**THE WACHOVIA MORAVIAN**

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**ADDRESS ALL SUBSCRIPTIONS AND OTHER CORRESPONDENCE TO THE WACHOVIA MORAVIAN.**

**EDITORIALS.**

To its more than seven thousand readers The Wachovia Moravian extends sincere good wishes for a Happy and Prosperous New Year. We rejoice in the goodness of God to us during the year that is gone. It was, all in all, a year of growth above the average of other years, and the condition of Province and individual congregations was never more favorable than at present. For The Wachovia Moravian also, thanks to the hearty co-operation of members, and the faithful and earnest efforts of the Business Manager, it was the best of all years, and closed with a small but encouraging surplus.

In view of such blessings, they would be ungrateful indeed who could enter upon a new year without feeling in sympathy with the sentiment of Robert Robinson’s lines:—

"Here I raise my Ebenezer; 
Hither by thy help I've.*

And as we rejoice in the kind Providence of God during the past year, so we trust in His promised presence and aid for the present. In Him we place our faith. He is the same yesterday, to-day and forever. His interest in His Church is unceasing and even the weakest congregation is the object of His care. Let us trust Him, and with faith and confidence and earnest, persevering service press onward. Then shall 1916 be what we wish it to be, under God, a year of happiness and prosperity.

Attention is called to the Statistical report for 1915 of the Southern Province of the Moravian Church in America, appearing on page 2 of this issue.

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

**VOLUME XXVII.**

**WINSTON-SALEM, N. C., JANUARY, 1916.**

**THE MEMORABILIA of Salem Congregation for 1915.**

The Times In Which We Are Living

It is a memorable year through which we have been passing; and with another year, perhaps, even more momentous, at our very door. Never has there been more truth in the poet’s lines than now:

"We are living, we are dwelling in a grand and awful time. In an age on ages telling—

To be living is sublime."

History is being made for a hundred years to come. Yes, more, immeasurably more, will go out which will go with the world from the result of time. Even the humblest individual, as he studies these years through which he is passing, is feeling that the era has been, to be at his best for God and for his fellow men.

**Our Memorabilia—Not a Bloody Calendar.**

We might easily make the Memorabilia of 1915 to be, in the main, a bloody calendar of things done by land and sea. Let us forbear from such a weary, disheartening task. Let us endeavor briefly to gather up the situation of world affairs as they stand at the close of this year, and then go on, with more detail to collect the beams of light which seem to shine through the dark and frowning clouds of the present hour.

**Summary of War Affairs.**

Briefly said, seven hundred and fifty men of the human race have believed now to be at war with each other, and the other half of mankind is deeply affected by the appalling struggle. The Nations at war are Great Britain, France, Russia, Germany, Austria, Turkey, Italy, Austrian Empire, German Empire, Belgium, France, and Great Britain. The vast conflict is utterly undecided.

At the present moment, England leads upon the water; Germany upon the land. Science and invention have added new horrors to the world-wide struggle; with the submarines busy in the deep and predicting frights such as that of the "Lusitania" and the "Anconia"; and Zeppelins and aeroplanes busy, even over cities like great London, for centuries immune from the sight of actual warfare.

Chemistry has been called into the struggle, with clouds of poisonous odorous gaseous streams of liquid fire; great guns and other strange projectiles have been fashioned which doth cut death and destruction in city, village, and country hitherto beloved to be inviolate and from which come war, carnage and ruin. Shrapnel descend as if in a rain storm, with as much effect as the course of a day, as in a year of former warfare. The number of fathers, husbands, and sons, brothers, and friends engaged in the world-wide war is vaster than ever before in the annals of history. Probably no one knows how many there are; but a small detail may give us a more vivid view of the case, than any attempt to grapple with indefinite figures.

At least a little circle of 20 Moravian congregations in Germany, one man, at least, of every four has been called into the service of his country, and of those gone forth, have already been seriously wounded, ruined with sickness, captured or are missing, or have been killed, and the latter already amount to one out of every two hundred. With the bloom of their life, have ceased from earthly service. Enlarge this little picture until it covers half the world, and you get an idea of what, after only seventeen months, this war has wrought.

**The Close of the War.**

The constant question is raised "how long will it last?" In answer we say that war can, humanly speaking, last as long as sufficient funds remain, to carry on. It is generally estimated that the leading Nations can keep going for two or three years longer. It is further evident that not a single issue, which led to this war, has, as yet, come in sight of a possible settlement. The ordinary course of human affairs, therefore, points to a lengthened struggle. And yet it has often been noticed, in human history, that we are expected incident has suddenly closed a long war. In no part of human affairs has the hand of Providence been more clearly manifest than in the ending and the sudden closure of this, the great war. Who would have thought that the sudden issue of a Russian winter would terminate the victorious course of the great Napoleon? Who would have thought that a boiler explosion, in the earlier part of the day, might have decided the battle of Waterloo and with it, the peace of Europe for nearly half a century; yet the time is near the midst of the most tremendous wars that God has been pleased most wonderfully to show them that the Lord Omnipotent reigneth. It is, as the prophet said, (Is. 40:13, 17) "Thou hast made the Nations as a drop of a bucket and are counted to the small dust of the balance." Be not taken up the idea as a little thing, Nations before him are as nothing, and they are counted to him less than nothing and vanity."

This war, whether justice lasts or not; or human determination or strife or failure, will close when God Himself shall say there will come great glory to His Almighty mind out of its close; and great furthermore of the Gospel of his dear Son. The changes and very many of them for good, which will ensue, are already becoming increasingly evident.

**The State of Things After The War.**

And when taking the people, the common people, will count for more than they ever have done before. It is the common people, sailor, laborer, war-worker, who is now making much more of a record than any of the great leaders. It is the common people of various ranks of society are working and suffering together in the trenches; they are learning to understand each other, as they never used to do. The close of the war will bring in a great change, in the life of the people and in the possible world of each individual whether high or low.

There will be a new time of temperance, in view of the fact that even in a country like Russia, where the government was largely supported by the liquor traffic, strong drink has broken down before the most earnest problems of life. The enormous taxes, which have now been made upon the wealthy; the middle classes are already learning the hard lesson; and the poor will be more numerous than they have been for a century.

The state of society will therefore call for general economy. There will be a simpler and more truthful religion. The pride of very many had, before the war, gotten beyond all bounds as it is always the mark of long prosperity. They no longer have that buoyancy for sin; any Divine Christ, any humble Christianity. They have grown too scientific, they thought, for a simple faith. The world was too advanced, they thought, for the old ways of faith and repentance. But when the skies get very dark then the stars of trust and hope in a Divine Savior begin to come out again. There are many signs of a wholesome reaction. The gifted preacher, whom we heard in London preaching a negative Gospel every Thursday morning to a couple of thousand eager business men, has withdrawn his advanced book, and entered into a different sort of endeavor, that is simply a straw showing in which direction the religious mind is blowing.

But, there is always the case when there is an enormous war, there is always the case when there is an enormous war, when great nations have been broken down before the most tremendous wars that God has been pleased most wonderfully to show them. The Lord Omnipotent reigneth. It is, as the prophet said, (Is. 40:13, 17) "Thou hast made the Nations as a drop of a bucket and are counted to the small dust of the balance." Be not taken up the idea as a little thing, Nations before him are as nothing, and they are counted to him less than nothing and vanity."

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However unkind, exaggerated, and
unjust their accusations may be, certain it is that the love of money is our national temptation. It is money that divides our people into unfriendly classes; it is money that destroys our politics; it is money that paralyzes reform in law and in national measures of well-being; and it is money that hides away, behind a black cloud, the very face of our God.

How shall we, nursed in peaceful and prosperous circumstances, be able to compete in true social democracy: in temperance; in economy; in efficiency; in benevolent religion; in self-sacrifice with people who are learning these great things in the school of unexampled suffering? It looks as if our great testing must, in some form or other, after the Nations across the waters, have gotten through with their trials.

A Great Thing We Have to Do

 Doubtless, the best and the most earnest minds of our Nation will give their wholesome advice along many lines of renewed national and individual effort, but we cannot lose sight of the fact that God, under God, to meet the great crisis when it comes. But we can already point with perfect confidence, to the chief bulwark of our national safety in the momentous days that are ahead. If God can mighty come into a multitude of American lives, we shall be able to learn our great lesson, with all the suffering that our government, in some form or other, across the waters, has gone through with theirs.

The America of 1912

Thus we go on to speak of our dear American land as the now closing year of 1913 has presented it to our view. We have had great difficulty in maintaining our neutrality among warring Nations with each of whom we had stood in the friendliest relations before the great conflict began and want to stand so still. The warring steamers with their millions of tonnage, the millions of crop-value, and this vast produce has been welcomed, with wonderful harvests. The combined Government figures of 1914 indicated during the present year, have shown an estimate of nearly ten billion dollars, and for hope and for comfort, for our neutrality trade, the seed of applying an international law to changed conditions of warfare, the dimming of endeavor protests into ears deafened by the furious clash of arms; the bitterness of foreign-born people, who could not understand our neutral nation, or our freedom of personal view and opinion on matters which meant life and death to them; all this confusion and variance, have tasked our President and his chief advisors as has seldom been the case in all our history as an independent Nation. We look over all this bewildered and embittered field of controversy, and can only say thank you that we are still at peace.
tured. Never have the children of the land been more earnest in securing a good education and thus to be, in part, the leaders in the state of efficiency which, in the next generations, will be required of our American people. From the discussion and differences of opinion with regard to the nature and scope of education are a favorable sign, showing that the Nation is aroused to seek the very best for its children.

It is a curious fact that illiteracy is being combated, in the great Middle and some of the Western States. The number of illiterates in the South has, in the course of a few years, decreased by as much as one million people. The foreign illiterates in the North have become vastly more numerous, while, on the other hand, our negro illiteracy in the South is rapidly decreasing. It is a notable testimony to the increasing efforts of all Southerners and, especially of our teachers, to improve in the highest respects the land in which they dwell.

Scientific Progress

While there has been no special achievement in this, like Canal, or new trans-continental railways, or any starting invention to mark 1915 as some other year, there has been a steady progress along the lines of industrial and medical advancement. For instance, the most notable incident of achievement in science this past month is the announcement by President Ed. Washington, D. C., to send all the great men of the Pacific, at Honolulu, to come to a clear distinction being made.

Medical and Social Progress

But the briefest enumeration of American conditions cannot omit the noble progress of medical science in our land. The battle against disease is being steadily diminished. To this great achievement we have added in the present year, the final discovery of the causes and cures of smallpox.

Other scourges, if not yet conquered, have been vastly diminished—especially typhus.

Serbia, stands the simple monument to the noblest of all physicians, who, with other American doctors and nursing sisters, has given its life to exterminating the fearul pestilence which is now coming to a close with the whole world. It was a deed of national honor, with which the whole family of our countrymen, in the cause of the Farmers' Union, Agency. For the purpose of mutual trading and effecting a saving by purchasing supplies at wholesale, has grown to the dimensions of a large and substantial business and this year has erected a large warehouse and grain elevator plant on the Bethania and South Carolina Railroad, at a cost of $20,000.

Two of the old Twin-City Hospital Association have sold the old hospital plant on Broadwater avenue at the city for school or other buildings, so that the proceeds are erecting a large dormitory building, named Atkins Hall, has been erected by Sister school.

The congregation of Mt. Zion Baptist church, colored, has begun the erection of a new church building at a cost of $80,000. The city has, in course of erection, a large sewage disposal plant.

There have been no large fires during the year, and the losses from small fires have been small, aggregating only about $20,000, for the whole community; due to a great extent to the vigilance of a well-organized fire department.

Alas! Our Country's war.

Foreign Missions

With regard to the foreign missions of the Moravian church, we have the

stations were secured. And beat all, the natives have been forced to stand that true Christianity is not a mere theory, but a living reality, is now in way responsible. In this respect, even the heathen have shown themselves the children of the unbelieving critics at home. Doubtless, their judgments, with its good readjustments, some of which may be painful. But this work of saving the world from the poison which is in God's own hand and there we may hope for results.

The Southern Province

In our own Southern Province, we may likewise thank God for his progress, as shown in the continuance and growth of the Moravian cause. Preaching has been maintained throughout the year at all our stations, and we have not been obliged to abandon even the smallest field. This fact has been largely due to the good hand of the Lord, and the care of the whole body of our hard-worked ministers, and the affectionate co-operation, in various ways, of the lady with the ministry, our Sunday school work has been greatly assisted in the present year, and we hope the Red Cross movement, whereby good men of our church cities are to endure in the open field, and some in cases, even regularly and faithfully. It is the work of God, and we are to be grateful for it.

Our Own Province

Next we come to speak of our own community and neighborhood, for which we likewise at the end of 1915 have much reason to thank God and to him be all glory and praise.

The brethren of the American Union, as we understand them, have a sense of the importance of education. It has been a year of uncertainties and fluctuations, but the set volume of the work has been done by the membership, the Y. M. C. A., the Y. W. C. A., and the Women's Social Club, with Miss Gill and her efficient agents, have striven mightily for the upbuilding of the city and county.

The educational interest, the wisdom of the church, which has been pushed, with its help, with the people, for the benefit of the community and systematic methods in both business and domestic finances.

The erection of residences and dwellings has been retarded somewhat this year, due largely to the difficulty of obtaining funds to finance them.

The erection of factories and business buildings, however, has proceeded a great deal without interruption.

The tobacco plants have again made very extensive enlargements, which, in themselves, would have marked features in the community if erected to accommodate separate buildings.

The Motor Company has rebuilt the old Gilmar store on Main St., converted it into a large and well-kept garage at great expense.

The H. H. Hanes Knitting Co. is erecting another large spinning mill at its plant west of the city.

The erection of the plant of the Moravian and Company of Chicago has built a plant here on the outskirts of their business in this section of the State.

The Offenburger store has put up a handsome edifice for office and corner Fourth and Liberty Sts.

The Red Cross Oil Co., of Baltimore has erected a distributing plant for the city trade on the yards of the Southbound Railway.

As a mark of the progress of the courtship of co-operation honest and valiant, the city of St. Paul, and the Northern St. Paul and Southern Railways, is a movement which has been made in nearly all the cities of the country, and the whole county, with the city of St. Paul, and the Northern and Southern Railways.

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Our Community

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Trinity Church

Trinity church is happy to say that the general tone of its work during the year has been both encouraging and that under the blessing of God, much has been accomplished in its work in the year past. Special mention is made of the Passion Week services, Thanksgiving, the Census, the Church work with its “White Gifts for the King,” have all gathered a great portion of the “white man’s help” into the Trinity Auditorium auditorium.

The Ladies’ Aid has been doing good work. The Endeavor Societies, Seniors and Juniors, are busy, as is the church band. Considerable improvements have been made on grounds and in sidewalks around the church. A work of ten years has been begun with much encouragement in Youngstown, and best of all, there was a generous season of revival in the church last October, the influence of which is being felt in all the departments of the church’s life.

Fairview Church

Fairview thanks God for a “good year.” There have been many additioes to the church membership during the last twelve months. The Sunday school has again been the scene of constant and successful labor. Indeed, the school success is almost a foregone conclusion as the school overpowers the church auditorium room and all the other departments of the church, a fact which have been observed around this line of Christian activity.

The large boy’s band has become a distinct feature of Fairview in view of the remarkable work with the young organization. The really well in October proved a most important blessing to the church and to all its activities.

Fries Memorial

Fries Memorial is enthusiastic over a year of God’s great purposes. The most notable event of the twelve months was the opening of the church with its many sweet memorials, for divine worship on the first Sunday of March. It was a stormy day day, yet dry and cold, but a day of great peace and of Christian warmth within.

There was diffused abroad in the audience a feeling of the truth of God’s promise: “This is my rest, here will I dwell,” a promise fully verified in the services and occasions of the year. The church has been fully organized with Board of Elders and Trustees. An ever-increasing attendance has been made, both for church work and personal contributions. The most have been many, and Fries Memorial is within but a few members of the number required to constitute it a full church of the Salem Congregation.

Immanuel Church

Immanuel church is greatly endeavoring itself to the Moravian community by the steady devotion of its little band of members. It is being served by the Rev. Edwin J. Heath of Salem Congregation, and is steadily growing in Sunday school membership and in attendance on church services.

The Dear Departed

At the close of a year’s Memorial, we think, as we always think solemnly of those who have departed this life, and whom we shall never see again in this mortal congregation. This year their names will not be communicated to the present meeting but have been scattered to the members of their particular church in which they were best known and most deeply appreciated.

Nor do those who lived most happily here the formal memory of their names. Their memories, their faces, their tone of voice, their dear connection with us—ever their familiar footstep—it all comes upon our hearts’ view in this solemn tender close of the year.

“Thy life, we trust, O Lord, with Thee, And there we find them worthy to be loved.”

It is not only the dead of this year, but all of the previous loving years, that we now call to mind. Those dear ones have passed through the great experience of the year, through which the world has been passing, to the world to eternity, from the familiar scenes of earth and home, into the vast mysterious beyond—oh, it is the greatest thing which will ever fall you and me, and to be ready for—oh! that will be glory, indeed; and to be able to pray in truth.

“Rock of ages cleft for me, Let me hide myself in thee,”

that will be everlasting peace. And there, we will see those who have gone before us into the glory and the peace, well may we say, to the praise of the Triune Saviour and ours.

“So long thy power has blessed me Sure it will still lead me on. O'er far and fear, o'er crr and eortest, till,
The sight is gone.
But on the shore those angels face smile
When we have loved long since, and lost awhile.”

In the Moravian Text Book, to be used in your home during 1916? We ask the question, because we are interested. We know that its daily use means a happier home and a more blessed individual life; it also indicates, as a rule, the presence or the absence of the family altar.

We have been happy to learn that the sale of this book in our Province has been on the increase during recent years. We hope this year will witness high water mark in sales and encourage you to write to us with this aid in your daily devotional life, call at the Provincial Office and procure a copy from Bro. Stockton and join the great fellowship of the more than 150,000 who use this book every year.

DEATHS.

At Winston-Salem, N. C., on Dec. 8th, 1915, William Miller Tucker, age 10 months, 28 days.

In this city, Dec. 17th, 1915, Sr. Lida M. Fletcher, age 77 years, 2 mos. 5 days.

Faulk.—On Dec. 15, 1915, Bro. West Fork Church, aged 71 years, 10 mos., 3 days. Services were held in the Friedens Church, with the Rev. Bro. pastor, Edgar A. Helft, assisted by Rev. J. F. McGuire.

In Chicago, III., Jan. 6th, 1916, Mr. Oney Frank Liville, son of Sr. Sally Liville (m. n. Johnson) age 37 years and 14 days.

REPORTS FROM THE CHURCHES

Hone Church.

The busiest of all the busy months brought rich blessing to the Congregation. Almost everyone had something to do, and was happy in doing it.

The most largely attended Workers’ Lovefeast which has ever been held among us, gave to the month’s activities a fitting beginning. The address by Bro. F. H. Fries on The Spiritual Aspects of the Organ Book, was filled with rich thought and great fervor and did us all great good. Three hundred and twenty-five workers from the various churches of Salem Diocesan, were present.

The weeks immediately preceding Christmas were filled with numerous pratrisings for the Sunday School Concert. It was hard work for everyone. But the result was a great triumph of the individual order, and contained selections from such masters as Mozart and Handel. But everyone felt repaid when on Second Christmas evening the Church was filled with appreciative hearers, many of whom declared the program to have been “the very best yet given by the Home School.” To hear the young voices singing the “Largo” and “Gloria” was an inspiration and incentive to continue working for the best in music. The large orchestra which together with that of the organ Book, was filled the school added much to the success of the evening.

But the exercises of the Beginners and Primary Departments must not be forgotten. To many, this was “the best” part of Christmas. Would that more might have crowded into the Primary Auditorium to hear the little folks who, with true Christmas joy, realized and marked the happiest manner. These two departments of the school have grown so much during the past months that four dozen new chairs have had to be provided for them. May their New Year be as bright and happy as were their Christmas exercises, is the best we know to wish for them.

Of course, the regular Christmas concerts were held. The Children’s Lovefeast was full to overflowing and the beautiful picture of the Nativity with its lovely setting was greatly admired. The candles again told their sweet story of the “Light” of the long ago, and of the light that Jesus would shine forth from our own lives to dispel the darkness of earth’s night.

Never before were the various classes and societies bustle in deeds of charity and efforts to show “good-will” to the less fortunate than this year. In our congregation we have long had a “white Christmas” and “gifts for the King” have been car-
and Scripture reading.

On Dec. 28th, 1915 was a year for many homes of the Church as the mother congregation, the hearts of all the members and friends were filled with gratitude to God for His goodness. We enter the New Year with purpose and earnest resolve to make it the best of all the years and shall endeavor to keep before us the text of the Pastor's first year sermon, "We must work the works of Him that sent me while it is day; the night cometh when no man can work." We have a work to do, a time in which to do it, and a "Companion" to do it with. What more could we desire? 

Calvary
Calvary church and Sunday School had a most interesting and active Christmas season. The church auditorium presented a beautiful appearance, being decorated in accordance with the plans designed by the pastor. The walls in the front were gracefully draped with a solid net of trailing smilax, while the arches (formed by the lines of the organ in the rear of the pulpit) with Rondthaler grace fully draped with a solid net were suspended from the balcony railing. The beautiful white background, stood out prominently against the arches, and the railing of the balcony was beautifully decorated with tiny electric Christmas bells, and a very helpful address. About two hundred wax candles were suspended and delivered a very helpful address. About 650 or 800 in each and other things were given by the various classes in the Sunday School.

Another very interesting service took place on the Sunday afternoon after Christmas when the lovefeast and candle service took place. A large company of members and friends gathered for this happy occasion and about two hundred wax candles were distributed. One of the features of the service was the music by the children and the "Morning Star" anthem by an antiphonal choir of children and young people.

The past year's work at Trinity has been encouraging and in all lines of church activity there has been progress and we have much to thank God for as we look back over the past year. May the coming year be better in growth and service for the kingdom of God in the place in which we are working.

The new Sunday School work which has been undertaken at Yountown is progressing nicely and the school and trust department

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preaching services are well attended. A very pleasing Christmas program was rendered by the school on the night of Dec. 22nd before a goodly number of relatives and friends. The work is being done by some of the Trinity Sunday School workers and they are very much interested and encouraged in the undertaking.

The Junior C. E. society which meets each Tuesday afternoon at Trinity is growing and the work is meeting with splendid success in the training of the young in Christian service.

Christ.

The last month of the year was as usual a busy one with the special preparations for the Christmas season and the multiplicity of services. This advent season was observed with the use of the liturgical services and appropriate discourses.

At the monthly Sunday School Teachers' Meeting on the 6th, a Constitution and By-Laws were adopted and officers elected for the ensuing year as follows: Sept., Rev. W. E. Besiegel; Asst. Sept. and Music Director, Br. R. F. Foltz; Sec'y and Treasurer, Br. Frank Dinker; Librarian, the Brn. E. Raymond Brietz and Robt. C. Church. Under the general direction of Br. A. W. Peddeyerd, chairman, assisted in electrical work by Br. Henry Laub, a special appointed decorating committee evolved a simple, yet beautiful decoration.

The Sunday School entertainment was very creditably given on Dec. 23rd before a very large audience. Every available space was occupied and it is estimated that nearly 500 people were present. A special feature was the singing of "Morning Star" by an antiphonal choir. All lights having been extinguished a large electrically lighted star over the pulpit platformed forth at the words "Morning Star" with beautiful effect. Bishop Rondthaler gave an interesting and instructive address. The Men's Bible Class as usual provided gifts for the Primary department and the F. H. S. class brought Christmas cheer to several deserving families.

On Christmas eve about twenty young people sang Christmas carols at the homes of shut-ins. The company was afterwards served with cake and coffee at the parsonage. The Christmas Day service was attended by about fifty people.

On Sunday afternoon, Dec. 26, another very large gathering was present at the Christmas Lovefeast and Candle service. Rev. R. C. E. Faw offered prayer and Bishop Rondthaler addressed the large company with very fitting and helpful words.

Fries Memorial.

The first Christmas Lovefeast of the congregation was held on Dec. 19th. The occasion was one of great blessing and inspiration. Over 500 members and friends were in attendance. A chaste and beautiful Christmas decoration adorned the church, consisting of two 35-foot cedars in front, a small cedar tree in each window, a heavy rope draping of cedar and laurel and the illuminated Christmas star. Promptly at 7:39, the church board under the leadership of Prof. W. P. Croose, played the Moravian "Morning Star." A male chorus of 16 voices, hidden, sang "Silent Night." Then accompanied by piano and orchestra, an original Christmas cantata was sung into the church and thru the aisles singing "Angels From the Realms Of Glory." During the singing of the sweet Moravian Christmas carols, the entire congregation was served with the Lovefeast by sixteen Diensers. Two special anthems were rendered. Of special interest and beauty was the anthem "Thou Child Divine," sung while the congregation partook of the Lovefeast. It consisted of solo, choruses, and orchestral accompaniment.

Dr. Howard E. Rondthaler read the Christmas story from the second chapter of Luke's Gospel, and made a warm and beautiful address embodying the idea that to tear out the sweet Christmas song from the Bible would be an irreparable loss and a great sin, but not greater nor more hopeless than to spend a "Merry Christmas" without a Christ.

After this address, the lights were switched off and, with an appropriate hymn, 300 decorated and lighted candles were brought into the church and distributed to everyone until the supply was exhausted. In the darkened church, these Christmas lights made a pleasing picture and a blessing was brought to all when the congregation standing, little Miss Elma Johnson as soloist, and choir and Sunday School as chorus sang "Morning Star," holding the burning candles.

At the conclusion of the service, all sang with deep feeling, "Praise God, From Whom all Blessings Flow." Special credit belongs to the organist, the director of the Lovefeast and his corps of Diensers, the band, the choir and orchestra and the ushers for the conduct of the service.

Fairview.

On Dec. 2nd, the Ladies' Aid Society met at the home of Mrs. Robt. L. Forreom on 14th Street. At this meeting the candles for the Christmas lovefeast were trimmed.

On Christmas eve the Lovefeast and Candle service was held at 4 P. M., and was the largest held so far. At this service three children were baptized.

On Christmas Eve, the Jr. Baraca Class, Miss Emma Smith, teacher, distributed the toys and candies in connection with the "empty stocking" work in the northern part of the city. They brought gifts and happiness to some 60 families.

On Christmas Eve, Miss Rachel Lockenhack's class of girls took a tree, decorated it and gave gifts to a happy family. It was a very happy time for the little girls.

The Sunday School entertainment was held on the 26th, and was a splendid success, very much appreciated by the large company present. Dr. H. E. Rondthaler made the address.

The Jt. Baraca Class had its annual banquet in the annex of the church on the 26th. It was a happy company that gathered around the tables. Short after-dinner talks were made by their guests, Mr. Craig, Gen. Sec. Y. M. C. A., Mr. E. K. Kinney and Rev. L. G. Luckenbach. Miss Emma Smith, their teacher, gave each of the sight boys who secured Robt. Raikes Diplomas a tie clasp with their initials.

On the 29th, Mrs. Luckenbach entertained her Mothers' Class at the Parishon, in the afternoon and at night the pastor and his wife entertained a number of the men of the congregation.

Gifts were exchanged between teachers and scholars and a verse was given both to the pastor and his wife.

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Much of the month of December was taken up with preparation for Xmas. The Advent program was given on the night of the 23rd and was very good. This has been the most satisfactory year at Advent during the present pastorate.

The Sunday School program on the night of the 24th, as all the programs which are prepared by the workers at this place, was fine. The church was very beautifully decorated.

The Xmas program was given at Friedberg on Xmas day at eleven o’clock. The windows were darkened and the lights turned on which made the decoration all the more beautiful. The first part of the program was by the children, afterwards the 35 young people in Oriental costume gave, Bethel, a Christmas Pageant.

Bethania.

A full Christmas program was carried out by the congregation. The beginning was made at Alpha Chapel with a Sunday School exercise on the night of Dec. 30.

A large number enjoyed the Christmas service in Bethel.

On Christmas Day Olivet Chapel had a packed house for the Love Feast and enjoyed the candle service, in which Sunday School and congregation alternated in the singing. The congregational singing had orchestral accompaniment, in which a number from Bethel took part.

On Dec. 26 Mispach Chapel overflowed with people who came for the Sunday School entertainment, which was rendered in a smooth and attractive manner by all orchestras from Bethel, making the singing the finest. The program of the day was Christmas Eve at the night of Dec. 29th, with a cantata given by Bethania Sunday School—"St. Nicholas’ Visit to the School"—given by the school in Bethania about thirty years ago.

The Philistines and Barcas classes of Bethania Sunday School have recently put a sectional box case into the Sunday School room.

CHRISTMAS AT MOUNT BETHEL.

By Miss Grace Starbuck.

The annual Christmas visit to Mt. Bethel this year was made to the 50th, our party consisting of Misses Grace Starbuck, Pauline Petersen, Rev. E. H. Stockton, and Miss Ellen Ebert who joined us at Rural Hall.

On reaching Mt. Airy, we found the same three-seated back of former years, waiting for us, into which we parked ourselves, three coffee kettles, four sugar cakes and several suit-cases, and started on our eight mile drive. The day was a beautiful one, and while the roads were muddy, we reached Mt. Bethel about three o’clock. Bro. and Sister Boyd and a big log fire waiting for us in the Mission Room, and after enjoying it for awhile we went to the church and preached it for the service to be held next day. The boys and men of Mt. Bethel had gathered bally, lots and a beautiful white pine tree, which was trimmed for the benefit of the children. On account of the willingness of the helping that awaited us, we were able to finish the work before dark.

After supper we sang some Christmas songs for the Boyd family, and this seemed to please them very much.

The night was a beautiful moonlight one, and the party were good trampers, with Mr. Boyd as guide, we walked over a mile to the top of the nearest mountain, and the people who have been to Mt. Boyd and who read this article, can fully imagine how brightly the hills looked in the moonlight.

Sunday morning Bro. Stockton, Miss Petersen and Starbuck drove to Wil- low Hill, to hold the morning service. We reached there in time to enjoy the closing session of the Sunday School, which is being so capably superintend- ed by Bro. Levering, a member of the Friedberg’s Church, and were especially impressed with the order and the large attendance. Church began imme-

On Christmas Day Olivet Chapel had a packed house for the Love Feast and enjoyed the singing, “Jesus Bids Us Shine,” and “I’ll Be A Sun- beam for Jesus,” as the candles were being distributed. Miss Ebert effi-

ently managed the serving of the Love Feast, and the people seemed to have this bit of Christmas brought to them. After the service Bro. Stockton gathered the children around the tree, upon which he had fastened some Christmas sparkling. These were lighted, to the great delight of the children, who had never seen such a sight before.

As before, Bro. and Sister John Fleming insisted on our taking supper with them. After supper we gathered around the organ and sang song after song, and it was with reluctance that we left this hospitable home to walk the mile back to the parsonage.

Monday morning we visited as many homes as we could reach, and were very glad to see a little of the home-life of these people. We also visited the day school, and found the children orderly and eager to learn.

We left Mt. Bethel about 12:30, glad that we were given the opportunity to take Christmas cheer and joy to our mountain friends and with the feeling in our hearts of “Pence on earth, good will to men!”

Heartiest thanks are returned to all friends of the Salem Home, who remembered this institution so gen-

erously at Thanksgiving. What has been done for the sake of Christ, will not lose its reward.

A few copies of Dr. Schwarz’s book on John Hus remains on hand at the Provincial Office. The reading of this book will do much to inform you of the conditions which gave birth to the Moravian Church and of the life of the great Reformer whose followers organized it in 1497, the beginning of the 15th century. Every informed Moravian is a better Moravian and will be found more ready for the service and work of the Lord. If you have not yet purchased a copy of this book do so during this present year.

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MARRIAGES.

Kreeger-Spease.—At Bethania, Dec. 22, 1915, Fred L. Kreeger to Maggie Spease.

Patterson-Weaver.—On Dec. 31st at the Friedberg Parsonage, James Patterson to Ivy W. Weaver, by Rev. Edgar A. Holton.

Kreeger-Spease.—On Nov. 24th, 1915, at the home of the bride’s parents, Mr. and Mrs. Samuel Snyder, near Winston-Salem, Frank Evans to Lillian Spease, by Rev. Edgar A. Holton.

Zeeglar-Ketner.—Paul Zeeglar to Pearl Ketner, Nov. 27th, 1915, at Calvary parsonage, by Rev. E. S. Crossland.


Fry-Denny.—On Dec. 15, 1915, at the Home Church parsonage, Mr. Samuel Fry to Miss Lillian L. Denny, by Rev. J. K. Pfohl.


INFANT BAPTIZMS.


Surratt.—In the Home Church on Dec. 5, 1915, Genera Helen, infant daughter of Bro. and Sr. Price P. Surratt, of Spencer, N. C.

Ebert.—On Nov. 21, 1915, at the home of the parents, Charles Franklin, infant son of Mr. Harvey and Sr. Mary J. Ebert, by Rev. W. E. Beseigal.


Sutherland.—On Dec. 5, 1915, at Winston-Salem, Ilet Black, Jr., infant son of Mr. I. B. and Sr. Erline Sutherland, by Rev. E. S. Crossland.

Morgan.—Anburey Shannan, Gladys Pauline and Douglas Oliver, children of W. O. and Mary V. Morgan, m. n. Carroll, were baptized at the Christmas service at Fairview by Rev. L. O. Lackenbach.


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VOLUME XXVII.


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EDITORIALS.

The Laymen’s Missionary Convention

At Greensboro.

On the 9th, 10th, 11th and 13th of February, the Laymen’s Missionary Convention is to meet at Greensboro, in the great Auditorium of the Market St. M. E. Church. This meeting is a part of the largest religious movement in the United States. It is not a denominational enterprise. All the Protestant Churches of our country are enlisted in it. No money rising scheme is connected with it. Many of the strongest and most eloquent laymen of our country are giving it their time and their energy. This year, the Convention proposes to meet in 75 great centres throughout the United States. It has already commenced its sessions in Texas and is now moving northward. Its meeting place for our part of the country is Greensboro, where, in view of its unequalled railroad facilities is the easiest point of access for the entire State of North Carolina. Greensboro Christians have, besides, established a reputation for a sympathetic and successful handling of great religious gatherings. The last Laymen’s Missionary Convention which met there six years ago, was attended by 1,500 men and was an occasion of wonderful and lasting inspiration for Christian service. It is expected that 2,500 registered delegates will be present this year. To belong to so large a body of Christian men, gathered for a great religious purpose, is in itself an inspiration, especially for men who come out of one of the smaller denominations. It is calculated to give them joy and strength in their service of God and man.

The purpose of this great Convention is, as we have said, not a denominational or financial one. It is simply this: By means of the Spirit of God poured abroad in this vast body of prayerful men, and by the best speeches, which the bounty of the United States can make to stir up new wider and deeper interest in missions among the heathen, all over the earth. Its object is to compel attention to the last and highest command of our blessed Lord: “Go ye into all the world and preach the gospel to every creature.” Every other enterprise fails in importance when compared with this great missionary order of the King of Kings and the Lord of Lords. The crowned Savior is watching the movement from His heavenly throne. He has given His orders, and He expects them to be obeyed by all that love His name. His second coming in glory is hung upon this command, for He has expressly said: “This Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.” In that illustrous hour of the End, the King will take reckoning with His servants and see who has marched under His missionary orders and who has not. This is the great work for which He died. No wonder that His Providence and His Spirit attend the movements, and that over such an army at the one which is coming at Greensboro, He casts the radiant glow of His Holy Spirit.

Program

So widespread is the interest among the laymen of our Province in this great Convention on the dates mentioned above, that we are happy to publish in full the program announced by the Executive Committee. The early publication of the program makes it possible for every man who can be present only a portion of the time to make choice of those services which he will attend; and a perusal of the subjects to be presented will bring the conviction that every session will be well worth while.

The program follows:

Wednesday.


“Winning China for Christ,” Rev. J. A. G. Shipley, Shanghai, China, Missionary of the M. E. C. S.


Thursday.

Thursday, Feb. 10, 9:30 a. m. The hour of prayer.


“Getting Ready for World Conflict,” Dr. D. Clay Lilly, Nashville, Tenn., Field Secy. Laymen’s Missionary Movement of the United States and Canada.

2:30 p. m. Denominational Conference.

7:30 p. m. “When the World will be Evangelized,” Rev. E. C. Cronin, D. D. Columbia, S. C., General Secy. Laymen’s Missionary Movement, United Synod, Evangelical Lutheran Church, South.

“The Big Brother Among the Nations,” Dr. W. W. Plowin, Nashville, Tenn., Secy. Board of Missions, E. C. Church, South.


Friday.

Friday, Feb. 11, 9:20 a. m. The hour of prayer.

“Missions The Progress of Recent Years,” Dr. H. F. Williams, Nashville, Tenn., Field Secy. For Miss. Presbyterian Church in the United States.


“The Open Door for Laymen,” Col. E. W. Haldoff, New York City, Vice-Chairman of the Laymen’s Missionary Movement, United States and Canada.

“Financing the Kingdom,” Dr. J. T. Henderson, Chattanooga, Tenn., Secy. of Laymen’s Missionary Movement, Southern Baptist Convention.

Friday, 2:30 p. m. Denominational Conference.

Conference for Moravian Delegates in Moravian Church, South Greensboro.


“Spiritual Objectives for Men of Business,” Dr. E. M. Peetz, Greensville, Va., President Peetz University.

Sunday.


“World Crisis and World Effort,” Mr. W. T. Ellis, Swarthmore, Pa., Editor of the “Continental.”

7:30. When the Boys Come Home from the Trenches,” Mr. W. T. Ellis.

The Dedication of our Possessions of the Kingdom,” Dr. J. T. Henderson.

The Moravian Interest in the Convention.

Men of the Moravian Church went to the Laymen’s Convention, six years ago, and came back with a new impulse to serve Christ which has never left them. It was an abiding benediction on their lives. The indications are that God is trying to gain in this occasion, enter into the same blessing. All through our country God is calling for men,—nor for nominal Christians, but for real men who are both willing and able to do something for the Divine Master, in the highest service of humanity. He is calling for men who will give, who will pray, who will speak, who will serve,— who will not be mere dead figures in the church, but will be worth something for the souls of their fellow men. Across the seas, such men are being slaughtered by thousands. In this country God is trying to gain for living service and upon the success of His effort, the salvation of our country depends. If God cannot, in these United States, get more men,—and a great multitude of them,—men that are men, in the true Christian sense of the term,—then there seems to be no good reason, why, in the eternal plan of the Almighty, this land should survive. The women have long since, as a class, been gain-
ed. Now the time has come when the men are to be gained—or lost—for service. What is true of all Americans is true of all Christians at this time, and true of all our own Southern Moravian Province. In our strongest as well as in our weakest congregations there is a call for real Christian men. We are not asking God to get us more money every day, and our Provincial work is showing the happy facts. But many more men are needed in all our neighborhoods to be strong for Christ and His work. Often one man is now worth more for the Lord and the Province than the whole of a weakening congregation, in which the men are illiberal, idle, and perhaps even quarrelsome in the things of God and of His Church.

We, therefore, hail this movement as is now stirring our men everywhere in town and country toward Greensboro City. The Southern Province, the saving of souls to the end of the earth,—cannot make men of noble Christian type, then they cannot be made. But we rejoice in the sign of the future that is opening before us—more consecrated, spiritual men in the Southern Province. Then the destiny of our Church is secured in the Southern States and we may happily march forward into it.

The Illness of Rev. James E. Hall

The Southern Province was very greatly alarmed at the close of the year by the news of the serious illness of Rev. James E. Hall, the veteran pastor of our Province. He is now in the Twin-City Hospital, under treatment for a greatly inflamed limb. His many friends will be glad to hear that he is much better and is cheerful, speaking of his return to his home at Clemmons and to his work, in the course of February. His first illness of any great duration has reminded us of all the length and importance of his service.

Br. Hall returned to his Southern home after graduating at the Moravian Theological Seminary in 1877. He has since become active in Christian work, especially among the Colored people. He was ordained by Bishop Emil de Schweinitz in 1879, and became pastor of Friesburg. Here he served for many years, and toward the close of his long Friedberg service became instrumental in founding, the congregation of Clemmons. Ever long he was a congregation, where he has been stationed ever since, and where in addition to his pastoral charge over Clemmons and Hope, he for some years also served as Principal of the Clemmons School. Later he took the extensive charges of Macedon and New Philadelphia added to his sphere of work and he has, until his recent illness, been busy in a field which covers many miles of country. In addition to this work he has, for years been a very active member of the Provincial Elders’ Conference, and of the various Church Boards in which the Provincial Elders hold a seat.

Br. Hall is one of those men, who when he has a piece of work to do, sticks to it, with a rare patience and an unyielding perseverance, never giving up; never asking for a change, always to be found on his job, and cheerfully making the best of it, no matter what the present outlook of things may be. He has left every charge better than he found it. His foresighted views and energy built Hope, Advent and Enterprise Chapels. It is hardly too much to say that he watched every brick that was laid and every nail that was driven in the great Clemmons school plant, which the State and County found, when they entered into co-operation with us, to be in an exceptionally fine condition. When such a worker reasserts his health, it is a matter of congratulation throughout the Church.

The Sesqui-Centennial of Salem

The year 1916 is likely to be a very important year in the long history of the chief Moravian settlement in Wachovia. It marks the completion of 150 years of God-blessed community-life. Through its school and college, the name of Salem has come to be a beloved home-name all over the South, and in many other parts of the country and of the world. The writer was conscious, some years ago along the far-off shores of the Continent of Asia. He had just said to himself that now he was a stranger, indeed, in these distant lands, when a young man joined him on the deck and, as they walked together, the young man began to tell of his sister who had been educated at Salem.

The various industries of Salem in the early years of the last century carried its name for diligence and efficiency into all the States adjacent to North Carolina. Its compact business drew the Courthouse of the new county of Forsyth to its very doors. Then the railroad came, to seek out the joint-communities, which have now become consolidated into the one thriving city of Winston-Salem, one of the leading towns of North Carolina and recognized throughout the country as a successful centre of business, and a city of peculiar educational and religious worth.

All this long story of successful fruitful things was started on one bitter cold morning in January, 1766, when a little band of sturdy Moravians came down from Bethabara to cut the first forest trees for the new town that was to bear the name Count Fries till for chosen for it by his death, the now hallowed name of Salem! They carried their axes in their hands, and in their hearts they bore a text which cheered them amazingly. They felt that God was speaking to them in that tiny wrapped 20 Scripture which they had drawn out from a pile of texts at a venture, as was the custom of those days: “I will defend this city” (Is. 57:25).

A very excellent account of this year of 1766, in the new settlement of Salem has been written by the accomplished and accurate archivist of the Southern Province, Miss Adelaide L. Fries. The pamphlet has been beautifully gotten up under the title of “The Town-Builders,” and ought to be in the hands of all our people and friends in this Memorial Year. It is advertised in the present issue of the Wachovia Moravian. It tells who they were; where they came from; how they felled the first tree on January 6th, 1766; how the town was surveyed, its streets laid out, its water supply studied and all its possibilities for future settlement intelligently considered.

Miss Fries’ pamphlet goes on to tell how the first log house was occupied by eight pioneers on Feb. 19th. Then the story of the “simple” life of praise, prayer and united work briefly carried on by Miss Fries till the death of George Holder, the last pioneer, who died in 1804 and lies buried in the hill-top graveyard of Bethabara. It is the best monograph which we have of Salem in its first years after 1766.

The Wachovia Historical Society expects fittingly to celebrate the sesqui-centennial event, on the 19th of February. On the second Sunday of February the Memorial sermon will be preached in the Salem Home Church, and the entire Southern Province and its friends are invited to honor the memory of the plain, strong-hearted, self-sacrificing men, whose humble and noble imprint rests upon our Unity and neighborhood to this very day.

The commemoration of this important event will not be crowded into one or two days, but according to the plans of the Committee of the Wachovia Historical Society, will be distributed throughout the year as opportunity offers and as some helpful line of effort suggests itself. The five or six observances, however, will be begun on the exact day of the coming of the first settlers to take up their residence here, i.e. Feb. 19th, and the following day, being Sunday, will be given over to a celebration very much after the order of the celebrations of fifty and one hundred years ago.

The following is the program as arranged for:

Saturday, Feb., 19th.

1:00 P. M.—Announcement by the Church Band.

3:00 P. M.—Unveiling of the tablet marking the site of the first house and decorating of the graves of the first settlers.

Sunday, Feb., 20th.

11:00 A. M.—Sesqui-Centennial Anniversary Service with sermon by Bishop Rondthaler.

3:00 P. M.—Lovefeast of Salem

Congregation with addresses relative to the beginning of the life of the community.

4:30 P. M.—Holy Communion.

On Sunday evening, Feb. 27th, the commemoration will be continued by the Choir of the Home Church rendering the beautiful cantata, A Song of Thanksgiving, by J. H. Maunzer.

Rev. John Greenfield, so well known and greatly beloved among us because of his splendid evangelistic efforts in the Home Church, has just finished his labors in a special meeting in Central Church, Bethlehem, Pa. He has now entered actively upon his service as Provincial Evangelist, a service for which he is eminently qualified and in which he will be of great blessing.

Rev. Clarence E. Komig who came at the request of the Mission Band to deliver the address at their Annual Missionary Lovefeast consented to remain among us for some days and has been rendering splendid service to the cause through his addresses in the various churches of Winston-Salem. His coming has done us good and we are deeply grateful.

Mrs. Benjamin Lineback from her home in the West, evidences her kind interest in The Wachovia Moravian and aids us with a correction in the list of those brethren who served in the pastorate of Mt. Bethel. Her husband, Rev. J. B. Lineback, and Rev. Byron Sparsh both served in connection with that work and their names should have appeared with those given in a recent article printed in this paper on Mt. Bethel. We are happy to make this correction.

Good news comes to us from Bro. Douglas Rights who is pursuing further studies in the Harvard Divinity School, Cambridge, Mass. In addition to his scholarship, valued at $300.00, he has had the honor of having one of his poems printed on the chapel leaflet and used in connection with the college exercises. He is interested always, in our Southern work in town and country and makes special inquiry about the young people.
HOLY COMMUNION CELEBRATED AMONG GERMAN WAR PRISONERS.

By Rev. Kenneth G. Hamilton

What contrasts there are between the first Lord’s Supper of the faithful few in the upper room, and a commoration of the same Sacrament nine centuries later by prisoners of war. And yet—how glorious the faith in the unchanging Presence as the feast, the naturalest part of which, self could neither impugn nor separate from those he loves!

