The Wachovia Moravian

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St. Rev. Edward Reckofelder, D. D., Editor
Rev. J. Kenneth Field, Managing Editor
Rev. Dr. H. W. E. Mitchell, Jr., Business Manager
Rev. R. F. Vogler, Circulation Manager.

HAPPY NEW YEAR!

A very happy New Year to all our subscribers, advertisers and readers. The whole Wachovia Moravian force of editors and workers joins in the wish. May you have a happy New Year in every respect, in body, soul and spirit, and in all your hopes and in your Church. "All's well that ends well," the proverb says. May 1921 take such a course with you that when Dec. 31st comes, you may be able to look back and say: "the year was successful!"

We try to keep close personal relations with our readers. We know so many of them. We endeavor always to write as if we were talking with them. We have often been encouraged by the things which they have kindly said about the paper. Let us pray for each other, in 1921, and then we may be sure that our editorial connection with each other will be a happy one.

And in our very first article, let us talk business together. We have an investment to offer, which bears fine interest and is perfectly safe. It is an investment with God; in faith in prayer and in obedience. It is a new investment for the New Year, "Lord make me a better man, a better woman through thy grace." And then it begins to bear interest from this very hour.

1921 AN UNKNOWN YEAR AND A KNOWN ONE.

We usually speak of a year as being an unknown period lying darkly before us. And this view is true. So much may happen which we have not, in the least, foreseen. "It is the "unexpected" that happens,"—so people say. It may be even the year of our final departure from the earthy scene. Or again it may be the year of the Evening of our Lord, in His second and glorious return. On New Year's Day, the year does in many things, present itself as a stranger with whom we are utterly unacquainted.

But then, in the greatest consider- ation of all, the year is better known than many people think. The Bible says: "The Lord is with you while you are with Him; and if you seek Him, He shall be found of you; but, if ye forsake Him, He will forsake you." And that is the exact line which the New Year will follow, clearly ascertained and definitely promised. When He is with us, "all things work together for good," and that is the very best thing for us to know and to cling to, in these uncertain times. And if we forsake Him, in 1921, the retrospect on Dec. 31st will, of a certainty, be dark and sure: "I forsook Him and He has forsaken me!"

OPPORTUNITY.

One of the most forcible pieces of literature ever written, is the account of a young man fallen asleep on New Year's Eve. As he slept, he dreamed. He saw the graveyard lying under its white covering of snow. The winter winds are sweeping cold and dreary around him. The Church bells are ringing out funeral tunes. As he dreams on, he feels that his life is over; careless, ill-spent, wasted! He has been nothing; he has achieved nothing: but its too late to change: the hands of the clock of his destiny can not be turned back. The midnight voices around him sound the solemn dirge "too late, too late!"

But just then, in an agony, he awakens. The bells indeed, are ringing; but it's morning! The New Year's sun is rising! He's not the old and dying man he dreamed himself to be. He is fresh and young and strong. He thanks God for what New Year's Day means. It spells out "opportunity." And he is resolved to use it as he ought.

And just that which the New Year means for you and me, young or old as we may be. It is new Opportunity—as toward God and man! INDIVIDUAL SOULS.

Men are peering into the future in these January days, as we have seen a sailor-watch at the bowsprit of the vessel, gazing intently out over the misty, unquiet Sea. How is business going to be, in the months ahead? Two million and a quarter men are out of Employment, the Govern- ment reports says. What will be the end of it all?

We believe that whatever befalls, and we hope that the turn will be for good in material, business respects:—we believe that it will be a good year for gaining men's souls for the Lord Jesus Christ. Let us be ready for the effort. Now is the time to think of the unsaved people around you, and of the other people concerning whom it is uncertain, in view of their worldly ways, whether they ever were really saved. It is a time to pray your list over and over again, mentioning each soul, by name. And not only that but it is the time to plan for them: to interest, to bring them if you can. So very often the people who need so sorely to be saved, are not in the service; no friend has interested himself or herself in trying to bring them. And, therefore, if even the angel Gabriel were to preach, his sermon would do them no good because they are not there to hear it. What can you do, by your personal interest in unsaved souls, to win a star in your crown?

THE COMING CONFERENCE IN THE HOME CHURCH.

The Bible Conference which will be further announced in this issue of the Wachovia Moravian is likely to be of great value to those who are interested in the Bible for themselves and for others. Dr. Riley is coming again and very many will be glad to hear his vigorous message. Dr. Griffith Thomas' name is a precious and beloved name in all the Churches,—a revered and devout student of God's Word. Several other noted teachers of Scripture are likewise coming. What makes the coming visit so valuable is,—that these able men have a whole faith in a whole Bible, and they have been blessed in strengthening a similar faith in many hearers, and will be thus blessed among us likewise.

DO YOU PRAY?

It is well sometimes to consider in our times of meditation just how we are using God's means of grace. Unquestionably prayer is one of the greatest of these.

Are we getting the best from our prayers? Are we talking with God as we should? These questions have been gone over often in times of meditation, and many thoughts come which may prove helpful to others.

A dear, religious, old lady in New England once asked a young man a most interesting question—"How much do you pray?" and when he an- swered "Every morning and night!" she said "Of course. One doesn't feel decent without that,—its like washing your face when you get up in the morning: but how much do you pray?"

God has said He is our Father, and with all due reverence, no earthly father would be content with receiving from his children one or two set interviews daily, often hurried, often while our minds are full of our own affairs, and often parrot-like in the use of the same words. And God, in his infinite love, and interest in us wants us to come to Him often and with many things. Children need help many times daily—with lessons, up or down from their high chairs, with their toys, with their work when they are older, and the good father is the one who always is willing to help. Note that it is help which the good father renders, and not the assumption of the entire burden. And what God wants from His children is that same relation, the mental, inner, inner prayer. When a serious situation arises in house- hold affairs, in family life, in "busi- ness, God is there to help, and He loves to have us ask for that help.

Perhaps Nehemiah was one of the best Bible examples of this sort of prayer-spirit. He could and did offer beautiful long prayers, in due form, but his book is filled with the prayer-spirit, and there is no better evidence of how Nehemiah felt than is found in the fourth and fifth verses of the second chapter of his book.

Some months ago, two men were in a strange city where they had gone on a very important business matter. It was of supreme importance to them that a certain interview should be conducted in the best possible way—that exactly the right words be used, and their position be presented so as to bring the results they desired. The night before the interview they went over the whole question, planning what each should say, and when they parted for the night—"one said. The reply was "No, let's think and pray over it," and it developed that both

(Continued on page 7)
THE HARVEST OF 1920
A Look At Our Provincial Statistics.

For the majority of people, statistics are rather uninteresting. Yet it would be difficult for business as well as the church to get along without them. They are not meant for entertainment, nor do they belong to "light reading." They are rather for the careful study of those who would note tendencies and mark the signs of encouragement.

Wars have always had a disastrous effect on the churches. They have slowed up the wheels of spiritual progress as well as the machinery of commerce and industry. And this last great war has been no exception to the rule. During 1919, according to Dr. H. H. Carroll, America's leading church statistician, the increase of membership in the churches was not sufficient to cover up the losses. And, strange to say, the work of young people in the Church went backward in many respects. He tells us that in one large denomination in 1918-1919 there was a loss of 1,274 Sunday Schools and 45,100 members of 60,360 members of the senior young people's society and 15,558 members of the junior organization.

That being the case, it is exceedingly encouraging to know that 1920 shows a strong move forward again. And in this forward movement our own Province shares. We have experienced the largest increase in the history of the Province; and should find in this fact a great cause for encouragement.

As usual, the city churches have led, and the figures for the Salem Congregation show a gross increase of 281 souls or more than 9 per cent; with a net increase of almost 7 per cent. The entire Province shows a gain of 410 or 7.9 per cent, with a net provincial increase of 4.42 per cent.

It is worthy of notice also that the proportion of adult baptisms to the total number of receptions is very large, which indicates that real evangelism is being done. Our growth is not largely that of transfer from other churches, but from the great field of the unconverted. Much of it, very much of it, is "hand-picked" fruit; it is generally speaking the best fruit, though requiring the greatest time and effort.

The gains of Calvary and Fairview Churches, in the Salem Congregation, are of 84 in the former and 61 in the latter means the addition of two small congregations in themselves. Both pastors and members ought to be very happy over the result of their spiritual harvest for the year.

Certain questions are naturally raised by a careful examination of the table. In what way can the churches of Salem Congregation be helpful in the work of our rural churches? If there are frequent services and more intensive church efforts there is a larger gain in membership, how can these conditions be carried into the country work? Has the time arrived when the rural churches should have more service, with fuller organization and their pastors be given fewer "charges," that they may give more time to the development of their work?
MEMORABILIA
OF THE SALEM CONGREGATION
FOR THE YEAR 1920.

Introduction
It is a privilege for Christian men to write a Memorabilia addressed to Christian people. It can, under such circumstances, be written with truth and yet with hopefulness. The actual condition of things at the end of a year can be frankly described and the account can, nevertheless, have an encouraging character. Because, as Christians, we dare believe that when we do our best, even though it be against heavy odds, our Christ—God will do the rest:

"Thou compreh'nd'st Him not Yet earth and heaven tell God sits as sovereign on His throne, He ruleth all things well."

"Peace.—Where There is No Peace."

During the year 1920, there has been less war in the world, than there was on that memorable 11th of November, 1918, when the armistice was declared. Vast Russia has, on all its borders, been the scene of bloodiest warfare. Poland has been on the edge of national destruction, saved by a peace which may only be a temporary breathing-spell. Turkey is fiercely destroying the Armenian people. The tangled affairs of Greece have become still more involved by the strange return of its former ruler, King Constantine. Hungary, a most valiant nation, is like a caged wild beast. The fateful question of peace or war between tempest-tossed Italy and insipid Jugo-Slavia has lain as a dice-throw at the feet of a literary madman, sitting enthroned at Fiume. A friend of mine, at Jerusalem on last Easter Day, was thrown into a等情况-torrent street-fight between Arabs and returning Jews, and told me how the whole Arab East was wild at the prospect of losing its hold on Palestine. And not only the united Arab,—but the whole Mohammedan world is in turmoil, against the claims and encroachments of the Christian nations. The millions of Germany are seething with discontent, and uncertain aspirations; France, not very far from a war-foothold, stands ready for any sudden turn in its critical future; England and Ireland are at each other's throats in one of the most murderous grips that the world has ever seen, and baleful influences are abroad in our Congress to have America seriously embroiled in the desperate fight. The keen-eyed Jap is steadily counting the cost and risk of a war with the United States on questions which, he thinks, involve the honor of his aspiring nation.

Worse still, than all these wars and rumors of wars,—are the surprising successes of the Bolshevists, in their effort to make the despotie and bloody Soviet system the rule of the whole world—and especially of our own country,—the favorite scene of its plots and conspiracies. In two of our harbors already lie the infected ships bearing the germs of that fearful war-disease, the terrible typhus. Neither at Washington nor in any other capital of the whole world is known whether there is really war or peace on this sorely devasted earth.

The Mature Losses of the Great War.
It was wisely said by Benjamin Franklin that the cost of war is not paid in war-time, but afterwards. The Carnegie Foundation, after a series of careful studies, places the estimated cost of the four years of World War at the sum of 357 billions of dollars,—including in this sum, what has been the saddest cost of all, the estimated commercial value of the twelve millions of strong young men, of the best races, with the best prospects of being represented to their own graves, under the green sod of earth or all under the rolling sea.

Moral Losses.
Vast, almost unthinkable as these losses are,—now slowly beginning to be realized in the stunned conscious ness of an blasted world, they would not be so bad, if the moral advantages fonderly hoped for,—as likely to follow so supreme a struggle, were not, and especially in these more favored United States, apparently doomed to sore disappointment.

The Money-Crize.
It was an evil hour when the business of the United States settled down to a compulsum purpose, which may thus be expressed: "Seeing the world must have its great misery, let us make as much money as we can out of the wide and awful disorder." Hence came the uncalled for soaring of prices—and their lead was borne until it could be suffered no more—or so the inevitable reaction of loss has set in. As long as there were profits, there was some sort of rude content in the profit-taking; but now that the toll of loss has come, nobody wants to take his just share of the loss, unless he must do it—and it is this mental reluctance which threaten s to lengthen out what is conveniently called "the period of readjustment."

The Imperialized American Home.
Along with the wild craze for money other moral evils have rather been increased than diminished. Never has the American Home, the foundation of all real social morality, been so threatened as it is now. We natural ly speak with much reserve on the subject of immor tal dress, but when great ladies of the land have them selves sounded the note of warning, we must need help them in their good and pure endeavor. And with dress goes the condition of the present-day dance. In the course of 1920 even probably that art of dancing have raised their protest against the extremes to which this fashion is going. Beauty and recreation have ceased of much of the most modern and original of the whole world. Yet one, is ugliness, has been setting in. If only more fathers and mothers would realize that lack of pure and modest restraint steadily heightens the number of unhappy marriages (which is already more than one out of ten) the American Home would have a great cloud moved away from its threatening sky.

The Menace of the Morive.
With these social evils has come the increasing menace of a disease called Morive. Doubtless the average manager would be perfectly willing to present such scenes as would bring out the good side of his potent instrument, but he fears the loss of his overflowing audiences. So the doubtful reputation of the American Morive has even crossed the seas—and young audiences sit rejoicing over scenes of disrespect to parents, of marital in felicity, and of criminal violence; and in these pictures there is presented as in a mirror the moral face of the next generation,—the America that is going to be, when the present fathers and mothers are gone.

Criminal Violence.
Our nation is now suffering from what is called "The High-tide of Criminal Violence." Never were crimes against life and property so numerous and alarming as they now are. Our metropolis, New York, has become the most violent and the most dangerous city in the world,—whether Christian or heathen. The application of chemical discovery to high bomb explosives has already height ened the dreadful criminality of the day and hour. And this amazing growth of crime has been fostered still more through the unexpected application to which everywhere-present auto has been put. Into the auto-use has come a vast amount of careless, inefficient and wicked driving, often with dilapidated machines, which, within themselves hide the germs of murder. How many of the 2,500 licensed autos and the 300 more running loose in our community are recklessly or inefficiently driven? Aut os themselves have become the objects of favorite theft to an ever growing degree. And what would violent burglary and cold-blooded murder are now invited by the prospect of a rapid escape through the use of the quick moving machine. Leg islatures and courts have not suf

Scientifically risen to this new danger of our times. Good citizens should everywhere combine, in every just, vigorous and reasonable way to curb a newly arisen anarchy in the careless, criminal use of this new universal convenience—the modern automobile.

The Growth of Gambling.
The strongest light recently cast on the most malignant forms of gambling, has come from the foul dishonor laid upon what is our national recreation—pride,—"the base ball."
The discovery of "put-up" games on the part of chief players has been so glaring that extraordinary remedies are now being applied by the lovers of the sport themselves.

As for the growth of blasphemy, a direct result of the fiercest passions of the war, no fervor of language can put the case too strongly. If preachers are accused of not saying enough about the dangers of hell and damnation, in these easy-going times, certainly men, and also women too, in growing numbers, are making up for the lack of testimony to these great and startling truths. The fierce or reckless exclamations concerning hell and God's damnation are pouring forth in ever growing volume. It is as if a wide volcano crater had been opened, and the ceaseless red-hot stones of blasphemy were being lifted in countless numbers out of that very "lake of fire," which God, solemnly, in His Holy Word calls "the second death."

Defects in National Education.
Gov. Coolidge, Vice-President-elect of the United States, has, with his usual emphatic precision, laid his finger on the dry-root affecting the present status of education in our country. In commenting on the extraordinary number of cancelled contracts on the part of leading men who could meet their engagements, if willing to share in the necessary losses of the time,—the Governor says, in effect, that colleges do not, among the things they teach, inculcate the principles of honesty. The three subjects which are be

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TACKLE THROAT TICKLES
ALL THE YEAR ROUND WITH
Eucalyptus for all throat troubles. Manufactured in Winston-Salem, by THE VANOLA COMPANY, Inc.
ing left out of many of the crowded school curriculums of the day are: God, the Bible, and moral duty. Compared with these supreme issues, the minor evils, the overcrowding of school rooms and the inadequate teaching of the sciences—important evils as they may be—are small defects. What can we expect of a future generation of Americans, gathered as it will be from all nationalities and races, if the three articles of God, Bible and moral duty continue to be so widely neglected in the schools of the country? The question is the more important this critical hour when the Sunday instruction of children, and especially of Protestant children, is severely on trial. The statistics place the number of children and youth entirely without church instruction at 27 millions. They set forth a decline of five millions in the number of Sunday School attendants in the past five years—a decline mostly affecting the "Evangelical" denominations. It is claimed that the average annual time in religious instruction to a Jewish youth, is 335 hours, a Roman Catholic youth 290 hours, a Protestant youth 24 hours. And to this we must very sadly add that multitudes of Protestant teachers will not even prepare themselves for Bible instruction during the very brief time allotted to them for the sacred task.

The Weakening of the Gospel Message. And to this we further add the most subtle temptation that Satan has ever presented,—his masterpiece for the effecting of the spiritual ruin of an endangered world. He does not now pervert the doctrine of the cross of an atoning Christ as he once did; he does not directly attack it as the days of Voltaire and Thomas Paine, but he emasculates the churches and ministers to treat the saving doctrine of the cross as a thing well known—as taken for granted, and, therefore, to be passed over, in order that social and other issues may be treated,—subjects more congenial to the pride and indifference of the times in which we live. The result is widely apparent. The average increase in conversions is small; the number of important events in the progress of the Christian religion—at home and abroad—is likewise small. The most religious event of the year has been the failure of the Interchurch Movement and, in some respects, exceedingly well fitted to promote a united movement for the salvation of the land and of the world.

Our Glorious Assets in a Dangerous Time. What assets then have we of courage and of hope to present in the face of this appalling count of defects, material, moral and religious? Great assets they are,—far above the liabilities inexorably or threatening; assets of joy and strength for everybody,—man, woman or child, when to be anything or to do anything that is worth while, in this dangerous and difficult time.

Our Good Father God. Our first asset is our Almighty, All-Wise and Loving Father—God, upon His throne. If things are right yonder, there will be may be inspiration and courage to try to make them right down here. His Providence is mightily abroad. We have seen it in the harvest of the year,—the largest total harvest ever known in America: corn 3 1-4 billion bushels; wheat, 750 million bushels; oats, a billion and a half bushels; hay, 105 million tons; white potatoes 541 million bushels; cotton, thirteen million bales. Is it not a broad gleam of our Father's mercy upon our anxious land? Notwithstanding its crying sins our Father is not ceasing to feed America for a better future. And then again think of the hold which the Red Cross is getting upon every community; upon all the people down to the littlest children peddling Red Cross stamps. Blessed in time of war, the Red Cross is becoming more of a blessing in times of peace. Last year, for instance, it taught 92 thousand people in America how to extend "First Help" in disease and accident; it helped thirty thousand people in time of great disaster; it has been the guardian angel of the twenty-six thousand disabled soldiers still in hospitals; these are only a few items out of a Book filled with charities enacted in many lands. Surely it has been the hand of our Father to move so many people to be merciful towards others in the hours of sorest need! And what has been true of the Red Cross,—could be said of a multitude of other Associations and Institutions which only exist for the good they can do.—It is our Father's Kindness reflected in the faces, and stirring in the hands of so many of His children. And just think of the Herbert Hoover campaign in which you are all helping to keep alive 3 1-2 millions of little children. God is putting it into your hearts to do it.

And again, throughout the year of 1920 all decisions of the Supreme Court, votes of Congress, and important elections have confirmed the 18th Amendment of the Constitution against Intoxicating Liquors. Punch what little holes of objection or of just some men may drive into the Nation's Dry Shield of Prohibition, the fact stands, that a new generation of young men is growing up sober; freed from the chain to which so many of the fathers were consigned, to the undoing of their homes and of themselves, both body and soul. Truly this is a broad gleam of light falling softly but brightly from our Father's throne!

Whatever doubt there has been and still is with regard to Female Suffrage, nobody will question, that when it comes to the locking of the House Door against the flood of Intemperance, it will always be safe to depend upon the vote of the women; and also in many another moral issue. On the 18th of August, 1920, the State of Tennessee gave the 36th vote which ratified the Amendment all over the Land. It was the end of a note which was first sounded in America 173 years ago. Going to the polls with one's wife, in November, was like going to church together, and nothing untoward happened in any part of the country!

The medical science and art in Christian lands is the permanent survival of the healing ministry of our own blessed Lord Himself. Steadily and patiently it is working on in its battle against physical ills,—syphilis and hook-worms, and infantile paralysis and yellow fever and consumption and now it has been permitted in the great goodness of God to find the successful remedy even in leprosy, through the Ekyl extract from Chant-noor oil and already lepers, instead of hiding themselves in despair, are coming forward gladly in order to be healed.

Oh is it a great asset in our battle to know that our Father has been very active, from His throne, during this difficult year of 1920.

Our Great Saviour. And again we have another vast asset in Jesus Christ, Son of God,

HOPKINS-LANQUIST
Phone 129.

HINE'S SHOES
Son of Man, Lamb of God, beside
His Father on the throne. Scripture says of Him, "He shall not fail nor
disappoint till He have set judgment
in the earth."—His Person, His
grace, His sacrifice. His sacraments,
His Word, His Church are as rich and
strong resources as were two
thousand years ago. If Jesus were a
mere man He would long since have
disappeared, most of all at the
apathy, the unbelief, the covet
desire of His blood-bought claims on
the part of men and women who ought to
be among His leading witnesses. But
He has a wonderful way of bringing
people around to His side. Some years
ago, in the city of London, on a week-
day we heard a very bright and able
young man preach a brilliant sermon
to an audience of about three thou-
sand and men, and in it there was not
enough Gospel of Jesus Christ to fill
the room. A recent visit of a distin-
ction in the earth.

Another consideration: North Caro-
olina and its Responsibility.

What we have said of the year,
the world over and the land over, is,
in varying proportions of light and
shadow, true also of the State and
Community and City, the Revised
census of 1920 gives to the Continental
possessions of United States a population of 117,857,500.
Of this number, 2,550,123 are reck-
oned as being Tar-Heels. This greatly
enlarged population of our own State
calls forth varying emotions of thank-
fulness and of responsibility. First
comes the question of race—the Black
is largely and permanently represent-
ed here, and when we consider
how sorely the immigration of undesirable
people is pressing in upon our great
Northern centres of population, it is
well for us all, that a large proportion
of black people should continue to
dwell with us, and what is true of our
State is particularly true also of our
community. Much has been done to
give North Carolina, and its leading
city, a good name with regard to race-
relations. A recent visit of a distin-
cution, international, brought forth the statement that Win-
ton-Salem Slater School represents the
best degree of mutual conciliation
has found anywhere on his tour of
inspection. But much still remains to be
done along this difficult line,—

in the way of railroad accommoda-
tions, of hospitals, and of even jus-
tice, and the like. History has shown
that in nothing is the hand of Vendange more evident than in mat-
ters of race-injustice. If we are the
superior God help us if we fail toward
the inferior!

Another consideration of responsi-
bility arises with regard to school fa-
cilities. We can hardly believe that
while in agricultural products, North
Carolina stands fourth, at the very
head of the list of States, in school
matters it should stand fourth from
the very foot. Nor is this the worst
to be said,—after all that the State
can do, the township,—the rural
neighborhood, and even the city needs
to be roused and kept roused to


if we are ever to prevent the falling
away of the young teacher and the
hungry teacher—so true of our own
State. The State is alive for good
from end to end. Where the whiskey
still once ruled for ruin, as Mr. Graves
has found, the waving banners of
Prohibition now fly joyously to the
wind in nearly prosperous communi-
ties. There was a time when the name:
"The Good Old North State" was
rather more of a title than anything
else; now it is becoming a fact. Let
us help, each in our own degree of ef-
fort, to roll the ball along.

The City and the County.

What we have written thus far of
world conditions, and of their lights
and shadows, is so true of our own
city, Winston-Salem, that we may
value a briefer record than usual of its
experiences during the difficult
and oft-times disappointing year of
1920.

Our city has been officially recog-
nized by the new United States
census as having a population of 43,395
against 23,805 ten years ago,—an in-
crease percentage of 113.12 per cent,
and therefore, being the largest city
in the State. A stranger passing
through Winston-Salem for the first
time would judge, from the close con-

T. S. FLESHMAN
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THE MUTUAL LIFE INSURANCE
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Company.
The inspections of Dr. A. C. Bulls, the County Health Officer, into the health of schools and neighborhoods, and of Superintendent R. W. Pou into farming facilities, have been of very great indirect value to the city. In the construction and reconstruction of county roads, under the direct care of the Engineer, Mr. DeWitt Harmon, as much as a quarter of a million of dollars is now being called for. All these and other county activities, along with the close and sympathetic neighborhood of a most industrious county population have greatly helped to make Winston-Salem what it is in North Carolina.

Winston-Salem's Condition and its Task

But coming back to the City,—its rapid growth to a place of 48,395 has laid great extra responsibility upon its Mayor, Aldermen, and all the chiefs of its Administration. We rejoice in a good, clean, progressive management of our beloved city. Much that has been planned for the improvement of Winston-Salem has needed to be postponed, owing to the times, but the plans are not abandoned,—only delayed, and meanwhile the town has enjoyed health and quiet and as much onward movement as a county of great financial stringency allowed.

In 1919 there was much unrest in the city. This situation has greatly changed. There is a better feeling among all classes of people. It has been the financial problem which has caused the chief difficulty of 1920. But, nevertheless, the main activities of the city have been maintained. Police affairs are in a good condition. Schools, though variously handicapped, are doing the best they can. And with a new year it is hoped that school buildings and hospitals may receive the enlargements they so greatly need. The street work has vigorously kept up to the middle of November where it is now resting until 1921. The water supply is admirable. It needed, earlier in the year, to be chemically washed clean, as all waters on the old Red River, but is now at its best and is sufficient in amount, we are told officially, for the needs of 150,000 people. The results achieved by the Fire Department have been fine. The losses by fire in the last month, for instance, only amounted to a couple hundred dollars. The growth of the Health Department is a source of joy and confidence. The old Star-\skew mansion is now entirely devoted to Health activities, with its various clinics, its health officer, its licensed assistant physician, its veterinary surgeon, its licensed laboratory-worker, and from eight to ten nurses in daily service throughout the city. Horses, under God, the year's immunity from contagious sickness.

Akin to the Health achievements are those of the City Dairy, whose success saved the situation, in a very important particular, during the last summer.

And the Associated Charities must not be forgotten. Cases of destitution are now immediately referred by the City officials to this association and are promptly attended to. It should be more largely supported than it is.

The Building operations of the year are always especially interesting to a community. There have been several very large edifices erected. The great Hotel Construction is rapidly going on. An enormous warehouse, the Planters', has been built. The Hanes Knitting Mill has made very extensive additions. A large Factory connected with the C. S. Sievers' plant on the Southside has been erected. But besides these edifices of notable size, we are happy to state that although the prices have been two to two-and-a-half times as high as formerly, as much building was done in Winston-Salem in 1920, as the city, with its force of men could do, and this activity continued until ninety days ago. The securing of homes in a community is a notable achievement; it makes men better men to a home. Our Building and Loan Associations have, in this respect, done a great work for good. Real Estate men and private parties have assisted,—so that our city may truly be called "a city of homes." Despite occasional extortions and undue sales of houses over people's heads,—the real estate movement has, in the main, been of a beneficial character. And now that many homes are still in process of payment, in view of the stringency of the times, the old rule of our community should be observed: don't be hard on each other; give the man a chance and don't make him sacrifice his home.

The Salem College and Academy. The most notable city event of the year was the successful completion of the Endowment Enterprise of Salem College and Academy,—which showed a splendid union and cooperation of all parts of the community. The

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You will most likely find it at the IDEAL. Our buyers study the requirements of each individual customer, they cannot buy just any COAT, SUIT, DRESS or any other piece of merchandise simply because it's cheap. All merchandise that comes into the IDEAL store must be NEW, FRESH, CLEAN, DEFENDABLE, AND ABOVE ALL THE VALUE MUST BE THERE REGARDLESS OF THE PRICE. We buy direct from the manufacturer, and the interest of the customer comes first,—that's why the women of discriminating taste in such great numbers shop at the IDEAL.

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The Seven Moravian Churches of Winston-Salem.

Winston-Salem is an important part of the Moravian Church. The pastors of our city churches will give brief but interesting accounts of their several congregations. There are many signs of progress in numbers, in giving, in works of charity, in the spiritual care of children, and in such self-sacrifice which Christ Church, for instance, has recently made when their mechanisms gave money and material and their own labor for the completion of their large and much needed annex building. Notable testimony has recently been given to our work among the colored people, quiet and small as it may sometimes seem to be, but developed by the most competent outside witness, to be of far-reaching influence. But best of all is the union of these seven Moravian Churches into one congregation—a union which seems to be growing stronger as the years go by.

The Southern Province and the Moravian Unity.

Our Salem Congregation is a large factor in the life of the Moravian Church in the South. The Southern Province, while an integral part of the Moravian Church in America, is entirely independent in the management of its own affairs. Doubtless we feel, as all the churches do, that it is hard in these days to get men to repent and believe and be saved, or an evangelistic effort,—in wider or more personal sphere, seems almost to fail. Our pastors and workers often feel in these days when the influences of the Spirit seem greatly golden, the spirit of the Apostle Paul: “Let us labor together.” But there are many signs of larger vision—and that a good time is coming. Our work is extending outward in our dear Southland; the interest in Missions and among the heathen is greater than it has ever been; more money is being given, more missionaries are being supported. Three missionary families have been welcomed among us, as, passing through, they abode with us for a season—the Rev. Messrs. Taylor, Neath, and Buttrick. Sunday School standards are rising; lay service is growing in amount and value, and we have recently had the most hopeful, unanimous and progressive Synod which the Lord has ever granted to our Southern Church.

As to our Unity, we have no fear for its continuance. Being international, both among men and women, are cultivating this spirit of patriotism for Winston-Salem. The recent laudable effort for the “White Way” will, when completed, be a shining evidence of their city. By June last, after the first, the finest White Way that a city can have is the construction of such streets and houses, in which a poor man, white or colored, can build up and work hard to be able to do so. He has that a decent, healthful home with whose roof he can lay his head.
REPORTS FROM THE CHURCHES

NEW PHILADELPHIA.

The exercises of the Christmas season were lovefeast and candles on Christmas Eve at 11 A.M. and the Sunday School concert on Christmas Day at 7 P.M.

The former of these occasions drew out a representative congregation of the members of the church and their children. We had a delightful service with a happy Christmas spirit prevailing.

The latter, namely the Sunday School concert, was composed of songs, recitations etc., by the Sunday School scholars, with a closing number depicting scenes of the shepherds, angels, wise men, the nativity and Simeon bearing the body of Christ, which was well rendered and very appropriate. The need of a new church was more apparent than on this occasion when all seating room being taken and all standing room occupied many were turned away and could not enter at all.

HOPE.

The Christmas lovefeast on Christmas Eve was greatly enjoyed by a good sized congregation.

The Sunday School exercise on Sunday afternoon, second Christmas Day, was very creditably rendered. Those who sang in solos and duets deserve much credit for the way they rendered their parts and those who recited showed excellent training and pains-taking work. The orchestra from Winston-Salem added to the music and was enjoyed by the large audience. The pastor made a short address and the Rev. Jesse Robertson led in prayer.

MACEDONIA.

A Christmas service was held on Sunday morning, Second Christmas Day. The subject of the discourse was the Nativity of Jesus. The Sunday School treat was distributed. As an introduction to the service Leon Mitchell, daughter of Bro. and Sr. Ten and Ora Mitchell was taken into the church by the rite of confirmation.

CLEMMONS.

The Christmas Day service was especially for the children. The attendance of grown-up folks, especially men, was very fine and encouraging. The service was held in a darkness church and the distribution of candles was the delight of the children. There was a large number of children present and they were made to feel that the service was mostly for them. The concluding feature was the candle song by the children about 30 of them being massed on the platform. The Sunday School entertainment on Sunday night second Christmas Day, was successfully given. A very large audience was present.

After the Sunday School exercise a Community tree was illuminated and a short exercise of familiar songs etc., was rendered under the direction of Miss Eva Skates.

FAIRVIEW.

In giving the report of Fairview for the month we must go back to the 20th of November. The last report closed on that date as it was understood that a new date of issue was to go into effect.

On Nov. 28th the pastor gave a stereoptican lecture of "Pilgrim's Progress." It was largely attended and greatly enjoyed with the collection which was taken and gifts from the Sunday School and the Mothers' Bible Class the stereoptican that was used that night was bought.

Five Committees of ladies gathered the contributions for our thanksgiving service which was held on the 24th. Both produce and money was given to our Salem Home. On Dec. 26th at the home of Bro. R. R. Kinney, we held one of our best teachers' meetings. Bro. E. C. Fulk presided. Plans were made for Christmas and for the New Year. Mrs. Kinney served refreshments.

On Advent Sunday we held our communion service. One child was baptized at this service.

On Nov. 29th Fairview suffered a great loss in the sudden death of our Sunday School superintendent, Bro. E. C. Fulk. The funeral services were held at Fairview Church on Dec. 1st. A very large and sympathetic congregation gathered. Love and deepest sympathy go out to the widow and her four little children.

The month of December was a very busy month. Besides the regular services there were the other services of the season.

On the 2nd, the Ladies Aid Society met at the home of Mrs. H. W. Faust and trimmed the Christmas candles. The Women's Missionary Society met at the home of Mrs. Martha J. Knott on the 9th. On the 15th the pastor gave a stereoptican lecture on the "Life of Christ." It was largely attended.

A special communion service was held on the 19th. At this service three were baptized, three confirmed and one received. Fairview closes the year with 264 communicants and a total of 362 souls.

On Christmas Eve the lovefeast and candle service was held at 5:30 P.M. Two hundred and seventy-five were served. At this service two children were baptized.

THE GIFT SHOP.

The Gift Shop offers high class, dependable merchandise of the Jeweler's line, in the newest, and most artistic designs.

Gifts for one and all at any season of the year and any occasion. Also the correct and scientific fitting of glasses, by the most up-to-date methods.

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It's a compliment to a man's good taste in dress when his friend asks, 'Who's your Hatter?"
The usual service was held on Christmas Day at 10:30 A. M. On the 28th the morning was given to the Sunday School for rehearsal and other necessary work. We are old fashioned and we gave our scholars their usual treat which was more enjoyed this year than ever. At 7:30 P. M. the Sunday School entertainment was held. It was one of our best. At this service the School voted twenty-five dollars for the poor children of Europe. The following Sunday the Men's Bible Class gave twenty-six dollars more, for the same cause.

On the 27th the Mothers' Bible class was entertained at the parsonage. On the 28th Bro. and Sr. J. A. Southern entertained the members of the two boards and their wives.

The decoration committee did excellent work and the church is very tastefully decorated.

It has been a good year for Fairview and we praise God for it.

The Men's Bible class put out ten Christmas baskets. The Mother's Bible class also put out Christmas baskets and different classes looked after special families.

FRIEDBERG.

Our December festival, held on the second Sunday, was a happy and blessed occasion. Two adults were baptized, one non-Moravian was received and one Moravian transferred to us. Three hundred and twenty-five persons were served at the lovefeast and one hundred and fifty-three partook of the Holy Communion.

About seven hundred persons crowded into the church on Christmas morning to witness the White Gift service. Offerings in cash to various causes amounted to $114.60.

The Ladies Aid Society held a successful chicken pie supper on December 18th and cleared $73.00. This will enable them to pay their pledge to the building fund of the church. Miss Bertha Fishel entertained the society on New Year's Day.

The Memorabilia for '1920 was read on Sunday, January second. At the church council Bro. Allen Fishel was re-elected chief steward and the Bro. A. L. Tess, E. E. Foltz, P. A. Hartman and A. M. Foltz were re-elected to the church committee. The graveyard fund now amounts to a trifle over five hundred dollars.

At the time of this writing the excavating for the addition to the church is finished, the sawmill is producing lumber daily, material is being hauled and contributions in cash and labor are being given continually and steadily.

Brother Luther Raper made a stirring address to the Sunday School on January second, in behalf of the famine sufferers in China. Gifts to this cause are being handed to the pastor right along.

We were glad to have brother Howard Foltz in our midst during the Christmas holidays. He is a student at our Theological Seminary in Bethlehem, Pa., and is preparing himself for the Moravian ministry.

During 1920, the pastor made 554 calls on 194 families. He married six couples, held twelve funerals and assisted at three others, baptized thirty-one persons, sixteen of whom were children and fifteen were adults, fourteen were confirmed and four communicants were received.

ADVENT.

Our Sunday School held a White Gift Christmas service on Thursday evening, December 23rd. Besides an offering of $49.27 in cash, groceries and other articles were given to various causes.

The Brethren Edward Sides and LeRoy Snyder were elected to serve three years on the chapel committee. Bro. James Brewer was elected treasurer of the committee also. Bro. Berl C. Snyder was re-elected superintendent of the Sunday School for another year.

ENTERPRISE.

Mrs. Allen Tess entertained the Ladies Aid Society in December.

A fine woodshed was erected at the church by some of our men folks on December 15th.

The Sunday School rendered an interesting cantata on Christmas Eve. Afterwards the Enterprise band serenaded the people of three townships.

Brother Luther Raper made an address to the Sunday School on December 30th in behalf of the famine sufferers in China. He organized the community for relief work. Brother Fred Tess is the Moravian representative in the community.

BETHABARA.

The Christmas Eve Lovefeast at Bethabara is always a delightful event, and it was none the less so this Christmas. The real Christmas hymns with our Moravian tunes gives the service a distinction from other services. One feels like telling the Christmas story under the prompting of the Holy Spirit, to the praise of the Christ of Christmas.

The Sunday School gave a very pleasing entertainment with the primary classes, under the leadership of Mrs. Carl Hine, and Mrs. Hedgecock.

The congregation is to be congratulated upon reaching their full quota toward the Pastor's salary.

The Pastor was the recipient of a splendid lap robe as a Christmas present from the congregation, which he thoroughly appreciates.

WACHOVIA ARBOR.

The Sunday School gave a good entertainment a few nights before Christmas, under the care of the Superintendent, Bro. Arthur Holleman, and Miss Eva Baumgardner, who had charge of the music. Many others helped to decorate the church, and all working together made a happy celebration of our Saviour's birthday. Good progress was also made in collecting Pastor's salary, an increase over previous years.

Two sisters were elected on the
church committee and we expect to see progress along some needed lines during the new year.

OAK GROVE.

Bro. Clay Morris, who has been Superintendent of the Sunday School for three years, found it necessary to resign on account of his change of residence. He was a faithful and efficient worker in the Sunday School; and, we regret to lose him from this important post. His successor is Bro. James A. Whicker, who has been in active work with the School, and will make a good leader in this important part of the Church's work.

A Christmas service was held on second Christmas Day. Consisting of a talk by the Pastor, and the candle service, and a treat for the school.

The congregation is working towards self-support on Pastor's salary, and made an encouraging gain over the previous years.

FRIENDLAND.

The first Sunday in the New Year, the congregation heard the reports of the year recently passed. They are all of an encouraging nature.

The congregation made an increase of one hundred and forty-five dollars over last year in contributions for Pastor's salary, and is desirous of doing more in the new year.

The collections for missions amounted to eighty-four dollars and seventy-one cents, which was donated as follows:

Sixty dollars for the support of a war orphan.

Ten dollars to the Alaska orphanage Fund.

Thirty-eight dollars towards the support of two orphan children formerly living in the Friedland neighborhood.

Forty-two dollars towards the education of a boy in our Himalaya Mission field. Leaving a balance in the treasury.

Twelve copies of Moravian Missions are taken and circulated among the members of the Society.

The Society is wide-awake, and is doing much to encourage the spirit of giving in the congregation.

The Sunday School has had a good year under the Superintendency of Bro. Fred Reed and Bro. E. R. Hine.

There has been an increase of fifty-one in membership; fourteen workers meetings were held; and school fifty Sundays in the year. The School has a Home Department of fourteen members; and a Cradle Roll of thirty-five; also a Teacher Training Class of ten.

The offerings of the School for the year amounted to eighty dollars and seventy-one cents.

The Ladies Aid, a very active society, will have a report for next month.

The progress of this congregation is very encouraging, and affords much cause for rejoicing, and giving thanks to God for the moving of the Holy Spirit upon the people.

The Christmas sermon and Lovefeast was attended by a large company on Christmas Day, and a generous offering taken up for the starving children of Europe.

The Sunday School Christmas program was full of the spirit of real Christmas, and delighted a large gathering of parents and friends.

On the 28th of Dec. Bro. and Sr. Levi Swaim celebrated their Golden Wedding, it was also the birthday of their daughter-in-law, Mrs. George Swaim. A company of one hundred gathered to honor the double occasion. A long table was filled with an abundance of good things to eat, and young and old enjoyed it to the limit of capacity. After fifty years of wedded life, may God be pleased to give them years yet among us.

NOTICE.

We regret that again we are not able to publish the acknowledgements of the Provincial Treasurer and agent for Missions, also those of Rev. Walter H. Allen, covering payments made on pledges to the Theological Seminary Endowment Fund.

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HOME CHURCH AND THE AP- 
PROACHING BIBLE CON- 
FERENCES.

The leading event in the program of the month is the Bible Conference on Christian Fundamentals which is set for January 16-23. Dr. Wm. B. Riley, who is charged with the responsibility of carrying these helpful conferences into the various portions of the land, and who was with us in the first conference last January, will again be the leader. He announces for this Conference four speakers of wide reputation. Dr. W. Leon Tucker, editor of The Wonder-ful Word, is said to be one of the leading Bible expositors of America. Dr. Charles Evans was formerly connected with the Moody Institute in Chicago and is a teacher and preacher of great ability. And Dr. Griffith Thomas, formerly of Toronto, Canada, but now of Philadelphia, is known to every reader of the Sunday School Times for his illuminating articles on Sunday school lessons. He has won- derful analytical powers and presents the heart of each lesson with clearness that fastens itself upon the reader and enables him to grasp the essential truths which he needs to remember. These men together with Dr. Ri- ley himself will be the leaders of the Conference.

The music will be in charge of Mr. William Breeze of our city and that in itself will prove a helpful feature of the sessions.

The public generally is invited to all the sessions of the Conference which will meet twice daily, afternoon and evening. Members from ru- ral churches will be made heartily welcome and the fellowship of the Conference will be greatly helped by their presence.

The Missionary Lovefeast which is always held in the month of Jan- uary, commemorating the beginning of our mission activity in Greenland, under the auspices of the Mission Band, will this year be postponed for several weeks so as not to conflict with the Conference. But members should plan to be present, for ar- rangements are being made for an occasion of more than usual interest.

Members who did not have the priv- ilege of attending the Christmas ser- vices will be wondering what kind of a season we had and so we shall let the Wachovia Moravian tell them of its blessings. To begin with, the weather was ideal. There was nothing to prevent the attendance of even the smallest child, and as a consequence the congregations were large. The Children’s Lovefeast was radiant with its joy and those who were present will never forget the sight of the little hands uplifted with their lighted candles shining for Jesus. The entertainments of the various departments of the Sunday School were excellent and what gave us particular joy was the large contribution for the needy children of Europe, which amounted to the goodly sum of $800.00 and which has already entered upon its helpful work of relief, being cabled across the sea promptly.

We were happy to have many of our non-resident members present with us but regretted that we could not have all. The many cards of greeting re- ceived at the parsonage gave assurance that the services were being thought of from many widely scat- tered portions of our land, and were greatly appreciated.

The only experience that marred the entire season was the departure of our young and gifted member, Ethelbert Holland. Going just a year ago to far-off Arizona in an effort to regain his health, his remains were brought back to us just at the open- ing of the New Year to be laid in the old Graveyard which he loved so dearly. In his going, the Church has lost one of its young men of promise, on whom it was depending for use- ful and wise leadership.

The hearts of the members are touched with tender sympathy for the parents and other members of the family. Seldom have we experienced a tenderer funeral service than that one held on the afternoon of January 3d, when we laid Ethelbert’s remains to rest while his comrades in the church band played with wonderful harmony and sweetness “Sleep thy last sleep.”

NEW DATE OF ISSUE

Beginning with the next issue, the Wachovia Moravian will come out as near to the beginning of the month as possible. This new arrangement ena-bles us to print notices of what is to come as well as reviews of what has happened. All material must be in the hands of the editors not later than the 20th of the month.

THE WACHOVIA MORAVIAN

January 1921

11

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INFANT BAPTISMS.


Wright—Evelyn Besie Wright, little daughter of Mr. Burgess M. and Sr. Besie Reynolds Wright, born June 4th, 1918, baptized Dec. 24th, 1920 at Fairview Church by Rev. L. G. Luckenbach.

Craft—Pauline Antoinette, infant daughter of Samuel L. and Kathleen Graham Craft, was baptized in the Home Church on Dec. 31, 1920, by Bishop Rondthaler and the Bro. J. Kenneth Pfohl.

Kimball—Robert Allen Jr., son of Robert Allen and Sr. Sudie m. n. Hanes, Kimball, was baptized at the home of his parents on Jan. 2, 1921 by the Rev. J. Kenneth Pfohl.

Kimball—Doris Kathleen, infant daughter of Bro. Robert A. and Sr. Sudie m. n. Hanes, Kimball, was baptized at the home of her parents by the Rev. J. Kenneth Pfohl on Jan. 2, 1921.

Kimball—Mabel Ernestine, infant daughter of Bro. Robert A. and Sr. Sudie m. n. Hanes, Kimball, was baptized at the home of her parents on Jan. 2, 1921 by the Rev. J. Kenneth Pfohl.

MARRIAGES.

Jacobs-Brewer—On Nov. 22nd, 1920, Mr. James Jacobs and Mrs. Lacy Brewer, both of Winston-Salem, N. C., at Fairview Parsonage by Rev. L. G. Luckenbach.


Hunter-Campbell—On Dec. 4th, 1920, Mr. Wesley R. Hunter and Miss Delma Inez Campbell both of Winston-Salem, N. C., at Fairview Parsonage, by Rev. L. G. Luckenbach.


Deaths.

Shoaf—Mrs. Phoebe Hasseline Shoaf on Thursday Dec. 2, 1920 at the age of 60 years, 10 mos. and 31 days. Interment at New Philadelphila.

Cornish—Mrs. Carolina Cornish, at the age of 79 years on Sunday, Dec. 19, 1920, with interment at Muddy Creek.

Cooper—Mrs. Ella Strupe Cooper, on Monday, Jan. 3, 1921 at the age of 59 years, 3 mos. and 9 days. Interment at the Clemmons graveyard.

Cope—Mrs. Cornelia Ana Cope, on Jan. 3, 1921, at the age of 78 years, 2 mos. and 24 days. Interment in the Macedonia graveyard.

Vogler—On Jan. 4, 1921, Richard L. Vogler, infant son of E. L. and Pearl Vogler m. n. Sewers, age 7 months. Funeral service conducted by Bro. E. A. Holton.

Wood—Bro. Ernest Cleveland Pulic, superintendent of Fairview Sunday School, died Nov. 26th, 1920, aged 36 years and 27 days. Services were held at Fairview Church, Dec. 1st, 1920. Bishop Rondthaler assisted the pastor. Rev. L. G. Luckenbach.

Spear-Bethania (Mizpah Chapel) Sr. Maggie C. Spear, Dec. 4, 1920, age 44 years, 1 month, 1 day.

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OWN YOUR OWN HOME IN GRANVILLE PLACE

BECAUSE—

The ownership of a home is a comfort to old age and a valuable inheritance for your children.

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The Wachovia Moravian

VOLUME XXX
WINSTON-SALEM, N. C. FEBRUARY, 1921

NUMERO 2

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

Feb. 1921 p. 1

The Wachovia Moravian

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J. Kenneth Field, Editor
W. F. Kuchler, Assistant Editor
F. Edward Knoebel, Business Manager
J. Kenneth Field, Subscriptions Manager

THE INDESTRUCTIBLE BIBLE

The Bible contains the word of God. It is the word of God. Jesus had the same Old Testament which we have and He said that it was God’s Word. In the course of His ministry He provided for the writing of the New Testament. He said: “When the Spirit of truth is come, He shall guide you into all the truth. He shall glorify Me: for He shall take of Mine and shall declare unto you.” He further said to the Father in His farewell-prayer: “The words which Thou gavest Me I have given them.” So that while these Apostles and early disciples wrote it was the very word of God which in the New Testament, they wrote down. And these two Testaments together form the indestructible Bible.

No book ever written has suffered under such gigantic attempts to destroy it, as has the Bible. The strongest powers of the world were enlisted, in olden times, to burn it; to stamp it out of existence. They have all failed; the Bible is, by far, the most widely circulated book in the world today.

The most diabolical efforts have been put forth to destroy those who read it. In the Bible Museum of the British Bible Society, the Custodian showed us a New Testament, in quarter size, with a large blood stain on the page, and a cut off edge of the Book. Here, he said, the hatchet of a cannibal heathen came down on the neck of a Bible reader, cutting through the edge of the Book and staining the page with martyr’s blood. In the Netherlands, in the time of the Great Persecution, men, found reading or listening to the Bible, were burned alive, and women as an act of mercy, (so the murderers said) were buried alive. The writing, reading and circulation of the Bible have cost an untold number of lives. And yet the readers of the Bible are more numerous than ever today.

One theory after the other has been started by men of vast learning to prove that the Bible is not true; that is not the word of God. They have thus far failed and always will fail in the future. The fierce storm of denial has beat around the Bible tree, but when the storm has passed, the great green tree stands strong and majestic as before.

The Bible is indestructible, because it is “the Word of the Lord which abideth for ever.”

“And this is the Word, which the Gospel is preached unto you.”

WHAT JESUS CHRIST THOUGHT OF THE USE OF THE BIBLE

No one has ever expressed himself so strongly on the use to be made of the Bible as Jesus Christ. In His view the Bible and the man who used it were to be regarded, as one thing, just as the seed and the soil are one thing in the final harvest.

Jesus divided men, women and children into four classes, according to the use they made of the Bible truth.

There are those who, at once, forget what the Bible has told them. Their hearts are hard soil, into which the Bible word cannot penetrate and the devil quickly removes all impression of its saving truth.

There are those who will not let the Bible word sink deep into their hearts—it cannot get through the sinful habits of their lives, especially of their pride and self-indulgence. The impression of the Bible word quickly withers away on this rock-ground.

There are those who will not let the Bible word rule their thoughts. They permit tornadoes of business, pleasure and anxious care to fill their heart-soil. There are no fruits of Christian living in thorny ground like this.

There are those who let the Bible word work in the soil of their souls and produce the fruits of faith and love and hope, in the degree that their capacities and opportunities permit.

Jesus’ view of character is therefore, always, a continuation of Bible truth with the heart and will of the Bible reader or Bible hearer. He does not regard the two apart. It is seed and soil going together. As we use the Bible, so will the harvest be.

THE FIRST TEXT OF 1921

Many thoughtful readers pay especial attention to the first text in our Moravian Text-Book in a new year.

This text, as Moravians know, has not been chosen by man. It has been selected by the lot, after earnest and united prayer. The hand is then put into the urn or basket, and the text is drawn out. Without knowledge of what it is going to be. It is felt that God has specially spoken to the Church in this first Scripture, which will contain a lesson of value for the whole year.

On Jan. 1st, 1921, the first text read thus: “Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent.” Zephaniah 3:9.

This is, therefore, as its wording and as its connection in the Scriptures show, a gloriously text concerning the Second Coming of our Lord and Saviour Jesus Christ. The word “than” with which it begins, refers to the time when Christ will return to the earth, and set up His Kingdom which shall never be removed.

In this text we, therefore, hear the Lord saying to His Church: “I am coming again; it may be this year of 1921. Let your lives be ready, your work well in hand, your lamps be burning.”

Not only does the Lord, through this first text, show His desire to keep His Coming in the forefront of our thoughts during 1921 but He gives us a three-fold view of what the Kingdom will be with which He shall come.

1st. It will be a Kingdom in which a pure language will prevail. It will be a language, out of which blasphemy and foul speech, and false utterances, and passion and meanings or “idle” talk will have ceased.

2nd. It will be a Kingdom, in which there will be a wonderful increase of prayer, not only a handful will meet for this purpose, but they will “all” call upon the name of the Lord.” United prayer will be a heart-sign of citizenship in the Kingdom, when Jesus comes again.

3rd. There will also be a united service. “They will all serve the Lord with one consent.” The Gospel will make immediate and wonderful progress, because every Christian will be in it, and all will be carrying it on in life and word and work together.

But may be the Lord will not come again in 1921, and mockers will again say as they have done for centuries and as the Saviour expressly declared that they would say: “My Lord delayeth His coming.”

What then shall we do with this text and its three-fold description of the Kingdom that is going to be when Jesus comes again?

Let us try to put as much of “the Kingdom-Spirit,” into our 1921 life as we can;—using only the pure language of truth and honor and love: joining ourselves as much as possible with all sincerely prayerful people, and trying in love for the Lord and for each other, to promote Gospel progress at home and abroad, “with one consent.”

If we thus live daily in “the spirit of the coming Kingdom,” as the New Year’s text teaches us, we shall already have much of the joy of peace of the time when Jesus, our Saviour, shall come again and all his ransomed saints with him. We will be ready to welcome Him when He does come,—or fall asleep in the blest anticipation of the event.

UNITED PRAYING FOR OTHERS

Two young ladies came to their pastor and asked what they could do in helping to win souls. He drew their attention to the value of prayer for lost people, according to the promise in Matthew 18:19: “If two of you shall agree on earth teaching anything that ye shall ask, it shall be done for them of my Father who is in heaven.” And then he gave them a list of seven names among their own friends.

The two young ladies set out in their task with a thorough good-will, praying and working for these seven—but, for a while, without any result. They began to lose heart, but finally sent a loving note to two of the number. These two were soon gathered in.

Then came a happy communion in which 30 or more confused Christ. Among these were six of the seven who had been specially and unitedly prayed for. By the close of the year,
the last of the seven had been gathered in.

A great writer on the Christian life, Mr. Romaine was not content to write on the subject, but spent much time in private intercession for his friends. He kept a written list and, on a Friday morning was accustomed to walk up and down in his praying for them, one by one.

How many souls are going to be saved or greatly helped for their Christian life, in your congregation during 1921! Part of the answer is reserved for your own faithfulness in intersessional prayer.

ARE PRAYER AND BIBLE READING WASTE OF A TIME?

A great many people think so. They have so much to do, as they think, each day, that there is little or no time for prayer and Bible reading. Much of their time may be spent on what brings in very little result, at last. But still they do not change their mind in the matter of their devotional exercises.

But are praying and Bible reading waste of time?

There was Bolhrave, for instance, the most celebrated physician of his age. He was unremittent in his labors, writing books, examining into medical and other scientific subjects, lecturing to his students, receiving patients from all over the world. They looked to Holland for his advice. Among them was even the Emperor of Russia, Peter the Great.

But Bolhrave had time enough in his tremendously busy life to give one hour each day to the reading of the Bible and to prayer and religious meditation.

Luther was also one of the busiest men of his time, composing books, writing letters, holding interviews, preaching, lecturing to his multitudes of students and his work has told upon the centuries since, like that of no other man in modern times. But he was known to say: "I have such hard work to do today and so much of it that I cannot possibly get through without three hours of prayer this very day."

Luther was also a hero of the faith as few men have been, but he had such a sense of his own spiritual needs that he was accustomed to say: "Oh if I had faith!" But if I do not read the Scriptures every day, meditate on Christ, repeat the Creed, and pray the Psalms, my heart becomes dead and cold, full of dark and dreary thoughts of God and of dreary, tormenting doubts and fears."

If such tremendously busy, efficient and successful men could find so much time and delight so greatly, and discover such benefit in praying and Bible reading day by day—is it waste of time for you and me?

REPORTS FROM THE CHURCHES

CAVALERY.

The new year opened very happily and with bright prospects for the life and activity of our congregation.

As is our usual custom, we met that year again in the first service around our Province as the welfare of Calvary Church.

We take it as a very good sign that all the prayer meetings of the new year have begun with much enthusiasm. Fine attendance has prevailed in spite of cold weather. Bishop Rondthaler's studies in the Letter to the Philippians have been greatly blessed to us; the appreciation of these explanations of the Word are evident in the interest shown.

A very hearty first meeting for the year of the Women's Missionary Society was held Jan. 8th. From reports the past year was shown to have been the most real missionary year this organization has ever experienced. Officers for the year elected are as follows: Pres.--Mrs. W. E. Shaw; Vice Pres.--Misses Jesse Mock; Secretary--Mrs. W. E. Swain; Treasurer--Mrs. B. C. Hall, Chaplain--Mrs. M. C. Prather.

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The Ladies' Aid Society will meet on Thursday Feb. 3rd, at the home of Mrs. H. W. Faust, 614 East 9th St.

The Woman's Missionary Society on Thursday Feb. 10th at the home of Mrs. J. F. Gerner, 716 Brookstown Avenue as the guests of Mrs. Gerner and Mr. C. O. Cook.

The Christian Endeavor Society will have an executive committee meeting Sunday Feb. 13th, and the monthly business meeting and social on Feb. 14th.

The Mother's Bible Class will meet Thursday afternoon, Feb. 17th, at the home of Mrs. J. W. Barnes, 1209 N. Liberty St.

With God's blessing February will be one of the happiest months. Reporting for January we add the following:

On the first Sunday of January at the morning service the persons for the past year were communicated. The following were received: L. G. Luckenbach, Vice-President; Miss Rachael Luckenbach, Secretary; Miss Ardena Morgan, Treasurer; Mrs. W. L. Hinsey, Assistant Secretary; Miss J. A. Southern, Assistant Superintendent; and Mrs. H. W. Faust, organist.

FRIENDS MEMORIAL.

Our note caries us back to the beginning of December.

Some of us will not forget the happy evening we spent on the first Thursday, at the home of Brother and Sister S. A. Booher, where we went to give expression to our affection and appreciation to these dear friends who had for so long a time given loving and faithful service at East Salem and Friends Memorial.

The month of December was largely devoted to earnest preparation for Christmas. The steady Sunday School practices under the leadership of 'Miss Rosa' led up to the best S. S. Christmas celebration we have had for years. The timely and faithful work of those who prepared the decorations gave us the prettiest arrangement we have had yet.

And as for attendance—well, we were wishing for a big gallery, for we certainly had between 450 and 500 persons present at the Christmas Lovefeast on the 19th and also at the Sunday School celebration on the 28th. And we had two splendid addresses given to the point. Bro. H. B. Johnson at the Lovefeast made us think earnestly of our personal relation to Jesus the Saviour from sin; and Bro. H. E. Rondthalder at the S. S. celebration, directed our hearts and pocketbooks toward bringing gifts to the children of Europe. A collection of $32.50 was taken.

On the third Sunday, Mrs. Iola Little received into our membership after having been baptized that morning by the Rev. J. D. Murphy, it having been known in advance to be her preference to be baptized.

FRIEDBERG.

Inclement weather is interfering somewhat with our building operations at the church but nevertheless the work is progressing steadily. When the building is in readiness for dedication we hope to see readers of the Wachovia Moravian from far and near present at the services.

Bishop Rondthalder paid us a visit on Sunday morning, January 18, and preached a stirring sermon. He also administered the sacrament of Holy Baptism to the little daughter in the pastor's family. Mrs. Rondthalder was one of the sponsors.

ADVENT.

A splendid meeting of the Ladies Aid Society was held at the home of Mrs. John Wharton on January 15. The society will be entertained at the home of the president, Mrs. James Brewer, on the third Saturday in February.

We were pleased to have Bishop Rondthalder pay us a visit on Sunday January 16. His sermon was listened to with a great deal of interest.

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Winston-Salem, N. C.
The lumber for the framing of the new additions to the Chapel is being saved at the time of this writing, and is being hauled from the mills at Friedberg to the Chapel immediately. By the time this appears in print the work of enlarging the Chapel should be under way.

CHRIST CHURCH.

We were happy to close the year of 1920 free from all debt with our building about two-thirds completed. Although unplastered and with sub floors, still we are able to use some of the rooms. All the work which has been done on the building during the past 2 months was given.

Our Church was beautifully decorated and our Sunday School concert on the night of the 22nd was well rendered to a large and appreciative audience. After a few well chosen words of greeting by Bishop Rondthaler, Rev. E. J. Heath in his characteristic way presented Mrs. Holton with a handsome Mahogany library table, a gift from the Ladies of the Sunday School and the Pastor with an excellent overcoat, a gift of the men.

An offering for European relief amounting to about $85.00 was gathered at this service.

The Christmas sermon was preached on Sunday morning the 25th and that afternoon at 4 o'clock the Lovefeast and Candle Service was held. Owing to inclement weather the church was only comfortably filled. This was a very beautiful and enjoyable service. Bro. Geo. O. Heath made one of his characteristic splendid addresses and we were glad to have him with us in the service, as Rev. J. F. Carter, pastor of the Waughtown Baptist Church, who pronounced the benediction at the close of the service.

At the suggestion of one of our members, a Christmas Candle was sent to each member of the late Bro. Herndon's family. These good people had enjoyed our Christmas Lovefeast last year and had intended to come again. In fact, just a few minutes before his untimely death, Bro. Herndon had been engaged in conversation with Bro. S. F. Cude, and had asked about the service, and mentioned that he was planning to come and bring his family.

At both services an offering for the needy children of Europe was received, which amounted to 82.73.2 was sent on its mission of relief.

ENTERPRISE.

The Ladies Aid Society closed the first year of its existence at a meeting at the home of Mrs. J. Frank Tesh. The reports of retiring officers were very encouraging. During the past year the society raised two hundred dollars for missions, Sunshine work and local church causes. Officers elected for the ensuing year are: President—Mrs. Allen Tesh, Vice-President—Mrs. Wm. D. Perryman, Secretary—Mrs. Elizabeth Tesh, Treasurer—Mrs. Wm. L. Craver, Chaplain—Mrs. W. F. Hopp, Sunshine Treasurer—Mrs. A. G. Reade, Southern Work. Mrs. Reade will entertain the society the second Sunday in February.

HOME CHURCH.

The Second Conference on Christian Fundamentals was the outstanding feature of the month of January. Its blessings will remain with us and many will date their new interest in the systematic study of the Word from this time.

We had able conference leaders in the persons of Drs. Riley Evans and Tucker. They were men of deep consecration and a high order of ability. Their addresses, under the influence of the Holy Spirit, confirmed the faith of many, brought new light on the great plan of God to not a few and awakened a wide interest in the teaching of the Scriptures.

The congregation and many Christians of other Churches of the city are deeply appreciative of the service of Dr. Riley and his co-laborers in this important work and will follow their future service with their earnest prayers for God's abundant blessing. Not the least of the blessings of the Conference was the fine spirit of Christian fellowship. Many ministers of other denominations were present, sometimes as many as twenty being in attendance on one session. The Conference continued for just eight days and many expressions of regret were heard that it could not continue longer.

The work of the Sunday School has started out strong for the new year. The average attendance approaches the 500 mark and the work of instruction shows great improvement.

We were greatly saddened by the death on Dec. 28 of our young brother Ethelbert Holland, and seldom have we experienced such an out-pouring of sympathy as that which was evidenced at his tender funeral service on January 3.

Our dear Sister Martha Ebert was called to her eternal reward on Jan. 13, after long months of illness. The Lenten Season promises to be one of unusual activity. The classes for confirmation instruction will be started early and there will be strong systematic effort for reaching the unchristened.
saw of the Community.

Members at home and those living in other places are asked to pray for God’s blessing upon these efforts.

BETHANIA.

With unusual promptness and faithful application on the part of a good number, the church decoration was ready a week before Christmas. The attendance at Christmas Eve service reached the high mark of 420. After the service the congregation went to the school grounds, where a beautifully decorated tree, lighted with electric bulbs, made a fine appearance. The effect of the tree and the tableau scenes of Christmas characters, together with the out-door singing of Christmas carols, led by the church band, was very impressive. This union of church and school was an unique and happy feature.

On New Year’s Eve the attendance at the Lovefeast and Watch meeting averaged about 400. We appreciated the orderly character of the great company of people gathered from many parts of the surrounding county. We could discern a growing interest in the real meaning of the services.

The Christian Endeavor Lovefeast held early in January, has outgrown itself, assuming rather the nature of a community service, in which our village people, young and old, are joined by the people of the surrounding neighborhood, the students also filling a large space. The combination of the social and the spiritual feature makes the occasion one of great enjoyment and enlarging opportunity. Prof. Davis gave a practical address, without which we should have lost a great deal out of the service.

In the Week of Prayer, which preceded the Lovefeast, the students from the day school added much, both in attendance and interest. The special attention, given in each service to Bible study, met with a hearty response.

OLIVET CHAPEL.

The Lovefeast and Candle Service was held on Christmas Day, with good attendance and unusually good singing by the Sunday School and congregation, the latter being led by an orchestra of four instruments accompanying the company. The spirit of the occasion was fine throughout.

MINER CHAPEL.

Sickness put us out of the Christmas cantata, for which the Sunday School has made a worthy and notable record during previous years. On Sun- day following Christmas, a brief service was held, and presents were distributed. In the latter part of the fall season a cloud came over this portion of the congregation in particular, when happy anticipation of the Christmas times gave way to sadness in the departure of a very useful and faithful member, Sr. Magglin Speas, wife of Bro. Jesse E. Speas. A large congregation of relatives and members and friends attended the funeral at Bethania.

MT. BETH.

With roads fairly good and weather cold, we were able to have a good Lovefeast, and Candle Service on Sunday following Christmas. Bro. W. G. Yarborough accompanied the pastor on a trip through the country. While the latter was at Willow Hill, first in preaching service, then at work in repairing his Ford after a slight, but threatening break-down. Bro. Yarborough was busy with his good helpers, getting the coffee ready - The Lovefeast was served in an orderly manner, and the entire service was one of good cheer and blessing. As a beginning for something better for the New Year, arrangements were made in the service for The Wachovia Moravian to get into the hands of every member an oar or scythe, enjoyed a comfortable night in the ‘Preacher’s Room’ in the mission house kept at present by Bro. Monroe Piemont and his family.

WILLOW HILL.

Our people were pleased to have Bro. C. E. Crist with them again for several days in the protracted meeting. Bro. Lewis E. Fisher kindly attended to the transportation with his automobile. Rainy weather and lateness of season were unfavorable for best results. We hope to make another effort early in the year. Our congregation has arranged to have The Wachovia Moravian come to the members. In the amount agreed on as congregational support for last year, we went ‘over the top.’ We are missing Bro. Woods and his family, who have moved from the Coveland Orphans to their private home a few miles west of Mt. Airy.

They are slaves who dare not be
In the right with two or three.—Lovell.

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NO MEAT FOR SIX YEARS.

Read the letter which appears below and see how much we have to be thankful for. See what joy and relief 1250,00 brought to our Moravian Brethren in Europe. Every Moravian in the Southern Province should read this letter. Read it and call the attention of others to it.

THE EDITOR,
Mila as Boleslav
Czecho Slovakia.

Jan. 8, 1921.

Mr. H. A. Pfohl
Winston-Salem, N. C.

Dear Mr. Pfohl—

I hardly know how to thank you, Mr. Shaffner and Mr. Miller, for the draft for 10,000 Kronen which came to-day. You cannot imagine what great joy you have created in the hearts of the Brethren here! May God bless you for the noble service rendered.

I suppose you already know that the ministers here get but 375 Kronen a month, and therefore you will wonder when I tell you that the majority of them have coffee and bread for breakfast and supper, and at noon soup and potatoes. They haven’t touched meat for the last six months, or have they been able to purchase any clothing. That is why the gifts from America are so valued and the men weep as they come to thank you. Your kind offer of 10,000 Kronen will relieve the ministers greatly, as they were worried how they would pay the shipping expenses. I have decided with my father-in-law to use 5,000 Kronen for the shipping expenses, and to divide the rest of the money among the ministers. They need some nourishing food, and as the American letter manages for 80 Kronen now, it can buy the food here cheaper than in America. At present, money is the very best gift to send.

I am sure that each minister will give thanks to you personally after he receives the money. But at present I am writing alone, in order to let you know I received the draft and that I thank you heartily. Later on, I shall translate some of the letters of thanks which I am sure to receive for you. With kindest regards, I am, Yours in His Service,

Martha F. Vaneura.

The Provincial Missionary Committee will be glad to forward whatever money that congregations, societies or in individuals may desire to contribute toward this worthy cause.

CHANGES OF ADDRESS.

Recently a number of complaints have been received at the manager’s office that the Wachovia Moravian does not reach the homes of those who are entitled to get it.

