mrs. Harry F. Mickey, of Salem, in memory of an old member of former days, Sr. Lore­rna Tise.

Bro. Wm. Schwarze paid his visit to Bethania and Olivet Chapel on the third Sunday in July, preaching and present­ing at each place the cause of the Comenius Hall building fund. On Thursday night following he spoke at Minnah Chapel on the cause which he was representing in the province. Bro. Schwarze made a favorable impression wherever he went in the congregation.

Fairview.

On Aug. 1st, Fairview Choir held a rummage sale on a vacant store room on North Liberty St. They are making an effort to raise money to secure a piano for the Church.

The Sunday School class taught by Mrs. Carrie V. Cummings had a very delightful picnic at Nissen Park on August 18tth.

Mrs. E. J. Cummings gave a watermelon feast to her Primary Class at her home on Wednesday afternoon, August 19th.

The monthly meeting of the Ladies' Aid Society was held at the home of Mrs. Samuel Whicker on 14th Street. They were the guests of Mrs. W. B. Byerly and Mrs. Samuel Whicker.

New Philadelphia.

Dr. Wm. Schwarze presented the subject of the rebuilding of Comenius Hall to a large congregation on the 4th Sunday in July. He also preached the sermon on that day.

The 13th of August Festival was observed at this place on Sunday Aug. 9th, with a large congregation present and a fine spirit of fellowship prevailing.

Clemmons-Hope.

On the afternoon of the 4th Sunday in July Dr. Schwarze preached at Hope and brought before the congregation the special subject for which he was making a canvas in our Province. The service which was to have been held at Clemmons in the
evening was interfered with by a shower of rain. Bro. Ernest Stockton preached at Clemmons and Hope on the first Sunday in August. The Clemmons Sunday School had a very enjoyable picnic on Saturday afternoon, Aug. 8th.

The 13th of August and Congregation Festival was celebrated at Clemmons on Saturday, Aug. 15th, with the usual services. Bro. Kenneth Hamilton preached the sermon on that occasion. In the congregation Council Bro. Alex. Patterson was selected Elder, Bro. C. E. Strupke, Chaplain Steward, Bro. Jas. Thompson, Graveyard Steward and Bro. Clark Lamb was elected Assistant Chaplain Steward.

The Hope Congregation Festival was held on Sunday afternoon, Aug. 23rd. The attendance was large and the service was very happy and delightful.

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WINSTON-SALEM, N. C.
LEARING OF GOD IN TIME OF NEED

(Continued from Page 4.)

pletely in the dark as to the conditions which we were to face. Absolutely no news was obtained either from papers or from Consuls and steamship lines. So our daily prayer was that God, who controlled all things, would provide for us, if He so willed, an easy passage home. Imagine our wonder and joy, when, less than an hour after reaching Naples, we heard of two vessels that would sail for New York within a few days. And before thirty-six hours had passed, we had secured our passage and a day later had set sail for America. Certainly we have reason to view such experiences as confirmed in our faith in the sure guidance of God. As the words of one of one beautiful gospel songs declare, "He is a Pilot indeed." Our second great lesson concerned God’s way of bringing assurance and answer to prayer. Of course we believed it and had believed it, but it was blessed to experience it in such trying situations. We shall not soon forget the Sunday spent in Constantinople. It was in some respects our most trying day. Our tickets were in hand for the Sicilian, but the vessel itself had not come. Many thought it would not and if it did fail no one knew of any other sailings for the immediate future. The vessel was due on Sunday.

Almost with the dawning of day we were awake and like the Psalmist of old lifting our hearts to God in prayer. And ere we ended, there came to us such peace and assurance as we had never known before. The anxiety and burden were all gone. It was all in the Father’s keeping, and soon the Sicilian had anchored in the harbor and by Tuesday we had set sail.

Once more, at the entrance to the Dardanelles, when we had been held for twenty-two hours and it seemed likely that we would be held still longer, we had the same blessed experience. In our cabin, Bro. Hellman and I, with our door fast closed, communed again with the Father and sought His aid. Again “the burden rolled away” and with calm assurance we went on deck and in a short time saw the anchor lifted and the pilot’s boat signal to us to follow.

Our third great lesson touched the Word of God. It was one thing to talk with God; it was another thing to have God talk with us. And the Bible became for us an inexhaustible spring of comfort. On the Sunday morning referred to above when we opened the Word, God spoke to us through the 46th Psalm, and again: “God is our refuge and strength, a very present help in trouble; therefore will not we fear.” It was like a drink of fresh spring water to a thirsty soul! to read it and our hearts were comforted.

Imagine my surprise when, on going to the breakfast table that morning our good friend Dr. McEwen of New York, who, with his wife was journeying with us, said: “Praised be He, our God, who has comforted me.” And when I asked what portion of it had given him comfort, he replied, “The first verse of the 46th Psalm.” Verily, the Word is precious.

There were other many other times when it came to our aid. The promise of Jno. 14:14: “If ye shall ask anything in my name, I will do it,” was plied many times before the throne of grace. And the words of the Psalmist concerning the omnipresence of God were proven again and again, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Ps. 30:10, 11.

Now we are all at home once more, happy indeed to be here and take up the work again. The long journey of more than 15,000 miles was very successfully carried out and as we had planned it, much was seen and learned that makes for wider vision and fuller knowledge. But we count these blessings a greatest gain which brought us a more intimate knowledge of God’s guidance, the power of prayer and the sure promises of His Word.

MARRIAGES.

Ogburn-Loper.—At Olivet Chapel, Aug. 23, 1914, Walter Ogburn to Ethel Loper.

Aspangu-Hester.—In the Baptist Church at Lewistown, by their pastor, Rev. J. E. Hall, on the 20th of Aug., Mr. W. B. Aspangu of the New Philadelphia Congregation to Mrs. Elizabeth Hester, of the Clements-Hope Congregation.

Cris—Smith.—On Aug. 25th, 1914, at Fairview Moravian Parsonage, by Rev. L. C. Luckenbach assisted by Bro. J. E. Crist, Mrs. H. Crist and Miss Margaret H. Smith both of Winston-Salem, N. C.

Sinclair-Witt.—At Calvary Parsonage, by Rev. E. E. Croxland, and Miss Margaret H. Smith both of Winston-Salem, N. C.

Cris—Smith.—At Calvary Parsonage, by Rev. E. E. Croxland, Aug. 4th, 1914, Joseph Preddy to Pearl Lashmit.


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EDITORIALS.

The Provincial Elders' Conference has called the Triennial Synod of the Province for Tuesday, November 17, at 10:30 A.M., in the Memorial Building in Winston-Salem. Since the appointing of this convenient date for the Synod, the texts for the day have been found to be singularly appropriate for the occasion. The Old Testament text says: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the way good and walk therein, and ye shall find rest for your souls." Jeremiah 6:16. The New Testament text is equally striking and encouraging: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. If, in answer to the united prayers of Pastors and Congregations, the promises contained in these texts are fulfilled in connection with the Triennial Synod, the Province will receive a blessing which shall be all sufficient to carry it through the troubled times which have come upon our Unity.

It is requested that from this time on, prayer be offered in all our Churches for the approaching Synod. This may be done in connection with the Sunday morning Liturgy, or in the form of extemporaneous prayer, according to the judgment of the Pastor in charge.

In most of the Provinces of our Church the delegates to Synods come from a considerable distance, so that when they are at the place where the Synod convenes they are there; as it was necessary to arrange their business previously, in view of their absence from it. But in our Province our brethren are so near to the scene of their daily labors, that they can come and go at any time or even transfer their office after a day or two to an alternate. This is the greatest interference which takes place with our Synods and the greatest hindrance to their success. It would be well if congregations would bear it in mind in the elections, asking if the desired brethren can really attend, and it would be a great favor to the Church, if elected brethren would arrange to give, say three days to the work of the Lord in the Province. It is very difficult for an alternate to vote wisely when the time for voting has come and a Committee may easily be paralyzed by the absence of members at the time when important measures are being prepared. Let us all come ready to give the 17th, the 18th and the 19th of November to the service of the Lord.

For the convenience of the readers of the Wachovia Moravian, who may not have a copy of the paper of February 1912 at hand, we here reprint the Rules and Regulations of the Province with regard to its Synods:

I. Provincial Synods.

1. The regular Provincial Synod of the Moravian Church in America, Southern Province shall meet statedly 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 open by the President of the existing Provincial Elders' Conference. After appropriate exercises the Synod shall proceed to its regular organization.

II. Members of Provincial Synods.

1. Members of the existing Provincial Elders' Conference.

2. Bishops of the Southern Province, whether in active service or not.

3. All ordained brethren who are in active service in the Province.

4. Members of the existing Financial Board.

5. The Treasurer of the Financial Board.

III. Representation at 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' Congregation.

b. The payment of its current expenses.

c. The taking up of all collections required by the Synod, the Board of Elders or Committees 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 the Annual Reports to the Provincial Elders' Conference, who, as the Committee on Credentials, is authorized to act.

4. All members of a Congregation who are of age and entitled to vote in elections having reference to the affairs of their own congregation shall have the privilege of voting for delegates.

5. The delegates must be male members and full communicants of the Church.

6. A majority of 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 supplied with the necessary credentials.

During a summer the editorial departments of the Wachovia Moravian have been conducted by the Rev. W. E. Besiegel the Pastor of Christ Church. It is with much pleasure that we refer to the manner in which the paper was edited, the special articles arranged and the Church news furnished, so that although the regular editors were far away, no break of any sort was noticeable in the work. The thanks of the Province, as well as the editorial staff are due to Bro. Besiegel for his faithful and efficient service and are hereby heartily given.

It may be that some issue of the Wachovia Moravian may reach our British brethren, and even our German brethren so sadly cut off from us by this terrible war. We want and assure them that we are thinking of them and their lands in prayer, and that we abide in union of faith and Christian service with them. We do not look upon ourselves as merely an International Unity, whose tie may be easily broken; but as a Brethren's Unity, whose connection is something high above nations, or race, or temporary circumstance, whether of war or peace. In the highest and holiest sense, we are not British or Germans or Americans; we are Christian brethren.

The reopening of the Centennial Hall of our College and Theological Seminary at Bethlehem on October 2nd was a very noteworthy event. It showed the vitality of our Moravian Church in America and how strong the bond of brotherly interest which binds us together from Alberta to North Carolina. Probably no one was held enough to foretell so speedy a restoration of this finest educational building in our Moravian world. We thank the Lord of the Church for this great blessing upon our Province. We recognize the courage and energy of our brethren who were especially charged with the reconstruction of the building in stronger and better shape than the original work. More especially do we extend our congratulations to the Faculty of the College and Theological Seminary and to the people of the Province. Dr. Augustus Schnitze. May his long and devoted service still continue under the signal blessing of the great Head of our Church, our Lord and Saviour, Jesus Christ.