In the Spring of 1915, the British Government requisitioned at Hartforth, Cheshire, a factory site of tremendous proportions for the purpose of establishing a Prisons of War Camp. The building was just reaching completion at the time and could be so adapted as to house several thousand men. At present it contains German soldiers and marines captured early in the course of the war.

With the Commandant’s permission, I was able to administer Holy Communion to those men on the morning of the First Sunday in Advent. It was an occasion not easily to be forgotten, one of the experiences that grow into one and become part of one’s real self.

Outside the morning is crisp and icy. Indoors, steam pipes and the very air are charged with moisture, and have taken the chill off the air. Daylight comes filtering through the frosted panes in the glass roof, and reaches the furthest corners of this huge, oblong room, known contemptuously as the “Sheffield Shed,” “G. M. C. A. Hall,” or “Theatre.” At one end stands the great stage, a stage built for actors not for men.

Just now, though, long, blue curtains drape the great cloth hide it from view, and form a background for the service. It is wonderful what dignity the sweeping folds lend to the altar that stands directly before them. This is nothing more than a deal table covered with black felt. White against the dark covering lies a linen cloth that came to England from Germany. It was an occasion not easily to be forgotten.

What is the celebration proper? Fortunately the Committee of this camp has arranged to have the Lutheran Ritual observed. The service is one of quietness, one of attention. There is no accompaniment at this service, but none is needed. Imagine five hundred male voices joining in a German Chorale, aye and putting into their voices a yearning for God taught them by days of battle and suffering, and you will know how the hall answers to the sound. A prayer, and then the things-for-tea music. The Te Deum is sung, and prayer, and song.

After a short pause to allow those to leave who have no desire to partake of the Communion, the service is resumed. Assisted by a prisoner, a Theological student, I administer the Sacrament to three hundred and thirty-one prisoners. As far as possible, the Lutheran Ritual is observed in order that the celebration may be homelike to the great majority of those who partake. At times familiar airs are sung, and into their voices a yearning for God taught them by days of battle and suffering, and you will know how the hall answers to the sound. A prayer, and then the things-for-tea music. The Te Deum is sung, and prayer, and song.

Truly it is a strange celebration, and yet a very inspiring one. Not stately columns swinging together in graceful arches far above you, no dim twilight cut with shafts of color from windows stained by forgotten art, no strains from a hidden organ nor chants of bygone purity, no rolling incense, glittering vestments, pomp of colossal power! But then—no more did the Upper Room know scenes like these. What neither marble, nor gold, nor perfume can convey is here, a fellowship with the Redeemer—deep and true. Man of Sorrows, was he,...

The habit of handing all things to God and receiving all things from God is the secret of heartsease. When this is our constant practice, we have leisure to delight in God. But more particularly, we are held not to do our own ways, not to find our own pleasure, not to speak our own words. The stress is on the word God. We must cross the threshold of the church. We must be held not only to do this, but to do this in the way of love, to do this in the way of Christ, to do this in the way of our Lord's Jesus Christ. To be possessed of Christ means finding hope in despair, freedom behind barbed wire and bayonets, life in our world field of death. And so we worshiped the Father; neither in this mountain, nor in Jerusalem, but in a factory prison camp.

It was a commemoration of divine love, of love that longs to enrich all men no matter how bitter their lot. So, despite bloodshed and misery, despite the crumbling of empires and the fall of all human laws, despite beastly crime and never punished wrong—"What is that man thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. O Lord, our Lord, how excellent is thy name in all the earth!"

Kenneth G. Hamilton.


Strength For Every Day And Duty.

"Then thou shalt delight thyself in the Lord." In Ps. 37, David tells us to delight ourselves in the Lord. It is necessary to ask ourselves how far we have obeyed that injunction. We pray to him, serve him, and accept his will and appointment; but do we delight in him? Can we look up into his face with a smile when things go awry, and the sky is dark with clouds? If we find it hard to do so, let us give heed to this paragraph. It will afford a clue of immense value.

For the economy and social advancement of the creoles of Surinam, that are being put forth by our mission, are attracting the attention of observers in the Colony—and with right. For everything that can be done to promote and diversify industry and to implant a willingness to go back to the land, as well as everything that can be done to give a fair start to life to children who would otherwise probably drift into the idleness, if not criminal, classes is the legitimate activity of missionary workers. And here both the representatives of our ministry and our business men co-operate.

At last accounts the home for apprentices, maintained by the mission firm, C. Kersten and Co., had thirty-two inmates. The home for children at Sharon is in such demand and the number of those entrusted to its care has so increased, that the committee in charge must face the problem of the erection of a separate house for the older boys. Very probably this new house will be placed so that these older boys may learn the work connected with a plantation by practical experience and under the supervision of the manager of Beekhuizen, the plantation near Sharon, belonging to the mission firm. Through the details of the proposed arrangements have not yet been fully matured. Thanks to the hostel in care of the superintendent of our schools, Brother L. Schutz, and his wife, and by means of our "select school" preparatory to the normal school of the government, the
scheme for training and securing a corps of teachers fully identified with our mission is assuming a more and more hopeful aspect. The first young man to obtain a teacher's certificate in this way, has now been appointed to our school at Salem in Conroe Township. His work will be required, before the main body of our schools will have been supplied in this way. Yet there is every evidence that the plan for training the candidates for teachers' positions in this country of cocoa-nuts. Besides these scrubbing brushes, brushes are made with which to chase away mosquitoes, the plague of many places in the colony. Old and semi-invalid persons have found work in this manner. And here too arrangements have been made to encourage those employed, to save a part of their weekly wages or earnings. Hitherto brushes have been imported. A market may therefore be reckoned on for the sale of these wares. In another of our mission-centers a young man's christian association celebrated its anniversary, though of more recent origin than the one in Paramaribo, namely in Bluefields, Nicaraugua. A feature of the occasion was the organization of an orchestra in connection with the association. Bluefields reports a well attended communion service on Oct 31, at least three hundred persons participating. On Nov. 7, a Sunday School was opened in the new school, the most centrally situated in the town, popularly known as "Cotton Tree." Our missionaries had noticed that here were many children, who failed to attend the central Sunday School in the commodities of the church. The reason given was "No shoes and no good clothes." So a school opportunity was to be brought to them. Twenty-five children were enrolled as a commencement. Corresponding to this aggressive move in the southern part of the town evangelical services have been conducted in the open air in the northern part, far from Old Bank and Bluefields, attended, many being present who are seldom seen in a church. Of late all through the Nicarauguan province special attention has been directed to the need of organizing and conducting schools so far as is practicable at all the stations along the coast. Here and there to be sure, it appears extremely difficult to secure a suitable teacher; one well qualified to comply with the requirements that Spanish be taught. The reports of late bury themselves with the problems involved. At Cabo Gracias Brother G. R. Heath assisted Brother Taylor to organize a school with 25 children. At Wasis, we are told, the school is well attended, and thirty children are candidates for baptism. At Ebenezer a school was opened on Oct. 20. At Wounta Haulover school is—unfortunately—infrquent. In Pearl Lagoon no less than three schools exist. In one of these, the village as such, our missionary is permitted to impart religious instruction. At Tasbapauni the people are slack in requiring their children to attend school, out of eighty of school age only fifteen being present on an average. When one thinks of the importance of the school as an auxiliary to the church, one has to sigh for the pity of it that the so flourishing educational system of our mission in this land was so ruthlessly closed under the Zelaya regime in June, 1900. May our missionaries succeed in rebuilding what was then torn down!

**The Wachovia Moravian**

*By Rev. J. H. Clewell, Ph. D., President*

Bethlehem, Penn., Jan. 3, 1916.—Some days ago the government authorities at Washington sent a long list of questions regarding the work being done in our school and in the town among the foreign speaking men and women. The students of the Theological Seminary and of Lehigh University are doing good work among the men and our students are doing a similar work among the foreign speaking women. The report was made to the government by answering all the questions sent, and it seemed wise to supplement this with a brief general statement, hence the statement which follows was added to the more formal report. We feel that our work as readers of the Wachovian Moravian will be interested hence we send this portion of the Washington report for use in the columns of your paper.

Bethlehem and South Bethlehem have a very large number of foreigners living in the town. The Bethlehem Steel Company alone employs probably twenty thousand men and very many are foreigners. The Steel Company assists directly and indirectly in the effort to teach the foreigners the English language. Lehigh University does a creditable work by means of the night school department and also by means of the Young Men's Christian Association efforts. These influences are used not only to teach the English language but also advancement, making the men capable of taking better and more responsible positions in the works. Furthermore, one group after another is taught what is necessary to the man for citizenship, and they are taken to Easton by their teachers and become legally citizens of the United States.

A year ago and more request was made by the Moravian College for women to establish a center where foreign speaking women could have the same advantages as the men have in Lehigh University. Accordingly a night school was opened, and though no special effort was made to secure pupils still twenty-six women responded last year. They were taught during the entire winter. A small nominal fee was charged, only a few cents, not as a source of income, but to place the work outside of the appearance of being a charity. The teachers are the college young women and they receive no compensation.

The object of the teaching is primarily to learn to speak the English language, but instruction is also given in graded school topics, though usually not of an advanced grade, and the teaching itself is chiefly individual in its nature.

"In November last a reception was given to all of the workers among foreign speaking men and women, in the chapel of the Moravian College for Women, and the invitation was extended to the Lehigh University Workers, those from the Moravian College for Men, and those from the Moravian College for Women. About fifty workers were present, men and women. It was an interesting occasion. Addresses were made, refreshments were served and it appeared from this conference that between 500 and 400 men and women of foreign birth were receiving instruction in one form or another during the winter.

"This work in general is not positively organized, and nearly all of it is done without compensation. Still a large amount of good and valuable work is accomplished and the field is susceptible of greater development."

The financial statement of the Elizabethtown, Pennsylvania, congregation for 1915, given in a recent issue of The Moravian, shows total contributions for benevolent causes exclusive of church dues, $9,205.94. For Foreign Missions $1,082.39; for Home Missions $19,029.34.

News comes from Bishop and Mrs. Van Ootker at Shilo, South Africa, of a terrible drought which caused great suffering among the people and much loss of cattle. As a result, the usual supply of vegetables and grains failed and the effects of the drought will continue to be felt for a long time. In this Province, Bro. F. Marcelli is still inpressed in spite of appeals in his behalf.

Moravians, and especially those interested in work among the lepers, are greatly encouraged by the report that a Governmental Commission on Leprosy, sitting in Paramaribo, South America, has pronounced one of the lepers in our Bethesda Home as "cured." At the same time, there is the object of the Philippine Mission that twenty-three of the former inmates of the Colion Lepers Colony had been likewise declared "cured" by examining physicians in Manila. From reliable sources it is learned that the oils used in both institutions and to the use of which the care is attributed contain essentially the same elements.
HOW A KANSAS METHODIST SUNDAY SCHOOL STUDIED MORAVIAN MISSIONS.

Sometimes during the Summer of 1915, a North Carolinian, living in the State of Kansas, wrote to Geo. H. Rights asking for information concerning a little Moravian Church near his home which had once been used in mission work among the Indians, but for some years had been closed because of the removal of the Indians farther West. Several facts and dates could be found were sent him, also information about the work of the Moravian Church. To what use it was put and how it played an important part in the work of a Kansas Methodist S. S., is told with so much appreciation and good fellowship that we print the letter in full, feeling that it will be of interest to our readers and may point the way to greater activity in our own Schools along Mission lines.

Dear Mr. Rights:

I want to thank you for the history of the Moravian Missionary movement in the U. S., It proved to be a source of much interest in our Sunday School the past season. Being Superintendent of the M. E. Sunday School at Pomona, I adopted the plan of having a short missionary talk each Sunday at the close of the School. The pastor and I talked when there were no visiting preachers present. But as our pastor was away six weeks in New York and other Northern States, and his pulpit was supplied each Sunday by different preachers, we got from time to time the finest thought from all these men, mainly on the "Little Mission Church". They were all acquainted in a degree with the great missionary spirit that prompted the Moravians to make this great sacrifice to save the heathen people. They never forgot to pay tribute to the Moravian minister on shipboard who, when our beloved leader, John Wesley, was discouraged, talked to him of the true nature of faith and its effects which were domination over sin, and a constant peace, arising from a sense of sins forgiven. This was not what he was enjoying from his scriptural doctrine of Justification by Faith. He re-examined his Bible and found the theory of Peter Boehler sound, but doubted the experience he related. Peter Boehler emphasized another fact. "That in an instant a man is turned from sin to righteousness." Again he searched the Scriptures and found to his astonishment, that there were scarcely any instances other than instantaneous conversions mentioned in the Bible. So while listening to a plain preacher read Luther's paraphrase to the Romans he says: "I felt my heart strangely warmed, felt I did trust in Christ, and that He had taken away my sins and saved me from the law of sin and death." He then and there, and ever afterwards testified openly to what he felt and realized. This experience gave him power over sin. His seeking to save his own soul by works turned to unceasing activity to save others. Did any preacher ever preach a bigger sermon? Did any preacher ever win a brighter crown than this humble Moravian saint? But lest I forget! Now the climax of these missionary talks was reached when Dr. Beiler of Baker University (Professor of Bible), lectured in our church on the Bible and missionary work. He had studied three years in Europe, mainly in Saxony and Herrnhut. His picture of the beautiful Moravian towns, of their complete devotion to the meek-and-lowly Nazarene, of this lovely type of Moravian Christianity, was a fitting climax to our studies along this line for the Summer months.

Again let me express my deep appreciation for the kindly interest you have taken in the matter and for the good that came from you to our Sunday School and church through this one channel the present season, and may we, like Peter Boehler, become channels of Blessing.

Sincerely yours,
R. C. Welford.

The Miracle of Divine Power.

"Ye shall receive power."

Acts 1:8. What a difference between a fence wire and an electric wire! One is dead, the other is wonderfully alive. One is simply to mark a line of ownership, while the other stretches across continents and passes under seas, communicating messages to millions, or flashes its light, illuminating cities, moves' commerce and machinery and sends the very tones of the voice thousands of miles. The wires are the same; the differences lies in their relation to power. Are there not too many fence wires around our churches—ecclesiastical fences, built to keep from mingling in each other's pastures? If we would lift up the wires from formalism and bigotry, so as to connect them with the dynamo of God's power, a world of sinners might soon be brought into the Kingdom.

Is there not wire enough in the fences to reach from glory to every sinner on the footstep? Enough to illuminate all the dark places of cruelty? Enough to thrill mankind with the messages of love and mercy? The mere electric wire remains unchanged, it being only a pathway for the hot footsteps of the lightning, only a dead instrument; while Christian men are living, loving, thinking agents, only a "little lower than the angels," conscious of the divine magnetism as the holy fire passes through the soul to others of our fellows lost in sin. —E. W. C., in Christian Herald.
REPORTS FROM THE CHURCHES

Home Church

"The Week of Prayer" was observed during the second week Jany, 9 to 16 with evident blessing. On three successive evenings services were held and the needs of various lines of our Moravian activity were considered. Bro. Stockton presented the work of the Sunday Schools, the Brn. McCulson and W. T. Spaugh the needs of the Church Aid and Extension Board, while Bishop Rondthaler treated of the Unity and its interests both at home and abroad. Seldom, if ever, have we had the facts and needs of our work more clearly placed before us; and the necessity for persevering prayer and earnest service is all the more widely felt.

Our Endeavor Societies are starting well in their work of the New Year. At the election of officers held on the 4th inst., the following were chosen to serve for six months, viz: President, Howard Powers; Vice-Pres., Miss Mattie Johnson; Secretary, Miss Pauline Brown; Treasurer, Paul Crist. Twelve of the members, with Mrs. Kenneth Pfeil, attended the District C. E. Convention at Greensboro on the 15th and 16th inst., and profited greatly by what they heard. They returned with many helpful suggestions and much increase of enthusiasm.

Great interest is being manifested by the members of the congregation in the great Laymen's Convention to be held in Greensboro Feb. 9-11-13. The Luncheon given in the Rondthaler Memorial Building on the evening of Jany. 21, for the purpose of organizing for forming a large attendance on the Convention. The testimonies given of benefits derived by individuals and congregations from the first convention held six years ago were strong and convincing of the good that may be gained and will doubtless help in the cause. At least one lay representative from every congregation is the aim.

The Annual Missionary Love Feast under the auspices of the Mission Band was held on Sunday evening, Janv. 23d, and brought together a large congregation that seating space was at a premium. The "Band" was fortunate in securing as their speaker, Rev. Clarence Romig, formerly head of the Buxton Grove Training School on the island of Antigua, West Indies. Bro. Romig is full of missionary zeal and greatly loves the work, and throughout his splendid address on The Place of Missions in the Establishment of World Peace brought into his knowledge of the great task and the work that is being accomplished. Bro. Romig also spoke at the Wednesday evening service on Jany. 28 and gave account of the work in which he was engaged during his recent service on the foreign field.

Already in the New Year the congregation has been called upon to mourn the departure of one of its most useful and faithful members, in the going of Mrs. Mabel N. Nissen. She was ever a faithful attendant on the services, for many years a teacher in the Sunday School, an earnest worker in the Ladies Aid and one who was deeply interested in all the work of the Church. She will be greatly missed.

Fairview

The opening communion of the year was held on Sunday morning Jany. 9th. It was a large communion and the Spirit's presence was manifest. At this service a young man of the Jr. Baraca Class was baptized. The Ladies Aid Society met at the home of Mrs. J. A. Crews on the 6th, and the Women's Missionary Society met at the parsonage on the 13th.

On the 19th the Philathena Class met at the home of Miss Grace Barnes. The Jr. Philathena Class met at the home of Miss Margaret Pegram on the 4th and at Mrs. J. A. Southern's on the 13th.

The King's Daughter Circle had their annual meeting at the home of Miss Treva Knot on the 21st. Miss Julia Barnes is their leader.


On the 23d the pastor preached a sermon on the work of men in the Church and short addresses were made by the Brn. M. M. Morgan, J. Fred Gerner and R. R. Kinney. The pastor made reference to the Laymen's Convention at Greensboro.

The Christian Endeavor Society held their semi-annual business meeting and social at the home of the Misses Morgan on N. Liberty Street Jan. 10th. The election resulted as follows: President, Mr. Cha. Knot; Vice-Pres., Miss A. Cletus Morgan; Recording Secretary, Miss Margaret Pegram; Corresponding Secretary Miss Rachel Loebenbach; Treasurer Mr. Walter Frazier.

On the 30th Bro. C. E. Romig gave an account of mission work in the West Indies. He has until recently been the president of the Training School and Theological Seminary at Buxton Grove, Island of Antigua. "The pastor and his wife were as home to the members of the congregation on Jan. 21st from 7 to 10 P. M."

The Jr. Baraca Class is planning to give a Band Concert in connection with other talent in the North Winston Graded School on the night of Feb. 8. They are also starting a Boys Scout Troop with former Scout Master R. R. Kinney and J. Fred Gerner to lead them.

Bethania

Ney Year's Eve services brought together, as usual, a large congregation. The behavior was unusually good, and a deep interest was evident. In the Week of Prayer the pastor was assisted, with full appreciation, by the good number attending, by the brethren C. E. Crist, of Salem, Dr. F. F. Strickland, Bruce Anderson, Prof. T. Ivey, Jr., and Walter T. Strupe, who spoke on different phases of the subject of Peace and Unity.

We had a full attendance at the annual Christian Endeavor Love Feast on the night of Jan. 12, in which the social, as well as the spiritual feature, was prominent.

Already in the new year we have had two burials. The first was that of one of our most faithful young members—Christina Shiltz. The other was that of Bro. Hamilton A. Holder, who, in former years of better health, had been a very active and aggressive worker in the congregation.

We have had also a happy feature in this early part of the year in the reception, at Oliver Chapel of three young people into the congregation by the rite of adult baptism.

Mt. Bethel and Willow Hill.

It was cheering to the pastor at his

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Fourth Street.
January appointment to find the people still enjoying the spirit of the happy Christian love feast. We had a good congregation at Mt. Bethel for the first preaching service of the New Year, and the people sang heartily. Willow Hill work looked quite encouraging, with its Sunday School starting off well for another year under the care of our efficient superintendent. Bro. Levering. We had a good congregation for preaching service in which one member was received by letter from the Methodist Episcopal Church.

Enterprise:
This Sunday School has had a most successful year’s work during the past year. We reached the high-water mark when we enrolled the two hundred and fifty scholars, the highest number enrolled in the past ten years.

We have started in the new year with bright prospects of another good year’s work. On the second Sunday in January, the following scholars received presents for making a perfect record of attendance during 1915: Katherine Craver, Mae and Lizzie Tesh and Woodrow Tesh. Mrs. J. F. Tesh made a perfect record also. Miss Lettie Evans was awarded the prize to the teacher of a class making the best average. The following have been elected to serve as committee men for Enterprise Chapel:—J. F. Tesh and J. D. Craver for three years; C. E. Evans and James Perryman for two years; A. L. Tesh and W. L. Craver for one year.

The Philathea class had an interesting business meeting on the evening of the 31st. All the officers were re-elected for the coming six months.

The Barca class had a business meeting recently. Mr. Fred Tesh was elected teacher for 1916.

Friedberg and Chapels:
About 75 people attended the New Year’s meeting. The pastor preached from the text, “Jesus Christ, the same yesterday, to-day, and forever,” Heb. 13:8. After the reading of the Memorialia the following brethren were re-elected on the Friedberg Committee: W. A. Cruse, F. O. Fishel, W. F. Raper and O. C. Perryman.
All the regular services have been held during the month except at Enterprise on the 4th Sunday afternoon when the pastor assisted in the funeral of Mr. Lindsay Craver at Mt. Olivet Methodist Church.

On the 9th the following brethren were elected to serve on the Enterprise Committee, Frank Tesh and John Craver for 3 years; James Perryman and Cha Evans for 2 years; Allen Tesh and Willie Craver for 1 year.

On the 16th the following brethren were elected on the Advent Committee: Alex Brewer and Bole, Long for 3 years; Sanford Fishel and Arthur Fishel for 2 years; Noah Snyder and Burl Snyder for 1 year.

The interest in the three Sunday Schools was the best in 1915 that we have ever had, each School making a good gain in average attendance over the year before. The largest gain was made at Advent where the school has been greatly assisted by the Men’s Bible Class of the Home Church through their faithful representative, Bro. Fred Brower, who is doing a splendid work amongst the young men.

IN MORAVIANDOM.
Bro. W. Hubert Spaugh, a South ern student in the Moravian College, Bethlehem, furnished two organ solos at the recent German Oratorical Contest.

Moravians in the South are greatly interested in the work of Bro. John Greenfield, as Provincial Evangelist of the North Province, and follow him with their prayers daily.

Two of the congregations of the Northern Province, Easton, Pa., and Second Moravian of Utica, N. Y., are in the midst of campaigns for new church buildings which they hope to complete during 1916.

Bro. Kenneth Hamilton continues his labors among the German prisoners in English camps with great blessing. He serves under direction of the Y. M. C. A. Internment Committee.

Bro. Clarence E. Romig after spending two weeks in Winston-Salem where he greatly stimulated the interest of members in the cause of Missions, returned to his home at Cooperburg, Penna., on Feb., 4th. We hope he will visit us again.

The latest report from Herrnhut gave the Mission Deficit as $30,991 and the deficit in Bohemian-Moravian account as $6,908. Would that these items might soon be wiped out through the increased liberality of our members.

The prolonged illness of Bro. Jas. E. Hall is a cause for great regret throughout the entire Province and we hope he may soon be restored fully to health and strength. He is always pleased to see his friends when they call at the Twin-City Hospital to see him.

“The Town Builders”
By Adelaide L. Friss.
The story of the founding of Salem 150 years ago. For sale at the Way- side Tea Shop, the Land Office, and Watkins Book Store.

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DEATHS

Butner.—At Bethania, Oct. 23, 1915.
Lydia E. Butner, m., age 66 yrs., 5 mo., 24 days.

Shultz.—At Bethania, Jan. 10, 1916.
Maggie Christina Shultz, age 22 yrs., 1 mo., 8 days.

Peddicord.—At Bethania, Jan. 17, 1916.
Hamilton Addison Peddicord, age 63 yrs., 3 mo., 18 days.

Johnson.—In this city, on Jan. 16th, 1916, John Alvin Johnson, age 39 yrs., 9 mo., 17 days.

Lewis.—On Jan. 27, 1916, Mrs. Ellen Malissa Lewis, aged 66 yrs., 9 mo. and 8 days.

Nissen.—On Jan. 12, 1916, Mrs. Mabel Virginia Nissen, née Thompson, age 29 yrs., 9 mo., 23 days.

Longworth.—Sarah Elizabeth Longworth, born March 3rd, 1862, departed this life, June 27th, 1916, after a lingering illness of about one month and 16 days.

Nisenson.—On Jan. 12, 1916, Mrs. Mabel Virginia Nissen, née Thompson, age 29 yrs., 9 mo., 23 days.

According to Robert E. Speer, who has recently interviewed a number of the Buddhist priests in Siam, they disagree as to whether Buddha is alive or dead, in heaven, or non-existent, a hearer of prayer or deaf to appeals, God or only a man.

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The Wachovia Moravian

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EDITORIALS.

Salem Sesqui-Centennial.

The Sesqui-Centennial of Salem, will, with its various celebrations, cover the greater part of 1916. On Saturday, February 19th, one hundred and fifty years had passed since the arrival of the first eight young settlers, who on that day, occupied the first cabin erected in the new settlement amid the forest for which the name “Salem” had previously been selected. The services were near the site of this original building, as on the site of the first house of the neighbor town of Winston, and those on the former dividing line between the two communities of Winston and Salem, and as those especially those in the graveyard were interesting and appropriate. It was a touching sight, after the prayer, to see the young descendants laying the wreaths on the graves of men, who, still after five generations, well deserved these laureled remembrances.

On Sunday, Feb. 20th, the services in the Home Church of Salem were large and impressive. The sermon was preached by the Bishop in the morning; the great love feast was addressed by two well-known and highly esteemed laymen; and then followed the communion, with deep impression on the many participants.

The prevailing thought of these opening days of the Sesqui-centennial year, was the wonderful care which God has, during these 150 years, exercised over the central settlement of Wachovia. The Scripture texts on the important days of 1766 were full of promise of divine care and protection, the earnest Christian fathers of the Salem community believed them, and their faith has not been put to shame this very day.

Whether the world will last for another 150 years we do not know, but the faith of the first settlers gives us an example of the faith which we should exercise with regard to the future of our beloved city, the centre of the Moravian faith in the South.

“The mercy of the Lord is everlasting to all generations.”

The Men’s Bible Class.

God is, in these days, making a mighty bid for the souls of the men of our nation. The women have long been interested, but now the time of the men seems also to have come. It is delightful to note the spiritual interest which many men are taking, who, ere this, have seemed to care very little for religion. Prayer, Christian testimony and effort of one man for another are very much more common than they used to be. Men are being saved whom the ministers could not reach, but the devoted laymen are reaching them. A South Carolina pastor, in one of its flourishing smaller cities told us, the other day, of a large church meeting in which he asked the ladies to sit down while the men still remained standing. It was a new and startling sight to see how large a part of the audience consisted of men. And this is a very common observation.

As one of the signs of the times, along this line, the Men’s Bible Classes are springing to the front. Whether the classes are named and arranged as Baraca or not, the men are there. There is now a special call for men who really study their Bibles and have something good and instructive to say and to teach out of God’s Word. It becomes every man who has an education of any sort to listen for God’s call to use him in the Men’s Bible Classes. This is especially the case with our young men. They have had better schooling than many of their fathers had. They have been trained to closer business habits than the older men. They owe it to God to take hold of His Word, so that they may teach others. He will not bless them unless they do it. The new Bible class for men is showing itself to be one of God’s chief means for saving the land and every man who wants to be saved himself should ask what his place and duty are in this great movement. Let the watchword be: “The Men’s Bible Class—to save our neighborhood.”

Men’s Meetings.

The men who recently worked so hard to get a large representation of Moravian men to the Laymen’s Missionary Convention at Greensboro, did not work in vain. More of our men attended this convention than have ever gone to any gathering away from home. The presence of so many Moravian men was noted by the convention itself; in fact parts of the great hall looked as if it were a Moravian meeting. The good effect of this great attendance cannot fail. It will have a fine home-influence. It will link some little church with one of God’s greatest enterprises in our day. It will stir the Church at home to do its part in the conversion of the world. As quickly as the Foreign Mission interest is started, the home interest begins to wake up. The saving of some heathen, thousands of miles away, is followed by the saving of some men, near home, who previously could not be reached.

The meeting of men in the Greensboro Moravian Church had a larger percentage of men than was ever known in our Province—one hundred per cent—the church all filled with men. It was a bright, patriotic, inclusive meeting, with Christian “gir- gear” in it. It was a sign of the new time into which we are entering when our men will no longer lay the chief burden of sustaining missions and everything else in the church on the good women, but will do their full and noble part, as men in the finest work in which men can be engaged—in the spread of the Kingdom of God.

Foreign Missions.

We were sitting at the fire-place the other day, with a very successful business man who put the vexed question of the value of Foreign Missions as compared with Home Missions in this way: “You see, every man ought to have a chance to hear the Gospel; the man at home can always get that chance some-how or other, but the heathen can’t, unless you send the missionary to tell him.”

The Moravian Problem in the South.

It is a double one. The first part of it is—how to interest the Non-Moravians, or Christ everywhere, without having churches everywhere. And the second part of the problem is, how to get a the lots of people in the South who belong to this denomination or that and yet have Moravian views and sentiment and how to get their support for our missions among them. Give us your solution of the question, let us put all our wisdom and our prayer together, in order to solve this double problem.

The Widows’ Society.

The 1915 report of the work of this splendid benevolent society shows it to be in excellent financial condition and continuing to render its aid along the lines of its original purpose.

There are at the present time 175 members of the Society, of whom 57 live in Bethlehem, 7 in Winston, 9 in Lititz, Pa., 13 in Winston-Salem, N. C. and 89 are scattering. Annuities are being paid to 69 widows, each of whom is receiving at this time $44 in two semi-annual installments. There is no better or safer investment that a Moravian brother can make for the benefit of his wife and children. For the single payment of $300.00 (and nothing more) he becomes a member of the Society and in the event of his wife being widowed, she becomes a sharer in the income of the Society whose assets total $27,568.96. This is one of the oldest and beneficent societies of this country, having been organized in 1776. It deserves a much larger membership than it now has and it is our wish that this brief reference to its work may be the means of leading some reader to become a member of it. Information will be cheerfully given by Bt. Angus to H. Leibert, Secretary, Bethlehem, Pa.

We rejoice that Bro. James E. Hall has sufficiently recovered to be removed from the Hospital to the home of his brother-in-law Bro. Nathan Shore.
The Story of Salem.

On the 6th of January 1766, as our gifted and painstaking archivist Miss Adeline Fries has told the story, in her recent admirable monograph, "The Town Builders," and to this patient research we owe much of the genuine interest in this Sesqui-Centennial—on this Winter-day, the men came, on foot, from Bethlehem six miles away, with their axes slung over their shoulders, to fell the first trees for the "new town." It had been so bitter cold the previous winter that the contents of the vials had frozen in the little apothecary shop at Bethlehem. But that did not hinder them, in their resolute, cheery task.

The first settler was, in the previous year, Stephen, the subsequent bishop of the American Unity, and Lord, the Reformed minister, led the little company. When they reached the brooklet beside which the first cabin was to be erected, they sang hymns of praise and prayer; and then their axes went to work—and in hewing and shaping timber, the Monday of that week and the Tuesday and the Wednesday passed. Other brethren came in to help—among them John Graf—wards the first bishop of the Southern Unity. By the end of January, the number of colonies was increased through the arrival of a European company, who had landed at Charleston, S. C., and walked almost the whole way hitherto, and who at one time in the work for the "new town." On the 30th of January, they called it Salem, for the first settler came, whose name the Count Zinzendorf is believed to have selected before his death in 1766, and "Salem" it has been ever since. On Feb. 19th, the company of first settlers was gathered at Bethlehem. A heavy snowstorm prevented their immediate start, until Wednesday, Feb. 19th. Then the eight young men arrived—Peter, Samuel, Burkhard, Steiner, Holder, Rash and Ziegler. It was a strangely international company—one German, one Englishman, one German, and four Pennsylvanians, latter born in the beautiful Alpine country of Salzburg. A Dane and a German held the morning and evening prayers. Every Saturday, the company went home to Bethlehem, leaving two of their number on guard. Meantime the skilful surveyor, Beuter, was busy "studying the springs of water; laying out the two North and South streets; and selecting sites for houses and for Square and Graveyard. Things moved briskly on. Eighteen resident men were present on April 12th, when the foundation-stones of the first family house was laid. On August 18th was a red-letter day. The first sisters, seven in number, came to see the new town, and when we think of what woman's influence has meant in the lives of fields in all the others, we may count the first Impressions which these sisters made of the forest-settlement, as having, indeed, been an epoch in its history. On that afternoon, the first Salem Lovefeast was held in the largest room of the new house, and at its close they sang what Salem has never ceased, in 150 years, to sing, "Now let us praise the Lord, with body, soul and spirit." It has been thus ever since. The little house, just aside of the first one, was laid on Oct. 1st, and religious meetings were held in it until the Parrish-house, which formerly stood, where the Main Hall of the Academy now stands, was dedicated Nov. 13th, 1771, the day on which the Moravian Congregation of Salem was constituted.

The Leadership in the Place.

These men, while they were sturdy and strong, had the good sense to follow leadership. When our great lay-bishop, Frederick William Marshall, son of the commandant of the famous European fortress, Koenigstein, came, in the course of a few years after the first settlement, to live permanently in Salem, the community rallied around him, the born leader among men—and the work of this leader of his followers told in the erection of the church in which we now worship. The Old Academy and of the Boys' School and other enterprises. By the way, the great leader was fond of boys—he showed them among the rest how to charge holy men with imitation of cannon, and when the burgesses complained at some heavy explosions, he would smile, and say "it is all right, boys, but not so much powder." It is all right, boys, but not so much powder."

In the lives of these men, women and children, there was much pastime and merriment. The town was surrounded with lovely forest walks, and the love of music of every kind, from the very first, stirred in the life-blood of the community. In fact there was much more play in old Salem, than there is among us. It takes good, pure, sturdy living, always, to make the finest play.

Law-Abiding Men.

These men were law-abiding citizens. The older people found it hard, in the Revolutionary War to adjure them and King George had been very kind to them. But the visiting authorities from the European Unity, showed them, out of the Scripture, that God expected obe-
dience to the legally constituted authorities "that be"—whether they are King or Republic. And then they did it, with the heartiness that marked all they did.

President Washington's Testimony

President Washington's letter to the Salem municipal officer, June 1st, 1791, is the best testimony to what these early settlers had been in the perplexed years of the Revolutionary War. The letter runs thus: In "To the United Brethren of Wash-o-via," Gentlemen: I am greatly indebted to your respectful and affectionate expression of personal regard and I am not a word less grateful for the patriotic sentiment contained in your address. From a society whose governing principles are industry and the love of order, much may be expected toward the better of peace and prosperity of the country in which their settlements are formed; and experience authorizes the belief that much will be accomplished in these respects by your united and grateful sincerity for your prayers in my behalf, I desire to assure you of my best wishes for your social and individual happiness.

G. WASHINGTON

Their Loyalty to Jesus Christ

And the root of all these characteristics of our first settlers, which have produced so much permanent blessing for our community, lay in their plain devout and joyful allegiance to our Saviour's atoning cross. They had grasped the centre-point of zeal and this great. and forcible gathering he produced devout and joyful allegiance to the Saviour. It grasped the centre-point of zeal and this great. and forcible gathering he produced devout and joyful allegiance to the Saviour. It

The Laymen's Missionary Convention

The Laymen's Missionary Convention, Feb. 9, 10, 11, 13, 1916, Greensboro, N. C. (West Market St. M. E. Church.) A luncheon at the Zinzendorf Hotel on Thursday noon, Jan. 26th, at which representatives from nearly all the churches of Winston-Salem were present, was the first of a series of arrangements for a large delegation from this city to attend the Laymen's Missionary Convention at Greensboro. A supper given by the Missions Committee with a following in the Roundtable Memorial Building put the Moravian cog-wheel into motion. Addresses were subsequently made at practically all our churches urging attendance on the convention, and the move was a successful one.

The speaker told the Salem memorial building put the Moravian even the morning gave a most interesting ac- count of his medical work on the Dark Continent. His subject, "Healing the sick in Africa," brought a vivid conception of the possibility of lifting the unfortunate creatures of the heathen world from their grooping about in the darkness of superstition to the dawn of that new life in the Light of the world and then leading them on to that Light. The usual experiences and difficulties attendant upon medical mission work were referred to, and an account of a surgical operation upon a child, where it was necessary to graft skin upon the limb, and in which case he found the mother ready to allow skin to be removed as it was in her own body for the purpose, showing the mother-heart even among people whom we are wont to think destitute of self-sacrificing love, clearly revealed that this work was an earnest while. A blind man restored to sight by this man, saying, "These men gathered around me and compelled me to bring them. Various successful operations were reported, but one case could not understand why the healing could not be wrought; for him. The lesson—A limit to the physician's power only emphasizes the fact that there is no limit to the power of the Great Physician. In all this work Dr. Green laid stress upon the need of co-operation. To show that this is being done and to en- courage the larger practice of this, he stated that his salary was furnished by a Sunday School in Washington, D. C., a layman in Virginia who furnished his drugs, a small boy contributed $2.50, and the young ladies of a Baptist church provided a medical plant, "a noble type of enlargement of the heart, 25,000 miles in circumference and 8,000 miles in diameter. He is likest Christ who like Christ, holds all the world in his heart."

The Rev. Sylvester Newlin of High Point, N. C., with wholesome humor spoke next of "The Pastor's Missionary Opportunity." Just a gibe of this happy address. "The opportunity of a life time must be seized during the lifetime of the opportunity. What people are leas up on is the thing they are most down on." His points were. 1. The world without Christ is lost; 2. The Possibility of Salvation; 3. The Wondrous Response. The Rev. W. W. Biddle presented the fourth--"The Bible as the Word of God." This is clearly set forth in the four great Sheppard passages: Ps. 23, Ez. 34, Lxxv. 15, John 10. It is the laudatory of the pastor's opportunity the speaker told of a sermon preach- ed in Los Angeles on Phil. 3:10. The message fired a layman who deter- mined that others also might "know Him." He became a missionary to Africa, in a short time fell a victim to a dread disease, and dying, said to his wife, "Write back and tell them that I died holding on to Phil. 3:16." Missions is not a department of church work but the whole thing. Men are getting this vision today and the pulpit affords a splendid oppor- tunity to broaden the vision. But not infrequently does it happen that the minister himself is not missionary. But there were laymen who had this vision years back. The people of a certain town were in a tension await- ing the news from the battlefield during the Civil War. At last a letter was received from Stonewall Jackson by his pastor, Dr. White. Eagerly did the townsman fling to him to hear the report. But not a word about the war. Amid the turmoil of battle one voice most earnest in the mind of this great man, revered to-day not only through the Southland, but over the entire country as well. Wrote he, "I call to mind that next Sunday an ap- pointed time for the Foreign Mission offering. Enclosed find my contribu- tion." Food for that is this. "That before all else. To answer all prob- lems along this line the speaker gave Lev. 27; Mal. 3; 1 Cor. 16:2; II Cor. 8 and 9. Titling was urged; cooperation emphasized. In a British ex- pedition to the Ashanties the colonel reminded the army of danger and death and asked those who would volun- tarily follow to step forward a pace. Turning away lest any be moved by his own personality he again faced the ranks. An outburst of indescribable agony was upon his countenance as he saw the ranks just as they were. "What, not a man ready?" A corporal stepped for- ward, touched his cap and said, "We all have advanced a pace." All in solid rank ready to go forward! The illustration carries its own les- son. Ecke's 33rd elicited his address. "The World Crisis and its chal- lenge to America," was the subject presented by the Rev. C. J. Thomp- son of Raleigh, N. C. The speaker drew attention to the fact that this is a transition period, politically, intel- lectually and socially. Such is the case of China particularly. She occupies a place similar to that formerly held by Japan. She is ready to accept any teaching. Bearing in mind the fact that she holds it firm- ly toward all the nations save the United States, our opportunity and not our responsibility lie. She readily suggests them- selves. In India caste is the broken- down. After the church services the people preach Christ. Thousands present themselves for further in-
stratification and guidance, missionaries by the score have offered themselves, but they are placed on the waiting list because of lack of means. "What does this indicate? That God is ready, the heathen are ready, but we are not. The crisis is on. It is not simply an American question, but a personal question. The harvest is ripe, the laborers are waiting, our resources, augmented by our temporal prosperity, are rich. God would not have made the harvest ripe and the laborers ready if he knew we were not able. It is all in accordance with His Divine arrangements."

And to show how he does put it into the hearts of his people to take up the challenge the speaker told of a widow and her two daughters, who, having been left some money, had their hearts set on an automobile. But they were of those who have a "spiritual objective" in life, and after much prayer and discussion, they decided to let the auto go and support a missionary instead. Mr. Thompson reminded his hearers that there are very many today who are well able to take a missionary and have their auto besides. This earnest discourse was closed with an appeal for 1, A Christlike Vision for a Lost World; 2, A Christlike Fly for a Lost World; and 3, A Christlike Giving for a Lost World.

The last speaker of the morning was Dr. H. F. Williams, of Nashville, Tenn., his subject being, "Missionary Progress of Recent Years." Dr. Williams pointed out that the progress of recent years is largely due to our seed long sown and is becoming more apparent from the fact that today we have a known world and an answer to who are ready to take a missionary and have their auto besides. This earnest discourse was closed with an appeal for 1, A Christlike Vision for a Lost World; 2, A Christlike Fly for a Lost World; and 3, A Christlike Giving for a Lost World.

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Cantata on the night of Easter Sunday.

Fairview.

The Sunday School has been holding up splendidly during the Winter. In spite of the drop in the attendance on the morning of the 27th, owing to the raw, cold wind, the average for the month is 212.

The Ladies’ Aid Society met at the home of Mrs. L. C. Troutman on Balsey St., on the afternoon of the 3rd.

Bro. C. F. Lineberry and his family moved to North Wilkesboro in the beginning of the month. We hope it is only a temporary move and that they will soon be back. On the afternoon of the 4th, the Ladies’ Aid Society gave a farewell social to Mrs. Lineberry at the parsonage.

Seventeen men from Fairview attended the Laymen’s Missionary Convention at Greensboro. Our men who had machines very kindly carried them. Had it not been such a wintry day on Sunday, Feb. 13th, many more would have gotten in touch with the convention. As it was only four could go that day and they went by train at night.

Reports were made by the men attending the Convention, at the morning services, Feb. 13th and 20th, and the pastor gave a brief report on the morning of the 27th. This meeting closed with ten signing tithes pledges. More will follow.

On the evening of Feb. 12th, while the pastor went to Greensboro, Rev. J. W. Vestal of the Methodist Church occupied the pulpit, and his sermon was greatly appreciated by all.

On the 14th the Christian Endeavor Society held a Valentine Social at the parsonage.

The Band Concert of the Jr. Baracoa Class, Miss Emma Smith, teacher held in the North Winston Graded School, on the night of the 6th was a splendid success. The Jr. Baracoa Band, under the leadership of Prof. Croose, was assisted very ably by Mrs. Chas. Siewers, Miss Pauline Lamb, Miss Blanche King, Miss Virginia Moir, Miss Ruth Giersch, Miss Minnie McNair and a chorus of North School girls.

Immanuel.

The interest of the Baracoa Class is being maintained. The President Mr. John Teague, invited the members to his home to supper some days before the Laymen’s Missionary Convention at Greensboro. On this happy occasion interesting post-prandial speeches were made by Rev. E. H. Stockton, Mr. W. W. Conrad, Mr. Wiley Jones and President Teague. The class elected Professor Johnson its press reporter. Three members of the class attended the Greensboro Convention, viz. Mesers. Hire, Heg and W. Sink, and together with the pastor received great inspiration and uplift.

Through the generous efforts of Miss Ione Fuller and her associates from the Calvary congregation, a very promising Junior Philathlae Class has been organized, with the following officers:

President, Pansy Hicks; Vice-Pres. Carry Sink; Secretary, Grace Bowles; Treasurer, Virginia Agee.

The Ladies’ Aid Society and Misses Mary A. Pogue’s Monday Bible Class continue their important work successfully.

We were pleased to notice Miss Helen Parton, Professor of Science at Salem College, in charge of Miss Constance Pfohl’s Sunday School Class when the teacher had to be absent attending the Sesqui-centennial celebration at the Home Church on February 20.

Friedberg and Chapals.

This congregation is taking on new life. There is a good working spirit amongst the members which is becoming more evident daily. Church and Sunday School attendance has never been better. At the recent Layman’s Missionary Meeting in Greensboro, this congregation had twelve representitives, and if that meeting were to be held over again, I believe that we could easily send twice the number.

Seventy-seven per cent of communicants at Friedberg on the second Sunday. In the afternoon we went to Enterprise thro the rain and for the first time in seven years found no one at the Church.

Bethania.

During the month our congregation has had its full share of the gripe and other sickness. We have had one death. Sr. Mary Street who spent her last days with her son in Winston-Salem. On the first Sunday in February, the weather being favorable, we had good attendance in the holy communion, which was opened with an adult baptism.

Bro. E. T. Strupe has been appointed assistant superintendent of Bethania Sunday School. A teachers’ training class has been organized, and is progressing with an encouraging interest.

Home Church.

The Sesqui-Centennial of the founding of Salem held chief place in the activities and interests of the month, and was an event happy and successful beyond the expectations of the most ardent. Seldom have we had an occasion in which Church and community united more heartily.

The Church Boards, the Wachovia Historical Society, the city officials, and various other organizations cooperated to make the occasion not only a memorable one from the historic standpoint but as a starting

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point for a higher and better community life.

We were favored with most favorable weather and from the first gathering for the unveiling of the memorial tablet marking the site of the first house to the fervent community service with which the present celebration closed large numbers were in attendance.