Will all the readers please note the following:

1.—The Circulation Manager is Bro. F. Eugene Vogler, whose address is “Winston Station” Winston-Salem, N. C. All matters having to do with the mailing list should be referred to him. The Managing Editors have nothing to do with this department.

2.—If you were a subscriber to any other paper and you changed your address, you would be sure to let this fact be known. Why not do the same in the case of the Wachovia Moravian? A postal sent to Bro. F. Eugene Vogler would save several people a lot of trouble and insure the arrival each month of your Wachovia Moravian.

SINGER SEWING MACHINE GLASSES.

The Singer Sewing Machine Company maintains schools in Chinese cities, where women may go every day for two months to learn the sewing trade. A Canadian Methodist Missionsary tells of one such school where evangelistic services are held once a week, the directress being a Christian. Nearly forty women of the middle class attend this sewing school.

NOTICE.

Elsewhere in this issue appears a list of acknowledgments of money paid in toward the Endowment and erection of a Memorial Science Building for our College and Theological Seminary.

Hereafter, all pledges or money given to this cause should be paid to our Provincial treasurer, the Rev. E. H. Steckton. Money must not be sent direct to Dr. Paul de Schweinitz at Bethleham, Pa.

Contributions sent to anyone except Bro. Steckton will not be credit- ed to the Southern Province, and will not show as paid on the pledge cards.

Those who have not paid their pledge in full, therefore, will please bear in mind that Bro. Steckton, whose address is 501 South Main St., is the one to whom this money should be paid.

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NICARAGUA THROUGH A MICROSCOPE.

Note:—First hand information from the mission fields is always very desirable. We are indebted to Bro. H. W. Foltz for the permission to publish the following letter received from the Rev. Kenneth G. Hamilton, Calvary's "Own Missionary." We get many inspiring views of Nicaragua, but here are some through a microscope, which reveal the interesting details that we are seldom able to obtain.

THE EDITOR.


Dear Bro. Foltz:—

Just a week ago today, I got back from Dakara, where I had been instructing applicants in baptism and communion. On reaching Sandy Bay I found that an event of first magnitude had taken place. The "Yser" paid our village one of her infrequent visits, and brought a month's belated mails.

It contained a record breaking number of letters and papers. And what with catechetical classes on my hands in addition to my other work, I expect it will be a good while before all of them are answered. But I don't want to delay any longer with the reply to your kind letter of Sept. 30. It certainly is very fine of your wife and Mrs. Padgett to send me those medicines. They haven't arrived yet, for parcels always travel more slowly than letters. But when they come, they will do a lot of real good. At present fever is very prevalent in this neighborhood. Only this noon—before getting ready for our afternoon session of the Day School—I had to ride to an outlying village to give a very ill woman an injection of quinine to check the fever. And even if the fever is over, then will I follow up with quinine. And similar cases are reported very often. One little boy whom I visited one week had 165 degrees. He still is living, and we trust he may pull through.

Where the folks can pay for the medicines I insist in their paying—it is better all around. But, up to the first of this month I found myself $50.00 out of my pocket for medicines. May be some of that will come in when the patients can earn some money, but it has made me be even stricter about payment for medicine. So your gift will come in at a very welcome time for use with those who need help and yet can't pay. One thing which encourages quinine and santonin is that you can see results so plainly and so quickly. Of all diseases had such splendid specific it would be a real, unqualified pleasure to dispense medicine. So please thank your wife and Mrs. Nixon Padgett very sincerely in my name, and in the name of many sufferers who will be helped by them. And I can assure you malaria is a visitation which one is grateful to get rid of. I hope in a very few days to be able to send the committee another report letter. Just this last fortnight I found it a physical impossibility to get to write, but now I must not delay longer. Meanwhile, I want to thank you for having done this work, not only for the tablets, I have been able to help a lot of needy Indians with those little pills. And to cure a patient of malaria is one of the most satisfactory jobs I know. The person is so miserable when in the grip of the fever, and so completely restored to health by a few doses of quinine. You will be glad to know that I could send some of the quinine tablets to the Old Cape yesterday, for the use of our native evangelist who is holding down the work in that station. 

"Christians" of Sandy Bay are far from being free from superstition and the curious beliefs which cling to them from former years. At present for instance, I am having a fight with my people and with my own sentiments, because I feel I have to refuse baptism to a woman on her death bed. But the Indians have gotten such a wrong and superstitious idea of baptism that I feel it would be to confirm them in their error, if I were to baptize a woman whose life has shown no signs of repentance, who has been unfaithful to her promises in the past. Of course I have tried to tell her that God's mercy isn't circumscribed nor dictated by a missionary's baptism. But it is hard to come to a decision in such a case. So I am happy to know you pray for the work and for it.

And I trust you too will continue to see signs of progress and of blessing in the work done at Calvary. Again with my sincere thanks to you and the donors of that medicine.

I am yours very sincerely,

KENNETH G. HAMILTON.

Sandy Bay, N. I. Nov. 29th, 1920.

Dear Bro. Foltz:—

This evening is free, at least what remains of it, after having given an English lesson to my "cook." He is an ambitious young chap, and ought to make good progress. We have just begun and he still is struggling to pronounce some difficult letters in the alphabet. Of them all "a" seems to be his bane. I want to send you a note to say that the medicine arrived with the last mail from the Cape. It came in a Nicaraguan mail sack, kindly loaned by the Port authorities for the occasion. Besides your package was a set of dental forceps, and a Christmas letter and a card for my Suanco children. Both the medicine and the forceps have been a good deal of service this fortnight. I am sorry to have to say that two of the bottles containing the quinine tablets had been smashed somewhere on the way, so that I could rescue only a few stray tablets among the remnants of glass and paper. But the other bottle was intact, as also the large one containing quinine. Many, many thanks to you for these tablets. I have been able to help a lot of needy Indians with those little pills. And to cure a patient of malaria is one of the most satisfactory jobs I know. The person is so miserable when in the grip of the fever, and so completely restored to health by a few doses of quinine. You will be glad to know that I could send some of the quinine tablets to the Old Cape yesterday, for the use of our native evangelist who is holding down the work in that station, Mr. Rigley. He had sent down an S. O. S. with an Indian living in Bay Muns, who came to attend services yesterday evening, but was unable to reach the church.

Last week, I sent another report letter to Bro. Phelps, which I hope reached you safely. So I went repeat what it contained. But you will be interested to hear of our "Harvest Home" held yesterday. We spent Saturday evening decorating the Church with various kinds of palms and as the Indians came from their plantations brought their gifts. It was an unusual collection for a "Harvest" service. Chief in quantity was of course, the Cassava which is the staple of our people's diet. Of it we must have had over 200 pounds; at any rate it spilled out over four boxes and barrels and made the steps up to the pulpit precarious. Then we had sugar cane; coconuts both husked and unhusked; rice in the sheaf, and rice pounded out in the green wooden mortars which Indians hollow out of the stumps of trees; oranges; plantains, bananas; eggs; a kind of root resembling cassava, called "avasa," and so on. In all, several salted fish, which filled the church with their savory. But those fish were the prize contribution! Half the congregation was enjoying theirs during our services, and I could have sold them twelve times over this morning. Besides, my neighbors had baked some simple buns, and I had tried my hand at that too!

This morning we sold a good share of the gifts. I have roughly $10.00 in cash and probably about half that much still in cassava and coconuts which have not yet been sold. We expect to use the money for our fund for painting the church building during the dry season next Spring. Probably $15.00 doesn't seem a large sum for the circumstances, but it does represent some very generous gifts on the part of very poor Indians. Of course we have our shirkers too, too many of them. But it is getting well on in the evening and there is "speaking" to look forward to, tomorrow. That is an arduous job. So let me just thank you once more, and your wife, and Mrs. Padgett.

Sincerely yours,

K. G. HAMILTON.

Sandy Bay.

Dear Bro. Foltz:—

Yesterday morning came another sack of mail from the Cape. In it was a letter from Mr. Seat, enclosing yours of Nov. 11th, in which you inquired about the package of quinine and santonin and also whether my address was correct, as you had written it. I hope that since then you will have received my letters written on Oct. 31st and Nov. 29th, telling of my receipt of your letter and of the package respectively. It does seem a long time for mail to be on the way. No doubt it seems longer to you than to us on the Coast, for we get used to it in time. In case those letters should have miscarried, I want to thank you again for the medicine. Unfortunately two bottles of santonin were crumpled in transport. But the rest, and the quinine have been helping a great many people. Incidentally, I have been able to send a small stock of pills to two of our native evangelists who were in need of medicine. I'm sure I am grateful to those who gave this medicine, and I'm sure the Indians are too. Unfortunately, even so, we can't help everyone. Just today I buried one of my "Helpers"—a man of about fifty who had not been ill a week. But he was past my help when I first saw him, he then had 106 degrees of fever. I tried injections of glorion and gave him heroic doses of quinine too, but couldn't do much. I think it was inflammation of the kidneys, combined with malaria. That funeral meant getting out a Miskito sermon after school yesterday, and was one reason why I haven't written till now. Other reasons are our preparations for Christmas. It will be a very, very busy time for me.

In the sack of mail was a Christmas box sent by the Women's Missionary Society to me. It was a regular mine of good things, and I don't know rightly how to thank the kind ladies who sent it. But I'll try to write to carbon as I got four Christmas sermons off my mind. As there is a little gasoline boat lying on our river at this moment, and since it plans to sail direct for Bluefields when the weather moderates, this letter ought not to take quite as long as usual on the way. May it reach you in due season to tell you that I really did receive and greatly appreciate the medicine you sent.
I hope you will have a happy new year in store in 1921. May you be spared from sickness and be given much cause for happiness. And may our Lord bless his work in Calvary too, and on the mission field here at Sandy Bay. I've been much encouraged by the way our Indians some to communion in Dakura this month. In August only 58 partook, this time 124 gathered, and in parts of the Old Testament, "IIlan," otherwise with my mother's books to me; there is no such beauty of speech in the Bible implicitly believed in the Bible implicitly.

The God of ages let no praise: students who are atheists, free-thinkers, agnostics, materialists, Catholics, and a few Protestants, but mostly anti-churchmen; and here among these men we must gather at least twelve men, and spreading in widening circles, with the experience of Galilee, Cavalry, and Pentecost there must be reproduced the dynamic life that shall make Bohemia alive again. How strange is it that one must win back to faith in Jesus Christ through John Hus; for all agnostics, atheists, and anti-churchmen swear by this man who kindled their national Reformation. But now, with splendid enthusiasm in their new discovery of Bibles, the prejudice of years is breaking down, and with the New Testaments the students come up asking for our autographs. I write "July 4-6, 1920," the two memorable dates of this week commemorating Washington and Hus, in this old castle, the former seat of a Hapsburg Austrian duke. It is now confiscated by the government and given over to the Y. W. C. A. and Y. M. C. A. as the first Northfield of free Bohemia.

I have just come from the closing meeting of this student conference. These students are the flower of the universities of the Czecho-Slovak Republic. There was a strong delegation from Prages, with its 15,000 students.

A STUDENT CONFERENCE IN CZECHO-SLOVAKIA

Light on the Religious Tendencies of the New Republic

(By Sherwood Eddy)

In the Summer of 1920 the first student conference ever held in Czecho-Slovakia was convened in an ancient Hapsburg fuedal castle, a thousand years old. It is five hundred years since John Hus was burned at the stake (1415), three hundred years after the battle of White Mountain (1620) when Bohemia lost its independence and the Protestant Hussites and Moravian Brethren were subjected to fierce persecution. Their leaders were beheaded, their Bibles were burned, their language was forbidden, their schools were closed, the Roman Catholic religion was forced upon them by torture, and yet today, after five centuries of persecution, this nation stands free at last with the first stabilized Republic of Central Europe.

Long- standing Prejudice Breaking Down.

During the first Bible hour these students took in their hands a fresh copy of the Scripture, and many began for the first time in their lives to study this Book which will kindle a fire here that shall never again go out. Here are these students to whom the very words, "religion," "church," and even "Christ" have so long been connected with crime, tyranny, inquisition and oppression that they have become loathsome—students who are atheists, free-thinkers, agnostics, materialists, Catholics, and a few Protestants, but mostly anti-churchmen; and here among these men we must gather at least twelve men, and spreading in widening circles, with the experience of Galilee, Cavalry, and Pentecost, there

Sincerely yours,
KENNETH G. HAMILTON

PRESIDENT-ELECT HARDING AND THE HOLY BOOK.

"My mother was a wonderful woman," he said earnestly, and added, "She was a peculiar combination; she was deeply spiritual and yet she was intensely practical. Her religion was the motive power of her life and she believed in the Bible implicitly from cover to cover. She brought us up to know and reverence the World of God, and it has always been the book of books to me; it could not be otherwise with my mother's training. There is no such beauty of speech in the English language as in the Psalms and in parts of the Old Testament and while I cannot claim such faith as was my sainted mother's yet with all my heart I believe in the Bible."

From—Th e Wonderful Word.

"The Almighty Lord of earth and sky,
The God of ages let no praise:
Who reigns in light enthroned on high,
Ancient of never ending days:
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"Gethsemani only great pains."

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one of the oldest in the world, founded in 1368. All the leading institutions were represented. These Slav students present a unique type in the student world. Three elements are found in strange combinations in their character. There is first that deep, bitter temperament of the Slav—mystical, with a tendency to Pantheism, somber, with a vast capacity for sacrifice and suffering, keen intellect, warm affection, and a deep religious yearning. Superimposed upon this Czech students have a strata of German rationalism, with a strong anti-path to the supernatural and a demand that everything should be proved at the bar of reason. They were far more thorough and searching in their mental processes than American students. Last of all, upon the surface there was a strong reaction against all organized religion as the result of the long centuries of oppression and persecution behind them, yet that deep, insatiable hunger has ever yearned and reached out after God. Divine service within the Church, it has sought other channels of expression.

Variety of Beliefs.

In this Bible class this morning I asked the students what their previous faith had been, and endeavored to ascertain what currents of thought and religious influence had been flowing through their lives. Of the forty students present, I ascertained that eighteen had at one time been atheists, and five had come to this student conference as such. Nineteen had conceived of God in Pantheistic, impersonal terms. Nine had been attracted by Buddhism; seven by the Hindu doctrine of transmigration. An equal number had been under the influence of theosophy, spiritualism, and "new thought," while others had been influenced by Nietzsche or Tolstoy. Ten had come from Protestant homes. Twenty-five were nominal Catholics. Six were free-thinkers. Thirty confessed themselves strongly anti-church and anti-clerical. Seventeen had a deep prejudice against religion, and nine a strong aversion to prayer. All unanimously looked upon John Harvard as their national hero and ideal. All but three had been deeply influenced by their study of the New Testament during the conference and had found it a new Book. All but one had received spiritual blessing in the conference.

I have never known, save in Russia, so large a proportion of students influenced by strange vagaries of thought, and driven into such tortuous channels of doubt as the result of their bitter experience of the "religion." In Russia the Greek Church was identified with the Czarist reactionary regime, and was consequentmly abhorred by the students. In Germany the Protestant church identified itself with militarism and the State; instead of with Christ and the people. In Austria the Roman Catholic Church identified itself with the Hapsburgs and the hellish torments of Inquisition, against freedom and justice. The result in each case has been atheism, agnosticism, infidelity, and immorality among the intellectuals, and an abhorrence of organized Christianity.

Besides a daily devotional Bible class, I had a series of apologetic addresses on Science and Religion, Reason and Faith, The Existence and Character of God, The Place of Christ, Prayer, What is Christianity? etc. At the beginning of the conference they would tolerate no hymns or audible prayer, and were suspicious of all "clericalism." In the afternoon we joined all together in a new and much-needed system of competitive sports, basket-ball, volley ball, etc., as we took up the physical side of the triangle. At another hour we took up practical methods, social service, and organization.

Forced to Seek a Satisfying Faith.

The conference was their own and delegates and speakers were chosen by the students themselves. In the middle of the conference a powerful address was made by a national leader, which, on strong rationalistic lines, tended to banish all revealed religion, a personal God, and many vital essentials. It looked as if the day was lost. But that afternoon one of the students was drowned while in swimming. A letter found in his clothes came to the students like a message from the life beyond. They were forced to face spiritual realities again and seek a satisfying faith.
Our closing meeting this morning in the conference lasted three hours. After speaking upon the subject, "What is a Christian?" I asked how many, out of six hundred, or infidelity, were ready to begin to follow Jesus Christ in a new life of fellowship with God and service for man. Some thirty men responded to this appeal, rose, and publicly confessed Christ. On the next question five men announced themselves earnest seekers after the truth, who, though unable to believe in God, promised earnestly to study the teachings of Jesus, and, if they found God, to follow Him.

Following these decisions, men were given an opportunity to tell what blessings they had received at the conference. I shall never forget these testimonies. Men who had been atheists, who had never read the Bible before, spoke of their new light in life, to having discovered a new Bible, and undreamed wealth in Christ. Strongly rational as they were, a number of the students were in tears as they spoke. They have adopted the new basis; the holy books, admitted their first members, and a Christian Student Movement is now firmly established here. The fires that smoldered about John Hus have leap-frogged night after night in the most intense silence as we tried to lead them back from resentment left by years of oppression to faith in God. There under the shadow of the old castle in Brno with its instruments of torture, its racks and thumbs-screws, red-hot irons, damp vaults, and corridors where the prisoners were chained naked to be eaten alive by hordes of hungry rats—there daily the soldiers were listening to a free and full gospel. Night after night in Olomoc officers and soldiers, professors and civilians not only listened to the addresses, but sat there for one or two hours afterwards, pouring out a steady stream of questions, eagerly seeking the truth, asking, "How can we prove the existence of God? How can we reconcile modern science and religion? Was Christ man or God? What is the meaning of life? How can I find a satisfying and dynamic religion?" etc. I have been asked to return to organize a national evangelistic campaign in Czechoslovakia. A native Hus or a Wesley is needed today to lead a great national movement of reformation and regeneration that could sweep this land like a fire.

The great national gathering of the Sokol Society is now on in Prague. There, on the hill is the stadium filled and refilled with 350,000 spectators each day while 12,000 performers at a time go through the most marvelous drills I have ever witnessed. First men, then women, then boys, then girls; 12,000 in each company moving in perfect time to music through complicated exercises, lasting nearly an hour each, without one audible command and without one mistake. This marvelous athletic organization, embracing now nearly a million members, drilled and disciplined the nation, inspired it in years of gloom, gave it the courage that marched its legions across Siberia, held the people tenaciously to their dream of national independence, and finally gained their hard-won freedom.

A New Nation

As the performance of the day opens there is a blaze of trumpets, a moment of breathless expectation, and 12,000 boys march into the great stadium. This is no dress parade, but it shows the results of disciplined exercise twice a week during the past years. Their drill is marvellous. No boys of any nation in the world today, no, not all the Boy Scouts of the world combined, could equal it. Another blaze of trumpets and the boys march off, while 12,000 girls of the same age go through their wonderful
drill exhibition or organized grace and beauty. The trumpets sound again; 12,000 men, from 20 to 60, march on and give yet a more marvelous exhibition, without one man out of step or time. When these 12,000 pairs of arms cut the air in unison it sounds like the blowing of a sea. Another blaze of trumpets and 12,000 women march in to give another exhibition. Thus in free Bohemia a nation is being born in a day. An intellectual Renaissance, a religious Reformation, and a social revolution are moving the nation to its depths. The future is bright for the new Czecho-Slovak Republic.—The Congregationalist and Advance. Courtesy of A. S. Cooley, From The Moravian.

THE MISSIONARY.

The world owes a debt to the missionary which it can never repay. But this would not be so bad if the world realized that it is a debtor. The tragic side of it all is the utter indifference of the average man to the far-reaching work of the missionary. If the merchant knew it, the missionary is his best friend. The native people do not wear shoes, nor clothing until taught their use by the missionary. He uses none of the cooking utensils, for example, of our day. Still such are introduced by the missionary. Furniture is an unknown thing to the missionary is soon using it. What does the savage know about a plow, or a hay-rake, or a harvesting machine? He does not even till taught their use by the missionary? And when a commodity is introduced into a country, and the demand for it becomes noticeable, who gets the profits? Certainly not the missionary.

The missionary does not ask, nor expect to see the reward of his labors in dollars and cents. The salvation of souls, the extension of Christ's Kingdom is his objective.

In speaking of Science's Debt to Missions, A. Littlewood Farrar offered the following interrogrations by way of suggestion:

Is it nothing that through their labor in the translation of the Bible, the German philologists in his study may have before him the vocabulary of 250 languages?

Who created the science of anthropology?

Who rendered possible the development of the great chain of life, from a one-celled organism to the highest and most complex animal form? The missionary.

Who discovered the still more fantastic world inselbs, for example, of our day, and who gave yet a more marvelous exhibition, without one man out of step or time. When these 12,000 pairs of arms cut the air in unison it sounds like the blowing of a sea. Another blaze of trumpets and 12,000 women march in to give another exhibition. Thus in free Bohemia a nation is being born in a day. An intellectual Renaissance, a religious Reformation, and a social revolution are moving the nation to its depths. The future is bright for the new Czecho-Slovak Republic.—The Congregationalist and Advance. Courtesy of A. S. Cooley, From The Moravian.

THE YEAR 1920 AMONG THE CHURCHES.

A Look Backward Discloses Real Achievements for the Kingdom.

(By H. K. Carroll, LL. D. From Christian Herald.)

The biggest and best thing to be said for the churches in the year just past is that they are well on the way to recovery from the effects of the great war. The year previous was, perhaps, the hardest they had known in recent times. Few of them were able, in 1919, to hold their own. Their ingathering was not large enough to fill the vacancies caused by death—and in not a few cases the deaths were twice as large as usual—by expulsion and by losses due to removals and other causes. Denominations representing an aggregate of 41,500,000 members reported a net increase of only 56,000. It was a sore defeat, and it is gratifying to know that all the signs point to 1920 as a year of at least measurable prosperity.

The cessation of growth, even for a year, of the great body of churches in a country of increasing population is very much like the stoppage of heart thrust in the human body, a cause for alarm and immediate action.

It would appear that the work of propagating the Gospel among the unconverted was resumed in 1920, the results are so encouraging. A number of the leading churches have made up their membership reports and they agree in indicating that the year has been one of ingathering.

The Methodist Episcopal Church, for example, reports for the year a net gain of more than 133,000 members, at home and abroad. This is the largest increase for a long time. It follows a net loss in 1919, in the United States only, of nearly 70,000. The Presbyterian Church in the U. S. A. (Northern), which in 1919 had a net loss of nearly 29,000 gained in 1920, 34,672 which, though not up to the average for the three years preceding 1918, more than made good the loss of 1919.

Other churches, including the Northern and Southern Baptist Conventions and the Methodist Episcopal Church, South, have had a good year in 1920, and the total increase of membership in all the churches will again rise in the hundred thousands, and with the gain in church membership we shall have undoubtedly increases in membership in the Sunday schools and Young People's Societies.

It is rather strange that the war should affect the children and young people in their relation to the church, but the figures seem to show it does. In the Methodist Episcopal Church there was a loss in 1918 and 1919 of 1,274 Sunday schools and 45,100 members.
bers, of 90,360 members of the Senior Epworth League, and of 15,568 members of the Junior Epworth League. Such would seem to be the large-ly to lack of pastoral supervision and effort. Many churches had to be content with Sunday supplies instead of pastors.

That the churches suffer from war is abundantly proved by statistics. The war of 1812, the Mexican War, the Civil War, the late War, and even the Spanish-American War, caused decreases in church membership in one of the large popular churches, and must have had like results in oth-er denominations. A study of these losses should unite the churches against war.

The great financial movements of the churches, begun in 1918, have con-tinued to pour millions into the coffers of the denominations, particularly for missionary and other purposes. Un-fortunately, the united effort of many churches to raise increased funds by the Interchurch World Movement, re-sulted in a rather conspicuous failure. The huge sum asked for was not forthcoming, and denominations which had heavily underwritten the expenses of the movement had large sums to pay.

As the prices of commodities des-cend, and abnormal profits are disap-pear, money becomes scarcer and the collection of subscriptions made on the five-year plan more difficult. The Methodist Centenary Movement, which resulted in a subscription of $100,000,000 (it was first reported at $110,000,000), has returns for the second year which indicate that only about seventy per cent, has been paid in. That is to say, of the $21,354,000 expected the second year, only $15,000,000 has been received. As mission-ary operations, at home and abroad, had been cast on a scale commensurate with the expected returns, some embar-rassment must result.

It is quite probable that when the returns for all the churches are in they will show the largest aggregate budget ever raised.

During the year the number of de-nominations has been reduced by one. The Welsh Presbyterian Church united with the Presbyterian Church in the U. S. A. (Northern). Negotia-tions for the union of various bodies bearing the same family name—for example, the whole Presbyterian group—have not yet been brought to a definite conclusion.

The success of the union of three large Lutheran bodies—the General Synod, the General Council, and the United Synod South—has been empha-sized by the proceedings of the second convention of the United Luth-eran Church in America in Washing-ton, D. C., in 1921. The convention was joyful as it counted $115,000,000, which resulted in a con-siderable increase of spiritual activity in home and foreign mission fields has resulted from increased receipts from “drives” or campaigns by most of the denomina-tions. Evangelization has been more extensive and successful, largely through pastoral effort. Religious education has advanced and the theological seminaries have filled up. In-crease of ministerial salaries has been quite general, and normal conditions once more invite increase of spiritual activities and the full round of church work.

The re-establishment of diplomatic relations by European nations with the Vatican, including the return of France, the “oldest Son of the Church,” to intercourse with the Pope, indicate a wise and politic head of the church. The spirit of the Conven-tion was joyful as it counted up its gains. One of these, according to a member of the Convention, is that “Lutheranism, through its past-tial merger, has acquired a national voice. At last the Nation listens when the Church has something to say.”

Union of synods in various states is going on, reducing expenses and en-larging their power and influence. Recently four synods in Ohio became one. The Convention plans a World Conference of Lutherans in 1922 or 1923. It adopted a declaration of principles defining its understanding as to what constitutes the Holy Catho-lic Church and its relation to other Protestant Churches, and to cooper-ative movements among them. It insists that agreement concerning the ecclesiastical seminaries has filled up.

The General Conference of the former church rejected last May the basis agreed upon by the two Commissions, but proposed a renewal of the attempt to get together by a somewhat different method.

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Increased activity in home and for-eign mission fields has resulted from increased receipts from “drives” or campaigns by most of the denomina-tions. Evangelization has been more extensive and successful, largely through pastoral effort. Religious education has advanced and the theological seminaries have filled up. In-crease of ministerial salaries has been quite general, and normal conditions once more invite increase of spiritual activities and the full round of church work.

The re-establishment of diplomatic relations by European nations with the Vatican, including the return of France, the “oldest Son of the Church,” to intercourse with the Pope, indicate a wise and politic head of the church. The spirit of the Conven-tion was joyful as it counted up its gains. One of these, according to a member of the Convention, is that “Lutheranism, through its past-tial merger, has acquired a national voice. At last the Nation listens when the Church has something to say.”

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of the Roman Catholic Church, who has also removed the ban on the visit of Catholic rulers to Rome. The section that the Pope is a prisoner in the Vatican may end ere long in an understanding between the Vatican and the Quirinal.

The Russian Church in America has adopted a policy of Americanization, and is hereafter to celebrate its ritual in English, ceasing to be a foreign church, under foreign domination, at least while Bolshevik rule continues in Russia, and endeavoring to turn its communicants toward American ideals.

One thing is increasingly evident, the world is not turning from but toward the Church, and the Church is facing the world with its divine message more confidently and hopefully than ever before.

DEATHS.


Hatt—Barbara A. (m. n. Chappell), Willow Hill, Oct. 21, 1920. Age: 79 years, 1 month, 21 days.

Ebert—Sr. Martha, died Jan. 15, 1921, age 81 years, 5 months and 2 days. Funeral conducted from the Home Church by the Rev. J. Kenneth Pfohl.

Holland—Henry Ethelbert, died in Tuscon, Arizona on Dec. 28, 1920. Age 19 years, 5 months, and 1 day. Funeral from the home and interment in the Graveyard on Jan 3, 1921. Services conducted by Bishop Rondthaler and the Rev. J. Kenneth Pfohl.

INFANT BAPTISMS


MARRIAGES.

Graham-Carter—Clement E. Graham to Lena C. Carter, both of Winston-Salem, were united in marriage on Jan. 1, 1921 at the Home Church Parsonage by the Rev. J. Kenneth Pfohl.

Bodenhamer-Oakley—C. A. Bodenhamer and Mamie Oakley, both of Winston-Salem, were united in marriage on Jan. 9, 1921 at the Home Church Parsonage by the Rev. J. Kenneth Pfohl.

ACKNOWLEDGMENTS

For the Theological Seminary.

NOTE.—Some payments were acknowledged of the Wachovia Moravian which are not included in this list. We do not claim infallibility and shall any oversights so we shall be glad to have them called to our attention.

Money should not be sent direct to Dr. Frick or Schwedel of Stockton. Donations are made by checks to the Home Church by the Rev. J. Kenneth Pfohl, our Provincial Treasurer.

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A home is an incentive to save.
A home is the best asset a family can have.

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mining and oil-fields. The health of the people is splendid. Factories are equipped as never before. There is plenty of labor, indeed so much of it, that some millions are out of employment. Everybody confesses that the times are bad. What is the matter? In the face of all our favorable conditions there certainly must be some reason for the fact that they are bad, and it must be a very special one. Various reasons are given by newspapers and economists, but do you, dear reader, hear anything about God's having anything to do with the bad times?

Have you not noticed that there is a boundless satisfaction of our nation with itself? Strangers perceive it and speak of it. American "self-complacency" is known all over the world. "We are somewhat down in business but we are going to come bravely out of our depressions," some people think and say. It's all right to be brave and confident, if we know that God is with us. But can we be with a people, so confident in them selves and so little thoughtful of Him and so very little humbled before Him? Is not this a time when "a people should seek unto their God," and isn't America upon the whole doing very little of that? And is not the greatest reason for our bad times, in the fact that God is, for a while, hiding His face? The times through which we are passing are God's alarm-bell to a self-sufficient nation. "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." Hosea 5:15. A few days of humiliation and prayer, such as we had when God helped us so marvelously during the war,—would they be amiss now?

WHAT A VIEW OF THE LOVE OF GOD IN CHRIST DOES FOR US.

We are approaching another Holy Week and Easter season. It is a wonderful time for those who are willing to make use of it. Even the heathen, Pontius Pilate, when he had the thorn-crowned Jesus standing before him, could not help coming to Him and saying, "Behold the man!" How can we as Christians, fail in spirit to look at Him. He is the Son of God. He is the only Saviour! And that is what He did for us,—living, suffering, dying for us! "Who being in the form of God was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross." Thinking about Jesus, looking at Him by faith, praying to Him with thankful hearts, humbly praising Him for the salvation which He has wrought at such tremendous cost,—that is what makes people strong and joyful, and very humble, too. Nothing would help our country so much in these terminal times, as a nation-wide view of the love of God, in Christ such as the Holy week, through the Spirit can present to us. That would subdue our dangerous self-sufficiency. It would make us a vigorous but humble people, whom God could bless.

THE RESURRECTION OF JESUS CHRIST.

"I believe in the resurrection of the body,—such is the universal creed of Christendom, and has been for nearly two thousand years. But great many members of the Christian church have, in these recent years ceased to believe it, and, therefore they say, with more or less openness, that Christ did not, in a real bodily way, rise out of Joseph's tomb. There was only a sort of spiritual impression among the disciples (so these "modern" Christians say), that Jesus was still living.

Years ago the very learned, but very extreme unbeliever, Strauss said that the resurrection of Christ was "the heart of Christianity," and he added, "if Christ did not rise from the grave, then His grave was the grave of His religion." That is what these non-believers in "the resurrection of the body" are doing—they are digging the grave of the religion which they profess. And the result of the unbelief of Strauss, or the positively followed out by him to say as he was dying to the dear child by his side: "Daughter, we shall never meet again; but the material of which my body was made will still be near you in the air, the grass, the flowers. That was all the comfort that the dying unbeliever in the resurrection of the body of Jesus could give to his beloved daughter, and that is all that, with such unbelief, we could give to each other. "For," as Paul says, "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The Easter faith is the corner-stone of all our hopes for our own future and of all our expectations, that we will, some day, see our beloved again.

The "day of resurrection, earth shall tell it out abroad!" And you tell it in every way you can, in this earthly and unbelieving time. The testimony of every Christian is needed to show just where he stands with regard to life and immortality which has been brought to light by the Gospel of the risen Jesus.

THE QUESTION OF THE LITERARY DIGEST.

The Literary Digest, with its very wide circulation, is in some respects the most influential journal in the United States. It sends us the following question:

Feb. 15th, 1921.

To the Editor: Dear Friend.

Clergymen and parents throughout the United States are becoming very deeply concerned over the influence exercised upon the young people by some of the new dances and the costumes worn by those attending them (one editor of a college publication declares in his columns that these dances and costumes are "popularizing indecency," and show "shameless laxity.

What has your excellent and influential journal said on this situation? What should be said or done by the clergy or parents to meet it?

Will you not kindly slip an envelope to us at an early date in the enclosed stamped envelope anything that you have printed, or intend to print, on this subject, and we shall co-operate in spreading your helpful counsel through our periodical, which is very widely read throughout the length and breadth of the United States. We shall give you full credit for our quotations. Please be sure that the name of your periodical is on the clipping. We believe an article on this subject, summarizing the thought of the best minds in the country will be more helpful to those who are wondering how to meet the situation, and we shall mail to those who reply a special early copy of our article for use in their own pages.

Hoping to hear from you at your earliest possible convenience, I am Cordially and sincerely yours,

Editor of the Literary Digest.

In the customary review which the Wachovia Moravian makes of the events and the tendencies of a clos- ing year, the Editor expressed himself upon both subjects to which the Literary Digest refers—the immo dest dances, and the most modest costumes worn by those attending them. We append the record from the Reviews of the year in our January number:

The Imperial American Home.

Along with the wild craze for many other moral evils have rather been
increased than diminished. Never has the American Home, the foundation of a sound moral morality, been so threatened as it is now. We naturally speak with much reserve on the subject of immoral dress, but when great ladies of the hand have solemnly pronounced the note of warning, we must heed them in their good and pure endeavor. And with dreams goes the condition of the present-day dance. In the course of 1939 even professors of the art of dancing have raised their protest against the extremes to which this fashion is going. Beauty and recreation have ceased out of much of the modern dance, and what, in more senses than one, is ugliness, has been setting in. If only more fathers and mothers would realize that lack of pure and modest restraint steadily heightens the number of unhappy marriages (which is already more than one out of ten) the American Home would have a great cloud moved away from its threatening sky.

We would emphasize the remark made with regard to the error committed by many parents, which renders a mother to confess even more than their children. The parents know something of life and its moral dangers. The children have had less experience and are, perhaps, more easily misled. The proverb, "be the first to confess," will be held in their favor, even if it is used for the wrong reasons.

At the time that the material for this article was handed in, Fairview Church has just begun her revival services. So far the weather has been unfavorable but the attendance interest and spirit have been very good. The services began on Sunday Feb. 29th. There were large congregations both morning and night. There will be services every night and on to March 2nd at night. Rev. Chas. H. Keever is preaching sermons that are plain powerful and heart-searching. The special singing by Bro. F. Engene Vogler and under his direction is a marked feature of the services.

Catechetical classes are being held Monday at 3:30 p.m., for boys and girls.

The confirmation and reception services will be held on Palm Sunday at 11. On Palm Sunday night the choir will render the "Hosannah!" and the sacred cantata, "The Nazarites." Passion Week services will be held each night at 7:30 o'clock.

On Good Friday love-feast will be held.

On Easter morning the topic of the sermon will be at 11 o'clock, "The Dead in Christ shall rise first." On Easter Sunday at 7:30 p.m., the Easter sermon will be held. This will be the first communion for the confirmants and those who are baptized as adults. Bishop Ridenhailer will preside at this service and preach a short sermon.

Going back to the 29th of January there are two special events to be reported. The first one was a joint board meeting of Elders and Trustees on Jan. 29th. At this meeting the final preparations were made for our revival services. At this meeting it was decided to ask that Bro. Geo. B. Heath, a missionary of large experience in Nicaragua, Central America, be the missionary pastor of Fairview Church. The Boards agreed to raise between $400.00 and $500.00 towards his salary for this year. They elected a missionary committee to handle it of one elder, Bro. R. El Miller, one trustee, Bro. Geo. W. Blum, the president of the Women's missionary society, Mrs. H. W Faust, and the pastor.

The second thing to report is the Jubilee birthday celebration of the pastor, Bro. L. G. Luckenbach. Members and friends gathered at the parsonage on Saturday Jan. 30th and extended their well wishes. The pastor deeply appreciates all the kind wishes and gifts on that occasion.

The Ladies' Aid Society met at the home of Mrs. J. N. Walker on East 10th St., on Feb. 3rd, and the Women's Missionary Society at the home of Mrs. J. H. Cobb on East 21st St. on Feb. 10th as the guests of Mrs. Cobb and Mrs. M. F. Barnes. At the meeting of the Missionary Society the Society voted to raise $150.00 towards the Missionary Pastor's salary till June 30th.

The Mother's Bible Class had a measuring party at the home of Mrs. Heath, being received into the hearts of Fairview people and many prayers are being offered for him, his family and work.

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A mass meeting of unusual character and importance was held at th high school on Friday afternoon, Feb. 18th, when many people from a large scope of country gathered to consider the subject of consolidation of the schools of the community. After a series of parodies representing past present and future, Prof. Highsmith of the State Board of Education gave an address of weighty thought which led the assembled company to a further state of quiet and wise action.

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Olivet Chapel.

On account of unfavorable weather we have fallen back in preaching services this year. Bro. Marvin Beroth, a young married man has been put in as a new man for Sunday School Preacher. He is a zealous, intelligent young man with good work on his part and the people's part.

Miriam Chapel.

The first public act of special interest for the year was the reception of Bro. George W. Long, from the Evangelical Church, South, into our communion and membership. During the season of Lent the Pastor is conducting a series of Lenten Bible studies once a week in a week night service.

Mt. Bethel.

With bad roads prevailing, people and pastor had rather a trying time in getting to church on the fourth Sunday in January, our first preaching service for the year; yet the attendance was good, both at Mt Bethel and Willow Hill. It was particularly encouraging to find the Sunday School at Willow Hill going right on, unimpaired, as it had been in the two years preceding, from the flu. We hope to have the Mt Bethel Sunday School in operation soon.

Immanuel.

February has been a very busy and helpful month. All our services were well attended, and there has been a noticeable increase of interest on the part of the congregation.

On the first Sunday in Lent, which was our first regular Communion day for the year, we began our series of discourses with the text of Lent. It is a great pleasure to have with us again in the services Bro. John Kearney, who had a very serious fall just before Christmas, keeping quite a while from church and from his active place in the coffee kitchen Christmas Eve and New Year's Eve. been shown in these sermons and at the close of the first two profession of faith were made. Both members and friends are becoming more interested in spiritual matters.

On the first Sunday, we were privileged to have with us Dr. William C. Poole who spoke to us after Sunday School under the auspices of the Anti-saloon League of America. His theme was "America—Her Mighty Mission" This address was splendid and was enjoyed by a large congregation.

An Instruction class has been started, the first, as far as we are able to ascertain, that has ever been conducted at Immanuel. The enrollment for the first day was 16, both boys and girls. Sitting around the stove in a circle, a most interesting, enjoyable and helpful hour was spent in the study of the great fundamentals of our Christian Faith.

All other activities of the congregation show signs of encouragement and we are looking forward to the busy but happy Easter Season.

Friedberg.

Mrs. A. M. Politz was hostess to the Ladies Aid Society in February. There was a fine attendance. The society will be entertained by Prof. Peter A. Hartman in March. Bro. O. C. Perrymen introduced an innovation into our Sunday School on February 6, when he let the Phila. then conduct the opening exercises. Miss Ada Myers was in charge of the exercises, Miss Earley Teague, Miss Essie Allgood and Miss Phoebe Mengdenhall offered prayer, and Miss Alta Mendenhall sang a duet beautifully. At the close of school Prof. Paul Evans made a brief address. At the preaching service, Wanda Mae, infant daughter of Bro. and Sr. Odum Miller, was baptized. Bro. and Sr. Walter L. Spangh were sponsors.

On the second Sunday the usual February communion was celebrated. Three adults were baptized and two were received. The attendance at the Lord's Supper was splendid.

The Sunday School annex is being erected slowly but surely in spite of the inclement weather. The room is so urgently needed we can hardly wait for the opening day to come.

The Ladies Aid Society plans to...
holds a parcel post sale on Easter Monday.

Advent

Rev. G. E. Plot of Southside Reformed church paid us a visit on the first Sunday in February. He took part in the service and also promised to come again soon.

Ground was broken on Tuesday, February 8, preparatory to the beginning of the erection of Sunday School class rooms on both sides of the Chapel.

Mrs. James Brewer was hostess to our Ladies Aid Society at her home on Saturday, February 10. The day of meeting was charged to the third Thursday. Mrs. Beri C. Snyder will entertain the Ladies Aid Society on March 17.

Attendance at Sunday School and Prayer meetings continues to be very encouraging. Our faithful helpers from Home Church, Brother J. Frey Broser, Jr., has been missed a great deal since his call of sickness. We are hoping and praying for a speedy and complete return to health in order that he may be able to be with us again.

Enterprise

The company of believers that gathered around the Lord's table on the forty Sunday in January was somewhat larger than is usual at our winter celebration of the Holy Communion.

Mrs. W. F. Raper entertained our Ladies Aid Society in February. In spite of the heavy roads a goodly number of people came to the meeting. Mrs. Fred Teah will be hostess on the second Thursday in March.

Lois Rebera, infant daughter of Bro. and Sr. Alfred Fisb, was baptized at the chapel on the second Sunday in February. Bro. and Sr. M. B. Pevrman were the sponsors.

Report from Bro. McQuilston's Circuits

Communion services will be held with the following congregations:

Friedland, First Sunday in March
Bethabara, Second Sunday in March
Oak Grove, Third Sunday in March

The Easter Day Communion Service and sermon as follows:

Friedland at 10 a.m.; Oak Grove, 10 A.M.; Bethabara, 2:30 P.M.
Monday, Thursday service at Oak Grove at 2 P.M.

Good Friday service at Friedland
11 A.M.; Bethabara 3 P.M.

Passion Week Services will be held every night at Bethabara beginning with Palm Sunday night.

Bethabara Sunday School is a model small school. On a recent Sunday every scholar on the roll but four was present, and three of the five classes had a perfect attendance.

All points are being kept with the object of being a one hundred per cent Standard School, and this makes a better and more interesting school.

Friedland had the privilege of hearing Brother Marx on the first Sunday in February; this was granted because the Missionary Society and congregation is helping to educate a boy for service in our Hululaya Mission.

In Wachovia Arbor congregation there is considerable sickness, which hinders Sunday School attendance. We are planning to have the Easter Service on Sunday night of Easter Day.

Oak Grove Sunday School is making a good record for the new year, in point of attendance, and Bible reading by scholars during the week. As many as five hundred chapters have been heard in one week by all the school.

Bro. William Hampton one of our members living on 26th St. in the city is confined to his home with a lingering sickness.

Sr. John Hampton whose home is near the Hanes' Rubber Plant, is confined to her bed, her many friends will regret to learn.

"SEVENTY-FOUR."

I see my neighbor shoveling snow,
And splitting wood outside his door.
He goes at work where it would go,
It really seems he might do more—
He's seventy-four!

I'm taking comfort in my chair,
Just looking at the younger fry,
I may not walk out anywhere,
While they go laughing, chatting by—
As once did I.

My books may mock me where they stand,
I may not take them, read them, now;
And tasks unfinished tempt my hand—
I look at them with frowning brow
And let them lie!

For memory beckons far afield,
To flowering plain or sunlit bay;
To orchards ripening with their yield
Or lawns where happy children play—
Here let me stay!

No ghosts appal my happy days,
I'm having what for me is best;
My eyes are gladned with the rays
Of golden sunset in the west—
I'm seventy-four!

I've passed my three-score years and ten,
I'm living now on borrowed time!
And o'er my cheekered life has been
Love surpassing, all sublime—
God is so good!

—W. H. Vogler.

In the last issue of the Wachovia Moravian our readers will recall that there appeared three letters written by Calvary's own missionary—the Rev. Kenneth G. Hamilton, who is laboring in our Nicaragua field. These letters gave us a "close-up" view of work in that interesting field and we were very glad to be able to publish them.

This month we are fortunate in having received a letter from a diametrically opposite quarter of the globe. Last month our microscope showed us tropical Nicaragua, and this month we see frozen Alaska. The Rev. Arthur Butten the superintendent of our Alaska Mission, whom many of our readers will remember from the visit of last year, writes an entertaining and instructive letter concerning life and work in the field where he is laboring. Read the following letter and call to it the attention of your friends.—The Editor.

Bethel, Alaska, Dec. 2nd, 1920

Dear Bro. Pfahl:

"It does seem a long way from Alaska to North Carolina! I am wondering what sort of weather you may be having today and what you may be doing! I know you are very busy for I learned somehow of your busy-ness when I spent that happy week with you last spring! We are having zero weather with the wind making every effort to exceed the speed limit of the borough! However, we have wood enough on hand and our homes are fairly well built and I do not happen to be on a trip jet, so why should we worry about the zero blast.

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Dedication of the Prisapoka (Nicaragua) Moravian Chapel

By The Rev. N. Wilson

In writing about the dedication of the Prisapoka Moravian Chapel one cannot but exclaim: "What hath God wrought!" In order to see some thing God has wrought in this con nection, it is well to review briefly the various stages through which we have come, noting the prevailing conditions affecting the changes.

The work, as we are presenting it began in April, 1911. During March of February the Rev. G. B. Heath, then Superintendent of the Mission, paid an official visit to the Prisapoka District. His intention founded its visit with the missionaries, N. Wilson, about the work of his en tire district. Although he failed to meet the latter, because he had not yet got back from his furlough, Mr. Heath arranged with the people of Prisapoka to commence regular missionary work among them, with the view to gathering a congregation and establishing our Church there.

They agreed to raise funds to build a chapel, to accomplish which they agreed to submit a subscription list. Of the missionary's return was he duly in formed of all that had taken place and was ordered to "move." The first step was taken on April 2nd, 1911, when the people gathered for worship in an unfinished store-building. The 25 ft. 6 in. wide, with walls 12 ft. high, and a vestibule attached to the eastern gable facing the street, constitutes the Moravian Chapel in Prisapoka. It was like dream to some, and the hearts of others kept for joy, when it was an

ounced that the dedication would take place in July during the official visit of the Superintendent, Mr. Grossman— the date to be fixed by him according to convenience. July 27th, 1919, was the appointed date.

When the Superintendent and the missionary in charge went to Prisapoka on the 25th, the church was already cleared, whilst the plot of land was in correspondingly good order. Saturday afternoon was set apart for the final dedication.

Members of the committee undertook the work. Arches of palm branches adorned the doors and windows. Flowerpots with various plants in bloom or evergreens decked the platform, while vases holding bouquets lent their meingly beauty to the organ (painted to a glitter), the Cornett entaiments were encouraging.

The second found the chapel enclosed the roof put on, and then the platform and the neat little communion table were added. The edifice does not boast of any outward grandeur in architecture. A plain, modest-boxed affair, 25 ft. long, 25 ft. wide with walls 12 ft. high, and a vesti

bule attached to the eastern gable facing the street, constitutes the Moravian Chapel in Prisapoka. It was like dream to some, and the hearts of others kept for joy, when it was announced that the dedication would take place in July during the official visit of the Superintendent, Mr. Grossman—the date to be fixed by him according to convenience. July 27th, 1919, was the appointed date.

When the Superintendent and the missionary in charge went to Prisapoka on the 25th, the church was already cleared, whilst the plot of land was in correspondingly good order. Saturday afternoon was set apart for the final dedication.

Members of the committee undertook the work. Arches of palm branches adorned the doors and windows. Flowerpots with various plants in bloom or evergreens decked the platform, while vases holding bouquets lent their meingly beauty to the organ (painted to a glitter), the Cornett entaiments were encouraging.

We are well and happy in our work. The boys are enjoying the life of the country and whenever it is not too windy spend part of the day out of doors. James, the eldest, often accompanies one of the older native men when he visits his snare. The native is kind enough to help James and the other boys with snare and you should have seen the joy when he anared the first rabbit! Thus far he has snared eight rabbits! Rabbits are very plentiful this year. Each day there are older boys have their school hours with Mrs. Butzin and myself as teachers. Whenever I am home I take them in some studies. Kenneth, however, does not know the meaning of being in school yet. All day long is Kindergarten for him. He is just as starry as when you had him alongside yourself at the table. Alth there was very much sickness in the village all fall, we had practically none of it in our home. The daughter in our colleagues' home was very seriously ill. For a time we were depairing of her life. But our earnest prayers which were answered and she is well and happy again. In the village, too, there was so much serious illness that it kept us busy looking after the sick. There were five cases of diphtheria and all this has kept me back very much in my work. I ought to be on the trail right now, but I cannot go until my office work is cleared away. Thru my work has gone much accumulated which belongs to a past epoch and it is very hard to straighten everything out now. As you know, too, from the official statement is from the Bethesda, financial distress has also overtaken the work. There are a number of reasons for this, but on the whole the surface of the facts is far more clear now in our hearts than the account of what appears in the official statement. I do not mean to say that the official statement is overdrawn as things appear in the Bethesda office, but there are return which were received and not yet when that statement was issued. Altogether it is most distressing I do not feel over pessimistic for the future. However, that the Orphanage is being held back by the financial stress of these days is a matter of intense disappointment to us all. We are glad that the people have welcomed us back and it would seem we are held in affection and respected regard by them. There appears a renewed interest in the Church and in their religious activity.

With the last mail, a mail work bill ed from Winston-Salem came to Bethel and in it a package of scrap books. The name of the sender is given as F. E. Vogler. The books are valued by the children and have help to children reading from illness to pass the long hours and so they will continue to find use among the child ren. I would thank the sender di rectly, but I am under the embarrass ment of not knowing just who the sender is. I do not know whether it is Mr. Miss or Mrs. I have a sus picion that it is from the teacher of the Burens Bible Class of the Holy Church but I remember her as Miss Fogle! Now may I ask you to thank the proper party or Society and let them know that we appreciate their gift and the interest shown in our work. I am sorry to have to be in this embarrassment, but then I have never taken that famous memory course, so much advertised nowadays! We wish you all a blessed Christmas season and a very happy New Year.

With Cordial greetings from Mrs. Butzin and myself to all of you;

Very Seriously Yours,

ARTHUR F. BUTZIN,
N. B.
The Killbecks visited us at Bethel and were delighted to hear from the Southland. They are well and are enjoying the winter, having congenial coworkers this winter. B.

SEK. MARX AT FRIENDLAND.

The Friedland Missionary Society reports a very interesting and helpful visit from Bro. Marx. This Society is supporting a Himalayan missionary and his family at the mission. This family is living near the Bimala Kanya a little way. Bro. Marx spoke to them. It is this personal contact that does so much good and which we are so anxious to foster.

This meeting of the Friedland Missionary Society was held at the home of Mrs. Anne Butzin on the afternoon of Sunday, March 13th. In spite of almost impassable country roads, the attendance was excellent, as it should be for after all, our world's needs are nothing to be compared to the Himalayan mountain passes over which Bro. Marx has been travelling for 16 years.

"No man is born into the world whose work is not born with him; and there is always work and tools to work withal, for those who will, and blessed are the faithful hands of toil."—Lovell.

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The First Sign of Easter

On Thursday evening, Feb. 24, 1921, the Men’s Bible Class of the Home Church held its annual supper in the primary room of the Rondthaler Memorial Building. 146 men were present, and the tired and a half hours spent together and the good fellowship were full to overflowing.

Dr. H. E. Rondthaler, the teacher, and the many friends present testify to the occasion. On either side of him were G. Alexander, President, and H. A. Pfahl, the assistant teacher.

On the completion of an extraordinary meal and a Hand Circle of the Home Church knows how to serve, the further events of the evening took place. President Alexander spoke a few brief and appropriate words of welcome, after which Dr. Rondthaler gave a timely introduction to what followed. The topic chosen for the evening’s discussion, was “The Easter Season,” and the men who were most intimately acquainted with the unique services of our Moravian Church held at this time, were called upon to speak a word concerning their special field of service. Dr. Walter J. Hope, chairman of the Home Church, spoke on the subject of Easter history. Dr. Shirley discussed “Easter Music,” illustrating his remarks with two choirs playing on the piano. B. J. Pfahl stressed the importance of work with the boys and the loyalty of the band. Mayor Gorg, called the subject from the standpoint of the community at large. Dr. John Pfahl followed next with fitting remarks on the benefits of Easter and Bishop Rondthaler closed the speaking of the evening by a short address on the spiritual results of the season.

Never has this Men’s Bible Class experienced such a profitable and enjoyable evening, and the members present testify to the excellence of the occasion. A verse of “Hail! the tie that binds our hearts in Christian love,” and the benediction by the Rev. J. F. McCusker, brought this memorable evening to a fitting close.

“The Saviour lives, no more to die.
He lives, the Lord enthroned on high.
He lives, triumphant o’er the grave;
He lives, eternally to save.”

—Samuel Medley

The contents of the collection box showed $20.13. Thus ended the doings of a great, historical day of our Church in Prinsapolka. May God bless his seat thereunto—N. Wilson—From Moravian Missions.

The Story of a Famous Hymn

A hymn resonant with unavailing faith and with joy that can never pass away, is “In the Cross of Christ I Glory.” To hear a great company of earnest believers singing it heartily is an impressive thing. But many do not know the origin of this classic. It is related by Rev. Francis E. Wilbur, in the “Christian Intelligencer,” and so beautifully, that it is worth a wide repetition. This is Mr. Wilbur’s account:

When the hearty Portuguese colonists, following the trail of the exploring Vasco da Gama, first settled Macao, on the coast of South China, one of the earlier of the buildings they erected was a massive cathedral on a hill crest, with a splendid approach of stone steps. But a violent Chinese sea typhoon proved too severe a test for even the massive ugliness of the great building, and three centuries ago the material fell, and vanished, owing to the fact that it had never been built, and that ponderous facade has stood as a sort of monumental monument ever since. On the top of this facade stands a great bronze cross, etched in the sky, defying rain and lightning and typhoon. It is a striking thing to see; and when Sir John Bowring—then Governor of Hongkong—visited Macao in 1855, he was impressed by this cross surmounting the ruined church.

“The significance of that mighty cross as seen by this man of God inspired the famous hymn, "In the Cross of Christ I Glory, Towering O'er the Wrecks of Time." Since that day, thousands of visitors have looked upon the ruin, and the cross that glorifies the ruin; some with amazement and curiosity, some with reverence, but few have known that the splendid hymn sung by the world-circling Church of God all these years, was born in the mind of the British Governor of Hongkong, by the sight of the same cross that stands to-day 'towering o'er the wrecks of time.'

As you sing this hymn, think of a great ruined wall on a misty hill-top; birds nesting on its hideous gargoyles, the sea and the mountains; and of the sky seen through its gaping doors and windows; and over all the Cross, changing desolation to majesty.

“Sir John has gone to taste those joys that through all time abide, but his hymn remains; the builders of that distant cathedral are long since forgotten, but the cross they reared there in memory of the Crucified One remains. And time has seen mightier wrecks than a cathedral. The monster that built the priesthood that burned income within it has been driven from the colony forever; and the iron dynasty that
ruled those Chinese hills beyond the bay has crumbled as did the church of stone. But the cross, it stands. And the light of that sacred story that gathers round the sublime head of the cross is bringing liberty and light and life to Portuguese and Chinese; and in these days of ours we begin to catch the vision of that radiant day when all men shall know the story of the Cross and from the heart shall worship the Christ of the Cross and of the Throne."—From "The Moravian."

IN THE CROSS OF CHRIST I GLORY.

In the Cross of Christ I glory; Towering o'er the wrecks of time, All the light of sacred story Gathers round its head sublime. When the woes of life o'ertake me, Hopes deceive and fears annoy, Never shall the Cross forsake me; Lo! it glows with peace and joy. When the sun of bliss is beaming Light and love upon my way, From the Cross the radiance streaming Adds new lustre to the day. Bane and blessing, pain and pleasure, By the Cross are sanctified; Peace is there, that knows no measure, Joys that through all time abide. In the Cross of Christ I glory; Towering o'er the wrecks of time, All the light of sacred story Gathers round its head sublime.

ORIGIN OF THE SUNDAY SCHOOL

From the North American, Philadelphia, January 31, 1921.

(By Robert T. Towne.)

When the editor of the North American proposed to me this series of articles on the Sunday school and asked me to be the director of the campaign, as announced editorially on Saturday, I not only accepted the assignment with delight, but I saw the approaching fulfillment of a dream I have had for four years.

As a newspaper man, with a moral layman's interest in religion and the church on the side, and as a teacher and superintendent in the Sunday school for the better part of my matured life, the thought has often been with me that the progress of Christian truth in the world would make one of the greatest newspaper stories ever written.

I do not expect to write that story. I do expect it to become more and more the theme of the secular historian; and I am sure it will be a gratifying novelty to all believers in the Christian bases of our civilization to see our secular journalism making room for the story of the modern Sunday school.

Our first difficulty, when it came to settle upon the lines of the campaign was as to the propriety of a newspaper invading what has come to be all too narrowly received as the realm of things sacred. We had no trouble in disposing of that difficulty just as soon as we looked it squarely in the face, because, first, there is no real dividing line between religion and life; secondly, the friends of the American Sunday school will not resent what they have constantly hoped would happen, and, finally, the great majority of American men and women have come up through the Sunday school, or at least have been touched by it at some period in their lives, and cannot conceivably have other than friendly recollections of its influences upon them.

Founded by an Editor.

But the difficulty, if any existed, would be effectually set aside by a great historic fact which I imagine will come as a revelation to most men and women who have not read up on Sunday school history.

It was the editor of a newspaper who started the first Sunday school and originated the modern Sunday school movement. It was a secular newspaper that first preached up the Sunday school. I have an old hymn-book, "The New Golden Shower," in which a secular editor is rejoicingly praised in worshipful song. There are six verses with an ample chorus, from which I quote the following lines:

"In olden times, when boys were wild, On English soil arose a child."

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"THE PIANO HOUSE OF CONFIDENCE."

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His name was Robert, true and mild.

"As Robert Raike walked out one day,
To see if children were at play,

"In seventeen hundred eighty-one,
Across the sea in Glos-te-r tow-n,
The glorious Sunday school began.""}

The poetry is scarcely Shakespearean, but the music is properly reverential and touching; and our secular editor tunes well with the rest of the "Golden Shower!"

Sunday school history for more than a century has paid generous tribute to Robert Raike, editor and proprietor of the Gloucester Journal, in Gloucester, Eng., who conceived the project of Sunday instruction for childhood and youth.

It is the emergence of the Sunday school idea in a secular newspaper, under the sympathetic and guiding pen of Editor Raike, which constitutes the first challenging trait of this great democratic movement. That is to say, the launching of the Sunday school idea was one of the first achievements of the newspaper press. And thus we see the sort of common origin and root friendship between two of the greatest institutions of modern democracy.

And Editor Robert Raike and his newspaper gave good account of themselves, demonstrating the enormous power of the new agency of civilization, born out of the genius of Gutenberg, as the rapid and effective distributor of useful and improving information among the people. For it is recorded that within a half dozen years Raike and his newspaper had spread the new idea all over England and brought a quarter million of children together for Sunday teaching.

Children Were Perelorn.

Editor Raike caught the inspiration for his Sunday school idea in a manner which marks the second challenging trait of the movement. The old hymn recites that he walked out one day to see if children were at play.

They were, and it was a very disgraceable spectacle. The editor saw a very shabby and forlorn lot of children at play.

Gloucester was a factory town. Education was a feeble thing in England as everywhere else in the world in 1780. Children spent the weekdays in the mills in those good old times—and very long days they were. The whole idea of democracy and popular education, whether on weekdays or Sundays, was regarded with suspicion in high places, and with entire indifference in law.

People who sigh for the good old times do not read their histories very carefully.

Raike said the beginning of his scheme was entirely accidental. What great things have come into our world by accident! Some business called him to the suburbs—our near the pin factory—and in the pursuit of business his eyes fell upon the children.

He asked a woman whether the children belonged in that part of the town, because he was touched by their "lopped and windowed raggedness," their obvious wretchedness and degradation. The woman replied:

"Ah! sir, could you take a look at this part of town on Sunday you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at 'chuck' and cursing and swearing in a manner so horrid as to convey to any sensitive and an idea of hell."

While Editor Raike was a mighty good newspaper man, he was also a good churchman and an omnivorous Bible reader. Also he was very interested in teaching. Contemporaneous notices treated him as "a good churchman and an omnivorous Bible reader. Also he was very interested in teaching." He went after those children.

"Bobby Wild Goose." But he was treated with great respect also, and there was not wanting those who, like Fox and Hannah More, bore a willing hand to his Sunday school scheme.

The editor rented a kitchen in "Sooty alley." He went after those children. He made them wash their faces and clean up. He found them in "Sweeps' Quarters" and on "the island." If they swore at him too hard and fought against going to Sunday school he tied clogs and logs of wood to their feet and legs—hobbled.

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Beginning of Popular Education.

Oh, no! It wasn't easy in 1780 to start Sunday schools! And yet Green, in his history of England, says that modern education in the British dominions began with Robert Raikes and his Sunday schools! Lecky pays similar tribute. Lord Malm-stronger still.

Our easy-going generation has not retained a very vivid recollection of any of our heroic beginnings, and, least of all, have we attended to the remarkable origin of the modern Sunday school and its distinguished place in the great movement toward worldwide democracy.

Over against the present prevailing easy, indolent attitude toward the Sunday school, and a certain revolt in some quarters, consider this next and greatest challenging fact in the story of its origin.

A strange new pulse of sympathy, springing up where least expected, and touched by the spectacle of shabby, vicious, hopeless youth—a sympathy wholly Christian and finding in the Christian ideal at once its inspiration and promise—this was the source of the Sunday school, and the vital fact which links it up with that marvelous humanitarian and democratic movement of education, popular, government and practical philanthropy, which has flown through the modern world like fresh waters out of the river of life.

A Democratic Agency.

And yet we sometimes hear it said, in those quarters where it has become the habit to assail all our institutions, that the Sunday school is too select, too respectable; that it does not belong to the people.

The North American, in the first-page editorial announcing this campaign, has pointed out with singular clarity and eloquence the fact that "the Sunday school is our most democratic institution, that it is open to every member of the family, young and old; that to a vast population it is the chief agency through which acquaintance, friendship and social relations may be safely formed; that it is the center of that social contact which unites large numbers of families and individuals, gives them a common interest and inspires them fidelity to American democracy and Christian civilization."

No stronger or truer words could be uttered as applied to the American Sunday school.

"I will speak what I believe today, even if it contradicts everything I said yesterday."
—Gladstone.

INTERESTING ITEMS.

From St. Croix, Virgin Islands.

The following paragraphs from one of Bro. G. F. Bahnsen’s letter will be of interest to readers of The Moravian:

"We are perfectly satisfied, and feel at home here in our comfortable house and are enjoying the splendid climate and, thus far, have not been annoyed by such things as an occasional roach in the kitchen, or a few mosquitoes, there is so much else to make life pleasant. Everybody here endeavors to make things agreeable for us, and we have made such pleasant friendships with several families among the Danes in and out of town that, really, there is hardly time to visit as often as they wish, or to enjoy the fine sea bathing and other diversions the islands offer us.

"I preached for Bro. Henry, Dec. 26th, and also helped him the first Sunday of the New Year, as he was suffering from a bad cold. I also consecrated the Individual Communion Service, the first Jubilee gift to the congregation, and assisted at both morning and evening celebrations. I had the sermon at the confirmation of seventeen candidates—a number of them adults—and enjoyed the service very much. I preach in my Palm Beach suit as I cannot wear anything heavier, and find preaching warm work at that. It is a pleasure to preach to a full church, and a privilege, also, to bring the message to those who have been gathered with such long years of self-sacrificing missionary effort.

"At present there is a good deal of sickness among the natives and quite a number of deaths from colds and influenza. Many of the children have whooping-cough and with influenza in addition, it is too much for them. They are taken to the hospital, as the Board of Health and the Marine doctors and nurses are doing good work here. Unfortunately the natives often wait too long before calling the doctor.

"We greatly enjoyed the New Year's Eve services; the church was full and everything was so orderly. The Lutheran pastor and myself assisted in the Week of Prayer, the Lutheran and Moravian congregations having joined in union services. Several of the lay brethren also took part."

It will be seen from the above that Brother Bahnsen is not only enjoying his visit to his daughter, Martha, who is active in mission and school work in Frederiksted, St. Croix, but that he is proving a valuable help to the pastor of our Moravian congregation in that city.

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"JESUS HELP."

Notes of Bishop A. Ward's Visit to Jerusalem.

The visit to Jerusalem is over, and certain clear impressions remain. The first is the homeliness of leprosy, when it has developed its full power. When one has watched the bandaging and seen every case, from the child with nothing worse than lumps to be seen to the young man whose face is nearly eaten away, and one has realized that the nurse has been attending to these people without a holiday for ten years, while the nauseous smell and gruesome sights make it difficult for one to sit out even one day's duties, one realizes the power of the love of Christ in a woman's heart.

The second impression is the new spirit of hope in the Home. One man has been called the beloved Physician and all the rest hope it will cure them also. The new supply is long in coming, and we have written to ask that enough for all may be sent as soon as possible. But leprosy is of two kinds. One is in the blood and the bone, and causes the body to decay, and the limbs to drop off. This can be cured by this medicine. The other kind is in the nerves, and has not the same gruesome effects, though it distorts the limbs. This seems still to be incurable. One had always heard of callousness of the leper. I did not find them so. I had the surprising experience of having my hand kissed again and again, and raised to the head of leper after leper, in token of thanks for the new hope and the assurance that "Jesus Help should continue to be administered to all who needed it. Again and again I was asked to thank Pastor Kurban, the Arab missionary and nurses. He has taken an active part in the work, and therefore understands the moral influence that can be brought to bear upon the patients by his regular visits. Pastor Kurban, the Arab evangelist, will continue his work and seek to develop it more by week-day visits, and so supply the lack of the resident missionary to some extent. He has now entered directly into our service, though it is still only part-time service.

Until the new Government is established in Palestine, and has had time to look about it, the position of our Home and its future cannot be defined. But we have received assurances of good will from those in authority, and of satisfaction with the work and the arrangements made for its development, and we must wait until other and greater problems have been dealt with and the time comes to decide leprosy as a whole, and not merely what steps are to be taken to deal with individuals, as at present, who voluntarily seek our help.

As one travels about, one has to explain oneself a good deal. A Moravian bishop is not a well-known phenomenon. But of those to whom I have tried to explain our episcopate, none have failed to appreciate its singleness and beauty, and those to whom I have tried to explain our

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church all want to know whether we have maintained our unity in spite of the war. "Praise the Lord!" exclaimed a young Greek, when I had told him of the action of our Synods and of my experience in February and March. He told me of the efforts that were being made to reform the Greek Church, and the hopes that at least a working alliance would be formed with the Anglican Church. Another Greek, after the usual preliminaries and similar statements with regard to his own Church, asked for explanations of all sorts of theological questions, which, he said, there was nobody to explain to him. One wished one had plenty of spare workers to send to the aid of men like that, along the lines of our best Diaspora work.

The next who stands out in one's recollection is a Parsee, who asked questions and listened to the replies regarding Christian faith and practice for over three hours, not critically but eagerly. I would be worth while to have a chaplain on the big liners just to deal in conversation with the great variety of cases of this kind that one meets with. In the last fortnight there has not been a day without a notable conversation, such as few workers at home could ever hope for, because there is no such variety among the people we habitually deal with. There is the American lady who said, "I've got no religion and I've got no use for heaven and hell. I've got no use for shows. But I do want an intelligent, courteous, who had studied science, existing side by side with

its pretty." She wanted to feel that, when I've done my best and very comprehensive, and we were out　there was nobody to explain to him. among the Hindus.

he could tell me all that had happened to me in my lifetime and all that would happen for the next ten years. Another time we were discussing Hindu religion, and he said, "There never was a time when we did not possess the true religion." When I gave him our version of the development of the Hindu religion in its passage from nature worship to the great reform that initiated Brahminism, which centers around the three-fold manifestation of God as Creator, Preserver, and Destroyer, he exclaimed, "Oh! but that is all wrong! The pure and perfect religion came first and has always existed among us. What you call 'nature worship' came later, and was simply a development of the worship of God in His several manifestations." He was anxious to convince me that idolatry had never existed among the Hindus. "For us God everywhere." We were just passing an iron post. "He might be in this post now. In any case, I might ask Him to design to be present in this post, and so say my prayers before it. You going to visit India to do Christian work there, and I am anxious that you should know our religion from ourselves." He was convinced that there was no real religion in England, nothing but materialism; but, as his definition of real religion was "Hinduism," it was not possible to do more than assure him that he had missed the most beautiful side of English life, which might easily happen to a man living as he had done and that, I could show him something of English religious life at its best, he would be compelled to change his definition at least.