The question is often asked, what will become of our missions, Bohemian and Foreign, in view of the strife which has so deeply separated the British and German nations on whose long union our work has so largely depended. Our only answer can be, "God knows and His will is best!" Our part is to pray for the work the more and to give the more liberally, because it is so much hindered in other directions. When the war is over it will be found that all of the Bohemian and Foreign Missions which God wanted to survive
RESOLUTIONS AND DECLARATIONS OF THE GENERAL SYNOP, HELD AT KERSEY HUT 1914.

The recent General Synod directed that the Executive Committee of the Unity should issue, as soon as possible, a pamphlet containing the resolutions and declarations, both in the German and English language. In spite of war troubles this has been done with remarkable promptness and we are able, at this early date, to lay before our readers those measures of Synod which affect the American Provinces.

In Parts IV of the General Synod Book no changes were made, except in one remarkable insertion which was ordered with regard to "International Peace," which sets the Moravian Church right on the chief issue which is now agitating the entire world. The articles as inserted into paragraph 20, reads thus:

"The international character of the Unity, and our Mission Work, which cannot but suffer grave loss through the unbridled competition of the nations impose on us especially the duty of upholding the ideal of peace. It is our desire to put forth every effort that international relations be governed by the spirit of justice and mutual understanding that in this, too, the glory of the Lord and his power to transform the life of mankind be made manifest to the world."

In Part IV referring to the Government of the Unity, the new paragraph (36) on the Composition of the Mission Provinces by the General Synod reads thus:

Members with full rights are:
1. Two members of the German Provincial Board and one member each of the British and of the two American Provincial Boards, chosen by the respective Boards.
2. One member of each of the two West Indin Provinces, and of the Bohemian Moravian Committee (Director of America) chosen by the respective Boards.
3. The members of the Mission Board.
4. One Bishop from each of the self-dependent Provinces, elected by the respective Synods.
5. One member of the Mission Finance Committee, chosen by the Committee.
6. The Mission Secretary in London.
7. Elected.
8. Nine Deputies each from the German and British Provinces, and from the two American Provinces taken as one together. Of the American delegates seven are from the Northern Province and two from the Southern Province.
9. One Deputy from each of the two West Indies Provinces.
10. One Deputy from the Moravian church in Austria.
11. By Summons.
12. Four Representatives of the Mission Provinces called by the Mission Board, which asks for proposals from the Provinces concerned.
13. Total, Alternates.

If any of the official or non-official members under 1, 2, 4, 6 and 8 should not be able to attend, the vacancy is to be filled by an Auxiliary from the Province concerned, chosen according to the regulation laid down in paragraph 20 of the General Synod.

As an additional advice paragraph 31, 2 states:

"The Provincial Synods are strongly recommended to choose amongst their Deputies to the General Synod some Brethren who are not employed in church service" i.e. Laymen.

As evidence of election a copy of the Minute of the election signed by the Chairman of the electing body must be sent in good time to the Executive Committee of the General Directory, to be laid before the General Synod.

Ordinary meetings of the General Synod are held every six years on the anniversary of the emeritus Directory.

With regard to the Expenses General Synod, the following paragraphs were added:

"The calling of Representatives from the Mission Fields is as far as possible to be combined with furlough and in such cases, the Synodal Fund covers one half of the journey expenses. But the total sum chargeable to the Synodal Account for Representatives from the Mission Fields must not exceed $1250.

No expense of Synodal shall exceed the interest on the Fund be divided between the self-dependent Provinces and the Missions in proportion to the journeys of the Representatives of each Province and the sum fixed for the Mission Representatives.

With regard to the Function of the Synods it was decided that among other duties they should:

1. "Settle the Provincial undertakings and fields of work, such as Schools and Education, Home Missions, Dissonat Work and the like."
2. The Synod decides as to the giving up of existing and the taking in hand of new fields of work, as well as on the admission of new or the giving up of old congregations.

The following Resolutions and Declarations were also adopted:

Relation to Other Churches.

1. Whereas the Moravian Church ever since her origins has aimed at uniting the children of God of every land, the General Synod resolved that the several Provinces be recommended to find a designation for our Church more suitable than those in use until now and acceptable to the churches of the world; and to report their findings to the next General Synod.

2. That the General Synod of the Moravian Church adopts the Report of the Bishop of York and all Elders of the British Province in regard to the negotiations with the authorities of the Anglican Church, and hopes that these negotiations shall be carried to a favorable conclusion.

3. That Synod views with deep satisfaction the drawing together of the churches in various lands at home and in the Mission field; and commends to the Synods of the several Provinces and to the Mission Board, the earnest consideration of any opening for Intercommunion, Cooperation, Federation or Union, by which the interests of Christ's Kingdom may be furthered, but advises that without the consent of the General Synod or of the General Directory, no action be taken which would affect the jurisdiction of General Synod.

With regard to Doctrine, the old Principles were reaffirmed, and the earnest statement of the Synod of 1869, (drawn up mainly by our late Metropolitan Br. Ernst Reiter, who perished at sea, a year later,) was ordered to be reprinted in the Synod Book of 1914.

With regard to Education, the aims and the objects of the Moravian Education Society of North America were cordially approved; and further the Teachers in all parts of the Church received the thanks of the Synod for their devoted labors.

The Synod reaffirmed the statements of the General Synod Book, on which our Schools are everywhere founded and commended them anew to the attention of those engaged in educational work.

The Synod also requested the several Provincial Boards to transmit their thanks along with the statements of clauses 3-5 in Section 29, to the Teachers in their Provinces, in such manner as they should think best.

In view of the fact that many people have felt that our Church should have a name which more deeply sets forth the idea and spirit of our people than the term "Moravian" which merely suggests that a few of them came out of that particular land, the General Synod resolved that the several Provinces be recommended to find a designation for our Church more suitable than those in use until now and acceptable to the churches of the world; and to report their findings to the next General Synod.

The next General Synod was to be held in 1918, but it was not held.

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HERRNUT IN WAR-TIME.
By Kenneth O. Hamilton.

Of course the terrible struggle of the nations in Europe has cut off communication with our German province to a large extent. Yet from time to time, we can get glimpses of what our brethren are going through. And so we learn that peaceful Herrnutt even has felt the fierce spirit of the fray.

During the first days of the war the church was filled as seldom. The services were solemn and prayerful, for all Herrnutt had been deeply moved. Sounds of weeping could be heard in the church as the young men soon to join the ranks were commended to the care of Him, who holds the fortune of nations in the hollow of His hand. Those men are the backbone of the Church as well as of the people, and it is to think how many of them came together for the last time to take communion with their relatives. All in all, Herrnutt sent about one hundred of her sons to the flag—and the whole town counts no more than about twelve hundred inhabitants.

Among those who shouldered arms were some older men too—men whom the Church can ill miss. For instance, the assistant pastor who has charge particularly of the brethren's choir, the editor of our official German periodical, the head of the brethren's house where we are boarded with its many forms of industry, the head factor of the estates, they all answered the call of the fatherland. All through the province our school work lost a great proportion of the teachers. The mission school has many of its students in the field and the theological seminary at least one of its professors. It is indeed a terrible time.

Yet the spirit of the people seems intensely patriotic. When war was first declared there was a certain pressure of dread upon every one, yet the youth rose as a man and volunteered with a willingness that was awe inspiring. In Herrnutt, preparations are being made to care for a great number of wounded. A set of rooms belonging to the Darringer firm and the chapel of the brethren's house have been arranged as hospitals. Bishop Hamilton has also offered to place two rooms of the American mission house at disposal for the same purpose. The doctors of the town are giving courses in treatment of the wounded and very many ladies have volunteered as nurses.

At the request of the Emperor, all Churches have instigated an evening of prayer for the army. That service is held in Herrnutt on the Tuesday of each week, and the regular Friday prayer meeting is likewise devoted to prayer for those at war. And on all such occasions petition is made for the enemies as well.

God guard Herrnutt and all our brethren in their suffering, both German and English.

THE EUROPEAN WAR AND MORAVIAN MISSIONS.
By Rev. Paul de Schweinitz, D. D.

We are constantly being asked: What will be the effect of the present European War on the widely ramified work of Moravian Missions? No one can tell. But it cannot be otherwise than disastrous. All the investments of Mission Board held in Germany will be jeopardized and may be wiped out of existence, as the state of the various countries involved form part of the investments.

The recent General Synod voted to retain Unyanwesi on the strength of the pledge of the German Province to secure its support. That is now impossible. The maintenance of all the fields and the expansion of some were determined upon faith in promises, which no longer exist. The missionaries on the field will have to depend on the resources of the field—nothing can be sent to them from the home office at present. How they will work out the problem no one knows as yet.

After the Napoleon War the mission church of the Churches had to seek shelter from the rain. That caused terrible confusion for the first moments and every trace of solemnity was lost. We had placed the benches rather close together, to afford place for as many as possible—but too close, but in orderly lines. Now some were shoved apart, so that others came yet closer to each other. I had to raise my voice mightily. At one officer in order. But at last the children had made their way to the front and all the grown up folks had found places as well. The church was crowded full of people and a very high temperature resulted. But that made no difference. After the first hymn the order was completely restored. The celebration passed off very nicely in spite of the fifty or so babies on the backs of their mothers. No disturbance was made. There must have been about 250 children present. The celebration resembled Christmas celebrations of school children at home. The singing of the grown ups was nothing to boast of, for quite a number of them were strangers, who either knew the songs imperfectly or not at all. But the children did themselves credit; and as I had often said to them, Christmas Eve is their festival. The rain had slackened and altogether ceased. When they set out to leave, the people found that the light of the church with its extra illumination had almost blinded them. Here both gas and electric light are unknown, and our single percolation lamp serves only to light the high steps of the church, that no one may fall, going in or out. Yet great confusion once more followed. Mothers stood before the doors and in the doorway, and waited for their children.

The consequence was a great blocking of the exit and a crush of people in the aisles. Nor could I at once convince them, that they must go away from the doors, if they wanted their children. But at last they comprehended that it was their blocking the exit, that prevented their own children, from getting to them.

In the mean time the children were enjoying themselves. I had admonished them to sit still; and they were doing so and sampling with satisfaction the ginger cakes they had received and also regarding with curiosity the lighted tapers, which we had given them. At last the church emptied itself and we could go home for our private Christmas Eve celebration.

Next day the children and adults came to see the Christmas Tree. It and the large transparency, which we had set up in the church, excited the greatest interest—especially the latter.