The ceremonies began with an announcement by the Church Band from the roof of the Salem Boys' School Building on Saturday, Feb. 19th, at 2:15 P. M. At 2:45 o'clock, a company of probably four hundred gathered near the corner of Liberty and Stanford Sts., for the unveiling of the first tablet marking the historic site of the first house the occupation of which took place on Feb. 19th, 1766. After an earnest prayer of thanksgiving and for divine guidance upon the town builders of the future, by Rev. Kenneth Pflöhl, the company assembled on the church steps. A special address by Mr. Henry E. Fries, President of the Wachovia Historical Society, in which the progressive and helpful less of the services of the early settlers were told, brought organization in America by giving and inculcation of the principles of the Faith. The sermon preached from the significant text: "In Salem also is His tabernacle:" II. Cor. 1:8, was printed in full in the Salem Morning News and carries its own message in print as it did through the spoken word to those who were privileged to hear it. With the hearty singing of "Jesus, still lead on," the morning service came to its close.

The Lovefeast at 3 o'clock, brought together a congregation taxing the capacity of the large auditorium. The Ode, contained in the hymns sung at the Jubilee and Centennial Celebrations, thus binding the congregation closely with those of former years in fellowship and sentiment. The anthems by Mr. H. E. Rondthaler, D. D., made tender inspiration. His work was greatly appreciated.

Proceeding to the corner of Main and Liberty Streets to which the company proceeded, a tablet was unveiled marking the first house erected in Winston, the residence of the late Judge Thomas J. Wilson. The address was delivered by Hon. J. Lindsay Patterson; and the tablets was unveiled by little William T. Wilson, Jr., the great-grandson of Judge Wilson.

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Trade Street.

Fourth Street.
At the very end of the month one of our eldest members, Bro. J. Augustus Shore, was called to his eternal rest. Though seventy-six years of age, he had the singular experience of never having had a physician called on his account until two days before his death which came as the result of a stroke of paralysis.

Bro. McIntosh’s Circuit of Chapels.

February was devoted to the subject of Missions.

At Friedland, Bro. Henry Shaffer made an appeal in behalf of the work of the Laymen’s Missionary Convention which was to be held in Greensboro. Bro. Henry Reid from this congregation attended the convention, and was deeply impressed with the addresses, and the spirit of unity on the part of more than a thousand men at every session.

At Bethabara, an echo meeting of the great Convention was very impressive as Bro. D. T. Hine spoke feelingly of the benefit the Convention was to him. He said, he had always been interested in Missions, but his interest was now increased; he had gone to Missions, but now would give more than he ever had.

At Greenwood, a very interesting meeting was held in the annex of the Oak Grove Congregation where grippe and pneumonia attacked many. In Friedland Bro. Fred Reid’s little son Alton has been seriously ill from after effects of diphtheria.

The S. S. at Union Cross is to be revived. Bro. H. W. Folts of Calvary Congregation, who is a veteran S. S. worker will take charge with others to assist. A number of brethren from Calvary and Fairview have agreed to use their automobiles to get Bro. Folts and teachers to and from Union Cross every Sunday, thus many will be able to attend.

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Trinity.

The first two months of the new year have been busy times and many things have been accomplished for the glory of God and the strengthening of his work here.

The 35th anniversary service of the C. E. movement was held in our church on Sunday afternoon Feb. 6th, and the address by Rev. C. D. Craig on ‘The Power of Service,’ made a deep impression upon the many young people present.

The Teacher Training class is meeting each week and the ten members are entering into the work very enthusiastically.

The Sunday School and church have shown good attendance and the Junior and Senior C. E. Societies are growing each week. Our Sunday School work at Yountstown is very encouraging and the workers who go out from the church every Sunday afternoon are very much interested in the progress of the work at that place. On a recent Sunday afternoon a preaching service over fifty people were in attendance and the order and interest was all that could be wished for.

A great deal of interest was manifested in the Laymen’s Missionary Convention in Greensboro the last month. The pastor attended Thursday, Friday and Sunday’s sessions and fifteen of our men were in attendance on Sunday the closing day of the convention. On the Sunday following an echo meeting was held in our church and the pastor gave some of his impressions to a large congregation.

The convention stirred up renewed interest in the missionary enterprise in Trinity particularly among the men.

Great preparations are being made for the first annual supper of the men of the congregation and Sunday School which will be held on Thursday evening March 16th. This is to be a get-together supper and should prove of great value in our work for the coming year both in the Sunday School and church.

Calvary.

The annual oyster supper of the “Diggers” Class of the Sunday School was held in the annex of the church on the evening of February 8th. It was the largest attended and most enjoyable of any similar occasion. Fifty-one members of the class and invited guests, sat down to the bountiful repast—a feast fit for a king— and to say that every sip and every slice enjoyed the spread is putting it mildly. The evening throughout was characterized by a deep spirit of Christian fellowship.

Mr. W. J. Brothers, Mrs. W. S. Miller, Mrs. James J. Shoem and Mrs. L. J. McCaughan assisted Mrs. Croslin in preparing and serving the supper. Inspiring talks were made.

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Several changes in the teaching faculty have been formed. The pastor and others, Mr. F. N. Pfaff, president of the class, presided at the business meeting, which followed the supper. Reports showed that the class had done good work during the year. The election of officers for the ensuing year resulted as follows: President, J. A. Stith; vice-president, H. M. Brandon; recording secretary, James J. Mocé; class secretary, Nixon Padgett; treasurer, M. C. Reeves; teacher, Rev. E. S. Croland; assistant teacher, M. C. Reeves.

Sister Sarah A. Heges, one of our eldest and most loyal members, died on Feb. 17th at the home of her daughter, Mrs. Dr. John Simon, in Englewood, Col. The departed was born at Bethlehem, and after her marriage moved to Salem. Several years ago, she went to live with her daughter in the distant western state. The remains were brought here, and interred in the graveyard. Her age was seventy years, three score and ten, less nine days.

It is interesting to note, particularly in this Sesqui-Centennial period, that Sister Heges was a direct descendant of one of the original settlers of Wachovia, Jacob Lash (Loesch), the efficient "Vorsteher" or business manager for the Brethren during those trying years of first-things.

Mr. Norman A. Baldwin's lectures, during the month of February, on Bible Lands, were heard by large and deeply interested audiences. Mr. Baldwin is an American, from this section, having gone with his parents to Jerusalem when a mere lad. He recently returned to the states, after an absence of more than twenty years.

Fifty-seven delegates registered for the Laymen's Missionary Convention at Greensboro, all of whom, with probably but three exceptions, attended at least one session of the convention.

Christ Church

Despite the epidemic of grippe and the disagreeable weather which had its telling effect upon the attendance at all services, the year opened encouragingly in all lines of church activity.

On Sunday night, Jan. 2nd, Bishop Boudnithaler filled the pulpit and was heard with great interest.

The Ladies Aid Society, ever active and always ready to work in the interest of the church, placed a new curtain and railing on the choir platform. This adds very decidedly to the general appearance of the church auditorium.

In the Sunday School one new class has been formed and there were several changes in the teaching forces. Several classes interested themselves in providing for the wants of needy families, and as a result, a number of new scholars have been added to the roll. The Young Men's Class contributed $10.00 to this cause. The attendance is very gratifying, the average keeping well over 200.

On Jan. 18th, about twenty-five young people enjoyed a social hour given by the Y. P. S. C. E.

A very blessed communion service was held on Sunday morning Jan 23. The resolution adopted by Church Council relative to this service was carried out in full and met with general approval.

At night the congregation was privileged to hear the excellent address given at the Home Church by the Rev. C. E. Boneig.

The February meeting of the Ladies Aid Society was held on Feb. 2nd at the home of Mrs. W. T. Jerney with Mrs. A. C. Jerney and Mrs. Lucille Dall as joint hostesses.

A Valentine Party given by the Busy Bee Circle on Feb. 14th at the home of Mr. and Mrs. Paul Pauford a pleasant evening for about forty young people.

On the 22nd the men of the Sunday School and Church met to formulate plans for sowing grass seed on the church grounds. A committee composed of the Brn. Trasson, Miller, Nading and Jerney was appointed to bring the plans to fulfillment.

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CHARLOTTE, N. C.
The Wachovia Moravian

VOLUME XXVII.

WINSTON-SALEM, N. C., APRIL, 1916

The Future of the Unity.

Not only Moravians are interested in this question: "What will become of the War?" Many who are not Moravians, but who admire the wonderful work and history of the Unity are asking the same question. It is of no use to minimize the gravity of the situation. The Unity of the Brethren is the only Protestant Church which is international in its character, and that international tie has now been broken. It has for two centuries been mainly a German, a British and an American Church. Germany and Great Britain have now gotten very far apart, and the hard things which are being said of America make it difficult to see how, with the best intentions, America can be a mediator between the two.

The incidents of this great war have been peculiarly horrible. It has been carried on not merely on land and sea, but by submarines and aeroplanes and Zeppelins. Bombs have been dropped on peaceful towns. Old men and women and children have perished under the indiscriminate rage of the combatants. Poisonous gases have added to the ghastliness of the struggle. The frightful wounds occasioned by the shrapnel shells have been without parallel in modern warfare. The lands of Europe will, for a generation to come, be filled with crippled forms and wasted lives, miserably lived before the very eyes of their fellow men. The great numbers of those made stone-blind in these awful combats, with their scien
tific skill, will stand as a grisly peculiarity of this war, lifting it upon a pedestal of horror, such as the world has never seen before. And these experiences, unlike anything that has ever previously been, will leave an impression, and will create an alienation very difficult to heal in the years to come. And how can a Unity survive which is chiefly founded on the unity by which Great Britain, Germany and America? Over against all these tremendous odds we can, however, say that the principles of the Unity are founded in God. They stand upon the immu
table rock of His nature and His revelation of Himself in Jesus Christ. The Unity, in its idea, is a brotherhood gathered in simple faith and love around the Redeemer's cross. It is a faith and love which has car\ried its message to the ends of the earth and into the most savage tribes and has never been stopped by the worst national barriers. According to Unity idea, a Moravian brother, whether he be German, Englishman, or American, or of any other race, will shed his blood for his own country and for others in these lands,—and yet he will not hate his brother in the opposing ranks, and will not isolate himself from him, but will pray with him and work with him for Christ's sake, after the war, just as he did before. This fact will be a proof that he is real Moravian brother, holding in heart as well as in name to the principles of the Unity.

But all this does not mean that outward forms of friendship will go on just in the same way in which they formerly did,—as if nothing had hap\pened, and nothing had been changed. The outward forms of the Unity were greatly changed by the "Thirty Years' War," and never came to the same again, even though the spirit of the Unity survived, and its work for souls became more beautiful than it had ever been before. Indeed, when we think of the deepening of our Moravia\nian view of the cross, and the tender love for the Saviour which has sprung up in the hearts even of very many of our children, and when we think of what our missionaries have done for the Equinoctial and the Indian and the negro, and the savages of the most degraded lands, of the earth, we would not wish the glorious Brethren's Church of the period before the "Thirty Years' War" back again. It is better as it is, and so we may expect the next turn which God gives to the Unity to be even better than what has gone before. The General Synods of our Unity were, even before the war, coming to be an ever strengthening force. They were getting to be too national. The equality if the British, English and Americans needed to be too closely studied down to the last vote of the individual member of these nationalities. The national question entered even into the treatment of the Mission fields. The new contribution of General Synod to mission funds or mission activity, or to any form of Christian activity, was hardly appreciable. These interests were bring\ing more and more reflected to the Unity's Provinces, and there they live and flourish, more than ever before. Doubtless the Unity's Provinces will, after the war, be still greater factors in the maintenance of Unity doctrine, life and work. The Provinces will see to it that our view of Christ and of His cross are maintain\ed, and that our labor for the healing of souls is continued and enlarged. An active visitor to Amerities from Bohemia and Moravia, might awaken more interest in the Churches and orphanages there than many General Synods of the old type could. A strong loving deputation of brethren from each land, visiting each compre\hension in another land would awaken the interest of which recent General Synods have perhaps not been able to do. It may be that such efforts, emanating from the Unity's Provinces, might, in due time,—the General Synod of a new type, in which Christian brothers would be too busy for the Kingdom of God, to re\member to what nations they belong,—whether America, Great Britain or Germany.

"Christ and Him Crucified Remain Our Confession of Faith."

"In the Cross of Christ I glory, towering o'er the wrecks of time; All the light of sacred story Gather round its head sublime.

The Lord has given the Moravian Church a great mission to help hold men to "Christ and Him Crucified."

Fifty years ago, in the time of the great evangelical revivals, when men in every land, preached the atoning Christ with great power, it some\times appeared as if our mission had been completed, because everybody was now doing what we had seemed to be particularly set and appointed to do. But a change has come over the atmosphere of Christendom. The doctrine of a Crucified, sin-stoning Jesus has greatly fallen into the back\ground, even in orthodox churches; and sermons on the precious blood of Christ are much rarer than they used to be.

May the Lord, through His Spirit, enable us in the Southern Moravian Province, to make the very best of our distinctive doctrine during the Lenten and Passion Season. May it really appear, in all our Churches, in the words of our ministers, as well as in the thoughts of our laity, that "Christ and Him Crucified!" remains the confession of our faith.

The "Seven Words" of our blessed Lord upon the cross, if deeply graven on our minds, will make His sacrifice vivid before our eyes, and will mark, as it was, the very hours of His dying love on Calvary.

Thus, in the beginning of the first hour of the Cross, we hear Jesus say: "Father forgive them; for they know not what they do." With His aton\ning blood flowing from hands and feet, He prays for us, who so little know and realize that it was our sin which nailed Him to the cross. In the second hour we hear Him say to the penitent thief: "To-day thou shalt be with me in Paradise." The poet Cowper has given us the helpful word for this new hour of Christ's crucifixion:

"The dying thief rejoiced to see That fountain in his day;
And there have I thought vile as he, Washed all my sins away."

Then, as we see Mary and John standing together at the foot of the Cross, we hear the Divine Sufferer say: "Mother behold thy Son; Son behold thy mother." And this same thing Jesus, from His cross, likewise, says to us. He presents the members of a Christian family, one to the other. In the light which He gives He beheld each other, and become a true household in Christ for this life and the next.

Then we note the fourth period of Calvary in those words of awful, mys\terious import: " Eli, Eli, lama sab\«achtani."

"My God, my God, why
hast thou forsaken me?" The fourth is the deepest hour of the suffering of the atoning Lamb of God. There was a great, outer darkness around the cross, and a deeper inner darkness upon Suffer. If you and Paul have given us the reason for it. "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." So the mourning work on Calvary moves on until Jesus says, in his fevered agony: "I thirst!" And thus He has endured the sting of all our bodily pains and drawbacks; the temptations and weaknesses that arise from our poor, mortal frames, as we once heard a lonely, disease-tortured woman say: "I can bear it better because Jesus bore so much more pain for me!"

In the next hour we hear the Saviour proclaim the glorious words:

"It is finished!"

"To finish the work, Saul is a finished pow, Redeemed sinners bow, Adore and wonder!"

Or, as another has put it in words which pictures the truth: "If we take them in a sincere, honest and earnest sense: "Nothing either great or small, Remains for me to do; Jesus died and paid it all, Yes, all the debt I owe."

And thus we come to the close of our blessed vigil, through the six hours of Divine Love on Calvary's Cross, and we listen to the final utterance:

"Father, into thy hands I commend my spirit."

And as our own sweet Church poet has sung, let us: "Learn of Jesus Christ to die."

If we can close it as Life's struggle with the spirit of these words, we shall, as Wesley said of his generation of converts: "We shall die well."

Mutatis Mutandis! The "Seven Words" of the Cross be to each of our readers like seven way-marks on the path to heaven.

Rev. John Greenfield

We have recently enjoyed another visit from our Northern evangelist, Br. John Greenfield. It is the third time that he has been with us. And every time he is the more welcome. During the month of March he preached for two weeks to large congregations in Calvary Church, Winston-Salem. He is an interesting preacher. His whole mind is taken up with revival topics. He illustrates the truth of the Apostles' declaration: "This one thing I do." The Spirit owns his work in the saving of souls. We rejoice in our brother's testimony to the atoning value of the blood of Christ, and trust that his service North and South may long be continued.

"Remember Jesus Christ Risen from the Dead."

So Paul said to his dear friend Timothy, in his time of imprisonment and trouble, and so say we in Easter meetings to all our friends and readers.

The more we travel in the South, the more we hear of the profound impression which the Moravian Easter services make upon the minds and hearts of men and women who come to visit us in the Easter time. We have heard it from the locomotive engineer, as we rode with him, in his cab, through the darkness: "I never before realized that my Saviour was risen and alive again, as I did at your Easter meeting." And just so the leading banker said, as he tapped me on the shoulder, as we rode in the tavern-counter, and spoke tenderly of the help the Moravian Easter has been to him in his spiritual life. It is the same testimony everywhere: the Easter love-feast, the Easter lay service, the whole, the entire ritual, touches people's hearts, if they have hearts to be touched, as nothing else that we have ever seen or said.

Thus there is laid on us a great responsibility—to be sincere believers in our risen Christ ourselves. It would be a pity if people came from our homes in large numbers to be a terrible disappointment, and found us to be shallow formalists at Easter time and to be thinking little ourselves of the Christ to whom our services, whether in church or graveyard, point so eloquently.

"Let us remember Jesus Christ risen from the dead!" Let us study it over thoughtfully, prayerfully what it means to have a living Jesus Christ risen from the dead, to be actually present in the varied experiences of our lives. Would we really want Him to be risen and, therefore, able to be present in our own lives—imponderable and unnoticing? If we are, are we ready to meet Him when need be; are we ready to live in such a way that when He comes He will find us in good, true, pure, honest, reverent paths of conduct? Would we, perhaps, not rather have Jesus dead, as the Scribes and Pharisees wanted Him to be—rather than have Him risen and alive to criticise our lives, and peer into our thoughts and listen to our words, and see how we treat other people. Would we not, for a poor, insignificant Christian to have a risen Christ looking, with his piercing, piercing eyes, into his wicked, unworthy character? It takes a serious, earnest, worthy man or woman or child, actually to want a risen Christ.

But if we do thus want Him, it is such a blessed thing, on the coming Easter day and the various schools and the evident interest in all the proceedings from beginning to end. The two sessions were jointly conducted by Reverends Edgar Holton, the pastor, and Earnest H. Stockton, Provincial Sunday School Superintendent.

A very forceful address was delivered in the morning by Prof. Dixon, of Elon, a former teacher of Bro. Holton, who chose as his subject, "The Feeding of the Heart." Prof. Dixon held the rapt attention of the entire congregation with his vigorous address, full to overflowing with interesting and pertinent illustrations.

Under Brother Stockton's leadership the program moved with clockwork precision, each feature being timed to the minute, with no lost motion nor tedious delay.

A bountiful picnic dinner was spread for all during the intermission, and served to bring the great assembly familiarly together. At 1:45 the Convention was reassembled and a Round Table on Sunday-school methods conducted by Bro. Stockton. Many of the Sunday-school workers present participated in this lively discussion which was full of useful suggestions along all lines of Sunday-school work. This was followed by music and the day was concluded with a brief address by Rev. Howard Rondthaler summing up and emphasizing the impressions of the day.

It will be a matter of great gain to the congregations and Sunday-schools in the Province if such conventions amongst our own schools can be held in various Moravian centers this Province. Certainly the Friedberg experience has proven the immense value of such an occasion.

SALEM HOME ANNIVERSARY,

On April 9th from 3 to 6 P.M. all friends of the Salem Home, will cordially welcome to a reception celebrating the 29th anniversary of this institution. Cake and coffee will be served, and birthday gifts gratefully received. Household supplies are always acceptable, and gifts in cash will be especially welcome at this time, in view of a balance still due on the heating plant recently installed.

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THE LAAYMEN'S MISSIONARY CONVENTION AT GREENSBORO,
N. C.
(Continued)

T'were difficult to tell which day of the convention program offered the
most of information and inspiration, so rich was the fare on each.
But Friday, the second day, meant most for Moravians for the simple reason
that on that occasion the largest number of our men, over one hundred,
attended the sessions, taking advantage of the automobile service
rendered by our interested autoists.
The first address on "The Call of Latin-America" by the Rev. J. G.
Dale, Chester, S. C., made a deep impression not only on account of the
personality of the speaker, but more by reason of the astounding
facts set forth in connection with our near neighbors. Lying in four
distinct zones, Latin-America comprises 70,000,000 people, the wealth of
which has scarcely touched, were referred to. The appealing intellectu-
al need, the illiteracy of the Ar-
gentine Republic being 50 per cent.
and of Brazil 84 per cent, as com-
pared with our greatest percentage,
18 per cent of Louisiana, was present-
ed. But of far greater consequence is the boundless spiritual desirah.
Without committing blame to the stat-
eus of Roman Catholicism in this coun-
try, and without depreciating the good
that may be found in that system, the
speaker asserted that the Church of
Rome in Latin-America is "morally
corrupt and rotten to the core.”
And concluded with the fact that 96 per cent
of the people south of the Rio Grande
are identified with that church, the
statements made carry inexpressible weight.
Among the questions that result
upon such a system, the truth that
from one-fourth to one-half of the
children in those countries are illeg-
imate births in the heart of the
true followers of the Christ the great
need of the true teachings of the A.
Purp. 12:24, 31, 32, 33, said the
speaker, "lacks the religious founda-
tion, and has failed in Latin-America
because 1—It has withheld the Bible
Copies of the Scriptures, sold and
distributed by colporteurs, go up in
smoke. 2—It has set up a false christi-
and. 3—It has introduced a broad scale
and for material gain the worship
of saints. The great need of Christ,
and this needs no further elu-
cidation when we bear in mind that
these many millions are only as many missionaries as ministers in
the city of Philadelphia. Moreover
98 per cent. of the students of Latin
America have left their faith in Rome.
Which ever way you turn to the pandalums swing?
Surely the call comes to us, “Come
over and help us.” May God grant
to these people the courage of the Mor-
avian, with the heart, “Give up your Christ, or I’ll shoot
you.” "Shoot if you will.”
"Thy Kingdom come” was happily presented by Col. E. W. Hal-
ford of New York City. Said the
speaker, “Some think that the church
is tending towards ecumenicism, i.e.,
the world is to be one church, it is to
be so. If, so it is high time to change. There is an open door for
laxmism because 1. The world is
universal—therefore universal—therefore to
be ought. 2. This universal movement
affects the church. It must
be taken in, for if not, you will keep alive to work for all. 3.
Mission is essentially a Democratic
entreprise. Xavier said of China, “O sol
rid rock, when wilt thou melt?”
To day she is in the melting-pot because of the
democracy of missions. 4. In
the large the missionary enterprise has
come to be a matter of business. The
church must be run on a business basis.
Those present will not soon forget the
story of “The 619 Cool Bill.” "We
are getting different ideas as to what
the Kingdom of God is. It is bigger
than we are wont to think. 5. A
work can only be accomplished thru
a united church, a church first united
and then spread. This has not yet been
accomplished. Less than 50 per cent.
of the members attend the morning services
less than 35 per cent. are found at
even worship, while the percentage attendance
averages only 3 per cent. Ten
lepers were cleansed by Christ.
But Jesus returned to the house.
"Where are the nine?" The
speaker related that at a gathering of ministers
he heard one say that God expected
the laity to do the small things in
the work of the Kingdom, "If that
be the case," said Col. Halford, "the
Master ought to be wonderfully well
satisfied." The whole address stressed the
bigness of the Father’s business
and made an appeal to laymen
thru the open door. The following
illustration which closed this most interest-
ing discourse was well received,
and the of lighter vein, left its indelible
imprint upon the minds of the hear-
ers. The almost forgotten horse-car
system may still be found in New York City.
The Spring St. Line is still oper-
ated, tho at a loss to the company
in order to keep the franchise.
One horse driver actually returned the
superintendent by the returns
be obtained. Upon inquiry, the
no reply, "I run two trips on Spring
St., but business was poor, so swung
out into Broadway.”
A rare treat was afforded the
delegates in the address by Dr. J. T. Hen-
derson, Chattanooga, Tex., on "Fin-
nancing the Kingdom.” "Money
and religion are allies. Religion is not a
charity, but a business enterprise that
invites investment with large returns.”
It was hoped to have the outline of
this address printed and widely dis-
seminated, but as this proved imposs-
able, a brief skeleton may be of
interest and benefit. The speaker advised
some precautions to consider in the
raising of the funds: 1. Church Support,
2. Benevolences and Missions. The du-
ity of the church system, now adopted
by all wide-awake churches, was strongly
urged as the most practical way
of "Financing the Kingdom.” 1. Who
support the work? 2. Who support
the work? 3. Who support the work?
I Cor. 16:12 "let everyone of you
have with us Col. E. W. Halford
who delivered a brief address. The
principal social worker was Mr.
F. S. Thomas of gifts who very clearly outlined the work of
missions in our church, pointing out
the value of the "covenant of faith
into paths all unsolicitcd, chiefly among
the small and forgotten peoples of
the world in the ice-bound arctics and
the frozen mountains of the open
meeting very noticeable and for the
利益 of much good was the way in
which the laymen spoke, urging that
some definite action be the outcome of
this noticeable session. As a result
the Missionary Committee was direct-
ed to formulate some program of
missionary activity. A resolution extend-
ing Mission Board our deepest sym-
pathy and earnest prayers was offered by
Bro. E. J. Heath. In this connection
Bro. J. W. Pines spoke very feelingly
of the burdens resting upon the hearts
and shoulders of these men in our
missionary work but who are charged with caring for the
extensive work of the Unity in for-
dom. The Rev. Bro. E. H. Stockton,
Provincial Treasurer and Agent of Foreign Missions,
drew an encouraging increase in mis-
missionary contributions for the past year.
The first speaker at night was Dr.
H. W. Patton of Atlanta, Ga., who
spoke on "The dynamic of the
Christian Business Enterprise.” He
Dynamic he defined as the power to do
what you set out to do. Under every
idea is the mind of Christ. That mind
may be acquired who are charged with caring for
the extensive work of the Unity in for-
dom. The Rev. Bro. E. H. Stockton,
Provincial Treasurer and Agent of Foreign Missions,
drew an encouraging increase in mis-
missionary contributions for the past year.
Three men were conversing in a bank and one asked the others what their aim in life was. One replied, "To make the world a better place to live in;" the other, "To make $1,000,000." A king of finance once boasted that he was worth a million sterling, to which statement this retort was given: "That's all you are worth," Andrew Carnegie said. "My main business is life, and good life." As a man once asked what his business was, "I am a Christian and pack pork to pay the expenses." The speaker exhorted the business men to a spiritual objective for three reasons. 1. There are more of them. 2. There are two spirits which have not yet yielded to religion, war and trade. (Quoting Bishop Spangenberg) "The ability to make and save money carries us, if not comfortably for the family, to the celebration of the Lord's Supper each week. To know that God is faithful is his wonderful gift of this great title-deed."

**Title-Deed.**

We ought to have a clear title to all that we really possess. If our title is not clear our possession may go from us. Our ownership of things while it is almost certain to be questioned sooner or later. God tells us that we may not have a clear title not only to riches already in hand but even to riches yet to come. "Faith is the substance of things hoped for," we read in Hebrews 11:1. In the lesson in that chapter, recently studied, Dr. Orffith Thomas pointed out that "in the newly discovered Greek papyrus the word translated 'substance' means 'title-deed.' . . . Faith is the deed to a great estate and assures us of possession." Therefore faith itself is a gift from God. The fact that you know that God is faithful is because he has given you the faith by which you have it. Let us thank him for his wonderful gift of this great title-deed. Let us thank him for "every spiritual blessing in the heavenly places in Christ," which our title-deed important, testable and eternally guaranteed to us. -S. S. Times.

**REPORTS FROM THE CHURCHES.**

**Fries Memorial.**

The first Sunday of this month was very happily celebrated by this congregation, as the first anniversary of the day when the new church was dedicated and entered, in 1915. The anniversary occasion was particularly happy and blessed, because of the Lord's very evident blessing during the year. Not one death occurred in our congregation during 1915 and 16 thus far, so that all who gathered for the opening in 1915, could be present at the anniversary on the first Sunday in March, 1916, together with so many who had come into the congregation during the first year in the new church.

Our church board made announcements in the church. The Board of Elders had decided that this anniversary, and all anniversaries, shall follow, be observed by the celebration of the Lord's Supper in the morning. Thus at 11 a.m. the largest, and, in many respects, the most blessed of all Congregational services of the year in the East Salem work, was held. At night a special program of praise was carried out before a full house of members and friends. Beautiful music was rendered by choir and Mrs. W. J. Hege and Mrs. J. K. Pfahl from the Home Church. The church board also took part in this splendid service. Bishop Rondthaler delivered a most helpful and encouraging address.

Another special feature of the month was the supper of the Men's Bible class, Tuesday the 28th. In the basement of the church the good sisters of the congregation made ready for us a most delightful feast, and about 50 men, members of the class and several invited guests, did ample justice to the spread. After the meal, several addresses were made, interspersed with familiar hymns. When we separated about 50 about 50 guests were present, and we believe well for our class, several of the guests came into the class on Sunday. Our choir is now wrestling with the "Hallelujah Chorus," and we believe will get the better of it yet.

**Ovalry.**

An out-pour of blessing was experienced in the congregation during the month of March, occasioned by the series of revival services conducted for two weeks by our Bro. John Greenfield, of the Northern Province. Bro. Greenfield was followed, he observed by the opening service, Tuesday, March 7th, the opening sermon was preached by Bishop Bontthaler, who was heard with much interest and appreciation. Then on Sunday evening the pastor preached a sermon of appealing strength and beauty to large and attentive congregation. Bro. J. K. Pfahl kindly invited us to be with him on Monday evening, delivering an earnest sermon which was very nicely heard with deep interest by the large congregation attending.

On Tuesday Bro. Greenfield arrived, taking charge of the meetings for the remainder of that week and for the full week following. In his opening sermon he immediately touched the sympathetic interest of the hearers. Being a man of great Bible knowledge and possessed of remarkable ability in preaching, the Word, he at once compels, impresses and, above all, convinces his hearers. His appeals were well responded to and we feel that his previous efforts have been a great power for good. His work among us can be best summed up in the statement that it caused a true revival among the church members and brought souls to Christ.

An especially pleasing feature of these special services was the voluntary choir which led the music, contributing in a large measure to the success of the meetings.

The Board of Elders has made the Sundays preceding Bros. Greenfield's meetings evangelistic, and the appeals have been responded to in a most gratifying manner. The special mention was his splendid sermon on Sunday evening March 19th, his text being chosen from Genesis 3:8-15. When the text was heard the voice of the Lord God, walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden." In his inimitable manner Bro. Crosland drew from his text the subject of "Adam, a tree," making his discourse fittingly applicable to the present day Christians, eaters, and yet tenderly urging his hearers to get from behind their favorite tree of concealment.

The various organizations in the church are all doing good work. The Sunday School and Mid-week Prayer Meetings deserve special mention, both being in every way stronger than at any time in the history of the congregation.

With the approaching Easter season we look gladly forward, anticipating a deepening of our spirituality from Him to whom we humbly look, "The Author and Finisher of our Faith.""}

**Home Church.**

The chief interest and effort of the present season has centered on the special evangelistic services which were begun on March 20th, and have continued until the time of the writing of this article, with evident blessing. The chief characteristic of this series of services has been the hearty co-operation of the membership. The loyalty of the young people has been especially active and willing assistance has been given by many other brethren and sisters. The loyalty of the young people in helping with the music has been particularly gratifying. The singing has never been better on such occasions. Bro., F. H. Vogler has done splendid service as leader of the singing, and Mrs. Kenneth Pfahl's accompanying on the piano has added much to the effectiveness of the music. The Pastor has preached each night and has made the loving Saviour prominent in each sermon and the people have been blessed mightily. There have been professions of faith at each service and notably among men, and many have come forward in renewal of their faith and in recommitment.

The members of the Men's Bible Class at the service on Sunday evening, April 2nd, was an inspiring sight, and an index of the splendid co-operation the Pastor has received.

On Tuesday, March 23, the remains of our faithful brother, Alexander R. Williams, were laid to rest. He had suffered much from blood-poison for several weeks. Well known among us and always present in the Sunday School he will be greatly missed.

Two concerts of interest and merit were given during the month of March. On the 10th, the Girls' Chorus and Glee Club, under Mrs. Pfahl's direction, rendered an excellent program for their parents and friends. The future of our church music is being well cared for in the training of this company of young people.

The second concert was given for the benefit of the Leoper Hospital at the suggestion of Miss Blanche King, who has often helped us in our services with her harp work.

During the past week, the teachers in the Primary and Beginners Departments have been visited by the omission of the community and already a considerable number of new scholars have been added to the Sunday School. We rejoice to see that the Beginners Department is to have a new piano for its work.

Preparations are being made for the Easter Season. The Band is practicing each Sunday afternoon and the choir has begun rehearsing for the Holy Week services. May the Lord lay His blessing on the efforts of the entire season and use all to His glory.

**Immanuel.**

The outstanding feature of the month of March was a Concert given by the Ladies Aid Society on the 10th of the month. With the kind help of Mrs. J. Kenneth Pfahl, a number of friends not directly connected with Immanuel were secured and their vocal and instrumental selections were enjoyed thoroughly. Miss Roxie Biddle shoulders the burden (if it was such) of rehearsing with the local performers, and her efforts showed that there is considerable talent in the community which might be more frequently employed in Christian service.

Brother Clarence Cress made an address in a very happy vein; the soloists, quartettes, choruses were delightful throughout; the audience completely filled the building, and the Ladies Aid Society received the collection of seventy dollars and twenty-four cents.

**Fairview.**

The Ladies' Aid Society held its monthly meeting on March 2nd, at the home of Mrs. R. R. Kinney as the
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Following out the suggestion of the editor of the Moravian made some time ago that we should publish the schools before the public in the form of items, brief, and easily read, we send the following history of the weeks of the new year of the school also.

The Wachovia Moravian. A few days ago the writer had occasion to write a business letter to a gentleman in Winston-Salem, and in his reply he remarked, "I have just read your letter in The Wachovia Moravian and it does me good to hear of your work." Again in a business letter to a young man in a banking institution we slipped a Bulletin in the letter and in his reply he thanked us for the little circular saying that the work of the church is in the interest of interest to him. Hence in writing the paragraphs which follow we feel that we are writing a letter to friends who are interested in the work of the church and the schools in every section of the church.

The most important event of the year thus far is the completion of the alumnae memorial organ fund. Some years ago Bishop Rondthaler was sitting beside us in our Bethlehem floor. The ladies of the association turned to me and after discussing the merits of an organ over the merits of a swimming pool asked me which I preferred them to work for. I rose and said that I was always a modest man and that I would be quite content to receive them both. The Bishop leaned over and whispered to me, "you will get them both." If not, the organ fund has been completed. A thousand dollars have been raised since Jan. 1, and the entire amount $2,500 is now in hand and the organ is in process of construction. If Bishop Rondthaler will come up to see us in June next he can listen to the organ, but I cannot offer to allow him to take a swim in the swimming pool. We have the one, the organ. Perhaps after a time we will get the other, the swimming pool was predicted some years ago.

The basket ball season is at its height. The week this letter is written we play Temple University of Philadelphia, on the Bethlehem floor. Our gymnasium is also used by the Bethlehem High School and hence is a very busy place.

The Young Women's Christian Association is a busy organization and influences the entire school life of interest. This month they are having special services with the associations in general to celebrate the jubilee of the organization. Miss Renbarger, a national visitor was with us this week.

The Moravian Educational Association executive committee met in the Students' Union, Feb. 5. All of the Pennsylvania schools were represented, and were the guests of the Bethlehem school at lunch. The discussion was interesting and profitable. The association is undoubtedly putting power and organization into the plans of the future and will have a vital influence in the development of the future of the schools. Advertising and the pension fund were two topics calling for special discussion.

The alumnae meetings are numerous for the last two or three weeks, and they too will have a decided influence on the development of our school and work. In New York, end of January the ladies met at the Hotel Savoy, about a hundred in number at the annual luncheon. Good speakers were heard, and $800 was donated to the organ fund. The Philadelphia branch of the association will meet at the Bellevue-Stratford end of February, and this also was enthusiastic. From alumnae scattered everywhere there are received letters at this time breathing out a confidence in the future of the work and a strong love for the past.

On March 11th we will have a public supper, which is quite a social event in the school year. Mrs. Churf and the faculty and the students all unite to make the occasion a good one, and it usually is a fine occasion, with generally about $200 made for memorials and other causes. The chief thing is to get the people from the town into the school, under happy and enjoyable circumstances.

The Bach Choir uses the school chapel for its work throughout the year, and occasionally Mr. Schwab, who is a member, gives the choir some impromptu pleasure. On Jan. 31 he gave the choir the pleasure of hearing the Phila. University Fable singers, from Nashvllle, Texas. The entire school was also invited as guests, and refreshments were served. It was a very enjoyable occasion.

The Public Service Commission, having the overhead bridge questions in charge will meet very soon to consider new plans. These new plans will undoubtedly pass through any portion of the school property.

Miss Guither, of the Domestic Science Department has organized a night class made up of the ladies of the town and will conduct the same till the close of the year.

Prof. Conley has organized a special class on the subject, "Greek Tragedy in English." The class is made up of members from the Woman's Club of the Bethlehem, teachers from the schools of the town and students from the school. The work will count one point one term on the A. B. course.

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But I know lots of Bible stories. Grandma, who takes care of me, tells them 'em. Once there was a boy and he slept in the church and he was just a little boy. God spoke to him one night and he was scared and didn't answer. Then God spoke again, and the boy answered, and God said, 'It's a good thing you answered me this time, or I would have done something awful to you and this whole house.'

The teacher listened attentively and said, 'Do you know any more Bible stories?'

'Oh, yes, 'bout when God was mad at Moses and he made him go up a mountain and die. And I know another, 'bout when God was mad at the Egyptians and drowned 'em. For three nights he had wakened from his sleep, and he had made the sun to be shining on his face. He picked a golden yellow poppy and held it at arm's length while the sun made it look like silk.

'This is Jesus' little poppy. He sent the bright spring sun to make the flowers grow. I love him. Don't you?'

These were the happy loving thoughts of Jesus which the bright spring day brought to this child who had been given the truths and the stories suited to her needs by a wise teacher.

To tell a good story requires knowledge of the needs of the child, knowledge of the story material, and then one definite aim in telling the story. One who will master the simple fundamental principles of story-telling will be more than repaid for her trouble.

-Mrs. T. H. Hageman, E. Oakland, Calif. in S. S. Times.

FOR FAMILY WORSHIP.

A most excellent suggestion has reached me from one of our readers. It is so good I think it worth while passing on. The home of our good friend is made up of father, mother, and two girls, one very young. The family is a church-member and a member of the Sunday-school, but does not see the need of family worship. Not to lose the unspeakable blessing which such can bring to the home, the mother and two children have worship at the moon hour. The plan followed is very simple, but most helpful. The Scripture lesson is read alternately and the verse which most appeals to the little group is committed to memory each day, and at the end of the week these are all reviewed. The season of prayer has proved itself most precious, and many gracious answers to prayer have been granted. Each keeps a blanket-book, in which the names of persons to be prayed for are entered and things desired noted. These are presented in prayer, and if all cannot be overtaken at one time the list is taken up the next day and resumed at the place left off the day before. Our friend is very enthusiastic over this season of family devotion, and takes pleasure in placing fellow-readers a peep into the method of approach by this family to the Father of our spirits.—Rev. Joseph Kemp in S. S. Times.

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MARRIAGES


Friedberg—On this day, Feb. 20th, E. L. Crouch to Sadie Puryear, by Rev. E. S. Crosland.


Reavis—Wooters—At Calvary parsonage, Feb. 26th, 1916 by Rev. E. S. Crosland, Jesse Kerr Reavis to Manda Elizabeth Wooters.


Ernst—Bargfeld—At the home of the bride by the pastor of Trinity Church, Sr. Naomi Ernst to James Bargfeld on Wednesday, Feb. 16th, 1916.


DEATHS

Brown—On March 14th, 1916, Sr. Mandy Maria Brown, aged 53 years, 11 months and 18 days.

Fiskel—On March 15th, 1916, Bro. Christian Conrad Fiskel, aged 73 years, 6 months and 18 days.

Williams—On March 22nd, 1916, Bro. Alexander R. Williams, aged 59 years, 11 months and 3 days.

Struke—At Twin-City hospital on Feb., 11, 1916, Howard Struke, aged 41 years.

Caskey—Sr. Agnes L. Caskey, on Feb. 19th, 1916, Age 49 years, four months and nine days.

Lewellyn—In this city, on April 3rd, Mary Lee, infant daughter of Mr. Lee L. and Flora Lewellyn, aged 2 years, less 1 month and 3 days.

Walk—On March 8th, 1916, at the home of her daughter, Mrs. Josephine Bees, Sr. Emeline Walk, aged 84 years, 6 months and 28 days.

King—On Feb. 11, 1916, Mary Bertha King, daughter of W. M. and Mary J. King, m. n. Hester, in Fairview.

Hege—Sr. Sarah A. Hege, at Englewood, Col., Feb. 17th, 1916, aged 70 years, less nine days. Interment on Salem graveyard.

Fiskel—At the Twin-City hospital on the 14th of Feb. 1916, Walter Fiskel, aged 26 years, 8 months and 6 days. Interment at Friedberg.

Gray—James Wesley Gray in the 72nd year of his life after a long and painful illness. Funeral was held at his late home and burial in Salem cemetery. Services conducted by his pastor, Rev. E. C. Stempel.

INFANT BAPTISMS

Bahnsen—At home of the parents Bro. and Sr. Agnew H. Bahnson, their infant son, Agnew Hunter, Jr., by the pastor, Rev. J. K. Pfahl.


REGENCY

Bahnson—At the Twin-City hospital on Feb. 26th, 1916, aged 72nd year of his life after a long and painful illness. Funeral was held at his late home and burial in Salem cemetery. Services conducted by his pastor, Rev. E. C. Stempel.


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EDITORIALS.

Easter.

Easter passed very happily in the Southern Province. The early morning was somewhat cloudy but the day was clear, a fact which prevailed, and in view of the lateness of Easter day, nature was reborn in her fresh green and decked with many flowers.

The attendance upon the services was everywhere reported as having been large and exuberant. This was particularly the case in Salem, where a crowd of 12,000 was the lowest estimate. To those who were in the midst of a vast sea of faces, and the singing, as it sounded forth through a multitude of voices, was radiant. Every one remarked upon the reverence which prevailed. In fact, there was throughout the Holy Week and Easter services a sympathetic touch and feeling which showed the presence of the Spirit of God. Wherever we go in the nearer South we find that the Moravian Easter makes an impression, not merely as a stately form, but as a living testimony to the risen Christ.

The Confirmations and Adult Baptisms.

Owing to the prevalence of revivals in our Province, the ascensions to the Communion membership are distributed throughout the year. Still in a number of Congregations, Palm Sunday is the favorite time for a Christian profession. In the Winston-Salem Moravian churches more than one hundred were baptized, confirmed or received, in the recent season.

We extend to these new communicant members our heartfelt good wishes. May they "grow in the grace and knowledge of our Lord and Saviour, Jesus Christ," thank God that the Good Shepherd is able to keep these many souls, often in very tender years of life, "from falling, and to present them faultless before the presence of His glory with exceeding joy."

Our Visitors from the General Mission Board.

The Mission Board, several months ago, departed two brethren, Bishop Hamilton and Br. W. Richard, to visit the Nicaragua Mission in Central America. They had a difficult, though a safe voyage on a Danish steamer from Copenhagen to New Orleans, where they arrived in time to spend the Holy Week in Bethlehem. After a short stay in the latter place, they expected to reach Salem on May 5th and then to proceed via New Orleans, to Bluefields on the Mosquito Indian Coast.

Bishop Hamilton is well known to our readers. He has frequently visited us in the South and much of the newly awakened interest among us in foreign missions is due to his largeness of information and untiring zeal. He has visited every American Mission field from the frozen North, to the tropical forest and has gained at first hand, a greater amount of information concerning the missionary work than any visitor whom the Unity has ever had.

Br. W. Richard is a business man, well equipped for the financial affairs of our missions in these troublous times. He is the genial son of a genial father, the Rev. Mare Theophilius Richard, who was the last of the old visitors to our American churches. Even though he spoke German, (the Richards are a Swiss family equally at home in French and German), our people everywhere loved him on account of his genial unaffected piety. His visit was made in 1894 and was largely influential in deciding the Southern Province to continue, in a time of great discouragement, its distinct Provincial life, an arrangement which God has since then, so greatly owned and blessed. The "Richard" name, therefore, deserves to be held in reverence and affectionate remembrance among us.

We give both brethren a very hearty welcome; only sorry that their Central American task allows them very scant time among us. We hope, however, for a longer stay on their return.

Rey. Carleton E. White.

Br. White has, at his own request, been transferred to the following service of the Southern Presbyterian Church. We were pleased to learn that he passed a good examination before the Orange Presbytery of North Carolina. Our best wishes attend his future work in this sister Church, in which we hope that his excellent wife will find, with him, a happy home.

Lines of Moravian Strength.

A small church like ours, especially in the South, needs carefully to consider along what lines its best strength lies, and in what directions it most profitably apply its powers. Experience has shown that the Moravian Church excels in matters of child-training for the Saviour, in Sunday School efforts, in charitable institutions, in educational energy, in personal influence, through informal talk and prayers, the gaining of souls for Jesus Christ, in cordial cooperation with other denominations, wherever the Moravian's lot is cast, and, above all, in carrying the Gospel to the poorest and most forsaken heathens on the face of the earth,—the Bushman, the Australian savage, the Equinok and particularly, the cutest leper. Along all these lines our Moravian Church meets with distinct success whenever it puts forth its divinely given strength. These are achievements which are perfectly independent of numbers, and are after all the greater for this very reason, that, like Gideon's band, the number is small. Surely every worker can in some one of these lines find enough to do for His Lord and Master.

Why our Moravian Success in Founding New Congregations Has Not Been Large.

The time has come when, for the good of our Moravian Zion, we should speak kindly but plainly on this subject. Wherever the main reliance has been upon what Moravians in other places can do, or what a Presbyterian Elders' Conference can do, or what some Fund somewhere can do, the result has been and always will be failure. It is God's will that Christians should mainly help themselves, and thus gain faith, love, courage and good success. Wherever the dependence has been upon what others will do, the result has been indifference, alienation and failure. The fact is that the Moravian Church has been so good to her children, that some of our people have never learned to walk on their own feet or do their own work. But times are changing and through blessing on our old established churches, people are learning to give more and to do more. Where one man was once interested in definite Christian work and testimony, a dozen are now coming to be. This change in the old home churches is bound to exercise its influence upon the new development of the Moravian Church in Southern fields.

Rey. Walter H. Besiegel.