The most beautiful talk was with an Englishman. It was very English, and very comprehensive, and we were the only real Englishmen on the boat. Among other things, he described the magnificence of Milan Cathedral, when the Cardinal Archbishop read mass; and ended up, "Whatever praying was done, was done afterwards." The same would apply in more cases than that of the Cardinal Archbishop reading mass. God go with you, my Englishman, and bring you safely home to wife and child, and mother and sister, and may England be known as the land that produces men like you!

My latest acquaintance is an Eng-

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THE EASTER WEATHER.

Contrary to all expectation, the Easter weather was the most delightful in many years. The end of March is often cold and stormy, and sometimes, even in our Southern latitude, the landscape has, at this time, lain deep in snow. But the Easter of 1921 has been lovely, bright and mild. Blossoms and flowers have made the scene radiant, and outdoor services were a delight throughout the Easter Day. We remember no Easter day, as we look back over forty years and more, to have been as perfect in the gift of weather, and it may be many a year before we shall have another like it.

THE EASTER TRUTHS.

But the brightness of the weather is nothing to be compared with the spiritual atmosphere of the Easter Season. The truths to which this day is dedicated are so various and so joyous that they bring encouragement for an entire year. Among these truths we may count up, FIRST, the Almighty power of God, in the miracle of the resurrection of a Human Being, body and soul from the universal dominion of death and the grave. SECOND, the kindness of our Lord Jesus Christ in returning again to human life, in order to be the living, ever-preserved Good Shepherd for every individual believer, through all time and then to all eternity. THIRD, the personal assurance of forgiveness and the glorious peace of mind which the fact of the Saviour's resurrection brings to the most troubled heart and conscience—even as the Scripture says: "If thou shalt confess with thy mouth Jesus as Lord and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." FOURTH, the glad expectation of the recognition which Christians will have of each other in the heavenly land.

And FIFTH, the encouragement to do all the good we can during our brief earthly time, and to show all the kindness for which we have opportunity, as the Apostle has said, in view of Christ's resurrection: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for so as ye know that your labor is not in vain in the Lord."

THE HEAVENLY REWARD.

All little girl lying dying. She had become the victim of a fatal burn. But the pain, as is the case with the final issue of fatal burns, was now over and she was calmly resting on the edge of heaven. The well-known nurse was sitting by her side, a woman famous for her charities amid numbers of suffering. "Sister DORA."—so the little dying child suddenly burst out with a happy exclamation: "O Sister when you come to heaven, I'm going to run to the gate and bring you a bunch of flowers!"

The child's theology was, at first, right and true. For those who have loved others and shown it in word and in deed, heaven will be the scene of rapturous recognitions. So many will be glad to see the new-comers, so many eyes will glisten at the sight of the friend who was kind to the sick and poor and lost and wayward people: to young and old, in their time of need. There is no commendation which will bring so rich a reward as that which Jesus ordained on the night before He died: "As I have loved you, that ye also love one another, as I have loved you."

EARLY EASTER MORNING IN SALEM.

All through the later night autos were arriving, some of them from more than 100 miles away,—until Main Street was parked on both sides nine blocks, and multitudes were gathering in other ways, until, between five and six o'clock thousands were standing around the antique entrance to the Home Church, awaiting the message: "The Lord is risen! The Lord is risen indeed!"

Notwithstanding the long wait, the reverence of the crowd was a wonderful feature of the occasion. All were supplied with leaflets containing the Easter Morning Litany, and the hush during the reading, and the hearty response, and the united utterance from thousands of lips, of the Lord's Prayer, can never be forgotten by any one who was able to overlook the vast throng. The Church Band composed of all the bands of the Salem Church, numbers 120 men and boys and ut- tered its melodious strains in five divisions. Several hundred brethren lined the street and the walk to the graveyard, in order to show courteous attention to every one in the long procession. Fifty minutes were required, with all due hastening, to make the short walk to the graveyard, and the number of people, at the low estimate, was about 18,000. It was a vast company which lined the many graveyard walks, and the sun arose over them in all its splendor,—so many souls to be illumined with the light of "the Sun of righteousness," our Saviour!" The same quiet reverence which had marked the throng around the Church in mud and water during the first months of the year and attendances upon divine services were small at that time of the twelve-month.

The great improvement of roads and of all the year-round Sunday Schools is beginning to change this condition of things, as we have seen this year. Bethania has had a dozen accessions, Moravia eleven, Kernersville four, Mayodan two and perhaps several other Churches, from which we have not yet heard, may have additions to report.

But it is in Winston-Salem and its Moravian Churches that we are accustomed to look for accessions at this time of the year, and we have again not been disappointed. God has greatly blessed the clergy and as we made rode together in the locomotive cab through the night, we never realized it before as I did only at Easter day when I was with you in Salem,—that my Saviour has actually risen from the dead!"
children who are being gradually gathered for the fold.

NEW MORAVIAN CENTRES.

The Moravian Church in the South was so laid out and organized as to be a colony, closely compacted on one hundred acres of land in the wilderness, whence it might work onward among Indians and in other spiritually needy quarters. It was an admirable plan, and was admirably executed.

But, in due time this plan should have been supplemented by the establishment of other Centres in our Southern States. This ought to have been begun to be done seventy-five to a hundred years ago—but owing to language and other difficulties that period happened to be the most unfruitful one the Moravian Church has had in America. So it has come to pass that time is late in the field where we lately arrived. It is difficult for us now to do what ought to have been begun so long ago. Given a good chance, as we have it in Winston-Salem, the Moravian Church falls behind no others. It has, under God, the doctrine, the arrangements, the individual care of souls, the attention to the spiritual needs of the children—everything that a Church needs, with the Lord’s help, to do a good work for the highest benefit of the land. If we had a thousand churches like most of those we do have in Wachovia, we would be a thousand fold more useful for God and man. But to get fairly started in the building of new centres, we have, in view of the lateness of the day, extraordinary difficulties in our way. Hubrisly speaking it is impossible.

RESTORING THE UNITY.

We are getting many thankful letters from various afflicted portions of our Moravian Unity. They all say, in effect, you are helping to rebuild the Unity with deeds of kindness. Let us go on rebuilding in this way. It is worth a great deal more than to have Conference and Synod debates. Time must be given for national feelings to subside. Debate would only irritate. In some parts of the Unity the heights of national success will need to be somewhat smoothed down; in other parts the depths of national disappointment will need to be quietly graded up; and thus the way prepared for smoother Conference and Synodical travel. Meanwhile let us jog along on the road as it is, with all the kindness that we can spare. Doubtless the path is rocky (if we may use the term) but it will bring us somewhere that is worth while, in the end.

JOHN AMOS COMENIUS.

By Bishop Edward Rondontha
D.D., L. L. D.

In the great Library Hall of the Salem College for Women, a bust stands on its pedestal—a stern sorrowful face it seems to be—true face of one whose heart was filled with interest and sympathy for the education of youth. It is the bust of John Amos Comenius. A great writer has described his as “a grand and venerable figure of sorrow. Wandering, persecuted, and homeless during the terrible and desolating Thirty Years’ War, he yet never despaired; but with enduring trust, and strong in faith, he labored unweariedly to prepare youth by a better education for that future.”

In the Home Moravian Church of Winston-Salem, among other lovely painted windows there is one, where the dear Master sits engaged in the act of blessing the little ones, and underneath is the fitting inscription: “To the glory of God and the memory of Bishop John Amos Comenius.” It sets forth a beautiful union of the Savior’s example and the faithful imitation of it by a great educator in behalf of the very little ones.

In a village in Holland, in circumstances of disappointment, exile and sorrow, an old pilgrim laid himself down to his final rest 250 years ago and was buried in a forgotten grave. How surprised he would have been, had he awoken from his tomb, two centuries later, and found that the anniversary of his birth was being celebrated all over the world in multitudes of educational circles as the father of the modern education of children.

John Amos Comenius was the son of a miller in Nivnitz Horavia and was born there March 28th, 1592. He early became an orphan and his guardians neglected his education. Perhaps this fact, in later years, deepened his intense desire to improve the intellectual training of the children of every land. His High School and University education having been finished in foreign lands, he returned to Moravia, to become pastor and teacher in Prezan. From the Castle-tower of that town the beautiful fertile country dotted over with prosperous villages can be seen, far and near, the original home of those pilgrims of the faith who have left the Moravian name to our Brethren’s Church.

In Prezan already, in connection with his school-work, Comenius already began his labors of educational reform, saying that “the schools of his day were the terror of boys and the slaughter-houses of minds—places where hatred of literature and books was contrived and where what ought to be put clearly, was presented in a confused and intricate manner, as it was a collection of puzzles.” His first educational book which began to make him famous was his Tana Lingorum Reservata (“The Gates of Tongues Unlocked”), afterwards translated into many languages of Europe and Asia.

From Prezan he was transferred to Fulneck near by—a romantic city on the edge of a forest ridge where the dingy, old “Brothers’ School house” still stands, in which his clear mind thought out of problems of children’s school-tasks, and gave the wonderful result in his Orbis Pictus, which has been called the First Children’s Book, ever produced. It contains lessons on 194 words; a picture for each of these words; the name of it in Latin and German and an explanation. His idea was this: Children should be taught things and names together, so that the name means something which the child can see. In this way, Nature and Languages should be taught, not separately but together. What added to the fame of his great book was the beautiful Czech idioms in which he wrote, and which he then translated into vigorous Latin for the use of the whole world. Enjoined with these two educational works came a particularly precious work on the training of very little ones, entitled “The School of Infancy.” In the lovely preface he speaks of the little children, as “An inestimable treasure,” so he calls them, and gives nine ingenious reasons why they are worth more than gold and silver—closing with the delightful thought, that if they are rightly brought up, they “are given to us as a mirror in which we may behold modestly, courteousness, benignity, harmony, and other Christian virtues, the Lord himself declaring ‘Unless ye be converted and become as little children, ye shall not enter the Kingdom of heaven.’

All through his life Comenius was an intensely busy writer. Late in his life his works were published in 4 folio volumes, containing 135 books and treatises. These do not include his great Encyclopedia of all Knowledge, which was so vast an undertaking for one man, and one who was all the while in a State of troubles, that he could never finish it.

For after a few quiet years in Prezan and Fulneck, (the only quiet years he ever had) the Jesuit Government...
laid, the dimensions being 38x68

...Thus with an unfaltering hope and during the severe and snowy winter. grim - Father, Educator and Bishop this time is the building of the new

...arrived on the summit they looked laid down his weary head and

...arrived in January when trees were cut, and logs hauled to saw mills. On Thursday, Feb. 17th the old church was torn down and the material assorted to be used to some extent in the new church. March 2 the foundation was laid, the dimensions being 38x68 feet. The framing went on rapidly after the foundation was laid and on the 16 of March 30 brethren and friends were present to place into position the long heavy rafters and by the end of the week, March 19th the framing, sub-flooring, storm sheathing and lathing of the roof was practically all completed.

The laying of the cornerstone was the greatest event thus far. That ceremony took place on Sunday afternoon March 13th amid a large assemblage of people. Many friends were present from other congregations, notably Salem, Bethania, Friedberg, Macedonia, Clemmons and Hope. Ministers of our own church present were Bishop Rondthalier, Dr. Howard E. Rondthalier, E. J. Heath, P. W. Grabs, Edmund Schwarze, L. G. Luckenbach, Edgar Holton, Douglas Rights, Geo. A. Blewster and the pastor, James E. Hall. Other denominations were represented by Revs. Blane H. Vodaf, Jesse Robertson and John Riddle.

The exercises were begun by the pastor who lead in the petitions of the Te Deum Laudamus. Prayer was offered by the former pastor Rev. Grabs. Portions of the scripture were read by Rev. Leon Luckenbach, Edmund Schwarze, K. A. Holton and H. E. Rondthalier. The pastor then placed in the coffee box, which had been donated by Mr. Peter, copies of the local papers, copies of Moravian church publications, lists of the church educational lights, members of the Sunday School and the Ladies Aid So...

**REPORTS FROM THE CHURCHES**

**NEW PHILADELPHIA.**

The matter of supreme interest at this time is the building of the new church. Active operations were begun in January when trees were cut, and logs hauled to saw mills. On Thursday, Feb. 17th the old church was torn down and the material assorted to be used to some extent in the new church. March 2 the foundation was laid, the dimensions being 38x68 feet. The framing went on rapidly after the foundation was laid and on the 16 of March 30 brethren and friends were present to place into position the long heavy rafters and by the end of the week, March 19th the framing, sub-flooring, storm sheathing and lathing of the roof was practically all completed.

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**THE WACHOVIA MORAVIAN**

**APRIL 1917, p. 3**

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**OMER**

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ciety. A list of the church officers and building committee. A copy of the Text Book, The Shorter Moravian Hymn Book, and the Holy Bible. Finally the papers read at the Jubilee in 1901 and a paper read on this occasion relating to the origin of the congregation just 75 years ago. Bishop Rondthaler delivered the address of the occasion, calling earnest and eloquent attention to the laying of the spiritual cornerstone. He then led in the official act of tapping the stone with a mallet—followed by the pastor and all the members present and by Mr. James T. Jones chairman and Mr. John H. Holt—Foreman of the building committee.

The exercises were greatly enhanced by the music by a band from the Salem Congregation and songs by a choir of members of the New Philadelphia Sunday School. The Bishop concluded the exercises with an earnest prayer and the benediction.

Among the significant features of this occasion are the facts that this year marks the 55th anniversary of the organization of the congregation in 1846, and the 70th anniversary of the building of the first church in 1851. The chairman of the present building committee, Mr. James T. Jones is a grandson of the builder of the first church.

Until the new church is completed the congregation will worship and conduct its Sunday School work in the Bethesda Chapel.

The activities of the Ladies Aid Society are of inspiring nature. Recently they held a cake sale in Bethesda Church which netted a good sum.

The meeting in March was held with Mrs. James T. Jones. The attendance was large, new members were added and an enthusiastic spirit prevailed. So far the Ladies Aid Society has raised $500 towards the new church and they have ambitious plans mapped out for further efforts to raise money in the near future. The membership of the Society is now forty.

CLEMMONS-HOPE

The celebration on the 13th of March of the 75th birthday of Mrs. Sarah F. Fulton, the wife of Mr. L. W. Fulton was a very happy occasion. Relatives and friends were present from Walkertown, Kernersville, Salem Chapel, Belcross Creek, Walnut Cove and other communities, as well as many friends and neighbors from the community in which she resides. The day was ideal, the reunion of relatives was excellent and throughout the large company a very happy spirit prevailed. The sumptuous dinner was spread on long tables in front of the home and was enjoyed immensely by young and old. It is the wish of Mrs. Fulton’s many friends that she may live many years to enjoy the love and friendship of all who know her.

There was a fine attendance in the Sunday School at Hope on March 20. There were 60 present out of a registered 63. The Easter reading from the Passion Week Mannel was begun at Clemmons on Sunday evening, March 20th with good attendance.

MACEDONIA.

Unfavorable weather on Macedonia Sunday has interfered with the services to some extent this year. The 2nd Sunday in March was however, a fine day and the attendance was good. The outstanding feature of that Sunday was the visit of a delegation of ladies from the Home Church in Winston-Salem for the purpose of organizing a Ladies Aid Society. The delegation was headed by Mrs. John F. McGuiston and the meeting with the ladies of Macedonia was immediately after the preaching service.

The organization started off with 12 members and officers elected as follows: President—Miss Erma Sheek; Vice-President—Mrs. E. Frank Sheek; Secretary—Miss Maggie Ellis; Treasurer—Mrs. W. E. Boyles.

On Wednesday March 16th the pass-assistant in the funeral services of Miss Viola Phelps, daughter of Mr. and Mrs. Joel and Mary Branchamp at Mocks Church near Advance.

CHRIST CHURCH.

The March of March has been a time of unusual blessing for Christ Church. With cottage prayer meetings during the first week, special meetings during the second and third and Passion Week services during the fourth our time has been completely occupied.

The Rev. Chas. Kigerise and Bro. Eugene Vogler were with the pastor for ten days and the preaching and singing were greatly blessed of the Lord in reaching many souls and we know that our congregation has been wonderfully revived. On Palm Sunday we had the pleasure of receiving 45 into the communicant membership and at our communion on Monday and Thursday night 5 others were received. More than half of these came on confession of faith and of those baptized and confirmed the average age was above 26 years.

On Palm Sunday our Sunday School had an attendance of 331, which is the highest number yet recorded and the enrollment passed the 400 mark during the same week in which the communicant membership passed the 4th century mark.

There is a spirit of prayer and of work in our midst at this time which makes it a real delight to serve this congregation.

The band, the orchestra, and the choir are all doing their part to make this work a real success for the Lord.

BETHANIA.

After forty-four months of confinement in a helpless paralyzed condition, E. Martha E. Sides was called away to her eternal home. She had led a very active life in church work, for which she will be long remembered.

The body was laid to rest March 12th. Bishop Rondthaler delivered the funeral address, and the brethren H. E. Rondthaler and J. F. McGuiston also took part with the pastor in the service.

Palm Sunday was a full and happy day. The usual services were held at 11:00 a.m. and at night. In the afternoon we had our reception service, in which two were received by confirmation, seven by adult baptism, and one by transfer from another congregation; seven of the number came from Rural Hall and were accompanied with a large number of members and friends, making the service one of unusual interest.

MIZPAH CHAPEL.

When we closed the weekly Lenten Bible studies, the congregation, which was growing no numbers, expressed the desire that we continue in this kind of Bible meeting after Easter. This gives us two preaching services a month and a mid-week Bible meeting.

MT. BETHEL AND WILLOW HILL.

When Bro. Puckett, our Sunday School superintendent came up to the church on last preaching Sunday, it was found that he had brought along in his buggy a hen with her nest of eggs.

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DRUGGIST.

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eggs. We hope this will be a suggestion to the members to let the chickens do their part for consecrated egg money for the church.

Mr. Bethel no doubt beats the matrimonial record of the Province in the marriage of the oldest member of the congregation—Robert Chambers to Phoebe Barnes, the bride being seventy years of age and the groom ninety.

Arrangements have been made for Bro. C. E. Crist to hold the Easter Services at both places. A postponed meeting has been appointed to be held at Willow Hill in the last part of April.

The members of the two congregations are enjoying the Wachovia Moravian.

FAIRVIEW.

On the second day of March the revival services closed. Fairview will always remember the work of Rev. Chas. H. Kegerise, and the splendid help of Bro. P. Eugene Vogler who led the singing and sang special parts. Between thirty and forty made profession of faith. The services were well attended. On the second Sunday night all of the rooms on the side and those in the rear were used and many were unable to get into the building. On the last Monday night Bro. Geo. C. K. Sample, the evangelist of Columbia, Penn., who conducted the services last year was present and took an active part in the services. Three young women volunteered for home or foreign service if called.

The Ladies Aid Society met at the home of Mrs. T. I. Spease on the afternoon of the 3rd, and the Women's Missionary Society at the home of Mrs. W. C. Tucker as the guests of Mrs. Tucker and Mrs. Rosa B. Crews on the afternoon of the 10th. Palm Sunday March 6th the usual services were resumed. On the nights of the 6th and 13th, the pentecostal books used at the revival services were used, each service opening with a song service.

Palm Sunday was a busy day. At 11:00 A. M. the choir rendered the "Hosanna," and after a brief sermon and charge by the pastor, three infants were baptized, nine dults were baptized, eight were confirmed and two were received. The right hand of fellowship was given to one sister whose name had been received at the opening of Lent, but who was unable to be present at that time. On Palm Sunday night the choir rendered the Sacred Cantata "The King of Israel," in most excellent style. It was pronounced one of our best cantatas and was sung as splendidly as was the choir.

Sopranas—Misses A. Cletus Morgan, Rachel Liskenchek, Nita Morgan, Louise Liskenchek, Mary Snyder, Arden Morgan, Margie Foltz, Mattie Snyder, Aggie Brower and Mrs. Ella Barlow.

Alto—Misses Julia Barnes and Trula Snyder.

Tenors—Luis Barnes, Ransom Weatherman, Howard Barnes, Burton Snyder, R. E. Miller, and P. Eugene Vogler.


The Passion Week services were held each night at 7:30 P. M. The choir and the different Sunday School classes took part each night. On Tuesday night Bishop Boudonker read the Acts of Tuesday. On Good Friday the love-feast was again held. It was a very large love-feast. The story of the crucifixion was read and the pastor made a brief address.

On Easter Sunday morning the band under the leadership of the Bpls. Hope Holland and Joseph Pfohl made music of the resurrection. Beginning at 2 A. M. they covered the Fairview neighborhood playing not only Liberty street but on the side streets as well. Seven of our young men were in that division of the band.

At 11:00 A. M. on Easter morning the infant child of Bro. and Mrs. Jesse J. Wilson was baptized. The Easter communion was partaken of at 7:30 P. M. Bishop Boudonker presided at this service. He confirmed one boy and conferred upon him a short and most helpful sermon. It was one of our most blessed communions and the largest number ever partook. Fairview has received into communicant membership seven new members this month.

TRINITY CHURCH.

A preparation for Passion Week was well made during the season of Lent by a series of home prayer meetings. The following members and friends of Trinity opened their homes for prayer service: Mr. and Mrs. John Sink, Mr. and Mrs. Will Tweh, Mr. and Mrs. Chas. Hegar, Mr. and Mrs. A. E. Barr, Mr. and Mrs. P. P. Polka, Mr. and Mrs. Geo. E. Hartman, Mrs. D. W. Sink, Mr. and Mrs. S. A. Knouse, and Mrs. Emma Fogle. These services were largely attended and were productive of real growth. The following brethren assisted in conducting them: J. P. Crouch, E. E. Knouse, C. E. Crist and R. A. Spangh.

The Junior Bible group was organized for weekly Bible study. Members of the intermediate department of the Sunday School were invited to attend, and about forty have been enrolled. The officers of this group are: President—Robert Foltz; Vice-president—Goldia Russell; Secretary—Evelyn Polka; Treasurer—Chas. Snider; Custodian—Ellsworth Swain.

The Palm Sunday service was a day of blessing throughout. At the morning service forty new members were received into the church. We gladly welcome the following into membership of the Lord's body with us: Mr. and Mrs. C. P. Thorburn, Mr. and Mrs. Raymond Hodgevick, Mr. and Mrs. Oscar Smith, Mr. and Mrs. Chas. P. O'Brien, Charles S. Hammons, Raymond Peace, Robert Foltz, James Blanton, Jr., Hubert Coggins, Clyde F. Crouch, Byro Ernest, Eugene Chatman, Clarence Pesperman, Esther Stanley, Florence Snider, Evelyn Polka, Alberta Craver, Catherine Nifong, Mary Bailey, and Luma Pulliam. May the Lord's blessings abide with those new members.

Members of the Ladies Aid Society decorated the church very beautifully for Palm Sunday and Easter. Bro. Herbert Spangh has been able to produce some gratifying results with our singers, and throughout the month the renditions of choir and orchestra have been very helpful and grateful to our worshippers. The Palm Sunday love-feast was a notable occasion. About 350 people were served and a large and reverent company it was. Helpful addresses were made by Rev. Edgar A. Holton and Bro. C. E. Crist.

The readings from the Passion Manual were doubly better received this year than ever before at Trinity. A steady and increasing attendance was manifest.

Easter Sunday the pastor journeyed to Kernersville and conducted early service in church and graveyard. A large gathering of people participated and the occasion was greatly enjoyed. Mr. and Mrs. Ardena Morgan was the most popular of our best cantatas and was sung as splendidly as was the choir.

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Manufactured in Winston-Salem, N. C.
Our Sunday School is outgoing itself. On a recent Sunday, a new high water mark of 389 was set. Decision Day on March 13th brought to a great blessing, many scholars taking a definite stand for Christ at that time. Instruction classes for the young people were regularly held on Sunday afternoons.

With Mrs. Schum’s 16-year-old palm in place on the platform, we were once more ready for Palm Sunday. In the blessed morning service, 35 persons were received into communicant membership of the church and nine children were received as non-communicants. We feel helped and strengthened with this new force to our membership; may God bless Callvary to them and them to Callvary.

The special services of the Holy Week are now a blessed memory. A wonderful service on Palm Sunday night was an experience for the story ought to be read, the beautiful music and filled church introduced the entire week of the same spirit. Rain on succeeding nights seemed not materially to affect the attendance. Each night the large choir had some special selection of sweet, fitting music to open the service. Does it need to be said that each night the large choir had some selection of sweet, fitting music to open the service. Interest and attendance kept increasing toward the end of the week. The Holy Communion on Thursday night was large and spiritual and on Good Friday afternoon the largest audience ever recorded for this service was gathered. Words cannot express the solemnity and blessing of this meeting. The working of the Spirit of God was manifest. For the Love-feast on Good Friday night, our church was again filled and we had a fine service with many strangers participating.

The most glorious Easter day in several years was greatly enjoyed by our congregation. No doubt, everywhere else, and too strong a word for the work of our hand in this section of our community during the early hours. They have never played the trumpets without boding, the pastor of Callvary felt, when our band played “Thy Majesty, how fast it is,” before the house, that this grand hymn would not be inappropriate music for the trump of His appearing. Large congregations and fine Easter anthems marked the services of the day, and with the reading of the resurrection story and the choir’s rendition of “Indiansmate, b. “Ros-sini—our Passion and Easter season came to a happy and satisfying close.

THE HOME CHURCH.

The members of this congregation have rejoiced in many blessed Passion Week and Easter Seasons since the first of such celebrations took place in 1773, but few if any have exceeded that of 1921. From the beginning of Lent much interest was shown in the regular services and in the special Instruction Classes. The Sunday School shared in the widespread interest and the attendance mounted to the 500 mark, the highest ever attained. On many Sunday mornings it became necessary to seat a portion of the congregation on the gallery of the church, which was obviously insufficient room. Along with the large attendance there was a corresponding interest in spiritual things manifested, and as a result our Palm Sunday services were large, forty-six souls being received into the communicant membership, with others to follow a little later.

The various services of the Passion Week were also significant for their large attendance, the first service on Palm Sunday evening filling the building to its limit of capacity. All the services of the week showed considerable increase, with the “old story” being lost none of its attraction for the people, and on Easter morning the congregation that assembled for the early service on the graveyard exceeded by 250 the many thousands any previous attendance.

Does it pay people are sometimes heard to ask, after the services and the great celebration is over. Our answer this year comes from widely separated portions of the country, from New York City, from Buffalo, from Tennessee, from Georgia and from many near-by points. Without exception those who have spoken with us, have told of personal blessings received and have urged that the services be maintained and an effort be made to increase the scope of their influence.

It is a wider and wider witness that, under the blessing of God, we are permitted to give each year, to the fact of our Risen Saviour. May He graciously show us how to continue it in simplicity and sincerity, and when that becomes no longer possible, then let it trust the Lord to show us how to adapt the service to the changed condition.

We have rejoiced over the general good health of the congregation and the community, though there have been cases of serious illness and death.

Last month we laid to rest the remains of our oldest member, Sr. Clement Meitnang m. n. Pfohl, in the ninety-third year of her life. She had in earlier years been a faithful worker in the Church and the Sunday School. For many years she was the faithful teacher of the infant class and many of the present-day leaders in the Church recall with appreciation her faithful instruction, her sincerity and reverence for spiritual things.

The congregation has great sympathy also for our former members Bro. and Sr. George A. Miller of Birmingham, Ala., in the death of their son Flake, just grown to manhood. May the Lord comfort them with the comfort of the Easter-tide and the hope of the happy reunion of which it gives assurance.

FRIES MEMORIAL.

Our notes this time have to go back to the end of January. Our Sunday School was doing very well in attendance at the beginning of the year, 1921, having been present on January 23, but owing to the unusual epidemic of measles, whooping cough, and smallpox, we have been unable to sustain a high average for the past two months. Many families in the congregation have been afflicted with these ailments, but fortunately there have been no deaths.

In contrast to the severe winter storm of January 25 to 26 the weather was unusually mild during the past weeks and we hope to soon see all the sick ones back in their places.

On February 3, we held our Quarterly Congregation Social, and on this occasion were greatly benefited by a very interesting address on the Litany by Dr. H. E. Rondthaler.

On Feb. 13th, Dr. H. B. Marx carried us in spirit among the people of Mexico and told us of their life and their need of the Gospel.

From February 29 to March 6 we held a series of special meetings, at which Bro. Ernest H. Stockton was the preacher. His expositions of the Scriptures were clear and faithful and were marked by an earnest, prayerful spirit. These meetings brought much spiritual blessings to the congregation. Several associations to the membership have come from them.

On Sunday, February 27, our friend Bro. G. C. K. Sample was with us and spoke in the Sunday School and presented at night. On the afternoon of February 27, Rev. Madison Swadener spoke in our church under the auspices of the Anti-Saloon League on American Ideals and Word Prohibition.

Two of our young ladies have recently been married, Kathleen Oliver to Howard York and Thelma Pleasant to Arnold White.

On February 28th, the pastor married Robert Omer Williams to Annie Romanes.

We were delighted to have Mrs. R. B. Buchanan of Roanoke with us in our morning service on February 29. We now have two choirs and so it seemed fitting to have extra good singing in our services. There is the Junior choir, that has been in operation for several months; and recently a senior choir was constituted, chiefly of a number of the former choir members, and is under the leadership of Bro. W. M. Robertson. This choir rendered valuable service on Palm Sunday and Easter Sunday.

This happy season has been especially enjoyable to us this year. On Palm Sunday a class of ten girls joined the Church, by adult baptism and by confirmation. On Monday, and Thursday three adults were received by the right hand of fellowship, and on Easter Sunday one brother was received by the right hand of fellowship, and his daughter by adult baptism.

Easter Sunday was a busy day for the band members, the ushers, the church servants and all, but we will never forget this year’s perfect Easter Day. We closed it with a delightful Love-feast at which Bro. W. H. Allen spoke on the spiritual meaning of the day.

Separate notes on Fulp appear in this issue.

FULP.

No separate report has been made for this congregation for a good while, but there are several items of interest that should be recorded.

After the lapse of several months during which there had been no preaching or other services at Fulp the pastor of Fries Memorial Church was approached by Mr. J. D. Fulp, a member of his congregation, representing the request of the people at Fulp for a renewal of the services.

A good beginning was made in August, since which time the pastor of Fries Memorial, Rev. C. E. Ronig has gone on the second Sunday of every month, except in January, when the weather was too unfavorable. Bro. Fulp has kindly provided his automobile for the journey each time. Other brethren have kindly assisted with their cars from time to time, so that some of the Fries Memorial members could also attend the services.

On the second Sunday in March, the 13th, the meeting was devoted to the organization of the Sunday School. Brother Isaac Zimmermann was elected superintendent, Mrs. Dr. Fulp, assistant superintendent and Bro. T. H.erry, secretary and Treasurer. About forty members were enrolled and the plan was to have five classes to begin with.

On Easter Sunday, after the Sunday School session, a graveyard service was conducted by Bro. Ronig, with the assistance of the Fries Memorial Church Band and the appreciation of the members of Fulp was clearly manifested by the way in which the graveyard had been well tended up and prepared. On Palm Sunday, the 22nd Bro. Ronig administered the rite of Adult Baptism to Elias Theodore Fillmore McGees at his home, between Dennis and Fulp, and on February 13 administered to
IMMANUEL.

For the first time in her history Immanuel had a complete lenten season. Beginning with the First Sunday in Lent, the pastor preached a series of lenten sermons culminating in his address on Palm Sunday afternoon when he held our service for the reception of members. This was our first regular Moravian Palm Sunday service. There were seven services to the church; three by adult baptism, three by transfer and one by reception. Our membership now totals thirty-five souls, fifteen of whom have been received thus far during the present church year. The following are the names of those who were received on Palm Sunday—Miss Gladys Vaughn, Miss Stella Williams, Mrs. William Glace, Mrs. Sallie B. Holman, Mrs. J. S. Teague and Chas. R. Hine. Miss Sallie Griffin was received on Maundy Thursday at the Holy Communion service.

On Palm Sunday evening we began the reading of the Passion WeekManuel. As the portion for this service was very short, the rest of the hour was devoted to the rendering of a series of selections from the wide scope of friends of the Moravians are gratefully acknowledged:

Mrs. Annie Smith, High Point, N. C.
Mrs. T. S. Gillespie, Thurmond, W. Va.
Mrs. B. A. Wilson, Pflaform, N. C.
Mrs. Jane Tucker, Winston-Salem, N. C.
Mrs. J. C. Cooper, Knoxville, Tenn.
Mrs. Lula Smith, Cana, Va.
G. R. Shultz, Washington, D. C.
Mrs. C. R. Thaxler, Winston-Salem, N. C.

Subscription Acknowledgements.
The following individual subscriptions from the wide scope of friends of the Moravian are gratefully acknowledged:

Mrs. Lula Smith, Cana, Va.
Mrs. C. R. Thaxler, Winston-Salem, N. C.

Semi-Annual Report
June 1—Dec. 31, 1920
Bethel, Alaska.

It has been a strenuous half year! Bro. and Mrs. W. B. Scheel found it necessary to return to the States with the first boat of the season, on account of the illness of Sr. Scheel. Bro. and Sr. Butzin did not return until the latter part of August. This left Bethel rather shorthanded. To add to the difficulty, the summer happened to be a very stormy one, so that the distributing of fuel and supplies to the Bay stations occupied a much longer time than ordinarily and was never without elements of uncertainty and danger. It was well that Bro. and Sr. Dreibert could be here during the summer months to look after the immediate needs of this central station. Bro. Stecker also spent a few weeks here. His plan had been to give Bethel just a flying visit, but some of last summer’s characteristic weather intervened and his visit had to be a prolonged one. Bro. Stecker

THE WACOVIA MORAVIAN

April 1921

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It had been our earnest intention to visit the tundra villages before Christmas. We are hearing reports of increasing interest in the Message of Salvation among them. But our intentions did not become realizations. We just managed to finish the truly necessary work just at the time when the river was covered with ice. While finishing up our outdoor work and with the coming of cold weather and ice, the natives were taking sick with heavy colds with symptoms of the Influenza. A number of the cases developed into pneumonia. Then for over a month our time was taken up almost entirely in caring after the sick. Nor did they all recover. We were called on to conduct six funerals during the Fall and early winter. There are still several cases left over from the siege. Among these is our Helper, David, who took sick early in October and has been bedridden ever since. His complete recovery is still a question. Though the missionaries for the most part escaped being sick, it did not pass them by altogether. Little Anna Gertrude Schwalbe was in a most critical condition for several days. We are indeed happy to report that she is the picture of healthy childhood again. Throughout this epidemic we were fortunate in having with us here a trained nurse, Mrs. Juaquin. Her trained ability and her cheerful disposition we certainly appreciated throughout this siege. As the government doctor left the river last Fall before another had been secured, we are again without a physician in all the lower Kuskokwim. As far as we know the nearest doctor is about three hundred miles from here. With our dog teams we can average about.

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As the tenseness of the local situation has passed we are again looking forward to visiting the neighboring villages to bring them the glad Word. But we have this encouragement, that although we could not reach out during the past months, there does seem to be a reaching down into the hearts of our Bethel people. At the Thanksgiving love-feast it was suggested to them that they might become a self supporting congregation. Thus far they have been babies looking to the hands of Christians in the States. If those Christians saw fit to give, they had seen fit to accept. That now it did seem as if the time had come for them to go beyond babyhood and to try their own strength. It was suggested that this would mean having duly elected officers, a janitor, collections, etc. With the collections they would pay for fuel, love-feast and Communion expenses, repairs and meet the expenses incidental to furnishing the place. The result has been beyond our highest expectations. Before we knew how our suggestion had been taken, they were already in election difficulties. They thought each office must be filled by unanimous vote. It was quite discouraging to them in their fresh enthusiasm. When they realized that the unanimous vote though the ideal, was not always possible and at the same time not essential they proceeded with relieved minds. We are well pleased with their choice of overseers. Over the villagers as a whole has come the feeling that the church is not only for them, but is also of and by them. There is a new interest all along the line. The attendance has been excellent, they have had special rehearsals by themselves to learn the hymn upon which they have asked that this choir be conducted. Naturally the congregational singing has taken a leap. They helped enthusiastically with the Christmas preparations. The men attended to the trees and decorations entirely themselves. Naturally we look forward hopefully and with hearts full of thankfulness to Him, who is our Master, Friend and Saviour.

THE FAMINE IN CHINA.

An inspiring exemplification of America's long missionary tradition in China is Bishop W. K. Lambuth, of the Methodist Episcopal Church (South), who has just returned from the Orient after making an extended tour of the famine stricken provinces of northern China. Born a missionary parent in China, educated for missionary work, holding the degree of M. D. from both American and British colleges, he has devoted a long life to service in the noblest causes, has founded mission hospitals in the East, and has labored there devotedly for some years as a medical missionary and lately as bishop in charge of the whole missionary work of his church in China. Now he has come back for a brief visit to America to plead before his countrymen the crying needs of those patient, industrious, pence-loving people whom he knows and loves so well. Before starting on a tour of the country to tell American audiences of the appalling conditions he himself witnessed in the famine area of North China, he told of what he had seen to the delegates of the Foreign Missions Conference recently held at Garden City, and he added other details in the course of a visit to the headquarters of the American Committee for China Famine Relief, at the Bible House, New York City—the committee which was appointed by President Wilson in December last and which is co-operating with the various foreign mission boards and church organizations generally in their efforts to raise funds for the relief of the starving in China.

By rail, or by mule cart, or riding on horseback, Bishop Lambuth made his tour of the area in the interior of Shantung and Chihli provinces where the famine is most acute. The conditions he found there, he declared "baffled description," and he went on to tell his hearers of being kept awake all of one dreadful night at Tientsin by the groans of 25,000 hapless refugees, starving and almost naked, stretched out along the hard stone causeways of the city. He drew a terrible picture of the death by freezing of a thousand other refugees at Kalgun, just north of the Great Wall of China. These unhappy people had wandered far from their famine-stricken homes in search of food; they had heard awaited them in Manchuria; but the weather turned suddenly cold, catching them unprepared for they had sold their Winter clothing to buy what food they could—and a thousand perished that cold night.

How mothers drowned their little babes in the wells rather than watch them slowly starve to death; how children are bought and sold for a dollar or even fifty-cent—sold by weeping parents because only thus can they preserve their lives; how the very dogs, lean, emaciated, too weak to stand, attempt to prolong life for a few more hours by feebly chewing on a piece of rag or cilecloth—these and similar details of the ghastly tragedy now being enacted over an area of 100,000 square miles in the famine provinces of China were told by the Bishop in quiet but penetrating tones that reached his hearers' hearts and tightened the muscles of their throats.—From THE MORAVIAN.

FIRST AMERICAN SUNDAY SCHOOL.

From The North American, Philadelphia, February 1, 1921. (By Robert D. Towns.)

The American Sunday School movement was begun in Philadelphia. Some witty philosopher has said that the chief wonder in the world is why anything ever begins at all. Next to that is the mystery of its beginning in one place rather than another.

The City of Beginnings! This old town with a queer name, quarried out of the ancient Greek by a quaint old world-rolling Quaker, the city which was to call together those who love and help each other, managed to be in nearly all the great beginnings of American history.

Penn brought his "Fame" of government here for its first planting. The declaration and constitution written and proclaimed here. The flag was made here. Thones Kunder organized here the first outspoken challenge against negro slavery. If I mistake not, insurance, banking, transcontinental railroad promotions had their beginnings in Philadelphia.

Quer Beginnings.

And here is another queer thing about beginnings. They never begin in the way they might be expected to begin. It would never occur to us to think of Franklin as the founder of a Sunday school. We would naturally think of saintly John Woolman or a fiery Methodist Bishop Asbury.

But we have this encouragement, that Now he has come back for a brief visit to America to plead before his countrymen the crying needs of those patient, industrious, pence-loving people whom he knows and loves so well.

And Franklin made his real beginning here—himself a sort of universal starter. The Republican party held its first national convention here. The American Anti-Slavery Society started here. Coal, stoves, electricity. Philadelphia has contributed a chapter of beginnings to all these things. The list might be almost indefinitely extended.

Certainly Philadelphia has been the chief power house of the American Sunday school. Its principal publications have their home here. Its leading organizations have been officered and directed from headquarters here. And from the first the leading laymen of Philadelphia have likewise had a hand in the activities of this growing spiritual industry.

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And here is another queer thing about beginnings. They never begin in the way they might be expected to begin. It would never occur to us to think of Franklin as the founder of a Sunday school. We would naturally think of saintly John Woolman or a fiery Methodist Bishop Asbury.

And, of course, the Sunday school would spring from the bosom of the...
church, warmed to life by a pure evangelical zeal. It should have startled the flaxing eloquence of a Wesley or Whitefield. It should have crossed the Atlantic in the wake of the puritan and pilgrim and landed on the bleak New England shore. As a matter of fact, with the startling oddity and unexpectedness that marks all the great human beginnings, the Sunday school which picked an obscure newspaper editor for its old-world announcer, also worked out an equally informal American beginning.

Franklin did not start the Sunday school in Philadelphia. But there was another Ben in the City of Brotherly Love in 1790, who was almost as much of a busybody as the editor of “the Pennsylvania Gazette and universal instructor in all the arts and sciences” had been. This other Ben was Dr. Benjamin Rush.

Like Franklin, who was always writing “pieces” to the paper (his own), now suggested plans for sweeping the sidewalks and again for setting up “Juntas,” starting colleges and libraries and organizing new governments and constitutions——like Franklin, Ben Rush was always writing pieces. “Letters to Rich Men,” letters on prison reforms, letters against slavery. With James Pemberton he organized the first anti-slavery society and was its secretary for many years.

And, of course, Doctor Ben was a strong patriot. He “signed” the declaration. He sat in the first Pennsylvania state convention and helped frame its constitution. He was a moving patriot—the kind of a patriot that is on the move himself and keeps others moving.

A MIXED TRIO.

Now Doctor Ben had been a Presbyterian and belonged to the old Third Church. But things there were too stationary for him. So he pulled out to follow Doctor Priestly, lately come out of England with some new brands of religious doctrine. And then he went among the Universalists and there remained.

And it was Dr. Benjamin Rush who led off in starting the first American Sunday school. It is plain to be seen that anything that looked like education and the useful employment of time and energy appealed to Doctor Ben.

But there are other elements of oddity to be noted in our American Sunday school beginnings. Two other men are credited in Sunday school history with collaborating with Doctor Rush, the Universalist. They were Bishop White, Episcopalian, and Matthew Carey, Roman Catholic.

The venerable Edwin Wilbur niece, whose crowning lifework is his volume on “The Sunday School Movement,” to which he devoted more than a half century of research, in narrating the facts I have just mentioned, pauses at this point to speak with gratitude of three great outstanding traits of the Sunday school movement, both in Europe and America.

First, it has been a volunteer movement. Second, it has always stood for tolerance and union.

And third, it has been a layman’s movement, representing the crossing over of religion from a merely professional and doctrinal interest into the actual business, education, practical charity, and good citizenship of the entire community. And, of course, the student will at once recall that religion in an earlier time made another famous crossing when it emerged from the cloister and the den of the recluse and began to speak and preach its message openly along all the thoroughfares of the world.

A Normal Co-operation.

Thus the materials of Sunday school history, under study, begin to fall into a focus which bring all the vital factors of a busy world into a normal and friendly co-operation. Religion, the church and the Sunday school alike have suffered from an unnatural isolation. How has it come about that the man of the world accepts and applauds at its fair worth the public school and then affects to turn up his nose at the Sunday school?

In the editorial announcement in which The North American inaugurated this campaign I was delighted, as I am sure all Christian men and women must have been also, with the clear and vigorous way in which the Christian ideals is tied up with citizenship and the Sunday school with that elemental educational movement upon which rests everything that is permanent in our civilization.

That the Sunday school has been able to make headway solely by means of the voluntary gifts and services of an army of earnest workers, that it has uniformly attracted to itself the same men and women who in every other field of effort have been doing the great, useful, heroic services for mankind, that a Clara Barton should go out from her Sunday school class to organize the pity and helpfulness of mankind in the great Red Cross, and that in the obscure fields of business and work, all up and down our cities and states, millions of faithful men and women have rallied to this teaching institution—that is the big thing that it is the object of this campaign to lay squarely and fairly before the people of this city, state and nation.

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THE BIBLE AND SCIENCE.

A Very Little Corner of a Very Big Subject.

The Bible is not a book of science. It does not pretend to teach geology and astronomy and biology and chemistry and physics. If it had done so, it would have been unintelligible to its readers for many generations, since the very alphabet of science was unknown to them. The Bible, of necessity, was written in the language of unscientific ages, written by the pens of unscientific men, to be read by other men entirely ignorant of science.

If God had wished to disclose to the world the Copernican theory of the universe, the nebular hypothesis, the circulation of the blood, the laws of gravitation, and the principles of wireless telegraphy, He could of course have done so; but he did not any more than He commanded the abolition of slavery, or total abstinence from alcoholic drinks, or woman suffrage, or the Australian ballot. It has evidently been God’s will that the human race should develop slowly, building up the elements of all civilization by the gradual and orderly process of the centuries, and the Bible was written in entire conformity with that design.

The writers of the Bible knew nothing of America, and only vaguely of east and west and southern Africa. When they wrote “all the earth” they meant all the earth known to them, not all the earth known to us. In other words, they used terms just as we do, only with a very restricted application.

Christ Himself, the Creator of the world, without whom was not anything made that was made, spoke in the language of His times, and used the terms that alone would be comprehensible to His readers. For example, He may have known that what was called demon possession in His day was a form of insanity (if it was; in many respects it seems to have been more, and to have had a supernatural origin—we are not expressing an opinion on this point); but if He did know this—we say if, because it is not known how far the necessary limitations of His humanity closed in upon His understanding of such matters—it was no part of His mission to teach physiology and psychology. He came to disclose to men the Father’s love and bring mankind into communion with the Father, not to fill a professor’s chair. We know how strictly, as in the matter of miracles. He held Himself to His spiritual mission; certainly He would do the same in these smaller matters of scientific understanding.

And yet, when all this is remembered, as it should be remembered through all our Bible study, it is simply marvellous to note the agreements between the Bible and the facts of science only recently disclosed to men.

For example, when geology began to unfold the story written in the rocks and when it combined with astronomy to illuminate for us the age-long history of earth’s development, from a great mass of hot and whirling gas to the crude beginnings of the oceans and continents, the slow emergence of the land surfaces, the age of the invertebrates, the coming of the fishes, the coal age, the age of the great mammals—as all this was disclosed to men’s comprehension they looked askance upon the chapters of Genesis, and many doubters of the Bible paraded their scepticism. Ingersoll lectured up and down the land on “The Mistakes of Moses.” Score of books were written on “the conflict between religion and science.” A clear view of the matter shows that there is no conflict, but a wonderful harmony. In regard to the story of creation, the Bible account agrees so accurately with the account of geology and science (making allowance for the terminology of the ancient days) that this agreement constitutes to any thoughtful mind the most amazing argument for the inspiration of the Bible. It is hard to see how, without direct inspiration from God, any one in those dark ages of the mind could have written the story of creation and made it correspond so closely with what science was not to reveal for three thousand years.

In instance after instance the so-called errors of the Bible when applied to the scientific touchstone have been found by fuller knowledge to be no errors at all. We have learned that the Red Sea and the Jordan have both been swept dry by natural means. We see how God could have used the processes of nature in the destruction of Sodom and Gomorrah. We have found evidences of the floods in many lands, and a study of the Great Ice Age (tells just how it came about. Modern psychology has thrown light upon the gift of tongues. All over the Bible lands the spade of the archaeologist has dug up confirmatory evidence of Bible statements that have long been doubted. So common has this become that shrewd men now simply wait in the cases of doubt that have not found such explanation, being sure that further investigations will solve the doubts and prove the Bible to be true.

Understand that these scientific readings in smaller matters of scientific understanding.

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sert that God used natural means to bring the miracles about. They simply show so many natural analogies to the miracles as to prove they are in harmony with the processes of the Creator, and are not monstrosities in a reign of law.

The Bible is not a treatise on science, but it is unscientific. There is no conflict between science and religion, but they are the best of friends.—From the Christian Endeavor World.

INFANT BAPTISMS.

Shore.—Katherine Esther, daughter of Felix and Agnes Tempest, born May 26, 1919, Winston-Salem, N. C., baptized Easter Sunday, March 27, 1921 at Fries Memorial Church by Rev. C. E. Romig.

Manning.—Virginia Elizabeth Manning, infant daughter of Mr. J. Virgil and Mrs. Hattie Sparks Manning, deceased, born Dec. 24th, 1919, baptized at the Palm Sunday service, March 26th, 1921, by Rev. L. G. Luckenbach.


Van Horn.—Ella Virginia Van Horn, daughter of Mr. M. K. and Mrs. Albert Van Horn, born July 28th, 1919, at Baltimore, Md., baptized at the Palm Sunday service, March 26, 1921, by Rev. L. G. Luckenbach.

Atwood.—Harold Carlos, infant son of Edgar and Ethel (Blakely) Atwood, born January 18, 1920, Winston-Salem, N. C., baptized Easter Sunday, March 27, 1921 at Fries Memorial Church by Rev. C. E. Romig.


Flynt.—Martha Louise, infant daughter of Bro. Dr. S. S. and Sr. S. E. Flynt (m. n. Stuber) March 18, 1921, baptized by Rev. F. W. Grabs.

On Palm Sunday March 20, 1921, at Calvary Church, by Rev. Edmund Schwarz, the following:

Fishel.—Jacob Stanley, son of Bernard F. and Beatrice (Wall) Fishel, born March 3, 1920, Winston-Salem, N. C.

Phillips.—Marie Augusta, daughter of Lawrence and Celestine (Ribet) Phillips, born May 22, 1920, Winston-Salem, N. C.

Smith.—Jack Albert, son of Albert and Estella (Royester) Smith, born September 29, 1920, Winston-Salem, N. C.

Peterson.—Douglas Fayette, Jr., son of Douglas F. and Thelma (Boyles) Peterson, born May 24, 1920, Winston-Salem, N. C.

Veatch.—Nellie May, daughter of I. Harvey and the late Hettie (Sprinkle) Veatch, born May 1, 1914, Winston-Salem, N. C.

Carter.—Columbus Eldridge, son of Columbus E. and Alice (Reed) Carter, born May 3, 1914, Winston-Salem, N. C.


Elam.—Gyennie Elizabeth, daughter of Iva and Esie (Levet) Elam, born May 26, 1919, Winston-Salem, N. C.

DEATHS.

Shore.—Katherine Esther, daughter of Bro. Wm. J. and Mrs. Esther Shore of Clemmons, died Feb. 2nd, 1921 at the age of 4 years, 4 months and 17 days.

Bodenhamer.—Everett Francis, son of ERA. R. Ebert and Margaret Leinbach of New Philadelphia died Feb. 15th at the age of 6 years, 3 months and 13 days.

Elam.—Iva Richard, Jr., son of Iva and Esie (Levet) Elam, born May 26, 1919, Winston-Salem, N. C.

MARRIAGES.


Rominger-Starr.—March 20, 1921 Mr. Robert L. Rominger to Miss Carrie K. Starr, both of Winston-Salem, in the parsonage at Clemmons by the Rev. James E. Hall.

Masten-Spaul.—Sunday March 20, 1921, Mr. Harvey B. Masten of Winston-Salem, R. F. D. No. 6 to Miss Jennie L. Spaul of R. F. D. No. 4 in the parsonage at Clemmons by the Rev. James E. Hall.

Cates-Pinnix.—On March 26, 1921, Mr. Charlie Edward Cates and Miss May Pinnix both of Winston-Salem, N. C., at the home of the bride in Fairview by Rev. L. G. Luckenbach.

MORE BIBLES.

The largest budget in over a hundred years was announced today by General Secretary Frank H. Mann for the American Bible Society. It amounts to $1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe.

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THE MONTH OF MAY.

It is a pleasant time—this month of May. The wheat is growing; the corn is sprouting up; the flowers are blooming; the birds are singing everywhere—in these beautiful May days. It has long memories connected with it. As far as we know, it is the month in which Noah came out of the Ark to tread the New Earth, with its new blessing:

"And the Lord said in His heart:

—While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not come."—Genesis 8:21, 22.

The Interesting Events of the Month.

During this month of May the peace of the world will come nearer, or it will be moved farther, perhaps a great deal farther away. It is a very troubled world in which we are living now. Most of the bloodshed seems to be over; though we cannot be sure of that, for, in some parts, the war-clouds, hang low and heavy. But there are other troubles, financial, home, social troubles which are more severely felt now than they were even during the World-War. The whole world has been hard hit. The debts of the nations go up into so many billions, that it hard to see how even the interest on them can ever be paid. A vast uncertainty rests on all European lands. The people cannot buy our wheat and cotton as otherwise they would. And the conditions will only grow worse unless peace can really be restored, so that the nations can work themselves out again, from the fearful wrecks and ruins with which they are surrounded.

It is, indeed, an evil world in which the Church of God is situated.

"The world lieth in wickedness," the Apostle said,—and the saying is just as true now as it was in his day. But we are the more burdened to pray for it—not merely for ourselves but for the world everywhere, that peace may come at last;

—that in this most critical month since the war began in 1914, the hope for peace may not be dashed and perhaps utterly broken. This is what the prophet said to God's people even in behalf of so wicked a city as Babylon:

"Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace."—Jeremiah 29:7.

May Business.

Will Business improve in this beautiful May of 1921? Improvement is certainly needed. Perhaps it doesn't strike people living on fixed incomes that there is much the matter with our country. But when you meet a good man on the street, hunting for work and finding none and you try to encourage him:—or when you sit in a family with mothers and children, and the factory is shut down and there are no wages for a good while;—then you realize the conditions of the country a little better, perhaps, than you did before. Mr. Hoover of the U. S. Government, says that prices have not come down sufficiently as yet and this is what the Church is brightening—and we may say that "it is renewing its youth like the eagle's."

MACEDONIA has its Anniversary on the eighth of May. A ride across the river is now quickly made from Winston-Salem, and the visit to this Church in its forest-grove is well worth while.

FRIEDBERG is the last of our Churches to have its Anniversary on a week-day. It comes on Saturday, May 14th. Well may our Friedberg people hold to their time-hallowed Saturday custom, for it not only prevails amongst its people.

OAKGROVE will celebrate its Anniversary on Saturday, May 15th. There are some still surviving who remember the precious revival in which this Church was founded, a generation ago. We still with reverence, visit the place where the old, wide-spreading oak tree stood and the cottage, near by, and where the throngs were gathered with an intense interest in the word of God such as we seldom see. Now that Oakgrove has almost come into the farthest suburb of Winston-Salem and more and more people are moving into its neighborhood.

May is a favorite time for Great Church Conventions.

We were talking with a Church leader of wide experience the other day, in the course of a railroad journey. "Why was it, that in larger towns and cities—sometimes in the stirring up of a great tragedy, as the recent one in Thomasville, it became evident that the Church with all the good people in it could not reach more prepared for their study are deeply tinged with unbelief. Our schools and colleges everywhere need to be reminded of what the Psalmist said:

"Thy word is a lamp unto my feet and a light unto my path."—Psalm 119:105, and of what Jesus said:

"The Scriptures,—these are they that testify of Me."—John 5:39.

The month of May is likewise, with us, a great month of Church Anniversaries.
And then a little later, on the Second Sunday of June will come the Anniversary of BETHANIA congregation, concerning which we shall have opportunity to write in the next issue; so that we will now simply say—WVowere once comes to this Anniversary will want to come again.

These Anniversaries are golden days for all persons who have a mind for the things of God and a heart for the folks around them. They bring so many old and new acquaintances together. Their sermons, prayers, and hymns are of a stirring description. They encourage every one for their home and soul and work in life, to trust in the goodness of God who has been so good to the Church. They start the congregations in new labors for the Lord and for others. The blessing of the Anniversary shines through the entire year. This is what God's word says of them:

"I was glad when they said unto me, Let us go into the house of the Lord—Pray for the peace of Jerusalem; they shall prosper that love thee." Psalm 122, 1-6.

THE SECOND VISIT OF DR. MARX.

This devoted missionary, who so greatly stirred our Province, in a former visit, is now again amongst us at special invitation, in order that he may visit more Churches, and deepen the interest among those whom he delighted with his pictures and addresses, on the former occasion. He comes this time, in behalf of our own Nicaraguan mission, so greatly in need of present help; with new views and mission accounts. We give the heartiest welcome to this Whole-Souled man.

A Summer of Service is offered to young men and women this year in connection with the famous daily vacation Bible schools which have been winning increasing favor throughout the country since the inception of the enterprise a number of years ago. While teaching in these daily Christian schools usually is voluntary and unpaid, some vacation school organizations are offering to college young men and women free board, room and, in some instances, railway fare also. The wide influence of vacation Bible school movement is indicated by the fact that in Chicago one denomination alone expects to have in operation this summer seventy-five schools.

REPORTS FROM THE CHURCHES

BETHANIA.

We had a beautiful early morning Easter service with one hundred people. Our Passion Week services, with good attendance and deep interest, had brought us up to the happy Easter Day.

Since Easter we have continued the study of the Bible in Bethania and two of the chapels, following the same order of study which we had in the Lenten Bible studies. Quite an interest is developing in these services. On Sunday, April 17th we were favored, both in Sunday School and in the evening service, with appealing temperance addresses by Mrs. Elizabeth Osborn, who was returning from Willow Hill to her home in Ohio.

MT. BETHEL AND WILLOW HILL.

Bro. C. E. Crist reports a good time at the Easter services, with special mention of the apparent growth of temperance in that county. A good report is given also concerning Bro. Crist's part of the services by those who were present. The protracted meeting began at Willow Hill on Sunday, April 24th, with Bro. Crist assisting.

FRIEDBERG.

Many relatives and friends gathered at the home of Brother and Sister John Anderson Fishel on February 23 and celebrated with them their Golden Wedding day. In spite of the roads and weather the crowd was large and the occasion a very happy one. May the Lord grant our dear brother and sister many more happy years together among us.

A splendid meeting of the Ladies Aid Society was held at the home of Mrs. P. A. Hartman on March 5. Mrs. Lewis Spaugh was hostess to the society on April 2 and a splendid company of folks was present. We were delighted to have Brother and Sister Nathan Shure in our midst on that day. We enjoyed brother Shure's address to the Sunday School on the following day very much.

On March 7, a big crew of men came to the church and laid the sewer floor in the basement of the annex, built a shed and set out several sugar maple trees that had been generously donated by Mr. Philip Hoge.

March 12 was noteworthy for two things. The new garage at the parsonage was occupied on that day, and the parsonage at Clemmons and Friedberg were connected by telephone for the first time by way of the Friedberg switch.

Wm. Herman, infant son of Bro. and Mrs. James Sink was laid to rest in our graveyard Sunday, March 13.

Easter readings began as usual on Palm Sunday. Imlement weather during the week bothered us considerably. The attendances on Good Friday and Easter Sunday, however, were splendid. At the lovefeast on Good Friday, Annaless, infant daughter of Mr. and Sister Chas Zimmerman was dedicated to the Lord in holy baptism.

Brother and Sister Fred Tesh were sponsors. Bro. Emanuel J. Spaugh marched with the pastor at the Easter graveyard service.

The clean-up forces at the graveyard and church grounds on March 22 did splendid work until put to rout by the rain. A large number came for the work.

Easter Monday was as usual a holiday for our people. The Mountain Boys class held an egg hunt and the Ladies Aid Society held a pared post social and served a chicken pie supper. The ladies cleared about $121.00 by their efforts.

On the first Sunday in April our Sunday School used the annex for the first time. The various classes are now engaged in furnishing their respective rooms.

Mary Emma, daughter of Bro. and Sister Felix Fishel, and Ottis Pinkston, son of Bro. and Sr. K. P. Men- denhall, were baptized on Sunday, April 16. Bro. and Sr. Wm. D. Perryman and Bro. and Sr. Cieero A. Kimel were sponsors.

The Jr. Baracas held an ice cream social on April 16. The proceeds will be used to furnish their class room.

Trusting that these items will be placed before our people early in the month of May, we take this means of extending to our members and our friends an urgent and hearty invitation to attend the annual May feast which occurs on Saturday, May 14. The festival sermon will be preached by Bishop Rondthaler at eleven A. M. The lovefeast will, as usual, follow the preaching service. The entire church-building will be open for your inspection at the conclusion of the service. Bro. A. M. Foltz our lovefeast steward, has secured an additional supply of mugs so we are prepared to serve one and all with the old-fashioned Moravian beverage.

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On the day following, the Whitsun-day celebration of the Holy Communion will be observed after the preaching service.

ENTREPRISE.

On Sunday, February 27, Robert Lewis, infant son of Brother and Sister P. Reich, was dedicated to the Lord in baptism at Enterprise Chapel. Brother and Sister Chas. E. Evans were sponsors.

During the month under review the exterior of the chapel has been given three coats of paint and the building looks neater than ever in its garb of white.

Mrs. Fred Tesh and Mrs. Wm. L. Craver entertained the Ladies Aid Society in March and April respectively.

The pastor baptized Ella Mae, infant daughter of Mr. and Sister Davidson Esq. at the services on March 33. Brother and Sister Allen Tesh were sponsors.

Our Cornet band furnished the music at the Easter services at Friedberg and Enterprise. The crowds were large at both places. Bro. Henry Payne proved to be the oldest man at the service and he therefore marched in procession with the pastor.

ADVENT.

Our Ladies Aid Society was entertained at the home of Mrs. Berl Snyder in March, and at the home of Mrs. S. A. Miller in April.

We were disappointed on Easter Sunday over our failure to secure a band to lead the singing at our graveyard service. Nevertheless, the pastor hoisted the tunes and all joined in heartily. Brother John L. Shore, though still a young man, chanced to be the oldest man present at the services, so he marched with the pastor.

The improvements under way on our chapel are progressing slowly but surely. The class rooms on both sides of the building are now covered and almost enclosed. The front end of the chapel will also be altered by the removal of the entrances and the installation of large windows. When all these alterations are completed the interior walls of the auditorium and additions will be plastered. In its completed state the building will not take more of the nature of a tabernacle than a chapel. By means of folding doors the auditorium can be enlarged or made smaller as desired. The Sunday School has grown so large it could not be accommodated in the old style building. With class rooms provided for nearly all the classes we anticipate better work and greater interest in the Sunday School.

TRINITY.

On Sunday, April 19, the pastor visited Greensboro and preached at the morning service. He was accompanied by Mr. and Mrs. J. P. Crouch and son William, of the Trinity congregation. Bro. Crouch sang a solo and gave a brief message of greeting. Bro. Geo. O. Heath kindly supplied at Trinity in the absence of the pastor.

The attendance at Sunday School during the month has been especially gratifying. It seems that the three hundred mark is near our standard at the present time. The services, too, are well attended, and the interest of our church members is noteworthy.

Rev. Herman B. Marx paid us a return visit on the 24th of April, and delivered a stirring address at the morning service. The offering was very gratifying.

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On Tuesday evening, the 19th, members of the boards of elders and trustees met at the home of the pastor. The wives of the members were also invited, and a fine company of workers gathered. The occasion was both pleasant and helpful to the large company in attendance.

The latest venture at Trinity is the beginning of a church band. Bro. Herbert Spang is actively engaged in rounding up the musicians, and Bro. Geo. Kimel, veteran in band work, is lending his assistance. The progress at the beginning will necessarily be slow, but we intend to have a band at Trinity that will be a credit to church and community.

The chicken pie supper, given by the Ladies’ Class, was attended by a large company of people, and the hearty rain of the evening did not interfere with this successful occasion.

Bro. C. H. Crouch was representative at the State Sunday School Convention, and brought back a good report and many helpful suggestions for our school.

All departments of the church are preparing for a series of evangelistic services which will probably be held in June. It has been over a year since our last series of meetings, and many requests have come for services. We know that the Lord has been at work among us already this year with many signs of deepening spiritual life, and we ask all of our brethren, in Trinity and elsewhere, for prayers and serious interest in the meetings, which we earnestly trust will result in the saving of many souls.

CLEMONS-HOPE.

The Easter Reading meetings beginning with Palm Sunday were held as usual but unfavorable weather interfered with the attendance on several evenings. The Maundy Thursday services at Hope in the afternoon of that day were greatly enjoyed. The Acts of Friday were read and lovefeast and holy communion were served. In the communion service Mrs. Baluh Johnson, wife of Bro. B. L. Johnson was received into the congregation by the right hand of fellowship.

The services on Good Friday at Clemmons were well attended and good interest was shown. In connection with the Communion Service Bro. Blum H. Vestal was received by the right hand of fellowship and his daughter Daisy was admitted into the church by baptism.

Easter Sunday being an exceedingly fine spring day the interest in the graveyard services was evidenced by

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It Ventilates Less Fuel
It Satisfies More Heat

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THE MOTOR CO.
Winston-Salem, N. C.
very large attendance at both Clemmons and Hope graveyards.

The exercises at Clemmons were conducted with great acceptance and appreciation by Bro. Edwin J. Heath in the forenoon and those at Hope by the pastor in the afternoon. On Easter Sunday night the Acts of the Resurrection were read interpersed with special songs at Clemmons. Clemmons Community lost a most excellent Christian citizen in the death of Mrs. Adelia Cook on the 31st day of March. Mrs. Cook always took a good part in Community and church work and was an ideal mother in her home. Her age was 61 years.

MACEDONIA.

The only Easter service at Macedon was held on Easter Sunday afternoon by Bro. Edwin J. Heath. There was a large company of interested people present. The graveyard service was followed by the reading of the Acts of the Resurrection in the Church. The pastor and congregation are very thankful to Bro. Heath for his fine assistance. A large congregation was present at the regular service on the second Sunday in April. In connection with this service it was the pleasure of the congregation to receive into the Church by adult baptism Pansy Emma Walker, daughter of Mr. and Mrs. Roy Walker of Mocksville, N. C.

NEW PHILADELPHIA.

The building of the New Church is progressing rapidly and the commodious structure is already making a fine appearance in among the great forest in which it is surrounded. The prospect for an early dedication is now very flattering.

The Maundy Thursday services, usually (two in number), were conducted in one service which was held in the Bethesda Church. The attendance was very small.

The Easter Sunday morning graveyard service was attended by a very large congregation. The procession was formed in front of the new Church building, on the ground where the cornerstone laying exercises were held in March. Under the leadership of Mr. Hope Holland a band was present from Winston-Salem which led the singing. The choir and congregation lead by the band sang "Mary to her Saviour's tomb" while marching to the graveyard. The pastor then conducted the usual graveyard service. Returning to the starting point "Believing souls rejoice and sing" was sung. In front of the Church the pastor read a portion of the Acts of the Resurrection. Bro. Blewster offered prayer, a hymn was sung and the benediction was pronounced.

The beautiful weather, the music by the band, the large congregation, the reverent spirit that prevailed all contributed greatly to enhance the Easter joy.

Under the auspices of Mrs. Numa N. Shore's Sunday School class a very successful musical was given in the Hanes Auditorium by Rev. and Mrs. J. K. Pfohl and many assistants from the Home Church on the evening of 14th of April for the benefit of the New Church.

IMMANUEL.

The work at Immanuel during the month has continued encouragingly. With the exception of one cold rainy Sunday the attendance on both Sunday School and preaching service has been well up to the average, and on one Sunday evening we nearly reached the one hundred mark.

The work of the Junior Choir continues with much success. Miss Stockton and Miss Vogler are now engaged in teaching the girls the fundamentals of music, and it is gratifying to note that a new song can be mastered at one practice, whereas heretofore three to four were necessary before it could be rendered. The result of all this is that the singing of the congregation has greatly improved, and our Moravian tunes which are yet unfamiliar are now sung with appreciation.

With the third Sunday in the month the pastor began drawing his themes from the life of Moses. The lessons drawn from the experiences of this man of God are proving very helpful.

