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The Wachovia Moravian

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THE MEMORABILIA
OF THE SALEM CONGREGATION

Anno Domini 1921.

The years which throng around us, as we begin to write and listen, are very many, but the face of each one of them is different from the others and the face of 1921 is a puzzling face. We know not whether there is more joy or sorrow stamped upon it. Its doubtful features remind us of what the prophet Zachariah said of a certain time in human history: "It shall come to pass in that day that the light shall not be clear nor dark." But may God grant that our last impressions of 1921 may be as the prophet further said: "But it shall come to pass that at evening time it shall be light." For the best we can say of this closing year is that it is an A.D. year; that is, a year of our Lord who by the Father's will still reigns over all earthy affairs, and concerning whose universal government it shall at last be said, as men often expressed the truth while he was still visibly in this world, "He hath done all things well."

The stirring events of international interest in 1921 have been remarkably few. We can only recall two which deserve so to be named and both of them seem to shine with a pleasant evening light.

On November 10th peace with Germany was declared, and peace with the defunct Austrian Empire was involved in the same act.

On November 11th the peace conference between the invited nations was opened in Washington, and, in contrast with that of Versailles, was opened with prayer.

But while the great events have been few, the conditions of the times have given people much to think about.

The first of these conditions which we need to consider is the World's Preparation for War.

There are still about six millions of soldiers enlisted in the standing armies of the nations. The Russian Bolsheviks believe that a million and a half under arms; while Germany, as a result of its defeat, is allowed to have only 100,000 soldiers; and the United States, by its own free will, limited its army to 150,000 men. France still has 800,000 men in its armies, and other nations maintain considerable armed forces. But it is in the navies of the world that the burden of war preparation shows itself most fully. The United States are now spending five times (nearly) as much for war vessels as the United States did 15 years ago, nearly half a billion dollars annually. How deeply this cost enters into the incomes of our people has been best stated in the following comparison: It costs as much to build one great battleship as it would to erect 5,000 homes at the expense of $50,000 each. It is estimated that the armed establishments of the world today cost between seven and eight billions of gold dollars, all unsavory.

The Burden of War Debt.

Another condition of the times is found in the burden of war debt resting with its Atlas-like weight on the whole world. The direct cost of the four years' war, to say nothing of the indirect losses incurred, is now reckoned at two hundred and eight billions of dollars. So it comes to pass that the great struggle of the time in which we live has been transferred from the battlefield to the book. The question is not for the subsequent years, how men shall escape dying from shot and shell, but how they shall keep living in view of the expenses which surround them and terrible debts that have to be paid.

It is a subject of deepest interest whether Germany can or will pay the fine imposed upon her by the Peace of Versailles, of fifty billions of dollars and 12 1/2 per cent export tax. Mr. Lloyd George calls this "the hardest problem of the world today." And it is a problem which enters into the business of every land. If Germany has not the money to buy the raw material, this fact goes into the value of every bale of cotton in the South, and of every bale of wheat in the Northwest. And if Germany does not pay to its proper limit, France and other despotic nations may be financially ruined. No wonder that the cleverest statesman of the world speaks as he does.

Another perplexing international question is whether the United States powerfully adelays again the enormous debt of dollars which it lent to the allied nations in the hour of their bitterest need. The forgiveness of the debt might start a new era of business prosperity the world over—a result so sorely needed—but would it be right and wise to do so with our own nation or even with the indebted nations, often reckless in their expenditures? One of the most thoughtful suggestions on the subject has been to devote a part of this vast sum as a bonus for our soldiers who risked their lives over the fiercest "100" of conflict the world has ever seen. Many of them need this bonus badly.

Our own national debt, as a result of the war, is about twenty-four billions. How to meet the taxes connected with this almost unimaginable incoherency is the most pressing financial question of the day, and it is perhaps natural, though selfish, that each man would push the heaviest proportion of payment on the other.