Br. Besiegel, Pastor of Christ Church, Winston-Salem, has received and accepted a call to New York—Brooklyn Borough,—which will bring him and his devoted wife, nearer to their aging parents. It is with much regret that we see our brother depart from a field in which his people have learned to love him. May God richly bless them both in their new sphere of ministerial work.

Our Coming Church Anniversaries.

The month of May is a favorite season for Congregational Anniversaries. Friedland will have its celebration on the first Sunday, Macedonia and Trinity on the second. Oak Grove on the third and Friedberg, with its great Anniversary on the second Sunday, May 15th, nimbly finishes the list. Nor should it be forgotten that Bethania has an anniversary occasion on the second Sunday of June, which draws members and friends from near and far. We love, where opportunity permits, to go to them all, and enjoy the full services and the friendly greetings. May God bless them this year, even more than ever before.

But it must be remembered that the success, depends on the careful preparations which pastor and people make for it. Where Committees are
THE EASTER SERMON.

The Two Views of the Resurrection.


Text: "And as they spake unto the people, the priests and the captains of the temple and the Sadducees came upon them. Being grieved that they taught the people, in the name of Jesus, the resurrection of the dead."—Acts 4:1-2.

We have here the two positions which from the very beginning, have been taken with regard to the resurrection of Jesus Christ from the dead. In one case, the position which our Lord occupied, at his first resurrection morning, was adopted by the ruling class of the Jewish people, and has been the official view and feeling of the Jewish nation ever since. They were grieved at this new, which was brought to them from the sepulchre by the Roman soldiers, to hurt them to hear the report that Jesus was risen. They may have had him stay dead, and out of his quiet tomb in Joseph's garden, never trouble them any more.

This was the one position with regard to the resurrection of Jesus. The other was that of the Apostles. They soon became so sure that Jesus had, in a bodily resurrection, returned from the dead that they boldly and happily preached the news wherever they went. To them it was the most joyous fact in their lives; it was the heart-centre of their faith and practice: "Jesus, our divine Master, is risen, living and present among his own." These two views concerning the resurrection of Jesus have now faced each other for nearly twenty years, and they are the only constant views of the resurrection which have ever, or can ever be taken. It is true that there are many intermediate opinions; but they are wavering, uncertain, unphilosophical, and they invariably gravitate toward one or the other of the two views expressed in the text—the view of the Jewish rulers, or the view of the Apostles, concerning the greatest subject, or let me rather say, concerning the greatest fact, in the world's history—the resurrection of Jesus Christ from the dead.

Many unbelieving scholars, "modern" scholars as they prefer to call themselves, take the old view of the Jewish leaders. They are grieved over the doctrine of a bodily resurrection of Jesus Christ. They at once deny it; they say, perhaps, that it was a crazy notion of Mary Magdalene with which she infected the rest of the Apostolic company. Or, if they were, they say, a falsehood, told by the Romans, for which St. John paid them in order to cover the theft of the dead body, if they cannot, in the face of the evidence, accumulating through the ages—if they cannot quite deny the resurrection—they hasten to minimize its meaning. They make it vague, invisible, ethereal; they evaporate it into the thin air of fanciful theory. They are so grieved over the possible fact of a bodily resurrection of Jesus, that they hardly work out views concerning it which mean nothing to themselves or to any one else.

There are vast numbers of nominal Christians who essentially take the same view. It is true that if they come to church at all, they may formally join in the Creed which says of Jesus: "The third day he rose from the dead;" and which again says: "I believe in the resurrection of the body." Or if they do not come to church they may not go to the trouble to deny the fact of the resurrection of Jesus. They simply let it pass whatever it may be worth. Or, as is the case with Easter, they like its music, its flowers, its crowds; they like to watch the children's hunt for Easter eggs; they admire the Easter hats and Easters dresses, and, if they are young, or perhaps not so very young, their minds are full of the Easter ball.

But down deep in their hearts, they are grieved that Jesus even should have risen from the dead. It would have been much more convenient to have him still slumbering sweetly among the departed; to have him lain, as though, shrouded in the common dust; than to have His as the rising, living present cradle of their thoughts and conduct. Should the Christ suddenly appear, in the scene in which these nominal Gentiles love to congregate, and fasten His loving eyes upon their practices and put His once pierced, but now risen hand, upon things they are to stay or think, then their whole new over a risen Jesus would cause them to knit their brows and would wrestle their cheek with gloom just as was the case with the Jewish leaders long ago.

Now let us turn to the other side of the question, and let us say that there are many who take the Apostles' view of the resurrection of our blessed Lord. They believe in it with their heart. They rejoice in it with their whole soul. They fully adopt the Apostolic Paul's view of the case when he said (Romans 19:11): "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." To them the innocent and congealing outward surroundings of Easter are very pleasant. They love its glowing sun-rise and its radiant music, and its festive parades, and the merry Easter pursuits of the children. But those happy things are but the outward shell of their real joy. The kernel of their Easter is the glad belief which the angel first confessed to the trembling women: "He is not here; He is risen; come see the place where the Lord lay." These dear souls feel about it all, as the railroad engineer once put it to me, when we rode together through the dark night: "I said to me: 'I never so felt that my Saviour was really risen as I did that day, when I was with you in your Easter meeting.' It was no church building in which he was making his confession—only an ordinary engine-cab; it was no hymn book which he had opened before him with its stately rhythm. His grisy hand was on the throttle of the engine; he was just dressed in his oily, coal-stained overalls, and there, amid the vulgar tasks of his life, he was ready to confess His risen Saviour.

Let us all join ourselves to-day to this Easter celebration, which the apostles held, from the beginning, when at the cost of suffering, shame and martyrdoms, they "preached through Jesus, the resurrection from the dead." If it is not true, there is great reason, with the ancient Jew or with the modern unbeliever to be grieved over what must then be reckoned a superstitious doctrine; but if it is true, our peace, our joy, our very salvation, as the

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Bible says, are intimately connected with our abiding confession of the fact that our Lord is risen in the body to die no more.

There are so many opportunities to bear a cheerful witness to the resurrection of our Lord and our living friend. I will not now speak of those which come to us in Church meetings. There opportunities are quite apparent to us all. But there are times and places which perhaps fit better into your life than those given in the stated-sanctuary.

You have children around you, it may be, at home. They are very dear to you, and the very best you can do for them while, under the home-roof, their views are being formed for eternity, is to have them feel that you and they have a near and living friend—a risen Saviour. Then your boy can never grow up and think: ‘There can’t be much truth in the story of Jesus, for my dear father, whom I trusted and admired more than any other man, never said a word to me about His dying and rising again!’

There are the teachers’ opportunities. We have children sitting in front of us who is so much taken up with forms of speech, or with triangles, or even with biological worms and bugs, as never to have a word with the scholar about the living, present, and rising Christ! And yet the teacher has an immortal soul and the scholar has another immortal soul, and they both need to be saved by the truth of Christ’s resurrection.

There are the business man’s opportunities. Oh, if the good man would sometimes, and especially when a young, tempted fellow, comes into his office, and if the teacher in the school would say one good word for Jesus Christ! That young man would be sure to remind Him of it, when, in the swee.

And there is reward for those who take the other position concerning Christ’s resurrection,—not indifferent about it and in the end grieved about it, but glad and like the apostles and all their company, preaching about it, witnessing to it, telling it all abroad. This is the reward. Everything that is in Christ’s resurrection is made, if we receive it and believe the facts,—is made to be owned.

If we need Christ’s presence to walk by our side and cheer us when we are a little down-hearted and need help when there are difficulties in ours story, if we get the reward we make, if we receive it and believe the facts,—is made to be owned.

If we need Christ’s presence to work our side and cheer us when we are a little down-hearted and need help when there are difficulties in our story, if we get the reward we make, if we receive it and believe the facts,—is made to be owned.

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Liberty and Third Streets
Easter Sunday was another happy day in the life of this congregation. All the regular services were held with good attendance. The morning service with infant baptism and Easter sermon and special music was very joyous in spirit. The closing service with the reading and special music by choir was again a fitting close to a successful week of blessing to the membership. Special reference should be made to the Easter decorations which had been artistically arranged under the supervision of Mrs. C. E. Ader. A beautiful white cross with green ivy entwining it formed the center and banked around this was a solid mass of green with pots of Easter lilies arranged on either side made a very suggestive and beautiful effect. It was greatly enjoyed by the congregation and was by far the most beautiful ever seen in the church. On the whole the Lenten and Passion Week season, though one of hard work and many services was one of great encouragement and we pray that the influence of it may continue throughout the entire year.

Friedberg and Chapels.

During the month we have had a weekly teachers’ meeting at Friedberg before the Sunday School hour which has been well attended. The children in the Sunbeam Class are now in the care of two teachers, each with an assistant. Miss Lillie Miller, assisted by Miss Montie Kinel, has the children from 3 to 6 years old and Miss Dora Hays, assisted by Miss Olivia Reigh, has the children from 7 to 10 years of age.

On the 14th, Mr. Brown, the Davidson Road Engineer, came to Friedberg and looked over our proposed sand clay road from the forks of the road near John Miller’s to the Salisbury road at Emanuel Spangh’s. Our community has offered to build half of this road if the two Counties—Davidson and Forsyth—will build the other half. Our proposition has been acted upon favorably by the Davidson Board.

The Easter readings were held on Good Friday. Two members were received, one by confirmation and one by letter. There were 140 in lovefeast and 167 in communion.

The Easter morning service at Friedberg was more largely attended than usual. The Enterprise band led the singing on the graveyard both at Friedberg in the morning and Enterprise in the afternoon. A cantata, “Hail, Joyful Morning,” was given at Friedberg at 11:30.

The service on the graveyard at Advent was conducted by Bro. Fred Brower and the singing was led by the Salem Band.

On Easter Monday night the young people at Enterprise gave a very interesting play entitled “The New Minister” which was enjoyed by the large company of people present.

Immanuel.

The Passion Week services, with the simple readings from the story of the Saviour’s last days on earth, together with a celebration of the Lord’s Supper, were a source of joy and spiritual help to those who gathered for them. These included the majority of our small band of communicant members together with some of the neighborhood children.

On Easter Day a number attended the beautiful services in the Home Church in the morning, and were present at the local church in the evening, when the Sunday School, under the able direction of Miss Marie Crist, rendered “The Triumph of Life” very acceptably. The collection was for the Painting Fund.

Bethania.

During the season of Lent, Bible instruction talks, bearing directly on the Christian life, were given at our places of worship with good encouragement. In Bethania we have been taking the seven words from the cross as the texts for the regular Sunday discourses. The Passion Week services are being held with usual

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al interest and a record-breaking attendance. We had one confirmation in connection with the Palm Sunday morning service. The choir, under the direction of Bro. E. A. Ebert, is doing us a helpful service this week. Mizpah Sunday School will give an Easter entertainment in the Sunday School hour on Easter Sunday.

**Mt. Bethel and Willow Hill**

Bro. Wm. E. Spangh filled the appointments on the fourth Sunday in March, and reported a happy day. The members made a similar report concerning Bro. Spangh's preaching. Bro. C. E. Crist will hold the Easter Sunday services. On a recent visit the pastor found good congregations at both places for week night preaching services—a good indication of a healthy hunger for the Word.

**Home Church**

April, the month of showers, brought showers of a different sort this year, when the Spirit of God was poured out upon us in rich measure. The Evangelistic Services began on March 26, continued for eleven days with great blessing, and on Palm Sunday we had a glorious service of ingathering when forty-nine souls were received into church membership. One more received on Monday Thursday brought the number to fifty, of whom twenty-three were received by adult baptism, the by confirmation and nine by transfer both from other congregations and other denominations. They numbered both old and young and among them were four married couples and five heads of families, who are pledged to try to establish Christian homes and train their children for the Lord.

The end is not yet of our evangelistic effort but having caught the spirit and learned through experience how the cause may best be furthered, we are resolved to press forward in continuous endeavor.

Throughout the entire Passion Week and Easter Season the attendance upon the services was large. The reading of the sweet old story, has not lost its Gospel power, and the presence of many young people and children was of special encouragement.

The beautiful Resurrection Service which is looked forward to as the goal of the week’s services, exceeded the fondest expectations. The weather, the beauty of the Spring foliage, the large company estimated at 12,000 to 15,000, and, chief of all, the earnest and reverential spirit were all that could be desired. We have never had a better Easter. May its spiritual blessings abide.

But along with the joys, there have been sorrows too, deep sorrows. We could not have dreamed a month ago that we would be called upon at so early a date to record the departure of the young and useful sister, Margaret Fries. Her going from us on Apr. 7, after but a few days illness brought universal sorrow to congregation and community. She was such a cheerful, willing servant and her life so full of promise. Truly, "the ways of the Lord are past finding out." Yet He makes no mistake and we can with full assurance of faith believe that He is working out for this dear young sister a higher purpose of service than she could have known. To the dear parents we extend sincere Christian sympathy and pray that the sweet message of the Easter day may linger in comfort and hope with them.

Again, as has been the case for many years, the Easter sermon was preached by our dear Bishop and the strong and inspiring message is being sent further on in this issue of The Wachovia Moravian.

On the last Sunday of the month, during the pastor’s absence, Rev. Samuel J. Hahn, whom the Home Church is glad to claim as one of her sons, preached the morning sermon and Bishop Bontzi used the pulpit again in the evening. The pastor, representing the Provincial Missionary Committee, had the privilege of attending the great National Missionary Congress in Washington, D.C.

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Blest be the tie that binds
Our hearts in Christian love.

The Wachovia Moravian

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EDITORIALS.

Bishop Hamilton's Visit to Central America.

A letter just received from Bishop Hamilton informs us of his safe arrival, with his companion, Br. Rich- ard at Bluefields, Nicaragua, on May 17th. He found the weather no hotter, if as hot as at New Orleans, but the air so heavily charged with humidity, that the heat was more sensibly felt.

The brethren were very cordially received. The fine church had been handsomely decorated with palms and all manner of tropical flowers. Addresses of welcome were made by Br. Grossman, the Superintendent, and two of the native members. Bishop Hamilton responded, basking in their remarks on a very felicitous text, Philippians 1:27. "Only let your manner of life be worthy of the Gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the Gospel."

The Nicaraguan Governor received the brethren very kindly and promised them a letter of recommendation to all subordinate officers on the Coast. He is a man of fine character and is ruling with justice and good judgment. He was formerly the Consul of his country in New York, and therefore well acquainted with American affairs. The American Consul, Mr. Ferris, was likewise very cordial, and invited the brethren socially to his house. He has established a fine record for his country and himself in Bluefields. Under such influences of Governor and Consul, Bishop Hamilton noticed a sense of security and quiet in the community which were absent on the occasion of his last visit, eight years ago.

The steady and just employment of the natives and especially of the Indians, is a matter of very great importance in their Christian life. Bishop Hamilton visited Ammucoc. Bluefields is therefore of particular interest. He found 49 Indians there in steady employ. Mahogany and cedar are the woods which are sawn into thin, fine wood of which four-boxes are made. The mill uses up 50 large logs a day. The men, well treated, which means something for the spread of the Gospel in the neighborhood from which they come.

The Bluefield congregation is flourishing, numbering more than 1200 people, and what is especially encouraging is the fact that the members are becoming well organized.

On the evening of his visit Bishop Hamilton was invited to attend the Young Men's Union, and listen to a literary programme. The next day was to be the Sunday School Anniversary. He also notes what is of particular interest—A "Preachers' Class," consisting of a number of men who receive stated instruction and render good service as lay-preachers at various points. Thus our dear Bishop was greatly pleased with the signs of life and activity at this chief station of our Central American work. On the day after writing his letter, Bishop Hamilton was going to start with Superintendent Grossman on a long trip into the interior, lasting till in August, into the land of tropical rivers and bush and forest, in whose deep shadows the Indian tribes have their homes. They were first going to Cabo Graneas and the "Wan- gi" no doubt by boat. The rainy season was just beginning, which would add to the discomfort of such a tropical journey, but the rivers and creeks would be full enough to enable them to reach many of the faraway villages in a land which must depend entirely on the Moravians for the Gospel. Let the prayers of all our people go with our brethren in their remote and dangerous way, to the end that their life and health may be preserved and that the great objects of their mission may be fulfilled.

The Wachovia Moravian

Blest be the tie that binds
Our hearts in Christian love.

Sr. Flora Crist.

It is with great sorrow that we refer to the sudden departure of the wife of our faithful preacher and pastor, Br. Clarence E. Crist. She was his true and faithful helper in the many years of their married life. The cares of a large family of chil- dren did not prevent her from kindly service wherever needed. Her hus- band's work in Sunday School and Church as prayer leader was always of help to her. If they were her own, He might be gone for days, holding meetings: the mountains, or in some distant factory-village, or forest-chapel; but a well-provided view it was right it was for the Lord. Her very last service was one of very great kindness outside of her own immediate home and then she was suddenly at one spirit, with all her relations and friends.

The Prayer Habits of Jesus Christ.

The Holy Scriptures exhort us to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ." This growth constitutes the real Christian life. It is a gracious knowledge of Jesus Christ which is esen- tial to salvation—it is, as Jesus said, our "eternal life." (John 17:3).

But we can never know Jesus Christ until we know something of His prayer habits, while He was a man among men on earth. We shall never grow to be as much like Him as we need to be, unless we keep His prayer-example full in view.

Looking at His prayer-habit, we notice that he was attentive to His morning and evening prayer. We are told that at the beginning of a very busy day, He would rise, even be- fore day, and going to a solitary place would engage in prayer. (Mark 1:35). So likewise we find Him at his evening prayers on the Mount of the Transfiguration (Luke 9:28, 29).

With these regular habits of daily prayer, He combined specific, occasions of prayer when He had something very important on hand, as, for in- stance, the choice of His Apostles. Luke tells us that He preceded this choice with an all-night season of prayer (Luke 5:32). We can see where Luther learned His wonderful habit of prayer. He once said: "I have much hard work to do to-day and so much of it, I will have to pray three hours, or I can't do it!" And the great Reformer's work, thus grounded upon prayer, has told on the ages.

But some of the prayers of Jesus were very brief—less than quarter of a minute prayers, as when He said: "Father, glorify thy name!" (John 12:28). And that prayer, we know, has been going into mighty fulfilment every day since, for nearly two thousand years.

Jesus never held prayer-meetings with his disciples, although he encour-aged them to pray together among themselves. (Mat. 18:19).
And He was a great advocate of prayer, alone, by oneself. No matter how much we pray together, we ought always to pray still more alone. (Mat. 6, 6).

In the wonderful "Hosannas Internationally" of the early Moravian brethren, when the stream of prayer went flowing on through all the 24 hours of night and day, for long years together with marvellous results, the praying brethren and sisters prayed alone.

The prayers of Jesus were very simple and direct, as we see from the form of prayer (the Lord's Prayer) which He taught His disciples. Thus His example stands for simple forms of prayer, as well as for prayers which the heart composes, at the moment of utterance. And it is noteworthy to observe that Jesus used hymns in His prayers. Even on His cross He prayed three times out of the world of the Old Testament Psalms.

And finally, in this brief survey of the Saviour's prayer-habits, we notice that He prayed for anything and everything that might be needed (Matt. 7, 8) and for all kinds of people, for Peter, for all the disciples, for all believers in the whole world, for the sinners who nailed Him to the cross, but whatever He prayed for, He left the answer always to His Father's will: "Not as I will, but as Thou wilt." (Matt. 26, 39).

"Lord teach us how to pray; help us to be more like Thee in our habits of prayer." — Anselm's Prayer.


By the time the next issue of the Wachovia Moravian is in the hands of its readers, Bro. Crosland will be at his new post in the excellent congregation of Lititz, Pa. We believe he will make thoroughly good, as he preaches the true Gospel, and mixes cordially and faithful with the people, and has a wife who is quietly but deeply interested in his work.

We shall miss him in the South. He has served with success in town and country. He has, under God, greatly built up the charges of which he has been the beloved pastor. But while he obeys the call elsewhere, his good work will remain in blessed results for the Southern Province. He will be particularly remembered as a man who went out among the people, who worked for men and won them for the Lord. May God's blessing go with him and his family wherever he goes.

SERMON.

True Manhood in the Likeness of Christ.

(From the Revivals Sermon Preached Before the Moravian Brethren at Raleigh, May 20th, 1910 by Rev. E.W. Heathcoat, D. D.)*

Text: "We shall be like Him." (John 3:2)

I hardly know whether I shall be happy over my sermon, great as I feel the opportunity to be of addressing you all. May God grant it, but frighten children. You have perhaps read the forged letter, which is unearthed every now and then, and which Publius Lentulus a friend of Pilate is said to have written to the Roman Senate, giving a peep-picture of Jesus—"A noble well-proportioned man, face full of kindness and firmness, hair of the color of mine and golden, at the root straight and with a wave, but from the heels years curling and glossy, and divided down the center after the fashion of the Nazarines. Forehead even and smooth, face without blemish, countenance kind and sweet, mouth in no way faulty, beard full and forked in form, eyes blue and extremely brilliant; tall in person; hands beautiful and straight; in beauty surpassing most men." You can see the course which this pen-picture has taken through the ages, how it has often given a fumiture to the pictures of Christ, a lack of real expression, often degenerating into a week and we-begone face languishing and sorrow-smiten, the face of one whom men might pity, but whom they would hardly feel like following as their Captain into the battle of life. I am inclined to believe that such pictures of Jesus Christ, seen from childhood on, have worked themselves into the subconsciousness of men, and have helped toward that feeling too common among them, that the commands, example, tone, temper and moral impact of Jesus Christ are nerveless and nameless in their value, things which are formally accepted and then quietly ignored. It seems to me, the more I think about it, that there is a moral and spiritual value in our effort to construct our own picture of Jesus Christ to state to ourselves, as far as we can, what He would look like. When we met Him some day on Raleigh's Main street, or on the campus, or found Him some day sitting in an arm chair in our own study, waiting for us. May we humbly try to make a picture of Him together this evening, reverently using the truths which lie thick and sure through the Gospel-story, if we choose to hunt for them a little.

To begin with, He was a person of perfect frame, as an infant; otherwise He could not have been presented, at 40 days of age, as a first-born child, at the head of the temple-steps. He was undoubtedly a boy of out-door habit. The references which He makes in His discourses, to bird and beast, and flower; to the plays of children, and to the ways of the world, show that He had the outdoor-view of things. He grew up in breezy Galilee, on the steep Nazareth hillside. He was a carpenter, or perhaps more accurately a carpenter builder, in a land where wood enters little into house structure. His face must have been browned deep-brown under the semi-tropical sun of that land. He must have come out of those years of strenuous retirement from twelve to thirty, with a sinewy frame; with a strong hand, a young man, in whom through pure good habit, every muscle had its value, and all nerve-life was sound and wholesome—a man, with health stamped on his frame from childhood on, who loved to think of Himself as a carpenter and chose to pass into the most outdoor ministry of which we know anything. He preached to a very large extent, out-of-doors, and sought out in-out-door circles. His clinical amic was the sick under the open sky. There was very little of the house in this ordinary habit. It was to a singular degree a life in the fresh air. He loved to climb the IF YOU WANT TO BE

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PHONE 215
mountains, to pray there or do any-thing else that might need to be done there—even to choose His apostles on a breezy hill-top. There could have been nothing of the professional stu-dent about him; nothing of the book-worm. It is hardly likely that He carried even a roll-book with Him on His constant journeys. He was a great walker. As far as we know, He only rode once, and that for a mile only, in all His ministry; the ease being so unusual, that it is spe-cially noted in all the Gospels. He loved the water. After a day of tir-ing work for Himself or for His dis-ciples He would say, “Let us row and sail over the 6 mile lake to the quiet hill-slopes on the other side.” His meals were out ofdoors, largely, like hammer strokes, flashing fiery mantle and sleep under the stars. He famous painting of Gen. Robert Lee mem-bered long afterwards, how he silently looked all round the circle of shares with a look of grieved an-ger; and on another occasion, upon His group of disciples, with look of longing. Nothing else that might need to be done I would not go into the stu-dy to find a thing else that might need to be done I would not go into the stu-dy to find a thing else that might need to be done I would not go into the stu-dy to find.

And He was the most considerate of men, always ready to be interrupt-ed in discourse, always ready after hardest day’s toil to do something more, if sick and troubled bodies or souls needed anything; allowing His privacy to be disturbed, His rest to be broken; patient amid the slow growth and annoying weaknesses of His best friends; rejoicing as at the marriage feast of Cana with those who rejoice, and weeping as at Laz-arus’ tomb with those who wept; noting little features in the crowd, how far this man and that had walk-ed and the fact that man was hun-gry, saying amid all the provocations this brutal assault; “If you have not let me heal that wounded ear!” Considerate of everybody, of the least child, of the widow, of the sinner whom every one had spurned. Jesus was the most considerate soul that ever breathed—the perfect gentleman.

Be Like Jesus in These Two Things.

And there young men and all of us are the two parallel rails along which true character runs. We need, and especially in a great Republic, a great many more fearless men than we have, and honestly said must have had the clear, strong line of thought, and whose words fell with a voice, with which we grow familiar command. In Rome, amid all the won-ders of sacred art, there exhibited, I have hurried once more before leav-ing the city, into the Church Minerva, just to get one more look at Michael Angelo’s wonderful Christ, the young man, standing in his rosy immortal strength beside the cross, and look­ ing out on life, with resolute, cheery, sympathetic, victorious glance.

The Two Great Characteristics of Jesus Christ.

And so, it seems to me, that our look at what Jesus was like in face and form, carries us into a deeper acquaintance with His moral charac­teristics, along those two essential lines which made Him to be what He was and is to-day among men. He was the most fearless of men. He was not afraid to call things and men by their right names; He was not afraid to take a stand for righteousness, whether in private con­verse with a friend or in public dis­course amid the great crowds. He could always depended on in the way in which even His enemies put it: “Master we know that thou art a teacher that teachest the way of God in truth and carest not for any man; for thou regarded not the person of men.” He was not afraid to fight His battle alone. He felt it keenly that He was going to be completely deserted and told His disciples so. But He fought it all the same, for Himself and for you and for me, all the way through to the end, in Gethsemane, in the High Priest, in Pilate’s Court, under the scourge and on the cross, the loneliest battle that ever brave man fought in all the annals of time.

God bless you young men, if with your sharpened intelligence, and your influencial place in town and city, you are not afraid to stand and to speak for what is true and honest and clean and right—that is what Jesus Christ is like. I believe further that Americans are the most considerate people in the world. I have reason to know it, but it is an article of which there never can be too much, especially in a land, where we are energetic and independent, and keen for gain and pushing forward to our best individual advantages. There is a constant danger as in a hard fought game not to let our own side down. These Two are not considered enough of their wives, to begin with; and the same trait goes into every form of busi-ness, into politics, into social deal­ing, into our church and Christi­an congregations. The man is not a criminal, but he is mean, and what is worst is he mean in little things.

God bless you young men, if with all the great college chances you have had, you go out and make men, wo-men and children happier, because you are considerate—making allow­ance, believing in the square deal, courteous and kindly on journeys, and at home. So shall you be a joy to your generation.

Coming of Jesus.

“Shall we be like Him.” We can get to be so, as life moves on toward its grand and solemn conclusion, if we just do one thing—if we come to Him. This is the Master’s invariable call, “Come unto Me!” We can never do any thing for or with us, unless we make a square response to His appeal, invitation, command—whichever we may call it; “Come unto Me!”

Coming to Him Because We Need Him.

One of the noblest thinkers of the United States, a young man, brought up in rather a cold and distant atti­tude toward religion, one night sur-prised his college friends, by coming forward for Jesus Christ. “What led you suddenly to do that, Henry? We never thought it of you,” was the question. And the answer simply was: “I felt that I needed Him.” Henry may take a man a lifetime to find out,—that He needs Jesus Christ, or he may find it out in a minute. But there is no other condition on which any man has ever come to Him, has ever learned to know Him, has ever started to be like Him, or has ever reached the shining mark of a fearless and considerate Christian manhood, except as under a sense of great occasions, that among the lead­ing critics, there sit, in the same honors the leading sounders like­wise.
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moral and spiritual need, he has come to him—"Just as I am without one place—But that thy blood was shed for me." Then Christ, the divine Master takes him into his own hand and little by little, in the course of the struggle and task of life, makes him to be like His great saving self. His process is infallible and the result is glorious and sure—true manhood, along its two noblest lines—in the likeness of Jesus Christ.

Conclusion.

To have failed in the formation of this sort of Christ-like character would have made the eternal failure, so radical, and complete that no material success can have compensated for it. To have embraced the opportunity of coming to Him is to have attained to liberty and crown—"We shall be like Him, for we shall see Him as He is!" Amen.

REPORTS OF THE CHURCHES.

Bethabara

At our regular service in May, we had a Love Feast, followed by an inspiring address from Bro. Schwartz of Fries Memorial Church.

The Children's Day Service had to be omitted on account of the prevalence of whooping cough.

Bethsaida

Our Sunday School was suspended for two Sundays owing to scarlet fever in the neighborhood, but is again in session every Sunday at 10:30 A.M. As a scholar remarked, "We haven't a large school, but we have a good school, we learn something."

The Superintendent and teachers are evidently appreciated.

Wachovia Arbor

The young people of the Sunday School and church have organized themselves into the Earnest Workers Society; and are anticipating some pleasant social occasions, along with much helpful endeavor for Church and Sunday School and community.

On Easter Sunday three members were received by transfer from other Moravian churches.

Sunday night, May 14th, Bro. Julius Miller and Sr. Gladys Funder were united in marriage, by the pastor.

Friedberg and Chapel

The regular services were held in May. There were 110 in the Young People's Love Feast and 69 in communion 

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munion on the first Sunday.

The members of Friedberg Congreg- 
atation living at a distance will be tended, the spirit was good, and there
and W. A. Blasik,

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The inscription on the tablet reads

grandson of John Gottlieb Herman, Daughter

was held just after the May Feast, the

first

One hundred and twelve years unbroken history.

Bethania
The closing exercises of Bethania

Mary Hall on the 12th, Bro. J. K. Pfohl, in

ganed on May 14th. A beau-
titcns were dis-

Of special interest was the unveil-

ing the ser- mon was preached on

Sunday School Easter

The Sunday School Easter

The visit of Rt. Rev. J. Taylor

is largely at-

mission in the Nicaraguan field.

There were 214 in the Love Feast on

congragation of the two counties is

of Bishop Rondthalor on

co-operation with the two counties is Mothers' Day,

ually enjoyed by parents and

of visitation in the Nicaraguan field.

The visiting brethren sailed from New

1800.

Christian Thomas Pfohl who came from Ebersdorf, Germany, in 1791, to take charge of the Boys' School and who was headmaster un-

the sermon was preached on the subject "Mother's Privilege: Chil-
den's Responsibility."

The presentation of the tablet was made

Bro. J. Hege, were appoint-

to the old Boys' School Build-

The Sunday School Easter

Church of

The visit of Rt. Rev. J. Taylor

from Ebersdorf, Eng. in 1817

bechester in the Boys' School from 1833

grandson of Francis Fries a

great-grandson of Francis Fries, a

Brother in the Boys' School from 1833 to 1835.

The tablet was unveiled by Richard Hans Pfohl, great-great-

The visit of Rt. Rev. J. Taylor

was a largely attended Missionary

was observed on May 18.

The members of Friedberg Congreg-

reatment given at Mizpah

They were at their best.

The Sunday School Easter

The visit of Rt. Rev. J. Taylor

was a great pleasure

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The Single Sisters and Older Girls Festival was largely at-
tended, the spirit was good, and there

was evident blessing.

Mothers' Day, which has found a

ative place in the program of many

churches, was observed on May 14th. A beau-
souveni program had been prepared, carnations were dis-

tributed to all who attended, the young people took part in special

nesse, and the sermon was preached on the subject "Mother's Privilege: Chil-
dens's Responsibility."

The presentation of the tablet was made

Bro. J. Hege, were appoint-

furnished occasion for two in-

the Province for a luncheon in the

Walker, of the

One of the old Boys' School Build-

the school, and also great-grandson of Francis Fries a

teacher in the Boys' School from 1833

grandson of John Gottlieb Herman, who came from Fulseck, Eng. in 1817

to take charge of the school, and also great-grandson of Francis Fries a

teacher in the Boys' School from 1833

and W. A. Blasik, for the

and for the Missionary program who came from Fulseck, Eng. in 1817

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THE SOUTH'S MOST POPULAR PIANO.

Downer.—At home of the grandmother, Sr. Catherine Snyder, Kenneth Edward, infant son of Mr. and Mrs. Wm. R. and Myrtle Reavis Snyder, May 29, 1916, by Rev. J. K. Pfohl.

Snyder.—At home of the grandmother, Sr. Catherine Snyder, Kenneth Edward, infant son of Mr. and Mrs. Wm. R. and Myrtle Reavis Snyder, May 29, 1916, by Rev. J. K. Pfohl.

SIDNEY:—At home of the grandmother, Sr. Catherine Snyder, Kenneth Edward, infant son of Mr. and Mrs. Wm. R. and Myrtle Reavis Snyder, May 29, 1916, by Rev. J. K. Pfohl.

The sudden death of Sr. Flora L. Crist, wife of Bro. Clarence E. Crist, on May 18, was a great shock to the family and congregation. She was a faithful wife and mother and loyal and interested member of the congregation, whom we shall greatly miss. The sympathy of the church is extended to the bereaved family.

Macedonia.

The 94th birthday of Bro. Thomas Firechoth was the occasion of many relatives and friends coming together at his home on the 1st day of May.

The Macedonia Congregational Festival was duly observed on the 2nd Sunday in May. Two services, with dinner in between, were held. In the absence of Bishop Rondthaler, who was held at home owing to sickness, the pastor preached at 11 a. m. In the afternoon service a sketch of the beginning of the church at Macedonia was read and as a conclusion to the exercises of the day the Committee was sworn to 40 brethren and sisters who were together at the Lord's table.

DEATHS.

Smith.—Br. Samuel Thomas Smith of Macedonia died May 17th and was buried May 19th at the age of 71 years, 10 mos. and 13 days.

Crist.—On May 18, 1916, at Winston-Salem, Sr. Flora L. Crist, wife of Bro. Clarence E. Crist, aged 54 years, 6 mos. and 16 days.

Myers.—Bro. William Leander Myers died May 5th and funeral May 7th at New Philadelphia. His age was 40 years, 7 mos. and 11 days.

Woolday.—Sr. Temperance Woolley of New Philadelphia died May 13th at the age of 78 years, 4 mos. and 29 days. The interment was at New Philadelphia on May 14th.

INFANT BAPTISMS.

Ox.—At home of the grandmother, Sr. Catherine Snyder, James Franklin, infant son of Sr. Delia Snyder Cox, on Monday, May 29, 1916, by Rev. J. K. Pfohl.


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The Wachovia Moravian

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Subscription price, 50c a year, in advance.

Address all communications and other communications to The Wachovia Moravian.

EDITORIALS.

Our Soldier Boys.

In these troubled days, our hearts go out toward the young men, who have been called to their homes, at the call of the President, to serve their country. The great crowds who accompanied them to the Depot showed the deep interest of our people in their patriotic action. And what has been done here is happening all over our land. As in every other great national crisis, our young men will not fail in their duty in defending their country. We still hope that War in Mexico may be prevented, or if it must come, it may be brief. May our young men, in God's providence, be permitted to return to us, in health and safety and honor.

But even if they see little or no service across the Mexican border, the President's call to arms will prove to have been of great value. The immediate and cheerful consent to his call of the President, to serve all again, is a proof of the spirit of patriotism is still alive amongst us.

The American Nation is not a military people. It does not delight in any kind of war and it hates aggressive wars. But it has never failed bravely and successfully to defend itself against attack; and we may well rejoice that the same patriotic spirit is still abroad. The response which has been made to the sudden call for one hundred thousand men is a valuable step toward that preparedness in which our Nation will need to be found after the great European War is over. If we are ready to resist attack, no body will attack us; and much as our wealth may be envied, our institutions may be disliked and our growth as a great free people may be feared in the Old World, we shall be left at peace.

The Conversion of our Sunday School Scholars.

It is interesting to note the ways in which souls are won for God and for Heaven. Many are gained through the instruction and training of godly homes, and through the example of pious fathers and mothers. We have reason to believe that in many families, scarcely a single member, if any at all, will be found wanting when the great gathering takes place in "the Father's house." Grandparents and parents and children will be there. It is the comfort of many ancestors concerning their posterity: "They know, they shall find them all again, in the fields of light above."

Not a few souls are gained by the prayerful skill and perseverance of soul-winning pastors. In a company, the question was asked: "How did you ever get that man for the Church?" And the pastor answered: "I went after him for two years; I sought him in the store and on the street, until he was found for Christ." Thank God for the pastors who are not merely makers of sermons, satisfied with their work when the sermon is preached and done, but who are "fishers for men" as the Saviour said, hunting for their souls in private conversation as well as in public appeal!

Some again, are gained through the sore experiences of life. In some hour of loss or pain, or dangerous illness or death-shadow, they at last yield their hearts to God. As the great London merchant said: "God had to take a way all my wealth and make me a poor man, before He could bring me to the foot of the cross."

And very many are brought through the Sunday School. Where there are real, faithful, soul-loving teachers, this is particularly the case. In some instances a teacher—not a very brilliant one, perhaps, but a faithful one—has gained every member of the class for the Lord Jesus Christ. No joy in heaven will be greater than that of good Sunday School teachers. It will be as the Bible says, "They that be wise (i. e. the teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

When the souls are counted up that have been blessed in revival meetings, we usually find that the majority of them are Sunday School scholars. The success of the revival largely depends on the spiritual condition of the Sunday School.

Great Memorial Days, which tell the wonderful dealings of God with our people during the course of 450 years. One of these days is just passed—the 17th of June, when, in the dreary pine forest, in the district where smiling and beautiful Herrnhut now stands; in a little assemblage of exile men, women and children, the pioneer, Christian David, struck the axe into the timber tree with the exclamation: "Teva, the sparrow hath found a house, and the swallow's nest for herself where she may lay her young, even thine altars, 0 Lord of hosts, my King and my God."

(PSalm 84:3).

The month of August is full of these Memorial Days; there is one very great one in September; another in October; another in January; another in March; another in May. One of our finest Biblical scholars has collected striking texts for sermons on these several occasions, and there is always a lovely story to illustrate the Memorial sermon. Why not, as a minister, make more use of them? Why not, as a Church member, encourage the minister with the request: "Tell us more about these things!"

The ministers will be glad to do it; and the whole audience will rejoice in the more varied preaching.

The Baptism of our Children.

We Moravians regard it a great blessing to be able to have our children baptized, already in their early infancy. We do not speak of this baptism in the superstitious way in which people speak of a "Christening" in the Church or home; nor do we mention it in the trivial way of those who merely regard it as the "naming of the baby."

We do solemnly. We give to this sacrament of the baptism of our children, a very special place in the Church-service, or in the sweet ritual of the home. We baptize our children out of a deep heart—conviction, which is noted in the teachings of the Holy Scriptures.

The Bible tells us first of all that when the Gospel-promise was given to Abraham, and through him to the
THE WACHOVIA MORAVIAN

chosen nation, it was sealed with a special outward rite, which made the children, at eight days of age, partakers of their parents' blessing. (Gen. 17:13-14). The child was as much in blessing as the adult. This was the father's blessing. When then the new covenant was given in Christ, which was to bring fathers and children together in blessing, as never before (See Matthew 18:20). While when speaking on the day of Pentecost of people's being baptized,—was instructed to say: "The promise is to you and your children." (Acts 2:38).

Accordingly we find in the inspired story of the early Christian Church, as contained in the Acts of the Apostles and the Epistles, no less than six or seven cases where a whole household is said to have been baptized. It is to wonder, therefore, that in the time after the Apostles, we find that, as a matter of course, Christian parents had their children baptized and millions of them have been doing it, without break or change, all the time since.

But our Moravian conviction strikes still deeper,—into the very words of our Lord himself, when He said, on the occasion of the bringing of "infants" (Luke 18:15) to Him: "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." (Matt. 15:14). If the kingdom belongs to them and to such as are like them, the outward sign of entrance to the kingdom, belongs to them likewise. In fact, it belongs to them, in a peculiar degree, for Jesus said to grown people: "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3). So that if there is any doubt in regard to who are worthy candidates for Holy Baptism,—which is the outward sign of entrance into the Kingdom,—it is not the children; the doubt is about the grown people.

Finally, our Moravian conviction with regard to the baptism of our children, strikes, if it was possible, even deeper root, into the very life-work of our blessed Lord. He showed again and again, that He accepted the faith of the parents for the children and that He did it in cases where the children could not, by any possibility, exercise it themselves. This He did in the case of the little daughter of Jairus, (Matt. 9, 18-25). The fact is, the child was dead, but Jesus received the faith of the father (See Mark 5:22). Jesus himself had exercised it. And so it was, (only to mention one other case), with the Syro-Phenician woman, whose daughter oppressed with a devil, could not believe; Jesus healed her on the ground of the faith of the praying mother: "Oh woman great is thy faith; be it unto thee, even as thou wilt," (Matt. 15:28).

According to all human law,—and universal custom,—a parent stands for the child, as long as it is willing to be so. But many parents offer for their children a faith in the message of the Episcopal Church, and feels that though many miles intervene, yet he is not a stranger to the community he loves above all others, and hence feels at liberty to state some of his observations to the world of Winston-Salem, from the world of one of our country's large Universities.

To-day the college community is composed of many men and of many minds. About five thousand young men are engaged in their academic studies. From every State in the Union they come, and from abroad are representatives of twenty-two foreign countries. It is needless to mention what a broad outlook on life and what opportunities for exchange of ideas and inspiration from fellowship arise amid such surroundings. Naturally the organizations and activities here are worked out on a large scale. When our beloved Bishop Rondthaler made an appreciated visit here, and consented to dine, he found himself in the presence of the thousand young men who take their meals in the largest college dining hall.

Of course, the exile here finds many scenes familiar in history. Six miles away the Minute Men halted the British force, across the river towers the old manse on Bunker Hill, almost within sight is Boston, the exile here finds the elm tree under which Washington took command of the American troops, near is the home of the poet, Longfellow, in one of the many rooms of our building dwelt, a student and gifted writer, Emerson. Here are found certain customs peculiar to this portion of our country.

Our national Thanksgiving Day found its origin among the early settlers and is still maintained in appropriate manner. It was the exile's privilege to enjoy this occasion at the home of a kind professor, truly a New-Englander, whose ancestors for nine generations have made Masa- chusetts their home. The happy family and their guests, the famous turkey and the general good cheer marked a single celebration. On Christmas Eve the exile, with one hundred and ninety-nine other exile students far from home, found a cordial reception. President and Mrs. Lowell received the boys in their home, and gathered around a gaily decorated Christmas tree, a homely festivity, the music was by sang familiar Christmas carols and listened to appropriate readings, as the "Cratchit's Christmas Dinner," by Prof. Copeland, and the first Christmas story from the New Testament, read by President Lowell. On Christmas Day, throughout Cambridge, according to the old English custom, the houses were illuminated with taper burning in all the windows, and carols were sung in the streets.

The exile has kept the young people at home still in mind. Particularly so, since he has supervision of two boys' clubs. The thickly crowded city of Boston is well provided with settlement houses, where the children of the streets find place for amusement, study and work. It is well worth trying to interest a group of lively, enthusiastic youngsters who live in a crowded city. Why, among the boys in the settlement house club, he of them have never seen a farmer.

The many churches in Boston and the vicinity leave a wide range for choice. Trinity Episcopal Church and the Old South Church are among the largest Protestant churches which are well attended in this section where religious views are so diversified. In the latter church, the choir was aided for a time by a former minister of our community, Mr. Geo. E. Basely. The University visiting preachers are able men, usually chosen from different parts of the country. But there are no preachers to-day of such outstanding prominence as in days of old, like Phillips Brooks. The students are, with their diversified beliefs and varied activities, serious minded and, on the whole, quite reverent. This evidence of spiritual interest should be encouraging, when he realize what the attitude of our young manhood means to our land and people.

The tragedy of European war is felt keenly here. Numbers of the old students are fighting in the struggle. In February one of the young men of our building, a classmate and friend, left for France to serve in the ambulance corps. He had been gone scarcely a month before a cablegram from near Verdun stated that he was dead.

The exiles from home, enjoying to the full the advantages of this splendid University, feels himself more than ever indebted to the early training in the guidance of the old Home Church. The religious attitude of our people, the bond of Christian love and fellowship are of great power. The exile will come back home.

Christians should protest by voice and example against the desecration of the Sabbath. No nation can be at home still in mind. Particularly so, since he has supervision of two boys' clubs. The thickly crowded city of Boston is well provided with settlement houses, where the children of the streets find place for amusement, study and work. It is well worth trying to interest a group of lively, enthusiastic youngsters who live in a crowded city. Why, among the boys in the settlement house club, he of them have never seen a farmer.

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The exiles from home, enjoying to the full the advantages of this splendid University, feels himself more than ever indebted to the early training in the guidance of the old Home Church. The religious attitude of our people, the bond of Christian love and fellowship are of great power. The exile will come back home.
The telephone had rung in the President's office. This is a habit it has. Sometimes a very puerile (or should we say "pauline!") circumstance will start it off.

But on this occasion it had a good reason for ringing. It is true that at one end of the wire was a Very Ordinary Person, but at the other end was the Provincial Archivist of the Moravian Church South Mission.

"We wish to have a conference," he said.

"What about the dates?" inquired the President.

"October 31st, 1892, there were present in conference the "Brethren (Bishop) Carl Gotthold Reichel and Christian Ludwig Benzig with Brother Stoe and Sisters Reichel and Benzig,"—will the Progressive Party take their hats off to the advance views of Moravian Brethren as they read that the ladies had a share in the deliberation! On that day these five, in a way which they revered them by their time not of mere human planning—a view to which we may certainly assent—were led to undertake the simple beginnings of that institution which has had an unbroken history for a hundred years or more, and whose vigorous life and full-grown stature of to-day have been possible because of the genuine Faith of the founders. Indeed had one asked any one of this little company to whom we have traced the origin of Salem Academy as a Boarding School, "Who founded the Academy?" the dutiful reply, as the Archivist is telling us, might well have been the simple answer, "The Lord."

And the business of the hour took a step or two in the following somewhat freely translated extracts from the Minutes will show—"In the previous discussion it had been brought out that the requests were becoming constantly more emphatic, which the Board of Directors thought made it necessary to carry out the plans.