Though Europeans consider Mbozi a healthy place, the natives judge otherwise, especially those who come either from a lower or a higher level. One often meets with the statement that races that have not come into contact with civilization, to reside in a natural state, are as much more sound in physical constitution and
blessed with vigorous health. But the experience of the missionaries does not substantiate this. The allusion is to a tree actually broken in two, and the place referred to as "Shybyu," identified by one doctor with rumination in the joints. But it has not yet been studied scientifically. It comes as a rule in the form of a sudden attack and may arise from one part of the body to another. Now and then the patients recover. Sometimes the ailment stays with them for years; sometimes a speedy death follows. Botth Bachman describes how her servant Simon complained at first of "Shybyu" in the knee. Next day the pain shot into the sole of his foot and then went slowly up the left leg, and in four days, when the pain came to the region of the heart, death followed. Thus far the wet pack has been found most helpful.

But the missionaries are not only called on to render aid in connection with all sorts of ailments; they must attempt to give assistance in case of accidents. One such is described in a recent letter. A woman had been terribly injured while crossing a primitive bridge. Such a bridge consists often of only one or two trunks of trees laid across the stream. It may be that no more than a tangle of branches broken from a tree growing on the bank forms the means of crossing. At such a bridge a stick on which the woman had trodden fenced her, fell, and in falling she pierced the upper part of one of her arms with a pointed branch, and tore off much of the flesh, laying bare the bone. Fortunately she went at once to the mission-house and had her wound bound up by Sister Bachmann. It was reported to be healing nicely. Cases of epilepsy are often made very serious by the poor patient falling into the water in the last. Such a person is left to burn hand or foot or any other part of the body, for the superstitious people believe in their ignorance that it is dangerous for any except blood relatives to touch a person in an epileptic fit—it is considered contagious. Wounds in the sole of the foot, caused by treading on the bone of a snake, are supposed never to heal.

According to the popular belief the discovery of the antidote used by the people of Nyika against snake bites took place in the following manner. In the wilderness an old man one day observed two snakes fighting. He kept quite still, so as not to disturb them. After a long conflict one of the snakes lay dead. But the conscience of the victor evidently troubled him. It fled away from the scene of the duel and the old man followed it. He saw how the snake broke off an herb and elevated it. Then it went back to where the other snake lay dead, and blew the chewed herb onto it, and it came to life again. The man knew that this herb would be good for snake-bites, for he had seen its effect on the dead snake.

A FURTHER APPEAL ON BEHALF OF THE NEW CHURCH IN KINGSTON, JAMAICA.

By Rev. Jon. Reitcbe, Minister of Kingston Moravian Church.

At the recent General Synod of the Moravian Church held in Herborn from May 14th to June 13th, the case of the congregation in Kingston was considered, and after reference to a committee it was decided to make a grant of about 390 pounds, and to commend the cause to the liberality of the home Provinces and to all friends of the Moravian Church.

The case is as follows:

As is well known the entire church plant was destroyed by the earthquake which visited Jamaica in 1907. The old building was a brick structure, which was levelled to the ground. The parsonage was also rendered uninhabitable and was damaged beyond repair.

In 1908-09, I visited America and England for the purpose of collecting funds for building a new church. This, together with the amount contributed by the Mission Board, and that given by the Kingston congregation put into my hands about 350 pounds. Against these funds I was persuaded to begin building operations upon a desirable new freehold site in the central part of the city, and including the purchase of the site, the full amount in hand has been expended in building operations with the result that one side of the church completely, and two other sides almost completely have been erected in concrete. But for the past two years the work has been laid aside. I was not willing to incur the responsibility of a debt. There are therefore at present no outstanding liabilities. In the mean time a congregation of between 250 and 300 communicants has continued to worship and conduct all the activities of a congregation in a very rough temporary wooden building, very hot and uncomfortable, and very unsuited for the purpose. It has regularly discharged its financial responsibilities to its pastor and to the various objects to which all our congregations are required to contribute. And the numbers while varying from year to year are growing. The congregation consists for the most part of women, and almost entirely of working people. Their wages are small and uncertain, yet they yearly contribute at the rate of two days pay for missions per annum. In the year 1912 the congregation raised towards the new church fund $600.00, besides meeting its other responsibilities, so that the average giving for that year per capita was $5.50 from people whose average daily wage is not more than twenty-five cents. On the strength of this record I had intended to appeal to the Home Provinces for further assistance, but the very end of the year brought the terrible hurricane which struck the western portion of the Island where most of our congregations are established, and so instead of being able to appeal for my own people, I had to appeal for the hurricane sufferers, and the result was magnificently liberal. Thus during the year 1913, we tried the direct giving plan. Women of America! it would have done your hearts good to have seen Kingston Moravian women and children give. The men have too, but they handle more generously than the women do, and so I specially mention the women. The Sunday School children voluntarily gave up their annual pence—their only outlay for the year, and so contributed $30.00. The result was $250.00 by direct giving. Once more I intended to appeal, when the fire at Comenius Hall intervened and claimed prior attention.

In the mean time the most representative town in the English West Indies, the Moravians are without a place of worship, and people ask, "Can't Moravians do anything? Have they forsaken you? Don't they approve of your work? What is the matter anyhow?" My own congregation are only restrained from despair by my assurance that God has not forgotten us. On my part I explain how poor the Moravians are and how small numerically and how we are constantly called upon to face difficulties, and a thousand and one other calls.

The work has not been done extravagantly nor on too large a scale. Even small churches at home cost much money. And it is necessary for Kingston is the capital of the Island, and the churches of other denominations are convenient. We must make provision to send 600 people and when the church is fit to accommodate the congregation it will not have cost more than $15,000.00. Building is expensive with cement and steel reinforcement. The fact is we are erecting a cheap building for a church. At present to make the church conveniently habitable we sought to have $7,500.00 and to finish it, $10,000.00. The congregation has raised and given $1075.00 which it has given besides the money from General Synod. A few large gifts, and many liberal smaller ones would meet the situation. I therefore in my own name and that of the Kingston congregation, backed by the recommendation of the General Synod, most urgently plead for quick gifts just now, so that if possible we may be able to renew building operations in January 1913. I ask in Jesus name and for His glory.

REPORTS FROM THE CHURCHES.

Home Church.

On the first Sunday morning of the month the congregation assembled in large numbers to greet Bishop Rondthaler on his safe return after his difficult European experiences, and to hear something of the trials he had had to undergo. Bro. Crostand presided at the service and the Bishop introduced the evening service.

On Wednesday the 9th, the Pastor returned from his long journey which had taken him as far as Dumasest on the coast, Constantinople, and had required five months constant travelling. The following evening the congregation rendered him and Bishop and Mrs. Rondthaler a "Welcome Home" in the Sunday School Building at which more than three hundred members and friends were present. It was a very happy and successful occasion and was thoroughly enjoyed by all present.

The Festival of the Married Classes of the congregation which was postponed from the first Sunday of the month that the Pastor might be present, was held on the 14th, with large attendance and happy earnest spirit. The Pastor preached at 11 o'clock and expressed his great joy at being home once more and being permitted to work again. At the lovefeast which was largely attended, the thanks of the congregation was expressed to Bro. Crostand and the other brethren who had ministered to the old mother congregation with great faithfulness during the pastor's long absence; and at the Holy Communion, Sr. Louise Thaeler and Bro. J. Allen Kinmull were received into the communicant membership of the Home congregation.

The annual meeting of the Officers and Teachers of the Home Sunday School which was held on the evening of the 14th, was a very happy event. Reports were rendered for the past year and officers elected for the new year. It was only the second meeting of the kind which has been held and showed that the work had made good progress especially in its organization along lines laid down
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services and we look for a great blessing in the church and community.

May I again ask an interest in the prayers of the readers of the Wachovia Moravian that we may use every opportunity for the extension of the kingdom and the salvation of lost souls in this great thronging community. A very hearty welcome is always given visitors and an invitation is extended to our Rally Day and revival services Sunday Oct. 27.

Friedberg and Chapels.

After an absence of nearly five months the pastor and his family are back in the parsonage again. Just here let me say that home has never seemed quite so dear as now and the welcome which was given us by the good people of Friedberg on Wednesday the 9th of September will not soon be forgotten by us. About 290 people were gathered on the Church lawn when we arrived and at 3:30 we gathered in the Church for a praise service and while I had the privilege of hearing some good music while away from home yet these simple songs of praise and thanksgiving were sweeter to me than anything that I heard across the sea. For about half an hour I spoke to the congregation on the Providential leading of God. At 4:30 we had a regular picnic supper and a very generous supply of provisions were given us which are a daily reminder to us of our people's thoughtfulness and love.

Just here let me thank the brethren who have done the preaching and looked after the work at Friedberg in my absence. The work is not only alive but it is in fine condition and the Sunday School has shown an exceptionally good average. The people of the Friedberg school have stood behind their Sept. Bro. O. C. Perryman and the school has kept on the upward move. Notwithstanding the fact that Bro. Perryman lived further away than any one else that attended the school (8 miles) he was at his post every Sunday, a record of which any one might be proud and this same spirit was shown on the part of his co-workers and large part of the school.

At Advent and Enterprise the organized S. S. classes have something tangible to show for their efforts in the form of better equipped class rooms. Recently the Advent Baraeon bought a nice drugget and center table for their room and at Enterprise I was greatly pleased to see how nicely the Philothesa Class had furnished their room.

At Advent, on the 3rd Sunday in September, I spoke to one of the largest audiences which I have ever addressed at that place. On the 4th Sunday I shall speak at Friedberg on the subject, "Jerusalem."
church, several hundred being present.

May the Lord continue to give encouragement to this young and active congregation and pour out His Spirit in rich blessing upon it.

Fairview

The Ladies' Aid Society had their monthly meeting at the home of Mrs. M. M. Morgan on Sept. 3rd as the guests of Mrs. Millard Masten and Mrs. Morgan.

In September the King's Daughter Circle met at Miss Erma Opper's home on Fourteenth Street.

Bishop Rondthaler gave a very interesting account of his journey home from Europe on Wednesday night, Sept. 9th, under the auspices of the Sunday School, Mrs. J. A. Southern teacher. An offering was taken for missions.

The Women's Missionary Society met at the Parsonage on Sept. 11th.

The Teachers were very hospitably entertained at the home of Asst. Prof. Re. Kinsey on Sept. 17th.

On Sept. 26th the Christian Endeavor society, Miss Waker, president, held a very profitable business meeting following by a most enjoyable social at the home of Miss Kate Mason.

The Jr. Barona Class, Miss Rama Smith teacher, gave an oyster supper in the basement of the Church.

The funeral of Mrs. Mary Kearney, a member of the Methodist church, but of the Lutheran communion, was held with much respect in Bethania.

About the middle of August Bethania Sunday School and community turned out in full number at the picnic held at Prof. J. W. Daniels' in the neighborhood of North Winston. The weather was favorable and everything along with the hearty reception given by Prof. and Mrs. Daniel, combined to make it an occasion to be remembered with joy.