The last Sunday in the next month we hope to make "Mission Sunday." We are to have with us the Rev. H. R. Marx missionary from Tibet, who will give his illustrated lecture.

The men of the congregation have been busying themselves with the upkeep of the church building and premises. The coal and wood shed and lawn have received long-needed attention, with the result that the appearance of things in general shows a marked improvement.

ORE HILL.

Many of our readers will be interested to learn that Bro. G. M. Southern, a member of Fries Memorial congregation, who now lives at Ore Hill, N. C., is the superintendent of Sunday School to which he has given distinctly Moravian characteristics. Bro. Southern saw the need of a Sunday School, started one, and now Bro. C. E. Ronig goes to Ore Hill about once a month and holds preaching service.

Our latest report is that this work is flourishing. The Ladies Auxiliary of the Ore Hill community held a Parcel Post and ice cream sale during the month which was a decided success. Mrs. G. M. Southern is the president of this organization as well as an efficient helper of Bro. Southern in the work of the Sunday School.

We are glad to report the activities of these frontier stations of our church, and gladly publish whatever news they may send in to us.

FAIRVIEW.

During the month the Sunday attendance has gone to its high water mark with an attendance of 288 on the 24th. On special occasions it has gone higher but not on an ordinary Sunday. The capacity is being taxed to the utmost.

On the 7th the Ladies Aid Society met at the parsonage and on the 14th the Women's Missionary Society met at the home of Mrs. H. W. Faust. At this meeting Mrs. G. O. Heath spoke on her experience in the West Indies. The Women's Missionary Society voted $50 on their pledge to our missionary pastor's salary. Other pledges during the month were $25 from the Mother's Bible Class and $15 from the Philathea Class for the same cause.

The Women's Missionary Society had a very successful sale on Saturday the 19th. A nice sum of money was realized.

On the 19th the Philathea Class had a bazaar and supper at the home of the Misses Julia and Grace Barnes. A neat sum was added to their treasury. Fairview was favored with a second stereopticon lecture on Tibet by the Missionary, the Rev. Harman Marx. The offering was $52.54 and pledge accumulated $100.

While Bro. Marx spoke on Tibet he made the appeal for Nicaragua. A stereopticon lecture by the pastor will be given on "The Life and Work of John Herr," the martyr founder of the Moravian Church on the night of May 10th, under the auspices of the Women's Missionary Society.

As we are going to press Fairview is preparing to receive their missionary pastor the Rev. Geo. R. Heath and his wife who are returning from far-lough.

HOME CHURCH.

The first month following the Easter Season has witnessed a steady continuation of work with little evidence of the "let down" so often experienced. The attendance continues large, on both Sunday Services and Sunday School and there is good interest in the mid-week services in which a study is being made of the Epistle to the Romans.

A number of special efforts have been made to help in the work of other congregations of the Province. A group from the Home Church gave a musical in the Hanes School Auditorium for the benefit of the New Philadelphia Church on April 14 and on Tuesday, April 17, a sacred concert was given in the Church at Kernersville.

The month has been notable for the very heavy death toll. Bro. E. A. Ebert, long superintendent of Elm St. Sunday School, passed away on April 19; Bro. Edward A. Welfare on Dec. 25th; Sr. Mary Jane Horton on the 26th and Sr. Ellen R. Strupe on the 30th.

The pastor addressed the Barara-Philathea State Convention at Henderson on April 23rd; preached in the M. E. Church at Oxford and addressed the children of the Oxford Orphanage on the 24th.

Four noon-day meetings were conducted at Malin Mills, two funerals held of members not belonging to the congregation and there were three infant baptisms.

The special effort of the Woman's Missionary Society for the Schools of Nicaragua has met with excellent results and already more than $1,200 has been received for that purpose.

The first Sunday in May was a very happy Mothers Day celebration was held.

ACCURACY PLUS PURE DRUGS

**ORE HILL**

Many of our readers will be interested to learn that Bro. G. M. Southern, a member of Fries Memorial congregation, who now lives at Ore Hill, N. C., is the superintendent of Sunday School to which he has given distinctly Moravian characteristics. Bro. Southern saw the need of a Sunday School, started one, and now Bro. C. E. Ronig goes to Ore Hill about once a month and holds preaching service.

Our latest report is that this work is flourishing. The Ladies Auxiliary of the Ore Hill community held a...
OLD FRIENDS AGAIN.

NOTE.—The following most interesting letter was written to the Mission Band by Mrs. Taylor, the wife of the Rev. Lorenzo Taylor, missionary to Nicaragua who was with us last year and who is now actively engaged in the work of our Church in England.

THE EDITORS,
Moravian Manse, 
Ockbrook, Feb. 26, 1921.

Sr. Derby,

Dear Mrs. McGuiston:—

In your last letter you tell me that you are no longer Secretary of Mission Band, and really this letter ought therefore to be addressed to the new officer, but as I do not know her whereabouts, I hope she will forgive me, if I forward it to you. And indeed it is high time I wrote you, for it is several weeks since your letter reached us, but when I tell you we have sandwiched in a removal and two attacks of measles since your letter came you will begin to understand our long silence. As probably you know, dear old Bishop Ellis who was minister at Ockbrook for twenty-six years died just before Christmas, and there has been difficulty in securing somebody to fill his place. The ranks of our Home Churches have been seriously depleted by the war, and as no one was available, we were asked if we would take temporary charge of Ockbrook at the earliest possible moment. We had planned to arrive the first week in February, but Orphelia began to be seriously ill, and in a few days it was found she was in for a bad attack of measles. She is really very ill, and the disease usually much worse than we do, and poor Orphelia was no exception. However we postponed our departure from Tipton, long enough to see her up and about again, and the doctor gave us permission to bring Audrey with us, as we calculated she had been quarantined the required number of days. Orphelia was left in charge of my mother and we hear is progressing wonderfully, in fact we are expecting the rest of our family to arrive here in the first week in February. As probably you know, my brief experience of housekeeping and the exotic loneliness of Nicaragua.

You may however be interested in a description of the house, though if house I have give point of view, and we obtained from new down stairs again, and more than ever her own bright merry self. I can’t tell you much about the “settlement” or its environment, for so far I have not progressed out to view the necessary shopping, but I know from the train journey that the surroundings are wonderfully beautiful, and that at last we have arrived at the England of our dreams, which will compare favorably even with the exotic loneliness of Nicaragua.

The back door has a sliding peep-hole, which recalls that described by Victor and others. Miserales, is looking up to the Convent of the Perpetual Adoration. This peep-hole has an extraordinary fascination for us, though it strikes us as somewhat unecessary to press in view of the fact that the door itself only boasts one feeble bolt, and no lock, should the little door ever disclose to view undesirable callers. There is an old copper warming pan and a beautiful round dining table of solid mahogany, from which to have our meals whenever we are houseseek for America. Furthermore this is the first English house I have ever seen where they had real usable closets such as you are accustomed to in all American bed rooms, and the place abounds in round cupboards and drawers. During Bishop’s time the place has never been touched, and it is undergoing a thorough overhauling, in order to make it in accordance with even nineteenth century ideas. A nice white porcelain bath and a geyser have been installed, and the dear quaint old furniture is being re-upholstered in chintz.

It is a great joy to us for the two children to be able to spend their first English Spring amidst such lovely surroundings, and we are having exceptionally fine weather, so that the procession of the flowers is emerging just as the books say they ought to do. We have had hundreds of snowdrops and now we spend our spare moments looking for shy violets and perky little primroses in our own garden hedges, while the little “God’s acre” which is only a stone’s throw from our back door, is just a purple and white carpet of crocuses.

Your members will be glad to know that we have not given up our activities for Missions. My husband and I both hope to visit Oldham again in March for their Missionary Festival, and Mr. Taylor has been asked to speak at Horasea (London) where all the P. E. C. “live, move and have their being,” early in June. There is undoubtedly a real awakening amongst our congregations here in England, and Mission enthusiasm has grown considerably. In Oldham for example, the year’s contributions have jumped up from about five pounds two years ago to nearly fifty, and other examples of the same sort of thing are not wanting.

Mission Band will be interested to hear that amongst the treasures in this old house there is an album of photographs of all the “grand old men” from Winston-Salem. Each stand how the business side of the work here has got into terrible acquires since the Bishop’s death, and he is busy from morning till night. However he is working hard to get things straightened out, and when the work becomes more normal he will write you again.

We understand from Mr. Kenneth Pfohl that Mr. Marx is conducting your Mission services, and we trust you have had a splendid and successful festival, and that much enthusiasm may result from his visit.

I forgot to tell you that the very first lady in the settlement to call upon me was Mrs. Connor, a sister of Mr. Romig of Fries Memorial. Her kindness was so typically and delightfully American that I wasn’t a bit surprised to learn she was established in the States at one of our Moravian schools. But such encounters make the world feel a very small cozy sort of place, don’t they?

With all good wishes for the success of Mission Band in their new service, and with affectionate remembrances to every member.

Cordially yours,

NELLIE TAYLOR.
STATE SUNDAY SCHOOL CONVENTION.

The following is the report of the State Sunday School Convention held in Raleigh, April 12-14. As a Church we are always glad to co-operate with these movements and conventions, and note with pleasure that our Bro. C. S. Starbuck has been placed on the Executive Committee of the Association.

THE EDITORS.

Registration at the State Sunday School Convention held in Raleigh, April 12-14, 1922, indicated that 857 registered delegates attended the sessions of the Convention besides hundreds of visitors. According to the report of the Convention the delegates were from 43 counties of the State. The four counties having the largest number of delegates besides Wake were Guilford County with 34, Durham with 27, Alamance with 25 and Vance with 23.

The addresses delivered at the Convention by several people of national reputation besides a large number of in-state people were said to be of a very high order. The Convention was considered very inspiring and helpful to all who attended.

The address by the President, Mr. Gilbert T. Stephenson of Winston-Salem on the subject, "Keeping Our Balance in Education" was considered one of the greatest addresses of the Convention, and resulted in the Convention appointing a Committee composed of Mr. J. M. Broughton as chairman, Mr. Herbert Ouster and Mrs. Chas. Van Noppen to confer with the President of the North Carolina Teachers’ Association with a view of his naming a committee of public school teachers to constitute a joint committee to consider a system of high school credits for Bible study in Sunday Schools.

The reports submitted at the Convention indicated that in nine months since Mr. D. W. Sims has been employed as State Superintendent seven additional counties have been organized and there are now sixteen counties with a County Sunday School Association. The reports also showed that the office of the Association has been established in Raleigh, and a free circulating library is being opened for the Sunday School workers of the State. The old debt of $4,800 has been paid in full and when the pledges are paid the Association will be free from debt.

Resolutions were adopted by the Convention concerning the death of Mr. Geo. W. Watts of Durham, who for many years was a member of the State Executive Committee of the Association, and also Judge Jeter C. Prichard who was one time President of the organization.

Resolutions were also passed by the Convention thanking the press of the State for so generously printing news about the Sunday School cause.

The last session of the Convention, Thursday night, was preceded by a parade in which it is said about 1200 Sunday School men participated.

By unanimous vote the invitation of the Charlotte Sunday School workers was accepted and the 1922 State Convention goes to Charlotte, April 12-13, 1922.

The officers of the Association were elected as follows: Gilbert T. Stephenson, Winston-Salem, President; Jno. G. Brown, Raleigh, Vice-President; E. B. Crow, Raleigh, Treasurer; Executive Committee: J. M. Broughton, Raleigh, Chairman; M. A. Harrell, Durham; J. A. Brown, Chadbourn; L. W. Clark, Spray; W. B. Cooper, Wilmington; K. R. Curtis, King; D. H. Dixon, Goldsboro; T. S. Franklin, Charlotte; W. A. Harper, Elon College; J. B. Ivey, Charlotte; F. C. Nichols, Concord; Hugh Parks, Franklinville; J. L. Sparks, Gastonia; Geo. W. Stanton, Wilson; C. S. Starbuck, Winston-Salem; A. E. Tate, High Point; Walker Taylor, Wilson; C. M. Van Poole, Salisbury; R. G. Vaughan, Greensboro; E. E. Wheeler, Asheville; W. A. Withers, Raleigh.

Indians As Active Christians

are found in notable numbers in Arizona, whose recent state Christian Endeavor convention at Tuscon had more than 200 delegates. At least one-fourth were Indians from the society at Sacaton. A year ago Arizona had only 23 Endeavor Societies, now it has 66.

Sectarianism is Dead

in the Panama Canal Zone, where there are four union churches, having four pastors of four denominations, and embracing thirteen Protestant denominations, and all under one interdenominational direction. One of these, that at Balboa, with only 300 church members, has 700 in its Sunday school, maintains three C. E. societies, and supports a missionary at David, working among Panamanians.

"Be Must Increase.

I must decrease," the motto of John the Baptist, is being followed frequently today by both Christians and churches.

THE TEACHER TRAINING.

The Teacher Training department of the Provincial Sunday School work is beginning to show results. Two classes have been examined recently, one a class of young ladies from the Home School taught by Miss Anna B. amongst the others a class from the Old Town school taught by Miss Brimmer. Both classes did well, showing an intelligent understanding of the subjects. Other classes have expressed an interest in the work and we hope soon to have many of them ready for examination. Examinations are given at the end of Chapters, nine, fifteen, thirty-seven and forty-nine, Hurlbut’s Teacher Training.

Mrs. J. F. McCUSTION, Supt.

THE BIBLE A PERPETUAL MIRACLE.

(Or, The Miracle Sevenfold) By William Wood

1. The Miracle of Origin

Moved by the Holy Ghost, men heard, received and wrote the Sacred Word; and moved by Him through every age have found God through the printed page.

2. The Miracle of Preservation

Moved by the Spirit of their Lord, in many lands, of one accord; from fire rack have never swerved, that God’s own Word might be preserved.

3. The Miracle of Distribution

From east to west, from pole to pole; they’ve borne this charter of the soul; o’er trackless seas and desert sand, they’ve carried it to every land.

4. The Miracle of Its Moral Results

Peoples of every tongue and hue, hearing this Word are born anew; marvels of grace attune its might; goodness yields to living Light!

5. The Miracle of Music and Gladness

Sweet music from this harp divine, and gladness spring from every line; rejoice! rejoice! its message rings, gladness to all mankind it brings!

6. The Miracle of a Living Hope

Sad, the world, black with despair; but Light and Love upspringing there create a Hope, full and free, and big with Immortality!

7. The Miracle of Indestructibility

The hate and craft of sin have sought to bring this Book of God to naught; though earth reveres and melts away, this Word of Life is here to stay.

THE SUNDAY SCHOOL A CIVILIZING FACTOR.

The Sunday School is built upon three of the greatest towering facts of human history. These three facts may be likened to three vast mountain ranges running through the geography of human events. They are:

The one day of Creation, the Holy Scriptures of the Old and New Testaments.

And the rise and progress of the Gospel of Jesus Christ.

We are in the habit of treating
these mountain-range facts as the exclusive themes of the pulpit and of private meditation. The sheer truth is that they are so intertwined with all the events and experiences of mankind as to be an inseparable part of them. And what is more, even to the most ruthless secular opinion it must be plain that most all the delight and charm and glory of life are in one way or another reflected or derived from or inspired by this mountain scenery, which is the product of the best dreams and visions and aspirations of the race.

Henry Clay Trumbull, a life-long Sunday School worker, a noted Philadelphian, and one of the most industrious searchers into things ancient, went up to Yale University some years ago and delivered a series of lectures on the Sunday school. These lectures have been largely expanded and made into a volume which in some respects is the most remarkable history ever written.

In this volume the Sunday School idea is traced through human history. But the striking fact disclosed is that the Sunday School idea really marks off that enormous democratic trend and includes exactly those factors which have nourished history have been making for progress and civilization.

How infrequently is it borne in upon us, for example, that Sunday, the day of rest, and then the day of teaching, preaching and worship, has been one of the great humanizing forces weaning our poor human nature away from its bestial origins?

And then how freely do we grasp the fact that the book of books has really been one of the greatest liberalizing forces in history? It is coming to be the habit to speak of the Bible as literature. And so it is. Superb, ever-living, unmatchable literature. But it is far more than that

Our fathers reverently set it apart from all other literature as the word of God. But even that has ceased to convey to the practical-minded modern man the precise significances of this immortal book. It is sufficient to say now that the Bible has been the great liberating voice of the world. No people have faithfully read this book and remained slave or outcast. When King James was petitioned to liberate "four poor prisoners who are vilely incarcerated and have done no man any hurt but only blessing," thus quaintly praying that Matthew, Mark, Luke and John might be translated into the vernacular tongue; and when, in response to the petition, he set the translators to work and produced the King James' version of "The Holy Scriptures of the Old and New Testaments," he in effect underwrote the charter of every modern state, and scattered to the winds the seeds of generous humanism and loving compassion which have grown on the modern scene into so dominating a phase of Christian civilization.

And these again are the fruit of that wondrous tree of ancient planting, which the storms of the centuries have assailed but could not destroy, the Gospel of Jesus Christ. What a theme is here for the secular pen! The man of Nazareth. The Son of Joseph the carpenter. Born in a manger. A Man whose own time could think of no better use to make of Him than to lay a cross upon His shoulders and scourge Him to an ignominious death upon Calvary! Think of it! And out of this bitter death blossoms a new spring time for the human race. The declaration of independence is already uttered in the sermon on the mount. The constitution of the United States is laid down there in embryo. This was that gospel of glad tidings which was to be unto all peoples.

And how sane and right-minded it all is as compared to the crude Bal­ chevism and red propaganda of hate which are now storming at the gates of civilization. The North American editorial, which announced this campaign, well says "the Sunday school implants in the minds of its members a love and understanding of the doc­trines of Christ, which are at once the inspiration and the guiding prin­ciple of democratic civilization."

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That we are satisfied with a very reasonable amount of profit you will agree after you have visited this store.

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"IT PAYS TO PAY CASH"

"SAVE THE DIFFERENCE"

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Capital and Surplus $2,000,000
Member Federal Reserve System.
**THE PRINCE AND THE MISSIONARY.**

An incident in the travels of the Prince of Wales, who has had such a triumphal progress through Canada, links our young heir-apparent with the past history of our Moravian missions in a remarkable manner. On coming to the town of Brantford, between Lakes Erie and Ontario, the Prince was received, on a decorated platform erected in the large square of the town, by the leading chiefs of the Six Nations Indians, who solemnly elected and installed him a chief of this federation of tribes, giving him the name of Dawn of the Morning. Now, a very similar honour was conferred on the Moravian missionary, David Zeisberger, the "Apostle to the Indians," in what is now the United States of America, about the year 1745. While on a trying and perilous missionary journey he was formally adopted into the confederacy of the Six Nations, and received the Indian name of Ganousseracher, i.e., "On the Pumpkin" (not quite so poetical a name as the Prince's!). In course of years he became almost an Indian himself, living in their wigwams, speaking their language, thinking their thoughts, and being entrust ed with their secrets. On one occasion, when in search of a new home for his Christian Indians, Zeisberger was invited to a strange wigwam, who at first received him coldly and with suspicion, but on hearing his Indian name at once became friendly and cordial, and greeted him as a brother.

For sixty-three years this heroic man lived amongst his "brown hearts," teaching and preaching, founding many mission stations, writing and translating books in several Indian dialects. After seeing most of his life's work ruined by the white men, who drove the Indians out of one settlement after the other, the great missionary died, as he had lived, in the midst of his beloved Indians. And now the descendants of those very men who loved and honored Zeisberger, and who at last took refuge in Canada, have bestowed on our gallant young Prince the same honour, and made him one of themselves.—From Moravian Missions.

They can't Help Working.

at Wassaun, it appears from reports of recent activities of only one of the churches of that small Wisconsin city. Already supporting six local missions, the congregation now plans to open a seventh. The men of the church also care for three troops of Boy Scouts.

**DIGGING FOR STONES.**

How to Make Disagreeable Work Agreeable.

(By Joseph Ernest McAfee.)

The way to conquer a stony garden is to quit trying to raise vegetables and flowers for a time, and devote yourself to gathering stones.

In the fall go out with your grubbing hoe, and dig for stones. Count that stroke lost which does not hit one. Dig deep, and turn over every square inch of the soil. Make a job of it. Make sport of it. After a weary season of pecking away among the stones, trying to make plants grow, and feeling the shivers run up and down your spine every time the hoe grates on a stone, it will be amazing how in this systematic attack the clink of metal on stone will gladden and make merry the spirits.

If one is digging for stones, then it is stones which he rejoices to find. He will pile them near the fence in a great heap, and call his wife or mother or sister from the house to comment upon his marvellously good job; and every neighbor who passes to hang on the fence as he passes will be invited to join the admiration-party. Dig for stones as for gold, and the task becomes golden.

Then with the returning spring and summer your garden will be soft and mellow; the hoe will slip through the soil with that gentle crunch which fills the gardener's soul with rapture; and the vegetables and flowers will leap for joy.

It is defeated purpose which makes any task distasteful. Redirect the purpose if the obstacles too greatly annoy.

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**WALK-OVER BOOT SHOP,**

"Wore shoes are fitted to the feet."

109 W. 4th St., Joe W. Westbrook, Manager.
CAMBODIA, A NEGLIGENT LAND.

Nearly Two Million People without a Protestant Missionary.

South of China lies a peninsula occupied in its northern portions by Siam and Annam, and at its southern extremity by various little countries called Indo-China. Of these Cambodia is one, and an interesting account of its state of religion there is given in The Missionary Review of the World.

Cambodia lies on the western side of the peninsula, to the east of the Gulf of Siam. Its area is 67,741 square miles, nearly that of the State of Missouri. Its population is 1,690,000. It is nearly two thousand years since Christ bade his followers to go into all the world and make disciples of all men, and still not a single Protestant missionary is to be found at work in the country.

- The Catholic Church is at work here, but they acknowledge that they have made little progress. The great mass of the people remain untouched. Their religion is a form of Buddhism from India, the worship of ancestors being prominent in it. At least one son in each family must take a course of training which prepares him to be the priest of the family.

These people have never had a real opportunity to know about their Saviour. The only part of the Bible that has been translated into their language is the Gospel of Luke. Yet the Cambodians would respond to Christianity as gladly as any other race if given a chance.

They are a fine people, much like those of India. They are of better physique than their neighbors of Annam or the Chinese to the north, being taller and more robust. They are also of darker complexion, copper-colored rather than yellow.

Cambodia is very hot; the centre of the country is in 12 degrees north latitude. There is no sea breeze, and the heat is rendered greater and more oppressive by the humidity. The Cambodians are therefore an indolent race, devoid of ambition, and the more active Chinese—50,000 of them—have come down from the north to lead in developing the resources of the land. Many of the Chinese are merchants, and fully a third of them till the soil.

The land is very rich, and produces large crops of rice, coffee, tea, rubber, and cotton. Through the country runs the great river Mekong, one of the largest in all Asia and one of the most beautiful, having its source in mountains of faraway Tibet. The Mekong may be navigated for 372 miles from its mouth, and large ocean liners may go up as far as Pnom-Penh, the capital of the country.
The Bible in Our Public Schools.

For two hundred and fifty years the Bible was read in the little red schoolhouse everywhere in the United States. Even now it is read in a majority of schools in this country. It is read in all the schools of Massachusetts, Pennsylvania, and Tennessee under compulsory State laws, and in Washington City and New York City, and doubtless in many other places under the rules of local boards of education; and possibly in many States by force of ancient custom.

Nevertheless it is a fact that from about one-fourth of American schools the Bible has been banished, and eleven States, some by State law, some by legal decisions, some by opinions of attorneys and superintendents of education, have disregarded the use of the Bible in public education. The effect has been an appalling ignorance of the simplest facts of Bible story. No one has yet traced the prevailing "wave of crime" to the banishment of the Bible from the public-school curriculum, but this has doubtless been more or less of a factor. A Bibleless school is like to make a godless people.

Objections to the use of the Bible in public schools have a sectarian base. Catholics are afraid that Protestant teachers will give the Bible hour a Protestant bias, and indeed, one Protestant sect is afraid of another. Yet this objection falls to the ground before the test of experience. When the Bible lessons are prepared by a committee on which all parties are represented, the danger of sectarian teaching is eliminated even if teachers would be likely to indulge in it, which is not at all proved. Emphasis is put on Bible facts and on passages of moral and spiritual power rather than on controversial matters.

Various plans are tried in our States. North Dakota, for instance, gives high-school credits for Bible study done outside the school, and the Sunday School Association cooperates with the State Board of Education in working the plan.

A happy solution which should be studied by educators, has been found in Australia. Indeed, the system has been working there with splendid results for a half a century. There, as in America, church and state are separate. There Catholics have parochial schools, just as here. There Protestants are divided, as in our own country, and there similar fears stood in the way of progress that stand in the way here.

But fears were overcome, and the system works. The law states that the words, "secular education," shall be held to include general religious teaching, distinguished from dogmatic and polemical theology. Besides the Bible teaching given by school-teachers, any minister of religion is entitled in school hours, on certain days, to give children of his own denomination, separated from others, an hour's religious instruction. And finally, any parent may withdraw his child from all religious instruction if he holds to it.

The Bible lessons are selected by a union committee, so that the Bible lesson is not left to the judgment of the teacher. In Australian schools the Bible is not merely read, it is taught. Comments are allowed, not theological, but "grammatical, geographical, and historical." Foot-notes in the authorized book of Bible selections explain difficult expression; a list of words is appended which the teachers must explain; and a list of questions is added to each lesson. In Australia 11,000 teachers follow this system and denominational tenets are not obtruded at all. Even the Catholics fall in with the scheme.

A number of States have devised plans by which religious education is linked up with school work. Perhaps the Gary plan is the most popular. Gary, Ind., is a steel city with mixed population. There are four school buildings. The clergy—Jewish, Protestant, and Catholic—take turns in visiting the schools, each evening devoting a day every other week to this work. They spend a whole day in each school building, speaking to the children at the four assembly hours, and spending the rest of the day visiting the various classes and shops of the schools.

Besides this, Jewish children spend part of the day in the public schools and a part in the synagogue, where they learn the Hebrew language as well as the doctrines of Judaism. They are given credit by the school for this work. The churches are permitted to have their children of all ages for instruction for not more than two hours a week. Most of the churches take part in this work. Some of them have trained instructors who give all their time to teaching the children of their denominations.

The Gary system seems to be practical and avoids many of the prejudices encountered under other plans. It makes the churches responsible for the religious training of their children. It provides time in which this training may be given. It removes objections based on sectarian bias. At present it seems to be in favor, and its influence may extend throughout the country. The Christian Endeavor Word.
BLOOD ROOT.
A Most Interesting Spring Flower.
(By Bessie L. Putnam.)

When the crocus is in bloom in the

garden, we may look for the bloodroot in the rich open woods. The

first glimpse we shall get, if we keep a daily watch, will be a whitish papery

covering, so shapely pointed that it can easily push up through the dead

leaves. This very soon drops off, and within is a strongly veined leaf very

narrowly oval, and when not in flower, and well worthy of cultivation.—Conneaut Lake, Penn.

A LITTLE SPOT I KNOW.

There is a little spot I know

Where joy and love together grow.

It is the place where hurtful sin

Would cast its blight o'er all within;

But where 'tis better far that joy

Should have unlimited employ.

It's just the spot where love should be;

It's in the heart of you and me.

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THE WACHOVIA MORAVIAN

May 1921, p. 11
DEATHS.

Sink.—William Herman, infant son of Bro. and Mrs. James Sink, died March 13, 1921, aged 10 days. Interment was made at Friedberg.

Horton.—Mrs. Mary Jane, died April 26, 1921, age 83 years and 24 days. Funeral services conducted by Bishop Rondthaler and Rev. J. Kenneth Pfohl and Rev. Edw. Schwarze on April 28.

Ebert.—Eugene A., died April 18, 1921, age 70 years, 10 months and 21 days. Funeral services conducted by Bishop Rondthaler and Rev. J. Kenneth Pfohl, on Wednesday, April 29, 1921.

Walter.—Edward Alexander, died April 28, 1921, age 81 years, 10 months and 1 day. Funeral services conducted by Bishop Rondthaler, Rev. J. Kenneth Pfohl and Rev. Walter H. Allen, on Tuesday, April 29, 1921.

McGee.—Albert Edward McElvee infant son of Solomon and Iva Mabel McElvee aged 11 months and 29 days, died April the 14th, 1921 in Fairview. Services at the home April 15th, by Rev. L. G. Hackenbach and internment in Nazareth Lutheran Cemetery.

Johnson.—Miss Martha, a sister of the Rev. H. B. Johnson, departed this life at the home of her brother at Friedberg on May 2, 1921. Bishop Rondthaler and the brethren J. K. Pfohl and McCuin had the funeral services at the home and in the church. Bro. Johnson together with his mother took the body of his sister to their home in Wisconsin for burial. His brother ministers and many friends wish to express here a heartfelt sympathy for Bro. Johnson and his family, and pray that the Great Comforter will add His richest blessing.

MARRIAGES.

McDaniel-Smith.—On Wednesday evening, April 6, 1921, at the home of the bride near Mocksville, N. C., Mr. Travis E. McDaniel of Washington, D. C., was united in marriage to Miss Ethel Ada Smith, by the pastor of the bride, The Rev. James H. Butler.

Butter-Tuttle.—On Tuesday, April 12, 1921, Raymond D. Butter was united in marriage to Miss Mabel E. Tuttle, at Bethania, by the Rev. F. Walter Grabs.

Tesh-Kimes.—At Friedberg parsonage on March 26, 1921, Bro. George W. Tesh and Sr. Lois L. Kimes by Rev. H. B. Johnson.

INFANT BAPTISMS.

Pfafl.—At Olivet Chapel April 17, 1921, New Nevada, Esther Hay and Philip Edward, three children of Bro. W. L. and S. Fannie E. Pfafl. n. n.

Ziglar, were baptized by the pastor, the Rev. F. W. Grabs.


Einsic.—Ella Mae, infant daughter of Davidson and Susan (Phelps) Einsic, born Dec. 15, 1920 and baptized at Enterprise Chapel, Sunday March 13, 1921 by Rev. H. B. Johnson.

Zimmerman.—Annaellen, the infant daughter of Chas and Zella (Becker) Zimmerman, born Dec. 19, 1920 and baptized at Friedberg Church Good Friday, March 29, 1921 by Rev. H. B. Johnson.

Fishel.—Mary Emma, infant daughter of Felix H. and Anna (Lineback) Fishel, born Sept. 12, 1929 and baptized at Friedberg Church Sunday April 15, 1921 by Rev. H. B. Johnson.

On Sunday, April 24, 1921, at Trinity Moravian Church, by Rev. Douglas L. Rights, pastor:

S pagan.—Luther David, Jr., son of Luther D. and Nannie Spahn m. n. Mendenhall.

S pagan.—Charles Edward, son of Luther D. and Nannie Spahn m. n. Mendenhall.

Kimes.—John Lewis, son of Albert B. and Elsie May Kimes m. n. Holmes.

Kimes.—Albert Barney, Jr., son of Albert B. and Elsie May Kimes m. n. Holmes.

Crater.—Fred Schallert, son of Edward T. and Emma Crater m. n. Sink.

Johnson.—Paul Rights, son of Thomas E. and Elizabeth Johnson m. n. Burke.

Pope.—Harold Sherman, son of Clyde E. and Glennie Pope m. n. Myers.

OWN YOUR OWN HOME!

BECAUSE—
A home is an incentive to save.
A home is the best asset a family can have.
Owning your home gives you a better standing in the community.

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The steady reduction of home indebtedness is a step forward; to pay rent is to mark time.
The ownership of a home is a comfort to old age and a valuable inheritance for your children.

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BECAUSE—
It is one of the best residential developments.
It has cement sidewalks, shade trees and wide streets, city water, sewerage, etc.
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It has a number of beautiful homes and contented citizens.
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Prices are reasonable.
Buy and build now, because two years rent will offset any probable reduction in the cost of living.

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E. H. Stockton, Treas.
THE RECENT ANNIVERSARIES.

A. M., the Lovefeast, early in the afternoons, followed by the Holy Communion. We have never known a pastor of Bethania who was not a cordial, man, and the present minister, Rev. F. W. Graba, a direct descendent of the first settlers of Bethania, 162 years ago, is a worthy representative of the friendly spirit of the good old place. It may be a small and retired community, but there is an old-time refinement about it which does the strangers’ heart good. Whoever has not yet been at Bethania’s “June Feast,” does not quite know the spirit of the Wachovia Province. And if you cannot be there, let your prayer go up for the church and town, and neighboring churches, that the same Christ who loved the old Judeans of Bethany so well, may be present, with special grace in Bethania next June 12th.

THE RECENT ANNIVERSARIES.

The month of May was full of them and they all passed very happily. Our loving God who gave us the Old Testament Festivals, which Jesus loved so well, and to which the apostle Paul delighted to come over hundreds of miles of dangerous travel,—this same dear Heavenly Father has given to His New Testament Church the same happy opportunities for praise and new consecration; if the churches are disposed to use them.

FRIEDLAND used its beautiful grove to the best advantage, for the social gatherings, on the first Sunday of May, and the church for full attendance on the Anniversary sermon and Lovefeast. It was an encouraging occasion for the good pastor, Rev. John F. McCuiston and for all his devoted people. The Sunday School is making a fine showing, better than ever before. The singing of the young choir was noticeable for good and hearty song. It was a pleasure to see them.

MACEDONIA Festival, on the 8th of May, we, unfortunately, could not attend, owing to an engagement far away. But we had a good report of it. Our newly received brothers, and earnest workers for the Lord, Rev. Blum Vestal, alone in the mast, and the veteran pastor, Rev. James E. Hall, took occasion, in the afternoon to tell portions of the Moravian study. This certainly was a fine use to make of a portion of an Anniversary, because it is a great source of Christian strength and comfort to know something of God’s wonderful dealings with our Brethren for nearly 500 years.

FRIEDBERG Feast came on Saturday, May 14th. It was an ideal day; just the very heart of the lovely spring-time and the grove was beautified; and the more so for the crowd of happy people—young and old, gathered on its grass or under the shade of its big oaks.

It was an especially fine feature of the services that the three former pastors who still survive, the Rev. James E. Hall, the Rev. John F. McCuiston, and the Rev. Edgar A. Holton, who were able to be present, the Lovefeast was more precious because of their affectionate addresses. And the crowning feature of the occasion was the consecration of the new Sunday School Chapel. It has cost a good deal of money. But hearts and hands and pocket-books have been equal to the task. Unexpectedly, the last $500 had been raised on the previous Sunday, so that the new Annex could be consecrated at the close of the Anniversary Feast. The Chapel has been finely planned—and can, whenever the size of the audience requires, be thrown into full connection with the church. This connection is the more perfect because the new audience room opens, not behind, but on the side of the church—and the whole congregation can be seen and easily addressed from the pulpit. A number of rooms have been arranged on the second floor of the Chapel for separate Sunday School Chapels, and an ample Lovefeast kitchen has been constructed in the basement.

The Friedberg Church and Building Committee, and the Pastor, the Rev. Herbert B. Johnson, and the Sunday School Superintendent, Br. Olm Perryman are to be congratulated on the splendid work which has been done. It is a sign of Friedberg’s devotion to the spiritual training of its children.

Though the church does stand in a nearly rural locality, in fact, in a solitary forest, it has its electric lights and its heating plant and its up-to-date Sunday School arrangements, as much as if it stood in the heart of a modern city. Truly the country, while it keeps its own peculiar advantages is getting to have the additional facilities of the town!

On Sunday May 15th OAK GROVE had its Anniversary Sermon and Lovefeast. It is interesting to notice how the city in its northern suburb is creeping nearer and nearer to this woodland church, and this fact is opening both opportunities and duty to Oak Grove to help to care for the religious needs of the incoming population. It was a pleasure to see some of the oldest members of this dear church still in attendance, although the weight of the charge is, of course, coming more and more upon the younger people.

Oak Grove awakens many sacred memories. It was founded in one of the most remarkable instances we have ever seen of the power of the Holy Spirit, and it still bears the imprint of the devoted care of Br. James T. Lineback, the Sunday School Secretary of the Province in the last generation. Graveyard and church-order and Sunday School make us feel as if he were still present, and it is here that the Province should, some day, set up a tablet in memory of this great worker.

Oak Grove was started under special signs of the Spirit’s presence—and we were moved to suggest, on its happy fiftieth anniversary, a united prayer for a fresh gift of the Holy Comforter. And may He come with new power, not only on Oak Grove, but on us all, in every part of our Southern Province.

Finally we come to the Anniversary of TRINITY CHURCH, Southside, in Winston Salem. It was also held on the same day, May 15th, with Lovefeast and Communion in the afternoon. The threatening weather did not, in the least, affect the zeal, and happiness of the occasion. So much has been done in these 9 years of Trinity’s short history—the fine church built, the parsonage-site secured the Sunday School Annex enlarged and beautified,—the noble gallery constructed. So large an increase has occurred in its members; and so much influence has been established on the Southside. It is a noble work, full of praise to God. The year’s programme...
of the pastor, the Rev. Douglas L. Rights is, therefore, especially noteworthy: "We have been so blessed in our external progress; now let us go on into our new and greater spiritual strength so that our inward progress in Christian characters and conduct, service,—may equal the outward blessing which God has given us!" To which we add our devout Amen; not only for Trinity but for our whole God-blessed Province.

ANOTHER VISIT OF MISSIONARIES.

It is very evident that the American Moravian Church has taken new hold of the Foreign Mission work of the Unity. And it is also quite clear that a new spirit of devotion to our great Moravian task of preaching the Gospel to the heathens has been poured out from on High upon our Province. The frequent visits of Missionaries are one of the signs of the new time. The Butler, the Taylor, the Neith families have been with us and much interesting mission intelligence has been received at first hand. The effect is evident in the constantly growing influence of old and young. Now our gifted Br. George Heath has come, with his wife, for a short period of rest, after eleven years of labor, mostly among the Indians in the Nicaraguan Bushland. It has been noble service and we bid him and his wife a hearty welcome. It is a pity that Br. Heath's remarkable linguistic gift cannot be exercised upon us in discourses in the Indian language, or in some of the other languages with which he is familiar. But we will in view of our humble degree of less linguistic knowledge be satisfied with his recitals of his missionary achievement in good plain English!

The Rev. H. R. Marx, our Himalayan missionary is with us again, in answer to the urgent request of our active Missionary Committee, in order to deepen and extend the inspirational work which he began in the South, a few months ago. His pictures and addresses are again capturing his audiences. He has a notable hearing in the Home Church, morning and evening on May 22nd. The offering for the Nicaraguan Mission was something remarkable. We are not yet able to give the figures, but it promises to be the largest Mission Collection in our Southern history, ever taken up on any one occasion.

It is a blessed contagion which hasbefallen us. Even the children have caught the Missionary fever (if we may so call it).

Recently in the Sunday School rooms of the Home Church under the skilled direction of Miss Marion Blair, an exhibit was made, on a number of tables of characteristic articles, transporting us into mission lands. It was accompanied with a very vivid Missionary tableau; was largely visited, and honored with a goodly collection. Surely the Missionary zeal is spreading. Every body is catching it.

WHAT THE SUNDAY SCHOOL SUPERINTENDENT CAN DO.

I. During the Week.
1. Takes time to prepare.
2. Makes his Sunday School work a business and not an incident.
3. Has a note book in which he registers new plans and suggestions.
4. Holds a Workers' Council religiously.
5. Keeps a record of school attendance, teachers' names and addresses, and list of prospective workers.
6. Has the school follow up absentees, the sick, look up new scholars.
7. Remembers he is training citizens for this world as well as for the world to come.
8. Is open and keeps open for suggestion and criticism.
9. Adopts some plans—adapts others.
10. Advertises regularly school news, special days, and coming events through the use of the phone, the school, and printed page.

II. On Sunday.
1. Keeps in view that the great objective is to form character and not to entertain. Makes lessons, songs, talks, and prayers all bear on that objective.
2. Has program completed before leaving home.
3. Begins on time—if he has to a few congregations which have not been satisfied with his recitals of talk, and night has held himself in readiness to present the cause. His own experience in the field, his passion for the work, his wonderful pictures presenting the character of the work in Tibet and his strong personality have been greatly used by the Holy Spirit in gaining the interest and support of the membership. He has been a popular advocate of the mission cause and his influence has been felt even beyond our Moravian circles.

The value of the effort in dollars and cents has been encouraging and approximately five thousand dollars has been contributed in cash and pledges. This is the more note-worthy since the offers of Were made purely voluntary and no strong pressure was brought to bear upon the members for contributions. We have reason to believe that this amount will be considerably increased, for not a few congregations which have not yet reached the one dollar per member average are striving earnestly to do so and are making good progress in that direction—But this is not the greatest gain that has come from the effort. The wider knowledge of the work of the church in the foreign field, the crying need for service and the self-sacrificing labors of the missionaries—all these have been brought to the attention of a wide circle of hearers and they have a new appreciation of the worth and the needs of the cause.

Prayer interest, too, has been awakened, and there has come a secret purpose in the hearts of many to include Nicaragua, as well as the other fields, in the list of those objects for which they shall ask the continued blessing of God—

And certainly, not the least of the blessings is the reported intention of some of our young people to prepare themselves for the Mission Service.

To all who have had part in this effort and have contributed to its success, the Provincial Missionary Committee desires to express its appreciation and to ask for their continued support.

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THE SHADOW OF THE CROSS.
(Rev. H. B. Johnson.)

"May the shadow of the cross fall across our check books."—Rev. Samuel Zimmer.

The Every Member canvassers had called at the home of Major Kirk Mann to secure his pledge for the financing of the budget for the ensuing church year, but, not finding him at home, had dropped the pledge-card and the printed message from the church committee into the letter box on the porch and departed.

Later in the evening the major sat in his library scanning the message and selves. Then came the vision again, "tunities are open to us."

The Every Member canvassers had came. We have been hearing a great deal about Nicaragua recently. Missionaries from that field have been and are still with us. They have told us many things about the work and the people. Several of our congregations are supporting "Own Missionaries," and altogether we are greatly interested in this Central American Re-

public where such wonderful opportunities are open to us. Before the War our "World-wide Moravian Missions" used to be directed by the Mission Board, which was made up of representatives from the three great provinces of the Unity, England, Germany and America. Since the war, however, this central Board has been unable to operate, and the care and supervision of our provinces was divided up among the three great provinces, and to America, North and South, was given the responsibility of Alaska and Nicaragua.

The synods of both the American provinces accepted this responsibility. Now just what does this responsibility mean? The mission authorities of our

$27,000 NICARAGUAN BUDGET FOR 1921.
Lowest Possible Estimate for the Work of That Field.

WHAT PART WILL YOU TAKE?

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THE BOY'S PSALM.

Father is my best friend; I shall not want. He takes me on hikes with him through the woodlands and green meadows;

We lunch together beside the still waters;

He is the best of companions.

He is a good father; he leads me in the path of right living for his name's sake.

Though I walk through places of temptation, I will fear no evil, for father knows what is best for me;

His hand and his voice, they strengthen me.

I enjoy being at home nights with father, for he knows just what a boy likes;

I have good times with him always.

His goodness and loving kindness will follow me all the days of my life;

And I shall strive to be a man like father.—Bert Morehouse.

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There are no cold corners in Homer heated houses. The warm air fills every nook and crevice, and drives cold air back to the basement.

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American Church asked the Provin­cial Board of Nicaragua how much money would be required to finance that field for the year 1921. The reply was $40,000. Word was sent back to Nicaragua that America could only give $22,000, and that Nicaragua must limit her budget to that amount.

This was a terrible blow to our brethren on the field. It made them feel that we were not supporting them as we ought. They were giv­ing their lives to the work, surely we ought to be willing to give of our means. However, they went bravely to work, and by cutting out every desir­able building operations, by reduc­ing the appropriation for schools to $1,000, and by many economies here and there which will seriously cripple the work, the estimate was finally reduced to $27,000. This sum is abso­lutely necessary to maintain the work we already have in a very superficial degree, and if the budget were to be cut down any lower, it would simply mean the closing up of churches and the recalling of missionaries.

The men who sweep the streets of a city earn more than the average sal­ary of our missionaries in Nicaragua. They only get barely enough to live on, and we simply cannot reduce that budget any lower. So we are confront­ed with the question as to whether or not we will rise to the call from Nica­ragua. The Lord is calling. Do YOU hear Him?

This task is not as big as it seems. Our American Moravian Church, both North and South, embraces about 30,000 members. One dollar from each would finance Nicaragua for 1921. Would it not be a good plan for our congregations to underwrite this bud­get by putting it into their individual budgets? On this basis $5,000 is the amount expected from the Southern Province, and that only means one dollar per member. Surely we are not going to fall down in this emergency. Our Lord has been very good to us especially during the past years. Our growth has been rapid and we are daily becoming stronger. Now is the time for us to use our strength as good soldiers of Jesus Christ.

As Moravians we are proud of the mission record of our Church. We boast of it. Shall we by our failure at this time cause our grandchildren to blash with shame? God forbid!

The call has come. Let no one refuse to hear it. Sacrifice, perseverance, and prayer will win the day. Let us to our task!

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Unity were never separated in my thoughts. Our parents really had nothing against Herrnhut, only our mother said constantly that we would not find our happiness there, but we should fear God and He would help us. Once when she pictured to us what a miserable life we would have to endure we said frankly that we would be content with it if she were not so positively against it. As Herr Brethesheider had attended as a guest the Choir meetings in Herrnhut he soon had an opportunity to give us an evangelical instruction concerning the sanctifying of body and soul, which brought us blessing. Not long afterwards he received a call to Ebersdorf, and as his place with us could easily be filled he recommended to my parents the school at Sorau, whither I went in 1736. Although there were awakened preachers and teachers there, by whom I was kindly received, and although I progressed in knowledge of the Scriptures and in the highest things, and I had neither rest nor peace in my heart. In my 17th year I went to my brother in the University at Leipzig, and thereby found closer fellowship with the Unity of Brethren. We lived there apart from all people, except those in the College. Soon there was an opportunity, during the Fair, when we might go with Martin Dober to Herrnhut, and I went to the Choir meetings in Herrnhut he recommended to my brother, and I helped with building matters. We had come to the Unity with the intention of being as He had been in this world, and letting all fall from us; He has kept me in this mind, and has never let me be tempted by my possessions. March 5, 1740, I was received into the Congregation; and soon thereafter, when the Church of Olders Boys was organized, I was appointed assistant supervisor. This was a relief to me, which I could not have had. I was sent to the Synod at Gota I had many things to attend to, and there was such a Pentecost in my heart that I was more out of than in the body, and was humbled into the dust by the feeling of His precious presence. On Oct. 1st, of this year, I went with the Congregation for the first time to the Lord’s Table, and was so overcome that I could not say a word, could only shed quiet tears over the indescribable, sacramental, nearness of the Saviour. The months which I still spent in Herrnhut were never to be forgotten. The prevailing idea was then to be entirely His, and to love Him who first loved us; since then the Lover of my soul has taught me my never-ceasing need, and I have learned to mingle a believing misery with felt thankfulness. (To Be Continued.)

SAFEGUARDING THE FUTURE

(C. G. Ratier.)

What the future holds will be determined by the boys and girls who are now coming on. If our Nation is to progress, if we are even to maintain our present standards, the children must be cared for physically, mentally, and morally.

It is only a few years ago that the idea of disease prevention rather than cure began to take hold of the imagination. Within a shorter period of time we have discovered that the rules of health are simple in themselves—in cleanliness, wholesome food, exercise, and fresh air. To be clean is to forestall most of the ills to which human flesh is heir. A nutriment of air and sunlight are necessary to scientific cleanliness. Wholesome food is particularly essential in the years of growth, and exercise promotes digestion in the same time it develops the muscles and makes for healthy growth. An effort, widespread in its sweep, to inculcate the principle of health preservation by preventative methods, persuasive in their character rather than compulsory, is backed by the National Tuberculosis Association, the American Red Cross, the National Council of Defense, and the Public Health Service.

The reformer is well aware of the fact that the enactment of preventive law, while it is essential, is not the most noble way to deal with the evils of life. Long ago God said, “My people perish for lack of knowledge.” The people must be taught what is good for them and what is bad for them. They must be lifted to that level where they delight to choose the right because it is right. Until that time comes, preventive law is essential. Until that time comes, men must be “held in with bit and bridle.” We must carry on campaigns of education but we must also seek the enactment of laws against evil and enforce them rigidly.

The splendid victory over the beverage liquor traffic, which traffic has annually cost our Nation three times as much as public education and five times as much as religion and which for long years has sown discontent and accidents. Those who are still under the spell of habits contracted in early youth and who have not thereby been rendered too obtune best appreciate the efforts to safeguard our future, whether through educational methods to make health attractive or by the forceful elimination of every hurtful thing from the life of the young. Any effort made to curb indulgence in any hurtful habit is met with the declaration that “fanatical reformers” are taking away our “personal liberty.” Those who argue thus are thought to be doting fools or to have no right to be well born, the right to a “right start” in life, the right to be “kept” during the years when only good habits should be formed. They forget that not only will our own children suffer, but that the succeeding generations will suffer if we allow evil conditions to prevail.

All progress in human history, both in and out of the church, has been made against great opposition. Men and nations cling to their idols until truth teaches a better way.

In recent years the battle against alcohol has been waged without the fatal results that attended this movement forty or more years ago, when churches were burned, and ministers were mobbed and killed. Men have become thoughtful. Scientific instruction in the public schools has had its wholesome effect. Employers of labor found that alcohol incapacitated men for their work and was the cause of discontent and accidents. They began to encourage the reformer. Then the workingmen began to find that the smoke and drunkenness interfered with employment, kept down wages, kept the worker poor, and degraded his family. The more thoughtful among them joined the antialcohol movement.

This movement is destined to extend to every country and to sweep the beverage liquor traffic out of existence. The success of the movement in States that have tried prohibition, in lessening taxes and crime and pauperism, in building up their manhood and womanhood, and in their economic betterment has been an object lesson to which the United States has been forced to pay heed. And now leading statesmen of Europe are reading the “writing on the wall” and are saying that a dry United States is destined to dominate the world industrially, that a wet Europe will be no match for us in the unequal struggle. In view of these facts it needs no prophet to foretell the final result of the movement.—From the Adult Bible Class Monthly.

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REPORTS FROM THE CHURCHES

CALVARY.

While detailed news of our congregation comes to all the members of Calvary through The Calvary Visitor, we are glad to give some items of our church activity to The Wachovia Moravian family.

Right evident has been the blessing of the Lord in our part of His Moravian vineyard. Notable, for the past three months, has been the large attendance upon almost every service. Our Sunday School recently rejoined over 425 as the new high-water mark for attendance. Preaching services, too, have found a filled church and make us look forward more than ever to the new building.

It was our happy privilege twice to have Rev. Herman B. Marx with us during this his second visit. On Wednesday night, he showed his fine slides and lectured on Tibet, and on Sunday morning, May 1st, preached on the general Mission situation with a special appeal for Nicaragua. We believe that the financial response was good for Calvary, pledged up as we are and working slack among many of our members. Mission interest has grown in our congregation, for which we are very thankful.

Sunday night, May 15th, witnessed a very pleasing and instructive service in our church. Our Christian Endeavor Society, barely two years old, gave a demonstration meeting before the whole congregation—the young people doing everything from ushering to testimony and prayer. Endavors are trying not to let their heads be turned by the many nice things that were said about this service! Rev. E. J. Heath gave us a very encouraging address.

Fine renewed interest is being shown in Bible study. For the next months we are looking forward to lessons that are being prepared to cover the entire Bible. A certain number of chapters assigned each week for home reading, then we gather on Wednesday for “praise, prayer, and Bible study.” If only the many who have begun will persevere, it will be fine to say, some day, we have read through and studied the whole Word of God.

As May goes and June draws near, we must get ready again for the stewardship campaign and every member canvass for church support, and the Lord’s work at home and abroad. They will be busy weeks for trustees, treasurers, teams, etc., and we are praying that greater blessing than ever before will attend the close of and the beginning of another church year. God bless all readers and pray for us!

FRIEDBERG.

The hearts of the folks in the congregation were deeply touched early in the month of May by the many expressions of sympathy and deeds of loving kindness which were proffered them by members and friends of the congregation. We mention Bishop Rondthalder and the brethren McCuiston and Hall who brought them for their participation in the funeral services at the church. The pastor and his mother accompanied the remains of the departed sister and daughter to Sturgeon Bay, Wisconsin, where the body was laid to rest in Hayside Cemetery. The final services were conducted by Rev. Edward F. Helnick, pastor of the local Moravian church.

After a very brief sojourn withatives in Wisconsin and Michigan the pastor of our congregation returned home in time to take charge of the services at the May Feast, which occurred on Saturday, May 14.

The day was exceedingly beautiful and a great throng assembled to enjoy the services of the day. At the preaching service Bro. C. E. Romig read the scripture lesson and Rev. G. E. Plofcheck the Southside Reformers and Plofcheck’s father, Bishop Rondthalder then preached a vigorous sermon on Galatians 4:1. Announcement was made that the entire cost of erecting the annex to the church amounted to $6,052.50. The donation of $4,500.00 which had until recently rested upon the new structure had usually interest. The whole congregation, including the annex to the church, was dedicated. The service of the Triune God as a Sunday School building as the concluding feature of the love feast.

The love feast proved to be an unusually happy affair because of the presence of Friedberg’s three former pastors, each of whom brought a message of love and encouragement. The remarks of the brethren Holstein, McCuiston and Hall were well received. Thereupon Bishop Rondthalder proceeded to dedicate the annex. Gathered with him about the table were the Moravian clergyman, C. E. Ro­ nigh, E. A. Holton, J. F. McCuiston, Jas. E. Hall, H. B. Marx and H. B. Johnson. The scripture lesson, Psalm 84, was read by Bro Romig and Bish­

op Rondthalder offered the dedicatory prayer.

The building was greatly needed by the Sunday School which, under the blessings of God and the leadership of Bro. O. C. Perryman and his efficient corps of church and Sunday School workers, is growing constantly in size and in power. The enrollment at the time of this writing is at 347, which is undoubtedly the greatest enrollment in the history of Fried­ berg Sunday School.

The annex is a two story building with a large basement. In the basement is the lovefeast kitchen, which has been made practically fireproof, and a large social room. A pipeless furnace will also be installed in the basement during the summer. The floor is given over to a small hall and two large class-rooms. The larger of these class-rooms is so arranged with rolling doors that it can be added to or cut off from the church auditorium at a moment’s notice. The second story contains four bright and airy class-rooms and a well-planned hall leading to a stairway and also into the north gallery of the church.

Our people are proud of our church, as they may well be. May our fine equipment help us to meet our greater responsibilities.

About 522 persons were served at the lovefeast on Saturday, May 14, and a goodly number of young people attended the Unmarried People’s lovefeast on May 15. The attendance at the service of The Holy Communion on May 15 was quite well attended, as was also the Whit­ Sunday Communion.

The Ladies Aid Society held a missionary meeting in the church on Sunday night, May 15, and presented a missionary flag entitleed, “In As Much.” Rev. H. Marx was then introduced to the congregation and delivered a splendid lecture on Tibet, illustrating his lecture with curios of various sorts and also by donning a Buddhist priest’s costume and executing a devil dance. The narration of his experiences as a missionary to that faraway land made a deep impression upon his hearers.

The May meeting of the Ladies Aid Society was held in the church on May 7. Very interesting addresses were made by Messedame Ledoux, Siewers, Henry Schafer, Henry Vogler and J. F. McCuiston, who gave us a program of improvements and forward movements. Much progress has already been made towards putting this program through to a successful conclusion.

BETHANIA.

Two events have called forth unusual interest. The first was the closing of the Bethania High School, bringing large crowds of people at different times during the exercises.

On Sunday May 1st, Rev. R. H. Daugherty, pastor of West End Method­ odist Church, Winston-Salem, preached the closing sermon, which was one of great depth and power, leaving a deep impression on the people who filled the church, which had an over­ flow of fifty.

The other occasion of particular interest was the coming of Bro. Marx on Sunday, May 8th. He concluded his able ministry with a discourse with an appeal for the special need in Nicaragua, and the congregation promptly responded in cash offerings and pledges to an amount exceeding $230.00. On Monday night the Miz­ path Chapel people had the opportunity of hearing Bro. Marx, who interested and instructed young and old with his large collection of curios.

The presentation of the offering pledge cards again met with an encouraging response.

Mizpah Chapel is looking forward to Sunday’s Day, June 5th, and the

ADVENT.

Miss Cleve Miller entertained our

Ladies Aid Society on April 21 and Miss agnes Mendenhall was hostess to the society on May 19. The society will be entertained at the home of Miss Phoebe Mendenhall on June 16. We are glad to be able to report that the society is in a flourishing condition.

Rev. H. B. Marx, Moravian missionary to Tibet, delivered an illustrated lecture in our chapel on May 6. This meeting was held under the auspices of the Sunday School which is endeavoring to create interest in the foreign mission work of the church.

On Whitsunday afternoon our people gathered about the Lord’s Table for the celebration of the Holy Communion. The Lord granted us a blessed meeting.

ENTERPRISE.

We were delighted to have Rev. H. B. Marx with us on Monday evening, May 3. He delivered his illustrated lecture on Tibet. The Ladies Aid Society had charge of the meet­ ing.

A splendid meeting of the Ladies Aid Society was held at the home of Mrs. George Zimmerman on May 5. Mrs. Chas. W. Tesh will entertain the society on June 9.

Our Sunday School has arranged a program of improvements and for­ ward movements. Much progress has already been made towards putting this program through to a successful conclusion.

TURKEY,

As May goes and June draws near, we must get ready again for the stewardship campaign and every member canvass for church support, and the Lord’s work at home and abroad. They will be busy weeks for trustees, treasurers, teams, etc., and we are praying that greater blessing than ever before will attend the close of and the beginning of another church year. God bless all readers and pray for us!
entire Bethania congregation to the anniversary festival day—The June Feast—June 12th.

MT. BETHEL & WILLOW HILL.

The last Sunday in April was the opening day of the protracted meeting at Willow Hill. Bro. C. E. Crist who preached the opening sermon in the afternoon, was with us at Mt. Bethel in the forenoon and preached in the hour of regular service. The special meeting at Willow Hill continued till Friday night, with afternoon and night services. The people attended well, and Bro. Crist was in his best element. He and the pastor were heartily entertained in the homes with great satisfaction to themselves, and, we think, with good to the members and friends, who showed such abundant kindness. The chief interest of the services centered in the young people, of whom quite a number took a public stand for Christ. It is evident that this field is reaching out for something larger.

FRIEDLAND.

Our recent Anniversary was held under most favorable circumstances, the weather was pleasant, and a large congregation appreciated Bishop Rondthaler's encouraging sermon, which had a reference to the conditions existing in this congregation forty years ago, and the changes for the better which have come in those years.

The Lovefeast which is a special feature of our Anniversary occasions, was enjoyed by the members and friends. As a conclusion to a happy service the Bishop called for the children to come forward and let him place in each hand an illustrated paper, this was a happy custom of Bishop Rondthaler's for many years, and many who are now fathers and mothers recall with interest how they received the papers from his hand.

A congregation council was held for the election of two new members of the Committee, the brethren chosen are John Hine, and Samuel Reed. Also a number of improvements in and about the church were decided upon, as we draw near to the One Hundred and fiftieth Anniversary of the beginning of Friedland.

BETHABAHA.

This venerable old church is now lighted from Mr. Solomon Spears' Deleo plant, near-by. It is a real pleasure to come for a night service and have good light.

The May Lovefeast brought a goodly number of members and friends together. The Sunday School children of the Primary department entertained us with songs and recitations while we partook of the Lovefeast.

Bro. A. C. Perryman, superintendent of Friedberg Sunday School was present, by invitation, and spoke encouragingly of the possibilities of a Country School, laying special emphasis upon wise planning, and then working the plans.

The time for the regular monthly service has been changed from the afternoon, to the morning of the second Sunday at 11:00 o'clock.

OAK GROVE.

The Anniversary was a good day. Bishop Rondthaler's sermon was edifying and recalled the beginning of Christian work in this community, and the spirit of prayer which prevailed at the time, and must continue.

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on which we carry on the business of banking: We endeavor to attend to every transaction, no matter how small, in such a way as to make you want to come again. Bring your needs to our attention now. Access to our officers is easy—their zeal to co-operate in our customers' behalf whole-hearted.

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Reserve your Summer Suit buying until you have seen our wonderful values.

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It is a mistake to delay your purchase of a BECKER Piano.
Every month you delay is just one more month gone from your life—another month in which you might have had your life enriched by music—but didn't. Come in today and consult us in regard to our stock of Pianos and Players. We will demonstrate to you with pleasure.

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CHRIST CHURCH.

Three things of special interest took place on the second Sunday in May. First of all it was Mother’s Day and an enjoyable program had been prepared for the Sunday School hour with a most excellent address by Mr. Fisher of the Y. W. C. A., followed by a special sermon to the mothers at eleven o’clock by the pastor.

In the afternoon a fine company of young people gathered together at 4 o’clock for the Single Brethren and Single Sisters Lovefeast, and we listened to another helpful address made by Rev. Chas Kegerise.

At night we were privileged to hear Rev. Herman B. Marx give his second illustrated lecture on “Himalaya.” His address on this occasion and on the third Sunday morning did much good toward stimulating a larger interest in Missionary work.

The Whit-Sunday Lovefeast was well attended and a time of great blessing. Our people appreciated the message by Rev. George Heath.

On Friday the 13th we began to plaster our Sunday School rooms.

FRIES MEMORIAL.

Our notes this month have to go back to Easter time.

On Easter Monday Bro. H. T. Pleasants Sunday School Class and some of the teachers had a delightful picnic at Sides Mill, Muddy Creek. There was much fishing by the fair anglers, but it would have taken a miracle to supply a multitude with the fish caught.

On April 3rd, Mrs. H. L. Stone of Abingdon, County, was baptized by the Rev. J. D. Murphy and united with our congregation by R. H. of P. at the evening service. Mr. and Mrs. George A. Hege and their daughter, Loreen were received at the same time.

On Tuesday the 2nd, Mrs. Lulu Love-land Shepherd who is well versed in the subject of Mormonism spoke in our church on “The Mormon Temple Secrets.”

That evening at Central Elders meeting we were able to report an addition of 19 members to our Comm-

if we are to grow in usefulness, and in numbers.

The occasion, with its Lovefeast, brought together members and friends from a distance.

The Sunday School is growing in numbers and interest under the leadership of Bro. James Whicker, and the faithful teachers.

Bro. Thomas Disher, the pioneer member of the church is confined to his home by sickness. We wish him a recovery so that he may be among us again.

The first half of the month of April was marked with special sorrow for several of our members, because of the serious illness and consequent death of Sr. M. E. Masten who passed away on April 15th and was buried in the little cemetery in Middle Fork Township. We shall greatly miss our sister who had a loving, kind Christian spirit.

April 7th was the anniversary of Miss Marguerite Fries’ departure and we here want to acknowledge the kind gift of two handsome vases from Mrs. L. D. Schouler in memory of Miss Marguerite Fries. They were filled with beautiful bouquets on Easter Sunday and again on Mother’s Day, May 8th, when we had a very happy service in which the Sunday School joined.

The sudden drop in temperature on April 10th with ice the next morning wrought considerable damage to the crops, but did not hurt our Men’s Bible Class, for we had our record attendance for a long time on that Sunday. Men, we are greatly cheered by your presence and believe that it also does you good to come.

The appointments for preaching at Fulp were kept on April 10th and May 8th. We are greatly pleased with the harty interest in this work, and the evident enthusiasm in the Sunday School which was organized two months ago. Bro. Fillmore McGee who was baptized in January died on April 24.

Some of us were privileged to see Sr. G. M. Southern during her brief visit in April. We only wish she

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207 No. Main St.,
S. A. PFAPP, Mgr., Telephone 1444
could have found it possible to stay
over to attend church. We
greatly miss our on-town members
who now number over 50. Recently
Mrs. N. A. Whicker and her daugh-
ter, Mrs. Laura Dalton, moved
to Richmond, Va., the
Mournes have moved to Lenoir, N.
C., and the Barbers have gone to Mar-
tinville, Va. These removals make it
so much more necessary to work for
new members and attendants at the
services.

The pastor filled two extra preach-
ing appointments besides at Fulp-
viz: at Greensboro on Sunday morn-
ning April 19th, and at Mayodan, on
Sunday evening, April 26. We were
very favorably impressed with the
good work that Bro. E. H. Stock-
ton is doing at both places. In the
pastor's absence, Bro. W. Allen and
Bro. G. O. Heath, preached at Houchin's
Memorial.

On the 24th we were priviledged to
look into the cozy home of Sr. An-
nie (t. n. Robertson) Gibson near
Macedonia, and noted bow she is
keeping house in the fine way that her
mother does.

The Ladies Auxiliary held a very
successful cake sale at the Belo
Home on April 23, clearing over $45.
This organization has been giving
great help to the church and recently
voted $100 on church expenses. Will
not all the members try to get their
dues fully paid up by the end of the
financial year so that we may close
the financial year with
receipts.

We cannot close these notes with-
out some words of appreciation and
congratulation. First, to our orches-
tra and our two choirs which have
been showing marked improvement in
usefulness. Second, to the new city
administration elected on May 4. We
would especially wish a splendid term
of service of Mayor Hanes and Br.
W. C. Hoschins and our friend Mr.
Geo. W. Agee who will represent
East Winston on the Board of Alder-
men.

IMMANUEL.

On May 1st in the evening we
celebrated "Mothers' Day." The
service opened with a processionial,
the girls of the Junior Choir marched in
singing—"O Mother Dear Jerusa-
lem." Other special features were
several appropriate songs by the jun-
ior choir, a solo by Miss Louise Vog-
ler and a sermon entitled "Honors
Mother," by the pastor.

During the singing of Miss Vogler's
soft, Mrs. Wm. Sink and Mrs. Joshua
Lives passed around flowers, giving
one to every person present. It was
very fitting that this service should
be rendered by two of our oldest and
most faithful members.

On this occasion, also, we were
glad to receive into the Communicant
membership of the congregation, Mrs.
Mama Franklin Kimbel, and Miss
Kate Angel, both by the rite of Adult
Baptism.

The attendance upon this service
was most gratifying. The ushers coun-
ed over 125 people.

A special program had been printed
containing appropriate songs and
scripture lessons, and had as a decora-
tion for the front page a cut of
the church.

The service was a most happy
and blessed occasion and one that will
long be remembered by all who were
present.

The other Sundays of the month
have witnessed encouraging results.
Inclement weather was the cause of
a drop in attendance on one or two
occasions, but we made up for this on
the fourth Sunday, when we had the
largest Sunday School service
since the beginning of the present
pastorate. There were 192 present
Bro. J. F. Catrer, pastor of the
Waukington Baptist Church was with
us that day and made a very credi-
table talk after the teaching of the
lesson. It so happened this his Sun-
day School had on that same day
reached the high water mark of his
pastorate.

We are looking forward to greater
activity in Church work and trust
that God will show us what special
tasks He has in store for us.

HOME CHURCH.

Special Sundays have been the
order throughout the month of
May and each has brought its own
peculiar blessing.

The Mothers Day celebration was
a very happy one and full of inter-
est and favor. Six hundred beauti-
ful white pinks were distributed to
the congregation in memory of
mothers who are gone and in happy
recognition of those that remain.

On May 8th, we had one of the
most successful celebrations of the
Single Sisters and Older Girls Cove-
nest Day that we have ever enjoy-
ed. The social held on the Fri-
day evening previous was an added fea-
ture that gave opportunity for bet-
ter acquaintance and for a free and
informal discussion of the possibili-
ties of the Choruses in definite ser-
vice. One new member, Miss Anna
Sidenburg was received by the right-
hand of fellowship at the Communion
service.

On Tuesday, May 12th, the Girl
Crusaders, under the leadership of
Miss Marion Blair, opened to mem-
bers and friends a Mission Exhibit
which they had arranged in the Pri-
mary Department Auditorium. On
long tables there was presented a
quick and remarkable array of ar-
ticles from the various mission fields
of our Church which were descriptive
of the life and customs of the people
of those lands to whom we are seek-
ing to carry the light of the Gospel
—in and yound ladies, dressed in the
abnormal costumes of the various na-
pions presided over the tables and explained
to the visitors the things of interest.

The exhibit was of such value and
interest that it was kept open on
Whitsunday afternoon that many
others might avail themselves of the
pleasure of seeing it.

During the month we have had the
pleasure of the service of the Young
People Choirs on several occasions,
in connection with our evening ser-
vice, and their singing has contrib-
uted much to the worship. Under the
direction of Mrs. Kenneth Pfohl they
promise to develop into a strong and
useful company of musicians.