We need to get the point of view of these early Moravians not merely if we are to draw devotional lessons from their work but if we are in any sense to get a historical understanding of their actions. The unscientific narrative lives open in the manuscript, and a perusal of the correspondence which these few who were the actors will be false if we fail to appreciate their motive and their outlook. They were people of prayer and quiet courage. They believed that the Lord was going to declare His will. A divine control must extend to the smallest details of their activities. They believed (on very good authority) that they were of more value than many sparrows. Their control was in part exercised by the exercise of their God-given human reason and judgment; they were wholly consecrated persons. But when human insight failed, when the course led to the parting of the ways, then a far-reaching decision had to be made—and to their minds all decisions were far-reaching in their possibilities—then they turned to the Lord for an assurance that they were following the right path agreeably to His Will. They believed that that Will would be made known to them by fresh revelation or elucidation of the mind but by a definite command. And so they used the "Lot." In like faith they simply asked the Lord Jesus to show them what to do. Frequently two opposing courses were indicated on the slips which were to be drawn; sometimes a blank was also inserted, and if the Lord guided their hand to draw this, it was evident that neither of the other possibilities was His choice. So they led, step by step; and until we of to-day are sure that we can get as good results as they did not get the concrete actualities of the businesses of life but also in the serene inner confidence with which they did their work, we will surely bid all cavilling and criticism be still.

The first business the Conference disposed of at that memorable meeting was the suggested call of Brother Kramsch and wife to Bethania. Left to the Lord in the Lot a negative was drawn. Several other suggested ways of acting were duly considered but were one by one negativised by the Lot. In such a case the Conference had to initiate some fresh venture. And the business of the hour took a step or two in the following somewhat freely translated extracts from the Minutes will show—"In the previous discussion it had been brought out that the requests were becoming constantly more emphatic, which the Board of Directors thought made it necessary to carry out the plans.

The Lord decided that it was properly worded and also that a blank should be used with the original question in the drawing of the final decision.

The chief question was the following: "The Saviour speaking to us from the heavens, that we take up the matter that Brother and Sister Pfohl should be stationed at Bethania, and Brother and Sister Abraham Steiner be the workers in Hope, and that Brother Kramsch should come to Salem as Assistant Preacher and Inspector of the Boys' School and of a to-be-established Boarding School for Girls, and that he and his wife should be members of the Elders' Conference."

We can imagine with what a spirit of resigned expectancy the little band waited for the result. All the years of Salem's subsequent history hung upon the issue of that solemn appeal. A mere negative slip was taken, together with the question as just quoted, and the affirmative was drawn! The idea thus conceived of a school, conducted upon tolerant principles, careful in its discipline, permanent in its character-building results, was destined to be realized in a fruitful life.

And what manner of persons should we be to-day who read the next entry of the pious members of this early conference? If their principles are worth preserving it is evident that alongside and overshadowing every plan and discussion there should be the realization that our work to-day has its secure basis only in the coming kingdom and blessing of God. Perhaps the pioneers did not have prophetic insight into the future; they knew their own limitations and those of their community, but they also were calmly and steadily working for this year of a hundred people gathered during the evening of some fresh venture. Year of the Lord. The result.

Preliminary Reception to Rev. and Mrs. E. S. Croland.

Hundreds of friends of Mr. and Mrs. E. S. Croland and family gathered at Calvary Moravian church last night from 8 until 10 o'clock to bid farewell to them on the eve of their departure for their new home at Lititz, Pa. They will leave this evening on the 8:50 train. The church was prettily decorated for the occasion and an orchestra under the direction of Mr. J. L. Kapp dispensed sweet music throughout the evening. Refreshments were served by the Philathela Club, and probably five or six hundred people gathered during the evening to say farewell.

Rev. and Mrs. Croland have a host of friends scattered all over this section of the State, in which he has been a minister since 1901, when he succeeded Rev. A. D. Thaeler as pastor of Calvary church. He has been one of the most successful ministers in the city, taking the church when it was small and developing one of the most active working bodies in the community.

Though regretting to give up Mr. Croland and his splendid family, they will carry with them the very best wishes of the entire community to their new home. —Sentinel, June 23rd.

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HOW SALEM ACADEMY WAS STARTED AS A BOARDING SCHOOL.

By Rev. Edwin J. Heath.

The telephone had rung in the President's office. This is a habit it has. Sometimes a very puerile (or should we say "pauline!") circumstance will start it off.

But on this occasion it had a good reason for ringing. It is true that at one end of the wire was a Very Ordinary Person, but at the other end was the Provincial Archivist of the Moravian Church South Mission, South, Miss Adelaide Fries M. A. They were discussing certain statements which had to be prepared for publication in a New York School and College Directory. Such questions as these had to be answered, "Who was the founder of Salem Academy & College? Who were the first Trustees? Above all, "What about the dates?"

October 31st, 1892, there were present in conference the "Brethren (Bishop) Carl Gotthold Reichel and Christian Ludwig Benzig with Brother Stoe and Sisters Reichel and Benzig,"—will the Progressive Party please take their hats off to the advanced views of Moravian Brethren as they read that the ladies had a share in the deliberation! On that day these five, in a way which they revered them by their time not of mere human planning—a view to which we may certainly assent—were led to undertake the simple beginnings of that institution which has had an unbroken history for a hundred years or more, and whose vigorous life and full-grown stature of to-day have been possible because of the genuine Faith of the founders. Indeed had one asked any one of this little company to whom
"CO-OPERATION IN COOPERSBURG."
By Rev. F. W. Grabs.

A book with the above title has recently come from the press of the Rev. Edmund deist. Brunner, Ph. D., pastor of the Moravian Church at Easton, Pennsylvania. The little volume, with numerous illustrations, appeals to the general reader. Though, however, it is its application to rural life, and on this account it should be in the hands of many of the people in the country congregations in particular. The author gives the story of the new developments in a Pennsylvania town during his four years as a young pastor in that place.

The spirit of the movement is set forth in a quotation from the preface of the book: "In these years in Coopersburg some men and women learned to co-operate, to sink the individual for the sake of the common good, to apply themselves to communal conditions, to develop within themselves that leadership which is located in so many rural communities."

The account of the new movement is given in a concise manner in seven chapters.

I. Historic Coopersburg, eight miles from Philadelphia, is a town of seven hundred inhabitants, mostly Pennsylvania-Germans. The scenes of past years of conservitive life are before us—the stage route, the establishment of a postoffice, the cattle farming, the coming of the blacksmith and the wheelwright, the general store, the railroad, the bank, the trolley line, the electric street lights.

II. The People, the Church, and the Life.

In this chapter, as we find also through the book, emphasis is laid, as we learn the contemporaneous Pennsylvania-Germans, upon the "essential relation between successful and permanent farming and religious life." The two types of Pennsylvania-Germans are differentiated. It is seen that the church is losing its hold on the rural people. They need leadership and vision. Such was the condition in Coopersburg in 1912, when the way began to open.

III. Faith in Coopersburg. A mass meeting of men was called, which effected an organization to be known as "Coopersburg Neighborhood Association."

IV. A Social and Religious Inventory. As a result of the survey, the people learned more about their resources and advantages, the state of health, industrial conditions, the standard of education, the recreational situation, the moral and religious tone, and the needs of the church. Committees were set up to work for definite results. The Civic Improvement Committee went to work toward developing the community spirit.

V. Coopersburg and the Future.

Among the things under contemplation for the future in the way of permanent work "is the ever-widening avenues of effort." These are noted as local industrial, greater union of industries between town and country, improvement of school and grounds, old home week, sewerage system and other health improvements, united church activities among the churches. The two great movements on the way are the Park and the Neighborhood Zone.

VI. The Message of Coopersburg in the last chapter, in which the difficulties of rural life are recognized, came in no uncertain tone. The great work, large enough to unite all the people, was initiated by the church. In the spirit of the motto, "Co-operate for Coopersburg," the author concludes, "If such a thing can be done in Coopersburg, it can be done anywhere."

If many of our men and women in the country churches of the Province would make a careful study of the various lines of effort outlined in this book by Dr. Brunner new vision and purpose would be gained for their service and the life of their church would be greatly stimulated. The book may be had for 50 cents postpaid from Mr. E. H. Stockton in the Church Office, Winston-Salem. Price 50 cents, cloth.

Something to Think About.

It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all the armies of Europe in the first year of the war. Are you giving any missionary aid towards the eradication of this great source of death? A Hindu head-master in a native school in India can find no textbook for moral teaching to equal the Bible, and uses it throughout the school. Here some Americans would be pleased to see it removed from our public schools.

Forty years ago, there were only 200 white persons in Alaska. It is estimated that in less than five years the whole population will reach 500,000 people. What we once considered our foreign mission in Alaska is about to become a work of home missions. Thus civilization works her changes.

In the past ten years, the Disciples of Christ have increased their offerings to foreign missions 90 per cent, and the foreign mission force 75 per cent. How does your congregation compare with this?

"There are three kinds of men as revealed by the call for enlistment in the service of Christ as well as in the service of their country. Those who obey, those who delay, and those who say nay. To which class do you belong?"

REPORTS FROM THE CHURCHES.

Mt. Bethel and Willow Hill.

In connection with the May appointment the pastor was accompanied by his wife and Bro. and Sr. E. T. Lehman of Bethania, the party driving through the country. Not only was the trip a very enjoyable and helpful one to them, but the members in Virginia were encouraged by the report of the visitors, who showed their deep interest in the work. Bro. Lehman, who represented the Church Aid and Extension work, said it was composed as the work and felt convinced that more can be made out of the material conditions in the way of improvement of singing during the noise of the from the members themselves, and expressed himself in such hopeful words to the people, leaving with them the idea to be made by Bethania. In the past ten years, the whole population will reach 500,000 people. What we once considered our foreign mission in India is about to become a work of home missions. Thus civilization works her changes.

Owing to measles and whooping cough in the community, we had been hearing that the attendance at the Congregation Festival would be considerably less than usual. We were much pleasantly surprised, however, as people began to come in, according to custom, from every direction, and continued to come until the congregation rose to a high water-mark. With the exception of a rain storm in time of love-feast, in which the very hearty singing overcame the noise of the storm, we had ideal weather. Bishop Rondthaler preached a strong sermon which received a great deal of favor with the people. In addition to the Bishop's well-chosen remarks, we were pleased also with a short talk from Rev. Z. V. Arthur, pastor of the church.

The educational campaign for the future was begun, by the pastor mapping out the work for the trustees and concerned in the elders, and preaching a sermon on prayer as the basis for the work.

On Sunday, June 18th, at 11 A.M., Mr. Agnew Bahnson of the Home Church Board of Trustees spoke on our financial responsibility to the church. At 2 p.m., Mr. E. A. Spaugy and Mr. Thomas Johnson of the Trinity Boards met with some 20 men who were among those chosen to make the necessary canvass and gave valuable information on the introducing of the plan. At 5 p.m., Mr. H. A. Pfohl of the Chatawa Friends spoke on tithing and Mr. R. A. Spaugy on the Duplex System.

Fairview, Friday night, June 23rd, the members of the team met in the Phillips Room in social session and received their cartons of envelopes and their cards.

On Sunday morning, June 25th, Mr. Charles Vogler of the Home Church Board of Trustees spoke on church finance, and the teams were publicly commissioned. The every member canvass was divided into 15 teams, visited the individual members of the church. They were greatly blessed and the members delighted with the system. The few who were not seen will be seen during the week so that the whole membership can begin the new church year July 1st under the new system. At night in the place of the sermon the 15 teams made public report of their work and turned in their cards and deeply interested audience heard them.

The secretary and treasurer Bro. W. H. Byerly has written to the 42 out of town members in an effort to keep them in the close contact with the eyes of any of our out of town members who have not yet responded to the treasurer's request, will they kindly answer. We deeply appreciate our out of town membership and are anxious to keep in as close touch with them as possible. We hope to have a regular correspondence from all the work.

The Ladies Aid Society met at the home of the retiring president, Mrs. M. M. Martin, on June 15. A delightful
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ful season was held, and the reports show a greatly increased response. The election resulted as follows: President, Mrs. J. Fred Gerber; Vice-President, Mrs. Ross H. Steers; Secretary, Mrs. Carrie V. Cummings; Treasurer, William Vest, chaplain. Mrs. L. G. Luckenbach.

On Wednesday, June 22nd, the annual picnic outing was held at Kernersville Park. It was a splendid success in every way.

The Bishop made the love-feast address and our Jr. Baraca Band of which we are very proud also marched. Arrangements are being made to hold our Sunday night services at the church lawns during the summer.

Enterprises.

Our Sunday School is moving along nicely. We have an enrollment of 265. Mrs. J. D. Craver recently organized her class of girls into a S'mugly Mission. This is a bustling class and nearly all are very regular in attendance.

The Philathia class held their regular business meeting in their class room, the evening of the 18th. New officers were chosen as follows: President, Mrs. W. D. Perryman; V-Pres., Miss Maggie Fishel; Secretary, Miss Mittie Craver; Tres., Miss Ollis Fishel. Mrs. W. D. Perryman was re-elected teacher.

The graveyard has been sewn in peas. We hope to get it in shape by fall to get a nice grass sod.

Friedberg and Chapels.

During the month of June the pastor visited a number of members living at a distance. He was at the following places via: McLeanville, Whittet, High Point, Thomasville, Lexington, Winston-Salem, and Kernersville.

Friedberg neighborhood was visited by Mrs. D. and June 3rd which did some damage to the small grain crops but 3 days later a still more severe storm came, both in this neighborhood and others of the division of this church, and again the small grain were completely destroyed.

It did the most damage near Enter­prise.

Our Southfork Township Sunday School Convention was held this year at Bethel Meth. Church with the twelve schools represented. These meetings are a source of help and inspiration to the Sunday School workers in this community.

There were 52 who partook of communion at the Whit-Sunday service on the 11th. Bro. J. K. Pfohl made an interesting missionary address at Advent on the after­noon of the 3rd Sunday. The S. S. offering amounting to $4.44 was given to Foreign Missions. This school is now giving one Sunday in each quar­ter to a Mission field. We may find the offering on those occasions going to Foreign Missions. The Friedberg School gives its offerings twelve Sundays in the year.

On the 2nd Sunday the Advent school had a Children's Day program.

On the night of the 22nd we held a joint meeting of the teachers and offi­cers of the 3 schools at Friedberg with 37 in attendance. The brethren Edwin J. Heath and Ernest Stockton made some suggestive addresses. Mrs. Wells and Misses Losey and Courser gave a delightful program.

Home Church.

On May 25th Bro. and Gr. Beesegel, with their children, left for their new field of labor in Brooklyn, N. Y. The while we reluctantly gave them up, we are praying that God's richest blessing may go with them and that their work may be carried on with success. While the P. E. C. is endeavoring to find a new pastor for our church, the work is being looked after by Rev. Ernest E. Stockton, Treasurer for Su­le­rem Congregation and the Province, thus enabling the congregational life to go on without interruption.

On Sunday, May 25th, Bro. E. Ray­mond Brietz, was installed as Superint­endent of the Sunday School. He has taken up the task with energy and enthe­usiasm, and is doing splendid work. The school is growing steadily both in numbers and interest and we hope to see it grow even further extended.

On the evening of June 11th, the school rendered a splendid worship service on the evening of June 11th, the school rendered a splendid worship service on the evening of June 11th, the school rendered a splendid worship service on the evening of June 11th, the school rendered a splendid worship service on the evening of June 11th, the school rendered a splendid worship service on the evening of June 11th, the school rendered a splendid worship service. The program of the evening was as follows: President, Mrs. W. D. Perryman; V-Pres., Miss Maggie Fishel; Secretary, Miss Mittie Craver; Tres., Miss Ollis Fishel. Mrs. W. D. Perryman was re-elected teacher.

The Whit-Sunday Love Feast was well attended, notwithstanding the fact that a thunder shower came just before the time set for beginning.

On Sunday night, June 18th, we had the pleasure of having with us Rev. Ed­gar A. Holton, pastor of the Friedberg Church. His sermon was greatly enjoyed by the large company present.

On June 20th, the Ladies Aid Society met at the home of Miss Ada L. Hanes, and elected Miss Claudia Hanes, President to succeed Mrs. Bewool.

The Wednesday night prayer meetings are proving to be a source of much help and encouragement to all who attend. These meetings are held in an informal way, a delightful feature being the part taken by the church members in testi­mony and prayer. We have been glad to have with us on different evenings Bishop Bonndahl, Rev. E. E. Heath, and a former pastor Rev. J. F. McCul­ston, whose messages have done us much good.

Mrs. McCulston's Charges.

The following Prismatic Meetings in Bro. McCulston's charges are near at hand: Oak Grove July 20, Fried­land August 6, and Bethabara August 13. In preparation for these meetings neigh­borhood prayer meetings are being held.

The Bethesda Congregation has pur­chased a complete Love Feast outfit, consisting of coffee boiler, mugs, bas­ket and table cloth. Church members serving the coffee are the gifts of Bro. Wm. Miller who takes the Superintendent and two of the teachers every Sunday to the Bethesda Sunday School.

The troubled mind, when facets of the Cross are considered, can take courage and become filled with holy joy.

The Town Builders.

By Adelaide L. Fries.

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CHILDREN'S DEPARTMENT.

JERRY'S BUBBLE PARTY.

By Janet Thomas Van Osdol, in Sunday School Times.

"I'm going to have a party to-day," announced Jerry on the morning of his sixth birthday.

Uncle Jimmy stared at him in surprise. He and Jerry were alone in the house. Jerry's mother and father had been called away to grandmother, who had been taken ill.

"I guess not," said Uncle Jimmy at last. "Who is to give the party for you? Not your Uncle Jimmy!"

"I'll give it myself," said Jerry. "I've got the pipes from last year, and I'll have another soap-bubble party. But it won't be a real party without anything to eat," he ended wistfully.

Jerry invited his six best friends, and they all came, even though he told them there would be nothing to eat. They blew bubbles until Rosemary blew one as big as the biggest balloon. Then they laid aside the pipes and went into the woods.

They had been gone only a few moments when they came running back, Jerry leading.

"Come quick, Uncle Jimmy," he called. "There's something in the tree that is trying to make soap-bubbles or else it's trying to bust itself."

Uncle Jimmy hurried back with the excited children.

"There it is," whispered Jerry. "It's a grayish brown object about three inches long, with a tumpy body and a pair of beautiful, bright eyes. Every other second its breast puffed out until it did look a little like a soap-bubble, in shape at least. And all the while there was a shrill note thrown upon the air.

"Do you hear that noise?" asked Uncle Jimmy. "That is the tree-toad's song. And the soap-bubble is his chest expanding when he takes in a breath to sing."

"I didn't know toads sang!"

"You're listening to one now, Rosemary," said Uncle Jimmy. "The tree-toad's song is about the first spring note heard in the woods. They beat the birds to it. Now, if I know this fellow, I believe I can give you another treat, though it seems a shame to disturb him. Watch him and tell me if anything happens."

Uncle Jimmy stood on the stump of the tree and gently prodded Mr. Tree-Toad with the end of his finger. Instantly he stopped singing, the soap-bubble chest became quiet, and after a moment's watchful waiting, he hopped up the branch until he came to a shelter of green leaves. Not for a second did the eager eyes of the children leave him.

Suddenly Billy cried out, "He's changed his clothes!"

Sure enough, he was wearing a green suit!

"He changes to match his surroundings," explained Uncle Jimmy. "When his brown coat did not hide him on the limb of the tree he hurried to the leaves and took on their color. He thinks he is hidden now. And he won't sing for a while, either. So let's go back to the house. I believe I smell a birthday cake, and who knows but there might be some roses made out of pink ice-cream to eat with it?"

"Oh! oh!" cried seven voices.

"It's a real party, after all!" shouted Jerry. "And I've had a special singer at my party, just as mother has at some of hers!"

A Heroic Rescue.

This story is told at the expense of the late General Wilmon W. Blackmar: General Blackmar was attending a camp when he was approached by a seedy-looking man who greeted him profusely. The general shrugged his shoulders and turned away with the remark that they were not acquainted.

"But, general," said the stranger, "don't you remember how you saved my life at the battle of the Wilderness?"

General Blackmar at once became interested, and he called a group of comrades over to listen, saying: "I saved this man's life once. How was it done, old comrade?"

"It was this way," was the response. "We were on a hill, and the enemy advanced steadily toward our intrenchments. A veritable hail of shot swept over our position. Suddenly you turned—here the auditors were absorbed and excited—and ran, and I ran after you. I think that if you hadn't shown the example I would have been killed that day."

The Boston Herald.

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liberty and third streets.
New Pastor of Fries Memorial Arrives.

Rev. C. E. Romig, new pastor of Fries Memorial Moravian church, arrived in the city Thursday afternoon, accompanied by Mrs. Romig and their three children. Mr. and Mrs. Romig were met at the station by ladies of the congregation and accompanied to the church parsonage where everything had been put in readiness to receive them. A sumptuous dinner had been prepared by the ladies of the church and was served immediately upon the arrival of their new pastor and his family.

Mr. Romig succeeds Rev. Edmund Schwarze, who upon his return from Pennsylvania will take charge of the pastorate of Calvary Moravian church, Mr. Croesland having accepted the call to work at Lititz, Pa.

The new pastor of Fries Memorial church is not a stranger in this community, he having visited here and conducted meetings on former occasions. For many years he was engaged in mission work under the board of his denomination, and in addition to being well equipped for his new work has traveled extensively. He will occupy the pulpit at Fries Memorial church on Sunday, at which time he will preach his first sermon as pastor.

Mr. and Mrs. Romig will be given a cordial reception by the entire community.—Daily Sentinel.

A Competent Witness.

(From the Christian Advocate)
Henry Morgenthau’s services to humanity, as American ambassador at Constantinople, have laid Christianly again in debt to a Jew. The world knows how his was almost the only strong and friendly hand in reach of the harried Armenians of Turkey. He, in turn, has had a rare chance to see American missionaries in their field in time of peace, and under stress of the persecution of those among whom they were laboring. The testimony of this Hebrew ought to go on file for use against the ill-informed critics who occasionally rise to sneer at missionaries as intermeddlers in the private affairs of foreign peoples. He wrote, on March 18 this signed statement:

“A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries, and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey, and they are my friends. They are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them. As an American citizen I have been proud of them. As an American ambassador to Turkey I have been delighted to help them.”

Rev. Conrad E. Honnacki, formerly pastor of the Moravian Church at Indianapolis, Ind., has accepted the appointment as pastor at Urichsville, Ohio.

Bro. R. E. Shields, a recent graduate from our Theological Seminary, has been called to the new mission work on the island of Santa Domingo.

The Mission Deficit of 1914, at last report, stood at $28,030, and the Bohemian-Moravian Deficit at $5,400. What can you do to help reduce them and lift this burden?

The Moravian of June 28 carried on its front page a sketch of the new parsonage and proposed church building for the Second Moravian Church of Utica, N.Y. This young congregation has had a remarkable growth since its beginning in 1912 and we hope the plans for the much-needed new church will soon be realized.

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MARRIAGES.

Craver-Tisch. — Near Friedberg Church, on May 14th, 1916, Lonnice Craver and Miss Ida Tisch, by Rev. Edgar A. Holton.

Gregory-Horton. — In Calvary Church, June 17th, Andrew Gregory, m. n. Miss Mary Horton, by Rev. R. S. Croslin, assisted by Rev. J. K. Pfohl.

McCusker-Lee. — At home of the bride's brother, Mr. Henry W. Lee, in Winston-Salem, on July 3, 1916, Chas. Terry McCusker to Miss Irene Rebecca Lee, by Rev. J. Kenneth Pfohl.

INFANT BAPTISMS.


Wurreschke. — In the Home Church, June 25, 1916, little Louise Elizabeth, infant daughter of Bro. and Sr. Bernard Wurreschke m. n. Miller, by Rev. J. K. Pfohl.

Frazier. — Howard Edward Frazier, infant son of John W. and Sr. Adelaide R. Frazier m. n. Kimmel, was baptized at the Palm Sunday service, April 19th, 1916, by Rev. L. G. Luckenbach.

Rawls. — Ruth Lillian Rawls, little daughter of Mr. Joe R. and Sr. Adella Rawls m. n. Marshall, was baptized at the Whit-Sunday communion service June 11th, 1916, by Rev. L. G. Luckenbach.


Williams. — June Warren Williams, infant daughter of Bro. Troy D. and Sr. Grace E. Williams, m. n. Warren, was baptized at the Whit-Sunday communion service June 11th, 1916, by Rev. L. G. Luckenbach.

DEATHS.

Hendrickx. — Wm. Hendrickx, of Macedon, died June 5th, 1916 at the age of 46 years, 6 months and 1 day.

Butler. — Little Mary, the 16-month old daughter of Bro. and Sr. T. A. Butler, died on the 31st of May, 1916.

Morton. — Mrs. Rebecca Johnson Morton, widow of H. Morton, of Southside, April 26th, 1916, aged 70 years, two months and 24 days.

Stoltz. — At Bethania, June 21st, Sr. Martha Caroline Stoltz, m. n. Pursell, widow of Bro. Wm. A. Stoltz, aged 79 years, 3 months. 20 days.

Lawson. — At Providence, June 20th, Mary Ellen, daughter of W. R. and Sr. Minnie Lawson, m. n. Groves, aged 5 years, 6 months and 20 days.

Mathes. — Porter Mathes, infant son of Mr. George and Sr. Emma Mathes, m. n. Ebert, died June 13th at the age of 10 months and 7 days. Funeral and interment was at Oak Grove Church.


Smith. — Beulah Elizabeth, infant daughter of Mr. Joe and Sr. Martha Jane Smith, m. n. Faircloth, died June 20th at the age of 1 year, 7 mos. and 5 days. Funeral was at Macedonia.

Grubb. — Sr. Mary Ann Grubb, widow of John Grubb, after four years suffering from a fractured hip, died in Fairview June 7th, 1916, aged 86 years, 1 month and 21 days. She was the oldest member of Fairview Church.

Weaver. — Edith Pauline Weaver, infant child of Mr. W. H. and Mrs. Delia B. Weaver, m. n. Shouse, died June 9th, 1916 in Fairview, aged 5 months and 30 days.

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Vol. XXVII
Winston-Salem, N. C., August 1916

EDITORIALS.

The State Invitation to Farmers and
Their Wives.

We willingly give space to the letter of invitation to farmers and their wives, which is hereby presented to our readers:


My dear Sir and Brother:

Believing that the welfare of North Carolina morally, educationally and socially depends in a very large measure upon the ability of the man upon the farm to so handle that farm as to make a profit upon the business of farming, we feel that the task of helping toward a more efficient farming citizenship and a less burdensome country motherhood is the duty of all those who love their State. We feel that a productive soil and contented rural population is the only sure basis for a stable and prosperous citizenship. We believe further that the proper feeding and clothing of the race and the alleviation of suffering in the home through the introduction of labor-saving devices and teaching and best methods of caring for the sick are sacred duties, as we believe any duty which has for its purpose the bettering of living conditions is sacred.

Knowing that there is no class of public servants who have more at heart the welfare and comfort of the people whom they serve than the country pastors, I am writing you this letter to ask your cooperation in getting as large a representation as possible from among your people to attend our Farmers’ and Farm Women’s Convention to be held here at the A. M. College, Aug. 29-31.

We are offering this year a most interesting program. For the men there will be discussions upon the handling of soils and crops, livestock and farm finance, by men who are experts along these lines. For the women, the program is made up of lectures and demonstrations on the most vital problems of the home: Feeding and caring for the baby, beautifying the home farm, making and operating the ices, refrigerator and fireless cooker, kitchen conveniences, home-made fly traps, canning and preserving of fruits and vegetables, occupancy a large part of the program.

In addition to the valuable information they may get, the farmers and farmers’ wives will greatly enjoy a Sunday outing here upon the college campus where the dormitory rooms are free and good meals are served at 25¢ each. The railroad rates are exceedingly low.

We feel that you will be rendering your people a service and we shall appreciate it if you will announce to your congregations these meetings and urge them to attend. We should be glad to have you attend and bring a delegation from your church or churches.

Hoping to have your co-operation,

Sincerely yours,

T. E. BROWN
Sec. Farmers’ Convention.

P. S. There are being held throughout the country pastors’ conferences which are growing more and more popular each year. What do you think of holding such a conference here in August, 1917 in connection with the Farmers’ Convention? If you think well of this idea, I shall be glad to have suggestions as to subjects to be discussed at the conference.

T. E. B.

The Southern Province owes much to its farmers. It was in the beginning, mainly settled by farmers, and they still are the very bone and fibre of our Southern Church as they are of the whole land. Very much of the growth of our city churches has come from the influx of our farmers’ sons and daughters. Mr. Brown’s suggestion that the Christian congregations co-operate with the Farmers’ Convention is worthy of careful consideration. We have invited the Salem Day School and Christian Endeavor and many other Christian Conventions and the work and the life and the uplift of the farmers is worth as much attention as are these other noble causes.

The Pries Memorial Church Welcome.

On June 26th, Rev. Clarence E. Ro-
mig, with his wife and three children reached our community. Br. Romig was, for nine years the pastor of the Moravian church in Brooklyn, New York, and then laboring for ten years in the very responsible position of President of the Ministers’ Training School in the Eastern West Indies. He was most cordially welcomed by Elders, Trustees and Ladies of Pries Memorial Congregation. The new parsonage had been decked, arranged and provided for their coming. Sunday, July 22nd was a red-letter day in the church. At ten o’clock, Bishop Roothalser welcomed the new pastor into the large and cordial Sunday School. At 11, after a brief intro-
duction by Mr. John W. Fries of the Provincial Board, Br. Romig preached his introductory sermon on the words: “Other men labored and ye are entered into their labors.” John 4:38. It was a very hearty and promis-
ing occasion and the Wachovia Moravians gave congratulations on the accession of the new and whole-souled brother into the ranks of our South ern ministry.

Rev. Edmund Schwarze in Calvin.

A notable service was held in Cal-
vania church, Winston-Salem, on Sun-
day afternoon July 22nd. Rev. Ed-
mund Schwarze having just returned from his summer vacation, with his wife and child, entered upon his new pastorate. A large congregation was present and with it, all the pastors of the Salem congregation. The new pastor was introduced by Bishop Roothalser, and then preached an in-
spiring sermon on the text: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.” The occasion was a very happy one and the Wacho-
via Moravian wishes for this dear brother the same measure of success with which he was blessed in his previous charge.

The Great Carolina Floods.

The protracted cloud burst along perhaps one hundred miles of the Blue Ridge on Friday and Saturday, July 14th and 15th produced the most sudden and startling results. Those who, in the next days rode over wide and raging ravines, on bridges about to be swept away and over miles of trestle, quivering, at a foot or two above the tumbling waters, will not for-
get the experience. Much is due, under the blessing of God, to the excel-
ence of the Railway management on our great systems, that, as far as we have learned, not a single pas-
enger in the two Carolinas lost his life. Indeed the entire loss of life was small, less than one hundred — compared with the appalling nature of the disaster. People standing on the roofs of cars, or clinging to the side of cliffs, or waiting for rescue in the upper story of buildings will always remember the horror of those days. Costly bridges torn away, great roads ruined, mills destroyed, fields devastated, houses swept along in the floods—all calls for sympathy and help. We should each of us, give for the relief of the impoverished and of the suffering.

The Splendid Christian Endeavor Con-
vention at Atlanta.

The assemblages at Atlanta, in the middle of July, should work an epoch in the religious history of the South. It was the first “All South” Convention of the young Christians of about a dozen denominations—filled with zeal, with definite purpose of Christian service, with loving cordiality and with the Spirit of God. No one who saw that vision of young Christian men and women in the golden hour of their fresh, manly and womanly opportunity will ever wish to lose it out of his sight, and out of his heart.

It was a giving Convention, too, for in forty minutes they raised, out of their own pockets, the five thousand dollars which they will need for another year’s running work from the Rio Grande to the Potomac. The moving spirit in it was the gifted, sympathetic, energetic Field Secretary, Mr. Karl Lehman. It will be interesting to our readers to know that the first impulse to his great work was given by a few earnest words from the lips of a Moravian woman.
Church, school and missions date from those mid-day hours of blessing at the table of the Lord, in Bethelhof, Saxony.

But it is not so well-known that the new revival time in our own Southern Province dates from the same historical day.

Thus the head of the church shows himself to be "the same Jesus Christ yesterday, to-day and forever." He is ever desirous to bless the children as He did the fathers. His promise stands for this year as it did for the year 1727: "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him."

Non-essentials.

A table of annual expenditures on luxuries in this country has been put forth by Dr. Charles W. Elliot. Here are some of the items: Tobacco, $200,000,000; jewelry and plate, $800,000,000; confectionery, $200,000,000; tea and coffee, $100,000,000; chewing-gums, $15,000,000; intoxicating liquors, $220,000,000. We might be giving more, but the typewriter on which we were recording these figures developed paralysis while writing the sum on boozec--Collier's.

MARRIAGES.


INFANT BAPTISMS.

Vogler.—On July 16, 1916 at the home of the parents, Bro. and Sr. F Eugene Vogler, their infant son Frank Eugene, Jr., by the pastor, Rev. J. K. Pfohl.


DEATHS.

Grabs.—At Bethania, June 29, 1916 Alexander Avinnus Grabs, aged 86 years and 28 days.

Clossel.—On May 11, 1916, little Edward Clossel, a faithful member of Calvary Sunday School, aged 5 years and 9 months.

McBride.—Emily Rosalie McBride infant daughter of John and Charity McBride, m. n. Poplin, on July 27th at Winston-Salem, N. C.

Hufnagel.—Hannah Elizabeth Hufnagel, daughter of T. W. Hufnagel, by the pastor and deacon of John and Louisa Lowrey, m. n. Medearis, on July 16th, at Winston-Salem, N. C.

Friedberg and Its Sunday Schools.

By the Rev. Edgar Holton.

(This article appeared in the Church and Country Life Department of The Wachovia Moravian for which it had been prepared, and is now published in The Wachovia Moravian that the members of our own Southern Province may have a more intimate acquaintance with the work of this largest Moravian country congregation in America.)—J. K. P.

Let us imagine that you are visiting the Southern Province for the first time, and that you are especially anxious to see the country churches. It isn't natural for Moravian Brethren coming into our midst for the first time to see our country work first, and usually if it is seen at all it is seen so hurriedly, after having examined the better equipments in Winston-Salem, that the visitor goes away with the impression that our Province is smaller than it really is and that the country end of it does not amount to very much. Now when the facts are known there is quite a different tale to tell. We cannot show you the beautiful church edifices our town colleagues can do if you were to take the time and the trouble (which I believe that you would find to be a great pleasure) to go with me through Friedberg Congregational Church. I could take you into some of our smaller homes as are to be found on the face of the earth and you would feel before we had completed our rounds that this congregation is much larger than, in some instances, you had imagined the whole Province to be. And it can readily be seen where much of the natural growth of the town congregation comes from.

It has now been nearly 162 years since Adam Spach settled about ten miles south-west of the place where seventy years later the first house in Salem was erected. Five years after this, preaching service was held in Brother Spach's home to eight assembled German families by Rev. L. G. Borch, who on February 18, 1776, following the consecration of the church, March 11, 1769, became the first resident pastor. During these 140 years this congregation has been served by 28 men, with an average pastorate of 7.3 years.

With Friedberg being our center we can go eight miles north, south or east and four miles west and still find 900 Moravians present, although this territory overlaps considerably with the fields of other churches and we find Advent Chapel five miles to the north-east and Enterprise five miles to the south-east. These chapels were built a few years ago for the convenience of Friedberg people living at a distance and two regular preaching ap- pointments each month, besides flourishing Sunday school at both places. In this connection it is only right to say that the Advent School has been greatly encouraged and strengthened in a most excellent way by the Bible Class of the Salem Home S. S. which came to their assistance by furnishing a teacher for the Young Men's class.

In 1915 this congregation reported:

Commun. ... 317
Non-commun. ... 45
Baptized children ... 165

Total ... 377
S. Advent ... 160
S. Friedberg ... 250
S. Friedberg ... 300

Total ... 710

You can see by the above figures the reason why the increasing numbers were all Moravians that we would have the whole church as members of one or the other of the three schools and indeed that is our aim and so far as our members and in a reasonable distance of either of the schools we have in a large measure succeeded in carrying this into effect. You would possibly like to know what I consider a reasonable distance and as an estimate I will say about three miles, but I could give you a number of instances where they lived in one community even farther. For instance I have one teacher who comes a distance of seven miles and only missed two Sundays in two years and another who comes five miles can be counted as a resident in the roughest weather, even though at least half of the time he walks.

Friedberg has a seating capacity of 550 and in addition has four extra class rooms and the chappels each have a seating capacity of 300 with two extra class rooms. Organized Class work has played a very important part in the growing interest of our schools. We have always sought to make each class feel that it is responsible for a good healthy increase both in attendance and by reading out from Sunday to Sunday the standing of the classes showing the percentage gain or loss. The aim in these classes is to give each one something definite to do. This is having a wholesome effect upon the schools. The interest of our young people is learning to do things for the Lord.

Last year we had a joint session of the teachers and officers of the three schools on three different occasions. Once at each school. We are now planning an occasion of this kind at Friedberg. We have no Teacher Training Class just at this time but we have recently installed a small workers' library and these books are being faithfully studied by our teachers
and officers. The workers meet for a short session just before the beginning of the school and during this time we exchange books, look after any pressing business and have prayer together before we go into the school room.

On the fourth Sunday in March we had a Rally Day for the three schools at Friedberg with nearly 500 S. S. scholars in attendance with a morning and afternoon program. On the Thursday before 45 people had come together and thoroughly cleaned the graveyard and church lawn and had built a table nearly 100 feet long on which our dinners were spread.

South-Dorf, with its twelve Sunday schools, five of which are Moravian has been the banner township in Forsyth county and the annual gathering which goes to the churches according to turn is always a source of inspiration and help.

This is most certainly a co-operative community as you would think of it per cent. of the people could read now with the two counties Davidson and Sand this is the banner township in the Province to introduce the duplex envelope system for gathering the offerings. We were told on all sides in the beginning that it would never work in the county but I know from experience that it is practical and teaches the younger people to give regularly and systematically outside of the fact that it brings more into the treasury.

Prayer has had a very important part in the development of the work at this place. We have tried to emphasize this by teaching young converts that it is their duty to lead in public prayer when called upon and then giving them plenty of opportunities to do so.

Tithes and Alms in Mexico.

"When Mexico gained her independencene years ago, only one-half of 1 per cent. of the people could read; today only 40 per cent. can do so and a large number of these have been trained at Protestant mission schools."

ACKNOWLEDGEMENTS MAY 1 TO JUly 31, 1916.

FOREIGN MISSIONS:

From Salem Congregation...$25.00 From New Philadelphia Congregation 7.24 From Macedonia Congregation 6.00 From Friedberg Congregation 3.47 From Oak Grove Congregation 1.73 From Bethlehem Congregation 1.55 From Advent Sunday School 4.44 From Salem Congregation 10.00 From Kerzersville Congregation 5.52 From Calvary Church 197.60

$298.76

DO DENMARK MISSIONS:

From Home Church $165.09 From Friedberg Congregation 5.94 From Friedberg Congregation 5.94 From Oak Grove Congregation 3.50 From Bethlehem Congregation 1.82 From Wachovia Arbor Congregation 20.00 From Salem Junior Miss Soc. 3.52

$187.14

THEOLOGICAL SEMINARY:

From Friedberg Congregation 3.92 From Friedberg Congregation 3.92 From Oak Grove Congregation 2.35 From Bethlehem Congregation 1.50 From Kerzersville Congregation 3.50

$12.48

BISHOP VAN CALKEN'S SALARY:

From Home Church $164.09

FOR HELPER BRIM'S SALARY:

From Sandiah Class 3.00 From Mrs. C. V. Cummings' Class 3.00 From Fairview School 3.00

$6.00

HELPER SCHLEP's SALARY:

From Friedberg Congregation 20.00 From Friedberg Sunday School 20.00

$40.00

FOR HELPER REIDEN'S SALARY:

From Bethlehem Class, Bethania S. S. 8.61 From Leper Hospital, Jerusalem: $1.00

$9.61

NEW MISSION HOUSE, HERNJERHUTT:

From Home Church $66.00

FOR BELL KNAF MUGABER:

From Salem Junior Miss Soc. 1.00

$1.00

FOR OTTERSTROM GEHEMIK:

From Salem Junior Miss Soc. 2.60 From E. C. STOCKTON, Treasurer.

FINANCING THE CHURCH.

The Method.

The chief distinction between the business of today and that of fifty years ago is its method. System is the key that unlocks the secret of most of the success and progress of the business world. It is not because men work harder than they used to that they are more successful, but because they have learned how to make their efforts go farther. They have now harnessed them effectively they have connected them with other forces through a system of business machinery that, like the mechanical powers of physics, greatly multiplies their productivity.

So it is coming to be in the church particularly in its business of financing. The efforts of the brethren charged with the financial interests are being greatly increased in effectiveness because system and business methods are being employed and the value of harnessing even small forces to gether for the accomplishing of big results is being constantly demonstrated.

The new system being now widely used is new only in the sense of it having been newly discovered and newly applied. It is in reality old and as many another old thing of excellent value has been overlooked. It is interesting to know that the system of church finance which in this modern time of method and system is producing best results was one which was taught already in the first century by the Apostle Paul. It is found in his first letter to the Corinthian church in the second verse of the sixteenth chapter. Its brevity is most striking and one cannot help noticing in what remarkable manner every word is made to count. It is simplicity itself. Anyone can understand it and the wonder is that it has been so long overlooked.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gathering when I come."

The Laymen's Missiorary Movement with its keen business acumen and practical methods of presenting church methods has arranged a chart presenting the essential features of the plan which deserves the earnest and thoughtful study of every finance board and individual church member. It is the following:

THE NEW TESTAMENT PLAN OF CHURCH FINANCE

PERIODIC

WORSHIPFUL PRAYERFUL CHEERFUL

EACH MAN EACH WOMAN EACH BOY EACH GIRL NO PROTEST NO MERGING

PROVIDENT

FOREHANDED DELIBERATE INTELLIGENT

PROPORTIONATE

GENEROUS RESPONSIBLE FAITHFUL

PREVENTIVE

NO DEFICIT NO INTEREST NO LOANS NO WORRY NO RETRENCHMENT

We commend it to every thoughtful reader who has not already given it careful consideration. And we particularly ask that it be remembered when the plan is given in the "Inspiring Word of God, whereunto we look for guidance and direction for all our individual and congregational needs in view of this fact, we are justified in considering it as God's plan of finance for His Church."

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8.
REPORTS OF THE CHURCHES

Friedberg and Chapels

All regular services have been held but the rainy Sundays have cut down the average attendance nearly fifty per cent. The 15th which had been set for the annual picnic at Friedberg was a very rainy day so it was postponed until the 22nd when about 100 people came in spite of the very threatening looking clouds. About 3 o'clock it began to rain. We were glad to have Bro. James E. Hall and with us on this day.

On the night of the 1st, at a gathering on the church lawn the Advent Baraeas and Philathese cleared about $28.00 from the sale of refreshments. On the night of the 8th, the Friedberg Baraeas and Philathese cleared $16.60.

There has been more sickness in the congregation than usual. Two cases of typhoid fever, Brother Alv. Folts and Sister Corrinn Hartman.

Bethania

Two of our oldest members in the village have recently passed away Sr. Martha Stolz, widow of Bro. Wm. Stolz, departed June 21, closing a term of church membership lasting sixty-three years. Bro. Alexander Grabs, who passed away June 29, while he was at the home of his daughter below Salem, completed a half century of membership in the congregation. Having served as grave digger at many funerals, he was the first man to be carried up the new grave yard walk, Sr. Stolz having been the first person.

The community is recovering from the measles and whooping cough epidemic. The people in the various parts of our congregation are taking advantage of the Anti-Typhoid and Bloodgood Vaccinations conducted by Forsyth County Health Officer. Dr. E. F. Strickland.

The Bethania Sunday School has adopted the Little’s Cross and Crown system of pins to stimulate fresh interest and larger attendance.

Immanuel Church

Although several issues of “The Wachovia Moravian” have appeared without any news from Immanuel, there has been no cessation of activity here. The Sunday School has been improving its organization, and the Baraeas and Philathese classes are an interesting source of strength. They are planning for a united picnic the third week of August, Brother Wiley Jones kindly arranging for free transportation. Under the leadership of the new Premier, Walter Sink, the Baraeas men can be depended on for faithful service.

The annual Sunday School picnic was this year held in conjunction with the Waughtown Baptist School at the Nissin Park. The weather was reasonably dry. To the great delight of the boys and girls Brother Douglas Wright was present, whose Harvard education had not made him forgetful of the fun to be had from fire-crackers! An array of baskets and hampers covered some twenty feet of the pavilion. No wonder the tables were crowned, and the children (some born near the year 1836) grinned. The social intercourse was delightful.

The class for Bible Study conducted by Miss Mary A. Fogle has cemented its meetings uninteruptedly with happy results. We regard this teaching feature of the work as one of the highest importance.

At the invitation of the Baraeas Class a meeting for Men and Boys was recently addressed in an impressive manner by Dr. Paul O. Schaller of the Trinity congregation.

A series of special Evangelistic Services were held from Sunday, July 30 to August 6. The pastor was most helpfully seconded by Brother C. E. Crist who gladly gave up his evenings for the good of the Waughtown people who are so much on his heart. The chief benefit from this effort at Immanuel was the quickening by the Spirit which members of the congregation received. The Pastor showed they wanted brotherly spirit by dropping their Sunday evening services on July 30 and coming over in a body with their minister, the Rev. J. Herwig, who was also present during the week. His Boy Scout kindly acted as usher at most of the services.

At the Wednesday meeting we were much elated by a visit from a deacon Home Church. He came over with Brother J. K. Pfifill and took a helpful part in the exercises. A somewhat smaller group was present from Christ Church the preceding evening and were also gladly welcomed.

The young sister Virginia Ages was admitted into the congregation on July 30 by the rite of Adult Baptism.

Christ Church

The principal event during the month of July was the annual council meeting, which was held on the evening of the 30th. At this meeting the Brethren J. C. Kiger and S. A. Pfifill were elected to serve on the Board of Elders for the next three years and the Brethren Ernest Shepard and W. T. Journey were elected to serve on the Board of Trustees for the same period. Election of Brethren to be nominated to Salem Congregation Council for service as representatives on the Central Board of Salem Congregation resulted as follows: for the Central Board of Elders, P. G. Pfifill, for the Central Board of Trustees Jas. Miller and the School Board John Tranzou.

Our Elders and Trustees are active in their work in various fields of service and their earnest efforts are resulting in much that is encouraging and that will tell for the future strengthening of the cause.