And another great international money question is, shall the nations deal with each other as honestly as individuals are expected to do? It has taken the United States nearly a quarter of a century to make up its mind to be honest enough to pay the United States of Colombia the twenty-five millions due for loss in connection with the Panama Canal, and scarcely has this payment been made before national dishonesty is again advocated in the matter of Panama Canal tolls, which Congress would arrange in the face of treaty promises to the contrary.

The Conference at Washington.

But into this year of clouded financial questions there is a light shining at the evening-close of 1921. The great conference at Washington, called by the President of the United States to open Armistice Day, November 11th, bids fair to commence a new era in modern history. On the second day of this great conference on the limitation of armament, Secretary of State Hughes sent a sunburst through a clouded world, with the new American program (5-5-3) it is called, to institute a naval holiday of ten years and at once to have the United States scrap 30 ships of war with a total tonnage of 845,740; Great Britain 19 ships—583,375 tons and Japan 17 ships—488,928 tons, so that in future the navies of the United States and of Great Britain would be limited to 500,000 tons each and that of Japan to 300,000 tons.

This has been followed by the "Four Nation Treaty," to abstain from war when difficulties should arise with regard to the Pacific Ocean Islands, until every peaceful method of united consultation has failed. Widespread and excellent agreement in these propositions seems to secure their adoption, and if so the next great war of the world—and the deadlend one on sea that the world has ever known—between the United States and Japan, would by the signal mercy of God, be forever avoided. The American proposition sounds like an echo of the old, old song: "Glory to God in the highest and on earth peace, good will unto men!"

Survey of Nations—Japan.

In making a brief survey of the condition of the nations of the world at the end of 1921, we begin with that strange, enigmatic people, with whom, as we have just said, our next war must be fought, if war there is to be—the country of Japan with its 77 million inhabitants—the most enterprising land of the Asiatic world. Of the average Japanese man it may be said that no one knows what he is thinking or planning in his heart. What is true of the individual is true of the nation. We hear what Japan says; we see what Japan is doing; but what it means to do, no statesman can tell. It is the racial riddle of the world.

China.

Vast China with its 400,000,000 of people, may be described with one word—"helpless." There are really three China—the more conservative North, the more democratic South, and the vast middle region, which in its views as in its situation, lies in
between, and those three Chinas, owing to lack of railroad facilities, are more widely separated from each other than any three lands of the civilized world. Through the midst of this still wondrous country runs the Yel­ low River. "The sorrow of China," as it is called, whose vast inundations cause a great part of the frightful famines, one of which has in this year again awakened the compassion of every charitable nation on earth. What China's most crying need now is, more missionaries; more Y. M. C. A's and Y. W. C. A's; more Christian schools; more civil engineers to tame its rivers and connect its iso­ lated provinces. Thank God, China is now wide open to all those influences, and taming its rivers and connecting its islands, it will be the China of the twentieth century, as it is called, whose vast inundations cause a great part of the frightful famines, one of which has in this year again awakened the compassion of every charitable nation on earth.

India.

Paving westward, the question arises in every thoughtful mind, "Will India, in the next few years, become the scene of a great revolution against wholesale British rule?" In answer to this question, one can simply say, if Mr. M. K. Gandhi's revolutionary propaganda is merely a Hindu movement, it will likely end in vapor and smoke, and if it penetrates the vast Mohammedan populations of the vast peninsula, there will be powder and shot behind it.

The Mohammedan World.

This is the case with all the Mohammedan populations of Western Asia and Africa. There is a fierce Moslem excitement abroad, lest their faith be overthrown by new-world changes. Islam is now like a wild beast at bay. Palestine, where the Jew is trying to get foothold among the Arab population, is seething with a murderous zeal. A war of excessing fierceness has been going on all this year between Greek Christians and Mohammedan Turk, and it is now ebbing only for lack of financial means. It is alone through British control that Constantinople is kept quiet; and even in Egypt, Britain's power is strained to the uttermost to hold a Mohammedan people under civilized control. Thus the great Moslem wave of excitement rolls on westward, until even stagnant Spain feels the force of its final beat among the hill tribes of Morocco. Never has Abraham's prayer been more needed among all Christian people: "Oh, that Ishmael might live before Thee." For only through Christian charity, conjoined with Gospel mes­ sages, can the ancient family quarrel be healed.