On the fourth Sunday, Bro. H. B.
Marx delivered a telling message at
the morning service on "The Call of
the Mission Field" and in the evening
service gave his second illustrated
lecture on "Pioneering on the Borders
of Tibet." The evening service was
under the auspices of the Woman's
Missionary Society. The offering of
the day in cash and pledges for the
Nicaraguan Mission amounted to
more than $2,000.

Another feature of the work of the
month deserving of special mention
was the effort of the Woman's Mis-
sionary Society in behalf of the
School work of Nicaragua. The ef-
fort has resulted in raising more than
$2,000 for that work.

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We Are Almost Constantly Receiving Some-
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mate cost to you less than in
any other store in all the
South.

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onomous with THRIFT.
GUARD AGAINST TYPHOID.

For every day of February there was a death in North Carolina caused by typhoid fever. This was an increase of twenty deaths over the same month of last year.

The State is experiencing an unusually early spring. This means a longer fly season, and thus a greater period of danger this year for typhoid.

But typhoid fever can be prevented. Inoculation gives assurance against this disease for a period of two or three years, and perhaps longer. It causes no sore arms, no loss of time from work, and the vaccine is furnished without cost by the State laboratory.

The peak of typhoid incidence is reached in August, and ordinarily the summer months, which are also the fly months, are considered the ones when typhoid is most dangerous. It is true that the disease is most prevalent during those months, but at the same time there is always danger, even in the midst of winter, of becoming infected. The safe plan is to be inoculated, to take the three treatments which will render you immune.

Several counties have already planned to have anti-typhoid campaigns this spring and summer, and some of these are doing the wise thing and starting early. It is much safer in the early spring than in the late summer. Wherever county campaigns are to be waged they should be started as early as possible. Where there are no county campaigns the individuals should at once take advantage of the safe protection that is offered through their local physicians or health officers.

It has been said that "tomorrow is another day," but how do you know there will be one?
A short time ago my attention was directed to an advertisement in a New York magazine. Largely influenced by curiosity, I answered it, asking for fuller information, the letter being dated January 13. A few days later I received a very courteous reply, giving full particulars concerning the article advertised.

"Oh, yes,"

ing the article advertised. church advertising' Most of our an-

later I received a very courteous re-

sion; but the firm had no idea of much interest. Without losing our sence of the dignity of the church per-

by the Romans two thousand years 1

March 7, reading: to awaken interest. -

easily, and sent another letter dated haps something more could be . done

offered our device have hastened their correspondent was the importAnce of

permance. When he failed to get

not give me up, but kept following up

that mail, I am going to shoot this There can be no doubt about it

that fellow is figuring

me which never came was very af-

right away'

A CHINESE CHRISTIAN'S TRIUMPH.

A missionary in Tengchoufu tells of a Chinese woman who secretly stole out at her back gate, carrying her work with her, to study the "Jes-

sus teaching" in the tent services. After the third day she did not bring her straw braiding, but gave her whole attention to listening. Her husband awaited her return to give her a sound beating, but she quietly said: "I get home in time to cook for you, and do all your work, why may I not learn about eternal joy. I have a Saviour pleading for me." The hus-

band was desiring enough to see

as when they were first placed in po-

position.

A great number of people worry a whole lot because their expected troubles never happen.

Rabbits in S.8 languages and to the num-

ber of 8,655,791 were distributed through-

out the world last year.

When oak is buried in water or in wet sand it will last for centuries. Oak piles under bridges constructed by the Romans two thousand years ago have been found to be as sound

IF IT'S NEW

You will most likely find it at the IDEAL. Our buyers study the requirements of each individual customer, they cannot buy just any COAT, SUIT, DRESS or any other piece of merchan-

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BLE, AND ABOVE ALL THE VALUE MUST BE THERE RE-

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facturer, and the interest of the customer comes first,—that's why the women of discriminating taste in such great numbers shop at the IDEAL.

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INFANT BAPTISMS.

Leinbach.—Clarence Theodore, Jr., infant son of Bro. Clarence T. Leinbach and Sr. Margaret m. n. Brockenstein, was baptized at the home of his parents on March 28, 1921, by the Rev. J. Kenneth Pfohl.

Beck.—Edward Carlton, infant son of Bro. Herbert L. Beck and Sr. Ruth m. n. Vogler, was baptized at the home of his grandparents on May 1, 1921, by the Rev. J. Kenneth Pfohl.

Bennett.—Charles Elias, Jr., infant son of Bro. Charles E. Bennett and his wife Kathryn m. n. McClamrock, was baptized in the Home Church on “Mothers’ Day,” May 1, 1921, by the Rev. J. Kenneth Pfohl.

Gordon.—William Randolph, Jr., infant son of Mr. Harvey W. and Nora Gordon by Rev. 4 W. Fourth Street. Were united in marriage by the Rev. J. Kenneth Pfohl.

Myers.—Harvey Wilson, infant son of Mr. Harvey W. and Sr. Jeanette Myers m. n. Eber, born Nov. 24, 1920, baptized March 25, 1921 by Rev. Edgar A. Holton.

Hanes.—Berilla Josephine, infant daughter of Bro. Emory and Sr. Anna Mae Hanes, m. n. Kilgore, born Feb. 8, 1921 at Raleigh, and baptized at Christ Church April 19, 1921, by Rev. Edgar A. Holton.


Thorpe.—Robert Wesley, Jr., infant son of Rev. R. W. and Sr. Laura m. n. Cladley Thorpe, born Dec. 27, 1918, was baptized in Fries Memorial Church on Whitsunday, May 15, 1921 by Rev. C. E. Romig.

Reich.—Virginia May, the infant daughter of Carl W., and Ida (Hege) Reich, born March 26, 1921 and baptized at Friedberg on Whitsunday, May 15, 1921, by Rev. H. B. Johnson.

DEATHS.

Spaugh.—Edith Aaron, aged 74 years, died near Winston-Salem, N. C., May 18, 1921. Funeral and interment at Friedberg, conducted by Rev. H. B. Johnson.


Tilley.—Vevie Leonora, wife of Bro. R. S. Tilley, born Feb. 16, 1892 at Pinnacle, N. C., died May 23, 1921 at Saranac, N. Y. Member of Calvary Moravian church. Funeral held May 25, 1921, at Pinnacle with interment in Pinnacle M. E. cemetery.

MARRIAGES.

Hunter-Deub.—Bethania April 30, 1921 Robert S. Hunter and Ida May Doub, were united in marriage by the pastor, Rev. W. Walter Graba.

Spaugh-Scott.—At Christ parsonage on April 5, 1921, Tamalge Wesley Spaugh and Miss Emma Scott, by Rev. Edgar A. Holton.

Collins-Gordon.—At Christ parsonage on April 21, 1921, Ransom Carl Collins and Miss Nora Gordon by Rev. Edgar A. Holton.

Pfaff-Stolt.—At Friedberg on May 3, 1921, Marion E. Pfaff and Miss Wilma Seabolt, by the Rev. H. B. Johnson.

Wauh-Straughn.—Jesse Wauh and Lilie Straughn, both of Greensboro, N. C., were united in marriage on May 12th, 1921 at the Greensboro World’s Fair.

FREDERICK WILLIAM MARSHALL.

An Autobiography.

Beginning in the present issue and continuing for several months, we are giving to our readers the recent translation by Miss Adelaide L. Fries, our Provincial Archivist, of the brief autobiography of Frederick William Marshall.

In the founding of Salem, he was the leader figure. A man of strong character, wide learning and splendid executive ability, he directed the beginning of the life here and made his influence to be strongly felt.

We think of him as the “Founder” of Salem and have so memorialized him in one of the windows of the Home Church.

Many will be glad for the privilege of learning more concerning his life and labor which now becomes possible through this service of Miss Fries. Someday, perhaps, we shall have erected in the Salem Square, a monument commemorating his life and work to this community.

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It is one of the best residential developments. It has cement sidewalks, shade trees and wide streets, city water, sewerage, etc.

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It has a number of beautiful homes and contented citizens.

The lots are reasonable.

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The Wachovia Moravian


epaper of the Wachovia Moravian

	

THE BETHANIA ANNIVERSARY.

As we expected, the Bethania Anniversary was a joy to all who participated in it. The day was radiant. The mountains are seldom so clear in the summer-time as they were on the twelfth of June. The harvesting was about over. The boys and girls enlisted with their gathered shocks; others, in their golden glow, were ready for the harvest on the morrow. The Anniversary sermon was preached to a very large audience on the words: "Pray for the peace of Jerusalem; they shall prosper that love thee." Ps. 122:6.

The Love feast was attended by members and friends from near and far. They came in such happy multitude that the Church could not contain them, and reverent groups participated, outside of the building.

The Communion was, perhaps, the largest on record. The children were happy with their elders, the God-blessed pastor, Rev. F. Walter Grable, was perhaps the happiest of all. And now that, with Bethania Feast, the earlier Anniversaries of the year are over, the Wachovia Moravian, congratulates all the congregations and their pastors, in view of the fact that every one of these occasions was a happy one. And now "may grace, mercy and peace from God our Father and from the Lord Jesus Christ" attend the Churches through another year.

DOING NOTHING.

The Schools and Colleges have closed their sessions. The children, the youth, the young men and women are out on their long vacation. What are they going to do with it?

One of our acquaintances, who had ceased from his successful business labors, was accustomed to say to his intimates: "you don't know how hard it is to kill time—to kill even one day—doing nothing!"

The nearest resemblance that any one can have of a long vacation is to be obliged to sign it with the complaint: "I did nothing!" A great many young school-people are giving us a good example in the use of their vacations. They are in offices and workshops; they are the eager members of Summer Schools; they are earnestly helping at home, in farm and in house, and it is interesting to note how much fun they are getting out of the holiday season, along with its serious labors. Nothing does us more good than to remember an achievement whether in school or vacation time; "Something Done!"

PERSONALITY TELLS.

One of the great English Public Schools had become vacant through the death of its headmaster. Testimonials were gathered for various candidates. There came one which said: "If Dr. Thomas Arnold is elected head-master of Rugby, he will change the force of education all through the public schools of England." Dr. Arnold was elected, and his very many friends in the South will wish us, now that he is in his Jubilee year, much golden harvest for the time yet to come.

Linden Hall Seminary true to the traditions which have made it dear in many a social circle and household, during former times, has now reached, under Dr. F. W. Stengel and his wife, a higher degree of prosperity than ever before. Its very last vacant place for a pupil has been filled. It is like the congregation in the midst of which it lives, conservative and yet progressive. It impresses the close observer with the dignity and beauty of the simple life.

MERITED HONORS.

Two of our ministerial brethren have in the present season, been honored with the D. D. of the Moravian College and Theological Seminary. In both cases it has been an honor thoroughly deserved. The one brother was the very successful Principal of Linden Hall Seminary, Dr. F. W. Stengel. And the other was our own dear brother of the Southern Province. We who know what he has done in the Home Church of Salem, and what a blessing his influence is in the whole Southern Province, can heartily add our Amen to the recent action of the Moravian College and Theological Seminary. We welcome our brother home from his summer vacation, as our beloved Rev. J. Kenneth Pfohl, D. D.

A VISITING ASSOCIATION.

One of our most interesting observations in a recent long journey, was a view into the working of the Visitor's Association in the congregation of Lititz.

Its monthly meeting was briefly held on the Sunday evening service. It was under the skilful and genial and cheerful leadership of the pastor himself.

The membership of the Association consisted of some of the best qualified men and women of the congregation,—people specially invited to stragers to the Church and its services, because they loved to do it. Each member of the Association reported the number of visits paid during the month and as this visiting force was divided into sections, the whole town was covered by its influence. It was interesting to notice how the Pastor guided the work,—eliciting a special set of interest in connection with some visit, or suggesting that some man or woman had just come to Lititz: "Could they not..."
be visited as soon as possible and welcomed to the Church?"

It occurred to us that a similar arrangement, in any growing locality, would easily bring a congregation into touch with the new comers in the community at the very time of their residence, when they still felt strange, and, therefore, were peculiarly susceptible to a warm welcome into some hospitable Church home.

The above cut is a reproduction of Rev. Walter F. Grabs, pastor of the Moravian Church at Bethania and C. E. Crist, of this city, who for many years had been one of our most earnest Lay workers. The picture was taken at Willow Hill Moravian Mission in April just after these brethren had concluded a most successful series of revival meetings at the Willow Hill church. The work at Willow Hill was begun more than twenty years ago, under the pastorate of Rev. J. P. McCusison who was in charge of the Willow Hill work when the present church was erected. Willow Hill is situated on the border of Patrick and Carroll Counties Virginia at the foot of Volunteer Gap, the church having a membership of approximately 130. The Willow Hill Sunday school is one of the most active rural Sunday schools in that section. The Willow Hill congregation is the most hospital and young people I have ever had the pleasure to be associated with," states Mr. Crist, who usually spends a part of each Summer in the Willow Hill section assisting in the Willow Hill work. This work under the pastorate of Rev. Walter Grabs is making most excellent progress.

"There is no question but that the overwhelming sentiment of our people today is in favor of prohibition. The enlistment has come to stay,—Gen. Leonard Wood.

THE CHURCH AND THE YOUNG PEOPLE.

(by Rev. H. B. Johnson.)

God surely loves the church because He puts so many young people into it, and He certainly loves young people because He puts so many of them into the church. It is just like God to want the best for the best. He wants the church for the young people and the young people for the church. The slogan of the true church, so far as young people are concerned, may well be: "You need the church and the church needs you."

Might it not be well, then, for every church to pause occasionally and ask itself some questions or to consider its attitude toward the young people of the congregation and the community? Let our pastors and church leaders of all sorts ask themselves the questions, "What do our young people need? How can our church meet those needs?"

First of all young people need attention. Youth likes to be noticed. I can well remember how as a boy I was very much impressed by a Sunday evening when our pastor asked me to serve temporarily as an usher. Columbus homeward bound after the discovery of America had nothing on me in the way of a realization of his importance when I marched down the aisle with the collection plate and gave my friends and relatives the high sign to shell out and be lively about it. For weeks after that I went to church every Sunday night in the hope that some other usher would fail to report for duty. Most assuredly young people like to be noticed.

Manifest the fact that you notice them by putting a share of the church's burdens upon their shoulders. The legend, "Ichabod, the glory has departed," may well be written upon the church that permits only its older members to work and to rule. Why not let the Boy Scout or the King's Daughters circle run the midweek prayer meeting occasionally? Why not give them at least a chance to testify?

A gentleman prominent in the work of his church in a northern State delights to tell of his experience in arising in a prayer meeting for the first time and giving his testimony. He was so startled by his success that he sat down and got his message across and how confused he was as he took his seat. But he had not reckoned on his pastor, for that demonstrative and appreciative fellow came down the aisle and over the pew at the close of the meeting to grasp that boy by the hand and tell him, "Well done." By that act of appreciation a worker was won for God and the church.

And the young people need sympathy. By nature a colt is unsteady, unreliable, overambitious, restless and therefore easily tired out. Unless handled sympathetically he becomes discouraged and possibly vicious.

Young people are often very much like colts. They want pep, ginger, action, excitement and something different, something new. They want to see results and naturally become restive, tired, bored and discouraged if their impulses are met with criticism and censure. Sympathy will carry them safely past the breaking-place until sounder judgment prevails.

Direction of effort proves to be the next need. A fine lot of power is permitted to go to waste in the physical world about us because many of our swift flowing streams are not harnessed to machinery. In like manner a great deal of social and spiritual power is lost in our churches through the failure of setting our young people to the task of winning others to Christ. Young people are especially a friendly and social atmosphere in adapted to the work of creating the congregation that will bring the unchurched and the unsaved within the reach of the gospel message and the sound of the gospel invitation.

The final need of our young people is instruction, instruction that is three-fold; how to play, how to pay and how to pray.

PLAY.

We may well put play first, because entertainment seems to be one of the primal instincts. Beginning with his fingers and toes the child goes on growing and, therefore, are peculiarly susceptible to a warm welcome into some hospitable Church home.

The wise church takes a positive course of action and substitutes "Let's do this" for, "Thou shalt not." Have a happy life but make sure of a clean life also. Keep yourself unspotted from the world but remember also that the Christian life is a life of joy. That church that has fair prospects of a bright future when its young people say to their associates, "Get in with our church crowd if you want a good time. Our fun doesn't leave a bad taste in the mouth or a sin upon your character." What a motto that would be for the social room of your church!

One of our western pastors was called several years ago to a congregation that was all but disrupted. The church was equipped with a splendid social room in the basement. Gathering a handful of young people

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about them he showed them how to have the jolliest kinds of times. They rallied about him, got the other young people of the congregation interested and then went outside for still others. Their social gatherings made a great impression upon many young people, and this was a town that was not normally hot with patriotism.

The congregation was steadied, strengthened and established through the influx of young people and today is a splendid church. Its success was due to the interest of young people who were able to instruct his young people in the art of having a good time.

**Pay.**

Some one has said, "Train up the child to give a penny and when he is old he will not depart from it." Young people need instruction in the art of giving. The truth must be taught that the hole we make by giving is the hole through which our blessings come. It takes money to carry on any worthwhile church program. Experience has proved again and again that young people can be taught the art of giving and the blessing of giving liberally, generously and prayerfully.

Of all the instruction the church can give her young people, the most important is instruction in prayer. "Teach us to pray," was the expressed desire of the disciples to Jesus. "Teach us to pray," is often the unspoken desire of young Christian hearts. Fortunate indeed is the Christian who learns how to pray privately and publicly while still young in years and experience. Fortunate indeed is the church whose young people know how to pray. Wise indeed is the church which develops the prayer-habit in its young people when they are beginning to feel too mature for repeating the childish blessing at the table or now-lay me at nightfall.

Pray your own prayers, says the wise in attendance at the University of Calcutta, the largest enrollment of any university in the British Empire, and about the same number as the enrollment in universities of the British Isles. Since the arts course is the doorway to government service, the majority, 22,000, take this course. Most of the undergraduates are Hindus, while very few Mohammedans can be induced to attend. The Scotch college, supported by the United churches of Scotland, has 1,142 students, the great proportion of whom are connected with the Christian religion. A commission of inquiry into the university has just published the result of their investigations, and it is certain that there will be vital changes in the greatest educational institution of India. Among other things, much greater stress will be laid on the study of science.—Australian Christian World.

**FUTURE QUEEN OF SIAM.**

The King of Siam has just been betrothed to Princess Vallabha Devi, who was for several years a student in the Hartrill House School in Bangkok, operated by the Presbyterian Board of Foreign Missions.

Following the announcement of the betrothal, the father of the princess sent to the mission school an invitation for pupils and teachers to attend a reception to the princess at his home.

The present King of Siam is considered the best informed man in his realm and abroad of the times in his work and thought; and the announcement of his betrothal to a student at a Christian school is a matter of great satisfaction. Siamese advice do not directly say that the princess is herself a professing Christian, but even if she is, officialdom would not proclaim it. It is noteworthy that she has been under Christian influences for several years.

**UNIVERSITY OF CALCUTTA.**

Twenty-six thousand students are in attendance at the University of Calcutta, the largest enrollment of any university in the British Empire, and about the same number as the enrollment in universities of the British Isles. Since the arts course is the doorway to government service, the majority, 22,000, take this course. Most of the undergraduates are Hindus, while very few Mohammedans can be induced to attend. The Scotch college, supported by the united churches of Scotland, has 1,142 students, the great proportion of whom are connected with the Christian religion. A commission of inquiry into the university has just published the result of their investigations, and it is certain that there will be vital changes in this the greatest educational institution of India. Among other things, much greater stress will be laid on the study of science.—Australian Christian World.

**THE POWER OF THE PRESS.**

The distribution of evangelical periodicals in Spanish-speaking South America, according to Mr. John Ritchie, of Lima, in a present Argentine, 7, Chile 3, Peru 4, Columbia 3, Venezuela 2. Of these a few are small sheets for free circulation. If two thousand persons subscribe for a periodical, it is safe to estimate that it has three thousand readers. Mr. Ritchie has personal knowledge of several conversions, and of groups of believers and inquirers called out and organized in some instances without the personal intervention of any missionary, through the ministry of Christian papers.—South America.

"The present anarchy may well result in a general disruption of civilization in two-thirds of Europe, and it will not be long before they will be swallowed up in the immense void. Europe will be saved, or will perish, as a whole. The United States, Great Britain and France should employ their wealth, their strength, and the comparative good order they enjoy, in assisting the other countries to reconstruct upon the only possible foundations their states and their wealth."—Ferrero, Italian Historian.
REPORTS FROM THE CHURCHES

FRIEDBERG

Several of our people attended the big singing meeting at Pilgrim church near Lexington on the fifth Sunday in May. We shall hold a singing at Friedberg on the fifth Sunday in July. Brother Miller, Bro. Chap. E. Snyder will be in charge. A morning and an afternoon session will be held and the greater part of the time will be given to the singing of solos, duets, trios, quartettes and choruses by volunteers from everywhere in general. Lovers of music are invited to come and take part in the singing. If you cannot sing, come and listen. We are planning for both an indoor and outdoor program.

Many others of our people went to Fraternity Dunkard church on the fifth Sunday in May to attend the convention of the Sunday schools in South Fork town. Declarations were rendered by Miss Carrie Shutt and Miss Grace Fishel, extemporaneous talks were made by Bro. John Croock and Bro. O. C. Perryman, and our pastord Rev. H. E. Johnson, made the first address to the convention.

On the first Sunday in June in spite of the threatening weather the attendance at the morning service was surprisingly large. So large in fact that many found seats in the gallery and the annex. The large number of folks from Advent, Enterprise and Mt. Olive puzzled the pastor somewhat until Bro. O. C. Perryman arose at the close of the preaching service and invited the entire audience to partake of a basket dinner on the church lawn in honor of the pastor’s birthday which occurred two days later. This announcement came as a complete surprise to the pastor who was not aware of any plans being laid for such a celebration. In addition to the dinner the parsonage larder was well-stocked with provisions by means of a liberal “pounding.” The recipient of these tokens of love and esteem again thanks the members and friends of the congregation for their kindness and generosity.

The ushers association held its annual rally in the church social room on June 6 and transacted business. All reports were very encouraging. Brother Julius A. Hege and Bro. Cerven A. Kimel were re-elected chief usher and assistant chief usher respectively. Friedberg stands for law and order and our ushers are seeing to it that we have it both within doors and outside whenever services are held. No loafers mess with automobiles on our church grounds during the services. This fact is appreciated by the many young people who visit us and attend the services.

The Ladies Aid Society held its June meeting at the home of Mrs. Jose Reich. Mrs. Theo. Kimel will be hostess to the society on July second. At a recent meeting of the executive committee of the Sunday school Miss Grace Fishel was elected superintendent of the Home Department. The time for holding the annual pie-nie was set for Saturday, June 25th. Bro. C. A. Kimel was appointed chairman of the refreshment committee, Bro. Edward E. Foltz of the arrangement committee, and the pastor of the entertainment committee. The primary class was divided and Miss Montie Kimel was appointed to teach the larger, or Little Helper class.

Our Sunday school superintendent, Bro. O. C. Perryman, has stirred up some interest in attendance by means of a unique roll-call. All the people having the same family name are grouped together and when the name is called all stand and are counted and credited with their percentage. Thus we find we have one Sunday school roll exclusive of the Cread Roll and Home Department, sixteen Millers, seventeen Kimelns, nineteen Hartmans, twenty-three Mendenhalls, twenty-seven Foltzns and forty-four Fishelns besides many others with different family names.

ADVENT.

Our Sunday school superintendent, Bro. Berl C. Snyder conducted the meetings of the convention of the South schools of South Fork township held at Fraternity Dunkard church on Sunday, May 29 and at the close of the convention was re-elected president for another year, as were also the other officers, Mr. Frank Evans of Mt. Carmel M. P. church vice-president, and Mr. Willie Robertson of Fraternity, secretary and treasurer.

The delegates from our Sunday school gave a demonstration for a model prayer meeting.

Services were held in the grove of pines on the chapel lawn on Sunday, June 5, owing to the fact that the chapel was in process of being plastered. This work is now finished and the work of finishing off the interior wood work is being rushed to completion. When it is finished, the Chapel will provide ample room for our energetic Sunday school.

Miss Phoebe Mendenhall was hostess to our Ladies Aid Society on June 16. The July meeting will be held on the third Thursday.

Last fall a Bible reading contest was begun and now we can report that two of our young ladies have read the Bible through from Genesis to Revelation. These winners of the contest are Miss Claudia Parks and Miss Mary Weisner. Several others have read the Bible through systematically and are getting a great blessing from their study of the Word.

ENTERPRISE.

Our annual protracted meetings will begin on Sunday afternoon, July 24 and continue every afternoon and night through Thursday. The meetings will all be on the order of a Bible conference with Rev. G. O. Health as leader. Studies in both the Old and New Testaments will be arranged for. Let us pray for the meetings and attend all of them, bringing our Bibles with us.

On April 24 a Bible reading contest was begun in the Sunday school and in less than six weeks time two of our young ladies had read the Bible through from Genesis to Revelation. This is the most rapid reading of the Scriptures we have ever heard of. The two winners of the contest are Miss Lola Evans and Miss Elizabeth Tesh.

BETHANIA.

The Congregation Festival—June Feast—came on the 12th, the historical date celebrated for many years. We find the interest growing from year to year, so that the occasion is taking the nature of provincial, as well as congregational, importance, with eight congregations, besides Bethania and its chapels, represented on this last festival day. Members of nine denominations were present. Three States helped to make up the crowd. A listening audience of 300 heard Bishop Rondthaler’s great sermon on the text: Pray for the peace of Jerusalem; they shall prosper that love thee (Psa. 122:6).

In the love feast 433 were packed in the church while 48 were left outside. In the Communion we had a record-breaking number of 211 partaking.

The offering in loose change and envelopes for Chapel Aid and Extension and other envelope offerings could not be contained in our two collection plates. Underneath these outward features of observation a deep under-current of good fellowship and spiritual experience was flowing, as we felt it from the beginning all through the services. In the opening of love feast an infant baptism was administered. A member was received from another denomination in the beginning of the Holy Communion. We were very happy to have Bro. J. F. McCuiston come by special request to assist in the afternoon services, especially in the Lord’s Supper. His lovefeast address was brief, pointed, and spiritual. Bishop Rondthaler closed his pleasant love feast address in his very pleasant custom of handing out papers to the children, of whom a large number gathered around him to receive his happy souvenirs gifts of the great feast day. In a deep spirit of thankfulness we could sing, in the closing of the Communion, “We now return each to his tent Joyful and glad of heart.”

On the following Sunday the order of service was quite different, but very good for practical Christianity.

Miss Bledsoe, from Raleigh, assistant superintendent of North Carolina Anti-Saloon League, addressed us at Bethania and Olivet on the pressing call of the day for good citizenship along the line of National Prohibition. Quite a nice collection of cash and five yearly subscriptions was gathered at each place to help in the work carried on in our own State.

MIZPAH CHAPEL.

On the first Sunday in June, an ideal summer day, the Sunday school gave its Children’s Day exercises en-

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Title: "The Shepherd King". The large attendance of people, who filled the chapel, was none too large in proportion to the well arranged programme which was carried out with high merit by the carefully trained school.

**MT. BETHEL AND WILLOW HILL.**

Two things are to be noted in connection with the last preaching Sunday, indicating a growing bond of union with the other portion of the Province. For one thing, we observe the progress which the Wachovia Moravian is making in our midst as it brings the affairs of the Province right before the eyes of our people.

In the next place, we find members from North Carolina coming up to our services and mingling with our members in these parts.

The last of preaching at Willow Hill the Lord's Supper was administered.

**CLEMMONS-HOPE.**

The Rev. Herman B. Marx, of our Tipton mission, was at Hope with his interesting lecture on Thursday night, May 12th and at Clemmons Thursday night, May 24th.

On Sunday May 15th in connection with the Holy Communion service three members were added to the congregation, namely, Mrs. Sarah Hall, Mr. Felix Hege and Mrs. Jannis Hege. They were formerly members of Macedonia congregation.

The Clemmons township Sunday school convention was held in the Moravian Chapel on Sunday, May 29th under the direction of the chairman, Mr. Ezra Brewer. Six schools were present—Centenary, Muddy Creek, Cen- tre Grove, Union Hill, Clemmons Baptist and Clemmons Moravian.

In the absence of the pastor Bro. Geo. A. Brewer preached at Clemmons Hope on the first Sunday in June in an acceptable manner.

**NEW PHILADELPHIA.**

In the absence of the pastor on the 4th Sunday in May, Bro. Walter H. Allen kindly filled his place and preached in the church at Bethesda.

The building of the new church has steadily progressed and this the 20th of June finds it almost completed.

Not only have the builders made fine progress but the finance committee has kept pace with them in raising funds.

The Ladies Aid Society has been doing a great part and Sunday school classes are active in supplying articles of various kinds.

The Conscription has been set for the 4th Sunday in July, Sunday July 24th. The pastor will preach the first sermon at 11 A. M. The Conscription service will be at 2 P. M. by Bishop Rondthal.

Many ministers are expected to be present and participate in the exercise. At night, 8 P. M., Bro. Walter Grub, of Bethania will preach. Every body is invited to be present at these services.

**MACEDONIA.**

The 99th birthday of Bro. Thomas Faircloth was joyfully celebrated by his relatives and friends on Sunday, May 1st under the great oak at the Hodge place in Davie County, where a dinner had been prepared, both good and bountiful, for every body who was privileged to be present. A short exercise and prayer and addresses was held. The Rev. John Riddle and the pastor participated.

The Congregation festival on Sunday, May 8th was attended by a large congregation. The sermon in the morning service was preached by Bro. Blum H. Vestal. In the afternoon service the pastor made an historical address outlining his principle event relating to his origin and development of our own church.

Bro. Herman B. Marx gave his lecture on Tibet and our mission work in that country on Tuesday night, May 17th, to a large attendance, filling the church.

The Ladies Aid Society, recently organized, has taken into hand, with the assistance of many brethren, some needed and important improvements. Funds have been raised for the painting of the church, both inside and out, and good progress has been made with the painting. A new pulpit has been installed in place of the old time structure which stood upon the platform. Other important alterations are contemplated.

**FRIDAY MEMORIAL.**

The past month has been full of sunshine and shadow. The sunshine of nature has been in evidence for another ray has been the progress of the Sunday School. The organization of the plans for the 22nd and 29th are: a young people's service, and a musical service.

Another ray has been the progress of the Junior Choir which is winning favorable comment. On May 29th a partial organization was effected and on June 13th certain regulations were adopted by the choir.

The Senior Choir is also doing good work on the Sunday morning services.

A new feature has been introduced in the use of the litanies, viz. the chanting of those parts that are meant to be chanted. The beginning was made with the Trinity Sunday Litany and now the chants of the Sunday morning litany are regularly used.

The two troops of Boy Scouts are in better shape. After suspending meetings for 4 weeks, Troop 8 resumed its weekly gathering on May 23rd with a spirit of deep earnestness and effort. Several of these boys took part in the Memorial Day Parade on May 30, one of them carrying the Church's Service Flag.

Troop 1 enjoyed an eight days camping trip beside the Yadkin, near Cooleemee, from June 6 to 13. This troop hopes to soon render some practical service in our community.

Those who are interested in the work at Fulp will be pleased to know that on Sunday, June 12th, after the Sunday school and preaching we held the first Communion service since the work at this place was resumed last year. This time Mr. Charles Enice kindly helped, with his Chevrolet, carrying the preacher to fill his appointment.

As the month of June approaches its end, the Trustee are making their plans for the every member canvass and may the Lord help us to see our privilege and do our duty in supporting His work.

One of the plans of the Elders for the future is a Quarterly Conference of the heads of the different church organizations. By the time this paper is in your hands we will have celebrated the East Salem Anniversary on July 3rd.

The pastor's wife and children left

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on June 1st to spend the summer with relative in Pennsylvania.

We extend congratulations to Sr. Annie Gibson (m. n. Robertson) on the arrival of a big daughter.

HOME CHURCH.
The month of June has been a very happy time in the congregation. The weather has been very favorable for our outdoor events, and the church has been well attended for all services.

Pastor, Eunice Schallert’s class sent in neatly worded reports for the month. On June 9th. The class of girls taught by Mrs. W. L. Crews in Broadbay Township, were present at both meetings. They showed curios from Nicaragua and expressed their approval of the present system of work. The class of girls taught by Mrs. W. L. Crews, of Broadbay Township, were present at both meetings. They showed curios from Nicaragua and expressed their approval of the present system of work.

Mrs. W. C. Tucker; Treasurer, Mrs. W. L. Crews; and Eunice Schallert conducted the financial work of the congregation but the church.

Bro. Geo. O. Heath also gave assistance in the mid-week services.

During his absence the pastor was privileged to see a number of our non-resident members and to express to them the interest of the church at home. Bro. G. Rufus Shultz was visited in the Emergency Hospital in Washington where he had undergone a very serious operation. We are happy to know he is improving with the prospect of soon being in his home again.

The Woman’s Auxiliary of the Congregation has had a good beginning and promise to accomplish great good both in the church and community.

The Every-Member-Canvass which was made on the 10th inst. proved to be a most successful effort and showed not only the splendid willingness of the members to have part in the financial work of the congregation but their approval of the present system of finance.

FAIRVIEW.
By an oversight there was no report from Fairview for the month of May. Only the special events will be reported. On Monday, May 2nd, our Missionary Pastor, Rev. Geo. W. Blum, preached the special sermon of the night. The class of girls taught by Mrs. T. J. Spence had a lawn party on the night of the 15th, as the pastor was out of town. The class of girls taught by Mrs. T. J. Spence had a lawn party on the night of the 15th, as the pastor was out of town.

Rev. Herman Marx also gave assistance in the mid-week services. Hence the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg.

The Ladies Aid Society held a very enjoyable Lawn Party on our beautiful lawn. A regular supper and also light refreshments were served. After all expenses were paid the total receipts amounted to something over fifty dollars. Besides work of this sort the ladies are busy with assisting the pastor in his various duties. Needless to say this most important service is of tremendous value.

On June 10th, we were greatly pleased to have Bro. E. H. Stockton conduct the service and preach for us in the absence of the pastor.

The Girls’ Chorus has been making delightful music during the month and the next report from Immanuel will contain a more detailed account of the results of their work.

TRINITY.
The first death in the congregation for over a year occurred early on the morning of June 4th, when Mrs. Pas- sion, Widow of E. Knouse, quietly passed away. For some months Mrs. Knouse had been in failing health, but during the past two weeks prior to her death there was a marked decline. A large company of friends and relatives extend their sympathy to Bro. Knouse and the surviving children.

Sunday, June 5th, the honor guests at Trinity were the young men of the H. C. Reynolds Athletic Association. 197 young men of the company were in the service, besides a large number of other attendants. The service was greatly enjoyed by all present.

The Ladies Missionary Society met on June 12th, and at the parsonage on June 9th. Bro. and Sr. Geo. O. Heath were present at both meetings. They showed curios from Nicaragua and spoke about the work there.

The annual picnic was held at Ogburn Springs on Wednesday June 29th.

IMMANUEL.
Our work for the past month has been steadily encouraging, with attendance on all services holding their own in hot and rainy weather alike.

The last Sunday in May was “Mission Day” for us. It was a special day for the Sunday School as well as for the congregation. We sang nearly all the mission hymns in our book, and then the pastor gave a brief review of the Moravian Mission fields, using the large mission maps. Special care was taken to locate on the map, our field in Tibet, for at the evening service we had the privilege of listening to Bro. Max. He gave the first of his illustrated lectures, which was entitled—“On The Roof of the World.” A large congregation received the special blessings of the occasion.

On Sunday, May 29th, Bro. R. A. Beed and the pastor represented Immanuel Sunday School at the Broadbay Township Sunday School Convention held at Friendship Church. The pastor was on the program and delivered a short address on the Word of God as “The Lamp.” During the month the Ladies Aid Society held a very enjoyable Lawn Party on our beautiful lawn. A regular supper and also light refreshments were served. After all expenses were paid the total receipts amounted to something over fifty dollars. Besides work of this sort the ladies are busy with assisting the pastor in his various duties.

We are happy to welcome into the fellowship of the church recently, Mr. and Mrs. Charles F. O’Brien and Mr. William Mechem.

On the evening of the 14th of June a large number of young men and ladies of the Sunday School enjoyed a delightful picnic supper at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished. Evidently the girls did not care about eating the boys’ cooking, so they were defeated by a few points. Hence Mrs. Schallert’s class sent in neatly worded invitations for the Barceas to dine with them at Friedberg. The occasion came as the result of a contest in attendance, wherein the victors should feast upon viands prepared by the vanquished.

The Ladies Missionary Society met at the parsonage on May 5th, and on June 2nd at the home of the president, Mrs. M. M. Morgan. The election of officers resulted as follows:—President, Mrs. W. L. Vest; Vice-president, Mrs. Rosa W. Crews; Secretary, Mrs. J. H. Coble; Treasurer, Mrs. W. C. Tucker; Chaplains, Mrs. W. L. Loyd Putman; Record- er, Mrs. E. J. Heath.

The Women’s Missionary Society met at the home of Mrs. J. W. Barnes, on May 12th, and at the parsonage on June 9th. Bro. and Sr. Geo. O. Heath were present at both meetings.

A large number of young people, who were since united with the church.

Many members were refreshed in their spiritual life, and we feel that much good has come to the community.

Bro. Edgar Holton assisted the Pastor in the meetings.
The Friedland Church has been painted within, and a new floor laid, and new inner doors replace the old ones. A new Love Feast outfit is on the way, and other new things are anticipated.

I expressed a wish to be for a time enjoyed much good with the Brethren, and anticipated a peaceful place, and the greater part of these Pilgrims soon went to Yorkshire, and I with them. After a stay in Smith House, where on Aug. 18, 1742, I was ordained Acolith, we went to Aberford, and I took charge of the Society there. One morning, as I talked with the Saviour about myself, I expressed a wish to be for a time in circumstances where I would have to do with the Lord alone, and at once I had a feeling that I would come to a place where I would not hear of the Unity, nor associate with the Brethren, but must hold only to the Sculpture of Pilgrim society, which accounts for the large volume of business enjoyed by this store. The most remarkable values we have been able to offer in a long time are presented in our Spring and Summer line of Men and Boys Clothing.

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laded quite a while. Our Indians, liv- ing at Nain, were accused of being in league with the enemy, and the lives of some were in danger. Gov- ernment, indeed, should protest them to its endeavors for peace, moved them to Province Island, and later to the barracks in Philadelphia, but there arose a re- bellion in the land, the rebels calling themselves ‘‘Paxton Boys,’’ and near Lancaster some Indians living among the whites were killed, and they threatened to do the same to our In- dians and to destroy Bethlehem; the old mill there was burned, and none of us was safe upon the street. Several of our Brethren were called before the Governor and the Commission- ers to answer various complaints, but the more the evil of the enemy shone ed itself the more the outstretched hand and the strong arm of our God became plain, and He took the rescue of His white and His brown folk. In His own hands, and while we did all we could to bring affairs into order His sovereign will brought matters to quite a different issue than we had thought possible, and we could only stand and watch how He wrought.

This unusual leading continued for two years, and I had to make many journeys, and had more business with persons outside the Unity than in the Congregation. Although in Europe I was appointed Oeconomus of Wa- chovia, the duties of the office to be performed from Bethlehem, it was the fall of 1764 before I could make a visit there as ordered. During this time our little two-year-old son, Christian Friedrich, died. He had been given to us by the Saviour Sept. 19, 1762, in Bethlehem; and on the day after his funeral, that is on Oct. 9, 1764, the Promiel and I set out for Wachovia, to select the site for a town in the middle of the Tract. Had it not been that the land in the middle is hilly and less fertile this step, planned from the beginning, would not have been postponed for so many years. We were the more thankful when on Feb. 14, 1765, we found the place of promise, where Salem now stands. The Text for day was particularly suitable:—‘‘Let thine eye be open upon this house night and day, even upon the place of which thou hast said, My Name shall be there,’’ ‘‘May grace be there enshrined, simplicity, and a childlike heart.’’ After I had called on the Governor of North Carolina at Draschewig we returned to Bethlehem, reaching there May 13th. By that time the Minutes of the first Synod of the Unity held since the death of the Ordinarius had reached Bethlehem; and toward the end of the year Br. David Nitschmann arrived, as Visitor from the Unity

Directing Board, we meeting in New York.

Not long afterward the Saviour di- rected that we should move to Wa- chovia, but should go thither by way of Europe, in order to consult with the Unity Boards about Wachovia. So we accompanied Br. Nitschmann on his return journey, reaching Zeist Dec. 23, 1766. There we found the Di- recting Board; and after a pleasant stay of several months we proceeded to Herrnhut to meet with the Synod and Vorsteher Conferences, Synod having elected me a member of both. Our stay there was so short that there was only time for formulating the necessary Resolutions concerning America, and we returned to Zeist in the beginning of August, 1767; and after a hearty farewell I went to Lon- don, sailing from Gravesend on Oct. 18th, accompanied by seven other Brethren and Sisters. On account of heavy storms we had to lie five weeks in the Downs, so that it was fourteen weeks until we landed in Charleston; and it took us three weeks more to reach Bethabara, arriving there Feb. 14, 1768.

Meanwhile Br. Matthias Schropp had been called to his eternal home; so we found a great vacancy, and were obliged to buoy themselves with many business details which had not been intended for us. But the Saviour manifested Himself to us, and while we were poor, and there was little in sight for the building of Salem, yet He brought it to pass, and blessed us so richly that we were able to meet all obligations.

In the fall of this year I was taken sick with a high fever, from which I recovered slowly. Soon afterward came the disturbances with the Regu- lators, who for two years refused all obedience to their rulers, and threat- ened, destruction and violence against all who would not join them, especial- ly the Brethren. They were financial- ly defeated, and in Bethabara the Governor and his army made a peaceful ending to his campaign. We pre- sented an Address to him, and many of the leaders of the land, having seen our settlement, received a favorable impression of us.

While in Europe I had been au- thorized to sell the land we did not need. The Saviour prospered this also, and the number of inhabitants grew like the mustard tree, party through those who had been connect- ed with the Brethren in Pennsylvania, and who settled in the neighborhood of Ellerslie and of Bethania, partly a company of Germans from New England who had learned the Brethren through Br. Soelle’s preaching there, and who began a separate settlement at Friedland, and partly by several families from Mary-
there were opportunities to send missionaries to many heathen lands, which gave us special joy.

During this time our eldest daughter, Maria Theresa von Schweinitz, was called to her Lord in Bethlehem, and the letters from there, and the news of the serious conditions caused by the war in America, brought about renewed consideration of that field and it was resolved that Br. Friedr. Reichel and I should go thither. After further consideration of the American needs our company was increased to ten persons. The journey looked impossible, but the Lord gave us courage, and provided the necessary opportunity. The voyage was long, for we had to lie for six weeks at Spithead until twenty men-of-war and four hundred men of the fleet had gathered, requiring nearly two German miles when we set sail; then they separated in different directions; and after thirteen more weeks we reached New York, without sighted an enemy. The last two weeks were very stormy. In New York and in Elizabethtown the Lord opened the way, and we secured Passports from both of the confederating forces, and with our company, including our daughter Anna Dorothea, we reached Bethlehem, April 26, 1779. Here we remained several months, and rejoiced to see the Brethren and the various congregations again.

We had hoped that Br. and Sr. Reichel could go to Wachovia with us this year, but they were detained, so finally we went alone, reaching Salem, Nov. 5th, after an absence of nearly five years. During this time many things had changed, Trade had been interrupted by the war. After many difficulties our Brethren had been granted freedom from military service, by paying three-fold tax, but there was danger that our land would be confiscated; and although Br. Hutton had transferred the title to me I could neither sell nor lease the land, until in 1785 the Assembly at Hillsboro confirmed all the Unity land in North Carolina in my name. Later Br. Nathanael Seidel died in Pennsylvania, and through his Will the Unity land there was also transferred to me.

After peace was made in 1783 the congregations began to grow again. There was one serious fire in Salem, but since then various large buildings and a number of smaller ones have been erected; and in Bethlehem a Church and Gemein Haas have been built. The number of residents in Wachovia increased to over 1000, since then the figures can not be given with exactness, but it is easy to see that they increase from year to year.

Since my 60th year I have felt a marked decrease in strength. In the winters of 1782 and 1783, and between 1787 and 1788 I had severe attacks of illness, and those and the failure of my memory have warned me of approaching departure for home.

During the Visitation of Br. Johann von Watterville, in 1785, Br. Benzioni was associated with me in the business of Administration; and he released me concerning my obligations. Syed von 1789 gave instructions which after much deliberation, the Lord approved that the possessions of the Unity of Brethren should be safeguarded through my Will.

Since our return from Europe my life has been a part of the story of Wachovia, so it is not necessary to write any details concerning it. Among all the outward difficulties, most of which were due to legal questions, nothing troubled me so as being obliged to sift out false Brethren from one of our towns, who setting their profits against the rules of the Congregation brought into the town ungodly men, which could not be allowed.

On March 22, 1795, my dear wife went home, although she had seemed reasonable well that morning; and in August she was followed into a blessed eternity by my dear daughter, Anna Dorothea, in Bethlehem. From the day of our marriage I have known who has done all things well.

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the help He has given to me in so many circumstances, for His gracious providence in my marriage, in that He gave me a good helper in my dear wife, and for the salvation and training of our children. He brought me as a poor child to His Altonement, and permitted me to receive many blessings through the care of the Unity. Where I have erred He has restored me again, and has kept me ever humble in spirit, so that little happened which did not teach me to know myself better. And in this feeling I await the time when it shall please Him to call me home, a sinner purchased by His blood, humbly to appear before Him.

So far his own words.

(The last twelve pages of the Memoir were written by the minister, and only a few paragraphs are translated, but they serve to show the impression made on the minds of his contemporaries by Br. Marshall.)

He had pre-eminent ability in business, order and punctuality were his second nature, and he never considered his convenience or his own interest, but whatever duty the Lord gave him from time to time he counted as a trust, of which he must give an account to God. By economical house-keeping he quietly saved a little each year for the cause of the Lord, and the relief of the needy. He was a true friend of man, and helped many with counsel and in deed, and they will always hold him in thankful remembrance. Although he could be stern when he believed it necessary his usual manner was affable, loving, and pleasant; and outside acquaintances considered him one of the leading men of God of this age, and recognized how much his care had to do with the present flourishing condition of this neighborhood, which in the beginning was a wilderness. All of the principal houses in Salem were built under his direction. Fairview was finally completed, and he was 81 years and 6 days. According to his own reckoning he had spent 31 years in Germany, 15 in England, 1½ years in Holland and Prussia, and 1½ on the sea; for more than 62 years he was a member of the Unity of Brethren, and almost that entire time he was in its service, and made many journeys by land and sea.

It is worthy of note that his funeral took place on Feb. 14th, the same day of the same month on which, during his first visit, the site for Salem was selected 37 years ago, and that 53 years ago he and his wife arrived on that day in Bethabrara. The Doxological Text for the day of his funeral was: "If a man keep my sayings he shall never see death," John VIII. 51.

MARRIAGES.

Wilson-Frye.—On May 5, 1921, at Fairview parsonage by Rev. L. G. Luckenbach, Mr. Robah Wilson and Miss Maud Frye both of Winston-Salem, N. C.

Boyles-Gibson.—On May 27, 1921, at the home of Bro. and Sr. Jos. K. Lewis, by Rev. L. G. Luckenbach, Mr. J. Van Boyles, of Walnut Cove, N. C., and Miss Myrtle Gibson, of Pine Hall, N. C.

Anderson-Barnes.—On June 22, 1921, Mr. Egbert Clay Anderson and Miss Nellie Grace Barnes, both of Winston-Salem, N. C., at the home of bride, 1609 N. Liberty street, by Rev. L. G. Luckenbach.

Bayatt-Wagner.—At Friedberg parsonage on May 26, 1921, Carlee F. Bayatt and Miss Minnie Wagner, by the Rev. H. B. Johnson.

Chadwick-Carmichael.—Eugene T. Chadwick to Addie F. Carmichael, on June 18, 1921, at Bethania, N. C., by Rev. F. W. Grabs.

Nichols-Holzer.—Everett A. Nichol- olds to Bernice E. Holzer, on June 8, 1921, at Bethania, N. C., by the Rev. F. W. Grabs.

Chapel-Crook.—At the home of the parents on June 6, 1921, Miss Le­ thia Beckel Crock was given in marriage to James Carroll Chappell, of Raleigh, N. C., Rev. Douglas L. Rights officiated.

Warner-Shorts.—On June 22, 1921, in the M. E. Church at Rocky Mount, Va., Mr. Maxwell Roy Warner to Miss Zollie Deahl Shorts. The cere­ mony was performed by Rev. J. K. Pfohl.

Tucker-Elliott.—On June 4, 1921, Clay Tucker and Miss Neva Elliott, at the home of the officiating minister, Rev. J. F. McCellan.

INDIVIDUAL SUBSCRIPTION

ACKNOWLEDGEMENTS.

Miss Sarlie L. Hardister $10.00

Mrs. M. W. Ashburn $1.00

Mrs. Wm. Glasse $5.00

Mrs. Emma Johnson $5.00

Mrs. H. J. Crute $5.00

Mrs. E. A. Welfare $1.00

Rev. H. B. Mars $5.00

W. T. Crater $1.00

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INFANT BAPTISMS.


Hutchins.—Robert and Cecil, twin sons of Mr. Simon and Sr. Lulu Hutchins, m. n. Lee, born April 29, 1921, Winston-Salem, N. C., baptized at Fairview Church at the morning service, June 5, 1921, by Rev. L. G. Luckenbach.

Abner.—Harry Samuel, infant son of Mr. Emory E. and Sr. Nora (Lineback) Foltz, born February 17, 1921, at Southside, and baptized at Friedberg on Sunday, May 29, 1921, by the Rev. H. B. Johnson.

Foltz.—Georgia Anna, the infant daughter of Bro. Raymond and Sr. Nora (Lineback) Foltz, born February 23, 1921, at Southside, and baptized at Friedberg on Sunday, June 19, 1921, by the Rev. H. B. Johnson.


Reed.—At the home of Bro. and Sr. James Reed, two sons, Reo Franklin and James Fletcher, by the Rev. J. F. McCuiston.


DEATHS.

Foltz.—Noah Benjamin, son of Jesse and Catherine (Tesh) Foltz, born July 4, 1863 and died May 24, 1921. Member of Friedberg congregation. Funeral and interment at Friedberg, conducted by the pastor, Rev. H. B. Johnson.

Shore.—Little Eugene Shore, son of Bro. and Sr. William J. and Esther Cornish Shore, at the age of 6 years, 3 months and 20 days. Funeral services conducted by the Rev. James E. Hall.

Michael.—Gladys Marie Michael, infant daughter of Robt. C. and Eva Michael, m. n. Preston, died May 23, 1921, age 7 months and 12 days. Services at the home, May 24, 1921, by Rev. L. G. Luckenbach.

Michael.—Rebt. Cleveland Michael son of Wm. H. and Delligie Michael m. n. Fields, died March 50, 1921, at Winston-Salem, N. C., aged 28 years, 9 months and 26 days. Services at the home, June 1, 1921, by Rev. L. G. Luckenbach.

Arrington.—Andrew Guy Arrington, son of Sam G. and Mary Arrington, m. n. Casey, aged 28 years, 9 months and 26 days. Services at the home, June 1, 1921, by Rev. L. G. Luckenbach.

Ogburn.—T. Frank Ogburn, Sr., infant son of Clyde F. and Mahala Ogburn, m. n. Hester, died June 12, 1921, aged 4 months and 16 days. Services at the home of grandparents, by Rev. L. G. Luckenbach, assisted by Rev. Geo. W. Lee.

Hutchins.—Robert Hutchins, twin son of Simon and Lulu Hutchins, m. n. Lee, died June 15, 1921, aged 1 month and 16 days. Services at the home of grandparents, Bro. and Sr. J. H. Lee, June 17, 1921, by Rev. L. G. Luckenbach.


Hutchins.—Louise Jane Hutchins, wife of Simon Hutchins and daughter of Bro. J. H. and Sr. Josephine Lee, m. n. Smitherman, died May 3, 1921, aged 19 years, 4 months and 3 days. Services at Fairview Church, May 4, 1921, by Rev. L. G. Luckenbach, assisted by Rev. J. S. Hiatt.

McGeo.—Wesley Harmon McGeo, died June 22, 1921. Aged 69 years, 1 month and 22 days. The funeral and burial took place at Oak Grove Moravian Church.

Tesh.—Bro. Ellis Tesh, a member of Bethabara congregation, and his brother, Walter Tesh, were killed at a railroad crossing June 3rd. The funeral and burial was on Sunday, June 5th, conducted by Rev. J. F. McCuiston.

Knoese.—Mrs. Paulina Eunice Knoese, wife of Bro. Emory E. Knoese, departed this life June 5, 1921. Interment was at Salem graveyard. Services conducted by Rev. D. L. Rights, assisted by Rev. J. F. McCuiston.

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Rev. J. Kenneth Field, Managing Editor.
Mr. Henry E. Romig, Business Manager.
Mr. F. Egbert Vogler, Circulation Manager.

EDITORIALS.

SUMMER NOTES.

A Busy Season

We are now in midsummer. It is the time of the year when things are taken easy. Our Churches, however, seem to be proofs against the heat. People are attending unusually well, and all the agencies of work for the Lord are going on at full blast.

Busy Young People

It is the young people in the Church that are setting the pace. They are crowding the Sunday Schools. We have recently visited several Sunday Schools, where even the standing room was occupied. It is an inspiration to watch even the little ones gather for Bible study and song. The next generations is starting well.

Men’s Interest

When women attend the meetings of the Church, and are found in their places in societies of Christian work and fellowship, we are not greatly surprised. It is like them to be faithful and loyal and true. But the interest which men are now taking does surprise us. A few weeks ago a procession of men, on a hot Sunday afternoon, some two thousand or more of them, marched the streets of Winston-Salem as a testimony to the interest in Bible Class work, which is alive in all the Churches.

A Couple of Examples

Not long ago, we were in Fries Memorial Church. Br. Henry E. Fries, the veteran Sunday School Superintendent of our Province was presiding. The ample Sunday School room was packed with alert and happy children and youth from end to end. In the service which followed, Br. Clarence E. Romig, the pastor, presiding, a large young Choir was finely in evidence. The Boy Scouts were there. Older and younger people who filled the Church were united in cordial, happy interest. It is an inspiration to go from Church to Church and mark the spirit of the times.

A Unique Meeting

It was Wednesday night, in the middle of July. It was hot. We were in the weekly Bible meeting of Culvary Church. It was held in the Church, because there were twice as many people, as the Chapel would hold—many children were there, along with the grown persons. The interest was intense. The Pastor, Rev. Edmund Schwartz, is reviewing the whole Bible with his people. They are reading the Scriptures at home, chapter by chapter and the pastor is commenting upon the salient Gospel points from Genesis on.

God’s Answer to Unbelief

The critics are disheartening the Bible. They are revising it according to their own judgment. They are claiming purely human authorship for it. They are telling the Bible story as they think it ought (according to the Darwinian theory of development!) to have happened. They are minimizing the divine authority of Jesus Christ who taught the inspiration of the Old Testament, and through His own word and Spirit gave the New.

What answer is God giving to these criticisms? He is simply having more copies of the whole Bible circulated than ever before. And He is moving more people to study the whole Bible from Genesis to Revelation than in any previous age of the world. He is treating the Bible critics as the Second Psalm (verse 4) says: “He that sitteth in the heavens will laugh; the Lord will have them in decision.”

One Summer Assistant in the Province

Something over two years ago, Mr. Howard G. Foltz, of Friedberg Congregation, came back from the service of his country in France. He had lost two years out of his time of preparation for the ministry. But he came back from the war bring, ready to take up his work as he left it. He is now in the Theological Seminary at Bethlehem, Pa., pursuing his three year course in Theology. His reports are excellent. He will be preaching in various of our pulpits during the summer. When you give him a good welcome and a strong backing, he will be doing more than merely helping one young man on his course for the ministry. You will be encouraging all the young men, who are thinking of the ministry as their calling in life.

The Business of the Church

The Church is not merely a society for preaching and hearing the Gospel. It is a business as much as a bank, a store, or a factory is a business. It needs to be run, as the saying is. It needs to render its accounts, pay its bills; watch over its property; strengthen its lines of work; making progress in what it is here to do, and glorify God by attending to its business.

Many of our Churches are holding their annual business meetings during the summer. We happen to know that the Home Moravian Church of Winston-Salem will hold its annual business meeting on Tuesday, August 9th.

Long ago, a young Church member, only twelve years old said: “I know ye not that I must be about my Father’s business?” The Church would all make splendid progress if all its members conscientiously knew about its business-councils, what the child Jesus did.

Fairview’s Missionary Pastor

Those who were present at the installation of the Rev. George R. Heath, as Missionary pastor of Fairview Moravian Church will not forget the singular impressiveness of the hour. We draw our readers’ attention to the paper which was read in this service and which appears in the present issue of the Wachovia Moravian. It is not merely an account of some facts in the life of Br. George R. Heath, but it gives at least some glimpse of what the average Missionary is doing in heathen lands, and what, in the case of Br. and Sr. Heath, has, during these twenty years, been done most cheerful.

Our Rural Church Grounds

A good many years ago a great Swiss Bishop of our Moravian Church was visiting in our Southern Province. Those were carriage days, and we leisurely drove over our country roads from one rural Church to another. “Oh what splendid forests you have!” the delighted visitor said again and again. “Oh the forests— they are the glory of this Southern Land!” Doubtless many of them have been cut down in the course of the subsequent years. But our country Churches still have them, as a crown of beauty around their buildings.

Even little Moravia has a choice bit of forest which we have heard that same good man is going to give. And the same whisper has come to us from an excellent member of Oak Grove Church.

Our city members and their friends are finding out the attractiveness of these Church forests more and more. And it is a good thing, because it is bringing these Churches into larger notice and will in various ways help toward their meetings and the progress of their general work. Does a congregation so much good to have sympathetic visitors appearing now and then among them.

The Old “Rock” House

Thanks especially to our patriotic Br. H. W. Foltz, the Old “Rock” House and the meadow around have, at last, been secured for the Wachovia Moravian Society. It is situated near Friedberg and will become with its old stone house, and the queer holes, reminding one of Indian warfare in Colonial times, a delightful place of visit and of hallowed remembrance.

The Coming Anniversary

The Festival of August Thirteenth is the Anniversary of the Renewed Moravian Church, all over the world. It will be celebrated in town and country on Sunday, August 14th. Our dear Br. Lewis Righton, in his enthusiastic devotion, used to say “the 13th of August is the Fourth of July of our Moravian Church!” He was right, because, out of that mighty outpouring of the Spirit, there has come all that the Moravian Church stands for, in life, doctrine, training of children, schools, Churches, hos-
THE EXILED HERERO CHRISTIANS.

When the Herero insurrection broke out in 1904 the Mandjous tribe left the land of their fathers and practically disappeared. They wandered through British Bechuanaland as far as Lake Ngami and most of them settled there, for a small group of about 1,000 reached the Zambezi River and located near a German military station. They had been Christianized by Lutheran missionaries, and last year two Herero missionary workers from the northern Transvaal visited them and found that they had built up a little village and erected a church. An evangelist named Ephraim and a deacon named Timothee were ministering to their spiritual needs. When the visiting missionaries arrived, fifty adult candidates for baptism were presented, and sixty-one children. After these two weeks' stay among them, the tribesmen urged the missionaries to accept a thank-offering of $175. Thus a little group of exiles, in a strange land and surrounded by a hostile environment, has maintained the pure worship of God and demonstrated the vitality of the Christian faith.—Rhenish Society Report.

INDUSTRIAL INSTITUTE AT QUESUA.

The Methodist Board of Foreign Missions has recently purchased 8,000 acres of farm land in Portuguese West Africa for a demonstration farm and trade school for African Negroes, on the model of Hampton and Tuskegee Institutes.

The high cost of living in Africa since the war has caused hardships to native population. Cotton cloth and iron hoes cost five times more than in 1914. Before the war plantation hands wore three or four yards of cloth around them, now only a half a yard is used and many nates wear only the skin of some bush cat or gazelle.

Establishment of the farm and trades school forms part of a plan to raise the economic status of the African natives necessary for successful missionary work on a large scale.

A brewing plant, which was located on this newly acquired tract will be converted into a sugar mill.

SERMON.

THE SUPREME COMMAND OF OUR GREAT Captain.

(By The Rt. Rev. Edward Rombthaler D. D.)

The brief Sermon preached in Fairview Church on July 17th, 1921, at the Installation of the Rev. George R. Heath, as the Foreign Missionary Pastor of Fairview Moravian Congregation.

Text: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you all the way, even unto the end of the world.” — Matt. 28, 19, 20.

Our risen Lord had gathered His five hundred followers, —all the members of the Church that there was at that time. He had them around Him on a Galilean mountain. They recognized Him as their risen Christ, and Saviour, the immortal Son of God. He told them of what had come to Him through the loving will of His Heavenly Father, after He had died for the sins of the world. He said that He was now going with all power in heaven and earth to help and bless those who would unite in carrying His gospel message to the ends of the earth. Then He gave His full Missionary Commission, not only to the apostles but to every member of the Church in his or her place and degree of missionary service. And to those who were willing to do their part, He added His final promise: “Lo I am with you always, even unto the end of the world.”

This is the last command that Jesus gave. To His mind it is the most important thing in the world to be done, until He comes again in His Second Advent to close the age in which we are now living. Politics and social and industrial order have their important scope and place, but in the mind of Christ the chief interest of God on earth is that the Gospel of His crucified and risen Son should be presented for acceptance to every human creature. Some of these people live in the homelands, in partly Christianized countries; others live in heathen lands, to which only a little, and perhaps nothing at all, of the Gospel has ever come. But, as He has expressly told us, He cannot come again to abolish all sin and sorrow and death and grave, until, in every nation there has been the opportunity given to hear and receive His saving message.

The souls of all men are of like value, whether they live in nominally Christian or in heathen lands. Each one of these souls, in its immortal possibilities and destinies, is worth more than all the gold and silver of a whole world. But there is this difference. The man here, we will say in Winston-Salem, has as much opportunity to hear the Gospel as he wants and has always had it. On the other hand the man in heathen lands, has never had any chance at all. In so far he is therefore the more important of the two men in the sight of the Lord Jesus Christ. The case stands just as one heathen woman whispered it to another, while they were listening to the Gospel for the first time. The one woman said to the other: “Didn’t I tell you! I always knew that there must be some God to love us; but, if only my father had lived to hear the news!”

To the Moravian Church, in its Renewed Period, in the most marked and wonderful ways, the missionary Commission has been given. It came nearly two hundred years ago, and it is coming still. God has during these six generations been showing what He wants the Moravians, most of all, to do. At home we often try hard for souls,—and often do not succeed in getting them. We go to some Christian city and we do not get one. We tell in some country district, often with the scantiest returns: but with one in the heathen fields, behold, it is all changed. There the souls are reached amid the most marvelous circumstances. The Moravian Zeisberger, at the risk of his life stands by the Indian Council-fire, amid scowling, angry faces but the wicked, malicious sorcerer sitting at his very feet, is smitten, as a brand from the fire, and becomes a chief ornament of grace to his heathen tribes. The murderous Eskinio is saved by the missionary message. Once the converted savage falls back into his old ways and beats his wife, but he comes running to the Moravian brother, his eyes streaming with tears: “Oh missionary, I have struck my wife again as I used to do; and just as quickly as I did it, I saw the face of Jesus with the thorns on His head and I felt that I had struck Him in the face. I am so sorry; what shall I do?” Or again, in very recent time, in the days of the sainted Siebenhofer of the Nicaragua Indian Mission, the message of Jesus is brought into the deep tropical bush, and a husband and his wife, who had once burned their infant alive, in order not to be bothered with its cries, are both changed in their hearts and washed in the Saviour’s blood, so that now the once murderous father has become a consistent Elder in the Church.

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AN INTERESTING MISSIONARY CAREER.

(Editors Note:- The following paper was read at the Installation of Rev. George R. Heath, as Missionary Pastor of Fairview Moravian Church, Winston-Salem, N. C., which took place on Sunday, July 17. It will interest the readers of the Wachovia Moravian, to make this acquaintance with a brother, who has now entered into the circle of our Southern Workers.)

It is a very happy circumstance in our Southern Moravian Province, that more and more acquaintances are being made with those dear brethren and sisters who represent us in the mission fields. There is much precious correspondence with them. Letters are coming from them which give new light and interest to our missionary writings. But more than that, they are coming to know them personally. They are visiting us, as they pass back and forth on their paths of consecrated service. And best of all, one and another of them are becoming pastors—so that our congregations are getting to have a home pastor who lives and labors in their midst and another pastor—who serves for them in heathen lands—and thus is bringing new blessing into the home field by what he is doing in word and deed for God among those who never before have heard the Gospel. And this is the case with the dear brother who today enters with Fairview Moravian Church, as their messenger in a heathen country across the sea. You will be glad to hear all you can about him, and then take his hand in loving and prayerful fellowship with him and with his consecrated work.

George Reinke Heath is the son of our esteemed brother and sister, the Rev. George O. and Sr. Reinke Heath now resident with us. He was born on Feb. 16, 1879, in Fairfield, on the West Indian Island, Jamaica, where his father was serving at that time as a Moravian Missionary and afterwards was engaged by commission of the Moravian Church in the blessed work of the British Bible Society in circulating the Holy Scriptures on many islands and on the South and Central American mainland.

Mr. George R. Heath, the missionary present with us today was educated in the best English schools, at the Moravian Academy in Fulneck, England, for six years, in the Manchester City High School for two years, and for four years at the famous Manchester University. Then he spent two years on the Continent of Europe, in special preparation for mission service. Thus well gifted he was ordained, a deacon, by the venerable blind bishop Frederick Ellis at Ockbrook, England on June 27, 1901, and at a later date, July 10, 1910, he was made a presbyter of the Moravian Church at Bristol, England, through the ordaining hand of our noble bishop Benjamin La Trobe, long a member of the Unity’s Central Board of Missions, and whose name is held in hallowed remembrance by Moravians and others, all over the world.

Upon his first ordination Br. Heath was sent to Nicaragua, Central America, where he has been serving for 20 years with only one brief furlough. His first station was as assistant of an older missionary among the Indians at Wouna-Haulover.

In all mission service the wife is a very important element in the success of the work, and especially in fields, where amid much toil and sacrifice the people, men, women and children need to be brought up from the lowest steps of social life, in homes situated in deep forests—far away from the shades of civilization mankind. We are, therefore, glad to make you acquainted with Brother Heath’s devoted wife. She was Miss Margaret Meuwells, daughter of one of the ministers of our British Province. She was educated at Our Fulneck School for girls and afterwards at Manchester University. Afterwards she served four years as teacher in the Raleigh Home for feebleminded girls in South Carolina, and for two years as teacher of the Sunday School in Beata, Chicago. Afterwards she served two years as teacher in the School for Blind Children in Chicago, and another two years as teacher of the home for the blind in Des Moines, Iowa, and at a later date, July 27, 1910, as a teacher of the blind in the School in Rochester, New York.

The Rev. George R. Heath, Missionary Pastor of Fairview Church Missionary to Nicaragua.

A pastor who can win the children is a power for the in-bringing of the Kingdom. Not every one can do this for it is a rare gift and one to be secretly cherished and developed. Often we have heard ministers lament the difficulty of dealing with child audiences. Why should this field be neglected? The preacher who wins the children will in most cases find that these young natures are wonderful allies, who in their own sweet, simple way, can bring in the parents.

With signs like these, the Moravians, though often rejected and neglected at home, have made some dark habitation of heathen cruelty, ring with the triumph of Gospel grace!

Even now, after all the horrible upsets of the World’s War, more souls are offering themselves for the Saviour, in certain of our remaining missionary fields, than was the case before.

It is as if Jesus were audibly saying to the Moravian denomination of today, “On this rock of testimony, to the heathen concerning me; I will continue to build our Church and the gates of hell shall not prevail against it.”

Therefore, dear Fairview people, gather in spirit around your mission, coming from them which give new sense of the work, and especially in the end of the world.” Amen.

The newspaper feature displays an advertisement for a pipeless furnace, which promises to fill every nook and crevice and drive cold air back to the basement. The advertisement highlights the furnace's ability to provide even and consistent heat throughout the home, with no cold corners. The furnace is designed to be maintenance-free, requiring no cleaning or adjustment, and is said to be the original patented pipeless furnace. The advertisement encourages readers to consider this product for their homes, promising both efficiency and comfort.
the Moravian Schools at Ockbrook and Fairfield. She then came to the island of Jamaica and was married to Br. George Heath on Nov. 18, 1982.