The preaching and prayer meeting services have been well attended during the month but the Sunday School showed a falling off, due largely to the rainy weather. The general work of the School shows improvement along various lines, however, and we hope for a constant enlarging of its activities.

Trinity Church

The annual meeting of the congregation came at the end of June and reports of the past year were given. The Board were increased to nine members each and the brethren H. C. Nifong, J. F. Fouch and W. D. Fishel were elected for three years, and the brethren R. C. Adel, E. E. Turner and W. R. Reich Trustees for three years.

On the first Sunday in July these newly elected officers were installed in the afternoon at ten o'clock and each made the every-member card of the congregation. Most of the pledge cards have now come to hand and the increase in number of pledges and amount is very gratifying.

Through the kindness of a friend of the congregation new granite steps will be placed at the north-west door of the church and this will greatly add to the appearance of the premises. Plans are under way to improve the Sprague Street side of the church lot by building a wall and turining the bank and thus finish the improvement begun on the church lot a year ago.

A concerted effort is being made by the Board of Elders of the congregation to have a family altar in every home in the congregation and to do this the Trinity Church Family Altar League has been organized. We feel if this is done it will mean untold blessing to the individual families and to the congregation at large.

During the past month the Men’s Club of Trinity Church has been organized with the following officers: President, C. E. Adel; Vice-president, Dr. O. P. Schaller, and Sec. Treasurer, Mr. G. A. Bonzer. All the men in connection with our church and Sunday School are eligible for membership and the purpose of the organization is for the development of church and Sunday School loyalty and service among the male portion of the membership. The meetings will be held monthly and will in addition to business have a social feature connected with each one. The men are very enthusiastic about the club and look for its accomplishing great things in the church.

The Brotherhood Bible Class gave a lawn party July 1st for the benefit of the piano fund to pay for the new piano recently purchased for the Sunday School.

The annual picnic of the Sunday School was held at Nissin Park during the last week, and a large crowd was present at this occasion. Cars left the church at 2:00 P.M., and supper was served at 7:00 P.M.

A new system of marking in the Sunday School has been adopted recently and in the future air things will count in the total percentage and an honor roll will be read out each quarter.

There has been an unusual amount of sickness in the congregation this Summer but no deaths have thus far resulted for which we are grateful to our Heavenly Father.

The Ladies Aid has been doing good work in helping cases of need in the congregation and in providing flowers for the church each Sunday during the Summer months.

A donation of $15.00 was made to the purchase of the new piano for the Sunday School.

Fairview

The month of July saw much activity among the different societies of the church and classes of the Sunday School. There have been a number of auto trips and picnics and lawn parties.

The Ladies Aid Society met at the home of Mrs. E. J. Cummings on the 8th as the guests of Mrs. E. J. Cummings, Mrs. Carrie V. Cummings and Mrs. W. L. Vine.

The annual Church Council of Fairview was held on Wednesday night the 26th. Very good reports were presented by the Elders, Trustees and various officers of the church, school, and classes of the Sunday School.

The election of officers resulted in the election of the Bmi. J. A. Southern and W. O. Morgan as elders for three years and the Bros. W. J. Byerly and W. S. Tilley for three years as trustees.

They were installed on Sunday morning, July 30th. On the 2nd of July at the morning service Miss Francis Louise Linberry, daughter of Bro. and Sr. Chas. P. Linberry of North Wilkesboro was confirmed.

On Sunday night, July 9th, the pastor preached a sermon to the members and friends of Wachovia Lodge, No. 145, Knights of Pythias. At the close of that service Bro. M. W. Haspell was received by the right hand of fellowship.

Home Church

The summer season has made no material change in our plan and scope of work and the attendance
upon all the services has been fully as large as during the months of the early fall. The boys and girls are less fatigued, and therefore more fully prepared for the service which they play in the services of the church. The late Bro. Romig who dismissed the service, did not always fully recognized. We know of no congregation which has more faithful and efficient service in the work of effort than ours.

On the last Sunday of the month, the congregation was happy to have present many of its older members who had been provided through special committee and the Ushers association with converse to us, from the church. To all those who made this service possible the appreciation of the congregation is hereby expressed.

Calvary.

Unusual activity has been the spirit which has fittingly marked the leaving of our beloved Pastor, Bro. Creel, the congregation and the assumption of duties on the part of our welcome successor, Rev. Edmund Schwarz, who has the people of Calvary under the most ideal conditions, regarding the attitude of it's membership. We feel in a responsibility great of the fact that we have secured for the furtherance of our aims at Calvary a man so efficiently able to perform this service, as Bro. Schwarz, whose coming means not only the annexing of his own capable leadership, but the continuation of his faithful wife as well. Because we are mindful of these things, and because too we are ambivalent are more useful service as a church to our God, we are more than ever awake to the audible call to service. We are keenly aware that it's present opportunity is its best opportunity to prove Calvary, and it's membership an earnest band of workers, and leaders.

Our regrets at saying goodbye to Bro. Cresland and family, were mingled with the happy anticipation of making ready for our present Pastor. This latter experience was realized with a sense of profound satisfaction on Sunday July 23rd, at four o'clock. At that afternoon, Bro. Schwarz made his first appearance in Calvary pulpit as pastor of it's people. His actual arrival at the parsonage, however, occurred on Friday July 21st, at which time he and his family were cordially received by the Elders and Trustees of the Church. A palatable supper, followed later in the evening by refreshments, consisting of ice cream and cake which had been prepared by those two groups, with the assistance of their wives. To further brighten their coming, a profusion of beautiful field and cultivated flowers were attractively placed in the various rooms of the parsonage which suggested a most home-like atmosphere.

The Sunday afternoon service was largely attended and was featured with splendid music both by the choir and the congregation. With sollemity and dignity Bishop Rondthaler presided, opening life remarks with assurance of the welcome the congregation should extend to Bro. Schwarz and in turn of the hearty wish on his part to serve well his new charge. Under such conditions then, Bro. Schwarz's first message came to us, his text being chosen from Isa 40:31: "For they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." From those words bro. Schwarz opened a strong and powerful sermon, impressive, earnest and eloquently simple, defining the progressions of the Christian life. Now, as never before, our churches are in need of active Christians, Christians whose service will bring about records in church history that will bear the closest scrutiny. In his discourse the Pastor indicated the Christian life to be a progressive life, exhorting his hearers to live that life whose fruit was inevitably service. Since service is the sign of salvation our churches must be made up of workers, lest we prove to be objects of the words that "Faith without works is dead." The close of this discourse was marked by a most excellent exercise or the Lord's Supper, which suggested a most beautiful service to Tuesday of the week following his arrival on Friday. However at this time the much planned for event took place in the church, being the entertainment of the Ladies Aid Society assisted by the Baracca and Diggers Classes of the S. R. For this occasion the church was artistically treated with splendid potted plants and swaying yellow flowers. Queen Anna's Lace was especially used for the selection of the decorations. For many years Mrs. F. G. Schaum has handled with artistic skill the matter of decoration from time to time in our church, but on no previous occasion were her efforts more successfully crowned than on this happy event. A huge mass of green and gold formed the front trimmings of the edifice, while the columns...
supporting the gallery were beautifully
ly marked with little rustic flower con-
tainers, filled brinmful of yellow blo-  
sons and festoons of garlands. Quite fitting it
seemed that the decorations for this
Welcome Reception should be emblem-
atic of sunshine as it is our earnest wish that the
years of service that lie ahead shall be filled with the sunshine
which is inevitably the fruit of chris-
tian service. Delightful instrumental
and vocal music were features of the
evening’s program, those participating
being Mrs. Jus. J. Muck, Misses Dubno,
Mrs. J. W. Dalton and Mr. Edward
Crossland.

A happy co-incidence of the evening
occurred in the representation of the
three pastors who have served our
church from its’ founding to the pres-
cent day, these all being represented in the
receiving line. Besides Rev. and
Mrs. Schwartz and members of the
Congregation, Miss Louise Thaneer, of
Bethlehem, Pa., whose father was the
first of the Calvary, and Mr. Eli,
Crossland, son of the recently retired
pastor, shared the honors of the evening. All
in all the service was a success through
our, about 300 in attendance present during the
evening. Ice-cream and cake was
served by the Philathes Class with the
quick dispatch of personal enter-
tainment.

And now as we turn our faces to the
work of the future we do as with a
frank realization that what we have evidences
done well in the past, we are resolved
to do better in the future, for
Service is that priceless thing
Which can make a pauper, King.
—Tis a golden chain; whose links
Form from deeds of love, methinks.
If a link you should bestow,
You have helped some life to grow.
If to you one link is given You’ve encouraged more toward
Heaven.”

Therefore we are resolved to make
service our expression of the personal
devoion we have for our Church and
it’s Great Head ...

Mayodan

The regular services of this congre-
gation were held by Bishop Randthaler
on the second Sunday of July. At
the afternoon service the church was well
filled, many children being present with
the older members and friends. The
preaching was followed by the Holy
Communion.

In the evening, despite the early
hour, a goodly congregation was again
gathered. The Sunday School is in a
growing condition and the en-
terprise of building the new Philathes
Room is being actively prosecuted. The
Barnes Class, taught by Bro. Charles
Harris, is also doing excellent service in
holding meetings in Mayodan and
neighboring places. The brethren of
the Committee are active in watching the
interest of the church and Sunday
School. Very special attention should be
drawn to the committee of brethren
and sisters charged with visiting the
sick, whereby every case of illness is
the congregation and when desired in
the community around meets with symp-
thetic response. The lay activities

of the Mayodan congregation may well
be recommended to churches wherein
no pastor resides.

Kernersville

The work in this congregation during
the past month has been bright
and encouraging. There was preaching
on the fourth Sunday. The church
was beautifully decorated with flowers and
the choir music excellently rendered, with
a large attendance of members and friends present.

The Kernersville churches are hold-
ing a union service on the evening of
every fourth Sunday, the last being held
on July 30, in the large, new, beautiful
Baptist Church. There was a large and
sympathetic spirit. The sermon was
preached by Bishop Randthaler.

Fries Memorial

On Thursday, June 29, Bro. and Sr.
C. E. Honig and their three children,
Friedrich, Helen and John, arrived in
Winston-Salem and were given such a
warming hearted reception by the mem-
bers and friends of Fries Memorial
Church as they will never forget.

In succeeding Bro. Edmund Schwarze
as pastor of this congregation, Bro. Ro-
ning feels that he is extremely fortu-
nate in being permitted to take up a
work that has been so well done here-
before. On every hand are the evidences of the faithful, earnest la-
bers of Brother and Sister Schwarze.
Not the least evidence is furnished in
the fact that while there was great
sorrow at the loss of their former pas-
tor, there has been shown a fine spirit
of willingness to stand by and co-oper-
ate with the new pastor and his wife.

In welcoming the new-comers, the
good people of this Congregation, have
been kindness itself. The cordial wel-

Tooth

Brushes

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

E W. O’Hanlon, druggist.
Corner Liberty and Fourth Streets
WINSTON-SALEM, N. C.

KEEP SMILING
If you want a job that’s neat
Get a Tube today for
25c
and get a large cake of
SOAP FREE.
come at the railroad station by the Trustees and Elders, as well as by Bishop Bonthalier, who waited an hour for the train and by other friends, the delicious dinner served by the sisters of the congregation in the beautiful house recently rented for a parsonage, the thoughtful, generous preparations for house-keeping, and many other tokens of kindness all secured at once a feeling of being completely at home. And each day's experience adds to the conviction that there is no other congregation where the pleasure in doing the Master's work could be greater, nor the prospects for development could be brighter.

On Sunday morning, July 2, Bishop Bonthalier is in his very genial manner introduced Bro. Romig and family to the Sunday School, and, at the opening prayer service, Bro. J. W. Fries as a representative of the P. E. C., made a very kind address. Bro. Romig preached, in his introductory sermon, on the continuity of the Master's Work—'One soweth and another reapeth.' John 4:27 and 28.

The month has been a busy one, occupied in getting settled in the new home, visiting the members and becoming familiar with the work and needs of the congregation. It has been delightful to find how excellent a spirit of devotion and service exists among the members. Two brethren have said, 'Bro. Romig we want you to tell us what to do, and we will push.'

All the regular Sunday and week-night services and various meetings have been held, except the celebration of the Anniversary Festival which was cut off early in July, and which will be omitted this year, at the advice of the Elders.

The attendance at the Sunday services has been very good, and in the Sunday School, has kept up nearly to the high water mark.

July 19th was a very happy day for the Sunday School members and their friends. It was the day of the picnic at Nissen Park. There were more persons at the Love-feast than ever before and everyone enjoyed the outing. Bro. Douglas Rights gave great help in the games, and both he and Bro. E. H. Stockton made addresses that were much appreciated.

We all feel very grateful for the devoted help rendered to this work by Bro. and Dr. E. E. Fries and Bro. Geo. Boozer who come so regularly all the way from the Southside and are so ready for every good work.

There is a splendid spirit of interest manifested in the different organizations. The Choir and the Band practice regularly every week on separate evenings. The Thoughtful Circle of King's Daughters gave a delightful "Oriental Fete" on the evening of July 31, realizing about $110 from net profits to the sale of cakes, candies, ice-cream, lemonade and flowers. "Rebecca at the well" was a special feature, and the little ones were particularly interested in the Fish Pond.

The men of the congregation are being organized into an Ushers' Association which will work on broad lines for the winning of souls for Christ and advancing the welfare of Fries Memorial Church.

There was a very prompt and generous response by members of the congregation to the appeal for funds to relieve the sufferers from the recent flood in the northwestern part of the State.

Greenboro

The month of July was marked by renewed activity at Greenboro. Bro. Douglas Rights had charge of the preaching services and the attendance and interest was gratifying. The Sunday School made a splendid showing for a summer month, and under Bro. Percy Kerner's superintendence, should make steady advances. The young people are showing much activity now, and the Christian Endeavor have good services throughout the month. A social was held Friday night, July 28th, at which a goodly portion of the young people took part.

W. T. VOGLER & SON

Jewelers and Opticians

WINSTON-SALEM, N. C.

W. A. BLAIR

WINSTON-SALEM, N. C.

People's National Bank

WINSTON-SALEM, N. C.

Invites customers in general banking business.

Faculty Building and Loan Association

People's Bank Building Offers facilities for savings.

REAL ESTATE LOANS.

SALEM ACADEMY AND COLLEGE

WINSTON-SALEM, N. C.

One hundred and twelve years unbroken history.

Beautiful and historical environments, with thoroughly modern equipment.

2,500,000 Endowment has been subscribed.

This year's enrollment 622. Faculty 53.

College Course, Music, Art, Expression, Domestic Science and Academy (high school), average cost $355 per year.

A safe, high-grade, denominational school, best known through the thirteen thousand Southern women it has trained.

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

SCREENS!

EVERY FLY KILLED NOW MEANS SEVERAL MILLION LESS FLIES NEXT FALL. GET YOUR ORDER IN FOR SCREEN DOORS BEFORE THE FLIES COME.

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A PLEASURE TO SERVE YOU.

The Best Market Affords.

Phone 1706.

We are a safe, high-grade, conscientious school, best known through the thirteenth and nineteenth years, the sale of cakes, candies, ice-cream, lemonade and flowers. "Rebecca at the well" was a special feature, and the little ones were particularly interested in the Fish Pond.

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The men of the congregation are being organized into an Ushers' Association which will work on broad lines for the winning of souls for Christ and advancing the welfare of Fries Memorial Church.

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Greenboro

The month of July was marked by renewed activity at Greenboro. Bro. Douglas Rights had charge of the preaching services and the attendance and interest was gratifying. The Sunday School made a splendid showing for a summer month, and under Bro. Percy Kerner's superintendence, should make steady advances. The young people are showing much activity now, and the Christian Endeavor have good services throughout the month. A social was held Friday night, July 28th, at which a goodly portion of the young people took part.

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A TRAMP
The True Story of a Maker of Saddles.


There was an irresistible knock at the back door. "I'll answer it, Mary," said Jackson, getting up from the breakfast-table as he spoke.

"Can you give me something to eat, Mister?" asked a middle-aged man, in a quavering voice; "I'm almost starved!"

"Why don't you fellows go to work, instead of begging and beating your way!" asked Jackson, the rancher, banker, and all-around successful Western businessman.

"There isn't anything that I can do in this forsaken country; there is nothing doing in my line," answered Dillon.

"What is your line?" demanded Jackson.

"I am a saddler, sir; I can make a fine saddle as any man ever rode," said Dillon.

"Why did you come to this country?" demanded Jackson. "You certainly did not expect to find saddle factories on North Dakota ranches nor in towns of one hundred people."

"Mister, I came to North Dakota to get away from drink; when I learned that I could escape from the drink-devil by coming here, I did not stop to inquire how to work, but came at once. I paid my fare as far as I had money, since then I have walked and starved and shivered until I can go no further."

"Come in, and have some breakfast, and get warm," said Jackson with an uncomfortable lump in his throat, which made further speech difficult. After Dillon had finished his breakfast Jackson said to him:

"I am going to test the truth of what you say; there are a lot of cowboys on my own and on the neighboring ranches; they are always buying good saddles; there is a vacant room in the rear of the building in which our bank is located. I'll buy whatever you need to begin work in a small way; if you do what you say you can do, I'll finance you further."

Jackson wired Minneapolis for leather, tools, and other necessary equipment for the proposed saddler's shop. Two days later the one hundred and ninety-nine inhabitants of Sentinel City were on the qui vive concerning the outcome of Jackson's new venture. He was always starting some new thing, but getting up a tramp in business, and that a saddlery shop in Sentinel City, was certainly the craziest undertaking of them all. Any man with average intelligence should know that the saddler's business belongs to the big city. "Jackson is dead easy," said one man. "If he knew men, he never would have financed that tramp."

"Jackson is a young, ambitious idealist," said another. "He'll be more practical after he loses a lot of money."

On Saturday morning Dillon called Jackson to the shop to show him his first saddle.

"Capital!" he exclaimed. "I should like a saddle as fine as that for myself."

The cowboys will be in town this afternoon, and I'll bring a dozen of them in here to see your sample."

"She's a beauty," exclaimed Bill Jones after he had carefully examined the new saddle. "I'll give you twenty dollars for it," he said, taking out a roll of bills.

"Hold on there; not quite so fast, if you please, Mr. Jones," shouted Ed Smith. "I'll give twenty-five dollars for that saddle. This isn't bargains!"

"Gentlemen," said Dillon, "this saddle sells for eighteen dollars and no more; I'll take orders for as many saddles as you care to place at that price."

The boys started at the speaker, as if to make sure of his sanity; then there was a general rush with orders.

Some months later Dillon said to Jackson:

"I can't keep up with the orders."

"Then we will get help," was his prompt reply. "This is a paying business. The thing that pleases me most, Dillon, is that you have made good your promise."

"Thank God for a State where you can't get liquor," said Dillon. "I have always made money; but the drink got it away from me, and I was left poor. My employers always said, 'Drink is your besetting sin; get away from drink, and you will do well.'"

"You have a goose-sized bank-account, Dillon; we will organize a company, and you can take as much stock as you like. 'My tramp has made good.'"

The Jackson Saddlery Company, Limited, was organized under the laws of North Dakota with a paid-up capital stock of fifty thousand dollars. Since September, 1914, they have had contacts with the British government for all the saddles they can make.

"Doesn't it beat all how everything that man Jackson touches is a success!" said one of the former wise ones to his companion as they stood looking at the new factory.

"Yes," said the other, "and to my mind the biggest thing he has made is not the money, but that man Dillon, who came to this town a tramp, and now he is a successful business man."

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219 South Tryon St.
CHARLOTTE, N. C.
A beautiful sketch of our church which started the modern movement. But as time went on, the Moravians, when asked about the Moravian Church, would very willingly accept the responsibility of spreading your sweet words, as if you would have to grow weary of the little disputes about leadership, which are almost inevitable in little churches; you would have to grovel over members gathered in, rather to swell numbers than to increase piety. But as it is, you are free to devote yourself to the higher things of faith and love and hope, and to recommend them, by work, by your life and by the story of your Church, to others, and in your communities to stand for the three-fold principle of your Moravian Church: "In essentials unity; in non-essentials, liberty; in all things, charity."

Glorious News! Leprosy Healed.

One of our Lepers, who had been for four years under treatment at Bethlehem, and the other, a woman of 31, who has been nursed there for seven years, these patients have been dismissed as "cured," by the highest medical authority of the colony. The one is a girl of twelve, who has been four years under treatment at Bethlehem, and the other, a woman of 31, who has been nursed there for seven years. The new remedy used has been "Alouini." This is a preparation of the Camphorquina oil, long known as a remedy or, at least, as a palliative for leprosy. It has been used with other ingredients, by a missionary doctor, resident in Switzerland and named by him "Alouini." Deposed Mr. Dearden's residence in the Moravians' neighborhood.

Loyalty Islands of the South Seas, he gained a deep sympathy for the lepers and after long and patient researches, hopes that he has found the remedy for their awful disease. When we examined the "Lepers" at Jerusalem, it was a "Death" Book indeed. Every older patient was marked down "Dead!" Thank God for the new hope that has come into the loving care for these great sufferers.


The Treasurer of the Home Moravian Church, Rev. C. S. Starbuck, can be congratulated on the issue of a model financial report, presented at the recent Annual Council. The contributions for church support, and a detailed account of the financial activity of each church society, down to that of the youngest children, is given in this handsome printed record. The total contributed is noteworthy $20,062.38. "The Moravians and Their Friends. Living Away from the Old Home Centers."

Bishop Bondthaler has, in the last month, visited in a good many communities in which Moravians live, and those who, especially through residence in Salem College, have become dear friends of the Church—in Atlanta, Ga., Columbia, S. C., Sumter, S. C., Burlington, S. C., Wilming- ton, N. C., Davison, Va., Raleigh. Chapel Hill and Albe marle, N. C. He has been so kindly received in homes and churches of other denominations, and in conventions, that the toll of long journeys has been turned into a rare pleasure. A warm welcome from Charlotte, N. C., would have been responded to in person or this kind not that city was strangely cut off, at the time, by the tremendous floods.

Recently he has been in Washington, D. C., and can give some details which he hopes in future, to be able likewise to give from many another locality. He received kindest attention from Senator Overman, who kindly welcomed him; and the kindred and warm greetings from Major Stedman, at the time sick in the Hospital, but now nicely recovering and from officials of highest rank to whom the Moravian name is welcome. It was even a pleasure to...
inquire one's way in the Department because it gave opportunity for man; a little interview well worth remembering.

Lient. Col. William Lemly of the Navy Department made a very courteous call, and we rejoiced in his rapid rise in the service, though grieved by his recent deep bereave-ment. Through him we learned that his brother Mr. Frederick Lemly, on his fine plantation, on the Potomac has come to be counted the best wheat grower in his neighborhood. A delight-ful season of hospitality was enjoyed at the home of Mr. and Mrs. James Reich and their little daugh-ter Kathleen, and a most affectionate welcome was given at the suburban home of Dr. Howard J. Shore, whose wife, Mary, mother of dear little Mary, and whose sister Sr. Jennie (Judge Trahce's daughters) are full of loving reminiscence of the Academy. Both these men are doing us great honor in their official success as is farm friend Henry S. Shore whose beaming face shone upon us, in the P. O. Department where he has served for 20 effective years. Other visits can be made with the better knowledge of localities which has come through this first one.

It would be a favor to Bishop Rondthaler if names and addresses would be sent him of members and friends living here and there. Even if he could not stay over night, he could greet them on a stop-over, and bring them the cordial love of the folk from Moravian churches and in the Academy. He has promised to preach in Atlanta this autumn and he and his efforts we face today and forever.

There had been a division among the Moravians and friends would call upon him to at least phone their pas-sage through the community to him that he might record their visit for the benefit of their friends in the Wachovia Moravian. He counts him-self, for his brief remaining time the pastor of this dear "Diapora" as our fathers would have called it, those beloved scattered members and friends of our Southern Moravian Church.

He was recently very deeply cheer-ed by the visit of Br. George F. Brietz, mill manager in Selma, N. C., with the leaders of his Sunday School work in the mill, and also his liberal contributions.

For the Church Extension Endowment $10.00, and for the Mission De-ficit, $10.00. The Bishop will be glad to receive small notes, acknowledging the portion in (addition to Mr. E. H. Stock-ton's official acknowledgement, whatever, in the sun, large or small, mem-bers and friends will be moved to give him, especially for our noble Foreign Missions which now need it so very much. With kindest regard to all this scattered flock,

Affectionately,

EDWARD RONDTHALER

HOW THEY LOOK AT IT.

A Side-Light on the European War.

(The following are extracts from private letters from our missionaries Brother and Sister Clemens who have been abroad a quarter of a century of splendid service in the Island of To-nego, West Indies. Their only son, Dr. F. W. T. Clemens, was a surgeon in the British Fleet and lost his life in the battle of Jutland.

What the Father Says:

"Our loss was not wholly unlooked for, as we had not—nor had be-en—counted on his coming through the war unharmed. But the many hero's whom he had already passed through unscathed, in South America, South Africa, the "Pardanelles" and elsewhere, before his long months in the North Sea, had in measure deadened us—if not him— to the hourly risks he lived in, and we had hoped he would get through. But it was not to be. God willed it otherwise; and we must bow to this will. Theo. was an avowed and milli-ant Christian, knowing Whom he had believed.

We were spared the agonizing sus-pect which has fallen to the share of others, by a direct cable from the British Admiralty which told us that he and all his comrades on the "De-fense" had perished. We can never know any more details as the "Defense" went into the fight first and was literally blown to pieces. This we have from an officer on the "Malaya" who attributes the "Malaya's" only to the gallant fight of the "Defence."

What the Mother Says:

"It has been a terrible blow to us but God has helped us wonderfully, and we know that Theo was ready when the call came. But how we shall miss him and all his love. I know that God's will must be best or else I could hardly bear to lose Theo—but we have not really lost him—he is still ours—and we still have that happy meeting to look forward to—to only it will not be on earth. We have so much to be thankful for. I am very proud of my boy. My husband has felt the blow terribly. He has been feeling so badly that I persuad-ed him to consult Dr. Blair. The doc-tor says he ought to go to a cold cli-mate at once and have immediate rest as he is suffering from a complete break-down, especially of the nervous system. That is impossible on ac-count of the work."

THE ROUND TABLE OF MORAVIAN MEMORIAL BLESSINGS AUG. 13, 1727.

The Lovefeast of the United Salem Churches on the afternoon of Aug. 13th, 1916, was a large, fervent and delightful occasion. Twenty-five maces were added to probably the most unique series of addresses ever heard in the Home Church.

Bishop Rondthaler propounded the question "What did Aug. 13th, 1727 mean for our fathers and what can it mean for us?" And the follow-ing were the 3 minute answers:

Life and Unity.

On this Thirtieth of August Festival, we may rejoice to believe that what God was, He is; that what He has done He can do again.

One hundred and eighty-nine years ago, God showed himself deeply in-terested in the welfare of that little Moravian congregation in the heart of the Saxen forest, the only congre-gation of Moravians in all the world. He knew it to be sick nigh unto death, sadly divided doctrinally and person-ally. But He loved it none the less and longed to save it, for He had still further service for it in the estab-lishment of His Kingdom. When He heard the earnest prayers of Zience-rdorf and his colonies, when he saw their efforts in its behalf, He purposed to save it.

At length, as of old, "the day was fully come," the members were wit-one accord in one place. In repent-ance, confession and longing expecta-tion they gathered round the table of the Lord, and as they remembered Jesus, the Spirit was poured out upon them in great power. It was a real "wind of God." God infused His own life into them and caused that little remnant of the first Protestant Church of Christians to live anew.

Where there had been division there came to be unity; in place of weakness there was strength; for per-sonal strife there was love. It was a blessing which deserved to be re-membered through the centuries.

Now, what God was and did then He is and can do today. His interest His love, His sympathy, His power His purpose have not changed and through faith in Christ Jesus they are ours today.

Cruel war has come, German brother fights English brother at the call of country, and the existence of one Unity is threatened. But we despair not, "He is our sufficiency," and He will continue, in answer to our prayer, to keep us one and to impart His love.

In congregational and Provincial efforts we face difficulties, as an es-sence, on-going church must ever do. Within the membership there is need of reviving grace and fresh endow-

ments of power. But, again, we des-pair not; for He is with us still, the Christ who is "the same yesterday and forever," Life and unity we have and shall continue to have through Him.

J. KENNETH FFOHL.

Witness for the Saviour.

In taking leave of the company of believers gathered with him at the time of His ascension our Saviour said, "And ye shall receive power after that the Holy Ghost is come upon you; and ye shall witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The same words could have very fit-tingly been said to Bishop at that congre-gation for just as the coming of the Holy Spirit on the day of Pentecost filled the early church with wit-nessing power, his blessed descent upon the Hermannsburg congregation pro-duced in our forefathers a burning desire to witness unto "Christ and Him crucified."

They were led to speak to each other about spiritual things with the same freedom that material things were discussed, in fact it became a heart with passion with them, upon meet-ing a friend, to say to him, "Do you love the Lord Jesus Christ?" But not only among themselves did they witness, but wherever they went they boldly, yet with Christlike meekness, testified to the saving power of the blood of Christ; often with blessed results.

A notable instance in that of the time when Bishop Spangenberg meet-ing John Wesley on the streets of Sa-vannah, Georgia, said to him, "My broth-er are you a child of God?" To this Wesley replied "I hope I am," but the record in his diary shows that he was not fully satisfied and that the same question often kept him thinking. Later, after Wesley had returned to London, he was discus-sing with Bishop Boecher the subject of salvation, which Wesley felt most come to a man gradually, the Bishop tried to persuade him to believe in an instantaneous salvation and said to him that he would get three brethren to testify how quickly salvation came to them. These brethren, just ordinary mechanics, told Wesley their experiences which so impressed him that he found Christ with him within a few days.

Often a simple witnessing word spoken in the every day walks of life will go farther in reaching a lost soul than the best sermon. Would it not be a splendid thing if our present commemoration of the Thirtieth of August should result in every day witnessing unto Christ!

E. H. STOCKTON.
The Children's Blessing.

The great awakening among the children of Herrnhut occurred in the midst of the days of the outpouring of the Spirit in the Little Community. One of those chiefly affected was Susanna Kuhnle, who, after great travail of soul found peace in Jesus Christ the Saviour. An analysis of the situation yields at least three practical truths.

First, it is evident that children may know the mercy of God in Jesus Christ by heart experience. Let no one say that the experience of the children of Herrnhut was a moral one, though it is true that the leading child had been providentially brought into a very tender mood by the death of her mother. For one must be very unfamiliar with the lives of children to deny that they share the deep universal need of experimental religion. Little children have a consciousness of sin, and to such children and should be presented as the Saviour. Even before the mother expired in her teen age, the children may come to know Jesus intimately. And this is not the greatest of the children's lives. For one must begin with the awaking heart of God. "The winnow where it listeth," the Spirit of God is unfettered—aye, but not by godly teachers. The second point: The Herrnhut children had godly teachers. The record tells that several men, as well as Count Zinzendorf himself, had been actively working for the conversion of the children. Their lives were therefore ready for the awakening of God. "The wind bloweth where it listeth," the Spirit of God is unfettered—aye, but not by godly teachers.

Thirdly, congregation condition favored this happy result. The whole atmosphere was Spirit-clad; the days were Pentecostal. They had had their experience; God had given the children theirs—special and significant, not a copy and far less a counterfeit, and yet an experience needed to round out the blessing for the whole community.

We may therefore safely conclude that if the work of the Church is to continue successfully, if our children are to have a heart-realization of their Saviour and ours, parents and teachers must work prayerfully for that definite end, and the children must see heavenly-mindedness and holy love in the lives around them. Then may we hope that the Lord will visit them with His salvation.

The Effects of the August 13th Experience in Awakening the Missionary Soul of the Brethren's Church.

In the list of special Memorial Days printed in our Daily Text Book there comes immediately after the date of August 13th, 1777, that of August 21st, 1732, which commemorate the beginning of Moravian Missions by the setting out of Dober am Nitzschnam on their memorable journey to the West Indies. The close connection between these two dates is more than casual; for though the events themselves were five years apart, the experiences themselves were most closely linked.

It is practically certain that without the August 13th experience, the Moravian Church never would have had the power of that enterprise for which it is best known in the Christian world. This is because the Holy Spirit is the most essential factor in the spread of the new news, as the great inspiring, enlightening, converting regenerating, sanctifying and saving agency. When, therefore, the little company of brethren made that blessed experience of the outpouring of the Holy Spirit, they, like the Apostles, became remarkably well fitted, in spite of great difficulties and small resources, to carry the banner of Christ's cause everywhere, to the far North of Greenland and to the far South of Cape Colony as well as to the central tropical region of the West Indies and elsewhere. In fact, it was just had to go to the utmost parts of the earth, for it is written, "One of the functions of the Holy Spirit is to spread abroad in the believer's heart the love of God. And whoever feels that force of the divine love operating in his heart is bound to feel the divine yearning for the salvation of all mankind and soon acting with the divine impulse, seeks to accomplish the saving of their fellowmen.

Thus our brethren felt the irresistible claims of the heathen world and were willing to make unqualified sacrifices and endure innumerable hardships in their mission services. Besides it was the same Holy Spirit who gave them success in their witnessing, for with our own co-operation in the testimony no man can be brought to own Jesus Christ as Lord. As they witnessed, the Holy Spirit sealed and blessed their testimony in the conviction and conversion of many souls.

Two important lessons come to us today:

First of all we learn that our interest in Mission work is an important test of our being filled and anointed with the Holy Spirit. Where He is, He arouses that interest in the salvation of mankind.

In the second place, where we do have missionary societies we sometimes make the mistake of thinking that the machinery is all that is necessary.

We must place foremost the necessity of the Spirit's indwelling and anointing and when the power of that spiritual dynamo is felt the missionary organizations will be like motors capable of doing a vast amount of efficient work.

C. E. RUMIG.

Union in Prayer.

One of the greatest blessings that came to our Church from the Holy Spirit's baptism on Aug. 13th, was the spirit of union in prayer, known as the Hourly Intercession. Jesus said, "Ask and ye shall receive," "Whatsoever ye shall ask in praying believing, ye shall receive," "If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father who is in heaven."

The Holy Spirit reminded them of these blessed promises, and with childlike faith they put them into practice. Things were in a very serious condition. Opposition on every hand. Friends like pastor Roth at Bethelsbad to become Moravians. The report had gone out from Dresden that the Herrnhut settlement should be crushed. One of their evangelists was actually cast into prison at Zitau when he came to hold a meeting.

Accordingly twenty-four men and twenty-four women arranged to have hourly intercessions from midnight until midnight Aug. 28th. Just two weeks after Aug. 13th blessing. They agreed to take the hours consecutively. The hours to be assigned to each by lot, not according to their own convenience.

What a blessing it brought to the church then and has continued down to the present time. How it changed things.

We to-day should use the same method. We should set apart more prayer days. At renewal times and others, and use twenty-four hours in consecutively prayer. You may say it should not fit into our modern life. But we should take a Sunday as our fathers did. Then our time is our own. Much work is now being done on Sunday. See how the every member canvass is made in many church-classes on Sunday with blessed results. Why not have a prayer Sunday? We should not choose the hour even.

When we come before God for a blessing that we really need and must have, our convenience ought not to be considered.

Let twenty-four men and twenty-four women or more spend twenty-four hours consecutively in prayer and there is not a thing in our Salem Congregation, our Southern Province or our world wide Unity that could not be straightened out, quickened and vivified by the Spirit of Almighty God.

LEON D. LUCKENBACH.

The Joyousness of the Moravian Faith.

The spiritual experience of the 13th of August brought anew into the lives of our forefathers a most vital trait of the Christian life which we, today, in our celebration, most embrace as a precious heritage of the past, and an urgent, individual duty for the future. Reading the story of their veritable baptism into one body by the Spirit of God, it is the story of their being filled with the joy of the Lord, and their being knit to one another, by their very gladness of heart.

The Psalm used every day in the Jewish Synagogue is the 100th:

"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness; come before His presence with singing."

Our Saviour enjoined this privilege of a life filled as joy as a duty of His children; in which duty He gave as a blessed example.

There never was a time when the Christian life was so much in touch with Jesus needed more to be lived in the world than now, for our own sake and that of others. What will the Lord's joy do for us?

There are few, if any, upon the shores of the sea, fresh-water springs bubbling with life and gladness. The dead, salt water of the overwhelming tide will completely cover them up, but, nevertheless, the springs are still there, and when the tide has ebbed, they flow fresh as before. Christian joy has its source in the everlasting hills; in the very character of God, but there is an all sufficient supply for the valleys to become springs in the hearts of God's children. What else? the salt tide of circumstances and adversity overflowing: in our very lives in the secret of joy, and the joy of His becomes our strength and stay. Thus, for ourselves, this same joy which the Spirit brought to the hearts of our fathers, we, or to bear the burdens of life, not on our nerves, but upon our shoulders.

But we need ever to remember that joy is happiness overflowing into other lives. The great secret of God's joy is joy in the heart is the bond of Christian brotherhood. The great sorrow of life, sin, ignorance, poverty, in other men apart; it is when the sunshine of gladness in God is all about us, in our work, in our homes, in every relationship of life, that brotherhood becomes inevitable. A great steel bridge had been brought to completion all but the driving of the main rivets which were to hold the whole thing together. It was discovered that the hot driller in the iron to be riveted admitted these rivets would not quite overlap. Fires were built here and there to expand the iron, but the result was not obtained. Then the men broke through the cold and alone for three solid hours. It was then that the great mass of steel ex-
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THE NEW TESTAMENT PLAN OF CHURCH FINANCE

PERIODIC

Upon the first day of the week

WORSHIPFUL
HABITUAL
PRAYERFUL
CHEERFUL

PERSONAL

Let each one of you

EACH MAN
EACH WOMAN
EACH BOY
EACH GIRL
NO PROXIES
NO MERGING

PROVIDENT

Lay by him in store

FOREHANDED
DELIBERATE
THOUGHTFUL
INTELLIGENT

PROPORTIONATE

As God hath prospered him

GENEROUS
CAREFUL
RESPONSIBLE
FAITHFUL

PREVENTIVE

That there be no gathering when I come

NO DEFICIT
NO INTEREST
NO LOANS
NO SHIP
NO RETREATING

The Chief Eldership of our Saviour

The experience of Chief Eldership of Jesus Christ is unique and distinctive to the Moravian Church. It is a real and unique fact in our history, and when appreciated it tends to powerfully influence the life of the church, of the separate congregations and of the individual member.

If it is to be more than a mere historic treasure hid in a cherished past, it must be that we shall continually and solemnly remind ourselves that He is the head of our Church with all that this means, of humility, promised assistance, and undergirding guidance.

Then, in our individual congregations firm and simple recognition of this will result in companionship, counsel, and correction in our own personal lives.

HOWARD E. RONDTAHLER.

It was a most blessed half hour of Round Table Conference and was followed by a great and hollowed Communion.

INFANT BAPTISMS.

Siwers.—On Sunday, Aug. 27, 1916, at the home of the grandmother, Sr. Eleanor Siwers, Rose Adelaide, infant daughter of Bro. W. L. and Sr. Lucy V. Siwers by Bishop Rondthaler.

Blum.—Louise Adelaide Blum, infant daughter of Geo. W. and Edna Barnes Blum, born May 17th, 1916, was baptized at Fairview Church Aug. 26th, 1916 by Rev. Leon G. Luckenbach.


The New Testament Plan of Church Finance

PERIODIC—"Upon the first day of the week."

Habitable and Worshipful

Did you ever wonder what would happen to the earth and its vast millions of human beings if God should be spasmotic in His gifts? One does not have to wonder long to find his answer. Destruction would come very quickly. We need bread for every day and light and air and a thousand other things and God gives them with lavish hand and with constant regularity. In our giving, as in all else we should strive to be like Him. There should be stated times for giving, and what better or more appropriate time than that day when we assemble in His house for religious worship? Its appropriateness is fivefold: 1. For the majority of persons the earnings of the past week are in hand and they may know how much they have to give. 2. It is the day when we have most time to think of God and our responsibilities toward Him. 3. It makes giving a sacred act, as it should be, and identifies it with the worship of God. 4. It places the presentation of our gifts side by side with our songs and prayers as those things that have their proper place on the Sabbath Day. 5. It enables the Church through its Trustees or Committee to be regular in the meeting of its obligations, i. e. it brings business system into the finances of the Church.

Long ago, giving as an act of worship was advocated by the Psalmist when he said: "Bring an offering and come into His courts." How distasteful to God must be the necessity that is upon many churches to send collectors to get from God's children what they should bring to Him of their own accord. And how often he is received in the same sort of spirit as the man who comes with a bill for the month's groceries. Isn't it time the financing of the Kingdom was placed in its higher spiritual basis?

Prayerful

A christian ought to seek the guidance of God in determining what his offering shall be. It is just as essential that he should ask, Lord what will Thou have me give? as that he should pray with Saul of Tarsus, "Lord what wilt thou have me to do?" Man's possessions are as little as his own as is his body or as are his faculties and powers for work and service. He is God's steward of whatever of God's money has been entrusted to him.

Prayer should follow the gift likewise. We should give with a definite object in view, let us say the relief of flood or famine sufferers, the conversion of the heathen or the care and support of poor lepers. But the money itself cannot accomplish this, neither those alone who come to be our representatives in the actual service of the hospital or the foreign field. Only the grace of God can turn the gift into spiritual blessing and so we need constantly to pray: Lord bless the gift and those who shall receive it to bring and let spiritual good be accomplished through it.

Cheerful

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (II Cor. 9:7). The why of this injunction we shall have no difficulty in understanding. In the religious realm, of all others, there must be freedom of the heart. Service under the compulsion of the fear of God accomplishes but little. The love motive is what God seeks. "Free, we have received, freely give!" is the true spirit and this begets cheerful giving.

Habitable, worshipful, prayerful, cheerful giving is a part of the New Testament Standard.

THE OLDEST PROTESTANT DENOMINATION.

The Moravians of this city and section celebrated the 12th of August Sunday, which marks an important era in that church. In fact it was a double anniversary, the first being the 450th anniversary of the founding of that faith and the second the commencement of the revival of the persecuted remnant of Ulrich Friesan and special outpouring of the spirit at Herrnhut, Saxony, something like a century and a quarter ago. The Moravians claim to be the oldest Protestant denomination and their record verifies the claim.—United Republican.

The editor of this paper loves the old Moravians of Salem. He knows little of their creed or customs as he seldom had the opportunity to see them face to face. But, his mother, Miss Jennie Porter, was a Moravian, reared under the shadows of the old Moravian College and church, and from her life and teachings we gained our ideals of life and truth and now that old earth holds no purer and no higher standards of love, duty and justice than she taught us in our childhood days. Long years ago she crossed over the river but whenever we hear or read of the Moravians we think of our angel mother and for her sake we love them, for her memory we pin our faith to whatever they say is true. Ah, sweet indeed are the sacred thoughts inspired by a long look backward to the days when we lay our tired head on the soft, dear breast of our Moravian mother. We know as this is done for her sake we say, "God bless the Moravians of old Salem." Some day perhaps we hope to steal away to those old scenes where she was born and reared and where we do we will tread upon sacred soil.—G. Ed Kestel in Gaston Republican.

-If you have no undeniable habits to drop find some good ones to cultivate.
REOIIIP REPORTS FROM THE CHURCHES.

Bethania

The call of death has taken two of our members, Sr. Louise C. Masenup, (n. n. Faircloth) who had been kept from church for many years on account of sickness in the home, departed July 29.
Bro. F. N. Pfaff, of Winston-Salem, a loyal member serving on the Church Committee at the time of his death, left us Aug. 11 after a brief attack. We had been expecting to see him on the Thirtieth of August Festival as usual; but on the preceding day his body was brought to Bethania for its last resting place. A very large congregation of relatives and friends attended the funeral. Bro. J. R. Pfaff assisted in the services.

The Thirtieth of August Festival was an occasion of deep spiritual feeling with a good congregation in attendance. One member was received by adult baptism administered in his home on account of his physical condition.

Willow Hill

At the August monthly preaching service we took the first public offering under an arrangement for monthly collections; part of the amount raised to go to home and foreign missions, and part to be used for local purposes. On Sunday night we had a lantern picture on a mission in Africa.

Friedberg and Chapel

The Friedberg meeting which began on the 30th of July and lasted until the following Friday night was very helpful throughout and there were a number of professions of faith. The opening sermon was preached by Bishop Rondthaler and from Monday until the close Bro. Douglas Rights assisted the Pastor. Bishop Rondthaler preached the 13th of August sermon and assisted in the confirmation and baptism of the 11 who were received into the church. There were 255 in Lovefeast. We were glad to have Bro. Charles Bottrick, the oldest member of our congregation, with us for the lovefeast. When we consider that he is 67 years old and made a trip of 32 miles in a buggy in order to attend this service we can appreciate his visit all the more.

On the night of the 12th we began our series of meetings at Enterprise and on Monday morning Bishop Rondthaler came, bringing Bro. Douglas Rights with him. Bishop's subject was, "The Master's Business" and the Lord blessed this most helpful sermon in bringing a number of the children to make their confession of faith.

Bro. Rights assisted the pastor in three services and Bro. James Hall in four. The meeting closed on Thursday night. Seven will be received at the regular on the 4th Sunday.

The Bon Ami S. S. Class of Friedberg held refreshments at the home of Bro. Dan Flock on the night of the 12th from which they cleared $15 which was donated to the flood sufferers.

The Philathia Class of Friedberg prepared a supper for the Uplifters Association of Calvary Church on the evening of the 24th for the consideration of $23.00. After the supper a people greatly appreciate the faithful services of Bro. Rights, did ample justice to the many good things prepared by the Hope people. Games of pinoles and prizes added to the fun and frolic in the church.

New Philadelphia

Bro. Wm. Reich narrowly escaped serious injuries in connection with the boiler explosion near Oldtown on July 38. Bro. Reich was on top of the boiler when the explosion took place. He remembers nothing but the report of the explosion, and when he regained consciousness was on the ground pinned fast by the shed timbers while lying upon him. Some bruises and slight bleeding from steam were all the injuries he sustained.

At a house service held in the home of Mr. and Mrs. Eugene Spang, Bro. Simon Spang, an aged and feeble brother, was added to the membership of New Philadelphia by the rite of Confirmation on Sunday evening, Aug. 6th.

The 13th of August Festival was duly observed by the New Philadelphia congregation on the second Sunday in August with much interest and blessing. The membership was well represented from all sections of the community, the church was well filled at all the services. At the Lord's Table there were 85 who sat down together.