The Gospel In Africa.

Thus we have been led in very rapid survey to think of the whole continent of Africa. The outlines of this year between Greek Christians and Mohammedan Turk, and it is now ebbing only for lack of financial means. It is alone through British control that Constantinople is kept quiet; and even in Egypt, Britain's power is strained to the uttermost to hold a Mohammedan people under civilized control. Thus the great Moslem wave of excitement rolls on westward, until even stagnant Spain feels the force of its final beat among the hill tribes of Morocco. Never has Abraham's prayer been more needed among all Christian people: "Oh, that Ishmael might live before Thee." For only through Christian charity, conjoined with Gospel mes­ sages, can the ancient family quarrel be healed.
International Council. Our missions in Uraywesi were the very ones which were promising the widest field for the work of the British millions of people. Now one loses hope. Danish Moravian is permitted to labor there, while numbers of good German missionaries would be so glad to enter their old fields before the opportunity of blessing is forever gone; Pray for Central Africa and its missionaries: The interests of the Kingdom of God demand it.

Russia is in the hands of the Bolsheviks, and why? Because the word, Bolsheviki, means "the majority," and that is the sort of government which the majority of the city people of Russia thus far has preferred, in its re-action against Czarism and aristocracy. And as far as the Russian country people are concerned, they are not troubled by the absurdity of the Committee or the "Soviets," but manufacturing and other business, because they have always been accustomed to a sort of committee government in their simple village life. The best thing yet done for poor Russia, thus far, has been the Hoover undertaking to feed the starving children.

The Bohemian-Moravian State.
Out of portions of Russia and Austria a number of little new states have been carved. Of these Czechoslovakia is the one that promises best for the future. There is a spirit of enlightenment, of industry, moderation, and of religious reform spread abroad under President Masaryk, the Washington of his country. It is our own Bohemia and Moravian of which we fondly and prayerfully are speaking, where, in this year, at a single stroke of the pen, they declare themselves returned from Rome to the old church fold of the Unity of the Brethren. God bless the land of John Huss and of the martyred fathers of our faith!

The Great Austrian Collapse.
Who would have thought that any one of us would have lived to see that utter collapse of the Austrian Empire, the greatest utter downfall which the world has beheld since the old Roman Dominoes crashed into ruin nearly 1,500 years ago? Started under the wise, energetic Rudolph, living on and growing still, notwithstanding all sorts of religious and political misrule, and in the face of all kinds of revolutionary change, it is actually gone, and its last sovereign, Charles, sits in his exile on the little Maltese island, out in the Atlantic Ocean, in an ice-trapped palace.

While the Austrian Empire thrrove, it was the chief support of the Papacy; yet, strange to say, that little Italian Pope, Benedict XV, is a stronger potentate today than he was before the great war. His life and work are deserving of more study than perhaps they get. Foreigners, who rightly object to the errors of the Roman Church. In his shrewd and practical kindness and in his desire for peace, rising above all national prejudices, he is, in his way, an example of what a wise conservation can do in a modern world gone mad for change.

The Business Fate of Germany.
Upon the business fate of Germany depends the present business status of the whole world. We may truly say that the prospects of every farm, store, and manufacturer in America hang trembling on the business recovery of that unfortunate, and while the Kaiser ruled, politically dangerous, land. There are now two Germanies under the one geographical name—the Germany of the past, to which the old officials and army leaders and the academic people largely belong, and with which America can have no sympathy; and the new Germany of the future, to which the working population of the land is allied and to whose struggling democracy every hand of help should be extended. On the hopeful side of the German problem, we find the intense and enlightened industry of this large people, their friendliness as every recent traveler testifies, and the re-awakening of the religious spirit. As one instance of the latter item, we mention what Dr. Francis Clark recently told us. He now has 100,000 Endeavor in Germany and a great multitude of workers. Of all American churches, the one now best known in Germany, and we may say in most of Europe, is that of the Friends, or as they are more commonly called, the "Quakers." And the reason is because these good men go their quiet way feeding the children. If you have a dollar to spare for gift use a good part of it for the care of the mid-European children. They used to be so many checked and are now so pale and thin and undersized, as observers tell us, because they are underfed.