So they went together to their first station among the Indians at Sharon on the Caribbean Sea. Here they serv- ed for three years. Next they were appointed to the Indian work at Can- ta, 120 miles north of Bluefields on a lagoon, opening into the ocean. In 1910 they were called to the central station of the mission at Bluefields where Br. Heath served as pastor and temporary superintendent of the Central American work. Then this devoted husband and wife were transferred to the difficult post at Sany-Sang-Tu, deep in the Indian bush, 200 miles up the great Wankas River, where the made many an experience, among Indian Christians.

In addition to his successful evangelistic labors, Bro. Heath has distingui shed himself for his linguistic abilities and has prepared important portions of the Holy Scriptures for use among the Indians in their native tongue and has recently brought from the press in collaboration with Bro. Danneberger, a hymn book in Miskito which will be of greatest use in the future work of the mission.

In 1920 they were again in the pastoral office in Bluefields and now after nearly twenty years service together in 1921 they are going to a brief, well earned rest to rest their kindred in England. Well may we greet them, as servants of God whose talents and education have not been hidden away, but have been Christ's, among people, who in view of their needs are especially dear to the King and Saviour of the world. Trained and tried, in service among Christ's least ones, we hope that Br. and Sr. Heath will have many more years of devoted labor in their great mission field. So shall the Lord of the harvest, on the last day, say to them and to the Fairview congre gation which has worked and given a prayer along with them—"What ye have done unto the least of these, my brethren, ye have done unto me."—E. R. Pusey.

HALELUJAH! AND THE "TOMS-TOMS."

Men experiment with a great many things. Many of their experiments are expensive and unsatisfactory, not a few are total failures. But there is one experiment which always yields results, that is the experimentum crux. From the time Peter preached at Pentecost to the present day, in every one, the Word of the Cross is working wonders among men. Christ said that when He was lifted up, He would draw all men unto Himself. That drawing power is active today here in Nicaragua. From the lowest pit of sin and superstition; from the very door of perdition, men are lifted, are drawn through this power of the Cross. Surely the saving power of Christ is the same as it was at Pentecost. Judge from our recent experiences of Passion Week.

Passion Week, or at least the service among the Indians of the Wankas River begins (as at home) on Saturday before Palm Sunday. The services from Saturday until Wednesday were not so well attended as our visitors had not yet arrived. Nevertheless there are a goodly number at each service, to hear again the story of the Passion.

The town had been cleaned, as well as the church and the church premises, so that a favorable impression might be made upon visiting neighbors.

On Wednesday afternoon the boats began to arrive from up the river. From the Mission house verandas we watched them, glad of heart. First one, then another, then two or three in a group. Thus they came nearly all afternoon, each boat containing a family or two, with their clothing, bedding and enough green bananas to last for a week. From down the river also boat after boat arrived, so that Thursday morning service found the church well filled.

On Thursday afternoon we celebrated the Holy Communion, with seventy-three present. The Communion service, while very simple, is always a season of soul refreshing. We try especially at this time to make our members forget all else and look only to Christ. Some of us foreigners among the Indians are apt to feel like the Jews toward the Gentiles, before it was revealed to them that the Gentiles were also chosen of Christ. We sometimes feel that the hymns and entire service, is in a language foreign to the people. We are very different from our people at home, but we can assure you that also upon that morning the Gentiles was the Holy Spirit poured out.

Good Friday services began. Already at this early hour the church was crowded. At 10 A. M. a preaching service was held. At 2 P. M. another service, continuing the reading of the Passion Week Manual. At 7 o'clock on Friday night and also at the same hour on Saturday night, stereopticon lectures were given, showing pictures of the sufferings and death of our Saviour.

The stereopticon services are among the most enjoyed, and also the most beneficial. The Indians must be appealed to through the sense of sight as well as hearing. It is extremely difficult for them to comprehend a thing unless they can see it or see pictures of it. Immediately after dark the people gathered around the church, and when the doors were opened a grand rush was made for seats. They were afraid they should not find room. For two hours, both Friday and Saturday nights, pictures of Christ's life, sufferings, and death were shown to a most attentive and interested audience. Who can judge what seed has fallen upon fruitful soil, and what fruit it will bear?

Sunday was a day of glorious triumph. The kind of a day which comes but once in a life-time. On this Easter Day we had a new revelation of the power of Christ's resurrection. It was a day of ingathering. For two months' instruction had been given to candidates, both at Asang and at Sangaanga. On Easter Day these were received into communicant membership by baptism and confirmation. Because of the large number to be received, the baptism service was held in the afternoon. At this service 107 were baptised and 2 confirmed, making a total of 109 received at one service. Of this number 35 were adults and 50 children of heathen parents, and 19 children of Christian parents. Think of it, practically a whole congregation baptized in one day. And do not think that this was done carelessly, or simply to increase the number. Every one of those baptized had been on probation for some time, and then, as stated before, they were put through a two months' course of instruction in Christian principles and Christian truth. The baptism service lasted two hours and forty minutes. No sermon was preached or lesson read, only the Baptism Litany, and a few hymns. It was almost necessary to have an Aaron and a Hur present to hold up the minister's arms in blessing.

The heathen are coming to the Lord. The fields are white unto harvest. The precious sheaves are being gathered in. As reported in the Moravian some time ago, there were received at Sangaanga in August 75 souls. Adding to that number the 109 which were received on Easter Sunday, make a total of 184 in less than a year. There are others waiting for instruction, and still others are making application.

At Christmas time, among others, the old Sueka (witch doctor), who had held back these fourteen years, made application for baptism. If possible we will have another class of instruction in September which will number at least 50. Thus they are coming, not by ones and twos, but by hundreds! The power of Christ is making things new, making hearts new, putting new hope into the hearts of those who had long labored under the heavy yoke of Satan.

Do we rejoice? Exceedingly! But what is that plaintive note which strikes our ear? It comes across the waters and over the hills—"Retrench!" "No means for carrying on the work!" That is the voice we hear from the Home Province. While on the mission field the heathen, born again, are singing hallelujahs, the tom-toms from the Home Province are beating out the

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REPORTS FROM THE CHURCHES

Trinity

The first Sunday in July we were very happy to receive into the fellowship of the church the following new members: Mr. and Mrs. Numa Madison Vangb, Mrs. P. B. English, Mrs. Ezra Charles, Mrs. John W. Frazier, Alcorn Parter, Dorothy Frazier, Katie Marie Oliver, Is Pont Stanley, Annie Lee Smith, Elizabeth Sadler, Sarah Pauline Perry Cox, Myrtle May Kelly, Ruth Addle Sominger, Ralph L. Frazier, Hubert Paul Camady, Ray Burke Johnson.

The budget for the year 1921 closed with a deficit of nearly $300. We hope that the year's work has been satisfactory and that the church will continue to be a prosperous one.

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S. S. Picnic

The annual church council was held on the 10th of July with a large and interested congregation present. The reports of elders and trustees were presented and exhibited a splendid account of the condition of the church and the achievements of the past year.

At the council meeting, the followig new officers were elected: Ray E. Johnson, Elder; Duke Kelly and E. F. O'Brien, Trustees.

The budget for the year has been outlined by Bro. A. A. Perryman of trustees in conjunction with his board and this was presented both at the congregation social on July 8, and at the church council. The budget calls for expenditure of an amount not far from the sum raised last year. However, on account of the depression, pledges this year are considerably lighter, and it is important that every member of the church deliver the yearly pledge card to Treasurer Chas. A. Hogue as soon as possible.

Funeral of Mr. Sprowl

A funeral was held for Mr. John Sprowl, who passed away at his home in the town of Union. The funeral was attended by many friends and was conducted with dignity and respect.

W. S. CRAWFORD, FAMILY MEDICAL

TACKLE THROWN TO THE WIND

The work of the Home Church has been active, and the efforts of the Women's Auxiliary have been successful. The work of the Sunday School has also been very good.

W. S. CRAWFORD, FAMILY MEDICAL

For the Kingdom of God

A great deal of work has been done in the Kingdom of God during the past year. The Home Church has been very active, and has done much good work. The Sunday School has also been very successful, and has done much good work.

W. S. CRAWFORD, FAMILY MEDICAL

The Home Church has been very active during the past year. The work has been successful, and the efforts of the members have been very good.

W. S. CRAWFORD, FAMILY MEDICAL

A great deal of work has been done in the Kingdom of God during the past year. The Home Church has been very active, and has done much good work. The Sunday School has also been very successful, and has done much good work.
Bro. Blewster, sang an appropriate an-
Home Church.

New Philadelphia congregation the

Bethania.
The Sunday School is making a grati-

Entrance

Enterprise

Clemmons-Hope

New Philadelphia

I. M. Perryman was hostess in August

Clemmons.
moss Glee Club, a male quartette from Winston-Salem and Mr. Geo. A. Bower from New Philadelphia. A morning and afternoon session was held and some excellent songs and solos and quartettes were rendered. The attendance was very large and appreciative.

Macedonia.
In connection with the regular service on the second Sunday the Lord's Supper was celebrated. The Ladies Aid Society have completed the painting of the church and have carpeted the aisles and pulpit with a new carpet. The projected meeting has been set for the week beginning with the second Sunday in August. The pastor will be assisted by Bro. E. B. Johnson of Friedberg and Bro. Howard Foltz, our student in the Theological Seminary.

Fries Memorial.
June and July have been a time of heat and pleasure, of fans and ice cream, of baseball and automobile rides—but, with all the diversions of interest in these matters, we are glad that there are many who do remember God and church and religion.

It has been in this season that the new Sunday ordinance has been born which permits the sale of ice cream and soft drinks at drug stores on Sunday afternoons from 2 to 7 P.M. We believe that a serious mistake has been made in this fresh encroachment on the sacredness of the Lord's Day. Rest and recreation are necessary, but not the taking of money on His Day, and that's why the drug stores favored the ordinance.

Our Wednesday night services for the past month have continued to be helpful with the special programs that were arranged.

On June 22 Bro. R. H. Steckton spoke very helpfully to the young people with special reference to the possibilities of a C. E. Society.

On June 23d we had a musical social evening at which the musical organizations of the church, the band, the orchestra, the S. S. and the Junior choir, each took part. Bro. B. J. Pfohl spoke helpfully on the subject of church music, and refreshments were served.

On July 6 the service was conducted by Bro. H. E. Fries and the monthly S. S. teachers meeting was held.

On July 30th Dr. P. O. Schallert gave a talk on First Aid remedies, with Boy Scouts and Girl Scouts as his special editors.

Our Red Letter day for the month was the celebration of the East Salem Anniversary on July 3. There were three services. In the morning the Sunday School participated and a special Children's Day program was followed. Bishop Rondtander addressed the congregation with his unfailing interesting helpfulness. In the afternoon at 3 o'clock, there was a Love feast at which Bro. Edmund Schwarze made the address on "I am, I can, I must and I will." This was followed by a precious celebration of the Holy Communion.

We much regretted the absence of Sr. H. F. Fries this day, owing to her illness. But we are glad to know that she has recovered her health.

On June 30th we observed the Quarterly Mission Sunday in the Sunday School with an address by Bro. George O. Heath, who spoke on Individual Responsibility.

July 4 to 6, seven boys of Troop 8, B

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Service and Equipment the best.
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have been planted for household running expenses may be obtained. Add- ed to these reasons were the desire for new experiences and the reports of those who had returned of large mon­ ey earned under a certain ministry and lack of restraint. Many of the women urged the men to go, and some threat­ ened that if the men would not go, they would go themselves. There is no doubt that a good deal of money was sent back to Jamaica. Some of it was spent thoughtlessly, but a con­ siderable portion was expended in the purchase of land and the improve­ ment of dwellings.

Thus the year opened, with our own products bearing good, and not only good, but exceptionally high prices while a stream of ready cash continued to trickle in from abroad. But then the change came. The price of sugar which during the war had been excessively high, suddenly went down and with it followed the price of coffee, ginger and pimento and other staples. The price of clothing, and other imported necessaries, and local foodstuffs continued high. The world knows what happened in Cuba, and money supplies from that source ceased to arrive. Hence during the latter half of the year the outlook was gloomy in the extreme.

There were other indirect results. Our people who had been used to small expenditure and low wages, had handled considerable sums of money for over two years, and had learned to live on a higher scale of expendi­ ture, and it is most difficult for them, with continued high prices of things which have to be purchased, to ac­ commodate themselves to changed conditions. We may therefore truly say that the year under review has indeed been a trying one, which re­ quired the exercise of faith and pa­ tience.

As far as the church returns are concerned, however, we have no reason to complain. Our people have always given and will give liberally when they handle money. The trouble is that there is little system in our supporting the minister and raising money. We may state that the minister under­ takes the contractor’s part of building and supervising, and when this is in addition to the pastoral work in a congregation with a communicant membership of over 700, and the super­ vision of another congregation of 500 communicants, the work assumes proportions almost beyond human en­ durance. Besides this the minister is the treasurer and must be responsible for income as well as expenditure. It is a special blessing that Brother Weiss, while carrying on at Carmel, and supervising at Springfield during the absence of the minister on furlough, has been given health and strength and the loyal support of his own congregation. Carmel besides supporting the minister and raising $2,500 for local needs, building and other expenses, raised its mission quota to full, a matter of special thank­ fulness.

At Eden and Aberdeen, congregation and final, the work has not been less satisfactory. At both these places building operations are being carried on. The church at Eden has fallen into disrepair, and is being largely re­ built, while at Aberdeen, where for years the work languished, the cause has taken on new life and a church is in course of erection. The corner stone of a new building for church purposes has also been laid at Kitt­ chicum.

We continue our educational work, though under greatly handicapped conditions. Some years ago the Gov­ ernment decided that there should be no more denominational schools rec­ ognized, but the Government should supply the new schools as the need should arise. Theoretically this is cor­ rect. The state should be responsible for supplying the educational needs of the people. In practice, however, it has not worked so well. The Gov­ ernment had neither the means nor the desires to fully carry out the policy. A few really good Government schools have been established, but not nearly so many as are required; but because the policy has been recognized, the government grants to voluntary schools have been largely decreased. This makes it difficult for the de­ nominations to keep their buildings in repair, especially as the grant ex­ ceeds half of the total outlay, and up to the present may not exceed $500.

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If It’s New, You Will Find It Here
We Are Almost Constantly Receiving Some­ thing New.

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THrift

Thrift does not mean nig­ gardliness or penurious­ ness, it simply means BUY­ ING AT GILMERS, which is the “THRIFT STORE.”

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Trading at Gilmers is syn­ onymous with THRIFT.
Bethlehem is still continuing its excellent work; but we need a permanent staff.

The health of the colony has not been good. There was an epidemic of Kaffir pox which was at first reported abroad to be smallpox. This disease affected a great many people, especially in Kingston, but the death rate was not high.

This Province returns thanks to the mission boards which have come to our help during the year; to patrons of schools; and for gifts for special objects. We cannot as yet be financially heard the Gospel.

AFRICAN PARABLE OF INDEED.

Native preachers are very apt in their practical illustration of Christian truth. In a sermon on the text, "Why halt ye between two opinions," a Nguna teacher gave an illustration culled from local mythology. A bird on Nguna was thirsty and wanted water. Hearing the sound of a running stream on Efate it flew away in that direction. While flying it caught the sound of running water from another direction. After flying for some distance the stream on Efate again attracted its attention, and the poor bird, with the sound of both streams in its ears, was unable to determine which one to select. At length, tortured by thirst and overcome with exhaustion, it fell dead between the two streams.

NEW STATION IN NYASSALAND.

Native Christian Conventions are held annually in connection with the Nyassaland Industrial Mission, when the "tribes of the Lord go up" to the central station from all the outlying areas. The meetings last year were held as usual at Likubula and Ekolo, and a third convention was held at Nkate, a district which has only recently heard the Gospel. It is a testimony to the success of the mission that a convention was called so soon. Groups marched in from the various villages, each headed by the village teacher, singing native hymns to old familiar tunes. Meetings were held nearly all day long, especially on Sunday, and such members assembled that the throng outside exceed the number within the building. The first baptism in this district took place on the closing day, when thirteen were baptized.—Life of Faith.

A UNIQUE CHURCH.

There is a non-denominational church in California with about 2,200 members that supports 23 missionaries on the foreign field, in addition to its activities at home. This church is only five years old and has no organization other than the Sunday-school and Christian Endeavor Society. The members make no pledges, conduct no church fairs or sales; have no banquet in movies, but there is spiritual life, Bible teaching, Christian fellowship and devoted service. It is the "Church of the Open Door" in Los Angeles.

FAIRVIEW MORAVIAN CHURCH.

The Rev. L. G. Luckenbach, Pastor.

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THE GIFT SHOP

416 Liberty Street

1921

THE WACHOVIA MORAVIAN
Aug. 1921
p. 10

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1921

THE WACHOVIA MORAVIAN
Aug. 1921
p. 10
A MESSAGE FROM TRINITY'S "OWN MISSIONARY."

The following report of our work in Alaska has come to us from Bro. Butzin, the superintendent of that field and the missionary pastor of Trinity Church.


Jan. 1, 1921—May 31, 1921.

An unusually cold and long winter is again past. For five months there was not a single thaw spell. Snow was in banks everywhere. Doors were continually being drifted shut, so that the snowshovel became very prominent and quite indispensable! But now the waterfowl have come, the robins are chirping gayly; the swallows are building their nests and the dainty little reepole is harvesting last year's crop of seeds in the yard under our very windows! The Kuskokwim has once more broken his prison walls of four and more feet that is not particularly interesting, and his attack carries conviction, for they know that as an ex-shaman he has all the facts in the case. May he be spared his people a long time yet! And may the day that dawned for the tundra people continue to grow brighter!

To further this work as it ought to be furthered there is immediate need of re-inforcements. The ease of the Alaska Mission is that of a battlefront where all of the reserves are called into the trench. There are no more reserves to call upon. When the time comes that our veterans perform age long superlatives then he makes a decided attack upon all evil heathen practices. And his attack carries conviction, for they know that as an ex-shaman he has all the facts in the case. May he be spared his people a long time yet! And may the day that dawned for the tundra people continue to grow brighter!

Butzin, the superintendent of that district, has all the facts in the districts. And that means the wasting of years of effort and means. It means retreat from before the forces of darkness and superstition. Are we loyal children of the Light? Then let there be men and means that the work may go forward! Let the present halting of plans be but the pause for the gathering of new impulsion and a deeper devotion and inspiration.

You have the vision of a people sitting in darkness and the crying need of a wasted and often abused child.

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OF age must step out, or if anything befell any of the younger couples, there will become necessary an immediate withdrawing from one of our districts. And that means the wasting of years of effort and means. It means retreat from before the forces of darkness and superstition. Are we loyal children of the Light? Then let there be men and means that the work may go forward! Let the present halting of plans be but the pause for the gathering of new impulsion and a deeper devotion and inspiration.

You have the vision of a people sitting in darkness and the crying need of a wasted and often abused child.
hood. If we delay, the vision may grow dim. There will be no school and children will be without that which childhood should have for every child; whole villages will be ignorant of the Good News and the clouds of darkness will settle back again.

The vision realized would be a delight! Happy children hearing useful and beautiful things in a happy home environment, with an opportunity to be well, strong, good and useful, happy fathers and mothers forgetting past tears, loving the Lord Jesus and filled with joy, having a song in their hearts at home and at work!

Fraternally yours,

The Missionaries at Bethel.

SAVING THE CHILDREN.

One of the largest problems which the Church has yet to solve is the winning of the children. While a pastor may be able and eloquent, and "a power in the pulpit," yet if, when occasion offers, he can not win the attention and the confidence of the little folks, he will soon find that his usefulness in the Gospel vineyard is strictly limited. The late Dr. Spurgeon sedulously cultivated the art of both speaking and writing of such simple lines that the young folks were readily won. Bishop William Taylor used to say that if he could win the little children of Africa, he could foresee the whole of the Dark Continent won for Christ. —The Christian Herald.

MARRIAGES.

McMillan-Allen.—On July 2, 1921, Mr. Hoke McMillan and Miss Ruth Allen both of Winston-Salem, N. C., at the home of the uncle of the bride, Mr. Herbert Staggart, 1831 N. Liberty street, by Rev. L. G. Luckenbach.

Harper-Jones.—On Saturday evening, July 6, 1921, in the parsonage at Clemmons, Mr. George Harper of New Philadelphia to Miss Mary Jones of Lewisville, by the pastor, the Rev. James E. Hall.

Raker-Raker.—At Friedberg, on July 20, 1921 by Rev. B. B. Johnson, Wade B. Raker to Miss Florida P. Raker, of Winston-Salem, N. C.

DEATHS.

Bodenhamer.—Wulma Irene Bodenhamer, infant daughter of Bro. Paul L. and Sr. Helen Andrews Bodenhamer, July 9, 1921 in Fairview.

Coffey.—Joshua Tharman Coffey, son of John P. and Jennie Harten Coffey, died July 18, 1921, aged 16 years, 5 months and 16 days. Services at the home of the parents in Fairview, July 19th, by Rev. L. G. Luckenbach and Rev. Geo. W. Lee.

Bryor.—Dorothy Estelle, infant daughter of Fred and Sr. Sira (Fiahe) Bryor, died Sunday, July 19th, aged six months and seven days. Funeral and interment at Friedberg by Rev. H. E. Johnson.

Wiggs.—Bro. James W., son of Mr. and Mrs. John T. Wiggs, was born on May 10, 1870, and died on July 7, 1921, aged 51 years, 1 month and 27 days. Funeral services held in the Home Church by Bishop Rondthaler, The Rev. J. E. Patrick and the Rev. J. F. McEwan.

INFANT BAPTISMS.


Ferguson.—Helen Elizabeth, infant daughter of Bro. Geo. E. Ferguson and Sr. Lillian m. n. Perryman, was baptized by the Rev. J. Kenneth Patrick on Sunday, July 5, 1921. Sponsors Bro. and Sr. Moody Z. Gaither.


Lawrence.—Charles Edward Lawrence, twin son of Bro. C. B. and Sr. Effie Reynolds Lawrence, born Jan. 1, 1921, baptized June 26, 1921 at Fairview Church by Rev. L. G. Luckenbach.


Neilson.—Robert Wells, Jr., born Dec. 26, 1919, and Ethel Ellen, born Feb. 6, 1921, children of Robert Wells and Della E. m. Oliver Neilson, baptized Sunday, July 17, 1921 at Fries Memorial Church by Rev. C. E. Romig.

Wood.—Harvey Ashby, Jr., son of Harvey A. and Vera F. m. Cain Wood, born Jan 3, 1921, was baptized Sunday, July 17, 1921 at Fries Memorial Church by Rev. C. E. Romig.

Barr.—Warrenna Elizabeth, infant daughter of Bro. Warren E. and Sr. Alma T. Barr, was baptized on July 15, 1921 by the Rev J. Kenneth Patrick.

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"Mid pleasures and palace Though we may roam; Be it ever so humble There's no place like home. There's no place like home. —Payne.

His home, the spot Of earth supremely blest, A dearer, sweeter spot Than all the rest. —Montgomery.

To make a happy fireside close To weens and wife, That's the true pathos and sublime Of human heart. —Bunyan.

Peace and rest At length have come; All the days Long tell is past; And each heart Is whispering "Home, Home at last!" —Hood.

Home is the resort Of love, of joy, Of peace and plenty; Where supporting and supported Polished friends And dear relations Mingle into blis. —Thomson.

By the fireside still The light is shining, The children's arms Round the parents twining. From love so sweet, O who would roam? Be it ever so homely, Home is Home. —Mulock.

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The Wachovia Moravian

VOLUME XXX
WINSTON-SALEM, N. C. SEPTEMBER, 1921.
NUMBER 9

The Wachovia Moravian
Entered as second-class matter in the Post Office at Winston-Salem, N. C.
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Subscription price, 50c a year, in advance.
Paid Subscriptions and other mentions to The Wachovia Moravian.

EDITORIALS.

AUGUST MEMORIES.

Many people remember the month of August mainly by its heat and other inconveniences. Others are more fortunate. The mention of the month of August brings up happy memories of days spent in the mountains or on the sea-shore. Fishing, boating, bathe-
ing, ramblings through the forests; merry companionship in healthful outdoor life; inspiring talks in summer-schools. These are indeed bright August recollections.

Whether we Moravians have or have not these memories of summer rest and recreation, one thing is cer-
tain. We call to mind the fact that the month of August has brought to us a wealth of blessings as to no other body of Christians. August is the month which brought the happy re-
newal of the Moravian Church with it. In the course of this month, a view of Jesus' love came to our children which has never been forgotten. The month of August brought with it the beginning of our Missions among the heathen, with all the glorious harvests of souls that have followed. The month of August with its Young Men's Covenant day, has brought to view the splendid lives of many of our young men engaged in heroic service for Jesus Christ. And finally the month of August does not close without hallowed memories of the 'Hourly Intercourse,' which was literally kept up for nearly a century among us and still survives in precious unions for prayer throughout our Unity.

The month of August brings this whole cluster of memorial blessings for Moravians. If you have not realiz-
ed something of this month of August blessedness in 1921, then think it all over and earnestly ask that you may along with these sweet old memories get your present share of the old-time gifts of God to our Moravian people.

THE CHRIST CONSCIOUSNESS.

In the meetings connected with the 13th of August Festival as we call it, we noted not only a large at-
tendance but a deep interest exer-
ing that of most previous years, as we re-collected them. Members and friends were evidently interested in the gift which suddenly came to our spiritual fathers and mothers, in the Wednesday morning Communion, 104 years ago and which, in many re-
pects, still remains.

What was the gift? It was a sud-
den consciousness of the living, love-
ing Christ, close by the side of all the members, and in their hearts, turning their sorrow into joy; their perplexed feelings into the certainty that their Christ—God would give them insight and help them through; that the dear Christ had come into their lives, in a faithful covenant, for time and for eternity.

We may compare this Christ-
consciousness with what might be called a child's consciousness of her mother. It works this way. The little girl is about starting for school, mother smooths her dress once more and shapes her hair-ribbon and perhaps hears a difficult part of a lesson, in the beginning of our Missions among the heathen, with all the glorious harvests of souls that have followed. The month of August with its Young Men's Covenant day, has brought to view the splendid lives of many of our young men engaged in heroic service for Jesus Christ. And finally the month of August does not close without hallowed memories of the 'Hourly Intercourse,' which was literally kept up for nearly a century among us and still survives in precious unions for prayer throughout our Unity.

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"How beautiful upon the moun-
tains are the feet of him that bring-
eth good tidings, that publisheth sal-
vation.'

We were deeply reminded of the beauty of the Gospel message by the service in St. Philip's Church Sun-
day afternoon, August 21st. A con-
siderable number of Sunday School scholars and older members and friends and some of our ministers were gathered in a very lovely form of meeting. Three young men were presented by Dr. J. Kenneth Pfohl for Confirmation—the result of his constant, faithful oversight exercis-
ed upon these three students from far-away Central America. Two of the young men, Mr. George Hall and Mr. Robert Hocker were from Blue-
fields, Nicaragua, and the third, Mr. John Coleman an Indian from up the Coast, toward Honduras. By a happy coincidence our dear Rev. George R. Heath, the recent pastor of Blue-
field's Mission was present and able to confirm these children of his own mission. As we all stood,—heard the young men make their confession of Jesus Christ, and saw their own mis-
ionary lay his hand of blessing on their heads, and thought of his many years of patient service among the heathen of their land, a deep spirit of reverence came over the entire audience. We felt as if we were trans-
ported into the heathen parts of the world and had the Moravian work for far-away souls visualized before us. What a happy thing to be permitted to be a missionary! To go from lands and places where people have more Gospel opportunities than they know what to do with, to go to other lands and places where the people have had no opportunity at all to hear, to re-
peat, to believe and to be saved. How beautiful the message under such cir-
cumstances becomes, how simple the telling of it, what joy to witness the good result of the telling. 'How beau-
tiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things.'

EVIL REPORT.

It is a precious thing to become the victim of evil report. When a good man or a good woman has been falsely accused, and thus has become the subject of light and evil gossip, it is something over which even an angel might weep and feel that there was no use trying to help a world where such things could happen. It is hor-ible to hear that great people have been murdered but there is at least the comfort that they have gone to heaven and are forever out of harm's way. But to be falsely accused of some shameful thing, and to have the accusation widely believed is like be-
ing murdered every day to the end of one's embittered life.

An occurrence which was privately conveyed to us in our early ministry has startled itself into our memory. It was just this.

An excellent minister was doing good work in one of our larger de-
nominations. He was happy and suc-
cessful. And then there came an evil report of an alleged immorality which blighted his life,—a report which, alas! had a semblance of truth in it. His Conference needed to investigate it and he failed to appear. The sad con-
clusion was that he must be guilty; he was expelled from the ministry, and dropped completely out of sight. Years afterward a worn haggard man was dying. Then he told that he was the accused and expelled minister. The question was asked at his death-
bed, why he had not fought for his reputation. His answer was: 'I was innocent, but the circumstances were against me. I thought the brethren would not believe me and so I dropped out of sight.'
A few years later, a woman dying in the city of Baltimore said on her death-bed: "That minister who was expelled was innocent; what I told about him was a lie!"

The good man whose career had been utterly ruined has long been:

"Where the wicked cease from toiling,
And the weary are at rest."

But where the woman is told the lie, God only knows, and only the judgment day will reveal.

DISASTROUS FIRE IN HERRN­HUT—SOUTHERN MORAVIANS

Called to Aid.

Thirty widows and six families are homeless, the imposing Widow's House, including the hall where the General Synods were held, and a number of other buildings were in ruins as a result of a most disastrous fire which visited Herrnhut, the important center of the Moravian Church in Europe, on August 8th.

Add to the sorrow and suffering of the terrible war years the decimation of their currency almost to the vanishing point, this latest trouble would seem to fill the cup of misfortune for our brethren and sisters in Germany to the full. And the hearts of all Southern Moravians will be moved with sympathy and aid.

The conflagration, according to reports which have just reached us, started in a small residence on the "Ladenkasse," near the office and retail establishment of the Dresner­ger Company. The family was absent from home, the father at work, and the mother in a nearby city with a sick child, so the flames made rapid progress. The large retail establishment of Bro. Hettasch was a mass of seething, roaring flames. Rescuers hurried to the scene and did their utmost to save the belongings of the Sisters, but in many instances it was in vain.

Surely now is the time for immediate action. All the congregations of our Province are urged to take up this matter without delay. Funds should be given to our treasurer, Bro. E. H. Stockton, who will forward them by cable to the scene of destruction.

Our brethren and Sisters are in dire need, and we of the Southern Province of America, members of the same God-blessed Unity, a Unity which has been preserved through the perils of fire and sword since the days of the immortal John Huss can do no less than prove the strength of that Christian Fellowship which binds us together. Let us all, individually, congregations and as a Province, rise to meet this emergency.

"Faith, hope and charity these three—but the greatest of these is charity."

THE UNPLUMBLED BIBLE.

(By Dean James S. Strover.)

The College of Arts and Science of the University of Maine.

One who is teaching English literature to college students has a right to expect a certain fundamental preparation upon which he can build. A study of "Hamlet," "In Memoriam," or the "Intimations of Immortality" should not in college classes be hampered by the necessity of first making the student reasonably familiar with these pieces of literature.

When we come, however, to a study of the English Bible we meet a distinctly different situation. Instead of being prepared to take up the study of the literary form of the various books of the Bible it becomes evident that the students have little or nothing upon which to build the course.

A lack of familiarity which would produce a certain degree of shame if it related to Shakespeare seems to bring no discredit upon one's knowledge of literature if it relates to the Bible. This is true not only of students, but, inexplicably as it may seem, of college teachers and even of teachers of literature.

In order to bring about this desired familiarity on the part of classes of college students I selected 701 scripture passages which seem to have a distinct literary value. It is proposed that the members of the class shall be at least exposed to all of these passages.

It was found a somewhat difficult matter to determine just what was meant by the literary value of a passage of scripture. This may depend upon the frequency with which it is quoted in the best literature, or the distinctiveness of the sentiment it expresses, or its own literary form. If one was asked to select the best shirt passages from certain of the poets he would be likely to include "God's in His Heavens—all's right with the world!" from Browning; "The child is father of the man," from Wordsworth; "The Parliament of man, the Federation of the world," from Tennyson; and "To be, or not to be; that is the question," from Shakespeare.

These illustrations will perhaps assist in making clear the method employed in choosing the scripture passages. Those which have value chiefly as sermon texts or which are conspicuous for their doctrinal teaching were eliminated. From the complete list of passages eighty-six were selected outstanding in their literary value. Copies of this list of passages were sent to a number of professors of English or Biblical literature in the United States.

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leges and universities and to others who I knew to be especially familiar with the Bible to have a good sense of literary value.

These people were asked to check once the twenty-five passages and twice the ten passages which seemed to them worthy. Selections were made by forty-one different people and if they read this article, I trust they will consider that they are cordially thanked for their courtesy. They represented members of the faculties of the following institutions: Harvard, Yale, Williams, Brown, Tufts, Boston, Colgate, Rochester, Knox, Albion, Pennsylvania, State College, Massachusetts Institute of Technology, Miami, Vassar, Smith, Wellesley, Mt. Holyoke, Franklin and Marshall, Lehigh, Stanford, Syracuse, Union, Swarthmore, Trinity, the University of Michigan, Pennsylvania, Indiana, Maine, Kansas, Wisconsin and North Carolina. Each passage which was counted among the best twenty-five was given the rank of one and each included among the best ten a consider, and each included among the best ten cal meaning. Readers of this article certainly in the Gospel of Saint John, as the ONE WHO was sent by the Father. Every time that we use a MISSION STAMP, therefore, we are reminded both of our Saviour, and of one whom we have sent out to the foreign field: "In His Name." The price of each stamp is only one cent, one dollar per hundred.

Their use is becoming more popular every day among our people. The pastor of Indianapolis, Ind., asked for 1,000, on trial, and followed that with an order for 4,000 more, as he said that the first 1,000 were gone in two minutes. The Superintendent of the Sandusky School in Lancaster, Pa., had a similar experience. Writing for four thousand more, he said, "Members of the classes showed much interest in them, so much so that the thousand reached only part way around the building.

The first issue was not ready until the 10th of June, and by the 1st of July, 50,000 had been placed on sale in Indianapolis, 5,000 in Lancaster, 2,000 in Philadelphia, Pa., Fifth Church, 1,500 in Nazareth, Pa., and 500 in Winston-Salem. In addition to this, in the same time, there had been sold 3,225 in Bethlehem, Pa., 300 in Palmyra, N. J., 100 in Trenton, N. J., 125 in Brooklyn, N. Y., 100 in Gadsden-Hueytown, O., 100 in Castleton.

The wages of sin is death, Rom. 6:23 .......... 26

Several of the following institutions: How are the mighty fallen! Jer. 50:25 ...

Then are the salt of the earth, Matt. 5:13 .... 27

All men shall see the son of man come in the cloud of heaven with power and great glory, Matt. 24:30 ...

A land flowing with milk and honey, Ex. 3:8 and 17 .... 29

The stars in their courses fought against Sisera, Jud. 5:20 ...

Can the Ethiopian change his skin, or the leopard his spots? Jer. 13:23 ...

The stone which the builders rejected is become the head of the corner, Matt. 21:42 ...

If a house be divided against itself, that house cannot stand, Mark 3:25 ...

As a drop in the bucket, Is. 40:15 ...

How are the mighty fallen! II Sam. 1.19 ...

It would be difficult to determine the general principles of selection which underlies the list of passages chosen. "The valley of death," lends itself readily as a quota table passage in literature. Its use in "Pilgrim's Progress" is especially noteworthy. It has moreover in itself a striking literary charm. "They have sown the wind, and they shall reap the whirlwind," was doubtless chosen because of its profound philosophical meaning. Readers of this article would probably be inclined to select a very different list from the one given here. No one, however, will deny their literary charm.—From The Independent.

MISSION STAMPS.

In order to advertise our Moravian Mission work as widely as possible, and in order, also, to make it possible for every one to help to meet both the mission deficits and the budgets, a series of MISSION STAMPS has been issued for use in exactly the same manner as the Christmas Red Cross seals, or the China Famine and Near East stamps. They can be placed on letters, packages, post cards or anything sent through the mail. The only care that need be taken is that they do not interfere in any way with the regular postage stamp. Some people, therefore place them on the backs of letters, or on the left hand corner, where the return notice is placed, or underneath that notice, if desired. They can be used also at church or organized sales to represent a "Mission Tax," as revenue or "War Tax" stamps are used on articles purchased in drug stores, etc.

The design is taken from the front page of The Moravian Missionary, and bears, therefore the legend Moravian Missionary, the seal of the Church, and the dates of the beginning of the various Moravian Missions. In addition there is the legend FOR ONE SENT. This is to remind us that each penny paid for a stamp has been given to help some one whom the Church has sent out into the mission field. It also reminds us that we are working together for the Kingdom of Jesus Christ, who is represented par-
Another charge is "added friction between labor and capital." Is prohibition responsible for the unprecedented labor troubles and communistic rampant in England, Italy, and other countries? Is it prohibition or re-adjustment from war conditions that has resulted in current unemployment? But with so much unemployment and acknowledged unrest, has the country ever passed through a like period so quietly, with so comparatively little trouble and rioting?

In the days of so-called "freedom" idle men gravitated to the saun and there infused with Federal taxes and State licensed alcohol, it listened to the harangues of radical malcontents and then acted blindly and violently. The result was rioting, broken heads, or even murder. State or Federal troops were called out to keep the peace, and the government footed the bill out of the taxes it received from the liquor traffic. The government charged the liquor dealers permission to sell the stuff that caused the trouble so it could pay the damage out of the proceeds. Was that a humorous or serious situation? Do we want it back? The A. P. A., Incorporated, is invited to make a study of the strike troubles prior and since the prohibition amendment and make an unbiased report to its members.

As for the courts being "chocked with cases," that depends on what section of the country is referred to: In many parts they are much reduced.

The charge "increased graft" conceals another bit of humor. Has the liquor traffic as a whole ever been otherwise than a consort of grafters? The A. P. A., Inc., has as many dollars as votes have been purchased with a drink of "wet stuff." It wouldn't need to make any appeal for numbers with due at dollar each. Was the immense graft in war materials due to prohibition or just common human greed? Were the grafters drunk or debased by illicit liquor, or were they the same type that grafts wherever it has the opportunity, caring little whether its grafting jeopardized the lives of American soldiers or the souls, comfort, or happiness of those who have a weakness for alcohol? The grafters graft, and it worries him little whereon or who on.

Slavery has been prohibited by law more than 50 years, yet recently a man was convicted in Georgia of murdering a negro he held in bondage. Suicide is illegal, but does it prevent self-murder? These and many other prohibitory laws antedate the Volstead Act. Do anti-prohibitionists claim they started an orgy of law breaking and should therefore be repealed?

Self-control is the ideal prohibition, but as long as so many human beings lack that control in regard to ingesting alcohol, its manufacture and sale in any form for beverage purposes must be prohibited by law.

The self-controlled must remove temptation from the weak. Christ it teaches that we should take from the path of our weaker brother that which may cause him to stumble and fail. That is the object of the Volstead Law and all law-abiding citizens will aid in enforcing it. As practical Christians we can do no less.

The Christian Statesman.

**Somewhere Around the Corner**

There's Usually a Bit of Inspiration and Good Cheer to Be Found.

(By Margaret E. Sangster.)

I'm sitting here at my desk wondering what I will write about. For it's a very warm day—so warm that my pen feels sticky between my fingers—and I'm just a bit tired from walking on hard pavements under the glare of the summer sun. I'm sitting here—quite alone—and it's ever so nice to think of the words that I want to write.

From somewhere, around the corner, comes the music of a hand organ—hurdy-gurdy. It is grinning out a tune—rather light little tune that isn't so much out of key to be suggestive of falling water and the wind in the tree-tops, and softly floating clouds. I can't see the man who is playing the hurdy-gurdy, but my imagination paints him as 'a thin, stooped figure with a quick, wistful smile and a lean, dark face. I wonder if the music that he makes—music that is tuneful, though crude—is helping him to see the same pleasant visions that I am seeing? I wonder if he, too, can hear the falling water and the wind in the tree-tops? I wonder if he can pretend that the gray sky of the city is wreathed with clouds?

Perhaps the music that the hurdy-gurdy man makes is just a matter of business—a wearisome matter of business—a hurdy-gurdy.

Two or three rather light little tunes isn't so much out of key to be suggestive of falling water and the wind in the tree-tops, and softly floating clouds. I can't see the man who is playing the hurdy-gurdy, but my imagination paints him as 'a thin, stooped figure with a quick, wistful smile and a lean, dark face. I wonder if the music that he makes—music that is tuneful, though crude—is helping him to see the same pleasant visions that I am seeing? I wonder if he, too, can hear the falling water and the wind in the tree-tops? I wonder if he can pretend that the gray sky of the city is wreathed with clouds?

Perhaps the music that the hurdy-gurdy man makes is just a matter of business—a wearisome matter of business—a hurdy-gurdy.
that the hurdy-gurdy man so willingly gives.

The tune has changed now. And the hurdy-gurdy is still somewhat around the corner. It is an almost forgotten song that I'm hearing, a song that will make tears come to my eyes, perhaps—a song that will make young hands clap tighter.

An almost forgotten song—so ancient that few foreign-born hurdy-gurdy men would know the words of it. And yet almost any hurdy-gurdy man—if he had an understanding soul—could catch the spirit.

The song has stopped now. And, though I wait ever so patiently, no new song is starting. The organ man has left his place, somewhere around the corner—he and his music have gone abruptly out of my life. I hope he didn't go away because somebody told him that his music was a trifle out of tune—I hope that he didn't go away because no one smiled at him, or gave him a coin. I hope he went away because he wanted to give his songs to as many folks as possible!

I started to write without an idea—I even admitted the fact to you all! I was warm and a bit tired. And then, quite unseen, a hurdy-gurdy man began to play—and, by playing, taught me a lesson. This is the lesson that he taught me:

It doesn't matter how tired we are, or how warm, or how empty our minds may be. It doesn't matter whether we're country people or city folk. It doesn't matter whether we're blase-ultra-sophisticated—or whether we're all eager with life and the sheer romance of living. Nothing matters, in this lesson, that the hurdy-gurdy man taught me, except just this—that there is a bit of inspiration and good cheer somewhere around the corner. All we've got to do is to look for it—and sometimes all we have to do is to listen to it, as I did! And sometimes—most marvelous fact of all—it will come to us, quite of its own volition, from out of an unexpected hiding-place!—From The Christian Herald.

We learn with regret that Bro. Sidney C. Neath, missionary in Nicaragua who spent several months in one Southern Province last summer on his way to England will not be permitted to return to his former field of labor. His physician has ordered that he must remain at home indefinitely for special treatment.

"The man who does little things well is always ready to do the big thing better."

REPORTS FROM THE CHURCHES

TRINITY.

During August the pastor has been enjoying a vacation, but steady workers have kept services going at Trinity. We are grateful to the following brethren who have preached for us during the month: Rev. Walter J. Allen, Mr. Howard Folts, Rev. Cas H. Kegerise, Rev. E. J. Heath, Mr. C. E. Crist and Bishop Rondthaler. The brethren visited us in the aforementioned order and preached most acceptably.

The following classes conducted the mid-week services: Men's Brotherhood Class, Ladies' Bible Class, Racoon Class and Philathea Class.

The pastor and wife spent the first week of the month in arranging church affairs before vacation. In this week, also, the pastor visited Stuart, Virginia, and officiated at the funeral of the infant son of Mr. and Mrs. Joseph Wimbish. The first Sunday the pastor held the services in the projected meeting at Friedland.

The second week was occupied with a motor trip through Western North Carolina with some rather undignified but fascinating bass fishing in Bridge water Lake. History, Lemoir, Morgan ton, Blowing Rock, Zoone and Wilkesboro were visited.

The remainder of the month was spent quietly at the mission house, Mt. Bethel, Virginia. The pastor conducted the services there on Sunday. The cordial reception tendered by the people of Mt. Bethel and Willow Hill was greatly appreciated.

FRIEDBERG.

The Busy Bees and Mountain Boys classes went in eight cars to Guilford Battleground on July 23rd, going by way of Kernersville and Summerfield and returning by way of Greensboro, High Point and Thomasville. Sunday, July 31st, witnessed the biggest crowd that ever assembled at Friedberg. The attendance at Sunday School on that date numbered 410. Bro. S. P. Teas of Mayodan addressed the school and gave us much encouragement for the future.

At 11:30 A. M. and 1:30 P. M. musical programs consisting almost entirely of singing were rendered both in the church and in the grove between the church and the parsonage where a platform had been erected for the occasion. Immediately upon completing a number in the church the singers were to be taken to the outdoor platform and repeat the song given in the church. Thus a double program was given simultaneously both morning and afternoon and carried through without a hitch in the proceedings. Bro. C. E. Snyder and the pastor directed affairs in the church and Bro. O. C. Perryman held sway in the grove. Singers came from Friedberg, Advent, Enterprise, Clemmons, Winston-Salem, Southside, Wauhatche, High Point, Rehob and Pilgrim Reformed churches, Abbott Creek Baptist church, Canaan M. P. and Pilgrim Lutheran churches. Brief addresses were made by Rev. H. J. Wood of Frenterity, Rev. J. C. Leonard, D. D. of Lexington and Prof. Hair of Wallburg.

Among the audience were delegations from Mayodan, High Point, Lexington, Statesville, and nearby places and even from Wilmington and Spartanburg, S. C. A careful count showed about six hundred vehicles parked on the church grounds and about three thousand persons in attendance. The efficient work of the ushers under the direction of brethren J. R. Hege and C. A. Kinzel cannot be praised too highly. Everything was carried on decently and in order and without the slightest confusion. Most of the ushers were on the job for seven consecutive hours.

We take this opportunity to thank our ushers, the singers, speakers and visitors for helping Friedberg to make this occasion so helpful and delightful.

Our protracted meetings began on Sunday, August 7th, with Decision Day in the Sunday School and preaching at 11 A. M. and 2 P. M. by Rev. Edmund Schwarzwee. At 8 P. M. the Philathea gave a well rendered missionary program. Bro. J. K. Pfahl was with us on Monday, Bro. Schwarzwee on Tuesday, Bro. Geo. Blawwater on Wednesday and Thursday, and Bro. Howard Folts on Friday.

It was our happy privilege to address the sacrament of holy baptism to seven children on Sunday morning, August 14th, and receive nineteen communicants into the congregation, ten by adult baptism and nine by confirmation. About four hundred persons attended the lovefeast and two hundred and seventeen partook of the Holy Communion.

Those received by adult baptism were:—Thelma Woolsey, Sarah Spaugh, Gladys Sheltor, Mrs. Letha Hege, Mr. and Mrs. Marvin Weisner, Luther Mendenhall, Fred Davis, Ray Spaugh and Worth Shelton. Those confirmed were:—Jane Zimmerman, Ruth Craver, Pearl Essic, Paul Craver, Joseph Craver, Harvy Spahn, Clyde Fishel, Cromer Fishel and Luther Miller.

Mrs. O. C. Perryman was hostess to a large company of folks at the meet-

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ENTERPRISE.
Our annual big meeting began with Decision Day in the Sunday School on Sunday, July 24. The preaching services partook of the nature of a Bible conference, with Rev. G. O. Heath in charge. His expositions of passages from the Old and New Testaments were listened to with great interest and the sermons proved to be of great help and inspiration to our people.

Our Ladies Aid Society held a lawn party at the home of Bro. Allen Test on July 30. The proceeds of the evening have been used to purchase copies of the new Shorter Moravian Hymn book.

ADVENT.
Our Ladies Aid Society was entertained at the parsonage on July 28th and at the home of Mrs. Russell Church on August 18.

The young ladies of the Sunday school cleared $42.00 at their lawn party held on August 6. The Ladies Aid Society held a spelling match and social at Pleasant Fork school house on August 13.

The remodeling of the chapel is about completed and the painting will soon be finished. Electric wiring has been installed so that we can have better lighting facilities.

Our protracted meetings will begin on Sunday afternoon, October 16th, when Rev. Chas. Kegeurise will begin a ten-day revival. Pray for a big awakening in this community.

CHRIST CHURCH.
Our annual Sunday School picnic was held on the 9th of June at Friedland and was greatly enjoyed by the more than 200 people. One special feature of the day was the baseball game between the married and single men, which resulted in a victory for the younger fellows. We will be ready for you next year, boys!

Another delightful picnic was held at the Regennas' home northeast of the city, on the evening of June 23rd, when the young ladies Bible Class taught by Miss Mary Regennas had their annual outing.

At our Church Council on June 28th, Bro. Samuel Rothrock was elected and Bro. E. R. Brewer re-elected on the Board of Elders for a term of three years.

The brethren Robert Young and Roy Hoffman were elected on the Board of Trustees for a term of three years.

The pastor was away during a part of July. We greatly appreciate the service rendered our congregation by the brethren Bishop Rondthaler, H. E. Rondthaler, Wm. Spaugh, Chas. Kegeurise, Clarence Crist, Geo. O. Heath and J. F. McCuiston.

During the past few weeks much free labor has been given our congregation on the part of plumbers and carpenters and as a result different rooms are taking on a finished appearance.

FRIENDS MEMORIAL.
We are glad to report that at the July meeting of the Board of Trustees, on the 20th, the Treasurer reported that the financial obligations of the past year had been met. This had required special effort in the present trying times, but it was done, thank God. Appropriations were made to the general Foreign Mission Fund and to Bohemian Missions.

In conjunction with the action of the Board of Elders the pastor was granted a vacation during the month of August, it having been arranged that the Sunday School and the Sunday evening preaching services would be the only regular services held during that time.

On Wednesday night, July 27th there was held an important Conference of Workers, to discuss and plan lines of church activity for the next quarter.

On Sunday, July 31st, we were happy to receive into our membership by the right hand of fellowship, Bro. and Sr. Ernest L. Lineback and Bro. and Sr. Robert W. Neilsen and to baptize Ruth May, the infant daughter, of Bro. and Sr. W. T. Sint. At the night service Bro. George R. Heath gave a most interesting and instructive illustrated lecture on the Moravian Mission work in Nicaragua. There was a large attendance and a special offering was taken for this mission. A choice of boys and girls, one of them representing one of our fellow Moravians in Nicaragua, sang some church hymns in the Indian language. We wish to express our appreciation of the kind assistance of Mr. W. A. Speer in lending and operating his own lantern outfit.

On Wednesday, August 3rd, the pastor assisted in holding of the funeral service for the adopted child of Mr. and Mrs. J. Irby.

The arrangements for Sunday night preachers in August were as follows: August 7th, Bishop E. Rondthaler; August 14th, Rev. G. O. Heath; August 21st, Bro. Howard Foltz.

The pastor spent Sunday, August 7th at Bethania, preaching both at Mizpah Chapel and Bethania. On Monday the 8th, he left for Pennsylvania where he intends to spend most of his vacation.

BETHANIA.
It was pleasant to have Bros. C. E. Romig spend Sunday, Aug. 7th, with us. He came to take a little season of rest, which we let him do in the evening service as we listened to a good sermon from him. On the following Wednesday evening a company of ladies came out from the Salem Home Church and organized a Ladies’ Aid Society, which opened up with 26 members, six more coming in later. The officers are Mrs. C. H. Griffith, Pres.; Mrs. C. O. Chadwick, V-Pres.; Mrs. Pearl Strupe, Sec.; Mrs. J. H. Butner, Treas., and E. M. Lehman, Chaplain. On Friday evening of the same week we enjoyed the presence of a large number of Fairview people, who came out for a special supper, bringing with Bro. and Sr. George R. Heath. As the party were leaving the grounds the members of our Baraza Class were coming in to make ready for a reception, which was part of a continued effort for larger class work. In this meeting the pastor announced as the new teacher for the class. Closing this eventful week, we came right upon the occasion of the Thirtieth of August Festival, which was notably a successful one. Bro. George R. Heath gave us another of his strong Bible messages for the anniversary sermon in the forenoon and in the afternoon spoke in the lovefeast and conducted the Holy Communion. We were pleased to welcome back to our ranks two of our missionaries, who will be held on as the new teacher for the class.

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MT. BETHEL.
Bro. J. F. McCuiston filled the appointments at both places on the fourth Sunday in July. On the same day Mrs. McCuiston organized a Ladies Aid Society with prospects for good work along this new line of effort. On Tuesday, August 16th, Bro. Douglas L. Rights and his wife came to spend ten days in the vacant mission house and mingle with the people. Before they return we expect Bro. Howard Foltz, who will spend a week in preparatory work for the protracted meeting, which is to begin on the first Sunday in September.

ST. PHILIP’S.
On Sunday, the third, the congregation was addressed by Rev. J. A. Jones, Baptist evangelist. During this service two special selections were sung, one by the choir, the other by a quartette of boys. The matter of graveyard improvement was presented at a members’ meeting which followed, when $25.00 was quickly subscribed, leaving $25.00 to be gathered by general canvassers of the congregation.

On Monday, the fourth, the funeral of Cornelia March was held. She had been a member of the Sunday School for many years although a member of the Baptist church.

On Sunday, the tenth, an offering was given by the Sunday School to the Orphan Home, Southside, to help install lights and water.

On Sunday, the 17th, 87.00 was given by the School towards the Mission box.

On Sunday, the 24th, 83.00 was given to...
on by the School, and $5.00 by the Aid Society towards the Mission box, making a total of $15. Besides special gifts were made by the Womans Bible class and the Philactery class. $10.00 was also contributed towards Nicaraguan Missions which was gathered for this purpose several Sundays ago.

CALVARY.

Our hearts have been gladdened, since last we reported for the Wachovia Moravian, by visible proof of the power of the living Word of God. We have undertaken a big program, namely, to read and study through the entire Bible in the mid-week services. Four books of Scripture have been read and studied with great interest and fine attendance at the meetings. For the past few weeks, we have had a mid-summer rest and are planning to resume this work within a few days.

Out-door services during the summer months are very enjoyable and bring to us a large number of strangers as well as members. More than ever, we appreciate our large park-lawn right in the heart of the city. When lit up at night, the out-door church looks beautiful, cool, restful and worshipful. The work of Calvary Band has been especially creditable during these months of open-air meetings. A straight gospel message has always been given and well received whether preached by visiting minister or pastor.

The annual church council of Calvary congregation took place on the first Wednesday night in August. Many fine reports were prepared for the meeting and several times we were constrained to sing "Praise God, from whom all blessings flow." Besides joy over spiritual blessings during the past year, great satisfaction and thanksgiving prevailed over the financial report showing that all expenses had been met and in addition, Calvary had paid in the full amount asked of her for the overhead expenses of Salem Congregation. There are no wealthy members in Calvary and many whose resources have been greatly curtailed during the past few months. These facts make us feel even happier and more thankful. Prospective plans for the new church were shown on the screen and fully discussed. It was decided, for a better comparison, to have plans drawn for an entirely new church, eliminating the present building, and then meet again as a council to compare plans, costs, etc.

This has been the happy season of outings. The entire Sunday School, individual classes, the Ladies' Aid, etc., have had happy picnics during the past weeks.

NEW PHILADELPHIA.

Following the consecration of the new church on the 24th of July, the congregation enjoyed the privilege of hearing a number of our ministers deliver gospel messages setting forth both the doctrine and manner of Christian living as upheld by our church. The sermon and substance of the sermons centered around the motto, "In essentials Unity; in non-essentials liberty, and in all things charity." On Sunday evening Bro. P. W. Grab occupied the pulpit, on Monday evening Bro. J. K. Pfohl, on Tuesday evening Bro. Edmund Schwarze, on Wednesday Bro. Leon Luckenbach, on Thursday evening Bro. Walter Allen and on Friday evening Bro. H. B. Johnson. Large congregations were present at every service.

The funeral service in memory of the meeting varied or pastor. F. W. Grabs occupied the pulpit, on Band has been especially creditable church. The sermon and substance of meetings.

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Bro. Calvin T. Regan on Friday, Aug. 12th brought together a very large congregation of relatives and friends, filling the new church to near capacity. The Revs. Frank and Jesse Robertson assisted the pastor in the funeral service.

The festival services of the 13th of August were held in the new church on Saturday, August 13th with a large and joyful congregation present. Nearly 300 were present in the love-feast, and 80 sat down together at the Lord's table in the Communion. A fine and happy spirit prevailed throughout both services.

The Ladies Aid Society has recently held two very enjoyable and important meetings. That in July was with Mrs. Grover Ebert, of Ardmore; and that of August with Mrs. Emory Enslow, near Haines. In the August meeting new officers were elected. Mrs. Erth Saylor was made president, Mrs. J. E. Hall, vice-president, Mrs. Frank M. Travis, Secretary, Mrs. Cassie Sheaf, treasurer and Mrs. Nuna N. Shore, Chaplain. Excellent refreshments were served at both meetings.

CLEMMONS.

The annual Sunday School picnic was held at Friedberg, Saturday afternoon, July 30th with delightful weather, a large attendance and a very happy time in general. A large and bountiful table was spread for supper, ice cream was freely served to every body present, and bunches of luscious bananas, gladdened the hands of all the children.

MACEDONIA.

The renovation of the church with its new coat of paint, new pulpit; new carpets and new lamps calls forth many remarks of praise and satisfaction. Those who have brought about these improvements, the Ladies Aid Society especially deserve the congregation's hearty thanks.

Protracted services began on the 2nd Sunday in August with the able assistance of Bro. H. B. Johnson of Friedberg, and Bro. Howard Fultz one of our Theological Seminary students. The pastor held the morning services, Bro. Fultz preached in the afternoon and Bro. Johnson preached at night. Large congregations attended, except on several occasions when there was rain. The attendance upon the preaching was fine and the spiritual interest was very good.

FAIRVIEW.

Bishop Edward Remthaler conducted the prayer meeting on the night of July 22nd, while the pastor was at New Philadelphia. The Fourteenth Annual Church Council met on August 3rd. The reports of the Elders and Trustees showed the work to be in an excellent condition. All the reports of the societies and class organizations were most encouraging. The following are the members of the Boards—Elders, the Bro. W. O. Morgan, L. C. Oakley, W. T. Tucker, R. E. Miller, A. L. Potts, J. Fred Germer, R. R. Kinney, C. E. Lawrence and T. J. Townes; Trustees, J. H. Cobb, W. P. Crews, L. W. Grubbs, R. L. Barnes, Geo. W. Blum, J. W. Minter, J. R. Fioreno, M. M. Morgan, J. A. Southern. The Boards of Elders organized by electing Bro. R. R. Kinney secretary, the pastor, Rev. L. G. Luckenback is president. The Board of Trustees organized by electing Bro. Geo. W. Blum, president, Bro. R. L. Barnes, Financial Secretary, Bro. W. P. Crews, Recording Secretary, Bro. J. A. Southern, Treasurer. These same brethren filled the offices last year.

At the close of the meeting refreshments were served by the wives of the members of the Board of Trustees. On Sunday morning the officers were publicly installed.

August 9th, the Senior Christian Endeavor Society had their business meeting followed by a social at the parsonage. The Christian Endeavor Society has been most active during the summer months.

On August 12th, the Ladies Aid Society and the Women's Missionary Society gave an auto trip and supper at Bethania in honor of our mission.

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ary pastor and his wife, Rev. and Mrs. George R. Heath. It was a most en-
joyable occasion.

The infant child of Bro. and Sr. E. F. Childress was baptized at the morn-
ing service on August 14th. At night our missionary pastor gave a stereo-
scopic lecture on Nicaragua.

The young ladies class taught by Mrs. T. L. Spoonse and the boys class
taught by Mrs. Wm. L. Vest gavé an auto trip and supper at Ogilvies on the 19th. The pastor and superintendent were invited guests. It was a most enjoyable occasion.

On the morning of August 21st, the missionary pastor Bro. Geo. R. Heath
preached the sermon. It was his last appearance at Fairview before he
started on his further furlough for England. He and his wife have en-
deeded themselves to our people and foreign missions are not nearly as
far away as formerly.

An excellent musical was given in the church on August 23rd by the
class of young women taught by Mrs.

T. L. Spoonse. There was a liberal of-
fering towards the missionary pas-
tor’s salary.

The Ladies Aid Society met at the
home of Mrs. J. A. Southern on the
4th as the guests of Mrs. Southern
and Mrs. Griner, and the Women's Missionary Society in the home of
Mrs. M. M. Morgan on the 11th.

Our missionary pastor, Rev. Geo.
R. Heath and his wife left for Penn-
sylvania, on their way to England to
complete the latter part of their fur-
lough. A number of Fairview veterans
saw them off at the train and wished them Godspeed. We hope to have them
back with us a short time next spring on their return trip to Nicaragua.

HOME CHURCH.

The Annual Council on the 9th of
August was an occasion of special en-
couragement and revealed much con-
cerning the activities of the past year.
The Treasurer's report again showed
the balance on the right side and all
obligations fully met. The Trustees had
performed their service well and more
than $20,000 had passed directly
through their hands. In addition, the
various organizations of the church
had raised more than $13,000. So the
grand total of receipts was $3,688.02.
The Council voted the Board of Trus-
tees and Bro. Starko, its efficient and
uniting treasurer, its sincere thanks.

In their excellent report, the Elders
reviewed the work of the year and
showed the present membership of
the congregation to be 1,112. There
was good progress in the Sunday School work and an encouraging in-
crease in the average attendance.

Missionary interests have widened
and many special efforts for the spiri-
tual development of the members
were made. A program for the year’s
activities was recommended and re-
ceived the endorsement of the Coun-
cel.

Much interest has been shown by
the members in the Visitors Register
which have recently been placed in the
vestibules of the church and all
have been surprised at the wide field
from which the visitors have come to
attend our services. On a recent Sun-
day, the addresses of the visitors
showed China, Cuba and Nicaragua,
New York, Pennsylvania, Washing-
ton, D. C., to be represented and
not a few North Carolina cities.
We have been made happy today to tell
the names of not a few of our non-
residents who were visiting the old
"Home Church" again.

The Festal Season has been mark-
ed by much interest and very evident
paying. The commemoration of
August 13th was a real Salem Congre-
gation occasion and brought a large
number together for the lovefeast and
Communion. All the pastors of the
Salem Congregation served in the
Communion and Bishop Roodthuler
presided.

The Festal service of the Children
on August 21st was made memorable
by the beautiful baptismal service
with which it opened. Three little
boys were presented by their parents to
the Lord. The closing service of
the day on the Campus, brilliantly
lighted for the occasion by numerous
Japanese lanterns was an inspiring
one. The attendance was in the neigh-
borhood of twelve hundred. The mas-
tie was excellent. The addresses by Mr.
Holton and Allen were all that
could be desired. And best of all, the
Spirit of God was with us.

"What shall we make of the 150th
Anniversary of the Salem Congrega-
tion which occurs on Nov. 13th?"
This question is being asked very
widely among interested members and
already we are having some helpful
and practical suggestions. How would
you answer it, dear Reader? What would you like to do in
connection with it? Let us have your
answer.

IMMANUEL.

The work of the last two months
has been characterized by consider-
able variances. The extreme hot
weather with an occasional rainy Sun-
day has, in a measure, been repon-
sible for the decrease in attendance
on both Sunday School and preaching
services. In spite of this condition,
however, on July 10th, the Sunday
School made a record in attendance
with 100 present. This was the largest
attendance since the beginning of the
present pastorate. On the Sunday fol-
lowing we used our new song books
for the first time. The singing of the
School has improved very much,
which improvement has been especial-
ly marked since we now have many
and beautiful songs to spur us on to
greater efforts.

August 8th, was the occasion of our
annual picnic. This time we went to
Friedberg and spent the afternoon
and evening in a most enjoyable man-
er. The older members of the Sun-
day School say that this was the best
picnic we have had in many years. We
are greatly indebted to Mr. J. Libes,
Mr. Orrin Libes, Mr. L. B. Bierken-
stein, Mr. Henry Vogler and Mr. W.
E. Shaffner for their valuable assis-
tance in the matter of transportation.
On August 13th the pastor preach-
ed a special sermon setting forth the
significance of the Thirtieth of Augus-
t Festival, after which the Holy
Communion was administered. It was
a very enjoyable and blessed occasion.
On the following Sunday the pastor
assisted in the funeral services of
Mr. J. F. Sides, a prominent member of the Wang baptist Church,
reading a scripture lesson and giving
a short address. In the evening he de-
ivered an address at the Children’s
Outdoor Service of the Home Church.
In his absence, Bro. J. Fred Brower
conducted the evening service and
preached the sermon. We were very
happy to have Bro. Brower with us and
thank him for his assistance.

Plans for a vigorous campaign of
church work to start in the fall are
now on foot, and we pray that the
Lord will abundantly bless our ef-
forts.

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WHEREAS:—

Our Supreme Ruler, God Almighty, in His infinite wisdom has seen fit to take from us our dear sister, Martha Emily Johnson, and,

WHEREAS:—

We bow our heads in humble submission to the Supreme Will, and,

WHEREAS:—

Martha Emily Johnson was a girl of bright intellect, with a strong and winning personality and an exhausted sense of Christian service, and,

WHEREAS:—

The Enterprise Ladies Society has lost a sincere worker and friend, therefore,

BE IT RESOLVED:—

First:—That the Enterprise Ladies Society has suffered an irreparable loss in the death of its dear sister, and that the sincere sympathy of every member goes out to the bereaved relatives together with the earnest prayer that the Lord will give His divine comfort in this dark hour.

Second:—That the members of this Society will try to live as noble, worthy and self sacrificing a life as did our dear sister.

Third:—That a copy of these resolutions be sent to the bereaved mother, that a copy be sent to The Wachovia Moravian for publication, and that they be entered upon the minutes of the Society.

SIGNED:—

Mrs. A. L. Tesh
Mrs. W. D. Perryman
Miss Lizzie Tesh
Mrs. W. L. Craver
Mrs. F. W. Raper.

Committee.

NOTE:—The above hearty expressions of sympathy and love were unavoidably omitted from the last issue, but we gladly publish them herewith.

THE EDITORS.

MOSLEM LANDS.

Cario University and the Sultan.

The Sultan of Egypt recently expressed himself as looking to the new American University at Cairo to produce thoroughly trained men of high moral character. The attitude of the one hundred and fifty students, two-thirds of them Moslems, may be summarized somewhat as follows:

"Oft we what you have and we will study it. We expect you to stand by your principles, to be Christians, as well as Americans, thorough and confident in your heritage, and build upon the experience and ideals of your race and nation. This does not mean that we are ready to investigate what you offer, for today is the day of inquiry in our land as it has never been before. We want to get at the truth in science and history, and to make thorough investigations among moral, social and political lines. You say the foundations of Western success are in its conception of God and man; or in Christ's teaching. Then show us that and prove it."

This is indeed a challenge to the leaders in this undertaking.—United Presbyterian.

GOSPEL TEAM WORK.

The business men's gospel teams of the Chicago Y. M. C. A. have achieved a notable success during the past few months. Forty men from all walks of life have banded themselves together for a type of religious work that is receiving much commendation from the churches. The teams conduct services in the churches, as well as prayer-meetings, young people's meetings and revival meetings. During 1920 they led more than 300 services in more than 200 churches in Chicago.

One of the workers in these activities is Mr. C. F. Johnson, blind since birth, who has become the expert piano tuner of the Board of Education. Evenings and Sundays with his Bible for the blind, he speaks from pulpits or conducts meetings for young people.

COURT TRIALS AND RELIGION.

A recent grand jury in Chicago included a number of outstanding church leaders who were painfully impressed with the feeling that the oath as administered meant little or nothing to most of the witnesses.

The jurors voted to have a placard printed about four feet square and hung on the wall directly in front of the witness box, so that it stared straight into the eyes of every person who sat in the witness chair. This was the inscription that it bore:

"The Oath: The man who takes an oath enters into covenant with God that he will not act faithfully or testify truly in the case in which he is sworn.

"The sobering effect on witnesses was so noticeable that the jury recommended an order for such a sign to be placed in every court room in Cook County. It appears to be simple logic that if the State expects a citizen to have a sufficient reverence for God to supply a compelling motive for honesty it should teach him in its public schools at least enough about God and man's accountability to Him to lay the foundations of that reverence.

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GAMBLING ABOLISHED IN CANTON.

Petitioned by more than 50,000 members of the Anti-Gambling Society, headed by religious leaders, asking for the abolition of gambling in Canton, China, the Governor of Kwangtung Province has prohibited gambling there. The official order was given following a great demonstration of over 15,000 citizens of Canton in a parade several miles long, lasting six hours, when the petition was presented. In this great Christian parade, one of the largest in China many years, representatives from all the Christian Colleges participated. Lee Mink Tai and Tse Ya Lok were the marshals of the parade, with volunteers from the Canton Christian College and secretaries of the Y. M. C. A. as their aides.—The Presbyterian.