Macedonia

A day of special interest and enjoyment was Sunday, July 36th, when the Sunday school rendered an excellent Children's Day exercise. There were songs and recitations, etc., of an appropriate character and especially well rendered. The preparation was under the direction of the organist of the congregation, Miss Ruth Butner, with the assistance of the teachers and officers of the school.

Clemmons-Hope

The Hope Sunday School picnic was a most delightful occasion. The superintendent, Bro. Robert C. Spang of the Home Church, brought out from Winston-Salem 8 automobiles, which, with several from the country, transported 80 persons to Nissen Park. Those were joined at the park by the brethren Brietz, Meinung and Pfaff, who assist Bro. Spang in the teaching, with their wives. There were also present from town Bro. and Sr. Wm. Spang, Sr. Robert Spang, Bro. Douglas Rights and Bro. E. E. Stockton. A round hundred, teachers, scholars and friends, gathered about the long dinner table and after a few words by the pastor and a prayer by Bro. Rights, did ample justice to the many good things prepared by the Hope people. Games of many kinds were enjoyed by old and young and the occasion was unanimously voted a fine success. The people greatly appreciated the faithful labors of the brethren who are so faithfully managing their Sunday School work.

The Sunday School at Clemmons picnic at Bro. Fulton's, near the Davie bridge on Saturday afternoon, Aug. 5th. Several local automobiles assisted in the conveyance of the pupils to and from the picnic grounds. About 70 were present and the afternoon and sumptuous supper spread was greatly enjoyed. A variety of games added to the fun and frolic of the afternoon, and a number of prizes were given to those who made the best marks in several contesting sports.

The 13th of August was observed

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THE WACHOVIA MORAVIAN
Sept. 1916 p6

at Clemmons on Sunday, August 30, with a good attendance and much enjoyment. The Church Council, which was held after the services, the following were elected to fill vacancies in the committee:

Bro. A. H. Patterson, Elder.
Bro. C. E. Streep, Chapel Steward.
Bro. James Thompson, Graveyard Steward.
Bro. Clark Lamb was elected assistant Chapel Steward.

Home Church

The practice of closing churches for the summer has never gained hold among us and the experience of the present season would seem to indicate that there is reason why it should not be done. Sunday School attendance has kept well above the 50 per cent. mark and we have seldom had a better average attendance on the preaching services in any season of the year.

Each Festival has had its peculiar blessing and its special feature of observance. The "Symposium" on the blessings of the Thirteenth of August, which was given by seven pastors of Salem Congregation at the Love Feast was not only a novel feature but instructive and helpful and the participation of seven brethren in serving the Holy Communion emphasized very strongly the unity that exists among us.

The Out-door Service at the close of the Children’s Festival was never more beautiful nor held under more ideal conditions of weather. The attendance was large, the singing hearty, the addresses by Bro. Douglas Rights and Bro. E. A. Shewell of Baltimore just what were needed.

The chief feature of the Covenant Day observance of the Single Brethren over Fifty was the Festal Service at 11 o’clock, when the pastor preached a special sermon on “The Paths of God” and the choir rendered Robinson’s line anthem “Be Strong.” Seldom does one attend a service when music, kyan and sermon were in better harmony and every feature seemed to blend with the spirit of the day.

Considerable sickness and much pastoral service have given character to the month’s activities and called for much time.

The departure of Little Carolyn de Witt Shaver and one good friend and brother, Flavius N. Paff called for the deep sympathy of our membership with the bereaved families.

The Church Council held on August 29th to be one of encouragement. The reports of Elders and Trustees were ordered printed for distribution among the membership and in the elections for vacancies on the Boards, Bro. Chas. L. Siwers was elected to take the place of his brother, W. L. Siwers whose term of office had expired. The Bro. Rogers, Crosse and Bahmson were elected to succeed themselves.

A company of Scouts, under the care of the Brn. Douglas Rights and Arthur Spangh, had a delightful week’s camping at High Rock on the Southbound E. R. Fishing, swimming, boating, cooking and incidentally (f) eating kept them well occupied and they returned home tired but happy.

Statistics are sometimes interesting to the interested and therefore we mention the facts called forth in connection with the choicest festivals and council. Two hundred and thirteen baptized children in the congregation show the little boys to have a majority of one over the little girls. There are 102 single brethren and 30 older boys.

The total communicant membership of the Home Church is 998.

Fairview

The societies of the Church held their meetings for the month of August as follows: The Ladies’ Aid Society met on the 3rd as the guest of Mrs. J. W. Barnes on 14th Street; the Woman’s Missionary Society met at the home of Mrs. Wm. Vest on the 10th; and the King’s Daughters Circle met at the parsonage on the 19th.

The annual Children’s Day was observed on the 26th. At the morning service the infant child of Bro. and Sr. Geo. W. Blum was baptized and a special sermon preached bearing on the day. At night there was a splendid program rendered in the church which had been arranged by the

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teachers of the Beginners and Primary Departments. The closing part of the service took place on the lawn in front of the church, Singing "O Master, Wherever You Lead," the Baracca Band furnished the music, all marched out of the Church and arranged themselves in front of the building along which lighted Japanese lanterns had been strung. "Jesus Lover of My Soul" was sung after which the Pastor made a brief address. With the singing of the hymn, "All Hail the Power of Jesus Name", the service closed. It was one of our largest attended services.

Calvary
That the Church, the Sunday school and the various other organizations of the church, are not so much the Field for the Pastor as they are his MACHINERY for carrying on the great work which brings outsiders in and makes more useful those already in, is a much-stressed feature of our congregation during the recent days. With this in mind we are endeavoring to make Calvary a veritable religious workshop—over that is handling a well-planned work for Him who is the "author and finisher of our faith." And the same incentive which makes us serve, makes us rejoice at each small achievement for the Master.

During the past month we have seemed even more occupied than usual, which has been occasioned by the closing of the Church year, and the preparations for the usual annual outings which have featured the month. The Annual Congregational Council and Lovefeast combined, was undoubtedly the event of the month. This was presided over by the Pastor, Bro. Schwarze, reports being called for by the Secretary, Bro. Wiley Jones. A splendid attendance together with excellent reports and special music, all combined to make the 1916 Council excel all those of previous years. Bro. Charles E. Hanes and Bro. E. C. Clinard were elected to serve as Elders during the year. The two trustees elected were Bro. E. C. Johnson and Bro. E. B. shores, a public installation of these officers occurring on the Sunday following their election. A source of especial satisfaction lies in the excellence of our present financial affairs, we having closed the past year without indebtedness. Possibly none of our services are attended with more apparent interest and enthusiasm than the mid-week prayer meetings which are largely attended as to tax the Baron Annex, which is our meeting place. More than usual interest is no doubt provoked among the members because of the continuous study which is being pursued of the Gospel of St. John, from which many profitable lessons are being presented by our Pastor who has many times demonstrated the beauty of these studies already.

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EDITORIALS

Bishop Hamilton's Visit.

After having finished his difficult visitation in Central America, Bishop Hamilton has returned to the United States in safety and in health. He will spend some months among his Moravian brethren and sisters, visiting the Churches and giving report of his experiences in Nicaragua. The subject of "Latin" America, by which name the Spanish part of our Western World is often called, is now coming into great prominence. All through the United States, people are reading about it and are studying our future connections with the Spanish speaking countries. Bishop Hamilton's accounts will therefore have a double interest at this particular time. He will be able to tell us much of the scenery and the life in Central America and of the work and prospects of our Missions there. His first month of lectures and discourses is to be given to the Southern Province, beginning with the first Sunday of October, and in the name of all our Churches, we bid him a hearty welcome.

Salem College and Academy.

Our great school for girls and women opened its new session, under the happiest circumstances, on Sept. 20th. The School is filled to overflowing and almost every one was there already on opening day. Probably there are nearly 600 scholars in attendance, in the various departments. The retire-ment of old and valued professors, like Miss Emma Lehman, and Miss Louisa Shafter after life-long, faithful service, has made this year and the last a critical one and therefore, the renewed and even increased confidence of the Southern public in our Institution is especially noteworthy. The old Academy lives on, even though its best laborers must, in the course of the years, lay down their honored tasks. Happily the ladies, mentioned above, are still connected with Academy life. Former scholars are still constantly visiting them, or, from a distance, are making loving inquiries with regard to them.

It is well known that the Moravian Church does not proselytize. The Christian faith of its pupils, in all lands, is held to be a sacred thing, and they are never tempted or persuaded to leave their own denominations to become Moravians. As a result of this method of treatment, Methodists, Baptists, Presbyterians, Episcopalians, Lutherans and members of other denominations live and work in our sheltering fold without a double interest at this particular time. Bishop Hamilton has returned to the United States in safety and in health. He will spend some months among his Moravian brethren and sisters, visiting the Churches and giving report of his experiences in Nicaragua. The subject of "Latin" America, by which name the Spanish part of our Western World is often called, is now coming into great prominence. All through the United States, people are reading about it and are studying our future connections with the Spanish speaking countries. Bishop Hamilton's accounts will therefore have a double interest at this particular time. He will be able to tell us much of the scenery and the life in Central America and of the work and prospects of our Missions there. His first month of lectures and discourses is to be given to the Southern Province, beginning with the first Sunday of October, and in the name of all our Churches, we bid him a hearty welcome.

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Moravians And Their Friends Living Away From the Old Home Centers.

The Bishop's most recent visit was to Thomasville, N.C., a manufacturing town on the Southern R., never so thriving as it is now. He owed his opportunity to the kindness of young Br. Cyril Pfohl, who was an excellent companion and skilful chauffeur over the beautiful new National Highway. The Bishop was cordially welcomed. It touched his heart deeply to see how glad the Moravians are to see one of their own ministers in places where there is no Moravian Church. Mr. and Mrs. Charles Nifong were absent from home. Mrs. Lawrence Thomas and her two delightful children made the bishop's home at house theirs, a pleasant residence beside the pretty little patch of forest which adjoins Mbozi: their face, after thirteen years of absence. Borrow has come into this dear family, and the two children who cheered the pretty home have both been called. But they, as their parents, feel safe with their Saviour. Mr. Samuel Teseh is engaged in business here. On account of his eyes his studies for the ministry have been interrupted. But he is highly prized and loved in this community, having a Baraese class of more than forty members under his charge. There were earnest requests to stop longe and hold a meeting which will be done at a later time, when more members and friends in the cordial Thomsville community can be visited.

America Appeals For Aid For Syria and Armenia.

On page eight of this issue, we are presenting the appeal which the Presiding Bishop and Missions make to the American people for aid for the stricken people of Southwestern Asia. There is little that can be said to add a force to the appeal. The message of the Federal Council of Churches furnishes the detailed picture of the suffering and despair of these helpless people, who are suffering the worst possible persecution at the hands of the followers of Mohammed. Those who know the actual condition of these people can safely be depended upon to give their duty in telling us the facts. Now let us in answer to the appeal, as Christians, do our part in the work of the most richly blessed country in the world, respond as Christ directs us. October 25 is the appointed day for the offering. Let us do it that day, if possible, otherwise let us the time most convenient be made use of. But let us give heartily, liberally and prayerfully, for we have done it, ye have done it unto one of the least of these my brethren, ye have done it unto me.

"THE EYES THAT ARE EVER WATCHING."

The assurance in II Chronicles 16:9 has long been dear to us and is doubly precious in this time of great anxiety about many of our missions. Let us pray as one that the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those of whose heart is perfect toward Him. How good it is to know that these eyes rest on places and people now out of our sight but all the more upon our hearts and in our prayers. Only two years ago they appeared so near; now they seem so infinitely far away.

In August 1914, Mrs. Bachmann wrote to a friend in Berlin from Mbozi: "We are quite near to you by the new route. You take the steamer and land at Dar es Salaam. Two days railway journey will bring you to Kigoma-on-the Tanganyika, and two days voyage down that lake to Bismarckburg. Then it is only a ten days caravan journey to Mbozi.

And what would the friend have done there? Among the rest a splendid work of evangelization by simple but effective agency. About the same date Bro. Bachmann wrote: "We have 68 evangelists. They do a great work as they make plenty of work for me, for they need constant supervision and instruction. Next Saturday they will all come here to the station, for on the 16th (August) we will keep our harvest thanksgiving and have the Holy Communion. During the previous week there is much to be discussed with the evangelists. I must bear all about their work and test their methods of handling the Word of God. They will speak to them and receive criticism and advice. Such days are very tiring but very necessary. They are full of interest and value."

Mbozi is but one of the fifteen stations where our work in the heart of Africa has been developing to such an extent, that already in 1914 they had 95 out-stations and 1228 preaching places. God grant that this splendid work may continue in blessing. But if it should be interrupted by this war, what then? When the Hereros in South West Africa rebellced several years ago and the young congregations of the Rhenish Mission were very seriously threatened, the Moravians asked an extraordinary missionary of that Society "What will you do if your work is destroyed?" His reply was, "We shall begin to build it up again, but on the old foundation." And our answer was the same, for other foundation can no man lay, than that is laid, Jesus Christ the same yesterday, today and forever.

Thank God, His eyes rest not only on the heart of Africa, but also on the heart of Asia. There, too, are missionaries, whose safety and success are dear to us. Just now we specially commend several of them. The Missionaries and their congregations are undertaking tremendous journeys in His service. In June the Kunics left Poo for Kyelang to take charge of that station, orphaned since the autumn. That is a journey of more than 2000 miles, and attended with many perils; it takes at least a fortnight. In July four other members of our Himalayan staff set out on journeys of even greater magnitude. Br. and Sr. Burroughs are moving from Leh to Poo with their little son. Their route lies over many passes, several of which are much higher than Mont Blanc. They will be accompanied from Leh as far as Kyelang by Br. Peter. Then the party will be met by Br. H. Marx, the senior missionary at Poo, who has planned an evangelistic tour through Spiti on the way to Kyelang. He will conduct Br. and Sr. Burroughs back to Poo, while Br. Peter will return home by way of Kyelang. A visit there from the Superintendent of the field will be most timely and refreshing to Br. and Sr. Kuniek, as they are our native Christians gratefully remember how Br. Peter came to them in their great trouble last autumn.

Going to end fro throughout the whole earth, the eyes of the Lord constantly seek out many other places, where his missionaries are to our aid and serving our own Church. They mark what these are doing and how they fare in tropical Surinam and Africa, and behind the ice-barrier, which closes in the Nicaragua-field in the heart of the East Indies. Here we commend to His special keeping and protection the Rev. W. Richard, who remained with the Mission Board to Herrnhut has received a letter from the wife of one of the Moravian missionaries in East Africa, reporting that the British authorities had arrested all the families of the Moravian missionaries and transported them across Lake Nyasa. The report is probably true in view of the news that has come, from time to time from the Associated Press of the progress of the missionary war in East Africa, at the outbreak of the war 25 missionaries in Nyasa and 28 in Usumbwa. We will naturally await with anxiety and prayer.

- The New York Evening Journal of September 25th, published a wireless message from Savyille, from Berlin to the effect that the Moravian Mission Board at Herrnhut had received a letter from the wife of one of the Moravian missionaries in East Africa, reporting that the British authorities had arrested all the families of the Moravian missionaries and transported them across Lake Nyasa. The report is probably true in view of the news that has come, from time to time from the Associated Press of the progress of the missionary war in East Africa, at the outbreak of the war 25 missionaries in Nyasa and 28 in Usumbwa. We will naturally await with anxiety and prayer.

- The American Lutheran Society gives a partial list of themes that were announced in the New York and Boston papers recently as subjects for pulpits discourses. The list could be lengthened out indefinitely to show first, that in some preacher's minds it is more important that current events should determine what a man is to preach than that the Word should decide; second, that the Scriptures are seemingly regarded as incapable of furnishing themes with which to interest men, and third, that many preachers are willing to disdain the Scriptures and discount the power of the Word. Here are a few of the themes:

"Are We a Nation of Doughfaces?"; "Is the Pope the Anti-christ, or Is He a Coming Kaiser?"; "Is Neutrality a Farce?"; "At the Sign of Old Glory," "The Feminist Movement," "Raskin's 'Unto This Last,'" "The Message of Shakespeare," "Labor and Capital," "The Fools in the Bible and the Fools in Greater Boston," "Plays that recall the "The Eternal Magdalene," "National Preparedness," "Dr. Jekyll and Mr. Hyde," "The League to Enforce Peace," "Preparedness the Crisis of Our Day," "Getting Home from the Third Avenue, Half Million," "The Restriction of Immigration," "When Mr. Sunday Comes to Boston," "How to End Race Prejudice," "The Path to Prosperity," "Hyphens and Adjectives." It is a grand phrase. It should insist that the pulpit has lost power! Is the prophetic gift becoming a lost art?

- B. La TROBE.

Secularizing the Pulpit. (From The Lutheran.)
Patients Of The "Salem Bed"—Mission Hospital, Tibet.

Dr. A. G. Bieber, Medical Missionary.

(For a number of years the Juvenile Missionary Society of the Home Missionary Society of America has been promoting the means of keeping a bed in the Moravian Hospital in Leh, Tibet. Of what has been done in this behalf no account has as yet been set forth in this very striking letter of Dr. A. G. Bieber, who so sharply and so effectively reads for us a letter to the American friends of missions, and we commend it to the earnest reading of our readers.)

My dear Christian Friends:

Herewith I begin to write my long promised letter to tell you about our work and your work here in Leh. Again I must thank you for your financial and other help, which you have given to us during another year. The longer we are here, the more we appreciate both the actual scene of work, as well as the fact that Jesus Christ sent us to give eyesight. We get a good many letters and statements which tell us that Jesus Christ sent us to give eyesight.

Well, I have got a long way from my old lady. We did her cataract operation and she saw splendidly, and her grateful new eyes were of inestimable value to her. She was not rich, but very poor, as so many Ladakhi were, but she did so want to show us how thankful she was and so very soon and again, she would give promises as a present. She perhaps was not a very big present, but it greatly pleased the doctor and his wife, for so often does lots and lots of work for these people and they do not even say "thank you." I wish that Salem were not so far away for I would have sent you those eggs as you were the ones really to deserve them. You see, I feel I am really here to represent you, which means that because you could not come yourself, you have asked me to come in your stead and do the work which you would so much like to do.

A few days after I met the old lady in hospital, she was so happy and was doing very well.

The next to occupy our bed was a very grand one; he was the second highest priest of a big monastery, and nobody would not see all about him. He did not go to any priest of that religion, but came to a servant of Jesus Christ, who for him also able to give eyesight. We get a good many Buddhist priests for this operation, and many of them of course to be grateful that Jesus Christ sent his servants, even up here to Ladak. The greatest Lama in this country, was so pleased that we were able to make him out of Leh and she was so happy and was doing very well.

When he was leaving, not only did she not come to say thank you, but even had the cheek to ask me to give her "bakshish," which is the Indian word for money given to beggars, or what in our English language, slang of course, is "tip." I must say I felt very disgusted with her and told her so.

Well, I think I have told you a fair amount about my work here in hospital, and hope you are not thoroughly tired of the description.

I fear this letter is not as interesting as it ought to be, but I am sure we will forgive me. I have been very busy of late, especially as Mrs. Bieber was ill in bed for five days and it has been difficult to write at all. Very often I was tempted not to write till later, when it would be easier, but I felt that you would be able to die fairly comfortably, but he would not stay and I was not surprised. A Ladakhi does not see very much mind where he lives, but he hates to die anywhere but in his own home. I have not heard from him since, but I daresay that when I do, it will be that he has gone to meet his Maker.

I do not wish to tell you much about the next patient of yours, except to say that he came a journey of 14 days in order to see a doctor. Just fancy not having a doctor nearer than this when you are ill. There are of course plenty of native doctors, but these two, who were quite blind, but they see very well and can even read.

Sosay, "Well, why don't you the hardest part—a little girl is 6 years old and we find out from the crowd that she has had a splendent smile, and as a very loving husband. I suppose you will imagine that naturally her husband was loving. But this is by no means necessarily the case in Ladakh. Very often husbands are very unkind to their wives, and often have I had to treat a poor lady, whose whole body was full of sores and bruises, because she has been so beaten by her husband. I daresay, I have told you before, how hard is the lot of poor women in Heathen lands, but I shall always tell you as it was then and as I now must realize what a lot Jesus Christ has done for women, and this may pray God will soon send the time when the girls of India and their mothers will be as free and happy as those of America. Just at present the Mohammedans all over the world are having this month of fasting. Just imagine,—from the time the sun rises until it sets, not only do these people not eat any food whatsoever, but they won't even drink a cup of water, and very often I have a difficulty in getting them to take medicine, although their holy book tells them that if they are ill or poor, they need not keep the fast, but must make it up some other time. Now do you think that you could manage to do this in America? I wonder whether I could, and rather doubt it. But let us go again. In India proper, it is so hot, that the only way Europeans can bear to sit in their rooms, is to have a man poll what is called a Pulakhan over their heads, and if the man who pulls the Pulakhan should go to sleep in the night, you would wake up and think that you were stilled. A Pulakhan is like one arm of a windmill and goes from one side of the room to the other, and even while you are eating your dinner it is kept going all the time. Now although it is so hot, the good Mohammedan will not drink even one glass of water all day long. How they can do it, I simply cannot imagine, but they do. This fast is not only kept up by the grown ups, but as soon as a boy is twelve years old, he has to keep it, and now comes the harder part—a little girl who started in her life than this, I am not quite sure, but I believe she has to keep Ramzan, when she is 10 years old. You will want to know, why they keep this fast. Well, it has something to do with the sacrifice of Isaac, which God commanded Abraham to do. The life of a Mohammedan girl is awful, and how anybody can imagine that this kind of life is pleasing to God, who sent his Son, so that we might have life and have it more abundantly, I cannot understand. It only if only I could make you all feel just a little bit, what a difference Jesus Christ makes to the lives of men and especially women, I should be very glad, and I am sure you would not grudge any money which you give to missionaries to help them tell these people all about our splendid Savior.

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Dr. A. G. Bieber, Medical Missionary, Mission Hospital, Leh, Tibet.
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EACH GIRL
NO PROFESS
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FOREBANNED
DELICATE
THOUGHTFUL
INTELLIGENT

PROPORTIONATE
As God hath prospered
GENTLE
CAREFUL
RESPONSIBLE
FAITHFUL

PREVENTIVE
That there be no gathering when I come
NO DEFICIT
NO INTEREST
NO LOANS
NO WORRY
NO RETIREMENT

PERSONAL—"Let each one of you."
Who should contribute to the support of the Church and the advancing of the Kingdom?

In many congregations and homes of christendom that question is entirely new. It has not so much been thought of. Even Trustees and Finance Boards have overlooked it and have planned their work on the basis of the membership over twenty-one years of age, with special emphasis on the heads of households. There are thousands of churches that have never asked for the contribution of minors, thousands of women and children who have never been so much as permitted to say what they would like to contribute towards the support of their Lord's cause. The prevailing method has been to have the father make the offering for the whole family and at such time as suited his own pleasure and convenience even if some months after the close of the financial year.

The faults of such a system are very evident.

1st. It violates the fundamental fact that religion is an individual matter. There are of course important family phases of the religious life, things in which the family should act together, but this is not one of them. The husband cannot meet the obligations of religion for his wife, nor she for her husband, and neither of them for their children. We do not expect the children to worship God for their parents, nor the parents for the children, but each one for himself. And since giving at its best is worship, therefore each should be permitted to give.

2. It causes a loss of blessing when one is permitted to give for all the members of the family. Jesus taught that there was blessing in giving even beyond the blessing of receiving, "It is more blessed to give than to receive," He said. Consequently to deny to the child or to any one else the privilege of giving is to stand in the way of their receiving the blessing which accompanies the true gift.

3. It lessens the feeling of personal responsibility for the financial support of God's cause. This is one of the conditions from which the church is suffering greatly. Every Christian, without regard to age or sex, should come to feel responsibility for every phase of the Church's work and this is impossible if the children are not trained towards that end from the time they enter the church. In fact, it is the duty of pastors and officials on receiving members into the church to acquaint them with the duties and obligations of members and in doing so to emphasize from the beginning the financial obligation and privilege.

4. It is in direct violation of the New Testament method of financing the Kingdom which God has given through his inspired servant—"Upon the first day of the week, let each one of you lay by him in store as God hath prospered him." We do not question the wisdom of the justness of God's commandments in other things and we should not in this. He seeks always the highest welfare of the individual, the greatest possible blessing and usefulness of each follower of His, and experience has proved wherever it has been tried that the carrying out of the principle of individual giving brings great blessing to the individual and to the church.

The only objection that is heard concerning this method is that it is "too much trouble" that it is easier for the head of the house to give for all and be done with it. The reason is hardly a worthy one. In purely worldly matters, in the paying of the admission fee to entertainment, in the purchase of tickets or in meeting the requirements of business houses with which we trade, we do not hesitate because of "too much trouble" to do what is required. Neither should we do in this, and that not from a sense of duty merely, but from the higher motive of delighting in the will of the Lord.

REPORTS FROM THE CHURCHES.

Fairview.
The Ladies' Aid Society met at the home of Mrs. J. W. Frazier as the guest of Mrs. J. W. Frazier and Mr. M. M. Morgan on the 7th; and the Woman's Missionary Society met at the parsonage on the 21st.

A Social was held by the Christian Endeavor Society at the home of Mrs. J. A. Southern on the 9th.

A Junior Christian Endeavor Society is being formed with Mrs. J. A. Southern as superintendent.

On the night of the 14th, twenty-two men of the "every member" teams sat down to a supper in the annex of the church. A most enjoyable and profitable evening was spent discussing church work.

The Brn. R. R. Kinney and M. M. Morgan have been chosen assistant superintendents of the Sunday School and have agreed to relieve the pastor of this work as far as possible.

A constitution for the Sunday School has also been drafted.

On the 15th, the Ladies' Aid Society and their husbands went to Oldtona community.

The Sunday School is making a splendid record in attendance, and the interest in classes is growing.

The Missionary Society is planning for an illustrated lecture in the near future.

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Clemmons-Hope.
In connection with the morning service on Sunday, Sept. 17th, Bro. and Sr. Cau. and Nora Hall were received into the congregation by the right hand of fellowship. Bro. Hall was transferred from Macedonia and Sr. Hall came by letter from the Bethel M. E. Church.

Clemmons School opened for the 1916-17 session on Monday, Sept. 18, for registration, and for regular work on Tuesday, Sept. 19th, the pastor, Bro. Hall, conducting the opening Chapel service.

Friedland.
The protracted meeting was largely attended, and Bro. Grabs, a former pastor, did excellent preaching. The congregation has suffered a loss in the death of our beloved brother Simon Huff. Also Bro. Albert Reed's family has been sorely afflicted with four cases of scurvy fever, and the death of one child.

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At Union Cross, the Sunday School recently held a delightful picnic. Various games entertained young and old. And the supper spread on a long table was enjoyed by all. And we all appreciate the faithful labors of Bro. and Sr. H. W. Follis in this school.

We are looking forward to the Program Meeting to be held beginning Sunday night October 8th.
 Bethania.

At the last monthly appointment, 3 members were received, and 3 children baptized, and the Lord's Supper was administered. It was a spiritual feast for this our oldest congregation in the Province. We appreciate the interest and good will of the sister congregations which surround us, and are always glad to extend then the right hand of Christian fellowship.

In the summer, the lawn around the old church is a favorite place for picnic parties, and many from the city enjoy the old building and its historic interest in the early settlement of Wachovia.

 Wachovia Arbor.

Here a young peoples society, The Earnest Workers, is doing much for the social life of the community. They are helping in paying off the last installment on the piano, and we are rejoicing that we are out of debt. Here the church also needs recovering, and the Brethren are getting ready for the work, and no doubt the Earnest Workers will take a hand too.

 Trinity.

The Married People's Festival of the Congregation was celebrated on the 10th of Sept., with special sermon, lovefeast and Holy Communion. All the services were well attended and very encouraging. Bro. C. R. Bogin the new pastor of Fries Memorial Church delivered a strong address in the lovefeast.

The Ladies' Aid met at the home of Mrs. Chas. Crouse on the 13th and among other things decided to have their annual supper in the Sunday School room Saturday night, October 14 from 5 to 10, P. M.

The Men's League, an organization among the members of the congregation and Sunday School, had a lecture by Prof. W. B. Cline of the Granville Graded School on the subject: "Crooks, Cranks and Men," and it was very instructive and well received by the men present.

Arrangements have been completed for the installation of new granite steps at the north east door of the church made possible through the generosity of a friend of the church.

Rally Day of the Sunday School was held on the first Sunday in October and the splendid program included an address by Geo. H. Rondthaler of Salem College featured the exercises.

Plans are under way for a series of Revival meetings at our church some time in November in which the pastor will be assisted by Bro. J. K. Flesh of the Home church.

Three adult members, one by adult baptism and two by confirmation were received into the church in connection with the services on the first Sunday in October.

As an experiment the morning services of the Sunday School will be conducted without an intermission for two or three weeks. The Sunday School meeting will at 10 A. M. and after the lesson period will assemble in the church and the sermon will be preached to all, the service to close at 11.30 P. M. In this way we hope to get all of our Sunday School scholars except the primary to stay for the preaching services in the morning.

The pastor has assisted in special meetings the past month at Olivet Chapel, Advent and will also help in a meeting at Union Cross after the 2nd Sunday in October.

The Church lost three faithful members in the leaving of the Montgomery family to make their future home in South Carolina.

Fries Memorial.

The following outstanding facts have marked the life of our congregation during September.

On the first Sunday we made trial of a monthly appointment whereby we are seeking to bring the Sunday School members into closer touch with the regular preaching services. After a service of 45 minutes, the whole school is brought into the church for a shortened preaching service. On this first occasion a very helpful address was made on the "Boyshood of Jesus" by Bro. Howard E. Rondthaler.

Renewed life and interest has been manifested by the Church Band.

The Board of Trustees made a substantial grant to the organization, in token of our appreciation for the services rendered to the church. Prof. Crouse has been again secured to act as leader and tutor and revised Rules were unanimously adopted.

A most enjoyable social occasion for the members and friends was afforded by the "Trip Around the World by Automobile," conducted by the Thoughtful Circle of King's Daughters. Nearly $500.00 were cleared.

The newly organized Ushers' Association held its first regular Quarterly business meeting on the 12th, and gave a delightful Fellowship Supper for men on the evening of the 26th. This was enjoyed by 30 men. Mr. A. M. Craig, Sec'y, of the Y. M. C. A., spoke on the "Modern Social Conception of Christ's Teachings." Bro. E.

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C. Stempel presented some phases of the Boy Problem, and Bishop Rondthal very helpfully dealt with certain difficulties faced by men in doing Christian service. Addresses were also delivered by Bro. H. E. Fries and the Pastor.

The last Sunday in the month was a noteworthy one. About 20 of our members assisted the pastor in conducting a service at the County Home at 2 P.M. A mass meeting in connection with the Sociological Congress was held in our church at 3:30, but as the appointed speakers failed to turn up the pastors of Grace M.E., Greenwood Ave., Baptist and Fries Memorial made impromptu speeches and we were all drawn together into a closer bond of Christian fellowship that promises good things for the coming months. The Sociological speakers did come to the evening service and we were especially interested in the address of Miss Frances Beasley, a Red Cross nurse.

We were very sorry to be deprived of the valuable assistance of Mr. and Sr. George A. Boozer during the greater part of the month, on account of illness in their home. We rejoice and thank God for the recovery of Bro. Boozer and Miss Mary Boozer.

The lighting in the Prayer Meeting room has been improved by the installing of new electric lamps which were provided by His Helpers Circle of King's Daughters. We much appreciate this gift from the little princesses.

We are watching with much interest the erection of a new church for Grace M.E. Congregation and feel thankful for this evidence of the advance of God's kingdom. We also take it as a stimulus to us to do our part faithfully. There are some members who might be more faithful than they are.

Home Church

The congregation had the privilege during September of hearing sermons and addresses by a number of outside speakers as well as by several Moravian brethren. Dr. J. P. Faulkner, of Atlanta, Ga., one of the members of the staff of the Sociological Congress, gave an excellent address on subjects relating to health; Bishop Hamilton greatly enlightened us in regard to conditions in our Nicaragua Mission; and the Bro. H. E. Rondthal and E. J. Heath filled the pulpit during the pastor's brief vacation.

The Annual Meeting of the Officers and Teachers of the Sunday School was a happy and enthusiastic occasion, held around the banquet tables. The reports rendered showed that effective work was being done and suggestions were made for further efforts. The following offers were elected for the new year beginning October 1st: Superintendent, Rev. J. E. Pfohl; Asst. Supt., Bro. C. T. Leinbach.


The Rally of the Cradle Roll was held on Saturday afternoon, Sept. 30, and brought together a happy company of the young members of the Sunday School army. All regretted that Mrs. Thomas, the superintendent, had to be absent on account of a serious accident which befell her brother, but Mrs. Owen, who had several years' experience in that position guided the proceedings skillfully and happily. The little folks were greatly delighted with Bishop Hamilton’s brand new Bro. Rabbit story.

The following afternoon the Beginners’ and Primary Departments held their Rally and Graduation Exercises. Many parents and friends were present and were delighted to note the splendid work being done in these departments. In their own familiar surroundings it was easy to see that the children felt much more at home and rendered their exercises much more easily than when transferred to other surroundings. Both Mrs. Spaugh and Mrs. Owen and their

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A PROCLAMATION

Of the President of the United States of America to the American People and the Message of the Federal Council, the Churches and Christians of America.

To the Churches of Christ in America:
The President has issued this proclamation to the nation:

Whereas, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

"Resolved, That, appreciating the suffering of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an allocation be made for our Syrian people to contribute to a much-needed fund for the relief of the Syrian people.

And Whereas, a Resolution was passed by the Congress of the United States on July 04, 1816, reading as follows:

"Resolved by the Senate (the House of Representatives concurring), That in view of the miseries, wretchedness, and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day in which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for relief of the Armenians in the belligerent countries.

And Whereas, I feel confident that the people of the United States will be moved to aid those peoples stricken by war, famine, and disease;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof: do appoint and proclaim, Saturday, October 22, and Sunday, October 23, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the sufferers Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred sixteen, and of the Independence of the United States the one hundred and forty-first.

By the President:

Robert Lansing, Sec'y of State.

(Certain portions of the President's Proclamation are here omitted in the interest of brevity. Copies giving the full text will be sent apon application to the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.)

In obedience to this address of our Christian brethren, the Federal Council thinks it fitting to send forth as according to our office in behalf of the Churches of Christ in America. The world is in the presence of an increasingly solemn hour. The customary paths of human life have been effaced. The moral judgments of men are conflicting and confused.

One duty that is clear is that of prayer, sympathy and sacrifice. To our moral and spiritual vision, against the dark and measureless background of human wrongs and hatreds and the terrible, prolonged, and increasing suffering of mankind, this duty stands out as if it were the only light in the night. One voice is intelligible to the sensitive ear of pity in the imperative cry of distress.

Our nation has been spared adversity and enjoys not only a relative but a signal prosperity. "Whoose hath the world's goods and beholds his brother in need, and shudders up his compassion from him?" It is not an hour for the calculating conscience that asks, How many times shall I give, shall it be seven times or seventy-seven times seven times?

Over the Eastern World the Eastern Star looks down upon one of the most dreadful scenes of human misery that the eye of man has ever beheld since, upon the brow of Calvary, Christ bore the suffering of the race.

Out of an Armenian population of two million, 750,000 have been massacred or have died of wounds, disease or exhaustion. One million of the survivors are destitute and starving.

Of the Syrians one hundred thousand or more are reported to have been killed during the Perilous Winter in the Lebanon District alone, and the same fate appears to await these people as has fallen upon their Armenians.

Our brothers and sisters perish by persecution, hunger and thirst, and face death or endure a piteous torture, both physical and moral, which is immeasurably worse than death, by heart because of a religious faith which our churches and our missionaries have sought to confirm within them. The whole feature of the Christian Church in Eastern Asia is in peril.

No more grievous distress has ever been made clear by more overwhelming witness. No more cruel and merciless treatment of a helpless people has ever outraged the human conscience or shocked a hardened world.

The full story of it will be sent you as soon as it can be prepared and verified. Your servants, whom you have elected to represent you in the Federal Council, feel confident that when you receive this story our petition will not transcend upon your patience, but will impel your gratitude.

You are earnestly invited to present this message to your church and congregation, your Sunday school, your organization of young people, and other such assemblies, and to all the people, and to make arrangements to devote Sunday, October 22, 1916, as a day upon which intercession shall be made to God and entreaty to the hearts of men for the Armenian and Syrian fathers, mothers, and little children.

"Lo he that hath an ear, let him hear what the Spirit saith to the Churches." In this hour:

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in, or naked, and clothed thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, ye did it unto me."
The Wachovia Moravian

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The Proxional Endowmont

This is the time when every member of the Southern Moravian Church should do his part in the building. What is the best that I can do for the Endowment of $25,000, in aid of the weaker Churches, asked for by the last Provincial Synod?" Every member richer or poorer should inquire of himself or herself: "What can I contribute at once, or give by installments, or bequeath in my last will and testament, toward this chief need of the Southern Province at the present time?" Nothing which the Great War can do for the harm of our Unity would affect our Province so disastrously as the failure of the Endowment effort.

Think of it! Work for it! Pray for it!"
AN APPEAL

For the Hurricane Stricken Danish West Indies on the Islands of St. Thomas, St. Jan and Santa Cruz.

Cablegrams in the press and newspapers have informed us of great devastation wrought by a terrible hurricane during the night of October 9th throughout the Danish West Indies.

These tidings make their own appeal to us. They tell of a disaster in a region very close at hand. The people who are now in bitter need will probably very soon own allegiance to our flag, for the purchase of the Danish Islands by our government, several times the subject of negotiations, seems now almost certain.

Feelings of humanity and patriotism urge us to come to their help. They need immediate help, because they cannot otherwise recover from their losses, and without such help great suffering is sure to ensue.

These three islands, St. Thomas, St. Jan, and Santa Cruz, have altogether a population of scarcely 35,000.

The first of these, with perhaps 11,000, depends upon its magnificient harbor, desired by our country as a naval base; but this, its one great asset, has brought its people comparatively little since the outbreak of the great war. Really hard times have been experienced here.

St. Jan, a most picturesque and really fertile little island, is the home of peasan proprietors, lacks large industries, has scarcely any estates. Its people may number somewhat less than one thousand, almost all of them negroes and people of color, who lack means, and have no market for their produce other than the town of St. Thomas.

Santa Cruz is blessed with a fertile soil, which St. Thomas lacks, and is an island of sugar plantations, possibly 74 square miles with two little towns.

On the night of October 9th, these islands were struck by a terrible hurricane.

Particulars are wanting from Santa Cruz, only that exceedingly great damage was done. But since the storm is described as worse than that of 1867, when the U. S. frigate Morongahela went ashore at the west end of the island, it is to be feared that the cane fields will have been destroyed and the town devastated.

Of St. Thomas town, Bishop Grun der, president of the Moravian Mission on the Eastern Islands of the West Indies, who had lived through the terrible night in St. Jan, where he was on official business, gives his impressions on his return as follows:

"The sight in town was something terrible, houses unroofed, ships afloat or sunk, trees uprooted or broken on all sides, and hardly anywhere a house not touched in some way or other by the storm."

His own home had been unroofed and thoroughly drenched.

According to a press bulletin, all the returns in town were "damaged, the Moravian and Wesleyan badly. The old Methodist chapel is gone. The Factory machine shop was washed into the sea, Communal Hospital damaged, and countless other places."

The harbor brege was thrown against a wharf. Even guns of the saluting battery at the fort were pitched about. Warehouse were much damaged.

"A large number of the sufferers not only need food but want aid to enable them to restore their damaged or lost homes. . . . The loss in 1867 occurred in rich times, but now in this miserable war period, made worse by the scarcity of work and money and by the dearth of all necessary materials, the hurricane is a cataclysm.""}

In the country the Moravian Mission property at Nisky has been badly damaged.

"The Rev. A. B. Romig gave shelter to his own house to some 20 people who were homeless, and to some 50 in the school and church. Food had also to be given to these.

New Herrnmut buildings also suffered injury.

The island of St. Jan, where almost all the inhabitants are members of the Moravian Church, "many houses were entirely wiped out."

The chief building, a pretty building, was entirely washed away, and a large number of persons, with their money, were entirely destroyed."

The other mission property was damaged but not entirely destroyed."

It is very plain, that help of a two-fold sort is urgently needed—money or clothing to meet the pressing wants of the unfortunate, who at least in St. Thomas usually depend in the best of times to some degree on imported food, and money to aid the congregations to restore their places of worship and mission houses; thousands of dollars will be needed.

For many years these people, at no time well off, have been faithfully trying to work forward to the goal of self-support and independence of the monied aid of their friends in America and Europe so far as their religious wants are concerned.

The church loyalty of our 4,000 Moravians on these Danish Islands should constitute a claim on members of the Moravian Church in our prosperous land in this hour of special need.

Help that is sent to the Provincial Treasurer should be accompanied with an indication, whether it is for the needs of the hurricane strikem people themselves or for their churches and parsonages.

J. TAYLOR HAMILTON.

Amer. Member of the Mis. Board of the Moravian Church.
from the north, and when the English arrived there in the evening of the 2nd, the missionaries and their families were captives of war. A day or two later they were conducted to Rumgwe, and permitted to pack clothing and a few other necessities, they were taken southward. They had a trying voyage in a small steamer the whole length of the lake, and were together till they reached Fort Johnston at its southern end. Here the men were brought to one camp and the women and children to another. They went on as prisoners of war to Zomba and thence to Blantyre, where they are lodged in two camps about two miles apart. The missionaries, however, are permitted to spend an hour or two each afternoon in the men's camp with their wives and children. They hope to stay here till they may return to their posts, the more so as there is a Mission of the Church of Scotland. Dr. Heath- erwick, its principal, was expecting to visit them.

Of course this separation involves many trials at such a time, and one evening these were enhanced by what threatened to be a great disaster. Looking across to the women's camp, the men could see that a fire had broken out there. They were greatly alarmed and powerless to help. Most of the women prisoners are lodged in a stone house, but some were occupying huts, and two of these were burst down. Mrs. Krupka could only just rescue herself and her baby; Mrs. Bauer was able to save her children and her few belongings. The evening was still and the fire did not spread. Missionary Kretzschmer describes his visits to his wife in a private letter in the following terms: "Our mother lives in the stone house, and has a little room for herself and our Fritz (now six years old). They were sleeping three in it, but it will take the two beds, a table, a chair and the box. But it is pleasant to have the place to themselves. When I come over we sit on the two beds and talk over what the day has brought."

Mr. Kretzschmer himself shares a room in the men's camp with eight others. They do their best to make it comfortable and occupy their time, so as to keep mind and spirit fresh. For a sore weight rests on each heart. All books and papers, diaries, letters, etc., had to be left behind, and it is very doubtful if they will ever see these and their other possessions again. Thus the reports of the last two years, which some of our missionaries are now writing to try, must be compiled from memory.

Mr. Bachmann has sent a first instalment of his report of Mbozi, written under such disadvantages. His native helpers there were showing a renewed zeal in their evangelistic work, and he had happy days with them, when they came from time to time to the station to receive instruction and tell of their experiences. It was plain that the Holy Spirit was teaching them deeper lessons of the atonement and the resurrection of our Lord Jesus. Mr. Bachmann's visits to the out-stations had also greatly cheered him, and he had been able to baptize many converts, whom his helpers had instructed.

The fruit of Ambilishiyo's good work at old chief Mukoma's place was manifest. The aged chief himself has never been baptized, for his rank and authority have involved special hindrances. Yet Mr. Bachmann found him nearer to God than many a baptized convert. Foreseeing the close of his life, he talked freely to the missionary and gave instructions about his burial. Hasheen customs demand that at the burial of a chief his wives shall be sold alive in the same grave. Mukoma expressly ordered that none of them, not even his "first and great wife," should suffer this fate. He died soon after and the heathen head-men demanded that at least a live ken should be placed in the grave with his corpse. But his son, Alinane, was firm, and carried out his father's wishes. So, as the heathen said, the old chief "went to his fathers empty-handed," but this incident means a great victory for Christianity.

Later letters—or rather letters with earlier dates, which have come to hand since we wrote the above notes—are sending interesting details.

When the British forces occupied Kondelanda, our missionaries gathered at Rumgwe. The British took the old Umgumbeng for four days. Then all our own and some of the Berlin missionaries were a week at Mwaya, our station at the north end of Lake Malawi, till they went down to the two families, in a small steamer to Fort Johnston. Here they spent three weeks, and then a day at Zomba, the capital of British Nyasaland, ere they went on to Blantyre.

When Superintendent Meyer wrote from there on July 26th, there were more than a hundred persons in the two intermediate camps, the great majority being missionaries, their wives and children. Half belonged to our Church, the other half to the Berlin Missionary Society. It appears that two of our missionaries were then still in the field, but their wives and children were at Blantyre. Two others had also been in the field, but had been captured and were again with their families. Neither had been wounded.

Missionaries Mr. Meyer says the occupants of both camps experience consideration and courtesy from the authorities. "The Governor had evacuated two well-built houses for the use of the women and children, but the room did not suffice, so some were occupying huts, which of course afforded less convenience. The women and children could move freely about the large shady compound and walk upon a road leading westward, though not into the town of Blantyre. The Governor's visit on the day before Mr. Meyer wrote had led to some improvements in the service. He describes the quarters and the board as good and the prisoners of war evidently receive a money allowance sufficient for their immediate needs.

From the enclosed compounds, where the married men live, they may visit their families daily, on weekdays between 3 and 6 P. M. But the two-mile walk falls within the time which the Governor kindly extended by half an hour on weekdays and an hour on Sundays.

How long the captives might stay at Blantyre they did not know. They thought it improbable they might be sent to South Africa or to India. Yet they cherished some hope that, if they could not go back to their own station, some arrangement might be arrived at, by which they may return home. We earnestly commend them and their congregations to the intercession of our readers.

FACTS WORTH QUOTING.

"The last two years in Mexico have seen as many schools opened as there were pupils reported after two centuries of Spanish rule."

"So many as all non-Mormons are classed as Gentiles, the Jew in Utah has the unique distinction of being known as a Gentile as well."

"In its insistence of the separation of Church and State, the Constitutional Government in Mexico is definitely upholding the laws and constitution of the country."

"Word comes that the Turks, in adopting a policy of "Turkey for the Turks," are proposing the extermination of all Arabic-speaking peoples, as well as of Christians."

"One of the greatest factors for peace is the fact that the towns of the Rio Grande valley, north of the Mexican border, are proving the value of pioneer missionary work."