Love For France.
The American loves France. Since the days of Lafayette and the Revolution it has been in his very blood to do so, and the fact that our soldiers fought and suffered and died beside the Frenchmen, during these last terrible years, has added to the flame. We have seen this affection in the tremendous ovation which General Foch has recently received throughout the country. What France needs from warmhearted America is what she is getting from the cooler-blooded Englishman. France cannot depend on us for support in any aggressive war-like movements, but tens of thousands will, at once, spring to her defense.

Great Britain.
Of England we may say, whatever foreigners in America try to stir up in the way of strife—that "blood is thicker than water," and that English speech binds us together as to no other people on earth. Admiral Dewey found out in Manila Bay how close, with all apparent coolness the British heart beats with the American, and it will be so and ought to be so in every time of difficulty and danger for either land; and so shall the peace of the whole world be more fully maintained. The trials show the direction in which the wind blows, and the movements to Washington which have in this year been rising in Trafalgar Square, London, in St. Paul's in Liverpool, and at Salisbury, whence the Washingtons came, show a regard which no other nation really has for us, and the man once regarded as a traitor, is now esteemed as one of the noblest of all Englishmen. We, therefore, the more heartily wish and pray for the success of the effort to reconcile the Celt of Ireland with the Saxon of Great Britain. After the murderous struggle of the Sinn-Fein with the "Black and Tan" in the earlier part of the year, there came the truce which now bids fair to pass into a lasting peace. All the churches are praying for it; God grant it!

The United States.
Thus we come to our own beloved country.
"God bless our native land, Firm may she ever stand, Through storm and night."
When the wild tempests rave, Ruler of winds and wave Do Thou our Country save, By Thy great might.
Plenty of storms there are and of dark stretches on the National sky, but thank God, there has been more calm than storm; more light than darkness, in 1921!

God's blessing has again rested on the harvests of the year. Much of the fruit has failed and many of the vegetables, but the main staples have been well maintained. The wheat crop is reported by the Government as having reached about 746 million bushels, being 30 millions less than last year, but enough to feed the country and leave a good surplus for other lands.

The condition of corn has been as follows: There was a large carry-over from the year before last, then came the biggest crop ever gathered and the farmers' crops of the year have been the best. The wheat, corn, and oats have done so well that there has been no need for outside help. The Government has reported that it will be possible to feed the country and leave a good surplus for other lands.

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enced—3 billion and 323 million bushels in the year 1920 had been almost as large, so that there is a vast surplus of corn on hand. It is reported that much corn is being burned for fuel. It would be better to preserve it the more carefully and study more deeply how the very last grain of it can be put to some good and new account. The final report of the cotton crop has come in as a surprise, in view of its greater size than expected—8,340,000 bales—which stands for the South, if European credit grows with the new year, a very happy increase of prosperity.

State of Business In 1921.

Probably the next subject of great importance in the minds of the people is the question of improvement in the business of the country, and of relief in the expense of living. In answer to these questions we may say of the improvement in business during 1921, what has been said of human progress in general, "It is often a step, rather than a straight line." Even when the general movement is upward, the machine may seem to be moving downward. Some of this downward movement is now apparent because of employment. The Labor Board estimated the unemployed in the middle of the year at about 5 millions and the number does not seem to be lessening as the year draws to a close. Many retail articles are held at lower prices, but it is noticeable that this is not so much the case with those articles which people really need to have. As long as building and everything connected with it remains at a great height compared with the costs before the war, the amount of building will be restored, but wages remain high, and if this is so, wages cannot come down very much without considerable suffering. Strikes as a general thing are not succeeding very well this year. The lack of national resolution against this method of settling business disputes, but probably the chief reason for strike failure is that business is not good enough to permit of their success. There is an evident lessening of "buying" power in the land, which calls for additional care in selling and in closer consideration for the customer.