NEW BIBLE SOCIETY AGENCY.

Secretaries of the American Bible Society representing the United States, the Near East, the Far East and Latin America held a three-day conference early in February, when it was announced that a new agency has been established on the West Coast of South America, to be called the Upper Andes Agency. It includes Ecuador, Peru, Bolivia and the southern part of Colombia.

The conference planned the largest year's work in the history of the Society. It is hoped to distribute at least 5,000,000 copies of the Scriptures during 1921.

MOSLEM LANDS.

Encampment in Turkey.

Dr. George E. White, President of Anatolia College, Marsovan, Turkey, writes that more than two hundred boys are in attendance at the college this year, and that many of them are Moslems, a larger number than ever before in the thirty-five years of the college's history. The Moslem Governor brought his two sons, and begged the president to accept them as students, since he did not wish to trust their training to Moslem teachers. Many Moslems are only waiting for an opportunity to send their boys to Christian schools for training.

INDUSTRIAL INSTITUTE AT QUESQUA.

The Methodist Board of Foreign Missions has recently purchased 8,000 acres of farm land in Portuguese West Africa for a demonstration farm and trade school for African Negroes, on the model of Hampton and Tuskegee.

The high cost of living in Africa since the war has caused hardships to the native population. Cotton cloth and iron horse cost five times more than in 1914. Before the war, plantations hands wore three or four yards of cloth around them, now only a half a yard is used, and many natives wear only the skin of some bush, cat or gavalle.

Establishment of the farm and trade school forms part of a plan to raise the economic status of the African natives necessary for successful mission work on a large scale.

A brewing plant, which was located on this newly acquired tract will be converted into a sugar mill.

AFRICAN PARABLE OF DECISION.

Native preachers are very apt in their practical illustration of Christian truth. In a sermon on the text "Why halt ye between two opinions," a Nguma teacher gave an illustration culled from local mythology. A bird of Nguma was thirsty and wanted water. Hearing the sound of a running stream on Efate it flew away in that direction. While flying it caught the sound of running water from another direction and at once turned on its course. After flying for some distance the stream on Efate again attracted its attention, and the poor bird, with the sound of both streams in its ears, was unable to determine which one to select. At length, tortured by thirst and overcome with exhaustion, it fell dead between the two rivers.

NEW STATION IN NYOSSALAND.

Native Christian Conventions are held annually in connection with the Nyossaland Industrial Mission, when "the tribes of the Lord go up" to the central stations from all the outlying areas. The meetings last year were held as usual at Likubula and Eko, and a third convention was held at Nkate, a district which has only recently heard the Gospel. It is a testimony to the success of the mission that a convention was called so soon. Groups marched in from the various villages, each headed by the village teacher, singing native hymns on Sunday, and such numbers assemblé that the throng outside exceeded the number within the building. The first baptism in this district took place on the closing day, when thirteen were baptized.—Life of Faith.

"THE MORAVIAN MISSIONARY." Under this changed name, The Little Missionary, a publication of the American Province North, has taken on new life and greatly improved appearance.

It is a delight to have the neat and attractive paper in the home and to read its interesting articles concerning the missionary activities of our Church.

The illustrations, too, are of the best, clear and well chosen, and we are not surprised that Rev. Fred R. Ditmarche, the editor, is receiving many congratulations. He should receive more and the paper should eventually find its way into every Moravian home in America.

We wish The Moravian Missionary God-speed and here is pledging our hearty support.

THE EXILED CHRISTIANS.

When the Herero insurrection broke out in 1904 the Mbandjeru tribe left the land of their fathers and practically disappeared. They wandered through British Bechuanaland as far as Lake Ngami and most of them settled there, but a small group of about 1,000 reached the Zambezi River and located near a German military station. They had been Christianized by Lutheran missionaries, and last year two Hermannsburg workers from the northern

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Transvaal visited them and found that they had built up a little village and erected a church. An evangelist named Ephraim and a deacon named Timothy were ministering to their spiritual needs, fifty adult candidates for baptism were presented, and sixty-one children. After a two-weeks' stay among them, the tribesmen urged the missionaries to accept a thank-offering of $175. Thus a little group of exiles, in a strange land and surrounded by heathen environment, has maintained the pure worship of God and demonstrated the vitality of the Christian faith.—Rhenish Society Report.

DEATHS.

Fiskel.—Simon Augustus, son of Jonathan and Louisa Fiskel, was born January 29, 1852 and died on July 24, 1921, aged 69 years, 5 months and 25 days. The funeral and interment were held at Mt. Olive M. E. Church by his pastor, Rev. H. B. Johnson, assisted by Rev. C. O. Kenney.

Ryan.—Calvin S., of New Philadelphia departed this life on August 19, 1921, aged 64 years and 34 days, died July 9, 1921. Funeral service conducted by the brethren J. F. McCuiston and Charles Regoress, on July 9, 1921.

MARRIAGES.

Disher-Philips.—At Christ parsonage, on June 1, 1921, Walter T. Disher and Miss Lula M. Philips by Rev. Edgar A. Holton.

Rothrock-Shutt.—At Christ parsonage, on July 2, 1921, Clarice Rothrock and Lee Shutt, by Rev. Edgar A. Holton.

Hancock-Wade.—On August 15, 1921, Mr. Reuben David Hancock and Miss Ida Helen Wade, both of Winston-Salem, N. C., were united in marriage by Rev. L. G. Holton.

Cook-Page.—Gertrude Louise Cook, of Winston-Salem, N. C., was united in marriage to Braxton C. Page of Greensboro, N. C., on July 30, 1921, by the Rev. J. Kenneth Pfohl.

Allred-Ketchum.—Alice M. Allred and Christopher C. Ketchum, both of Winston-Salem, N. C., were united in marriage on July 30, 1921, by the Rev. J. Kenneth Pfohl.

INFANT BAPTISMS.

Nissen.—Clara Louise, the infant daughter of Harry E. and Eva Carte Nissen, was born in Winston-Salem, N. C., on January 25, 1921, and baptized at the home of her parents on August 24, 1921, by the Rev. J. Kenneth Pfohl. Sponsors—Mr. and Mrs. Wm. B. Ellis, Jr.

Welfare.—Rupert Clarence, Jr., infant son of Rupert C. and Lottie Welfare, was born in Winston-Salem, N. C., on March 12, 1920, and baptized at the Children’s Festival in the Home Church on August 21, 1921, by the Rev. J. Kenneth Pfohl. Sponsors—Mr. and Mrs. C. C. Shaffer and Mr. and Mrs. R. L. Jenkins.

Woodard Welfare, was born in Wilson, N. C., on August 18, 1923, and baptized at the Children’s Festival in the Home Church on August 21, 1921, by the Rev. J. Kenneth Pfohl. Sponsors—Mr. and Mrs. C. C. Shaffer and Mr. and Mrs. R. L. Jenkins.

Welfare.—Donald Evans, infant son of Samuel E. and Margaret Evans, was born in Winston-Salem, N. C., on August 18, 1923, and baptized at the Children’s Festival in the Home Church on August 21, 1921, by the Rev. J. Kenneth Pfohl. Sponsors—Dr. and Mrs. J. B. Wittington and E. H. Rice.

Mayner.—Richard Downing, infant son of Jesse L. Maynor and Agnes Miller Maynor, was born in Winston-Salem, N. C., on December 9, 1920, and baptized at the Children’s Festival in the Home Church on August 21, 1921, by the Rev. J. Kenneth Pfohl. Sponsors—Sr. W. C. Crist, Sr. Margarethe Shaffner and Sr. E. J. Heath.

Dobbs.—Doris Gertrude and Wilma Holder, children of Mr. Wm. L. and Mrs. Ella A. Dobbs, were baptized on August 14, 1921, by the Rev. F. W. Grabs at Bethania.

Hege.—John Wesley, son of Bro. E. F. and Mrs. C. O. Hege, was born June 6, 1921, baptized at Friedberg, Sunday August 14, 1921, by Rev. H. B. Johnson.

Kimel.—Lula Mae, daughter of Bro. J. P. and Mrs. C. Crist, Sr., was born May 29, 1921, baptized on August 14, 1921, by Rev. H. B. Johnson.

Ketchum.—Alice M. Allred and Kimel,—Helen Gould, daughter of Bro. E. F. and Thos. Mattie (Miz), was born September 23, 1921, and baptized at Friedberg, Sunday August 14, 1921, by Rev. H. B. Johnson.

Kinel.—Lula Mae, daughter of Bro. Thos. and Mattie (Miz), was born August 5, 1916, and baptized at Friedberg, Sunday August 14, 1921, by Rev. H. B. Johnson.

Children.—Mildred Frances, infant child of Bro. E. F. and Thos. Mattie (Miz), was born June 6, 1921, baptized at the morning service at Fairview Church by Rev. L. G. Lockbach.

EVERYTHING ELECTRICAL


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Build a Home In Granville Place!

Mid pleasures and palaces
Though we may ream;
Be it ever so humble
There’s no place like home.
—Payne.

His home the spot
Of earth supremely blest,
A dearer, sweeter spot
Than all the rest.
—Montgomery.

To make a happy fireside chime
To weans and wife,
That’s the true paths and sublime
Of human life.
—Barns.

Peace and rest
At length have come;
All the days
Long toil is past;
And each heart
Is whispering: ‘Home, Home at last!’
—Hood.

Home is the resort
Of love, of joy,
Of peace and plenty;
Where supporting and supported
Polished friends
And dear relations
Mingle into bliss.
—Thomson.

By the fireside still
The light is shining,
The children’s arms
Round the parents twining.
From love so sweet,
O who would roam?
Be it ever so homely,
Home is Home.
—Mulock.

BECAUSE—

It is one of the best residential developments.

It has cement sidewalks, shade trees and wide streets, city water, sewerage, etc.

It is carefully restricted as to the class and location of homes.

It has a number of beautiful homes and contented citizens.

The lots are large.

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Buy and build now, because two years rent will offset any probable reduction in the cost of living.

SALEM CONGREGATION

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E. H. Stockton, Treas.
Oh little children. For them all necessarily be who want to spend a Christian den presses yianl subscription landl. to modern life: us" studying His children's circum- bath means for a tired world of men bath. They and through all the shoe pinches; just where the bur- when the earth was full of the Father's love and message of Jesus sweetly assures the Father who was simply the appointed way of the and women and cbildren on this most no outward ed to say to Him, blessed day of all the week, the cur- more of these than we usually think. Everything that Jesus saw remind- hallowed it, because that in it He rather than salvation. They will be be simply the appointed way of the and women and children on this most blessed day of all the week, the cur- rain again to rise. A new view opens before us. We see the final Sab- bath toward which a redeemed Creation is moving. Sin and sorrow will then be a by-gone tale. All will be joy and peace. Service will be with- out weariness; the ideals of life will ever be moving toward higher per- fections. Those who walked hand in hand upon the earth, will walk to-gether again beside the river and under the green shade of the heavenly Eden. It will be Sabbath-time forever because Love will reign supreme, and God will be all in all.

Thus our holy Sabbath as we now spend them become hill-tops of vision, whence we can look back on an earthly world without sin and sorrow, and forward to a new-made world, to the wonders' Sabbath that "remains for the peo- ple of Gd."

Very many people in America, in every community are breaking the Sabbath; are making it an utterly unl- holy day. They are breaking the laws of a Christian land, and still more the laws of God. They are making it for themselves the day of perdition rather than salvation. They will be thinking at last. "If it had not been for our Sundays, if only there had been no Sunday at all, we would not be in eternal ruin now!"

But while we grieve over the Sab- bath desecration in Americas today, and do our very best, with our fellow Christians, to lift our land out of this spiritual ruin, we do well also to con- sider the other side of things. It does us good to think of the many people—the very many people—who want to spend a Christian Sab- bath. They want to do right on every day of the week, and they want to be at their best morally and spiritually on God's holy day. And their ques- tion is: "What shall we do on Sun- day? What shall we lay down for Sabbath observance?"

We need to remember the very different circumstances of different peo- ple. Some of them are "grown-ups;" others are children. Some of them are free to arrange their week-days as they like; others are driven all the week through perhaps even to a very late hour of Saturday night. With some there can, in a certain sense, be no outward Sunday at all. There are more of these than we usually think. Take the mothers, for instance, with little children. For them all days must necessarily be very much alike. There is no eight-hour-a-day law for them. Their year consists of 365 working days and often nights also to be counted into the number.

How can a Sabbath rule be found to fit for all these people, so differ- ently situated? How can we find a Sabbath law that will suit for the preachers in the pulpit and for the motorman in the crowded trolley car; for the mechanic whose task ends with the week and for the mother whose task never ends; for the learned man or woman whose books are their delight and for the unlearned to whom books mean very little; for the thoughtful adult or for the little in- experienced child? They all have a Sabbath to keep and in very many cases, they want honestly and faith- fully to keep it.

Is there any one rule that will unite them all together; that will be as good for the one as for the other? We think there is. It is simply this. Link your Sabbath to God. If you can go to church, think of your Heavenly Father there; think of Jesus. If you are brakeman on a train, or conduc- tor of a trolley car, or a mother with a little child, think of Jesus; if you sit reading, think of Him who loves you so well; and think of Him on the walk that you are taking; remind the little child of Him.

Sabbath keeping depends upon what we are thinking of in our hearts. Ask God to help you, wherever you are, and in whatever you have to do and to keep you from any thoughts and feelings that would not suit into a happy Sabbath day. Your Sabbath may have to be somewhat different from your neighbor's, because your circumstances are different. But link it to God, in the prayer of faith and of love, and it will be all right.

**THE HOLE SABBATH.**

"Oh day of rest and gladness Oh day of joy and light Oh balm of care and sadness Most beautiful, most bright!"

As we think of all that the Sab- bath means for a tired world of men and women, we seem to be carried back to the time when, as yet, there was no sin and sorrow upon the earth; on God's ho l y day.

Every day seems to sibilities of the Holy Hebrew world, will walk to- hand upon the. earth, will walk to- our Father, who is so happy that His own

**THE REV. C. E. ROMIG.**

On the third Sunday in September, the Rev. C. E. Romig preached his last sermons in Fries Memorial Church, before leaving us for his new charge in the Northern Province. Rev. Romig has been with us, in the South, for five years. Many will remember his kindness to them. In the worst seasons of influenza, he was constant and faithful in his attendance on suf- fering and dying patients. In addi- tion to his own charge, he loved to serve in places where there was no regular preaching, and there, too, he will be missed.

His new charge will be in Staple- ton, Staten Island, which is a part of the city of Larger New York, and is very beautifully situated on "The
Visiting Missionaries.

The Southern Province is being honored with a good many missionary visits from foreign fields and our various societies are showing a very fine spirit of hospitality in entertaining them, while they stay with us.

Our most recent visitors are the Rev. Samuel Wedman from Nicaragua and his wife who comes for medical treatment in the States. Mr. Wedman is the author of the stirring missionary appeal 'Halibujah and the Tom-Toms' which has been very widely circulated and has impressed a great many people. He is using his enforced vacation in giving us vivid views of life and work and needs of the Indian "Bush" in Central America, in which vast tropical forest his wife and he are laboring. May God bless their stay with us and give his wife a full recovery.

News from Kernerville.

From Kernerville comes an interesting letter describing the activities of that congregation for approximately the past twelve months.

The 53rd anniversary of the founding of our work was celebrated last November with a special Sunday School program, which was followed by a congregational and children's Lovefeast. At the latter service an interesting paper was presented, giving a most illuminating account of the history of both church and congregation. The day was one of special blessing for us and for our work.

Next came our celebration of Christmas with its beautiful services. The Sunday School entertainment and the Candle Service were both held, and all hearts were touched with the beauty and majesty of the scene, as the children with lighted candles in their hands, sang—"Morning Star, O shining bright.'

A very impressive watch-night service was conducted by Bro. E. H. Stockton who came to be with us for that occasion.

During the months of January and February, and in fact on up until Easter, at the invitation of the Rev. E. O. Cole, the Methodist minister, the Methodists and Moravians held union prayer meetings, each week. The services were all well attended and greatly enjoyed.

On Palm Sunday evening we were happy in having Bishop Rondthaler with us. After the sermon he received four members into the congregation, three by the rite of confirmation, and (Continued on page 3)

Back to God.

(By William Jennings Bryan.)

The supreme need of the day is to get back to God—to a love of God that fills the heart, the mind and the soul, and dominates every impulse and phase of the life.

Evolutionists are leading their followers away from the Creator, away from the Word of God, and away from the Son of God. They teach that man is the lineal descendant of the lower animals—that he has in him, not the breath of the Almighty but the blood of the brute. They tear out the first chapter of Matthew and deny the virgin birth of the Saviour. They would, in effect, dethrone Jehovah, strip the Bible of its claim to inspiration, and libel the Master, by brandishing Him as an illegitimate son of an immoral woman. Their creed degrades life of its spiritual elements, and makes man a brother to the beast.

Materialism has so paralysed the mental machinery of the evolutionists that they cannot comprehend spiritual things. They can understand how gravity, though an invisible force, can draw all matter downward to the earth, but they cannot understand how an invisible God, all-powerful all-wise, and all-loving, can draw all men upward toward His throne.

Their minds are open to the most absurd hypothesis advanced in the name of science, but their hearts are closed to the plainest spiritual truths.

These exponents of a brutish philosophy have entered our universities with boldness; they have crept into some of our Christian colleges by stealth; they have even wormed their way into a few of our theological seminaries. They make agnostics and atheists of a multitude of trusting students; they turn many young men away from the ministry; they shun the seal of some who stand behind the pulpit.

It is time the Christians of this country should understand the ravages that the groundless hypothesis of Darwin is making. It is depriving the Church of the support of young men, and young women who ought to be leaders; it furnished Neitzsche with a basis for his godless philosophy, philosophy which led the world into its bloodiest war, and is bringing chaos into the industrial world.

What can be done to combat it and to save church and civilization from its benumbing influence?

First, those who preach and teach should be called upon to announce their views so that their positions may be clearly understood. Every citizen has a right to think as he pleases—to worship God according to the dictates of his conscience, or to refuse to worship Him. That is an inalienable right that should not under any circumstances be interfered with, but those who employ a minister for themselves or an instructor for their children have a right to know what the preacher is to preach and what the teachers are to teach.

Second, only Christians should be permitted to teach in Christian schools and colleges. If denominational schools cannot find Christian instructors to teach every branch of learning that needs to be taught, they have no reason for existence.

Third, Christian taxpayers should insist upon a real neutrality in religion, whenever neutrality is necessary. The Bible should not be attacked where it cannot be defended. Professors, paid by the public, should not be permitted to undermine the religious faith of students. No amount of education can compensate for the destruction of faith. Out of the heart, not out of the head, are the issues of life; as a man thinks in his heart, so is he.

The sin of this generation is mind worship—a worship as destructive as any other form of idolatry. To your tents, O Israel—From New Era Magazine.

A noteworthy article.

A great article written by Mr. William Jennings Bryan, entitled: "Back to God," is presented in this issue of the Wachovia Moravian.

Also be sure to read the two missionary letters which appear elsewhere in this issue.

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Lovefeast
Now 32c Pound
It is the Real Coffee and Real Economy

C. D. Kenny Co.
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The Home of Lovefeast Coffee.
REALIZING THE BEATTITUDE.

The wounds of war do not heal readily, and following its inevitable iniquities there is a long train of suffering, bitterness and loss. This is always so.

Of the various contestants in the recent World War perhaps the two between whom the gulf of estrangement is most fixed are Germany and France. Suspicions and hatreds are reported from both sides and are perhaps more pronounced and justifiably so from the human standpoint — on the part of the victor than of the vanquished. After the comparative failure of the Peace Conference France feels insecure. Moreover, when the people are struggling towards stability, reaction, Juntas, and the conflict of the Protestant church in Germany. Such seems to be the general situation.

But happily there are bright gleams crossing the still angry billows of strife, and on such we should thankfully note. So comes our own Moravian Church in Herrnhut, Saxony. This is not the first time in our church's history that Moravians have been instrumental in creating peace and promoting goodwill. Should we not praise the Prince of peace, the blessed Saviour of the world, that His Spirit, animating our brethren, enables them to stretch out the hand of friendship in which its attention has been directed — especially children's vests, for boys or girls, 7 to 14 years old — especially children's vests, for boys or girls, 7 to 14 years old.

S. B. Callender.

TWO MISSION LETTERS.

From far Northern Labrador and from Southern Jamaica have come letters of importance and interest. We are happy to publish these communications and commend them to the prayerful interest of our readers.

THE EDITORS.

Matkovik, Labrador.

September 1, 1921.

Dear Miss Fogle:

My wife joins me in thanking you heartily for the things that the Harmony has brought us from you. They are all so practical and will be put to good use.

You add to your kindness by inviting suggestions as to what might be worth sending another year. Here goes! Garments, new or old, outer or inner, for boys or girls, 7 to 14 years old — especially children's vests, for boys or girls, 7 to 14 years old.

Picture books, new or old, instructive or recreational.

Toys, of any sort — which we entirely lack.

Colored onions, or plain, wool and buttons almost always in demand! Also materials for patching!

I feel that I have already made too large a list, but there is a constant need at present, of all such things and I might have omitted the one that most met your conscience!

As if I had already presumed too much, I beg to say that any good sized model suitable for class instruction would be more than welcome. For example, an old wooden model of a railway engine. The children here have never seen (nor indeed have the adults with few exceptions) a locomotive, aeroplane, motor car, horse, cow, ass, telephone, etc.

Books of adventure, exploration, especially in the Arctic, heroism. Simple biographies of famous men, etc., would be more than welcome for our adult library. Our folks have pretty well read out of the volumes we have, bound copies of "Good Words," Leisure Hour, etc., dating from as far back as 1885!

Again, I fear that this list looks like an order on a wholesale store, but really one or two things only of all that has been mentioned would be much appreciated and what a pity it would be to have passed over something highly desired here that perhaps you might of all find the readiest to hand!

Last term 45 children attended our school. Of course they are happy when a few arrivals are received to the raggedest clothes that I have seen anywhere — and this in face of our Labrador winter. Happily we had at the time enough to fit them out in respectability and warmth. Our fees, in order to embrace the children of the poorest, are as low as 50 cents a week for board, instruction, use of books, etc., not to mention repair or outlay of clothes and cost of breakage! This means a heavy draft on the mission, and we would like to increase the fee in view of the ruling high costs. But our folks have lately had poor fishing and hunting so that would be too hard just now. Some parents, in addition to the fees, bring us foodstuffs for the children — berries, fish or seal meat — of course a great and welcome help.

The people's homes are very isolated — sometimes 10 to 20 miles between houses in order to provide big trappings for a family. In winter I visit by dog sleigh, covering in all some hundreds of miles.

In summer the folks congregate at the outlying fishing stations and their number is more than trebled by fishermen coming from Newfoundland. So then I travel round by motor boat, holding services and dealing personally as Providence directs. Many portions of Scripture have been distributed this summer.

We have had a wet and chilly summer on the whole, but this has given us relief from mosquitoes.

We are very grateful and encouraged by all the practical and prayerful interest of friends in our work.

Yours very sincerely,

R. B. Callender.
THE WACHOVIA MORAVIAN

Oct. 1921

SOME INTERESTING FACTS ABOUT CARMEL AND THE NEW CHURCH.

The work was started in 1827 among the slaves of Hopeton Plantation at the request of the owner, who gave the land and helped to build the 1st church, which was opened in November 1828.

In the 1880's the work grew and the church was enlarged to hold about 1,000 people. Carmel has been for many years the largest Moravian Congregation in Jamaica. We have a membership of over 600 communicants, besides an out-station with nearly 100.

The old church was found to be beyond repair in 1906 and the Minister started to collect money and get the members to make lime kilns and gather stones. In 1916 they had over 60 in hand and a fair lot at the aerial. A temporary church was erected and the old church pulled down in 1917 the building of the new church on the spot where the old one stood was begun. Bro. Lopp started the work but fell ill and at the request of P. E. Bro. Weiss exchanged with him in August of that year.

During these years the members had raised nearly 1,000 pounds and given a lot in free labor. The total cost will run well over 4,000 pounds.

The cost of the materials has been tremendous. One item might be mentioned. Before the war cement cost about twelve shillings and six pence. I have had to pay up to 2 pounds and ten shillings a barrel. Every one who sees this will be pleased to have Brother and Sister J. F. McCuiston with us.

Noah H. Faw was hostess at a large meeting of the Ladies Aid society on September 3rd.

We were happy in having brother David Shore with us on September 4th. His address to the Sunday School was full of reminiscences of his boyhood days spent in this community. To Brother Shore we extend our thanks for his visit and urge him to come again whenever New Philadelphia can spare him.

Rev. E. H. Rondthaler, D. D., delivered a strong sermon to our people on September 11th while the pastor was absent on a trip to the mountains.

ADVENT.

A delightful meeting of the Ladies Aid society was held on September 15th at the home of Mrs. Edward Weidner.

As an informal way of reopening the renovated chapel we had Bishop Rondthaler with us on September 18th when he delivered an earnest message to the church and its duties to others.

Our protracted meetings will begin on Sunday afternoon, October 10th. Rev. Chas. Keberlein will be our evangelist. A ten-day series of meetings has been planned.

REPORTS FROM THE CHURCHES

CARMAL.

Of special interest to all members and friends of Calvary Church is the following important announcement.

Dr. Edward Leigh Pell, noted Bible teacher and lecturer will conduct a Bible Conference at Calvary Church, from October 16th to 23rd inclusive.

These will be meetings of great interest and all our friends of the Province are cordially invited to attend them. Services will be held twice each Sunday and every night.

FRIEDBERG.

The Baracas and Philistnaas had a jolly good time at Ogburn Lake near Summerfield on August 24th. That same evening the Junior Baracas were entertained at a Weiner roast in the pastureage pasture by the Junion Philistnaas.

A large number of our people journeyed to Friedland on Thursday, September first, when the Ladies Aid societies of Friedberg, Advent and Enterprise held a picnic there. The Bible class and Usbbers Association from Friedberg and the Ladies Aid society of Friedland were their invited guests. A bounteous supper was spread and the occasion proved to be very enjoyable one. We were especially pleased to have Brother and Sister Weiss with us.

Mrs. Noah H. Faw was hostess at a large meeting of the Ladies Aid society on September 3rd.

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BETHANIA.

The Sunday School went in automobiles to Olivet Battle Ground for a picnic on August 21st, which turned out to be one of the hottest days of the summer. Everything worked well, except a blow-out on the pastor's Ford, and the occasion was a very satisfactory one. We are observing a growth in attendance at the preaching services, along with a similar increase in the Sunday School.

OLIVET CHAPEL.

Owing to a double downpour of rain which came as the pastor was on his way to preaching on Sunday, September 11th, he failed to reach the chapel. A very threatening cloud, with a thunder storm arising, prevented also the preaching service from being held at Alpha Chapel at night.

On the following Sunday, September 18th, Bethania congregation held its Childrens Festival, according to a growing custom, at Olivet Chapel. Notwithstanding very hot weather and a gathering afternoon cloud, a large company enjoyed the services, which were quite impressive with a sermon by Bro. G. O. Heath, a small orchestra leading the hearty singing, the cut-door music by the Bethania band, and a prevailing good feeling among the people.

Mt. BETHEL.

The people were cheered and encouraged by the presence of Bro. and Sr. Douglas L. Rights, who occupied the mission house, for two weeks, including the third and fourth Sundays in August. On the former day he preached at Mt. Bethel, and on the latter, at Willow Hill. When the pastor arrived at Mt. Bethel with Bro. Howard G. Polls Saturday the 27th, they found Bros. rights and a large company of people gathering around a table loaded with good things for a picnic dinner. Bro. Rights had already interested the
congregation in a service held in the church in the forenoon, and the pas-
tor was asked to conduct an afternoon service of a similar kind.

Our people dearly enjoy going to
church and into church, as
was left at Willow Hill, where he
visited us and made
us merry. We were delighted to have
having good times outdoors.

preached one week night sermon,
opened on Thursday night. As the
further development in the mountains
is quite
pure word of the gospel and drillin-
ing, about which
interest is stirring just now.

members of the class and friends who
dressed the meeting, speaking of the
were present. Bro. Geo. R. Heath
were received into the Communi-
cation on that beautiful
third Sunday in October. In preparation for
this, the pastor has been preaching
the evening, about one of a special nature, hop-
going to awaken the interest of the con-
gregation and community. Two sub-
jects, "Soul Culture" and "The Fi-
nal Judgment" have been pressed so far, and with gratifying results. Bro.
Holton of Christ church is to assist in
the services and we hope and pray
that they will be the means of bring-
ing a real blessing to our Church and
community.

September 22nd was a very enjoy-
able day for the Ushers Association.
Leaving Waughtown at 3 o’clock we
journeyed to Old Town. There we
climbed the historic hill to the still
more historic cemetery. Later the
keys to the Church were obtained
and the entire building examined from
the steeple to the basement. The keys
were very much interested not only
in the building, but also in the story
of the first Moravian Settlement in
North Carolina. Thus the occasion be-
ning in a special nature, hop-
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community.
HEARTBREAKING LOSSES AVOIDED

There are families today who would give thousands of dollars for the recovery of an old family paper—lost by some careless descendant.

Neglect of this important matter is inexusable when a SAFE DEPOSIT BOX may be rented in our great steel vault for as little as $3.00 per year.

Wachovia Bank and Trust Company
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Member Federal Reserve System.
WAS CHRIST DIVINE?
By Wendell B. Brooks, M.A.
Carleton College, Minnesota.

When such a vital question is asked, readers have a right to know at the outset the creed of their author that they may, with no uncertain step, con-
tinue. I believe in the duty of Christ, hear the voice from heaven: "This is my beloved Son." I accept John's statement that "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."* 

Fellow christians may find this study suggestive of a new approach in their work. To many who do not thus believe I hope that it may offer a contrast and clear that Christ's divinity will shine out above the best thought and work of one of the world's greatest thinkers, Seneca, the philosopher.

Seneca saw the abiding universal interest in the subject of human conduct. He directed his mind to this subject and his conclusions were so superior to those of his predecessors and so close to the teachings of Christ that some of the early Christian writers regarded him as one of their number. Jerome, Augustine, and Tertullian express the highest commendation of Seneca. As late as the sixteenth century, at the Council of Trent, Seneca was referred to as "one of the Fathers of the Church."* 

Ben Johnson speaks of Seneca as "one of the noblest, manliest, most honest and most helpful natures that ever dignified and glorified a powerful intelligence and an admirable genius," and it was from Seneca that Wordsworth borrowed his text for "The Ode to Duty." 

Influential as he was, however far in advance of his time was his ethical thought and his moral teaching, Seneca was but a man. No one would urge more. To that person who says that Jesus Christ was merely "a good man," tell the story of Seneca, a contemporary of Christ's life upon earth, with far greater material advantages.

Biographical Sketch
Not many months from the time when the three wise men sought out the lowly birthplace of our Saviour in the extreme east of the Mediterranean there was born in the land of Spain washed by the Mediterranean's western waters, another babe in a home of wealth and equatorial rank, Lucius Annaeus Seneca, who was destined to bridge the chasm between the thought of the pagan past and the Christian future.

His father, bearing the same name but distinguished as Seneca Rhetor was a native of Corduba, Spain, born about 60 B. C. In the biography written by the son he was remarked for his sobriety, industry and sincerity, an example which must have meant much to his sons, all three of whom attained distinction. His eldest son, Novatus, is better known as Gallio of the Acts of the Apostles. The third son, Mela, was the father of the brilliant poet Lucan.

The mother of these boys was Helvia, a lady of good lineage, characterized as having "ancient virtue," a note marking back to the good old Republic three days before so many of the leaders of that rank had relaxed their fidelity to their home. Her loving care over her boys and their affection for her, steadfast after they had grown to manhood, is indicated in Seneca's "Consolatio ad Helviam Matrem," written to comfort her in the loss of her husband who was well past middle life when he married and must have been known to his boys only as an elderly man.

Seneca's Early Training
As a boy, Seneca was of delicate health and was frequently prevented by sickness from the usual activities of boyhood. He showed keen interest in studying and his father, who had himself attended the lectures of the famous rhetoricians, sent him from Corduba to Rome under the escort of an aunt. As instructors he had Fabius, Sotion and Attalus, a Stoic, to whose influence was due the youth's proclivity to asceticism. The seeds of the Stoic philosophy, planted by these eminent representatives, found fertile soil in the eager heart and thoughtful mind of the young Seneca and to the impressive teaching of these men is attributable the course of thought which he followed.

Political Career
Under Claudius, Seneca seemed to live bright prospects for a political career following his Quietism. He was an eloquent pleader and a success- ral professor of rhetoric. But his rise had brought him enemies and in 41 A. D. he was banished to the island of Coriace, Solitary study and writing somewhat relieved the weariness of the eight years following until the next empress, Agrippina Minor, had Seneca recalled and appointed proctor. Tacitus states as Agrippina's reason for this, the fact that she held in mind both his popularity with the public on account of his scholarly distinction and the stupendous advantage of having for her son a teacher of such marked ability. Then too, his advice in matters of state might very well add to her family's security in the palace. When Claudius died, perhaps of poison from the empress' own hand, Seneca became the confidential adviser of Agrippina and shared with Burrus, the praetorian prefect, the administration of state.

The government in the hands of these men was wise and humane and their influence over Nero, as long as it lasted, was salutary. But Seneca soon perceived that Agrippina's influence over her son was not good and, in his efforts to direct the son, he gained the mother's displeasure. Nero in turn was as sires and sevens with his mother, because of one of his mistresses, who finallly persuaded him to do away with his mother entirely. Tacitus and Quintilian both charge Seneca with consent to this mother's murder. The philosopher at court traveled a rough road. Three years later at the death of his colleague, Burrus, Seneca wished to retire from the government, but Nero

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would not allow him to do so. Patricius would have it that this man, well brought up, well educated, and to the end a man of what count, "had seen the unrighteous arts of a cruel court himself passive or, if active, certainly unable to change its course. Knowing what count, it has been dinned into our ears ever since the industrial age began. Very well judge Christ by "results," and the affirmative answer must be given my question. The abiding influence of Christ argues his divinity, his relation with God—"the same yesterday, today, and forever."

The coming into the world of the New man means merely advanced the world's philosophy; the coming of the divine Christ introduces a new era (which the world itself has been pleased to name the Christian era), and a new hope for all eternity, as to many as will accept His teaching. "I am come a light into the world that whosoever believeth in Me should not abide in darkness."—From the Christian Statesman.

The most vital thing in a nation's life is its religion. For the nation to neglect or refuse to teach its children to do its part to defeat the very object for which our public school system was established. We do well to keep ever fresh in our memories that famous ordinance for the government the territory northwest of the Ohio river, passed under the Articles of Confederation by the founder of this great free American republic of ours: "Religion, morality and knowledge being essential to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

One of the most hopeful signs of the times is that the enemies of our nation Christianity are finding it necessary to form an unshakable alliance to carry forward a vigorous propaganda. To have these enemies join forces and come right out in the open is what is most needed. The general public will then know exactly who they are and what they want. And once and for all to understand this the Christian patriots of the country will see to it that this un-Christian, un-American propaganda is properly countered.

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WHY STUDY PROPHETY?
(Rev. Harrig Gregg.)

An Address delivered at the Walker Theater, Winnipeg, Man.

Mr. Isaac Newton was a more ardent student of the Scripture than of nature. He found prophecy to be the world means of transportation and escape from the very great danger and destruction he thought men threatened with. He found prophecy to be the glory of the Creator that has ever characterized the works of God in creation.

When he finished his work on the prophecy of Daniel, he stated that the Lord Jesus Christ was going to evangelize the earth rapidly on a very large scale; that, in order to do this rapidly, He would have to give the world means of transportation and communication beyond anything the world had ever had. He thought men might travel at the rate of fifty miles an hour. Poor Voltaire scoffed at the idea. Thus from prophecy Newton predicted this modern era of invention. From infidelity Voltaire denied what has more than fulfilled Newton's inferences, based upon prophecy.

"Is the Bible God's Word?"

This is the question a French colonel once asked the late Dr. Hamlin of Roberts College, Constantinople. The doctor thought to show him the evidence of a fulfilled prophecy and asked him if he had ever been near the ruins of Babylon. The colonel replied that he had been there and had had a strange experience with some Arabs. He had heard of the big guns there, and had hired these Arabs to go with him there on a hunting trip. When they reached the place, the Arabs refused to pitch tent there, declaring that the Arabs have a tradition that they never had pitched tent there. Dr. Hamlin asked the colonel if he would like to know that God, in the Bible, had so prophesied. Isaiah 13:19-21; "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. Neither shall the Arabian pitch tent there; but wild beasts of the desert shall dwell there." Nebuchadnezzar, Cyrus, Alexander, and Caesar all fulfilled the prophecy of the Bible. The Lord guided them, though they did not know Him; just so He guides all unbelievers today, to fulfill His prophecy about them. Fulfilled prophecy is the greatest wonder of history and surpasses all ancient and modern fiction as the sun outshines the little glow-worm. The Lord outshines the political history of the world (see Gen. 9:25-28). The sons of Ham ruled the world. Then the sons of Shem, of whom came Abraham and the house of David. When the throne of David was to pieces, the Lord handed the government of the world over to the sons of Japheth, and "the times of the Gentiles" began, and continue to this hour. What is going to happen? Ask the Lord Jesus Christ to become your Saviour and then ask Him to tell you what is going to happen. He tells His own.

This is the Lord Jesus Christ. He is set forth in this threefold aspect in the Bible. To teach that Christ was and is not to teach prophecy, that declares Christ will come again, would be but to teach two-thirds of the Christ of Scriptures. But the Holy Spirit teaches the thirdfold aspect of Christ. If you want comfort, read I Thessalonians 4:13-18.

Past, Present and Future.

Every great theme in the Bible is treated in the past, present and future tenses. Take the subject of salvation. The Bible teaches that entirely upon the ground of the Blood of the new covenant shed on Calvary, God righteously and graciously reckons His own righteousness as the possession of every one who receives Christ Jesus, His Son, as Saviour. Receive Him! Receiving Christ you have eternal life, you are born again of the Holy Spirit and have passed from death unto life. Looking back to the time you received Christ, you say: "I was saved." Saved by His Blood and by His grace, and by faith, you are saved perfectly and, therefore, forever.

But there is a present tense and a future tense, aspect of this perfect and eternal salvation. The present tense aspect is "I am being saved." Saved by the Holy Spirit indwelling my heart, giving victory over indwelling sin, and sin and Satan in the world about me. Saved by the Lord Jesus living at the throne of grace, in Heaven, making intercession in my behalf.

But when shall I be completely saved? Prophecy answers. This gives me my future tense of salvation: "I shall be saved." Prophecy tells me that I shall be completely redeemed only when I receive a resurrection body like Christ's (see Phil. 3:20-21). Do I get this resurrection body when I go to Heaven, or when Christ comes from Heaven? We must study prophecy to find out. Only the Lord can tell us. And He does in I Thessalonians 4:13-18. If I only teach the past and present tenses of salvation, I am only teaching two-thirds of the subject. I am not adequately teaching the Scriptures. I am hindering the Holy Spirit from saying what He teaches on the future tense of salvation. The future tense is so glorious, so comforting, so assured, as it brings us from the abode of the Vistor and the place of the Heavenly calling! I would not miss it.

The Scriptures adequately tell us of the origin of the Church, the past tense. They alone explain the present condition of the Church, the present tense of the Church. Prophecy clearly tells the destiny of the Church, the future tense. If I do not study prophecy, I cannot know and should not know it! The light of nature does not tell it, nor contradict it. "He whom God hath sent speaketh the words of God." The Bible thus tells who has sent you, when you talk. Speak God's Word.

When God places the scepter of the government of Israel in the hands of His beloved Son, Who is also the risen Son of David, then the scepter will have returned to the family of Shem and God's salvation and blessing will be the portion of all nations. The Bible tells us of the origin of Israel and explains the present crucifixion of that nation at the hands of the Gentiles. They impaled themselves, by choice, on the Cross of Christ and only Christ will ever take them off. And He will. Their suffering adds to His suffering. Prophecy tells plainly of their future. The Lord tells in prophecy that He will bring them back to His land, and there reveal Himself to them as He did to Saul on his way to Damasen. In all lands the Jews are beginning to say: "We are going home." They are saying it in Western Canada. Some are leaving Winnipeg for the Theater, Winnipeg, Man.

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the land of the grave of Abraham, and of the empty sepulcher of Christ. Then the day of Jacob's trouble will overtake them. Their day of darkness will break by His return to the Mount of Olives, and they shall look upon the Lord Whom they pierced, when He was here before and He shall forgive and save them and pour out His Spirit upon them and they shall be His and He will be theirs.

Christians, speak to the sons of Israel the comforting words of God, for they are a broken people. Only Christ can heal the wounds of Israel and only Israel can heal the wounds of Christ.

The Future Era.

From Adam to Noah men departed from the presence of the Lord and from the unbelieving sons of Cain, become violent and corrupt, bringing the judgment of God in the flood. From Noah to Abraham the sons of Noah, like prodigals, departed from their own way (see Rom. 1). The heathen nations look like the husk-eating prodigal son (see Luke 15). From Abraham to Moses was the period of promise and covenant. From Moses to Cain was the economy of the holy law in Israel, which brought terrible judgments upon them and finally drove them from the land, as Moses had prophesied. From Christ to the coming of the Holy Spirit might be described as "From Passover to Pentecost." From the coming of the Holy Spirit to the return of Christ might be described as "From Pentecost to the Feast of Trumpets." This present period is for Christ, a gathering of "first fruits" from the Jews and the Gentiles, forming His Church.

This period is for the unbelieving world, one of victory for unrighteousness. Francis Tatham, who is the author of the world's program of murder and lies, bringing down the judgments of God in pestilence, famine and earthquake. Politicians of this age and their assistants in science and philosophy, the world-spirit of both capital and labor, want to be rid of the Lord Jesus and His Word.

The Lord will permit their hearts' desire and they will fly at each other's throats like wild beasts. Christ has told us of these last days of Satan on earth. Matthew 24:23-22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the Elect's sake those days shall be shortened."

As Enoch was caught up before the flood, so will those who belong to Christ be caught up before the unbelieving world passes through this great tribulation. The French Revolution and Bolshevism are warnings and prophecies of what is coming to the righteous among both Jews and Gentiles. Christ will suddenly appear on the Mount of Olives, cast Satan into the pit for ruining nations, and cleanse the world of evil. After the "Feast of Trumpets" comes the "Feast of Atonement," when Christ shall reveal His glory to Israel. Then comes the "Feast of Tabernacles," the whole harvest of the nations brought to Christ by Israel. The presence and glory of Christ on the Mount of Transfiguration is the prophetic picture of His throne and Kingdom in God's new era that is coming. Only God can tell us of the present, past and future of Satan. God tells us that Satan (see II Cor. 1: 6) is "the god of this age," and Christ is the God of "the age to come" (see Eph. 1).

Babylon was built to discredit a dozen words of prophecy: "Cursed be Canaan: a servant of servants shall he be unto his brethren." But these words quietly buried Babylon and Egypt in their graves. Their civilization and culture and commerce are attempting to do away with Christ and His Word. Nebuchadnezzar, insane among the beasts, is God's reply. Read the Second Psalm. It is timely: The world like Saul of Tarsus persecuting Christ, is having a hard time of it. It has been a bad choice to reject Him and serve the devil. Christ feels keenly the suffering in the world. He waits until the wine of the wedding gives out and before a miracle and makes the new wine of His Feast of Tabernacles. When a lion is killing sheep, the thing to do is to kill the lion. Satan is the lion doing mischief in the world. Sinners are his victims. Only Christ can deliver from him those who accept Christ, Christ will deliver the nations from him upon Christ's return to take the throne of David (see Rev. 20:1-2). It is blasphemy to attribute this present age to Christ, It is Satanie.—The Wonderful Word.

It is one of the most beautiful compensations of this life, that no man can sincerely try to help another without helping himself.

THE GREATNESS OF JESUS.

(D. M. Panton, Norwich, Eng.)

"What think ye of Christ?" No question is more fundamental, more critical, or more persistent; none could be asked more fraught with irrevocable destiny. What do men think? The Atheist thinks nothing about Him at all; for, as there is no God, there can be no Son of God. The Worldling, given over to pleasure and the love of money, is careful not to think about Him: for to think about Christ, is to think about holiness. The Unitarian thinks that He is in the noblest of all men, a revealer—or the revealer—of God, but a man only. The Swedenborgian thinks He is God, the only Person in the Godhead, and now not man at all. Thearian (such as the Millennial Dawsist) thinks He is created god, a powerful and Divine Archangel, come into the world. The Christian (such as the New Theologian, the Christian Scientist, and the Theosophist) thinks of Jesus as a son of Joseph, but peculiarly and mysteriously indwelt by Christ. The Mohammedan thinks that He is a real prophet, but inferior to Mohammed. The Jews thought that He was a carpenter's son; and the Pharisees thought Him a demoniac. The Christian—and the Christian only—sees in Him—the Man Christ Jesus, born of a woman; who is over all, God blessed for ever. None in Christ's life time ever doubted that He was a man; those who saw, and heard, and even handled Him (Luke 24:39; I John 1:1) never doubted, and could not doubt, the Manhood;—that was left to the invention of a later age. But what rank did He take among men? This was the inquiry, and it began with Abraham. Abraham loomed up incomparably the greatest figure on the horizon of Israel: he was the embodiment of the promises, the father of all faith, the friend of God. "Art Thou greater than our father Abraham?" the Jews asked Him; "whom maketh Thou Thyself?" (John 8:53). The directness and intensity of the challenge drew as startling an utterance as ever our Lord ever gave Himself. "Before Abraham was—before there was an Abraham—"I am;" the greatest of all the Patriarchs, was but a star of the dawn, swallowed up and lost in the day he foresaw: for I am is the tremendous title of Deity. How much greater therefore? As much greater as Jehovah is than Jehovah's Friend. "Art Thou greater"—again Jesus challenged—"than our father Jacob?" (John 4:12). Jacob, the wrestler with the Jehovah-Angel, was 'a prince with God'—what a title! Jesus answers:—"If thou knowest, what is a gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He

WEAR HINES' SHOES
would have given thee Living Water." Jacob dug the well, and gave the earthly water: Jesus says He gives water is lighted from the hand of God to the lips of the soul. How much greater therefore? As much greater as the Living Water is than the earthly, so much greater is the Giver of the one than the giver of the other.

Solomon, in outward splendor, was incomparably the greatest of Israel's kings, and endowed with a gift of wisdom possibly never surpassed. "For he was wiser than all men; and there came of all peoples to hear the wisdom of Solomon." (1 Kings 4:30); for it was supernatural illumination, and embraced all nature (1 Kings 4:33). Art Thou greater, O Lord, than Solomon? Hear Jesus:—"The queen of the South shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here!" (Luke 11:31). Jesus is the Divine Logos (John 1:1). How much greater therefore? As much greater as the Giver of wisdom is than the wisdom He gives.

We pass to the Prophets. Perhaps no greater miracle (apart from the Virgin Birth) stands forth in the Old Testament than Jonah's descent into Sheol (Jon. 2:2)—a man who literally came back from the dead. Art Thou greater, O Lord, than Jonah? Jesus answers:—"The men of Nineveh shall stand up in the judgment with the men of this generation, and shall condemn them: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here!" (Jonah 1:1). Jesus came from the dead, but he was not dead: Jesus was dead, yet mastered death. How much greater therefore? As much greater as resurrection is than natural life. The Priests remain. One spot of earth alone held the local manifestation of God: one Holy of holies enshrined the Deity: one sacred Temple held the only Divine Priesthood in the whole world. Jesus was greater than Solomon, the builder of the Temple: was He greater than the Temple? Again He replies:—"I say unto you, that One greater than the Temple is here!" (Matt. 12:25): "a greater thing than the Temple;" for "in Him dwelleth all the fulness of the Godhead bodily" (Col 2:9), God was more in Christ than He was in the Temple: the Body enshrined the Godhead as no temple ever could: He was holier than the Holy of holies. How much greater therefore? As much greater as a son is than the house in which his father dwells.

Rank over rank rise the hierarchies of Heaven,—thrones, dominions, principalities, powers. Art Thou greater, O Lord, than the angels He saith, Who maketh His angels'—angels are made—winds, and His ministers a flame of fire: but of the Son He saith, The throne, O God!"—uncurate, from everlasting—"is for ever and ever!" (Heb. 1:4). How much greater therefore? As much greater as the Creator is than the creature, so much greater is Christ than all the thrones, and dominions, and principalities, and powers that circle the throne of God. "Of the Son He saith, O God!"—From the Wonderful Word.

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In Russia, children are bribed to renounce God, and must attend schools of insatiable morals?

The Bolshevik Red Gospel caricatures our Gospel and blasphemers our Christ?

Turkish atrocities against the Armenians still continue?

In India one child in every five born, dies within twelve months (If Ninety-one per cent of the women have never learned the first letter of the alphabet? 50,000,000 are outcasts! There is a single ordained missionary to 200,000 natives? In China, 85 per cent of the inhabitants are illiterate! In one province there is but one doctor for 5,000,000 people! There is only one Chinese evangelist for 20,000 non-

Christian?

In Russian Asia, a territory with a population of 135,000,000, is unoccupied by missionaries.

Japan's machinery of modern industry has no soul?

In Tokyo, nine-tenths of the 20,000 college students enroll themselves as without religion?

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An officer of the bank, upon being asked where the institution secured the five-dollar gold piece, replied, "From the Grass Valley mine, California." The coin was received in 1910 from the Grass Valley mine, California.

In search of the source of this gold, let us go to Grass Valley. Here we find Noah James, manager of the mine.

"Mr. James, where did you get the bullion of 1910?" we ask.

"Well, as down, down a measureless distance into the bowels of the earth, and he points to a glistening vein. "About here we mined the 1910 bullion," he says.

The reverent heart there can come to but one answer out of the deep interior of the earth—"From God."

"In the beginning God created the heaven and the earth. The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein."

"The silver is mine, and the gold is mine, saith the Lord of hosts."

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Build a Home in Granville Place!

Mid pleasures and palaces Though we may roam; Be it ever so humble There's no place like home.

His home, the spot Of earth supremely blest, A dearer, sweeter spot Than all the rest.

To make a happy fireside clime To wives and wife, That's the true path and sublime Of human life.

Peace and rest At length have come; All the days Long toil is past; And each heart Is whispering, "Home, Home at last!"

Home is the resort Of love, of joy, Of peace and plenty; Where supporting and supported Polished friends And dear relations Mingle into bliss.

By the fireside still The light is shining, The children's arms Round the parents twining. From love so sweet! O who would roam? Be it ever so homely, Home is Home.

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EDITORIALS.

THE 150TH ANNIVERSARY OF SALEM CONGREGATION.

At noon on November 13th, 1921, the "Salem Congregation" with its six churches, Home, Calvary, Christ, Fairview, Trinity and Fries Memorial, will be just one hundred and fifty years old. Through the diligent researches of our Archivist, Miss Adelaide Fries, the program of the day has been unearthed, and as we read it, there comes a familiar, thrilling echo of that memorable day. In the noon hour, all Wachovia to the number of 300 people were present in Lovefeast and the organization which has now lasted through nearly five generations was formally announced.

Those early colonists were fervent people, strong in the faith and closely united with one another. Their piety was of the practical sort. It made them busy people, in their Christian housekeeping; in their trades for which they soon became famous; and in their professional work of various sorts. They were good warm-hearted, hard-working Christian people.

The services of November 13th, 1921 will doubtless be of a very interesting character. The mere fact of being present at a time, when the divine mercies of 150 years are being united and thankfully remembered, is a thing worth while.

Come if you can, whether residing in Winston-Salem, or in the Wachovia Country or still farther away. And better still, when you have come, try to inhale some of the spirit of the fathers and mothers of 150 years ago. This spirit was a breath of the Spirit of God on sincere souls. The same Spirit will be present with His fulfilling power on Sunday, November 13th, 1921, and you will go away stronger and happier for your experience and work in the Christian life.

THE VISIT OF BRO. THEODORE SCHMIDT.

At the special request of our Southern ministers, we recently visited Bethlehem, Pa., in order to have an interview with a most interesting man who has come to the United States via Dutch Guiana in South America.

Bro. Theodore Schmidt is the head of what is now the foremost charity of our Moravian Unity. His Institution is situated in Nieuw Amsterdam, a Moravian place which is evidently has been better days and now hesitated to make his request. It turned out that he was a prosperous man, timid and wealthy and a powerful, humble, standing at the door, dressed in the rough,

These deaconesses go out into all the world. Two of them have recently been deported and one is standing in the rough,

and two of them are holding the fort in our Leper Hospital at Jerusalem. One of these angels of mercy has already arrived at her post and the other is upon her way. Thus our blessed work among the poorest and most miserable of mankind, the Leper, can still be maintained. The Moravian Institution is prepared to send others of its deaconesses into all our Mission fields wherever needed.

Bro. Theodore Schmidt is a descendant of an old family of Moravian exiles from Czecho-Slovakia. He had labored for the Church in Switzerland and here he was called to his present post. He is, in fact, descended from a French ancestry, and has the vivacity and sympathetic enthusiasm of both races, the Bohemian and the French.

He was deputed by the Unity to visit our Leper Hospitals in Surinam, South America, and on the occasion of our visit to him at Bethlehem, was on his way to the Far West; hoping everywhere to kindle an interest, especially among women, for deaconness training, and for some stated assistance to his great charitable work.

It would have done our readers good and deeply touched their hearts to hear the incidents which our brother poured forth from out his loving experience.

TWO CASES OF LOVING HELP.

One night, since the outbreak of the World War, there was a ring at the door of the Emmans Asylum at Niesky.

On answering the call, Bro. Schmidt found a man, humbly standing at the door, dressed in the rough,

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MORAVIAN MISSION STAMPS.

Again we call attention to this novel way of furthering the mission work of our Church.

The “Red Cross Stamp” idea has been turned to good account for our foreign missions and a neat and attractive stamp has been issued by the authorities of our Northern Province.

The stamp bears the same design as the new missionary publication—The Moravian Missional. In the center is the medallion design of the Lamb with the Banner, the Seal of our Church, and around it are the names of the eight mission provinces of our Church with the date of their founding.

These stamps are intended to be used on letters and packages as the “Red Cross” and Christmas stamps are used. In that way they serve as a splendid advertisement and spread also a knowledge of the age and extent of our work.

But we need to have these stamps in more general use. In our Southern Province there are as yet but few persons who are making use of them. We would like to have every Sunday School and every person purchase from one to a thousand. Why not your class? Why not your class take up the work for the entire school and act as local agent?

Miss Anna Rights’ Class in the Home Sunday School is doing that and will be glad to furnish stamps to other classes throughout the Province. Address Miss Rights at 455 Cedar Avenue and tell her how many stamps you wish for your class, or, still better, call and get the stamps in person. Let’s do our part. We can’t spend our pennies to better advantage than by buying stamps. Every stamp bought means much given for our missions and its use means further propaganda for missions. Buy Moravian Mission Stamps, use them, and as you place them on letter or package, ask God to impress the message they carry to others and bring in larger returns for the Service.

DESTINATION IN POLAND.

According to a report just received from Rev. K. W. Strzelec, who is supervising the relief program of the American Baptist program of the American Baptist Foreign Mission Society in Poland, there are more than 200 places in a small strip of territory in eastern Galicia where the gospel is being preached in private houses by about fifty lay preachers. Mr. Strzelec visited this section recently and was appalled by the destitute condition of the people. The preachers barefoot, one of them is totally blind, the people are nearly naked or at best clothed in rags, and hundreds of them are living in caves.

FIRE DESTROYS MISSION STAT. 

Nain in Labrador is completely wiped out.

The following are extracts from letters received by Miss Mary Anna Fogle telling of the fire that occurred at our Mission Station at Nain, in Labrador.

“Last week a boat came from Nain with very sad news which has upset us all. The first words one of the Chapel servants greeted us with were, ‘all the mission houses are burnt down. It was a great shock to us to hear that Store, Mission House, Church and School were all totally destroyed by a fire which broke out in the top part of the Store. The Harmony had been to Nain with some provisions and had left again early in the morning only a few hours before the fire was discovered. Most of the people had left the Station for their fishing places and a strong wind was blowing which carried the sparks to the Mission House. The tide was out and the few people who were left could not get enough water to quench the fire. All buildings are of wood in Labrador so one after another became a victim to the flames. “Now here are four missionaries homeless. They managed to save some of their possessions but out of the Store nothing could be saved.”

The above is only a partial description of what has happened and of the conditions that now exist. It is sufficient, however, to show us that our help is needed. May it not be lacking.

THE NEED OF THE MAGYARS.

There are at present fully 100,000 Hungarian Calvinists in the United States, who have splendid Protestant traditions. Scarcely half the number have been reached by Protestant churches, chiefly because many of the new-comers go at once to work in mines and steel mills, making them very difficult of access. The Magyars are, however, eager for the Gospel and will travel miles to attend church on Christmas holidays.

The executive committee of the Presbyterian Conference on Magyar (Hungarian) church work in this country has issued a request that American Presbyterian churches do all they can to conserve the allegiance of Protestant Magyar immigrants, and make them feel that they are welcome in American Protestant churches. The Presbyterian Church maintains in whole or in part, thirty ministers for Hungarian churches, but a new form of work is needed—an itinerant ministry to work among miners and smaller groups where it is not possible to organize a church.

THE NEXT GREAT SUNDAY SCHOOL CONVENTION.

Kansas City, Missouri, has been selected as the place for the Sixteenth International Sunday School Convention, which will be held June 21st to 27th, 1922. This great gathering of Sunday School workers from all over the United States and Canada is called together every four years, the last convention having been held in Buffalo, New York, June 19th to 25th, 1918. Dr. Marion Lawrence, for over twenty years Secretary of the International Sunday School Association is Executive Secretary of the Committee of Arrangements and Program, with headquarters at 5 South Wabash Avenue, Chicago. The Chairman of the Committee is President W. O. Thompson, of Ohio State University, Columbus, Ohio.

The scope of the convention this time will be unusually broad, as for the first time in the history of Sunday School work all the forces interested are uniting, the International Sunday School Association and the Sunday School Council of Evangelical Denominations having merged their aims, plans and activities. The new Educational Committee of this new body will make its first report at this time, a report which will mark a new era in religious education for both the United States and Canada.

The close relationship between the International Sunday School Association and the World’s Sunday School Association will be seen in the giving over of convention Sunday to a program prepared and presented by the officers of the World’s Association. It is expected that 8,000 delegates will be present from the 54 States and 9 Provincial Sunday School Associations in the United States and Canada. Delegates are being apportioned on the basis of one for every 4,000 enrollment. The Convention music will be under the direction of Professor H. Augustine Smith of Boston University.

Sunday School Forces A Mighty Army.

The 8,000 delegates who will assemble at the opening of the Sixteenth International Sunday School Convention, at Kansas City, June 21st to 27th, will form one of the great forces that are making the “ Might Force” that is to move the world on to the Kingdom forever. There is not a child in Kansas City. There are no less than 347,000 children of school age who attend the Sunday Schools in the Convention city.

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The tentative quota of delegates is as follows: Alabama, 80; Alberta, 13; Alaska, 5; Arizona, 9; Arkansas, 66; British Columbia, 11; California N., 36; California S., 47; Canal Zone, 5; Central America, 5; Colorado, 20; Connecticut, 41; Cuba, 5; Delaware, 13; District of Columbia, 21; Florida, 25; Georgia, 115; Hawaii, 5; Idaho, 6; Illinois, 365; Indiana, 150; Iowa, 532; Kansas, 506; Kentucky, 119; Louisiana, 29; Maine, 34; Manitoba, 20; Maritime Provinces, 33; Maryland, 82; Massachusetts, 98; Mexico, 5; Michigan, 151; Minnesota, 66; Mississippi, 129; Missouri, 1,900; Montana, 16; Nebraska, 78; Nevada, 5; Newfoundland, 11; New Hampshire, 20; New Jersey, 118; New Mexico, 9; New York, 245; North Carolina, 180; North Dakota, 18; Ohio, 271; Oklahoma, 132; Ontario, 155; Oregon, 29; Pennsylvania, 597; Porto Rico, 5; Quebec, 14; Rhode Island, 15; Saskatchewan, 15; South Carolina, 56; South Dakota, 18; Tennessee, 98; Texas, 261; Utah, 5; Vermont, 16; Virginia, 111; Washington E., 27; Washington W., 25; West Indies, 42; West Virginia, 85; Wisconsin, 83; Wyoming, 5.

CONFERENCE ON MORONISM.

A three day conference of ministers and missionaries at work in the public schools and missionary work in the Territory of Utah, at Salt Lake City the latter part of August to discuss the half century of Christian effort among the Mormons. It was brought out in the conference that more pupils from Mormon homes went to school and from homes. It was generally conceded that the Mormon Church as a dominant factor had lost control over a large number of its members, and in some cases have little respect for the leaders.

The influence of the late war on the Mormon Church is an interesting study. The church leaders have not changed their aims, and still hold that their church "is the only legal government in the universe." The young men who have returned from the front are loyal to the government as a legal authority.

The feeling that it is good policy to keep silent on Mormon evils was not endorsed, and the importance of telling the people the things about Moronism which their leaders do not tell was stressed as a prime factor in all missionary effort among them.

The key to the great awakening of 1740.

We have just finished reading an old book which has brought us intellectual and spiritual profit which we believe will affect, beneficially, our whole future ministry, oral and written.

It is entitled, "The Great Awakening, A History of the Revival of Religion in the Time of Edwards and Whitfield," by Joseph Tracy. It was published in Boston in 1843, it has long been off the market, but a friend discovered a copy in a second-hand store and power, and which held its place in the history of religious opinion in this country for a hundred years. So says Mrs. Tracy in writing eighty years ago, and so may we still believe it to be the key which explains the whole religious situation then, and it is the key which explains the whole religious situation now.

That idea is the "new birth," as held by the orthodox Congregationalists of New England and those who sympathized with them when this book was written. The idea, or the doctrine rather, was that in order to be saved, a man must undergo a change in his principles of moral action, which will be either accompanied or succeeded by exercises or experiences of which he is conscious and can give account.

Furthermore, this change must be one which will distinguish its possessor from those who do not possess it.

And because of this, it follows (1) that all who do not exhibit its possession ought to be considered regenerate and in the road to perdition; and (2) they should not be admitted to the communion of the churches.

The doctrine, this historian observes, was not generally prevalent in any communion when the revival broke out, nevertheless, it was urged as of fundamental importance by its leading promoters, and to strong hold of those whom the revival affected.

For this reason it stirred up many questions and lead to much discussion. Perversions naturally became associated with it, and errors grew out of it. Opposition was aroused which sometimes expressed itself in gross caricatures of the truth, but all these things went to make up the revival, and all were explained by the emphasis laid on the doctrine of the new birth.

For this reason Mr. Tracy called it the key to the great awakening. It fitted all the wards of the complicated lock.

II.

But what is the doctrine of the new birth? Perhaps if we begin to write about it, it may be God's blessings, stir up a new revival, who can tell? It was Jonathan Edwards himself...
SELLING RELIGION, BUSINESS OF CHURCH.

Selling Religion.—That is the only business of the Church. The Church is not a manufacturing corporation; it is a selling corporation. It was founded not to make religion, it was founded to place religion. The Church has the goods it is to deliver. Its problem does not have to do with production. Its problem has to do with distribution.

If the Church is a great selling corporation, every churchman is a salesman. The moment he becomes a member of the Church he becomes a salesman of religion. And a salesman he continues to be as long as he lives.

Now we hear a great deal these days about the need of better business methods in our church organizations and activities. That there is still a crying need in this sphere of human activity is obvious to every intelligent observer. But the place of all places in the church world where there is the most imperative need of improvement is in the salesmanship of the individual church member. If a good minority of our church membership were awakened to their responsibilities in this matter, our whole church life would be revolutionized.

Why not then make a serious endeavor to apply a few of the fundamental principles of good salesmanship in the business world to our daily living in every relationship of life?

Of these fundamental principles of good salesmanship there are at least five of primary value to the Christian:

1. The successful salesman studies the personalities of those whom he would make his customers.
2. He strives to understand their viewpoints, their modes of thought, their mental attitudes, their business methods, their personal habits, their social connections, their politics, their religion. Nothing about a customer, present or prospective, is unimportant to the first-class salesman. Shall we as soul winners, as character builders, as salesmen of religion, be less thorough in our plans and processes? Is there not a lesson here for the pastor, for the Sunday school teacher, for every one who has found Christ and who would have others find him also? We call ourselves Christian workers. What do we really know accurately, definitely, minutely about the people in our congregation who know not Christ, or in our Sunday school classes, or in our social set, or in our homes? Does not the average commercial salesman put to shame the average Christian worker in the earnestness of his endeavors to understand the personalities of those among whom he distributes his wares?

The need of forgiveness is not by any means always the need that first makes man feel a deep desire for a Saviour. Sometimes it is the need of consolation, of health, of companionship, or of wisdom that brings a man to the point of seeking a Saviour. Sometimes it is the need of a Saviour.

But this does not satisfy us always. We are unhappy and restless until we have a clear and satisfying view of the gospel of Jesus Christ in other words, when it comes to us, it fills our heart with joy.

This, in substance, is the experience of true conversion. It will, of course, vary, of course, by individual peculiarities of character and circumstances; but in every case there will be not a mere intelligent fright, succeeded by a joy without reason, not taking of anything for granted on testimony of others, but a discovery of the truth for one's self, and the emotions that accompany that discovery.

"Now, will any one pretend," says our author, "that those who have been through this experience themselves are unable, by examination, to form a reasonable judgment as to whether others have been through the experience or not?"

What teacher cannot ascertain whether a pupil has seen for himself and understands the nature and the force for the working of a simple sum, or whether he has only learned it by rote? If discrimination is possible in such a case, must it not be possible in this? Must it not be possible for those who are qualified, to determine whether a man has really known the truth and the experiences of the new birth?

The history of the Great Awakening of 1740 is the history of this idea. It made its way through communities where it had been neglected and through others where it was nearly or quite unknown. It overturned theories and forms of government. It overturned theories and forms of education. It overturned theories and forms of worship. It overturned theories of business. It overturned theories of politics. It overturned theories of education. It overturned theories of life and of death. It overturned theories of government. It overturned theories of trade.

It overturned theories and forms of five of primary value to the Church:

1. The successful salesman studies the personalities of those whom he would make his customers.
2. The successful salesman knows the materials of which they are made, the processes by which they are produced and the purposes for which they are manufactured.

He who would successfully place religion where needed must be equally well-informed concerning religion. He must know and be able to tell others what religion is, whence religion comes, and why religion was given.

In particular he must be able to make perfectly clear to others just how religion and society, or religion and economics, or religion and politics, or religion and government, or religion and education, or religion and industry, or religion and philosophy, or religion and art, or religion and literature, or religion and science, or religion and life in general, may be effectually served by the introduction of religion.

THE WACHOVIA MORAVIAN. Nov. 1921. No. 1.
The marriage vow is not the only promise made in church before a minister that is flouted and defied.

Looking at the facts of non-attendance in the face, I for one am ashamed of the common practice of blaming the pulpit—and the choir-loft, which is the secondary pulpit—for the failing of the congregation. It is the very fool's-cap of unreason for you and me to expect the minister to preach and provide an audience too. It is as logical to expect the pastor to do all and be all as it is to expect the captain of a ship to be the crew and the passengers also; or to expect a factory superintendent to man every part of the machinery and function likewise as the office force. Let us talk less of the inadequacies of our ministers, and look more sharply to the allierer ways.

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of ourselves who let the least excuse divert us from the doorway of the house of God. It was God's house before a minister, or a choir, or a congregation came. He looked on it and blessed it, and wanted it to stand pointing toward heaven, rooted in his earth. We'll be God's house after we go. But it is for us—for all of us—while we are here, to fill it with God's business, put in men's hands, and women's hands, and children's hands, to do for Him.

We cannot do this if we do not come, and we must come in the spirit of a warm and genuine democracy, as members one of another; not as social aspirants, not as solicitors of political favor or of business, not as beggars of a creed nor as devotees of system, but as lovers of our own kind, seeking to serve the race, the friends and the helpers of God who has given us our charge to keep, our trust to which we must be true, as the whole of the Bible shows, and the course of the life of the world today reveals.