On Sunday, Sept. 20, a large congregation, filling Bethania church, greeted Bishop Rondthaler on his first visit to our congregation since his return from Europe. The anxiety of only a few weeks previous was changed with a joyful spirit in having Bishop and Sr. Rondthaler once more in Bethania. The sermon by the Bishop in the forenoon and the lecture in the afternoon on his European experiences were received with close attention and deep appreciation.

The funeral of Mrs. Mary Kearney, a member of the Methodist church, but of the Lutheran communion, was held at Bethania, Sept. 9th. In the absence of the pastor, Rev. J. W. Daniel conducted the services. The pastor of the deceased, Rev. W. L. Leffler, delivered the funeral discourse.

Bethania.

Mr. Beth.

The summer school, taught by Miss Lula Stipe and Miss Mary Oliver, with Mrs. Stipe as housekeeper and instructor of the sewing class, was held with remarkable success. The closing week was a particularly happy time, with a large attendance at the exercises of songs and illustrated talks held from Monday night till Thursday night. Theclosing

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ed the pastor, gave us splendid sermons, and won the esteem and love of the people. One noteworthy feature of the services was, the Afternoon Experience Meeting when many bore witness to the value and blessing of the Christian life after many years of faithfulness.

Miss Vivian Spears has spent a year in Indiana, with her aunt, has returned to Bethabara.

OAK GROVE.

The pastor being unable to keep the regular appointment the third Sunday in September, Rev. Kenneth Hamilton very acceptably filled it for him. The congregation is looking forward to a visit from Bishop Rondthaler in October.

Bethesda.

Bro. H. W. Poole with his efficient Sunday School force is going forward with this important branch of the church's work.

One of our members, Sr. Catherine Hie is quite ill, with little hope for her recovery.

Calvary.

Happy because of his safe return home, and eager to hear his message born of trying experiences in war-torn Europe, a large congregation, conservatively estimated at 800, greeted Bishop Rondthaler on the evening of Sept. 6th. Nor was the large company in the least disappointed for the sermon is deemed to have been one of the Bishop's greatest efforts. At the close of the service many went forward to greet the Bishop with a good word and a hearty handshake. This was a fitting contribution to the successful series of services held on the lawn during the summer months.

Recently an outing was given by the Ladies' Aid Society, to the elderly ladies and the shut-ins of the congregation. The journey was made to Clemmons in automobiles where the party was heartily welcomed by Bro. and Sr. Hall and a number of the ladies of Clemmons congregation. Love-feast was held in the church, Bro. Hall delivering a brief address of welcome, which was heartfelt Christian fellowship and good wishes, and this was happily responded to by the President of the Ladies' Aid, Mrs. Protheroe. The outing, and all that went with it, was so thoroughly enjoyed by all who participated in it, that it will likely be repeated annually.

The Sept. meeting of the Ladies' Aid Society was held with Mrs. Keith, and was largely attended. The business session was entered into heartily, and the social hour which followed, was, as it always is, a time of real enjoyment, while the hostess served refreshments. Master Allie Hege entertained the guests with several well rendered selections on the violin.

The members of the Usheurs' Association had a most delightful old time supper at Clemmons on the evening of the 22nd. Twenty-five men arrived at Clemmons in automobiles about 7:30, and soon were seated about the festive board in the spacious dining room in the school building. The menu consisted of barbecued pig, Brunswick stew, corn bread, pickles, coffee, etc. Helpful addresses were made by Rev. James E. Hall, Mr. E. E. Shore, Pres. of the Usheur Association, Dr. H. V. Horton, O. E. Johnson, Rev. E. S. Crisland and others. The occasion was thoroughly enjoyed by the large company of men. The Usheur's Association, one of the few of its kind in existence, is doing a splendid work in binding young men closer to the church and encouraging them in their important service for the Master.

MARRIAGES.


OBITUARY NOTICES.

Bland—On August 26th, 1914, in Winston-Salem, N. C., Beulah Lois Bland, aged 4 months and 19 days, infant child of Mr. F. A. and Mrs. Dora Bland, m. a. Hawkins.

Weaver—On September 17th, 1914, near Enterprise, N. C., Clifford Weaver, little son of Bro. and Sr. John Weaver, aged 2 months and 29 days.

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THE WACHOVIA MORAVIAN

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

THE WACHOVIA MORAVIAN

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EDITORIALS.

The Triennial Provincial Synod will meet on the 17th of November at 10:30 A. M. in Salem. Congregations outside of the city will confer a favor on the Province, if they would send in the names of their delegates as soon as possible, so that comfortable provisions may be made for them in every way during the Synod.

The Great War is still the absorbing topic, as well as it may be. Its financial distress, as far as America is concerned, is probably passing away, but its strain on heart and mind continues. The thought of the suffering entailed by daily battles and burnings, and specially of bomb throwings, wears upon even those who live ten times as wide. And yet the absence of news would not make the sufferings less on the other side. The prospect of the continuance of the war is distressing and of the settlement at the end of it, when the victor will try to rob the defeated of what they have left, is still more so.

But while this war affects the minds and hearts even of those who are not engaged in it, there are great moral uses which accompany it. The War is calculated to make us more thoughtful and prayerful people. That man whose soul remains untouched by the fearful experiences of 1914 must be a hard and wicked man indeed, and we cannot even think of any of our people as being as bad as that. Men are thinking more, and as they thus become better people, they will show it by becoming more generous. The special appeals which this issue of the Wachovia Moravian contains are in the line of such generous giving. We Moravians and our friends have probably more opportunity now of helping the Lord's distressed cause in various parts of the world, than is being given to any other Church in the land. Let us not fail to use our opportunity. It will do more to make us a strong and happy people of God than anything else we could do. It is a time in which to give as little to ourselves as possible and as much as we can for others. Some home efforts could even afford to wait a while until foreign distress had been relieved, although the common expectation is that the more people give abroad, the more God will permit them at home. The saying in Proverbs is as true of Churches as of individuals: "There is that scattereth and yet increaseth; and there is that withholdeth more than is needful, but it tendeth to poverty."

Now is the time to help our Foreign Missions and our Bohemian work to the utmost, and then God will surely help us in the necessities of our Province and of its individual congregations.

Pastors can do a great deal for our Foreign Mission and Bohemian work at this particular time of emergency; if they would read the special appeals of the Provincial Elders' Conference from their pulpits, or at least a part of them. Not every one reads the Wachovia Moravian. Probably those who should do it most, in view of their church responsibility, do it least. They are busy men; do not find time to read much, and must depend for such information upon what they hear from the pulpit. And then it must be remembered that what is spoken usually has more effect than what is merely written. The best results of these appeals therefore are very largely with the pastors and their congregations will get the most blessing out of the present emergency, whose pastors make the most appeal on these subjects of the Unity's present need, from their pulpits.

The question is being frequently asked, "How long will the Synod last?" It is an important question, in a Province where one delegate is sent for every fifty communicant members, which is an unusually heavy drain on the working community. But no Synodical labor is well done which is over hurried, and the greatest care of time is not to give enough time to a good work, because in that way all the time put into it is lost. May God give the special grace to our Churches to send such brethren to Synod who can and will attend to its business until it is done. This is desirable at all times but especially in a time like this when so great a trial has come on our entire Unity.

While the Province earnestly asks for the interest of Delegates elected to its Synod, it asks with equal earnestness for the general interest of our membership. Let it be universally felt among us that this is a time when a special blessing may be expected, if indeed we are to have any during the next three years. Every member of the Church is also welcome to attend the sessions of Synod, or at least, it would do those who live here in Winston-Salem good to attend some of the sessions, and those who live in the country to drop in now and then, as they pass to and fro in the course of their business visits. Apart from any discipline which may be going on at the time, the sight of the men whom the Lord has charged with the supreme care of His work in the Province will be of value and interest to every loyal member of the church. At the last Preparatory Synod, which only lasted one day, nearly every one of the elected delegates was present,—many of them young men,—and it was an inspiring sight and was commented upon as such. Come to the Synod, dear fellow-members and see who is there.

What are the chief issues of Synod going to be? We hope, after the consultations which are now going on to be able to publish some of them; although it must be remembered that the Provincial Synod is, under God and the rules of the Unity and the Province, its own Master and brings out whatever issues it chooses to raise, and often the most important questions come up in an instant, quite unpremeditated.

But, after all, the chief issue before the Synod, if it is to be a blessed occasion is, the Province's Life in the Sight of God—how to get our members to heaven at last, and as many others with them as possible—that is the intense living, stirring, all important issue, compared with which Boards, Funds and the like sink into utter insignificance. If we are many of us thinking and praying about this issue as we ought, it will come up at the Synod with a blessed power.

It was said in a generation, a white heat, when there had been great grace poured out and the people, who had received it, were growing old and passing away: "Thank God," it was said, "our people are dying well." If the Triennial Provincial Synod is what you, dear readers, can make it to be, it will be a notable landmark along the same road of living well, and then, at last, of dying well!

It is with grief and deepest sympathy that we announce the departure of Dr. Kurt Becker, son of our highly esteemed Bishop Reinhold Becker. He was mortally wounded in the battle of Leugenberg in France and was buried near the battle-field with his Testament on his breast. He had written previous to the battle, a parting wish to another under officer, "Blessed, happy peace here or in yonder life, your thankful brother, in arms, K. B." Dr. Becker was an excellent young man, of earnest evangelical spirit and a candidate for the ministry.

INSTANT ASSETS.

"Quick action" appeals to the man of to-day. "Instant!" is a word that advertising is bringing into prominence. There are foods and drinks that need only hot water to be immediately available for the satisfaction of hunger or thirst. An instant food meets a lack. But still more useful is instant religion that is ready for the need, religion that does not tarry, religion that prevents remorse and does not merely arouse it after the sin has been committed. If we would be efficient Christians, our Christianity must be "instant, in season and out of season"; for a religion of victory, more satisfactory than a religion of repair.—S. S. Times.
A SPECIAL APPEAL
from the Provincial Elders' Conference of the Southern Province in Behalf of our Foreign Missions.

In this time of terrible war, we are often thinking of our missionaries and of the Mission Board which has the care over them all. How heavy their hearts are on their distant stations! And how almost insupportable the burdens of our Mission Board! From the latter, through a recent letter from Bishop Hamilton, we have just received an earnest request to make a special appeal to our congregations and to our friends in behalf of our sorely tried Foreign Missions.

Our brethren of the Mission Board find that the Mission receipts are greatly diminishing in those countries from which the largest part of the mission income has always come. In Germany, the home missionaries ("Disporta laborers") are the chief collectors for the cause. In all their offers, the Mission box is at the door and thousands of dollars are annually collected in this way. Under present war circumstances our missionaries are hardly able to meet their charges, and if they do come, they find money scarce and the demands of the Red Cross, for wounded and dying soldiers, for widows and orphans pressing heavily on their hearers who mostly are poor people.