And yet, with all these drawbacks, improvement is in the air, confidence in the future is rising, we are moving into better times. If the world peace effort succeeds, and if there is more regard in Congress and elsewhere for fairness and liberality in world-business, so that some nations of buyers can be helped up instead of being pushed farther down, the upward progress in 1921 this year the next year may be very rapid. And the advice of one of the greatest business counsel-
tain Island, N. C., and Great Falls, S. C., are being constructed with an addition of 140,000 horsepower. It is this vast electric agency which has large influence in giving North Carolina more cotton mills than any other state in the Union—311 against 198 in Massachusetts.

In telegraphy the development of recent years has been wonderful. Cuba can now speak with New York, with Honolulu and with Paris. The loud-speaking telephone has been so developed that on Armistice Day President Harding's address was heard by 100,000 people at Arlington, by 40,000 in Madison Square Garden in New York City and 20,000 in San Francisco. We may add to this remarkable account that the time is hastening when the voice of the re-deeming Jesus will be able to be heard all over the earth at the same time.

We all remember the life laid down in Cuba to identify the cause of yellow fever with the presence of the fever mosquito, and thus to free wide stretches of country from this hitherto unanswerable scourge. What was risked in this case finds its parallel in the efforts to overcome the awful "Plague"—the "Black Death" of the Middle Ages. There is need of these efforts, for the Plague souls saved from world, the Gospel wagon is moving on!

Our Southland.

Coming to our Dear Southland, we have asked our friend, Mr. Fairfax Harrison, President of the Southern Railway System, to give us, out of his ample observation, some general view of Southern conditions during 1921. From the observations of his large trained staff, he has gathered the following notes:

"That the South is emerging from the period of financial acute strain experienced during the past year, with practically no mortality among its banking institutions, and thus has escaped the suffering which would have attended the happy result threatened a year ago, seems to me to be a real reason for thankfulness on the part of its people.

"Were I a bishop and the South my diocese, my message would be one of commendation for a wholesome, moral and spiritual atmosphere; a manhood proven by struggle and sacrifice; and a freedom sustained and enlarged. Debt and business depression, the aftermath of war; a light cotton crop with low prices; the boil weevil—all these are minor problems which should not limit the horizon of population and expectation.

"The South has been so hard hit in the past 12 to 24 months that it is difficult to single out particular bless-

ings. It seems to me however, that the South is blessed by having a sturdy citizenship with courage enough, in the face of adversity, to 'gird up their loins' to the needful, though disagreeable task of readjustment, and by the combined efforts of this citizenship meet the future, and I feel that the South has definitely turned the corner and is now on the road to more prosperous times.

"Freedom from pestilence, strikes and strife generally; slow but steady recovery from the ill effects of reconstruction; and prospects for peace and plenty" in sight. It seems to me however, that the South has been blessed through the operation of the business depression. The Southern people have gone through a trying year. As a result of the experience gained through enforced economy, they are better prepared to meet and make the best of misfortune in the future. And the awakening is noticed in the diversification of agriculture. The development of new sources of income from the farm, the building activity, and the determination of the people generally to re-adjust themselves to new conditions are signs that indicate the South is on the right road to Prosperity. Though the experience has been painful to many, it has proved a blessing in disguise to the South as a whole."

To this wide survey, Mr. Harrison adds the following note: "I may add my own view that I believe in the future of the South to-day more than ever because I see in the South, more than in any other part of this country, a persistence of that old fashioned bade belief in God on which, alone enduring character is made." North Carolina.

The population of North Carolina according to the Census of 1920 was two and a half millions, an increase of 350,000 over the last Census. The fact that we are now becoming a great manufacturing State as well as a rich agricultural one, is doubtless one reason why we are one of 20 States in the Union, and one of the 6 States of the South, that have increased faster than the percentage of increase of our whole country. Another reason is that a special blessing has rested on us. The birth rate has been larger in North Carolina than in any other State of our Union. We have asked Mr. Wade B. Harris of the Charlotte Observer to give us a brief note of the most striking points of advantage in our beloved Common-

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wealth during the past twelve months, and he has sent us the following vivid paragraph:

"The most forward movement upon which the State has been launched is in the combined educational and good roads program provided by the Morrison administration. The State determined upon a bond issue of $500,000,000 (through use of which will be built a system of permanent roads on the hard surface kind, by which every County Seat in the State will be connected and which will open every county to social and commercial intercourse. The educational program provides for an ultimate expenditure of $250,000,000 for enlargements at University and colleges, and provision was made for an immediate appropriation of $6,000,000 with which to make a start. This progressive legislation is a distinctive feature in the record of the year's events at home and marks an accomplishment of great importance in the advancement of the welfare of State and people."