I am struck by the power of churches, in big cities and in little towns, where the man and woman and children join hands to help the minister. Let no depart from generalities to cite an instance. I know a church that depended too much upon its minister. It complacently accepted "pastoral" visiting as an official performance that satisfied the social requirements of the congregation. There were evening gatherings now and then—but the "personal touch" was usually wanting, except as the minister stood at the door and shook hands, or his wife, with a genius for friendship, sought out here and there a cheerful, homeless one and surprised him with an unofiosial smile and a non-professional greeting.

The church woke up to its neglect and called to its aid the women of a church so often. When Bishop Tuttle first entered the church. When he entered Denver, there were classes for men and women (and such classes may be of men and women together, and he very successful, courts as you and I well know) and the children have their school at the same hour, we have the idea and arrangements for a Sunday, which dedicates the day, under God and in God, to the whole family together. Sunday is proclaimed for God when Sunday is proclaimed for the family. Whatever influences bring and keep the family together on that day are making toward the Sunday observance that man, woman or child need deplore.

The Church is in its place when you and I are in our places. From the New Era Magazine.

HOME MISSIONS—THEN AND NOW

When Bishop Tuttle first entered Denver, Colorado, June 11, 1887, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman nook, and Rev. Sherman Collidge, a full-blooded Arapahoe minister, was there as the spokesman of civilization to welcome the visiting bishop.

The contrast was striking enough in itself as representing the triumphs of the Domestic and Foreign Missionary Society of the Episcopal Church, whose Centennial Anniversary is to be observed this year, but within the same month that this contrasting picture was being drawn in Denver, in cosmopolitan New York there was being consecrated as Bishop Suffragan of Liberia, the Rev. Theophilus Momolu Gardner, who within this fifty-four years was born a member of the Vey tribe of native East Africans, spent his early boyhood in the jungle, but through the agencies of Protestant Episcopal missions was rescued from savagery and has now risen to the highest dignities of the Church.

REPORTS FROM THE CHURCHES

HOME CHURCH.

When the month of October opened we were in the beginning of the series of meetings conducted by Dr. Leon Tucker of New York, preacher, teacher and editor. The services continued over the second Sunday and were greatly blessed to many souls. On the first Sunday more than forty young people declared themselves ready for any call to service which the Lord might send and the entire congregation pledged themselves to support them in the work. Dr. Tucker gave strong witness for Jesus Christ, His stoning work and His high priestly service and his exposition of Colossians and The Revelation were most illuminating.

On the first Sunday of the month the Sunday School observed its annual rally, with an attendance of 561 and an offering of $489.70. Dr. Tucker was the speaker and his message was a telling one. The total enrollment of the Sunday School in all departments has now reached 961 and we are maintaining an average of more than 75 per cent in the regular school.

On the afternoon of the 18th, the Woman's Auxiliary held a most successful rally with more than two hundred and fifty members and visitors present. Representatives from other Moravian Societies in town and country were present and an inspiring address was made by Mrs. Henry Roe of the First Presbyterian Church.

Three times during the month funeral services were held from the church. On October 7th our Sister Mary A. Bailey, faithful attendant and interested member, was laid to rest in the family plot in Salem Cemetery. On Monday the 17th the remains of Bro. G. Rufus Shults were brought from Washington, D. C., to the old home for interment in our beautiful God's Acre. Bro. Shults had never ceased to love the old home nor to cherish its services, and we shall always associate him with the Easter service, which, all though the years of his residence elsewhere, he came back to participate in. He was a faithful and sincere Christian and carried the spirit of cheer and friendliness with him wherever he went. The sympathy of the congregation goes out to the bereaved Sister.

The third funeral was that of Bro. George A. Booser, for many years a faithful member of the Home Church, but latter holding his membership at Trinity. He had served on the board of Elders at the Home Church and Fries Memorial and as a member of the Central Trustees for a time. For many years he taught the young men's class at East Salem and Fries Memorial. He had been in failing health for a long while and peacefully entered into his rest on Friday, October 21st. The funeral was attended by a large and sympathetic company, many of those present being from Fries Memorial and Trinity churches. Before another issue of the Wachovia Moravian appears the great celebration of the 150th Anniversary of Salem Congregation will have taken place and it is our earnest hope that it may be of wide interest and blessing. We therefore invite most heartily all our non-resident members to come back and join with us in this happy commemoration, full announcement of which is given elsewhere in this issue.

CALVARY.

Of interest to our friends of the
THE WACHOVIA MORAVIAN.  

The projected meeting opened with good attendance on Sunday, October 9th. We were highly pleased and edi-

fied with Rev. Charles G. Kergeris, who brought the gospel in a manner and spirit to drive it right home. He

preached to large congregations at night from Monday till Friday. The singing was unusually hearty. The at-

tendance at the day services was very encouraging for the busy season of wheat sowing. Seven girls made public

profession of faith.

Between services, October 9th at Miraph Chapeli and Olivet Chapel, a bountiful dinner was served on a ta-
bly sixty feet long, around which a large company of relatives, neighbors, and friends gathered at the home

of Dr. Alice Kearney, to celebrate the her jubilee birthday.

In the absence of the pastor, Bro. W. T. Strupe preached in Bethania, October 2nd. On the 16th we were

pleased to hear Bro. W. F. Nannemaker, a recent graduate of our Theological Seminary at Bethlehem, Pa.
The series of meetings has been postponed on account of necessary re-

pairs and the installation of a heating plant for the church. The meeting began at Olivet Chapel on Sunday,

November 6th, at eleven o’clock.

ALPHA CHAPEL.

We had a happy service in connec-
tion with preaching on Sunday after-

noon, October 10th, when Bro. Wm.

H. Hutchins was received into com-

municant membership by the rite of

adult baptism. The projected meet-

ing began on Sunday, October 23rd, in a night service.

MT. BETH.

The projected meeting was resum-

ead Thursday night, September 29th.

On the two nights following Bro. C.

E. Romig gave us helpful sermons, al-

so on Sunday forenoon. In the open-

ing of Communion on Sunday two

members were received by adult bap-

tism. Bro. Romig opened at Willow

Hill in the afternoon.

MT. ALEY.

On Sunday, September 25th, a ser-

vice and a meeting were held at Mor-

tary Chapel, Glouster, during which

Dr. C. T. A. Winston-Salem, N. C.

W. P. LESTER, C. T. A.

Winston-Salem, N. C.

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vice was held for the Moravians of Mt. Airy. About thirty assembled in the Junior Order Hall, the use of which had been kindly granted. Rev. Douglas L. Rights and the Kitchen were present. A very fraternal spirit prevailed at the service, and the interest in the hour of worship was noticeable. The Mt. Airy people are asking for more services.

TRINITY.

This month we welcome back to Trinity Mr. and Mrs. E. A. Ader. Mr. Ader is a former superintendent of the Sunday School and Mr. and Mrs. Ader was one of our best teachers. We are glad to have them with us again.

On Sunday, September 25th, the pastor, accompanied by Bro. T. E. Johnson and family, visited Mt. Airy, where services for the Moravian people of the Granite City were held.

Again our Wednesday evening services have been much enjoyed. Two classes conducted the sessions of two evenings, namely, Bro. Herbert Spaugh’s class and the Kitchen Class, taught by Miss E. W. Wurmschke. This completes a series of very profitable prayer meetings in which eight classes have taken a part.

The Woman’s Missionary Society spent a busy four-day appointment at the county fair serving lunches. The labor was great, but satisfactory results are recorded on the bank book of the society.

On October 8th, the usher of the church rallied to a barbecue supper. Bro. S. A. Krouse was the chief de cuisine. A large company enjoyed the supper. Bro. Walter J. Hage and C. E. Ader made short talk.

On the same evening a double wedding was celebrated at the church. Miss Mary Louise Belton was united in marriage to Mr. Henry T. Ballard, and Miss Pearl Nevada Beger to Mr. Walter Kapp Hammond.

October 9th the congregation enjoyed a visit from the cheerful Y. M. C. A. worker, Sunshine Hawk.

The 10th was Rally Day, and earth and sky united with fine autumn weather to give the fairest setting of fall weather. Over four hundred were present. The exercises by the members of the primary department who are promoted to the big school were especially commendable. Thirty-two children gave a splendid account of themselves by recitations of scripture and by songs. Mrs. R. A. Spaugh and Mrs. D. L. Rights are to be congratulated upon their successful preparation of these youthful scholars.

The message of the day was applied and inspiringly delivered by Col. P. H. Fries. A roll call of the attendants showed that over fifty entire families were present and 162 members of Trinity church were there.

Superintendent Johnson and his faithful band of officers and teachers may feel assured that the day was another epoch maker for Trinity.

The Junior Choir has again started upon its work. Bro. J. P. Crouch is leading and Miss Marion Schallert serves as accompanist.

CLEMMONS-HOPE.

The August Festival at Clemmons has a double significance. Not only the 13th of August, 1777 is called to mind but also the organization of the Clemmons-Hope congregation, August 13th, 1899. The lovefeast and communion services of this occasion were held on Sunday, August 21st, with good attendance. The annual congregation council was held after the services.

The Hope congregation festival which falls on the 26th of August, and observes the original organization of Hope at August 30th, 1786, was held on Friday afternoon, August 26th. The attendance was larger and the spirit of the occasion was fine.

On Friday, September 2nd, at 2:30 P. M. a Ladies Aid Society was organized in the Clemmons parsonage under the direction of Mrs. Numa N. Shore of the New Philadelphia Ladies Aid Society. The officers of the new society are Mrs. Geo. Cooper, President; Miss Will Jones, Vice-President; Mrs. Godfrey, Secretary; Mrs. Hall, Treasurer. A second meeting was held on the 12th of October, when the membership was 16. The society is planning to have an eatables sale on the evening of Thanksgiving Day.

Clemmons School began its 1921-1922 session on Monday, September 5th, under very flattering auspices.

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present to the number of seventy. The school is under the efficient management of Prof. James F. Brower, assisted by a corps of 8 accomplished teachers. The total registration to this date, October 20th in Principal and teachers 9, High School 86, grade school 138. Total 232. With the beginning of this session Clemmons has become an accredited High School. The omnibus now makes two trips daily for pupils, one to Idols and one to Hope, and carries the pupils from those communities back to their homes after school in the evening.

As enjoyable birthday dinner was spread on Sunday, September 11th for Mrs. Sallie Griffith of Clemmons by her children and friends of the community. A goodly number of relatives were out from Winston-Salem to enjoy the day with her.

In the absence of the pastor on the third Sunday in October, Rev. J. K. Pföhl, D. D., of Winston-Salem preached to the congregation at 3 P.M. After the service Bro. Pföhl, together with Bro. Agnew Bahnsen, met with the committee of the congregation on official business.

MACEDONIA.

A successful lawn party was held at the church by the Ladies Aid Society on Saturday night, September 27th. The Object is to add some additional improvements to the church in the near future and the results financially of the occasion were very encouraging.

The regular service on the 2nd Sunday was well attended. Afterwards the pastor had the pleasure of attending the birthday dinner given in honor of Sr. Martha Ann Smith, who was 77 years of age. The table was spread under the magnificent oak tree which stands at the Hodge place one mile beyond the river. The pastor and Bro. H. B. Johnson of Friedensburg exchanged pullets on the 2nd Sunday in October.

NEW PHILADELPHIA.

The Ladies Aid Society meeting in September was held with Mrs. F. M. Transou on Thursday the 15th. After the business was disposed of the company was served with delicious ice cream and cake.

The special meetings were held at New Philadelphia for ten days beginning with the night of October 5th and closing on Sunday night, October 10th. The pastor was assisted by the Rev. Blum, H. Vestal and Bro. Gene A. Blewster. Bro. Vestal did most of the preaching. Bro. Blewster conducted the singing. Many expressed themselves as having received much spiritual help and encouragement from this meeting.

VICTORY AT ADVENT CHAPEL.

Our hearts are very happy as we pen these lines at the close of our annual protracted meetings at Advent Chapel. The Lord has been good to us, gracious to us. The Lord has met us with us in a wonderful way. His presence was felt in every meeting. We praise Him for His mercies of us.

While the remodeling and enlargement of the chapel was under way it was decided to celebrate the opening of the building with a series of evangelistic meetings. Pursuant to this decision, Rev. Chas. H. Kegerise was invited to be our evangelist during the series. Although a stranger to most of our people he readily consented and began the meetings on Sunday afternoon, October 16th, and continued through Wednesday, October 20th.

The spirit of God moved in every meeting from the very first one to the last. Sinners were converted, led to repentance and saved. Christians were stirred up, revived and led forward to victory. Again and again the Lord accomplished the impossible by causing some one we had never hoped to reach. And how was it done? Through straight gospel preaching that was devoid of all sensationalism but garnished with happy, witty, and humorous and clever remarks and illustrations, through much prayer and supplication by a group of earnest men and women who gathered nightly in the back room and wrestled with God in prayer for the salvation of souls, and by public and private prayer by many people interested in the work and through personal work done in the meetings and outside the meetings, both in season and out of season. And God gave us the victory. The pastor early in the series lost all track of the number of professions and reconsecrations, but he knows nevertheless that it was a great and glorious awakening in the community.

As a most appropriate culmination of the meetings we held on Thursday evening, Oct. 27, a service for the celebration of the holy communion and the reception of members into the church. Ninety-one persons assembled themselves for the sacrament of the Lord's Supper and twenty persons presented themselves as candidates for church membership. Mrs. Henry Hodgson was received by letter from the Methodist church, Dewey Long was confirmed, and Florence Snyder, Thelma Long, Ollie Rominger, Mrs. Clarence Fishel, Chas. Watkins, James Kristen, Robert Russell, Shirley Scott, Boy Parks, Charlie Pope, Russell Hegg, Preston Hegg, Chester Sides, John Brown, Carl Lee, Carl Russell, Thomas as Hodgson and Walter Russell were baptized.

We trust that it will be possible for brother Kegerise to conduct such meetings in the future at Advent, because we have learned to trust, respect and love him as a true servant of God, and we are ready to recommend him as an evangelist to all our Moravian pastors and congregations.

"Give to our God in mortal praise."

THANKSGIVING OFFERING FOR SALEM HOME.

All the churches of the Province are hereby notified of the Annual Thanksgiving Offering for the Salem Home. Household goods, money, canned goods, vegetables, flour, chickens, etc., etc., are all acceptable. The Dorcas Circle is the organization responsible for this most worthy institution and is anxious that every Church respond liberally to this appeal.

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a man on the street in those days knew more philosophy than the average college graduate of to-day. Emperor worship was gaining rapid ground, and the mystery-religious nature of Persia, of Asia Minor, and of Egypt, never had more adherents. But it was all of no use. They had rejected the knowledge of God who revealed his everlasting power and God-head in nature. Knowing God as thus revealed they had not glorified him as God, not only given him thanks, but had become vain in their reasonings and their senseless heart was darkened until God gave them up to all kinds of unmentionable crimes.

Not only was the openly immoral man in need of the gospel of the Son of God, but the man who considered himself righteous needed it just as much.

"Who art thou that judgest?" Thou art guilty of the same things. And whatsoever the law says, it says to those who are under the law, and the law says there is none righteous, no, not one, but all have sinned and fallen short of the glory of God. (See Rom.3.)

Paul recognized the need, therefore, he was debtor to the whole world, Jew and Gentile, Greek and barbarian. And we? Have we seen the need? Are we conscious of the degradation there is in even so-called Christian lands? Do we know of the sores and the sores of the dark lands of heathenism? Are we conscious of the activity and power of the forces of evil?

"Sin worketh, Let me work. Sin undoeth, Let me undo. Busy as sin my work I ply, Till I rest in the rest of eternity."

Not only did Paul see the need of the sin-cursed world, he was in possession of that which would supply its need.

He knew the disease, and also the medicine that would cure it. He knew the sore, and the balm that would heal it.

The law had thundert its "Thou shalt not," and man had bravely answered, "All that Jehovah hath spoken we will do." But man failed at the very foot of Sinai, and he forever fails until he kneels before the cross of Calvary.

It can not be otherwise. On one side is the eternity of the claim of righteousness, the absoluteness of the holy will of God, while on the other side is depravity, moral distortion.

There is total depravity, that is, the distortion has affected man's whole being so that man can on his own part supply no adequate recovering power which shall restore him to harmony with God.

But now, apart from the law, a righteousness of God has been manifested, even the righteousness of God through faith in Jesus Christ, unto all them that believe by his grace through the redemption that is in Christ Jesus (Rom. 3:22, 24).

Here is that which will supply the need. Here is the medicine which will heal the ghastly sore. Here is the blood of Christ, all-powerful to wash away the sin of Jew and Gentile, though it be red like crimson.

Paul knew the need. He knew he had the wherewithal to supply that need, and so—"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise, so, as much as in me is, I am ready to preach the gospel to you that are at Rome."

And we? Are we debtors? We have something others do not have. We owe it to them. Paul was ready to pay his debt, Are you?

Not only is this salvation sufficient for death, it is sufficient for life. The gospel is not only able to save from hell-fire, from the penalties of our sins. It would indeed be glorious if it did only that. But it does more. It can save and continue. One great thought runs like a thread of gold through the whole of Paul's process of reasoning in chapters 6-8, viz., that the disciple's security for non-continuance in sin is found in his union with the Lord Jesus Christ.

That which in previous chapters is presented as the sole ground of justification is now presented also as the sole basis and hope of sanctification. As Christ by his death did away with our sins. (See Rom.6.)

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Him who was raised from the dead, that we might bring forth fruit unto God. We submit ourselves to the divine grace, and then His power commences to operate in our lives and produces its spiritual effects. Union with Christ is a union of life which brings power, and the deliverance is at once from sin and from sinning. So that, according to Paul, salvation is for every one, from very sin, at every time, in every place, under every circumstance.

He says the gospel is the power of God, and he says it not by way of speculation or theological inference, but as the testimony of his constant experience. It was bringing men by the thousands from darkness into light, raising them from the slough of hideous vices and guilty despair, taming the fiercest passions, breaking the strongest chains of evil, driving out of their hearts the demons of lust and hate.

Having such a salvation, a salvation not even dreamed of by the world, Paul felt under obligation to give it to others. I am debtor.

IV.

One more thing needs to be mentioned. In Rom. 11:13-15 Paul makes the statement that he gloried in his ministry to the Gentiles if by any means he might provoke to jealousy those that are his flesh and might save some of them.

He knew the prophets, and he was sure that the time would come when all Israel would be saved. The small number of Jews that were accepting Jesus, he believed, had fallen short of what the prophets foretold him to admit that a hardening in past had befallen Israel, but only until the fulness of the Gentiles be come in, and so all Israel shall be saved, even as it is written.

And so, loving his kinsmen according to the flesh with a love that made him willing to be anathema from Christ for their sake, his heart's desire and his supplication to God was for them, that they might be saved. He was a debtor both to Greeks and barbarians, both to the wise and to the foolish. And he was a debtor to the Jew for the gospel was the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.

And we? Do we realize that we are debtors to the Jews? Or are we among those who appropriate all the Old Testament blessings to the church, while leaving all the curses to the Jews?

For centuries it has been tacitly assumed in Christian interpretation that Judaism's day is over; that an elect, leveling church built on faith in Christ was the intent of the law and the prophets and that it was the duty of all Jews to drop their peculiarities and come into the church. But to so interpret Scripture is to make an end both of the Scripture and of interpretation. Paul's course of thoughts is that for the present Judaism is side-tracked; but God's next step is to bring about the fulfillment of God's purpose in his people, and this will be accomplished when 'All the ransomed church of God, shall be saved to sin no more,' and when 'Israel shall be saved.'

These chapters should hearten us by reminding us that this sin-stricken world is still to have its golden age when 'All the ransomed church of God, shall be saved to sin no more,' and reign with Christ over the earth; and also when Israel shall be saved in the Lord with an everlasting salvation,' and become a blessing to the whole world.'—From the Moody Bible Institute Monthly.

WHAT KIND OF A BIBLE IS THIS?

Because we use the Bible as an open book, continually accessible to all men, bringing first-hand testimony about the teaching of Christ and the experiences of the first believers, we take our stand with those for whom Martin Luther was a pioneer of deliverance and freedom. We are not worshipers of a book any more than we are blind followers of the popes and councils; but we believe that it is every man's opportunity and duty to study and interpret for himself, and if his calling lies in that direction, for others, these unique and wonderful records of God's work with men; but we protest against the claim of infallibility from theological professors, as well as from popes.

Developing Lay Activities.

A department of "Lay Activities" has recently been inaugurated in the Methodist Episcopal Church, with Mr. L. F. Bowen as Director, and with headquarters at 740 Rush St., Chicago, Ill. This new form of service has been planned to make up for the decline in lay preaching and "class meetings," and to supply voluntary service in various branches of Christian work. Members of District Associations will pay dues of one dollar a year or more.

SEMINARY FOR NEGROES.

The Southern Baptist Convention has been for a number of years working out a problem for the colored Baptists. This effort had its beginning in Texas, where Bible Institutes were held for Negro preachers and Christian workers, and this led to the question of a seminary for colored men. A commission was formed to investigate and report, in collaboration with a like commission from the Northern Baptist Convention. As a result, a site was secured at Nashville, Tenn., and it is hoped that by the time the Southern Convention meets next May, the first building may be completed.

A REMINDER.

Do not forget that the columns of the Wachovia Moravian are open to our readers. It will add greatly to the interest of our church paper if lay workers will contribute to it.

IF IT'S NEW

You will most likely find it at the IDEAL. Our buyers study the requirements of each individual customer, they cannot buy just any COAT, SUIT, DRESS or any other pieces of merchandise simply because it's cheap. All merchandise that comes into the IDEAL store must be NEW, FRESH, CLEAN, DEPENDABLE, and ABOVE ALL THE VALUE MUST BE THERE REGARDLESS OF THE PRICE. We buy direct from the manufacturer, and the interest of the customer comes first,—that's why the women of discriminating taste in such great numbers shop at the IDEAL.

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NOTE.—The following from the Janua-
rian, "Glücker," will be of interest to all
our readers. The Editor of the "Glücker"
has solemnly known to mention a local
man in his columns, Dr. Reinke, it will
be remembered, visited Wismar-Salem a
few years ago.

THE EDITORS.

For forty-seven years the Rev. Dr.
Reinke has laboured in Jamaica, and
for twenty-five of these years the field
of his endeavor has been Kingston.
And now there is a movement on the
part of a large congregation, and,
of persons in no way connected with
his church, to raise a fund for the
celebrating of Dr. Reinke’s semi-
jubilee as a Kingston worker. We say
"worker" deliberately, and not min-
ister, for Dr. Reinke’s activities have
not been merely confined to his flock
or to matters connected with religion
they have been manifold and of a
most noble character; they have been
the energetic efforts of a prac-
tical man as well as the spiritual
efforts of a devoted servant of God.
Those who remember the period im-
mortally following upon the destro-
ytion of Kingston by earthquake will
not need to be told about the work
that Dr. Reinke then did. His grasp
of practical affairs was acknowledged
and admired by men of the calibre
of the late Archbishop and Sir Sydney
Oliver; the result was that whenever
there was work of a practical nature
in his chest, and requiring the exercise
of great energy and organizing pow-
er, Dr Reinke was called in to take
a principal part. If his achievements
at that time alone stood to his credit,
they would constitute a claim to
recognition, though he himself would
never allow such a thought to cross
his mind. But those who know of his
ceaseless efforts to elevate the peo-
ple of the working classes, as far as
the laboring man was concerned, will
say that whenever Dr. Reinke was
asked to give assistance to brothers
who had fallen on the rough way of
life’s pilgrimage, will feel that his twen-
ty-five years of labor in this city
has been fruitful of results with which
the world can never know.

We ourselves remember the case of
a man, given to drink, pronounced
hopeless by almost all, who neverthe-
less Dr. Reinke helped again and
again, always hoping for him, always
praying. This is but one instance; but
when that man lay on his deathbed he
blessed those who had always treated
him as one who might be rescued at
last, and amongst these was Dr.
Reinke. There is many a workingman
of the better type in Kingston today
who will tell you of the weekly class-
es held by Dr. Reinke for the purpose
of encouraging workingmen to take
an interest in the intellectual and
moral things of life. These were not
religious gatherings; Dr. Reinke has
always perceived that the minds of
men are many-sided, and that they
must be appealed to from many points
of view. So, in one way or another,
he has toiled among the people of this
city, and now it is but fitting that
some recognition should be given to
his work. It is significant that the
men who are keenly interesting them-
theselves in this movement of public re-
cognition are not of his own denom-
ation; that shows the general feel-
ing of appreciation which has de-
veloped for him in this community. We
wish the movement every success,
knowing that it deserves to be suc-
cessful. And for Dr. Reinke himself
we wish many more years of a life
which has been spent in the service
of his God and of his fellowmen.

INFANT BAPTISMS.

Bargiol.—Wilhelmina, infant daugh-
ter of Wm. James and Naomi Bargiol,
m. n. Ernst, born November 11th,
1916, baptized October 23rd, by Rev.
Douglas L. Rights.

Bargiol.—Leroy Jacob, infant son of
Wm. James and Naomi Bargiol, m. n.
Ernst, born February 18th, 1919, bap-
tized October 25th, by Rev. Douglas
L. Rights.

Bargiol.—Mary Elizabeth, infant
daughter of Wm. James and Naomi
Bargiol, m. n. Ernst, born March 6th,
1921, baptized October 25th, by Rev.
Douglas L. Rights.

Blum.—Catherine Claire, infant
daughter of Wm. H. Blum, Jr., and
Florine m. n. Roudabush, born April
10th, 1921 and baptized in the Home
Church on October 22nd, 1921, by Rev.
J. Kenneth Pfahl. Sponsors:—
Mrs. Thomas E. Lanquist and Mrs.
George Reaves.

DEATHS.

Bailey.—Mrs. Mary Adelaide,
daughter of Samuel Smith and Char-
lotte Smith m. n. Blum, was born at
Smith Grove, Davie County, in North
Carolina, on July 24th, 1848. She died
on October 6th, 1921, aged 73 years,
2 months and 26 days. Funeral ser-
vices conducted by the Rev. J. Ken-
neth Pfahl, assisted by the Rev. Ed-
ward Schwarz.

Shultz.—George Rufus, son of Wm.
F. and Lucia J. Shultz was born on
March 13, 1887 in Salem, N. C. He
died in Washington, D. C., on October
16th, 1921, and was buried from the
Home Church on October 17, 1921. Ser-
vices conducted by the Rev. J. Ken-
neth Pfahl assisted by the Rev. Clyde
Turner of Greensboro, N. C.

MARRIAGES.

Hammonds-Boger.—On October 8th,
1921, in Trinity church, by the pastor,
Rev. Douglas L. Rights, Miss Maude
Nevada Boger to Walter Kapp Ham-
monds.

Build a Home In Granville Place!

Mid pleasures and palaces
Though we may roam;
Be it ever so humble
There's no place like home.

- Payne.

Payne.

To a happy fireside clime
Weeaus and wife,
That's the true pathos and sublime
Of human life.

- Burn.

Burn.

Peace and rest
At length have come;
All the days
Long tell is past;
And each heart
In whispering, "Home,
Home at last!"

- Hood.

Hood.

Home is the resort
Of love, of joy,
Of peace and plenty;
Where supporting and supported
Friendship is a bond forever.
And dear relations
Mingle into bliss.

- Thomson.

Thomson.

By the fireside still
The light is shining,
The children's arms
Round the parents twining
From love so sweet
O' who would roam?
Be it ever so humble,
Home is Home.

- Mulock.

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EDITORIALS.

THE RECENT ANNIVERSARY.

The 150th Anniversary of the Founding of the Salem Congregation proved to be even a greater occasion than had been expected. The preparations for it had been very carefully made. A great deal of credit is due to Dr. J. K. Pfohl and his Committee for the manner in which the programme had been arranged. The Preparatory Services for the Festal Day commenced on the previous Sunday, November 6th. Addresses were made on that day in four of the six churches of the Salem Congregation and were followéd up by two others in the remaining churches on the evening Wednesday. The Archivist of the Province, Miss Adelaide L. Fries and Dr. Howard E. Rondthaler spoke, in these meetings, on the "Past" and the "Future." The Congregations at these services were large and deeply interested. Thus hearts were prepared for the celebration of the great day, Sunday, November 13th, just one hundred and fifty years to the day and hour since the Salem Congregation had been organized and its first house of worship consecrated.

The weather on the Anniversary day was very beautiful and the strains of hand-made music sounding forth, at all the churches, about nine o'clock in the morning, reminded multitudes of people that 150 years of the divine help and the divine blessing were now complete. Memorial services were preached at eleven o'clock in all the six associated churches by their pastors, and the same liturgical services, some of them used 150 years ago, were united in by fervent and thankful congregations.

At 3 P.M. two great audiences completely filled both the Home Church and the Memorial Chapel of the College. The very same Lovefeast service was observed in both of these crowded assemblies under the efficient care of the chief usher, Dr. Walter Hope, the two identical services occupied precisely the same amount of time. Both lovefeasts were successively addressed by Bishop Rondthaler, who spoke of the call of the congregation to still wider service of Christ and of souls in the promising future of a congregation which had been so wonderfully preserved and blessed. Then came the crowning occasion of the day, the celebration of the Holy Communion in the Home Church. As in the same hour, just 150 years previously a precious ingathering of souls took place, by adult baptism, confirmation and reception. Ten ministers affiliated in the largest sacramental service ever 75-76 in sahiona. Every heart was touched, and then the great congregation quietly bents its way homeward in the spirit of our dear ancestral hymn:

"We now return each to his tent / Joyful and glad of heart, / And from our solemn ceremony / Through grace we'll never depart: / Once more we pledge both heart and hand / As in God's presence here we stand / To live to Him and Him alone, / Till we surround His throne."

ANNIVERSARY FRUITS.

It was said of one of our good old ministers, that after a busy Festal day with its many services, he was accustomed to explain: "We have had a blessed time; thank God, it is over!" So people tell, especially if they have had a great deal to do, in connection with the festival, and were anxious about the success of their arrangements, lest they might not turn out as well as they hoped. They naturally say, in their hearts: "Thank God it is over!"

And yet if the great Church occasion has been a really good one, it is not over. When the people have gone home and the Church doors are locked, and a quiet rests upon the recent active scene of Anniversary joy and interest and thanksgiving, it is just then that the real blessing begins to appear. It shows itself in the fruits of the happy celebration; in the progress of things that then begins to take place.

We cannot accurately measure this advance in the growth of the individual soul into a larger experience of the grace of God. That is in its best features, an inner growth. It is a sweet secret between the soul itself and its Saviour. We hope that there will be much of this individual fruitage, after our glorious 150 Years' Anniversary. We believe that many will take more courage for their own life-work. They will trust the Lord more fully amid their own tasks and trials because they have realized more deeply than ever, how good He has been to the whole Church, over so long a period of checkered years.

But there is another kind of fruit coming out of our great Anniversary which we can measure. We can see what new enterprises of the Church are being started, and what older enterprises have received new life and fresh vigor.

THE UNION OF THE CHURCHES OF THE SALEMA CONGREGATIONS.

There are people who have only a very narrow vision of things. They cannot help it. They were made so. They can see very little that is of interest to them beyond their own front yard or house-door. Perhaps that is a hidden value in this narrowness of our views. It may prevent them from muddling too much in people's affairs as otherwise they would do.

But thank God for the opportunity which our Union of six Winston-Salem Churches into one congregation gives to every body who would like to have a broader vision. It is such a good thing to be able to look over the rim of our individual tea-cup and see that there is something worth living for outside of our own narrow Church bonds. Perhaps there has come to our readers of the Salem Congregation a new sense of our oneness, all the way from Fairview Church to Immanuel. Perhaps you have felt: "I must be more intimate in my brothers and sisters of the other Church: I must go and see them sometimes: I must pray for them oftener: I must help them in the time of their need."

Thank God, my brother, my sister for your new and wider insight! Your 150th Anniversary celebration is not over. The best fruit of it is just beginning to come!

A NEW SPIRIT AMONG THE LAYMAN.

What has hindered the progress of our Moravian Church in America more than any other one thing has been the feeling: "If there is anything to be done; the ministry must do it." Of course there were but ministers in the Church as there must be officers in the army, but in it, after all, that does the fighting. Gen. Pershing and all his splendid officers in France could have done nothing if there had been no brave, active, muscular army to back them. The best times in the Church of Christ have been those in which the layman was the most active. In the days of the Apostles, the greatest Churches of the Roman world, those at Antioch and Rome were founded by laymen. It was said of the Christians at that time: "They went everywhere preaching the Word," and the result was the forming of those mighty Churches of the early Church.

Our Ancient Moravian Church was started in the same way. It was a lay movement, for better Christian living, to which ministers were afterwards added. So it was in the Renewed Church in its gracious beginnings and rapid spread into many countries. The first missionaries were laymen; ordination to the ministry came afterwards. In our own Province there was, at the outset, a happy commingling of lay and clerical labor. As Miss Fries put it in her recent admirable article on the "Past of Salem Congregations," the cook went into the pulpit if needed there, and the minister worked in the field with his brethren, when his help was required. When friends called upon our great Bishop Spangenberg, the founder of Wachovia, they found him busy in the kitchen. Our own time is seeing more and more of this happy commingling of lay and ministerial labors. All our recent Winston-Salem Churches were started in this way and in this spirit. And it is in this union of forces that our hope lies for the future.
CHRISTMAS IS COMING.

For children it will be a time of receiving gifts and of enjoying pleasure, provided for them by the older people around them.

For many grown-ups, who are of the selfish sort, Christmas will again be the season when they expect to have the best possible time for themselves.

But there are many other people. God bless them!—in the homes, in communities, in Churches, who are the Lord’s own workers in procuring a happier Christmastime than those around them could otherwise have. How hard they work at this particular time of the year! How busy they are when others are resting! How worried they often are in planning Christmas plans and programmes seem to halt and threaten to fail!

But, dear Christmas workers, your labor is worth while. If you will just let your minds run back a bit over your own childhood experiences of the Christmas time, you will so happily remember one and another who was good and kind in the golden Christmas days gone by. How distinctly their faces come back to you, and the stories recalled which they gave you, and some little things perhaps, perhaps, long ago. In our minds goes back an humble little church in the remote country, where we sat when our feet scarcely touched the floor beneath the little front bench. And there we sat and listened to great and wonderful words, as we would rather call them, which came before our Moravian Church of the South as we started anew in the tasks which God is giving us, for His glory and the good of others. I would not dare, on my own authority, to do this. But I rejoice to do it on the authority of the Word of God, that Holy Scripture—concerning which Jesus said: "It cannot be broken!" Let us listen to these mottos, these watch words and let us not forget them. They are golden keys which must unlock the doors of our future opportunities.

The first watch-word is Thankfulness. "O give thanks unto the Lord, for He is good; His mercy endureth forever." Ps. 106:1. Thankfulness to God is a joyous privilege. There is no other exercise of heart and mind which makes the soul so happy. But it is more than a privilege. It is the indispensable condition of future blessing. If we do not today, as a gathered Church, and as its individual members, thank God for what He has done in this congregation; during the 150 years of its existence, we would be shutting the doors of mercy against our own selves. The very stones as Jesus once said, might be called up to rise and live and speak of God’s goodness. He has been so very good to us, in times of peace and war; in times of prosperity and of calamity, He has helped us. He has saved us from the consequences of our own mistakes: He has accepted our insufficient service, as if they had been fully adequate and entirely satisfactory. We are in these years renewing the days of our ancestral blessings. We are seeing in many ways how God can make people willing in the day of His power. He has enabled, what was a little, feasible congregation to exercise in certain ways, an influence for him, which has gone to the ends of the earth. We had a very small membership to begin with in one Church hall; we now have six Churches united into the one congregation. Our scant 100 people have grown into 4,000, in this community. And what is most thankful is the fact that so very many souls have been saved in connection with the teaching and preaching in this congregation. God has graciously maintained the proclamation of the good, true Gospel among us and there are such multitudes—many of them individuals very dear to us, who in heaven thank God for the message which they once heard and accepted in this congregation. When we think of this stream of wonderful mercy running through 150 years, we say with the Psalmist: "Bless the Lord, His soul and forget not all his benefits."

Our second motto, watch-word is Trustfulness. "Trust in Him at all times, pour out your heart before Him; let every word be established." Ps. 26:1-2. Our Lord Jesus Christ is the Head of our Church. We do not merely believe this statement, but we take every possible occasion publicly and solemnly to acknowledge it. We do not visit our Church on any particular form of ritual, nor on any special kind of Government. We are Episcopal, Presbyterian, Congregational, as people choose to take us, because we have all three kinds of government united on fair and equal terms; as they will have to be, in all the denominational Churches if they are ever to come to a real union. We rest on the direct

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ren, they have failed in their leadership. Jesus Christ is our Head and the Captain of our salvation. On a day of decisive victory, a noble King, whose helmet was crowned with a great white feather gave as his watchword the command, "Follow the white plumes before me and gain the decisive victory. So need we to deal with our Head and Captain Jesus Christ. We must 'trust Him at all times and pour out our hearts before Him.' Because trust and prayer always go together. Prayer is the first expression of trust. Prayer is faith kindled within the heart into a bright, warm, living flame. What has been well prayed over is already half-done! The old-story tells of the youth who could plunge into a dangerous labyrinth because he had held one end of the thread, and felt the tender pull of another hand grasping the thread at the other end. So let us as we go forward in our work for many souls in all parts of our Southland ever watch amid our labyrinthine perplexities for the pull of the tender but mighty hand of Him who sits on the throne, our Head and Savior. "The darkest hour," the proverb says, "comes in the morning." This is usually the case with all worth-while spiritual work. Then is the time to cling to our Heavenly Leader with both hands of our trust. He has never failed the people and He never will, when by their trustfulness, they gave Him a real chance to help them.

And the third motto, watch-word is Courage. "Be strong and of a good courage." God said to Joshua (ch. 1, 6) and so He says to us in this 150th Anniversary Day.

Every new start in the Kingdom of God is small. It was so in the Apostles' day. Paul began the work of European Christianity with a dozen women in an outdoor shelter, outside of Philippi. So it was with our ancient Unity. Who that watched a little band of Moravians struggling through the snow drifts to worship God conscientiously in some dark cave in the deep pine woods—why, watching these persecuted confessors would have thought that they were beginning a work for God that would outlast the changes of long centuries! So it was in our Renewed Unity. "See, yonder are two young men, walking a Saxon road, each with 6 dollars in his pocket and a land-journey of some hundreds of miles before them and of four thousand miles by sea, in order to reach heathen slaves with the Gospel. Watch them on their humble way and listen to the decision poured upon them right and left for what nearly every body regarded a fools' errand. Look and listen! For those two men were beginning the greatest spiritual missionary work among the heathen; and in the course of it the time Wesley were going to be savingly affected by a Moravian Mission work, for their still vast arduous tasks in evangelizing the world."

And so it has been in the history of the Salem Congregation, with its six Churches. Every where it has been begun in a small way with a few people and especially a few children. The Home Church commenced in an humble upstairs room in a house devoted to various other purposes. Calvary began in a forest-shelter; Christ Church and Trinity Church in small leaned or hired rooms; Fries Memorial in a log-cabin; Fairview in a tumble-down workshop in the abandoned hollow of the hangman's field.

But it takes courage to make these small beginnings and to preserve with them. The world and worldly Christians despise the day of small things in the Kingdom of God. "What will the people think?" Our people in pin their faith to costly lots and great piles of brick, stone, steel and mortar. Doubtless God will also give these advantages in the further progress, of the good work, but first of all, God tries the courage of His builders. He is, in effect, saying to His faithful Moravians, on this great Anniversary day: "If you are going to be brave enough to begin in my small way, I may bless you enough to carry you all through the South, with my Gospel message.

Let us, dear brothers and sisters and children, start out upon our new Gospel errands for God and for the Church, and for a multitude of unsaved souls for whom Jesus died. Let us heartily adopt our motto—our watchwords, Thankfulness, Trust and Courage. So shall we start into new experiences, new tasks, new victories, singing as we go:

"Onward Christian Soldiers,
Marching as to War
With the Cross of Jesus
Going on before."

"SHOFAR" SOUNDED

When the news of the restoration of the Jewish National homeland through Great Britain's mandate reached the Jewish quarter of the Holy City, the Shofar, or rams horn was sounded for the first time in 2,000 years of Jewish history except for the shofar of the two most sacred Jewish holidays, the Day of Atonement and the New Year. The Chief Rabbi of Jerusalem ordered the blowing of the Shofar, an order which none other would dare issue. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.—Jewish Era.
THE WAGOVIA MORAVIAN

Dec. 1921

4

ion, and in connection with it the baptism of negro slaves, and with that service the epoch making day came to a close.

From that day till this, through rain and sunshine, through heat and cold, through war and peace, the work has gone on in this place uninterruptedly and there have been many evidences of the Lord's blessing. To-day we, a grateful people, assemble to express our gratitude to God, to learn further His will concerning us and to purpose together for the future.

Conditions contrasted.

In some respect, we seem to be far removed from those brave Christian pioneers who laid the foundations of this Congregation a century and a half ago. To the comfort and conveniences of our homes, we certainly have little in common. In point of dress and outward appearance, there is undoubtedly a marked difference and they would express as much surprise at us as we would at them. In the ease which we have to-day come to this House of Worship and the difficulties encountered by them as they made their slow way on foot or by wagon over winding trail or rough and rocky road, there is a wide distance of material progress. In the plain simplicity of their humble meeting place and the chaste beauty of this Church edifice there would be wide contrast, could we see them side by side. And I doubt not, in the comparison of their spiritual in the comparison of their spirit of hardiness and daring for the Lord, their willingness and ability to endure physical privations for Christ's sake, and our lack in this regard, we are far separated from each other, too.

And also in our numerical strength this Church of ours, a point of dress and outward appearance. That is why we are privileged to sing. "How He made the seed to spring forth and the word of God to flourish beyond all expectation. It numbered upwards of 300,000 souls and then came fierce persecutions, one after the other. One, two, three, four, five times they came in close succession. By the middle of the 17th century they had seemingly done their work and to all outward appearance the Church had ceased to exist. Not a single congregation lay in the dust; not a single church member could be found. Every school was gone; every library; every printing establishment. All the leaders were in exile; all the members were scattered. For sixty years, nothing was heard of the Church. Then, in a manner beyond human explanation, in 1722, some of the scattered members began to drift together; some from one direction, some from another, until in 1727 the Church was renewed. It began to live again visibly, openly and with what life and zeal! In the space of a single generation one little congregation laid the foundations of missionary enterprise in six widely scattered lands and planted colonies in Great Britain and America, and here, too, in the forests of Carolina.

It was like a second chapter in the Acts of the Apostles, "They were everywhere scattered abroad preaching the Word." For that reason they came here. It was not to start trades and gain to preach the gospel to the Indians, and the scattered settlers and to found a community where they might worship God and live out their Christian life. That is why we are privileged to sing. "The Lord is in His sanctuary; He is the God of Israel." We have seen that the Lord is with us, to the very same way to us and says—"I am with you." "All authority is given unto me in heaven and on earth." Our Lord, in these words, reminding us of The Secret of the Past, how the Church of "then" and the Church of "now" are essentially one. Though one hundred and fifty years divide us from those who laid the foundations here, the Lord has bridged that chasm by His own self, by His own presence. He who is "the same yesterday, to-day and forever," who is "from everlasting to everlasting" has remained with His Church and does remain. HE HAS GIVEN IT power and authority. He has brought it through all the changing experiences of the years and abide in it to-day. That is why we are privileged to sing of the Church we may not sing of any other institution of earth—"Oh! where are kings and empires now, of old that went and came?" But Lord, thy Church is praying yet, not have remained. "I am with you," explains the secret of the past. The story of our 475 years of existence lies in the fact of His personal presence and aid. We acknowledge it to-day with deep gratitude.

So the Lords tells us of what should be: The Joy of the Present, when He says to us "I am with you." The record of that glad day which we commemorate tells of glowing hearts. "As they knelt in the prayer of consecration they became deep­ly conscious of the presence of the Lord," and you, who have some of that experience, know what it means. Your hearts have gleamed with a new spiritual warmth. You were happy in Him and you were ready to say with the disciples on the Emmaus way—"Did not our heart burn within us?" It is a joy to think of many present blessings to-day—six churches where there was but one; more than three thousand members where there were less than one hundred; great material resources where there was but little wealth; and a wide open door of opportunity in a growing community where there was almost no opportunity near at hand; a strong spirit of unity and an increasing desire to move forward. BUT, ONE CHIEF BLESSING, OUR CHIEF JOY LIES IN THE FACT THAT HE IS IN HIS PRESENCE. He says to us, "I AM WITH YOU." If, in all after the years, as you speak to others of your experiences on this happy day, you can call nothing else, I hope and pray you may be able to say—"HE WAS WITH US. What would this day be without Him? "His presence makes the feast." How happy we should be that He is here to witness our grateful celebration and to receive our praise. There is nothing we can do to repay Him for what He has done for us, but what a joy to be able to say, "We thank Thee," and know that He hears us, for He is present with us.

But, more still. His words, "I am with you," are THE Hope of the Future.

The Moravian Church is, as you know, a little Church. Compared with some of the large churches ours is small indeed. Not infrequently we are told by those not well acquainted with church history that we are so small and insignificant that they have never so much as heard of us. For this reason, there are those who have grave doubts concerning our future. Indeed, I have heard of one prominent churchman who recently went so far as to number us, with certain other small churches, as those which within sixty years will be altogether unknown; for by that time so he said, we shall have been compelled to merge with some larger church or be pushed from the field.

It is interesting, to say the least, and I have wondered if he had some special communication or revelation from God on the subject. I have wondered, too, if the Lord told him why He did not permit us to cease earlier. There were some circumstances far back in our history, why has He kept us through all the long past to have us cease now? Oh, I have no fear for the future, so long as the Lord continues to say, "I am with you." I am full of hope and courage and rest it all on this declaration of our Lord. I see His "I am with you," arching the pathway like a beautiful rainbow. I see it in the light of God's unchanging love; I see it in the light of His past faithfulness; I see it in the light of His own declaration "all authority is given unto me in heaven and on earth." I see it in the light of the experiences of this hour, "I am with you, saith the Lord." And if that be true, there is as little danger of our Church ceasing as there was of the ship on Gallipolis sinking beneath the waves.
waves while the Lord was in it.

The Church, like all other churches, faces hard problems in these days of world reconstruction and readjustment, but if He, the Lord, is with us, all will be well. "Our sufficiency is of God." "What of the future?" a man is said to have once inquired of a friend who was in great adversity at the time, and the friend replied, "Bright is the promise of God." So we say to-day, our future is as bright as the promises of God.

Have you thought, how, when our Lord had given to His disciples His last command, when He had kissed them, He left them to go on to the whole world and make disciples of all nations? Yes, since His is with us, all will be well. "It must be full of love and already on November 13th, the Church of the Witness Spirit carrying the message of the Crucified to the ends of the earth; it is a Church of Service ministering in the name of Jesus; and it is a Militant and Victorious Church triumphing at last. And it is all this, because, as He says—"I am with you.""

The Essential Conditions.

But, are there no Conditions? Is it all of Him? Have we no part to play? Is there nothing for us to do? We come to the final word and I would not that all might hear. There are conditions and they are implied in our second text in which our Lord says, "all authority is given unto me in heaven and on earth."

The Recognition of Christ's Authority.

He is the Head of the Church and must be accorded that place. No earthly vicar can be substituted. No man nor group of men nor synod nor assembly can take His place. He is the authority to govern and direct.

It is a matter of interest that on this day we commemorate more than the 150th Anniversary of this Congregation, we commemorate also the promulgation of the doctrine that Christ is the Chief Elder and Head of our Church. He has been duly recognized as such by our highest official body and already on November 13th, 1741 that fact was announced to all Moravian Congregations.

But is it so practically? It must be. It must be Christ above our Synod, Christ above our conferences, Christ above our boards, Christ above our Sunday Schools, Christ above our Societies, Christ above our families, Christ above our business, Christ above our individual lives, Christ above everything else. This calls for prayer, this calls for consultation with Him; this calls for a close and careful study of the Word of God; this calls for an earnest tarrying before Him that we may know His will. It calls for frequent asking—"What will thou have us to do?"

It has been bearing on the individual too. The Church is made up of its individual members. The Church can do only what its members personally permit it to do. We help or we hinder. And when our Lord says, "All authority is given to me in heaven and on earth," he is referring to the authority he has over our own individual lives. He must be our Head and Lord as well as our Church's, even in the intricate detail of our daily lives.

We live in the day of liberty, but alas, a liberty that often means license to do as we please. Authority counts.

THE WACHOVIA MORAVIANS

Dec. 1921

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for little in home and school and State and nation. There is widespread disregard for authority and it stops not with laws and constitutions, it touches God, it touches Christ, and again and again demands to Him that respect and obedience which is His due. Let us remember, "(Christ is Lord of all, or He is not Lord at all.)" He demands recognition of his authority. Let us say to Him like Samuel, "Speak, Lord, thy servant heareth." Let us declare, "What thy holy word declareth, shall my rule and practice be."

Obedience

is the second condition. "We are not to be hearers only but doers. It must not be that He must look upon us and say, "Why call ye me Lord, Lord, and do not the things that I command you?" We are to translate faith into practice, profession into action, words into deeds.

Last commandments are to be found. The Deaconage is to be brought forth, we are to recognize the authority of its "shall nots." But further, the great positive commandments are to be obeyed, "Thou shalt love the Lord thy God with all thy heart, with all thine soul, with all thy strength and with all thy mind;" "Thou shalt love thy neighbor as thyself;" "Go ye and make disciples of all nations." Yes, obedience to every command is required of us; for all authority is His. There is no perfect obedience however without

Consecration,

and so that becomes the third essential condition. The life must be wholly given to God. I have thought much of the solemn consecration hour of one hundred and fifty years ago. Those who met together then had a new task to perform, profession into action, done for us, what ought we to do for God. There is no perfect consecration however without

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REPORTS FROM THE CHURCHES

HOME CHURCH.

The great outstanding event of November and of the entire year, thus far, was the centennial of the Salem Congregation. The centennial sermon by Bro. Schwarze was given on November 3rd, after a brief illness, and express to his sons and daughters our heartfelt sympathy. He was a good man and faithful.

FAREWELL.

Owing to circumstances the October report did not appear. The special event of the month was our annual rally day exercise on the 9th. The morning was given over to it, and was in charge of Bro. R. R. Kinsey, the superintendent. A program was rendered by the primary department, cradle roll department, home department and main school. Robert Raikes’ Diplomas were given to a large number of scholars. Col. F. H. Fries made an inspiring address. Every available space was used. It was not an unusual attendance for on the following Sunday there were only two less than on rally day. At night at 7:30 o’clock Dr. H. E. Rondthaler preached the rally day sermon.

Promotions in the Sunday School in connection with the day were carried out more fully this year than ever.

On October 16th we had the pleasure of having with us “Sunshine” Haws who appealed to all.

The Ladies’ Aid Society had their annual supper and bazaar on November 3rd. For the first time it was held in the Bola Home in Salem. It was a splendid success and a large sum was realized toward the building fund for the new church. 35 members of the society greatly appreciate the support they received.

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baptized, preceding one of the largest communion services Fairview has ever had. At 3 P. M. the anniversary lovefeast was held. It was a large service. Bro. E. A. Holton was with us and brought the greetings of Christ Church. Bro. H. W. Foltz, a former superintendent of Fairview for twelve years, spoke. Bishop Rondthaler made an inspiring address.

At night at 7:30 o'clock the preparatory service in connection with the 150th Anniversary of the organization of Salem congregation was held. Miss Adelaide Fries spoke of the past. Mr. H. A. Pfohl on the present and Bishop Rondthaler on the future. It was a most instructive service. The Bishop's address made every one feel as if they wanted to do something.

On the 13th of November the regular program arranged for each church of the Salem Congregation was carried out at 11 A. M. At 3 P. M. a large company of Fairview members took part in the lovefeast and communion service at the Home Church. On the night of the 13th the revival service began. Bro. E. A. Holton preached each night. The service continued to the following Sunday. It was a spiritual service that has done Fairview much good. There will be a number of members received at the special communion service on December 4th.

A musical order of high order was given by the choir on November 22nd under the leadership of Mr. Henry C. Snyder. The offering which was a very good one started the fund for the pipe organ for our new church. The following is the program rendered:—Chorus—Gloria from Twelfth Mass—Mozart—Choir and Orchestra. Scripture. Prayer. Vocal Solo (a)—Guide Me O Thou Great Jehovah—Campbell (b) Morning Hymn—Hensel Rev. J. K. Pfohl Vocal Trio—Praise ye (from Attila)—Wagner By Miss Keeney, Mr. Howard Conrad, Rev. J. K. Pfohl Vocal Duet—The Lord is my Shepherd—Smart By Misses Louise Vogler and Margaret Breitz Violin Solo—Sanctus—Gounod By Wm. Wright Vocal Solo (a) A Simple Prayer—Try Ash Vocal Solo (b) A Little Song—Venable By Miss Grace Keeney Offering. Offertory—Melody of Love. By Orchestra. Chorus—Unfold Ye PORTALS—Gounod By Choir and Orchestra. Doxology.

Our Thanksgiving service was held on Wednesday night, November 30th. The contrivances were generous. This year they were divided, only a part being given to the Salem Home. On the 27th the choir rendered the "Hosanna!" in connection with the liturgical service for the first Sunday in Advent.

Recent contributions toward our missionary pastor's salary are—Women's Missionary Society $125, which was their balance for this year, and the balance of the Christian Endeavor Society $12.50. We are happy to announce that for the first year closing November 30th, Fairview has paid in $401.85 toward our missionary pastor's salary. Bro. George R. Heath.

The Ladies' Aid Society met at Mrs. J. Fred Gerner's in October, and at the Church in November, as the result of Miss. Chas. Grozer and Mrs. W. L. Vest. The Women's Missionary Society met at the parsonage in October, and at Mrs. W. L. Vest's in November.

Fairview will have the Christmas Eve Lovefeast and Candle service on Saturday, December 24th, at 6 P. M.

The Sunday School entertainment will this year be on Christmas night, December 25th. The address will be made by Bishop Rondthaler.

TRINITY.

The busy congregational life of Trinity is shown by the many happy and beneficial gatherings of Sunday School classes and workers. During the past month Mrs. F. O. Schallert's class, Mrs. Herbert Spangh's class, Miss K. Wurtschek's class and the Baraka class have held enjoyable assemblies. This activity has done much to promote class spirit and loyalty.

National Temperance Day was observed with a fitting program. Many responded with interesting notes relative to the betterment occasioned by national prohibition measures. Mr. Chas E. Ader gave a splendid account of some of his experiences in efforts for law enforcement, and urged our people to stand together for community good where lawlessness and crime lurk at our very doors.

The prayer services of Wednesday nights have been very helpful this fall. A large and regular attendance is noted. Reading the Acts of the Apostles and discussing the interesting history of the early Christian church have brought forth much comment. Several of our attendants have remarked that the Bible means so much more to them after attending such services as these.

The ladies of the Missionary Society spread a splendid supper on November 23rd for the mission workers of our church. Over forty were present. The Sunday school rooms were decorated with autumn leaves and chrysanthemums. A guessing contest first enlisted the interest of the evening. Pictures were distributed and the guests were asked to name what missing stations of the Moravian Church these represented. Although Mr. Craver and Mr. Kelly worked hard, Rev. E. J. Heath came out on top of the lead. After the delicious supper, which Mrs. Schallert's efficient committee prepared, brief talks were made by Miss Wurtschek, Mrs. D. W. Sink, Bishop Rondthaler, Rev. E. J. Heath, Herbert Spangh, C. D. Crench, R. A. Spangh, and Dr. F. O. Schallert. A vacant chair at the table reminded us of our missionary pastor in service in Alaska.

It may be noted here that the Christmas packages for Bro. Butzin have arrived safely in Alaska, and are to be opened Christmas day.

Sunday School has been running steadily. Bro. T. E. Johnson may be
congratulated on the constant creditable mark we are showing.

The Ladies Aid Society will not stop in its good work. Fifty ladies enjoyed the social and business session on November 19th. Eight new members were added to the society. The ladies have purchased a Christmas star for use in the church at Christmas.

The Ladies Bible class has been instrumental in securing a desk light for the pulpit, which is both beautiful and useful.

The pastor must add his word of comment upon the splendid attendance at the preaching services. During the past month the interest has been splendid. Members are beginning to realize as never before the benefit of hearty services of worship. "How amiable are thy tabernacles, O Lord of Hosts!"

The 150th Anniversary of Salem Congregation proved an occasion of great happiness and helpfulness to our church, one week before the celebration, over 200 people gathered for the preparatory service. Dr. H. E. Rondthaler, Col. F. H. Fries and Dr. J. K. Pfohl visited us and gave stirring messages of the past, the present and the future. On Anniversary day Trinity's band played from the tower of the church. This was the first public appearance of Trinity's own band. Much credit is due to Bro. Herbert Spaugh for his effective work of training the musicians in the Moravian church music. The members of Trinity who played upon the first occasion are as follows: Herbert Spaugh, Geo. E. Kinnie, Albert Kimel, Rex Freeman, Raymond Peace, Felix Foltz, Rev. D. L. Rights, Robert Foltz Jr., Luther Ernst, William Crouch. In the afternoon a large company of our people joined with other members of Salem congregation in the lovefeast and communion services. This event will never be forgotten, and we gained much to speed us forward in the Master's work.

On November 20th a sextet of young ladies from Salem visited Trinity for the evening service and rendered an enjoyable musical number.

A great sorrow came upon not only Trinity, but the entire Salem congregation, when our Brother, George A. Boozer departed this life, on October 21st. Bro. Boozer had been active in Home church, Fires Memorial and Trinity. He was a charter member of Trinity and was one of the committee who selected the site for our church. His faithful attendance and interest will be greatly missed. Our sympathy is extended to the bereaved home where his absence will be sorely felt.

Another sorrow visited the community November 7th, when little Lewis Fultz, son of Mr. and Mrs. E. D. Fultz, lost his life in a tragic motor truck accident. May the Lord's comfort cheer this home in its sadness.

IMMANUEL

The first Sunday in the month was a happy day for us. The regular Sunday School session was held with the largest attendance since our organization. This service was followed by a regular service which was so urgently needed that what was thought to be ample preparations, were barely sufficient to go around. Bro. Edwin J. Heath was with us and made the address of the occasion. Following the lovefeast the Holy Communion was administered and this time preparations were not sufficient. When the ladies purchased the communion service they thought they were preparing for a long time, but already we must begin to enlarge. At this service three members were received, William Franklin Sink, Sr. of Adult, Mrs. R. H. Sides and Mrs. Julia V. Lambeth by the right hand of fellowship. Our oldest members say this was the largest communion service ever held at Immanuel, and indeed, the day is one that will long be remembered.

On the 150th Anniversary Sunday of the Salem Congregation, we held our regular services only the Sunday School session was shortened so that the lovefeast could be held. Bro. Edwin J. Heath was with us and made the address of the occasion. Following the lovefeast the Holy Communion was administered and this time preparations were not sufficient. When the ladies purchased the communion service they thought they were preparing for a long time, but already we must begin to enlarge. At this service three members were received, William Franklin Sink, Sr. of Adult, Mrs. R. H. Sides and Mrs. Julia V. Lambeth by the right hand of fellowship. Our oldest members say this was the largest communion service ever held at Immanuel, and indeed, the day is one that will long be remembered.

The third Sunday witnessed the beginning of Christmas practice in the Sunday School. At the evening service on this day we passed a series of services on the theme—"The Peace of God," following which Miss Bessie Foltz sang an appropriate solo. She was accompanied by her sister, Mary, who played in the absence of the regular organist.

The last Sunday in the month was a rainy day, but a good day nevertheless. The Christmas practice was continued at the Sunday School and the evening service was characterized by the reception of Austin Charles into the communicant membership of the congregation. This makes another complete family in the church.

We regret to report that our organist has seen fit to resign her position. At this writing her place has not yet been filled but will be shortly. We wish to take this opportunity to publicly express our sincere appreciation of the four years of faithful and efficient service rendered by Miss Stockton.

BETHANIA

Our community was startled and saddened by the sudden departure of Bro. Eugene C. Tiss. On Sunday morning, October 30th, he was found in a lifeless condition in his corn crib where he had gone to get corn to feed his stock. He was an excellent church member, one that attended church and took special joy in coming to the Lord's Supper. He was a member to be relied on.

On the day of the funeral, which was held about two hours after the new heating arrangement had been completed, the church was warmed for the first time by the new furnace, which has been giving perfect satisfaction.

On Thursday night, November 3rd, the Ladies Aid Society gave a lovefeast, to which the men were invited.

On Sunday, November 13th, we had a full program, with preaching, communion and the annual congregration council. One member was received from another congregation. The sisters were voted into full privileges as members of the council. The prolonged balloted for Church Committee resulted in the election of the following brethren: R. C. Leinbach, W. C. Shouse, A. A. Helsabeck, W. E. Stauber, D. J. Shouse, E. E. Kapp, C. H. Griffith, T. E. Kapp, and O. C. Chadwick with O. J. Lehman for Treasurer.

On Monday night, November 14th, Bro. George O. Heath began a series of discourses in Bible exposition and continued into the following week with great interest and edification. We feel quite sure that one great result of the meetings will be a deeper interest in Bible study.

OLIVET CHAPEL

The protracted meeting began on the first Sunday of November, with an interest and attention which continued with good results till Friday night. A nice feature was the good attendance at the day services. Bro. Walter H. Allen preached four times in the night services and gave us fore­ task of messages straight from the Bible. Our people were much pleased and helped with his sermons. Seven young people made public profession of faith. Five of these were received into the church membership in the opening of communion held Sunday, November 20th, which was a day of mud and inclement weather, in spite of which we had a fair attendance.

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MIZPAH CHAPEL.

We had a happy service in connection with regular preaching on Saturday, November 8th. In the opening of communion four young people were received into the church. The Sunday School is busy in preparation for a Christmas cantata.

ALPHA CHAPEL.

On Sunday night, October 23rd, Bro. W. T. Strope began the protracted meeting, and in the meetings following till Friday he conducted the opening, after which the pastor endeavored to bring out the general thought as expressed in the topic for the week—The Wonders of the Bible.

On Sunday afternoon, November 20th we departed from the regular custom by meeting with Bro. and Sr. W. H. Hutchins, who celebrated their fiftieth birthdays. The unfavorable weather reduced the number of attendants, and dinner had to be served on the porch instead of out-doors. After dinner we gathered in two rooms of the home and held the service that otherwise would have been held in the chapel near by. The occasion put the Alpha people into a ready spirit of preparation for Christmas.

MT. BETHEL.

On the regular preaching day one young man and two young ladies—three children of Bro. J. W. Boyd of Mt. Airy, were received into the church by the rite of adult baptism. The Ladies Aid Society continued to be active, nearly a hundred dollars have been raised for a new church building.

MT. AIRY.

Sunday, October 30th, was a rainy day and a muddy one, for the Mt. Bethel pastor and wife to make an auto trip and return of thirty-five miles each; but it was well worth while to meet even the ten faithful ones who came out for the service. Through a misunderstanding as to time and place, we found ourselves from want of a better place, in the armory, where table, box, and window furnished the only seating accommodation. The service was all that could have been desired. The singing was great. With the song—Heavenly Sunlight—we sang the sun into shining on that dark day. After a good spiritual service, arrangement was made for preaching to be held in November, and steps were taken for organized work.

CHRIST CHURCH.

The pastor has had the happy privilege of assisting in two special series of meetings recently outside of his own congregation. First at Immanuel, from the 17th to the 23rd of October, and then at Fairview from the 12th to the 20th of November. There was a fine spirit of fellowship and co-operation at each place.

Our own special meetings were held from the 30th of October to the 4th of November. The singing under the leadership of Bro. Thompson Shouse was good, and the word as it was presented by Rev. Chas. Kegerise made a deep impression and we feel that all who attended these services were greatly benefited.

On the morning of October 23rd at our Rally Day service our Sunday School reached the highest in its history. A most excellent address, as a part of this service, by O. B. Eaton, was a feature of the morning, and in the afternoon at the Anniversary love-feast Rev. Herbert Bacone was the speaker.

During the latter part of October, the Central Board of Trustees had the parsonage recovered with asbestos and the barn with metal roofing.

We had a good members meeting on the night of the 24th of October, and the Ladies Aid a very successful Bazaar and oyster supper on the 29th of October.

A preparatory service for the 150th Anniversary of Salem Congregation was held in our church on the night of the 9th of November, when the Brethren H. E. Rondthaler, F. H. Pries and J. K. Pfohl gave us a survey of the past present and possible future for our church.

November 13th at the morning service we received two into community membership, Pauline Elizabeth Chitty by adult baptism and Harvey P. Ebert by confirmation.

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The files will include (1) Copies of all foreign-language literature (tracts and religious books) which could be secured, intended for the use of non-English-speaking neighbors, classified according to language and, so far as possible, evaluated by some reliable person for each group. (2) A card file of the foreign-language press in United States and Canada, both religious and secular, with information regarding each periodical. (3) Religious educational material in foreign languages. (4) A copy of all hymnals and song books in foreign languages.

Any one seeking the latest material regarding the history of any group, its customs, educational status, religion, etc., may apply to this bureau, 150 Fifth Avenue, New York City, Miss Amy Blanche Green, Executive Secretary.

MARRIAGES.

Kimmel-Kelly.—Chas. S. Kimmel and Julia Kelly were united in marriage, on November 20, 1921, by Rev. J. Kenneth Pfohl.

Saunders-Thomas.—John F. Saunders and Della May Thomas were united in marriage by Rev. J. Kenneth Pfohl, on November 24, 1921.

Schmidt-Kirkpatrick.—John Schmidt Jr., and Mary Kirkpatrick were united in marriage by Rev. J. Kenneth Pfohl, on November 24, 1921.

Raymond Folls and Miss Lena Spangh were united in marriage, by Rev. Edgar A. Holton.

DEATHS.

Fulton.—Mrs. Sarah Frances, departed this life on the 27th of October, 1921, at the age of 73 years, 7 months and 13 days. She was a member at Clemmons and the services were conducted by Rev. James E. Hall.

Jones—Travis Orlando, died on November 12, 1921, at the age of 59 years, 2 months and 2 days. He was a member of Clemmons and the funeral services were conducted by Rev. James E. Hall and Bishop Edward Rondhalter.

Purcell—Jesse Jr., little son of Bro. Jesse C. and Thelma Lewis Purcell, died October 21, 1921, aged 1 year, 5 months and 17 days. Services held October 22nd from the parents' home in Fairview by Rev. L. G. Luckenbach.

Phillips—Mrs. Annie M., widow of John T. Phillips, and daughter of John and Rachel Wigglesworth, m. n. Robeson, died October 22nd, aged 76 years, 2 months and 12 days. Services held at the home October 23rd, by Rev. L. G. Luckenbach.

Tise—Eugene Charles, died October 30, 1921, age 63 years, less 11 days. Funeral service conducted by Rev. F. Gruba.

Scheidt—John W., born on March 13, 1856, and departed this life on November 3, 1921, aged 65 years, 7 months and 20 days. The funeral services were conducted by Rev. J. Kenneth Pfohl.


Ebert—Addie Lenora, daughter of James E. and Mary Ruthner, m. n. Jones, born January 5, 1872, died November 6, 1921, aged 49 years, 10 months and 1 day. Services at Christ Church, November 8, 1921.

Disher—Dorothy Elizabeth, infant daughter of Carl and Elizabeth, m. n. Fox , was born October 29, 1921, died November 16, 1921, aged 26 days.

INFANT BAPTISMS.

Pegram—Margaret Weleaka Pegram, infant daughter of Bro. Ralph H. and Sr. Daisy Pegram, m. n. Harvey, born March 24th, 1921, baptized at Fairview Church, November 6, 1921, by Rev. L. G. Luckenbach.

Barnes—Iva Antoniette, the infant daughter of Bro. J. Durham Barnes and Sr. Mabel S., m. n. Spangh, born June 15, 1921, and baptized at the home of her grandparents, one Nov. 6, 1921, by Rev. J. Kenneth Pfohl.

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To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life.-Burns.

Peace and rest
At length have come;
All the days
Long told is past;
And each heart
In whispering, "Home, Home at last!"-Hood.

Home is the resort
Of love, of joy,
Of peace and plenty;
Where supporting and supported
Pleased friends
And dear relations
Mingle into bliss.-Thomson.

By the fireside still
The light is shining,
The children's arms
Round the parents twining,
From love so sweet;
O who would roam?
Be it ever so homely,
Home is Home.-Mallock.

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