In England the case is still more discouraging and different. The British Church has even less communally poor members than we have in the South, and with few exceptions they are poor people, dependent on their factory wages. The Moravian Church in England has always depended largely on the gifts of the "London Association," a society of English friends of our missions, who, last year, contributed no less than one hundred thousand dollars to our work. It is more than likely that the war will divert these gifts as far as they can be left to other channels, and especially into the Red Cross, charity to which the British are giving millions, in view of the sufferings which they are seeing all around them.

From Switzerland, large gifts come to our Missions, and it was from this generous source that the last deficit was finally paid off; but Switzerland, while neutral, has been terribly struck by the War, and the resource of the people are now very greatly crippled.

More than is the case with any other Foreign Mission, our support comes from the field itself, but here again, the War disastrously affects the Mission business and the people, always very poor, have less money than ever, though in the West Indies especially, they are always generous with what they have.

Into our very promising East African Missions the annual devastations of War have already begun to come, and still more fighting between Briti­sh and Germans is likely to occur here.

Under all these circumstances, the call upon our American congregations and friends to do what they can for our Moravian Missions is very urgent. We are the only great nation which is at peace, and if the Ameri­can Church should not come up to the emergency, it is hard to see how our Missions can at all be sustained.

It is our opportunity which God Himself is giving us, to become a greater support to His work among the heathen than we have ever be­fore. The Lord's command is plain, and it is laid upon us all, "Go ye into all the world and preach the Gospel to every creature." If we cannot do it in person, we can do it with our means. We can, by what we liberally give, be real missionaries of the Gospel to our brethren. And we need not be afraid to undertake the task because the same Lord who has given us the duty has also given us the promise: "Lo I am with you always, even unto the end of the world."

A REWARD.

William K. Smith, President of the Board of Trustees of the Fifth Moravian Church of Philadelphia, has an attractive plan for introducing Bible Study.

He has offered during the month of October a two dollar and a half gold piece to every member of the church Sunday School, including the "stated hearers," who will commit to memory the twenty-sixth Psalm—provided each successful student will pay one dollar out of the two and one half into the regular church treasury. This means a net personal profit of one dollar and a half for each one of five hundred or more eligible persons.

Having himself derived great blessing from the study of this Psalm, he is anxious that others shall share the blessing; hence the offer of a reward calculated to stimulate interest in the study of it for the spiritual benefit of the learner, as well as personal finan­cial gain, and a replenished church treasury.

Mr. Smith has not applied for a patent for this very latest invention, so that other large-hearted brethren may use the device—From the Moravian.
RESTORED COMENIUS HALL RE-OPENED.

The New College Year Begins Joyfully with the Consecration of Splendid New Quarters.


Less than a year ago Comenius Hall, the pride of College Hill and the beloved institution of learning for our Church in this country, lay in ruins. Friday, October 2nd, 1914 marked the joyful re-opening of Comenius Hall, stronger, safer, and more beautiful than ever before.

It was a happy company of people that gathered in the main hall of the institution and united fervently in the Te-Deum. Representative Moravians from all portions of our American provinces, ministers, laymen, students, friends from all quarters joined in the litany and songs of thanksgiving. Truly the Lord has led safely and surely even thru disastrous calamity.

Bishop C. L. Moench, D. D., in whose words the College had been closed.

The Bishop then reconsecrated the building with the im-...
THE SEVEN SEEDS OF JOY.

On a hillside lived a lad named Pietro. His hut was small and he had only a few chickens and a mule for companions, for his parents were dead. His father had been a maker of raised window boxes in the town below, and Pietro was learning the same trade; he longed to be a designer and the common work was beneath his abilities, yet, to earn his bread, he set about the humble labor cheerfully.

Early each morning, he would rise and go out upon the hillside where he could look up at the beautiful sky, and say a prayer in which he gave thanks for all he had received, and ask a blessing on the day's work. His mother had taught him this, and had made him remember that no good thing he received was too little to be thankful for, nor was any matter too small to pray about.

Pietro had a garden at the back of his hut in which he raised tomatoes, onions, a few potatoes, little sweet green peppers, and lupins. So patiently did he work his garden that all these things flourished; and once a week he rose earlier than usual that he might take his mule laden with vegetables down to the town.

One morning when Pietro went home he found on the table in his hut a folded paper, and inside were seven pepper seeds. On the paper were written these words:

"Pietro, thou art a good lad. In the spring plant these seeds far apart in a row by yourselves at the end of the lupins. There are The Seven Seeds of Joy, and will bring thee happiness if thou wilt do with them as thou art bid."

This pleased Pietro greatly, for he could not think of any one who would have made him this queer present; but he thought of his mother's advice to remember always that no good thing received was too little to be thankful for, nor was any matter too small to pray about.

Suddenly his spade hit something hard.

"That," said Pietro, "must be a great stone. I will get it out of the way with my little pepper, and he dug away at the earth. It was a surprise to find that the supposed stone was a small bronze box of curious workmanship. He lifted it out and tried to open it, but the lid would not rise.

"That is queer," he thought. "I have no key that will unlock this strange box; so I will carry it to old Jacopo, when I go down to the town."

He brushed the dirt from the box, set it to one side, and went on with his work, taking as much pains as before to dig deeply, and make the earth fine.

When he reached the end of the row he was tossing over a speckled earth to break up the lamps when he found one lump that did not separate, and as he struck at it with the edge of the spade, the outside soil fell away from the lump, and there was a key.

"Ah!" cried Pietro, "now this must be the key to the box; and so it was; but the lock was stiff and the key would not turn, so Pietro decided to wait until he went back to his hut where he could get a little oil to loosen it. At last, his Seven Seeds of Joy were planted in a row by themselves, at the end of the lupins, as the message on the paper directed; but it was too late to try to open the box, so he put it away in the cupboard until evening.

He was more eager than usual to get home that night; but not until all his tasks were done and he had had a supper, did he take out his curious box. Inside was nothing but a folded paper and another message, reading thus:

"Pietro, thou art a good lad. When The Seven Seeds of Joy begin to sprout and how happy he was although they were the cause of his roots sang at his work. He dug deep into the earth to make it easier for the roots of the little plants to find a foothold.

"The Seven Seeds of Joy," said he, "shall have the best bed I can make for them."

One fine morning, he rose earlier than usual and more giving thanks for his gift, and asking a blessing upon it, took his Seven Seeds of Joy and went out to his garden. The air was sweet and pure and Pietro sang at his work. He dug deep into the earth to make it easier for the roots of the little plants to find a foothold. Suddenly his spade hit something hard.

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The pastor and his family are now settled in the new parsonage on Devonshire Street in Central Terrace a short distance from the church which makes it much more convenient for the work at the church.

The Philadelphian Class entertained the Haraeaa class at a Left-Hand social at the new parsonage on the evening of Oct. 13th, this being the close of a contest between the two classes.

The Philadelphian Class in the past week sent two parcels post packages to Alaska containing a Xmas gift for each of the missionaries laboring there which we hope will reach them by Xmas time.

On Sunday night Oct. 11th Bishop Rondthaler told his European expect'ss and friends that he had received the earnest and timely help that would no longer be stopped. He found on the table in his hut that he might take his mule laden with vegetables down to the town.

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among young and older people. Dr. White remains to assist in the meeting. The summer kitchen comes in to good use as we occupy the parsonage during the week, with Mrs. Lehman and Mrs. Gruber as housekeepers.

Calvary.
It was a real pleasure to have us on a recent Sunday, the efficient Secretary of the Y. M. C. A., Mr. Allen M. Craig. The occasion was the meeting of the Home Missionary Society, a flourishing organization embracing the entire membership of the Sunday School. A splendid program was rendered, the principal feature being an exceedingly thoughtful and heart-searching address by Mr. Craig.

The October meeting of the Ladies' Aid Society was held at the hospitable home of Mrs. Austin Burke. The meeting throughout was one of real pleasure and profit. The society has pledged $50.00 toward the rebuilding of Comenius Hall, the main building of the Theological Seminary at Bethlehem, Pa., which was burned last fall.

The Philathens held a delightful business and social session at the home of one of their members, Mrs. Harvey Roesel on the evening of Oct. 18th. The Philathens class is easily one of the largest and best classes in the Sunday School. Bro. Walter W. Conrad is the efficient teacher.

At the Oct. communion, we had the pleasure of receiving into the membership of the church, Dr. J. Kerr Peeples and Mr. and Mrs. William W. Tosh, old friends whose friendship has ripened into a closer relationship.

Bethesda.
The second Sunday in October a large congregation gathered to welcome Bishop Rhoudthaler, and listen to his message concerning conditions in Europe at the outbreak of the war. This our oldest congregation will celebrate its 161st Anniversary the second Sunday in November.

Oak Grove.
At the last regular monthly service, the congregation and many friends were happy to greet Bishop Rhoudthaler and eagerly listen to his earnest sermon showing how "God is our refuge and strength, and very present help in trouble," which he illustrated by his recent experiences in Europe.

Oak Grove will observe Thanksgiving Day with a sermon and Love Feast, and offering for the Salem Home.

Wachovia Arbor.
Bishop Rhoudthaler's visit and ser-

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Sriman's salary, and amounted to $10.57. The Ladies' Aid Society entertained at an informal reception in connection with Mr. R. W. Vogler, Proprietor.

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School—with great faithfulness as its Superintendent, was present with a handsome picture in token of the esteem and appreciation of his services.

The Rally of the Woman's Missionary Society to which representatives of the other female Missionary Societies of Salem Congregation were invited, was a splendid occasion. It proved to be a real rally, not only of members, but also of missionary zeal and interest. Bishop Rondthaler spoke of the pressing needs of our Missions occasioned by the war and there was a generous response.

At the Holy Communion on the second Sunday, Miss Elizabeth Bailey of Texas, a student in the College, was received into church membership on profession of faith.

The ushers of the congregation and their wives enjoyed an outing on Friday, Oct. 16th, going to Bethania, where Bro. F. H. Lash's Sunday School Class had prepared a delightful fried chicken supper. Thirty persons sat down in groups around the tables in the Sunday School room and did full justice to the meal that had been prepared. Afterward, an earnest discussion was held regarding the problems connected with the work of the usher. It was both a delightful and profitable evening.

The Ladies' Aid Rally on the afternoon of the 20th, was another encouraging occasion. About fifty members came together to hear the report of the past year's efforts and to plan for the new. This Society, among its many other splendid efforts, has recently placed a full set of china, etc., in the church kitchen for use at banquets and other social occasions.

On the last Sunday of the month we had the privilege of hearing an excellent sermon by Rev. Andrew R. Byrd, pastor of the Second Presbyterian Church, Washington, D. C., on the subject "The Beauty of the Lord."