"Are evangelical missionaries needed in South America? It is estimated that at least five million Indians, still in a wild state, and eight million civilised people of mixed races are living in portions of South America wholly unoccupied by missionary forces."

REPORTS FROM THE CHURCHES.

Prize Memorial.

We had the pleasure of hearing Bishop Hamilton on October 1st and were much interested in his graphic description of the practical phases of mission work in Nicaragua.

The annual supper of the Joint Boards of Elders and Trustees of the Salem Congregation on Oct. 6th was attended by the majority of our official members, who greatly enjoyed this occasion of Christian fellowship.

Two persons entered into the commemorative membership of this congregation on Sunday, Oct. 8. We cordially welcome Miss Maud Barrow and Mrs. Salie Linnville and wish them God's richest blessing. On the same Sunday, Howard Armitage Johnston, Jr., was baptized into the death of Jesus Christ.

The father of Bro. S. M. Vernon, our Elder, was "called home" on Sunday, October 6th. The funeral services were conducted by Rev. E. A. Schwartz, Rev. J. S. Haist and Rev. C. E. Romig. We extend our deepest sympathies to Bro. Vernon and the other relatives.

The oyster supper given on October 9th at the Belo Home was a decided success, socially and financially. Our congratulations and hearty thanks are herewith extended to the members of the Ladies Auxiliary Society and the others who helped in securing these results.

We have been trying to acquire a more accurate knowledge of religious conditions in the district immediately adjoining our church and the men are co-operating in this matter but we will be glad to have all the members supply the pastor and other officials with any information that may tend to a better service and larger growth of the church.

In the closing days of October we are looking forward, with faith in Christ's blessing, to a series of special meetings to be held November 5-12.

Macedonia.

A large and interested audience was present on Wednesday evening, Oct. 11th to hear Bishop Hamilton's address on the subject of our missions in Nicaragua.

After the regular service on the 3rd Sunday in October the pastor attended the birthday celebrations in honor of Sr. Cornelia Ann Cope and Charlie Cope at Mr. Wm. Cope's near Macedonia Church. After the dinner had been served and enjoyed the whole party gathered in the yard for a short service of song and prayer and discourse.
Christ Church.  
October is always a busy month filled with much happiness for this congregation and the past month has been no exception to the rule. It is the month in which we celebrate the Anniversary of the beginning of our church which is this year twenty years old. In addition to the pleasure of observing this event the hearts of our people were made glad by the announcement that Rev. Edgar A. Holton had accepted the call extended him by the Provincial Elders Conference to become Pastor of this church and that he will take charge November first.

On the first Sunday evening in October the evening service was given over to Mr. Paul Faw's Sunday School Class of young ladies who rendered a splendid Missionary Programme consisting of a collection of songs, essays and recitations. This was very much enjoyed by the large audience present. An offering was gathered which will be used by the class in providing gifts for the poor at Christmas.

On the evening of the second Sunday Bishop Hamilton gave us an illustrated address on the work of our Missionaries in Nicaragua. This was very helpful and we hope that the interest of our congregation in the Nicaraguan work was greatly increased. We also wish to thank Bro. W. F. Miller of the Provincial Missionary Committee for his kind assistance with the lanterns on this occasion.

The climax of the months activities was reached however on the fifth Sunday when our Anniversary was observed.

This joyous occasion was announced for us at 9:00 A. M. by a number of the members of the Salem Band under the direction of Bro. B. D. Foad.

When we assembled for the first service of the day we found that the church had been beautifully decorated by a number of the members under the efficient direction of Mrs. Louella Dull, Chairman of the Decoration Committee.

The Rally Day Exercises of the Sunday School were held at 10 o'clock under the direction of the Superintendent, Bro. Raymond Briez. Reports were made by the Organized Classes and the Officers of the School which showed that much work had been done. The address on this occasion was made by Mr. Geo. S. Need, Superintendent of the First Presbyterian Sunday School and was full of helpful suggestions.

At 3:00 P.M. the Anniversary Love-feast was partaken of by 250 persons. Bishop Rondthaler was present and in an interesting and inspir-
and Communion on the first Sunday morning. Two were confirmed at this service.

In the afternoon began the Advent meeting. Bishop Rondthaler preached on Sunday night, Bro. Stempel came on Monday and assisted until Tuesday night, and Bro. McCluskey preached on Wednesday night. We had good preaching, but the day attendance was very small due to this being Fair Week and also the beginning of the Pleasant Fork School.

The visit of Bishop Hamilton on the 15th was very much appreciated by the Friedberg Congregation. The kind of first-hand information which he gave us in his addresses at Friedberg and Advent must surely bear fruit for the Mission cause.

On the 16th accepted a call to become pastor of Christ Church with the beginning of November.

During the present pastorate of seven months, and during the last eight months this congregation has had a net increase in communicant membership of about 25 per cent., while the regular offerings of the Church have increased more than 100 per cent. These things have been made possible by the hearty co-operation of a united congregation.

New Philadelphia.
The young ladies class of the Sunday School gave a public love feast on Sunday afternoon, Oct. 1st, which was largely attended and greatly enjoyed. The occasion was the more enjoyable by the presence of Bishop Rondthaler who conducted the exercises and addressed the congregation in his usual felicitous way.

The special meetings began on Sunday, Oct. 9th were closed on Friday evening, Oct. 27th, after a season of blessing and much spiritual uplift. There were four professions.

The pastor was unassisted excepting for one sermon by Bro. H. H. Stock- ten and several talks by lay brethren.

Perhaps the greatest help was that rendered by Bro. Fred Shafte and Sr. Dolly Transea who so faithfully conducted the singing and played the organ. The congregation festival was held on the 26th of October. Love-feast and communion services were held, an infant was baptized and three young girls were taken into the church. The annual Congregational Council was also held with the election of members of the Committee as follows: For two years the Br. Charles O. Bodenhamer, Henry Myers and J. P. Transea, and for one year Bro. E. A. Myers.

Aunt Phoebe Rominger’s birthday was duly celebrated on the 2nd Sunday in October. There was present a bountiful spread was prepared for them by neighbors and friends. Among the guests were the Rev. Mr. Courtney and Mayor Eaton of Winston-Salem, both of whom made appropriate talks. Aunt Phoebe was 103 years of age.

Claymont-Heath.
The meetings with Bishop Hamilton at both these preaching places were enjoyed and on the part of many there was an earnest desire to gain useful information about our Nicaraguan mission work, the country and its people.

The First Service festival held at Claymont on Sunday, October 29th celebrated the first service held by the Moravian Church in Claymont just 17 years ago. The sermon was preached by Bishop Rondthaler, whose text was: "Say unto the children of Israel that they go forward." The points made were of a practical and timely character and a deep impression was made upon the audience. Other services held were love-feast and communion, all of which were full of blessing.

In the first service Arthur Jones, a young brother, was baptized.

Calvary.
The tremendous inspiration of personal touch, is proven abundantly successful in all the lines of religious work, not the least of which has been verified in the recent organization among our members of a Men’s Service League , whose object is to promote the good fellowship spirit and to assist in keeping the financial records up to date. This League was organized on Sept. 4th, making its initial appearance as a body on Sunday, Sept. 17th when a splendid sermon was delivered by Bishop Edw. Rondthaler on the subject: "For I am among you as one that serves."

Bishop Rondthaler, in his discourse, recommended most heartily the action of men in joining together for the uniform purpose of serving, declaring that even the Master’s was a busy earthly career, which is Biblically proven by His first words "I must be about my Father’s business", while His last utterance "It is finished", proved conclusively his point.

Upon organizing, the League elected the following efficient officers: President, Mr. W. W. Cooral, Vice President, Mr. H. W. Foltz, Secretary, Mr. Nixom Padgett; Treasurer, Mr. W. A. Holder; Asst. Treasurer, Mr. W. R. Jones, with a membership of some 90 men. This new organized League is today perhaps the most encouraging influence of our Church. To serve is its prime object, a definite duty being assigned each individual. Working in sub-divisions, the League has one Committee composed of 19 teams or 38 individuals, each team being made frequent calls among the members and to keep definitely in touch with them. A similar Committee of 12 members has been chosen from the Ladies Aid Society to work in conjunction with them that the ground may be more effectively covered. The officers of the League, together with the chairman of each committee and the pastor meet in regular business session each quarter. This executive committee is composed of the aforementioned members and a representative from the Board of Elders and Trustees, thereby providing a spokesman from each set.

Wednesday, Sept. 6th, marked a Red Letter Prayer Meeting night, the attendance at this time being the largest in the history of the church. This occasioned a leave taking from our usual meeting place, the cozy Barra annex, into the main auditorium of the church in order that the crowd could be comfortably seated. The mid-week prayer meetings have been rightly called our spiritual thermometer, having recently given highly satisfactory results. It is perhaps at these gatherings that we get our most intimate Bible teachings, and certainly our most cordial personal touch.

Interspersing the bright and happy hours of work, come the inevitable hours of sorrow. Of these we have three partaken during the past weeks, the first occasion being that of the funeral of little Ralph Mickey, whose tragic death occurred at the home of his parents, Bro. Roltz, H. and Sr. Margaret Keith Mickey at Northumberland, Pa. The funeral was conducted from the home of the grandparents, Bro. and Sr. Wiley Keith on Sunday afternoon, Sept. 21st by Bishop Rondthaler and Rev. Edmond Schwarze. The little body was tenderly laid to rest in the Moravian Cemetery, mantled with a wilderness of beautiful flowers which were brought by loving and sympathetic friends.

The second funeral was that of our Bro. Walter P. Shore whose death

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resulted from a long and particularly sad illness. The funeral was conducted by his pastor Bro. Schwarze on Sunday, Oct. 5th and was attended by a large number of sympathetic friends.

In the death of S. J. H. Veatch Calvary again lost a consecrated member—and yet we lost her not, but rather transplanted her into the great ‘Church Triumphant’! To all these sorrowing friends we extend sincere sympathy and would remind them in the language of the Scriptures, that “Whom the Lord loveth, He chasteneth”.

During the month of October we were three times privileged to have with us Bishop Hamilton, whose interest and affection for evangelism, was directly declared that whatever promises therein had not been fulfilled in our lives, was directly traceable to the fact that we had fallen short in making our claim. In this attitude then and leaving with his hearers a profound impression thru his earnest message, Bro. Schwarze brought a close this memorable sermon, which will surely prove a spiritual good, long after the things of less importance in our lives are but a memory, . . .

Considerable thought and activity has engaged our attention in preparation for the series of meetings at Trinity beginning the third Sunday in November 19th. The pastor will do the preaching and is counting on the faithful support and prayers of the membership to make this series of meetings a blessing to all. The joint boards of the church are meeting Sunday afternoon for prayer and cottage prayer meetings and personal interviews are being used in this preparation. Will not all Wachovia Moravian readers pray for us that God may richly bless us at this time in the reviving of the church and the salvation of the lost.

The trustees have just completed a large number of sympathetic letters for the church services and helping to make these services the shaping and sowing in grass of the future.

This month the Ladies Aid of October 14th the Ladies Aid were very successful in clearing between $40 and $50 for their treasury. This society has almost forgotten its work of providing flowers for the church services and helping the sick and needy.

We welcome the following into our readers pray for us that God may richly bless us at this time in the reviving of the church and the salvation of the lost. Sometime in the future we shall be able to add greatly to the appearances of the property. At their annual supper on October 14th the Ladies Aid were very successful in clearing between $40 and $50 for their treasury. This society has continued its work of providing flowers for the church services and helping the sick and needy.

We welcome the following into our church fellowship all of them having been received this month: Ernest Mickey, Mrs. Ernest Mickey, Mrs.

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A. J. Linville, Prop.
Our Motto: “Better Service’
of the Wachovia Moravian from St. 
Phillips and we hope a few items will 
prove of interest to its readers.
The S. S. picnic which was held on 
the first Sunday in September proved 
to be an enjoyable occasion when 
parents and children and friends enjoyed 
the day’s outing at the park, 
and the splendid dinner of fried 
chicken and things too numerous to 
mention, and afterwards the amuse-
ments and games by the children. 

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lovefeast served in the afternoon lent a religious cast to the whole occasion, when the large company of people, seated in orderly fashion under the trees, were served, after the service had been opened by prayer and the singing of hymns.

The members of St. Philips find pleasure in reading our church paper. They recently contributed $3.00 their yearly quota for the paper.

The special Rally Day services held on the fifth Sunday in October brought together many parents and children and friends who enjoyed listening to the addresses and joining in the exercises of the day. The following program was rendered:

Song: "In the Banke"
Song: "The Whole Wide World for Jesus".
Prayer.
Reading of S. S. lesson by Supt. and School.
Song: "Duty Calls, We Must Obey."
Marking attendance and gathering collection.
Song: "Jesus Satoes."
Solo.
Address.
Report of Secretary.
Song: "When the Roll is Called Up Yonder."
Benediction.

CONFIRMATIONS.
Shutt.—At New Philadelphia, Oct. 28th, Mary Lutitia Shutt.

ADULT BAPTISMS.
Jones—At Clemmons, Oct. 22th, Arthur Bryant Jones.

MARRIAGES.
Dowell-Korner.—On Oct. 12, 1916, at the bride's home in Kernersville, by Bishop Rondhalter, Drewry Lane, Dowell to Miss Allie Dore Korner.
Mock-Potter.—In the parsonage at Clemmons, by the pastor, Mr. Linwood Mock to Miss Minnie Potter on Wednesday, Oct. 18th at 6 P. M.


INFANT BAPTISMS.
Shutt.—At New Philadelphia, Oct. 28th, Pauline Elizabeth, infant daughter of Bro. and Sr. Samuel and Lula Shutt by the pastor.


DEATHS.
Huff.—Bro. Simeon B. Huff of Friedland. Aged 66 years, 6 mos. and 9 days.
Knight.—At Bethania, Sept. 14th, 1916, Samuel Eugene Knight, aged 3 years, 6 mos. and 29 days.
Smith.—At Mt. Bethel, Sept. 2nd, 1916, Charity Susan Smith, aged 60 years less 1 month and 8 days.
Lambeth.—On the 3rd of Sept. 1916, Ruth Gertrude, infant daughter of Mr. Burlie and Sr. Margie Lambeth, m. n. Fishel. Burial at Friedberg on the 4th.

The Wachovia Moravian

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EDITORIALS.

Thanksgiving—With Or Without Thanks.

When, long ago, the first Thanksgiving Day was appointed by the Pilgrim Fathers, every one went to the humble meeting house at Plymouth, Mass., to praise the Lord, for His goodness to the little and distressed colony. And, after this old custom, the President of the United States still exhorts the one hundred millions of our people to go to Church on Thanksgiving Day and there praise God for the mercies of another year.

Some of our people still do it. On the recent Thanksgiving Day we noted very good audiences both morning and evening in the churches we attended. And yet not one out of ten of the people of our city, our county, our State or our nation were in the house of God on that day. Secular employments, house-keeping cares, the pleasure of quiet home-staying, the fascination of sports and games, prevented nine out of ten and probably ninety-nine out of a hundred Americans from praising God in his sanctuary on the National Day of Thanksgiving. We are not blaming them; we are merely stating the fact and with the fact, asking the question: "Did these nine out of ten, or probably ninety-nine out of a hundred, anywhere or at any time on the late Thanksgiving Day really and expressly thank God for His good year of mercies?" If not, will you not do it yet? It is not too late!

The Thanksgiving Season.

When the Book of Psalms comes to an end, it closes with a wonderful outflow of thanksgiving. It has depicted many a sorrow; has groaned forth many a trouble; has wrestled with many a difficulty; has spoken in tones of sickness and even of agony; has faced bitter enmities; has walked among the dark shadows of death itself. But when the Book comes near to its conclusion every other tone subsides, and no sound is heard but that of praise,—pure thankfulness, flowing out louder and louder and louder into a great final Hallelujah of Thanksgiving, and as with Psalm-Book, so with this year of 1916,—beginning with Thanksgiving Day, and continuing through the few remaining weeks, there should run the gold thread of thankfulness—clear, warm, out-spoken—"Bless the Lord, for the Lord is good and His mercy endureth for ever!" It would be a pity if the duty of Thanksgiving were to confine itself mainly to one day of the year. In fact, if such should be the case, it would be better to have no Thanksgiving Day at all. Let the one so-named Day be a free expression of that which is always present in the hearts of those who are thankful, and of which a pure stream of thankfulness flows through all the remaining days of 1916! Let us praise God right along for community-mercies, home-mercies, individual-mercies, until there comes the full burst of thankfulness in the first moments of 1917. "Now let us praise the Lord, With body, soul and spirit, Who doth such wondrous things Beyond our sense and merit; Who from our Mother's arms read his trust infancy, Hath done great things for us, Praise Him eternally!"

The Salem Home.

It was our privilege in last month's issue, to plead for the Salem Home, during this Thanksgiving Season. And now we would voice its thanks for the liberal response. We sat in one Church and saw the children and the young people, coming up, in lovely procession, with their individual offerings which were then neatly arranged in their kind abundance around the edge of the Communion-Table platform. We saw, also, the well-filled collection plates and we were so glad that it was for the Home. We sat in the pulpit of another church and saw the kindly people pick up their offerings, and we were so glad that a good part of it was for the Salem Home! We have heard of the well-filled box sent from the Greensboro Endeavorers, of Friedberg's wagon of good things of the farm on its road to town, there are other wagons or loads coming from elsewhere and we were so glad that all was for the Salem Home! Thank you all, over and over again and God bless both you and the Salem Home!

The Christmas Season.

Next comes Christmas. When you read this number of the Moravian, perhaps only two weeks will remain before the happy day. And the way to make it happy is to think a good deal about it beforehand, and prepare for it as far ahead as possible. Men can learn a great deal from the good women about the art of getting ready for Christmas. These dear souls are planning every day, a gift here and a gift there; if not a large one, then a little one. How many more poor people, how many more children, how many noble causes, how many strangers, how many lonely souls would be remembered at Christmas, if only the men like the dear, good women, would begin to celebrate Christmas already two or three weeks ahead!

Br. Alderman Thompson.

The other day a very pleasant boy of seventeen, Br. Alderman Thompson, finished his long journey from Ricefields, Nicaraguan at Slater Normal School. He is a light colored erecto of Jamaican stock and of good family in Ricefields Moravian Church, and through the liberality of a generous friend in Winston-Salem is to be educated at Slater to be a teacher and helper among his people—creole and Indian. In the person of this young stranger, the Nicaraguan Mission of which we speak and which we praise so often, is brought very near us. Let us not forget or neglect the Mission when in its representative, it is just at our door. And particularly let not this young stranger-brother be forgotten among us in the Christmas season. His address is Mr. Alderman Thompson, Slater School, Winston-Salem, N. C.


It is touching to read Br. Grossman’s thanks for the hundred dollar gift to the Indian School work of the Nicaraguan Mission of which he is the Superintendent. He intends to devote it mainly to the issue of a Moskito Indian reading-book; and thus the liberality of the Salem women, will by and by lie in the little hands of many a little Indian boy and girl, in the far interior of our great Central American Mission field. Most heartily do we reciprocate our brother Grossman’s hope and wish that Wachovia and Moskito may come to be more and more bound together in the cords of brotherly love, and kindly help of the stronger toward the weaker.

Moravians And Their Friends, Living Away From the Old Home Centers.

And now another happy journey has been made—short in time, but long in miles,—only a little over a
MACHIWIHLUSING.

John Woolman, Quaker, and Zeisberger Meet in Mission Labors.

By Bishop B. LaTrobe

It was in June 1763 that two good men, whose names were destined to live in the annals of disinterested Christian work, met in that Indian society, where I believe that the Lord had strengthened me to come on this visit, and had manifested a fatherly care over me in my poor lowly condition, when in my own easternmost town, to many among the Indians."

Need we apologize, if in this article we quote again and again from John Woolman's Journal, as edited and published by the poet, Greenleaf Whittier? It is so full of natural refinement and quaint beauty. As Whittier says, Woolman's writings are pervaded by a certain indefinable grace and charm, as he reads, of a sweetness as of violets. It is a pity that the journal does not mention Zeisberger's name. The good Quaker only writes of "the Moravians." But, as we shall see, there is no doubt whatever of the identity of this "Moravian" with our veteran missionary, who laboured for sixty years among the North American Indians. In response to an urgent request from the Indians for a teacher Zeisberger went twice in 1763 from Bethlehem in Pennsylvania to Machiwihilusing. The first visit was in May, when he took with him a Christian Delaware, named Anthony. This man is described as one of the most brilliant examples of the power of the Gospel among the Indians. Nature had made him an orator, and grace sanctified his eloquence.

How came this request to the elders of the Moravian settlement at Salem, and making the remarkable movement that had commenced among the Indians. Its avowed purpose was not only to incite them against the white race, but also to counteract the influence of the missionaries, whose Gospel was exercising a power that captivated many hearts. Yet in many cases, as eventually at Machiwihilusing, this movement was over-rulled and checked by the Spirit of God. The Indians claimed to have travelled to heavens, to have seen God face to face, and to have received revelations from Him for the Indians. Realizing that they now needed more than the old barren creed of a great Spirit and of happy hunting grounds for the brave after life, these prophets borrowed much from the Bible. They drew a chart on tanned skins of the Indian's straight path to heaven, as contrasted with a more circuitous way for the white people. These crude pictures included representations of...
REPORTS FROM THE CHURCHES.

Bethania.
On Sunday, Oct. 28, we had with us Bishop Hamilton, who spoke on the mission in Nicaragua in a manner that held the close attention of the congregation.

As Bethania congregation helps to support a naive helper in that field—Bro. Riggie—was peculiarly interesting and helpful to us.

In the afternoon Bishop Hamilton spoke at Olivet Chapel on another phase of Moravian Mission work, leaving again a deep impression on the people that heard him.

At night we felt very fortunate in having him preach the opening sermon in a series of meetings in Bethania. On successive nights during the week we received rich spiritual food from the sermons of the brethren E. C. Stempel, R. J. McQuiston, Bishop Rondthaler, and L. G. Luckenbach. Two girls were led to the Savior in connection with the services; and the good number of members and friends attending enjoyed a feast of good things.

On Sunday, Nov. 12, our fall communion was held. Three young people were received into membership and two by adult baptism.

In the congregation council held on the same day the brethren E. T. Lehman and E. O. Butner were elected to succeed themselves as chief deacon and assistant deacon.

In connection with the communion held at Miriah Chapel on Sunday, Nov. 5, one young man was received by baptism.

Alpha Chapel.
In the protracted meeting, which began Sunday night, Nov. 19, we proceeded on the same plan followed in the series of meetings in Bethania.

The pastor preached the opening sermon. In the four nights following we received strong messages from Bishop Rondthaler, Bro. C. E. Remig, Bro. Wm. K. Spang, and Bro. Edgar A. Holton. Thanksgiving and Christmas services occupied the time.

After the close of the services, the communion was held, and a large number of people took part in the service.

Mr. Beth.
The protracted meeting was held from Oct. 19th to 25th. We had fine weather, which helped much in the attendance. Bro. J. P. McQuiston was with us from the opening to the close and did much good with his preaching and evangelistic work. A large number of young people made public profession of their faith.

Bethabara.
The Anniversary of this congregation always brings to memory the beginning of the Moravian Church in North Carolina. The 163rd Anniversary recently celebrated gave evidence of God's continued favor and blessings of preaching of His Word.

Bishop Rondthaler could not be with us because of another engagement; but Dr. H. E. Rondthaler preached an exceedingly interesting sermon on Gal. 3:27-29.

And in the afternoon in the Love Feast Dr. Rondthaler reminded us that we must not rely upon the past, even though it be of sacred memory, but do our part in the great work of to-day.

The Communion which followed was partaken of by a larger number than usual.

A good Thanksgiving Day service was held, and offerings made for the Salem Home.

Union Cross.
The Protracted Meeting, in which the Pastor was assisted by Bro. E. C. Stempel, was filled with a deep interest, and resulted in several conversions.

At the Thanksgiving assembly two were received into membership.

The attendance was greater than the capacity of the building.

H. W. Stempel's Doings at our Culver School is doing good work under Bro. H. W. Foltz's leadership. An addition of two rooms at the North end of the church building in course of construction. This will make it possible to serve Love Feasts, and provide a Sunday school class room.

Oak Grove.
The interior of the church now presents a pleasing effect, with a new carpet, a new stove, and a new organ.

From the beginning of this congregation it has been the custom to observe Thanksgiving Day with a Love Feast, and this year the attendance was good and a fine spirit prevailed.

A good offering was made for the Salem Home.

Friedland.
Friedland keeps up its record for a large attendance upon the preaching at the Word. The number of men and boys who attend is of striking interest.

The women and girls fill their sides of the church also.

Thanksgiving Day was observed with a service at night. The pastor made an address, and the young people helped with two special songs. The offering was for the Salem Home.

The Missionary Society recently provided the supper for the Home Church Union's Association, which proved to be a very enjoyable occasion for all concerned, and helped the Society's treasury.

Christ Church.
After serving Friedberg congregation for seven years and eight months, Rev. Edgar A. Holton and family moved into the Christ Church parsonage on the first day of Nov. A number of the ladies of the congregation gave us a hearty welcome. A comfortable fire, a bounteous meal, and a warm grip made us feel at home immediately.

A congregation of 216 were present at the morning service that day to hear the new pastor who was introduced by Bishop Rondthaler after which the introductory sermon was preached by Bro. Holton. At night 223 attended the service.

The pastor has accepted an invitation to conduct the devotional services at the Granville School on each Wednesday morning.

A beautiful reception marking the 27th Anniversary of Christ Church, also as a welcome reception to the new pastor, Rev. Edgar A. Holton and family, was held in the church on the evening of the 9th, from 7:30 to 9:30 o'clock. The church was beautifully and tastefully decorated. During the evening a large number of members and friends called to welcome the new pastor and his wife.

Every one present enjoyed the delightful musical program, and the readings of Mrs. P. E. Faw.

Refreshments were served to all of the ladies in the rear rooms of the church.

On the evening of the 17th, 127 people attended a service in Christ Church, which was conducted by Mr. Tom Farmer, who is here under the auspices of the Y. M. C. A. His talk was deeply spiritual and very helpful.

We were made to rejoice on the evening of the 17th when seven members were added to our church, 3 by adult baptism, viz.: Marcus Nathaniel Kinsey, George Leslie Oakley and Fred Leonard Sink. Two by confirmation, viz.: Henry Oakley and Edwin Stary Pratt. Two by letter, viz.: Flora Dishner and Mamie Sue Oakley.

At the Communion service which followed, over which, at the request of the pastor, Rev. Ernest Stockton presided, 109 sat down together at the Lord's table.

Pastoral calls during the month, more than 200. One infant baptism, one marriage and three funerals.

Average Attendance:
Sunday School 199
Morning Service 144
Evening Service 93

Three of the classes in the Sunday School donated eleven chickens toward the Thanksgiving dinner for the boys of the Theological Seminary at Bethlehem, Pa.

Clemmons-Hope.
The special meeting at these churches occupied the chief place in church work interest for the month of November. The week beginning with the first Sunday was given to Hope.

In the afternoon service on Sunday the sermon was preached by Bishop Rondthaler. The congregation not only enjoyed the excellent sermon by the Bishop, but also desired to express their appreciation of his visit in view of the many religious duties it placed upon him.

The Monday evening service was preached by Brother Leon Lochenbach.

The congregation was invited by many that Monday was the only evening that Bro. Lochenbach could preach for us. All the other services were held by the pastor without assistance. The meetings were of much good and during the week the pastor was enabled to visit considerably among the people.

The special meetings at the Clemmons Church began on the second Sunday November and were naturally assisted by the Bro. Stempel, Mr. Fohl and Rights, who preached all the sermons excepting the last, which was preached by Bro. Stempel. Mr. Fohl occupied the pulpit Sunday evening and afternoon, enabling the pastor to fill his regular Macedonian appointments, and at the same time preached very acceptably to the Clemmons people. Bro. Fohl preached Monday, Tuesday, Thursday and Friday evenings. His preaching was enjoyed and complimented. It was also very helpful; but his presence among the Clemmons people, who deeply love him, was especially enjoyable. The only regret was in the fact that he was compelled to leave and return to haste, and could not visit in the people's homes. Bro. Douglass Rights preached on Wednesday night and very happily renewed old friendships formed two years ago when he was delightfully assisted in the special services for a work.

Calvary.
The past weeks at Calvary have been weeks featured with many programs, special sermons, special music, special decorations, all combined to breathe the hallowed atmosphere of this holy season, now rapidly approaching, as well as to make our members more busy than usual in the various details of preparation. This work has caused a particular period of blessing among us. Of these note-worthy programs none could have been more enjoyable that the observance of our 27th Anniversary as a Church, the celebration of which took place on Nov. 19th. Throughout the day the services were given over to the Anniversary observance—a fitting start being made at the morning service when the Holy Communion was administered to a large congregation. Special interest centered around the Love Feast in the afternoon which was again partaken of by perhaps one of the largest of any previous gatherings, on a similar occasion. The day was closed with a special night service under the charge of Mr. Tom Farmer and Ed. Mercer, spoke to a large congregation in their characteristic earnest manner, leaving a blessing of real worth among those who heard.

Ten new members were received into our church which, we regret of higher value had all the other features of the day. We feel confident that our existence of 57 years has been fraught with blessing to the community and that we ourselves have through our organized effort renewed our spiritual strength thru our successes.

On Nov. 26th, the morning service was particularly addressed to the old and new members of the congregations. Naturally, there appeared a goodly number of our infirm and feeble members who could not get about. Special auto transportation was furnished whenever notice was given in consequence of which a splendid gathering assembled to hear Bro.
Schwarze's eulogy to his memory. In his discourse Bro. Schwarze declared old age to be the time when piety was perhaps the loveliest and most convincing of all the proofs of steadfastness. Said he: "It is honorable to be an old Christian among us; do not seek the counsel and advice of the older Christian in preference to that of the immature. This is not right." Again he said, "do not prefer the harvest of Autumn to the planting of Springtime. Let the young Christian remember that it's very youth indicates an unfilled life and let the old be mindful of the fact that they shall "not be weary in well-doing," knowing that "in due season they shall reap if they do not." Making his closing remarks, Bro. Schwarze likened in a most beautiful manner, the declining years of the Christian, to the glorious Indian Summer. Familiar hymns were used on this occasion in which the congregation took a hearty part, and all in all the service was one of great blessing.

The Annual Baraca-Philathen Anniversary has been observed during recent weeks at which time a large delegation from the congregation, attended collectively the morning sermon which was especially theirs. Also the Annual Mistletoe given under the auspices of the Ladies' Aid Society was held in the church on the evening of Nov. 16th, and was attended by a large and happy audience. The program was well executed representing the Twin-City's best musical talent and the silver offering which was gathered resulted most satisfactorily. It was an event of great pleasure to the many members and friends of our congregation to attend the silver wedding anniversary of our Bro. and Mrs. Nixon Padgett on Oct. 28th. The occasion was a most enjoyable one and worthy of particular mention in that it represented the observance of the marriage of the first pair in Calvary Church. Bishop Edw. Roundthaler, who united the couple, attended the Anniversary which was likewise worthy of mention. Though many changes have taken place during the last 23 years, still the bride and groom and the minister who married them are all living and in good health and activity which does not frequently occur.

Thanksgiving Day was happily observed in our church by a special evening service, when the Thanksgiving gifts were gathered for the year and inspiring talks made by Bishop Roundthaler and our pastor. Splendid music and artistic decorations contributed largely to the success of the evening. Mrs. F. P. Schau, who has for many years been so instinctive in her devotion of time and energy, excelled all previous efforts this year in her beautiful Thanksgiving decorations. Her idea was an artistically unique Harvest Fence of circular lines, joining a group of chairs of the pulpit and speakers. This was made up of the usual harvest gatherings of sheaves of wheat, ripsnipped corn, and carrots. At intervals were dotted heads of cabbage heads, golden pumpkins and fragrant celery, making a most beautiful decorative treatment. Just here it is not unseeing to express the thanks and appreciation of our members to Mrs. Schau for her faithful and valued service along this line.

The approaching holiday season in mind Calvary has already put to work her special committees for planning the concert work, decorations, trimming of candles, and lastly the important work of the revision of the Church catalogue for the year 1917, which is under way.

Fairview.

Mrs. Carrie V. Cummings and Mrs. E. J. Cummings with the assistance of the choir and others have been gathering money to buy a piano for the Church which should be a memorial for Kemp F. B. Cummings. Sufficient funds having been secured the piano was bought and presented to Fairview Church on the anniversary Sunday. Bro. M. M. Morgan a member of the committee made the presentation and the pastor Rev. Leon G. Lookabaugh accepted it in the name of the Boards of the Church.

Sunday, Nov. 16th, the twenty-first anniversary of the beginning of Fairview and the eighth since the organization was celebrated. At 11 A.M. a member was received, two more on the following Sunday, and a bazaar communion service followed. At 3 P.M., the anniversary love-feast was held at which Bishop Roundthaler made the address and Rev. Andrew Howell of Wilmington, N.C., also part. The anniversary sermon was preached at night by the Bishop. The Jr. Baraca Band and the Church choir furnished music.

On the afternoon of the 7th, a communion service was held at the home of Mrs. Sarah Talley with about a dozen present.

The Ladies' Aid Society met at the home of Mrs. J. N. Stinson on North Liberty Street on the 5th. The Women's Missionary Society held its last meeting of the season on the afternoon of the 9th. The Women's Missionary Society and the Baraca Club took Mrs. A. J. Southern's seat a Christmas box to our missionary Sriram in Surinam. On the night of the 12th of November a largely attended communion service was held at the home of Mr. and Mrs. D. Hopkins, when he was confirmed on his death bed.

The members of the Every Member canvass teams had a social session in the basement of the Church on the night of the 14th. As it was Band practice night, the leader and the band members were he guests of the Zion Singers. It was a very pleasant time.

The Rev. W. C. Bates, of Ashville, N. C., a member of the Methodist Protestant Conference and its secretary held a very earnest service on the night of the 20th, in he Church.

The Thanksgiving service was held on the night of the 20th. The offering was for the Salem Home.

A missionary sermon was preached during the month bearing especially this month in mind, was caused by the hurricane that swept through the Dutch West Indies. A committee was appointed to gather gifts. The Women's Missionary Society gave $4.00 and the Ladies' Aid Society gave $5.00, and personal gifts are being solicited.

The oldest member of Fairview Church, St. Maria Elizabeth Snyder was the guest of honor on this occasion. Mrs. Snyder at North Wilkesboro, N.C., on Oct. 1st. She was buried from Fairview on Dec. 3rd.

Trinity.

The month was characterized by the preparations and the holding of the special revival meetings. The first two weeks of the month were used in holding cottage prayer meetings, about thirty being held in various parts of the community. The meetings were opened on the third and continued over the fourth Sunday. The pastor preached every night and the interest and response were very gratifying. On the fourth Sunday one young man was received by adult baptism and three more later in the month. The church membership was revived and the attendance and interest in the church has been greatly increased as a result of the efforts. The members of the boards were very faithful in assisting and attending the meetings and the church did splendid work throughout the series.

Our Thanksgiving service on the night of Thanksgiving was the best we ever had both in regard to attendance and program. The offering amounted to about $27.00 which was divided between the Salem Home and the Southside Charities was very gratifying to us.

Preparations are now under way for the Xmas celebration which will be in the nature of a White Xmas and will be held on the night of Dec. 17th at 7:30 P.M. A more elaborate program than usual is being undertaken this year. The annual Xmas Candle Love-feast will be held on Dec. 1st at 4:00 P.M.

Quite a little sickness has been noted among our membership during the month and we are thankful that everyone is so at the present writing all of them are on the road to recovery.

Widowization was glad to have Bro. E. J. Heath to preach for them on the second Sunday morning while the pastor was absent at Clemmons. We were glad to see Bishop Roundthaler in our services one night recently and appreciate his taking part in the services.

The new granite steps in front of the church a gift of a friend has been finished and adds greatly to the appearance of the church entrance.

We welcome into the church this month the following persons: Mrs. Roscoe, Louis Sizemore, Curtis Allen Snyder, John Wylie Johnson and Samuel Yesh.

Greensboro.

The first Sunday in November included a members meeting, at which reports from members were heard, and the church in very encouraging.

A step forward has been made, since the expenses of the pastor in his journey and stay in Greensboro are now being laid by the congregation. Not only the members, but friends elsewhere who are glad that this is made possible.

The faithful work of Treasurer, Bro. John Johnson, and the steady contributions make this possible. Before long it is hoped that the much needed repair work on the interior of the church building that has been outstanding, dental expenses will be met by our loyal members in the same manner. Like a prayer is this year for a hopeful sign in the Lord's work.

The Sunday School continues its work encouragingly. Miss Annie Lee Stafford, of the Kenly congregation, who is a student at the State Normal, has charge of the beginners' department, rendering able assistance. Bro. John Johnson's class of boys deserves special mention. These bright young lads are faithful and energetic, and show much promise. Bro. E. E. B. Kuenzer has arranged the Christmas program, and the 17th of December will find us ready for the occasion, which will be marked by the presence of Bishop Roundthaler. The candle service for the children will be held the morning of the same Sunday.

We are sorry to report the illness of one of our faithful members, Miss Eliza Thorp, who is confined in the hospital. Although all departments of the church show good reports, the Christian Endeavor Society leads this month. The attendance has been from fourteen to thirty members each Sunday, and the discussions and remarks upon the topic have been highly interesting and helpful. Added to this, the Society, assisted by other members of the congregation, gathered a collection of cattle, including coffee, cereals, sugar, crackers, and other things, quite a large box full, and expressed these to the Salem Home as a Thanksgiving offering. It is needless to say that the gift was appropriate and appreciated.

The pastor has again been touring the city on his rounds of visitation. His recent work has been brilliant. He took a high water mark this month, when in two days twenty-one visits were made, and not one of them were pop calls either. These tours have brought to light the friendliness of our congregation, and the assurance of support. We are striving to have a church that will be the credit to the principles of our Lord and Master: that it will be a house of prayer for all people, and that whoever comes into our midst finds Christian friends and a cordial welcome in the Master's name.

Home Church.

November in the Home Church centers around the double anniversary, the 184th Congregational, Nov. 13, 1771, and the reorganization of the Headship of Jesus over His church, which important experiences were commemorated on November 12, with services largely attended and warm and spirit of the transactions. Several hundred and fifty persons were present at the Lovefeast and three hundred and fifty partook of the Holy Commu
I courses on morality and socialism. •• , By Adelaide L. Fries. All the perils and hardships of life were mercilessly the crucible, transfigured and sanctified. Several members of the Home Church gave us a welcome assistance and we gratefully acknowledge the help of the Brethren A. F. Hill, Walter H. N. Fries, Douglas Rights, C. S. Starbuck, Leon G. Lackenback and E. C. Reymond presented their messages of truth in a most helpful manner. The playing of the Band added to the interest of two evenings. In spite of the excitement of the election during the week we had good audiences. On Sunday, Nov. 12, we had the next to the largest Communion ever held in the present Church edifice. It was a very precious occasion of spiritual communion, made the more so by our pleasure in receiving two new members into the church, Mrs. Mary Robertson by the right hand of fellowship, and her daughter Annie, by adult baptism.

During the same week, on Thursday evening, Nov. 9, a very solemn occasion occurred at the parsonage, when Pink L. Hunt and Carmen L. Carter were united in the bonds of Christian marriage, in the presence of a number of friends. May God bless them. The blessing rest upon this young couple bringing them many years of united happiness. Evangelist "Ted" Mercer was at our church on Tuesday evening, Nov. 12, and was heard with great interest and blessing. The same evening Bro. Romig was at Alpha Chapel, assisting Bishop Edmund de Zeeberger. "They were very tired but found no time to rest. The Indians flocked together from every part of the village to hear the Gospel. The next morning the work was resumed and continued for three days with great power. A deep impression was made upon the hearts of the hearers.

On Sunday School, members marched through the church and deposited bags of provisions on the platform. These gifts were afterward sent to the Salem Homestead.

Our sympathies go out to Mrs. R. B. Buchanan and little Darwinson who had to submit to surgical operations. We thank God that they are making good progress in their recovery of strength.

**MACHSWILUSING**

(Continued from page two) heaven and hell, and one feature was a pair of seals, symbolizing the dishonesty of the white man. The hides were meant to take the place of the Bible, and the preachers explained the purposes to the people, assuring them that the Indians had better knowledge than the whites, and that their way to heaven was the shorter. They proposed strange conditions of salutation, and preached a morality that they did not practice. One of the most earnest preachers was Papunabuik of Machiswilling. God saw it to use this man for His own purposes. His strange discourses on morality and his testimony of the need of repentance led to an awakening among his tribe. They began to seek the true way of life, and sent to Bethlehem for a missionary, Zeisberger was as willing to go as the elders were eager to send him, and all the perils and hardships of the way found a reward. After his own heart, he and Anthony arrived in the evening of May 23rd and were received by Papunabuik into his own lodge. Bishop Edmund de Zeeberger delivers their first visit thus in "Life and Times of David Zeisberger: "They were very tired but found no time to rest. The Indians flocked together from every part of the village to hear the Gospel. The next morning the work was resumed and continued for three days with great power. A deep impression was made upon the hearts of the hearers.

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**J. R. THOMAS,**

On Southbouond R. R. Academy St.
Papunhank had made known.

Zeisberger was in his element, preaching and instructing, teaching the Indians to sing Delaware hymns, calling them to repentance, and unfolding to their astonished minds free grace in Jesus Christ—a doctrine so entirely different from the absurd painful conditions of salvation, which Papunhank had made known.

While so engaged, John Woolman, a Quaker evangelist, arrived. A council was called to receive him, and he spoke to the people at first by the mouth of an interpreter, but afterwards feeling “his mind covered with the spirit of prayer,” he expressed a wish that the interpreting should be abolished. Divine love was shed over the meeting, and when he left he prayed that the “great work,” which Zeisberger had undertaken, might be crowned with success.

It was on the 17th of June, and about the middle of the afternoon that Woolman and his party reached the settlement. Their guide preceded them into the town to tell the people, and after a while they were invited into a house, where they found about sixty people sitting in silence.

The Journal continues: “After sitting with them a short time I stood up and in some tenderness of spirit acquainted them with the nature of my visit, and that a concern for their good had made me willing to come thus far to see them. Some of them understanding, interpreted to the others, and there appeared gladness among them. The Moravian who overtook us on the way being now here, bade me welcome.”

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Finding liberty in my heart to speak to the Moravian, I told him of the care I felt for the good of these people, and my belief that no ill effects would follow if I sometimes spoke in their settled meetings, when love engaged me there. He expressed his goodwill towards my speaking at any time all that I found in my heart to say.

On the evening of the 11th I was at their meeting, where pure gospel love was felt. The interpreters endeavored to acquaint the people with what I said. None of them were quite perfect in the English and Delaware tongues, so they helped one another, and we laboured along, Divine love attending. Afterwards feeling my mind covered with the spirit of prayer I told the interpreters that I found it in my heart to pray to God, and believed if I prayed aright, He would hear me. So I expressed my willingness for them to omit interpreting and our meeting ended with a degree of Divine love.

Before the people went out I observed Papun-hank (the man who had been labouring for a reformation in that town, being then very tender) speaking to one of the interpreters, I afterwards told that he said in substance, "I love to feel where words come from."

Nineteenth of sixth month and first of the week. This morning the Indian, who came with the Moravian, being also a member of that society, prayed in the meeting, and then the Moravian spoke. In the afternoon my heart was enlarged in pure love for their good. I spoke to them awhile, and believe the Holy Ghost wrought on some hearts, where all the words were not understood. After I sat down one of the interpreters seemed spirited to give the Indians the substance of what I said.

When the last mentioned meeting was ended, hearing Papun-hank speak with a harmonious voice, I asked the interpreter, who told me that he was expressing his thankfulness to God for the favours he had received that day and prayed that He would continue to favour him with the same.

The following morning in meeting my heart was enlarged in pure love among them, and in plain short sentences I expressed several things, which one of the interpreters gave the people pretty readily. Then I believed that a door remained open for the faithful disciples of Jesus Christ to labour among these people. And now, feeling my mind at liberty to return, I took my leave of them, and prepared to go homeward. But some of their more active men told us that, when we were ready to move, the people would choose to come and shake hands with us. Those, who usually came to meeting did so, and from a secret draught in my mind. I went among some, who did not usually go to meeting, and took my leave of them also. The Moravian and his Indian interpreter appeared respectful to us at parting.

Woolman and Parvin expected to be accompanied by two Indians on their return journey. But they found that quite a number were going to Bethlehem with skins and furs, and wished to go with them. On the road Woolman took care to keep foremost.
and to acquaint people on or near the road, who those Indians were. This was necessary, as the frontier inhabitants were naturally alarmed at the approach of Indians. They reached Bethel on June 30th, and here Woolman carefully settled all affairs with the Indians relative to his journey. The parting with them was mutually affectionate.

One or two sentences from Dr. Schweinitz shall complete the story of Zeisberger’s Mission at Machiwhinlaug:

“Papahank and another Indian grew in grace and asked for baptism. Their repentance was thorough and agonizing. Papahank's distress of mind at last became so great that he could neither sleep nor eat. On June 30th the whole town gathered in a solemn assembly. Zeisberger opened the service with a Delaware hymn. Then he preached upon the subject of baptism and examined Papahank concerning his faith, who added this voluntary confession: ‘The Saviour has made me feel my misery and utterly depraved state. I used to preach to you. I imagined myself a good man; I did not know that I was the greatest sinner among you all. Brothers, forgive and forget everything I have done and said.’” So speaking he fell on his knees and Zeisberger baptized him in the name of the triune God. He was called John. This was the first prophet, whom Zeisberger brought into the Church of Christ, and he rejoiced more over this convert than he would have inherited a kingdom. In the afternoon the other convert was baptized and received the name of Peter. "Now my heart is light," he joyfully exclaimed, "before it was heavy, so heavy that I could scarcely endure it.

"Promising as his work was, it was abruptly cut short. The Indian war with all its horrors was about to sweep over that region, devastating farms, burning homesteads, and butchering men, women and children, both frontier whites and Indian converts. On June 30th a runner arrived at Machiwhinlaug with a letter for Zeisberger from Bishop Seidel, detailing the massacres at the western forts and recalling him to Bethlehem, which he reached safely on July 10th. The prospect of establishing a mission was bright, but it would have been foolhardy to remain.

"Count Okuma, the former Premier of Japan, has stated that he sees no solution of many pressing problems in his country apart from Christianity.

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