In the removal of Mrs. Thos. Holt Haywood, nee Miss Louise Bahnsen, to New York city, our congregation has lost the services of one of its most efficient and devoted younger workers. As church organist, Sunday School teacher and worker in the various societies she will be greatly missed. But our best wishes go with her for happiness in her home and continued usefulness in the Master's service.

Owing to ill health, it has become necessary for Bro. Wm. J. Peterson, our faithfylchoir director and organist for thirty years, to retire from his work. He is succeeded by Prof. H. A. Shirley, Dean of the Music Dept. of Salem College.

GOD'S CERTAIN PROMISE.
"He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Psalm 46: 9, 10, 11.

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God bless you and keep you, and make his face to shine upon you, and be gracious unto you. And lift up the light of thy countenance upon us, and grant us peace. And make us to see good. PSALM 4: 7-8.

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MARRIAGES.

McKee-Jones.—At Calvary Parsonsage, Dec. 28th, by Rev. E. R. Crosland, Mr. Jesse J. McKee to Miss Mary V. Jones.

Crouch-Crouch.—On October 14, 1914, at Friedberg, N. C., by Rev. Edgar A. Holton, Mr. Arthur Crouch to Miss Erna Crouch.

Haywood-Bahnson.—On October 22nd, 1914, in the Home Moravian Church, by Bishop Rondthaler, assisted by Rev. Kenneth Pfiohl, Mr. Thomas Holt Haywood to Miss Louise Bahnson.


Cranfill-Cranfill.—On Sept. 30th, 1914, at the Calvary Parsonsage, Winston-Salem, N. C., by Rev. E. S. Crosland, Mr. Harvey Cranfill to Miss Mattie Comer.

Hedrick-Gray.—On October 7th, 1914, by Rev. E. S. Crosland, Mr. C. E. Hedrick to Miss Lillie Gray.

Elam-Elam.—On October 17, 1914, at the home of the bride, by Rev. E. S. Crosland, Mr. A. B. Elam to Miss Bianca A. Shore.

Hartley-Intyre.—On October 14, 1914, at Calvary Parsonsage, by Rev. E. S. Crosland, Mr. Chas. B. Hartley to Miss Laura Intyre.

INFANT BAPTISMS.


Robert Ingersoll was famous for the library of infidel books which he possessed. One day a reporter called on Mr. Ingersoll for an interview, and among other questions he asked was this: “Would you mind telling me how much your library cost, Mr. Ingersoll?” Looking over at his shelves he answered: “Well, my boy, these books cost me anyhow the governorship of Illinois, and perhaps the presidency of the United States!” That accounts for most of his hatred of the Bible and the Church.

We were sailing through the Red Sea one time when we noticed a small boat making signals of distress. We changed our course and went to them. Although we could not understand the language of the men we found in the boat, we soon learned that they were almost completely out of bread and water, particularly the latter.

Yet there was water on every side of them a half a mile deep and five hundred miles in length in either direction. But it was salt water! That exactly represents theism. Yes, they have religion but there is no satisfaction in it. The more there is taken the worse they feel. Did you ever try to satisfy your thirst by drinking sea water? It cannot satisfy and its use means madness, insanity—death.—Campbell White.
The Wachovia Moravian

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K. Rev. Edward Rondthaler, D. D., Editor; Rev. E. C. Stempel, Managing Editor; Rev. E. T. Pfohl, Assistant Editor; Rev. E. T. Pfaff, Business Manager.

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VOLUME XXV

WINSTON-SALEM, N. C. DECEMBER 1914.

EDITORIAL.

Our Synod is over. People unite in saying that it was a good one. A very patriotic member, and a man of deep insight has written about it from far away: "I am glad to note that the Synod passed off with a satisfactory success for good in the future. I received the daily papers and saw practically what was done in each case. It seems to me that I have never known the people of our Province so interested and alive to the interests of the church as they are at the present time, and I confidently believe that it means larger things for the future."

May God fulfill this glad expectation. Let us pray and work for it together.

It will be of interest to our members and friends everywhere, to see the names of the brethren who have by election of the recent Triennial Synod been charged with some of the work for the Lord and for the Church during the next three years. We therefore insert a list of them, with the hope that our readers will all pray for them and work with them.

The Provincial Elders' Conference: Bishop Edward Rondthaler, D. D., John W. Fries, Rev. James E. Hall, and with these three brethren, the following form the Financial Board: William T. Vogler, Dr. E. F. Strickland, Herbert A. Pfahl.

The following are the members of the Church Boards:


The following brethren were elected into the Synodical Committees, charged with special work in the Province:

The Sunday School Committee: E. H. Stockton, Olin Perryman, W. N. Shore, R. A. Spaugh, F. W. Graf, C. A. Crist. The Superintendent of the Provincial Sunday School work is to be appointed by the P. E. C.


May God bless these brethren for the special work for which they have been chosen. But if they are to succeed with it, they must have your assistance. Let every member be willing to help them, and will not our good friends likewise assist. The work is great, and our strength is small. Give us all the assistance that you can, and your own hearts will be glad over the results which God will give to patient, vigorous, and united labor in these next three years.

The Great Head of the Church may make them the best years the Southern Province has ever had.

THE WORK OF THE TRIEN­ NIAL SYNOD OF THE SOUTHERN PROVINCE.

The Synod met in the Rondthaler Memorial Chapel, Winston-Salem, N. C., on Tuesday, November 17th, 1914, 10:30 A. M., and adjourned on Thursday morning, November 19th, at 12:15 P. M. There were seven sessions; 91 out of 95 members were in attendance. The President of the Synod was Bishop Edward Rondthaler; the Vice-President, Rev. James E. Hall; the Secretary, Rev. Leon G. Luckenbach.

The members of the Synod in attendance were:


Financial Board: William T. Vogler, Dr. E. F. Strickland, Herbert A. Perryman, Frank Vogler.

Delegates:


Friedland: D. P. Hine, George Reid.


Kernersville: J. P. Ackins.

Macedonia: Charles E. Shook.

Mayodan: S. P. Toth.

Moravia: J. A. Elliott.


Oak Grove: Marion W. Smith.


Fairview: W. B. Byrider, J. F. W.

Trinity: R. A. Spaugh, Geo. A. Boozer.

Fries Memorial: J. H. Vaughn.

Salern Congregation, Delegates at Large: Clarence E. Frost, A. A. Perry, N. M. Vernon.

Cordial Greetings were read from the Northern P. E. C.; the German P. E. C.; the Mission Board and also from the President of the Ladies' Seminar, Dr. J. H. Clewell.

Reports were given by the Southern P. E. C., the Financial Board, the Academy and College Board, the Craft Aid and Extension Board, the Clemmons Board and the Missionary and Wachovia Moravian committees.

The report of the committee on Unity and Fraternal Relations was especially important in view of the great crisis in the Unity which the European War has brought about.

In their report the committee says: "In reply to the fraternal greetings received from our sister Province, we would emphasize the following:

"To the Northern Province, we desire to express the great appreciation of the new responsibilities and obligations brought upon the American Moravian Church by the unprecedented conditions abrief. And we desire to cooperate in every way in our power with our brethren throughout America in the new duties which seem now about to fall upon the Moravian Church in America."

"To our brethren of the British and German Provinces, we desire to assure them of our constant prayers that 'God may put into the hearts of the Rulers of the Nations thoughts of peace and that we may soon see established to the glory of His name.'"

"And to our brethren in all parts of the world, we express our firm and most earnest hope and prayer that the Unity of the Brethren may be preserved unbroken in the midst of these present trials, as it has been maintained throughout other times of trial."

With regard to other denominations, the following address was unanimously adopted by the Synod: "The Moravian Church of the Southern Province, in
Synod assembled, thinks with fraternal affection of its brethren in Christ of every denomination, and desires to extend to them in their different assemblies its cordial greetings. We recognize the unity of faith and the bonds of peace and realize that we are one in Christ and one is our Head, even Christ. In this spirit we desire to cooperate at home and abroad in all Christian activities and thus to do our part toward the fulfillment of Christ’s prayer, that we may all be one even as Christ and the Father are one.”

It was also resolved by the Synod at the recommendation of this Committee that should it prove necessary, representations be made to the State Department in Washington, looking to the safety of the Leper Home in Jerusalem, now in the hands of sisters only.

With regard to the observance of the anniversary of the martyrdom of John Hus, the “father” of the Bohemian Church; and

Whereas this occasion affords a unique opportunity both within our Church and in the Christian world at large, to make more widely known the important service which this great forerunner of the Reformation rendered to the cause of Protestation and the religious principles for which he lived and died and

Whereas plans are being made for a suitable celebration of the event in his native land of Bohemia, and in the Province of which we are a part, therefore be it resolved that

1st. That the Moravian Church in America, Southern Province, hereby expresses its pleasure at the prospect of a general observance of this important event, throughout the United States, and its desire to cooperate in every way possible in making the observance of this Anniversary occasion commensurate with its significance;

2nd. That this Synod recommends to the P. E. C. the appointment of a Provincial Committee to provide for a suitable observance within our Province.

3rd. That the book, entitled, “John Hus!” now in process of publication by Dr. W. N. Schwartze of our College and Theological Seminary for use in “studies classes by young and old,” be recommended to our Ministers and Sunday School Superintendents for use in their congregations and an effort be made to gain for it as wide a reading as possible.

There was a fine discussion on the Missionary work led by the brethren H. A. Pfohl and Henry F. Shaffner, and it resulted in a strong report of the Committee on Unity’s Missionary, which closed with the following resolutions adopted by the Synod:

1st. That the Ministers’ Conference of the Province be requested to work for the guidance as promptly as possible a campaign upon any educational lines, making a sustained effort to create the proper sentiment in their several congregations.

2nd. That Synod recommend this Province to undertake to raise its part of the $15,000 deficit in Mission account, assuming that the Moravian Church in America should do this, and in the undertaking, the Northern and Southern Provinces should cooperate on an equitable basis. Our share would probably be one-third, $5,000, and further that the Province ought to raise annually for Unity’s benefit the amount of the funds in their hands.

3rd. That in the appointment of the new Missionary Committee, it be established on such basis that it may have the support of the whole Church, in every one of its congregations, and that all the ministers, officials and laymen unite in holding up an organization throughout the Province commensurate with the task of doing our best in the great work of the Church in the present crisis.

In the course of Tuesday’s sessions, Rev. J. Kenneth Pfohl gave a brief but excellent account of the impressions which the General Synod at Herrnhut had made upon him. He was favorably impressed with the house which American Moravians have recently built in Herrnhut in which their representative, Bishop Hamilton resides; then also by the actual unity of the Moravian brethren, in spite of international difficulties and obstacles and the great devotion of the missionaries to their work. He instanced the case of Bishop Martin, who, from boyhood on had a passion for Missionary service amid Arctic snows, and who, from that time of his early life, pursued everything, whether linguistic study or carpenter work, or whatever it might be with the sole object of being a Labrador missionary; and also the case of Br. and Sr. Hettsaeh now on furlough whose great longing was to go back to the cold mountain passes of the Himalayas to work in what sometimes has seemed a hopeless field of labor.

Interesting discussions were held on the subject of Church Aid and Extension. This Committee of which Rev. E. S. Crosland was Chairman, brought in strong resolutions which will have a great bearing on the future life and progress of the Province. One of them was an endorsement of a Resolution offered by Rev. Edgar A. Holton:

“Resolved, that the Church Aid and Extension Board be authorized to plan and carry out the raising of a Fund during the next five years of $50,000, if possible, the interest of which shall be used to aid in the purchase of support of congregations not yet self-supporting and to promote extension of work into other fields. This fund to be so administered as to encourage congregations assisted toward self-support.”

Note.—This resolution was referred, as every other one of a financial character to the Finance Committee, Rev. H. A. Pfohl, Chairman, and the addition made to it, Resolved, further that the Financial Board is hereby authorized to assist this plan by adding a contribution of $500 to each $4,500 raised, to be paid out of the funds in their hands.

A resolution offered by Rev. E. S. Crosland elicited enthusiastic discussion and was likewise presented with approval in the Report of the Committee on Church Aid and Extension and adopted by the Synod: “Resolved that provision be made for the regular visitation of members residing in High Point, Spencer, Charlotte, Raleigh and other points; that occasional services be held among them and every effort be made to hold them for the church.

A Special Committee was elected by the Synod to attend to this important matter. It consists of the brethren Rev. E. S. Crosland, Rev. J. K. Pfohl, Col. F. H. Fries and R. A. Spangh.

The Committee on Education, Rev. W. W. Conrad, Chairman, reported:

Resolved that a Committee of three be appointed:

1st. To plan and put in operation a general Moravian educational campaign that will tend to develop interest in Moravian ideals of doctrine, policy, missions, music, etc.

2nd. To provide for the training of future ministers in town and country, and to develop the congregations in Moravian musical usages.

3rd. To publish a Provincial Church Book to which each congregation may add as a supplement its own rules and regulations.

4th. That an effort be made to secure volunteers for the ministry from the young men of our own Province and that this cause be furthered by public appeals, and private interviews. That this need be presented to the congregations by the Bishop of the Province and by the pastors and 2nd, that Synod authorize a prescribed course of further study for the ministry.

The Committee also heartily endorsed a paper presented by Dr. H. E. Rombach, on the development of broader educational interest in the Province. We hope to be able to present this paper, in full in a subsequent issue of the Wachovia Moravian.

The Committee on Publications, Henry E. Fries, Chairman, made strong recommendations to the Synod on the subject of the Wachovia Moravian, commending its work, thanking the workers for their unpaid labors, and urging the congregations to come up fully to this necessary means of communication between the Churches and the friends of the Province. This subject elicited a keen interest and discussion and the Synod finally adopted the resolution of the Finance Committee that one cent a copy plus necessary free delivery charges for a sufficient number of copies of the Wachovia Moravian to send one copy to each household in the Church, be raised by the Congregations.

The Committee on Sunday Schools, Rev. J. K. Pfohl, Chairman, in a fine report, endorsed the P. E. C. recommendation that a Provincial Sunday School Superintendent be appointed and further recommended to the Superintendent and the Synodual Sunday School Committee, “the holding of Teachers’ Institutes in various sections of the Province to encourage teachers and to assist them in their work. Also the holding of District Sunday School gatherings for the purpose of developing more interest in the cause. And if it is found possible, it is our belief that a mass meeting of all the Schools of the Province would be very helpful.”

The Committee also recommended a wider work among young people to develop them into efficient Church workers and afford them special training along the line of Christian Endeavor.

In the course of the Synod a very spiritual session occurred, in connection with the Report of the Committee on the State of Religion, which had examined the reports from all the Congregations and presented the following strong points adopted by the Synod:

1st. That, realizing the exceptional opportunities afforded the laity in the daily contact with their fellow men, the utter impossibility of the minister’s personally interviewing men who are engaged in their daily occupations and the fact that while the ministers duties are looked upon as perfunctory, a layman’s words and exemplary Christian life will in such case bear more weight, the Committee recommends that the laity enlist the membership of the congregation in more definite and ac-
tive spiritual service and in increasing the membership and influence of the Province.

2nd. That the Moravian Prayer Union be reorganized until the entire Provincial membership is united in prayer and a Provincial Roster be provided of all the members who join the Union, and that congregational committees be appointed to carry out the project.

3rd. That a sum be set aside to maintain a healthy condition in the spiritual life of the congregations, amounting from the Lord's table to a part of a great many would show that much needs to be done towards maintaining the members into closer bonds with the Saviour, therefore be it resolved that more earnest and prayerful efforts be made to bring before our view, the great necessity of making use of this especially appointed means of grace.

4th. With reference to the deepening of spiritual life and gathering of bodies the Committee, gratified over the revival results of the last years, recommends that this method of evangelization be also adopted, where annual revivals are not held.

5th. The Committee also endorsed the resolution concerning the recommendation of tithing giving and the use of the Church's interest from the pulpits and every other possible way.

It was a report which throughout showed the rising faith and courage of the Church in the Southern Province.

Government questions were so happily settled at the last Synod, that the main duty of Governmental Committee was to see that the Constitution and By-Laws were in good working order. Only one of the latter needed at the recommendation of the Committee on Government to be altered; viz: the number necessary for a quorum in the Church Board to be reduced to five.

Upon the Finance Committee, H. A. Pfohl, Chairman, in view of the rich enthusiasm of the Province for liberal giving and service of the Master, came the responsible duty of examining and verifying the various proposals, which had money for the Lord's House in view. The Committee endorsed the new chapter on Stipends and Pensions as presented by the Financial Board. Its final form of resolutions was incorporated into the resolutions of the various committees as given above.

In addition to these resolutions already stated in our review of the Synod's work, the following weighty additions of the Financial Committee were adopted:

1.Resolved, that it is recommended and urged upon the individual Churches that the annual expenses of each Church be estimated at the beginning of each year and that a systematic budget of expenses be prepared in which shall be included (a) The necessary cost of placing plus free delivery charges for a sufficient number of copies of the Wachovia Moravian to send one copy to each household in the Church.

2. Resolved, that the Synod endorse the Resolution presented encouraging the promotion of tithing giving from the pulpit and otherwise and the adoption by each Congregation in the Province of the Duplex Envelope system of collecting church contributions.

3. Resolved, that the Church Government Committee, on motion of Br. J. K. Pfohl asked the Synod to refer to the Provincial Elders' Conference the Resolutions of Synod in 1909, looking to the revision of Provincial Revenue from the Congregations, so that it may be put into operation for the relief of the Sustentation Fund.

4. Resolved, that the Church Government Committee, on motion of Br. J. K. Pfohl asked the Synod to refer to the Provincial Elders' Conference the Resolutions of Synod in 1909, looking to the revision of Provincial Revenue from the Congregations, so that it may be put into operation for the relief of the Sustentation Fund.

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11. Resolved, that it is recommended and urged upon the individual Churches that the annual expenses of each Church be estimated at the beginning of each year and that a systematic budget of expenses be prepared in which shall be included (a) The necessary cost of placing plus free delivery charges for a sufficient number of copies of the Wachovia Moravian to send one copy to each household in the Church.
the Salem Home was remembered with farm products and canned fruit.

The Mission interests will be strengthened by the recent organization of a Missionary Society.

Wachovia Arbor.

At a special meeting held the last Sunday in November, two of the Sunday School scholars were received into church membership by baptism, and the Holy Communion was administered. After which a congregation council was held to the mutual benefit of all, encouraging words coming from many of the members as to the blessing Wachovia Arbor has been and is to the community.

Frield'Ch and Chapels.

The Advent meeting which began on the night of the first of November and continued until the following Friday night resulted in eleven professions. Bro. Ernest Stockton assisted in five and Bro. Stempel in one of the nine services held. On the 3rd Sunday in November I baptised six adults, confirmed three and received one by letter at the communion service.

The Enterprise meeting resulted in the annual wood gathering, the amount of wood was gathered.

The splendid Union Thanksgiving 8-service held on the morning of Thanksgiving Day will not be forgotten by those who were privileged to attend. It was probably the first service of its kind ever held in Waukont and was greatly appreciated.

The Death of Pastor. The death of the Rev. Dr. Levering and the children of the Rev. Mr. Levering was felt in spite of her great unction.

The celebration of the second anniversary of the congregation is planned for the first Sunday in December and promises to be a very happy occasion.

Home Church.

All months are busy months in this large congregation, but November appears to have been more busy than usual.

On the first Sunday the pastor reached the sixth mile stone of his pastorate; on the third, the congregation celebrated the 133rd anniversary of its separate organization.

On the 26th, the 26th, the Triennial Synod met in the Roddethal Memorial Building; and Thursday, Nov. 26th, the largely attended Thanksgiving service was held. The special occasions besides the usual services made the program of the month quite fulfilling.

The banquet given to the members of the various Boards of the Salem Congregation was an occasion of inspiration and profit not soon to be forgotten, as was also the supper given by the Synod delegates.

The meeting of the Salem Congregational Council held on Nov. 10th, was one of the largest ever attended and the discussions attended the introduction of the Central Eldership plan of constructive work for the congregation evoked great interest on the part of the brethren and led to wise and careful action.

The congregation lost through death during the month, two of its loyal and consecrated members. Mrs. Lucin Shore, whose presence in the regular services had been almost constant for sixty years and whose splendid service to the large family of children is so well known, passed away at the home of her son, Dr. Carl Shore, in Raleigh, N. C., on Nov. 8th. The funeral service was held on the afternoon of the 10th, and it was a touching and beautiful sight to see her casket borne to its last resting place in her six strong, strong hands, May the Lord's blessing rest upon them and the daughters in their widely separated homes. The second death was that of the greatly afflicted and beloved Elizabeth Warrens, in spite of her great freedom of body sought for fourteen long years and whose splendid service to those about her, and who always remained loyal and true to the old Home Church. Her blessed release from suffering came on the morning of the 30th, and the funeral was held on the afternoon following. The service on Thanksgiving Day was a very happy occasion. The sermon was preached by the Rev. Ed. Heath and the offering of money and grogn on was given to the Salem Home.

The Sunday School is busily engaged practicing for Christmas, and will render the beautiful cantata Gloria in Excelsis by Simper on Christmas night.

Marriage.

Walk-Johnson.--On Nov. 11, 1914, at Calvary Church, by Rev. F. S. Groodland, Mr. P. B. Walker to Miss Della Lee Johnson.

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now, Pietro, I have the wish that thou wouldst come to me. I am rich I will give thee the chance to develop that rare talent I know thou dost possess. The large Villa over the hill, about ten miles away, are mims and the day is near at hand when they will need a younger owner. I can teach thee to be a wise one. Wilt thou come with thy lonely old grandfather?"

A great pity stole into Pietro’s heart. The pity drove out all fear and also made him ready to forgive the wrong the old man had done to him. When Pietro said that he would go with his grandfather it was really out of love and tenderness that he said it, and not on account of the thought of any reward.

"Let us go together now, then," said the grandfather, "and to-morrow we can have the donkeys and the fowls brought.

Thus it was that Pietro found his great reward; and allto his grandfather had many fine peppers at home, yet all through the season, Pietro came back over the hill to gather those of the seven plants, and he saved seeds from them to plant near the Villa, for he declared that even when he became a great artist, he would want peppers that were the great, ever-so-many-times great, grandchildren of those Seven Seeds of Joy.—Blanchie Elizabeth Wade in The Stained Glass Lady.


We, as members of the Berea Class of the Home S. S. have passed another mile post, as an organization, and it is well to pause a moment and glance over the past twelve months.

An individual, an organization, a community, a state and a nation are continually making history, and it is our right to review it. So the be our Berea Class is concerned we find that it has done what it could, and the review is such as to encourage us to still greater efforts in the new year upon which we now enter.

We find that during the past year the class donated $25.00 to the Home Church for new hymn books. Five mission boxes were packed and sent, one to Mrs. Henry Loyd, on the Island of St. John, West Indies, and the other to Mrs. Chas. Julian, East-street, St. Kitts, West Indies, freight being $5.75.

Fifty dollars sent to the Theological Seminary at Bethlehem, Pa.

Twenty dollars given to Bishop Rondthaler to be used as a treat for the children in the Kienleins School in Germany.

Ten dollars to Rev. J. K. Pfohl to be given the Lepers in the hospital at Jerusalem.

A picture of the Avenue sent to Bishop Hamilton cost of frame, etc $4.70.

A bombstone for a former member of the class was purchased which amounted to $10.00.

During the year twelve meetings were held, once each month at the homes of different members of the class, and a total of $125.05 was given to causes outside the Sunday School.

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LIBERTY AND THIRD S.S.
CHRISTMAS EVE IN OLD BETHANIA.

AN APPRECIATION
By Miss Kate R. Jones.

No child ever in the Moravian faith ever loses the sweet memory or the joy of the Christmas Eve service, for no other Protestant church even and a like service intended for its children—down to the tiniest in its mother's arms, that makes such a lasting impression. Even when grown to years of maturity, Christmas services in the church are the most vivid memories of childhood. Traditions are the first, in this day and age, to be erased, forgotten, but this ceremony has been observed in the Moravian Church since its beginning. Perhaps the memory of a child's lovely face arising from his mother's lap is more vivid than any other memory of the past. A Moravian child's memory will never be tainted of the Christmas Eve service.

The hymns that are sung belong specially to this evening and breathe of Christmas spirit. Who that has attended yearly these services ever forgets the penetrating sweet fragrance of the cedar and the little wax tapers? Outside it may be bitter cold, there may be sleet, snow or rain, within all will be warm, love and light—symptoms of the Christ child's coming to the earth; the little candles given each child—a fitting reminder of the 'Light of the World,' the lovefeast for each one showing forth 'The bread that cometh down from heaven.'

Joyous, eager little faces greet you for on every side are children, even to the babies in their mother's arms. It is their service above all others in the year. The old church is adorned for the Christmas season. Around the walls are garlands of cedar and laurel. The chandelier is a blaze of light and hanging suspended from it to the four corners of the church are graceful fuscions of evergreens. The organ has a beautiful bouquet of laurel at each side and at intervals along the choir gallery are great bunches of laurel meeting festooned with candles. The arched windows are wreathed in green, and the Star of Bethlehem gleams from out the evergreens against the fading light of day, for at twilight the bell peals out in clear tones and the old organ that is nearing the century mark opens the service with sweet time mellowed tones:

"Sing, ye elders, and be joyful, ye whom the Lord hath made to approach unto him; sing unto the Lord, all the earth, sing praises unto his name, praise him unto the sound of the trumpet.

"Unto him that shedeth his blood from the hills and the bases of the valleys. '"

We hear the minister reading from the Book of Life the story of the Christ Child's birth and each year adds to its beauty and meaning to those who have heard it from infancy.

"Joy to the world the Lord has come!
Let earth receive her King!"

The choir and the children are singing in answering voices:

"Let every heart prepare him room
And heaven and nature sing."

A door opens in the rear of the church and kindly faces appear and willing hands come, bearing baskets of love-feast cakes, which are silently handed to each child and as silently received. Then come trays filled with cups of steaming coffee while the choir and organ are chanting Christmas carols.

Hail thou wondrous infant stranger
Born lost Eden to regain,
Welcome to thy humble manger,
Welcome to thy creature man.

Then through the years the absolution of the prayers of whosoever have desired to be cleansed and now it is the season of Christmas:

"Thou child divine, Immortal,
Welcome unto thy humble manger
With heart felt joy thy birth we hail.

And from the lowest heaven stranger,
Our doubts and fears and sadness,
Turned to joy and gladness.
Goodwill to man and peace on earth.

Are now proclaimed by a Savior's birth.
Hosannah, hosannah, hosannah
Blessed be he that cometh in the name of the Lord,
Ending with a triumphant psalm of praise.

On the eve of December 24 in this and all other Moravian Churches the same service is used as a fitting anniversary of our Savior's birth. The hills around the village, a few still crowded with the forest primal, others with the evergreen pines, have heard the sweet tones of the bell calling together the children year by year from its watch tower guarding the village. Sometimes the moon hangs a golden crescent in the western sky, sometimes it floats majestically high in heaven, casting shadows athwart the landscape. Sometimes slaty storms have encrusted the old cedars leading up the graveyard hill, and the woods and bromeedge fields may be bending 'neath this clinging weight. It may be Mother Earth is sleeping under her mantle of purity, quiet in her beauty and bough of the night, the cedars and pines twice beautiful in their robes of white reaching ever upward. And this, of all, is the most beautiful Christmas Eve, when all earth is robed in the purity of white.

Quietly while these hymns of praise are sung kindly hands have gathered up the empty cups and carried them back to the little brick kitchen with its brick floor and open fireplace, where big kettles of coffee have been steaming. Many hands are placing upon wooden trays, row after row of little wax candles, molded in old timey candle molds that have been in use even before the days of Ker-scene lamps—long before.

"Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid.
Star of the east the Horizon adorning
Guide where the infant Redeemer is laid."

"Cold on his cradle the dewdrops are shining,
Low lays his head with the beasts of the stall,
Angels adore him in solemn delight.
Maker and Monarch and Savior of all."

Reginald Heber's beautiful hymn sung to Hagen's well beloved Moravian air, is floating up and out through closed doors and windows, carried by whispering winds as insensible borne above.

In the little brick kitchen dozens of lighted candles are ready for dozens of eager little hands in the church waiting.

"Morning star thy cheering light Far exceeds the sun so bright."

Eager starlit eyes are turned to the doors for do not the candles always come with "Morning Star?"

"Come and shine Light Divine
In this darksome heart of mine."

The doors open and a blaze of dazzling light greets the children's eyes. The faces of those that have heard them been wreathed in kindly light, and like a still bright dream they come down the aisles, the little wax tapers dressed in fluffy snow white paper.
glimmering yellow above the white and
crowned each with a star of flame.
Oh the beauty and joy of it!
How little hands reach out for
them, and how the bright eyes
sparkle, while floats from the church
gallery:

"Therefore oh thou Light Divine
Come without delay and shine
Jesus come make thy home
In my heart Lord Jesus come!"

Little stars are twinkling all over
the church and little hands are proud
ly holding them aloft, while watch-
eful eyes are fixed on the candles
that no harm comes as the candles
are blown out and relighted from the
nearest gleaming wax taper. The church
is full of the odor of ever-
greens and wax tapers and each little
face is alight with joy, while the
choir sings

Hark the herald angels sing
Glory to the newborn King
Peace on earth and mercy mild
God and man are reconciled.

And all the congregation sing

"Hail thou heaven-born Prince of
Peace!
Hail thou Son of righteousness
Life and light to all He brings
Risen with healing in His wings."

The benediction is lovingly pro-
nounced and the children little and
big are soon gone, taking with them
a fresh in their thoughts the story of
the Bethlehem Babe. Lights are
twinkling here and there adown the
village street, and above and beyond
the many material gifts that will
gladden human hearts on Christmas
morn., is the thought of the wondrous
gift of God, the Christ child who is
"The Light of the World," "The
Way, the Truth and the Life."
The twinkling lights are gone with the
little hands that carried them to the
many homes awaiting them, where
they will be a sweet reminder of this
best gift to man. The old brick
curch is quiet and dark in the still-
ness of night. The dim outlines of the
surrounding hills is etched against a
jeweled sky, and still the heavens
are declaring the Glory of God.
MISS KATE E. JONES.
Bethania, N. C.

CHRISTMAS GIFTS FOR MISSIONARIES.

Mission interests sometimes take
wide range and give opportunity for
a very varied service. Through the
efforts of a number of Sunday School
classes and societies of the Salem
Congregation useful Christmas gifts
have been sent to the wives of all
Moravian foreign missionaries except
those living in German East Africa
and Labrador. These latter fields
had to be omitted because it was not
possible to reach them at this time.

The classes and societies united in
this happy service were the follow-
ing, viz: Berea Classes of the Home
and Trinity Sunday Schools, the Phi-
thelms of Home, Trinity and Fair-
view, the Anti-Cants and the Junior
Mission Band of the Home Church,
the Mission Band, the Woman’s Mis-
ionary Society and the Home Depart-
ment of the Home Sunday School.
May this widely extended service and co-operation bring blessing not
only to those to whom the gifts were
sent, but to the givers likewise.

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Briggs—On Nov. 8, 1914, in Miriam Chapel, by Rev. F. W. Graber.
James Dallas, infant son of Bro. Frank F. and Sr. Sallie M. Briggs, m. n. Shore.


OBITUARY NOTICES.

Benneit—On Oct. 29, 1914 at Miriam, William Worth Bennett, aged 9 years, 6 months and 4 days.

Shue—On Nov. 8, 1914, at Raleigh, N. C., Sister Lavinia A. Shue, widow of the late Bro. Washington Shue, aged 79 years, 8 months and 6 days.

Warrescheck—On Nov. 30, 1914, at the State Hospital, Morganton, N. C., the single sister Elizabeth Warrescheck, aged 44 years, 5 mos. and 18 days.

Johnson—On Nov. 18, 1914, at Mechanicsville, High Point, N. C., Rev. Ross Johnson, aged 67 years, 1 month and 27 days.

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