Our Moravian brother, Dr. C. A. Shore, Director of the State Laboratory of Hygiene, has sent us the following valuable paragraphs on the Improvement of Public Health, especially in North Carolina.

"To get an adequate conception of the achievements of the modern public health movement, it is perhaps necessary to consider the whole period of its existence. We need go back only thirty years. During this time deaths from tuberculosis and child-birth have been reduced one-third, and deaths from typhoid fever and diphtheria three-fourths; it is not an idle dream to look forward to the day when tuberculosis, malaria, yellow fever, typhus fever, rabies, plague, and other diseases may be banished from the earth. We can already claim that a large proportion of persons attain maturity and old age and these persons have less of illness and more of efficient health and strength."

"Our own State has a most creditable position in comparison not only with other Southern States but with the nation; in such lines of work as the organization of County Health Work, in education on Child Hygiene and in the Control of Venereal Diseases, in the use of immunizing vaccines and anti-toxins, in the control of public water supplies and particularly in the widespread interest of the public in all that pertains to health, North Carolina is in the front rank."

"In this report concerning bodily health, we are glad to append a statement concerning the spiritual health of our young men and boys from the pen of the veteran Y. M. C. A. worker, Mr. E. Huntington. It could be paralleled by similar statements concerning the Y. W. C. A. in its great work among women and girls. Mr. Huntington says:

"There have been two developments during the year which are of special interest. One of them is the new emphasis which is being placed on work for older boys in the State, especially those in High Schools, and those employed in business and industry. A very interesting program of service has been worked out for them, including High School Christian Clubs, Employed Boys' Brotherhoods, Older Boys' Conferences (six such conferences with an attendance of about 1,000 older boys from something like 100 communities have been held this fall), Father and Son Benquets, High School Clean Campaigns, and Find Yourself Campaigns."

"The other development is found in the growing interest in the Community Type of Y. M. C. A. Work for smaller cities."

"This work is carried on without a building, and in connection with the churches, Sunday and day schools, playgrounds, athletic leagues, etc. Already four smaller cities have this work in operation and others are thinking seriously of the same."

"New organizations have been formed during the year in the cities of Fayetteville, and New Bern, at two cotton mills in the suburbs of Greensboro, and one at Kannapolis."

"For many years all of our Associations in the larger cities were handicapped in their work by heavy debts incurred in the erection of buildings, but during the last two years a number of these debts have been provided for. Two successful campaigns were held in Durham and Raleigh this year, and Winston-Salem and Wilmington are planning to do the same next year. This will leave only one city Association not yet taking steps in this direction."

"During the year increased emphasis has been placed on Religious Work. Two Associations have conducted evangelistic services on a large scale, and many other Associations are conducting successful Bible classes and religious meetings."

"Winston-Salem"

"So we come with thankful hearts to our review of life in Winston-Salem during 1921. Now that we have become a City in the real sense, many of the conditions which we have previously been stating as characteristic of the whole land, are so distinctly reproduced here, that we need not now repeat them."

"The city has been well managed in its central government and its several departments, its peace preserved, its safety ensured, its progress encouraged in a difficult time, and under difficult circumstances."

"The completion of the great testimonial Robert E. Lee Hotel has been

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the fulfillment of a long, fond dream, and has been a credit to the faith and unselfish labors of its promoters. The general city subscription to the Baptist Hospital exceeded the most sanguine estimates, reaching the sum of $140,000. Superintendent of Public Schools, Mr. R. H. Latham, draws deserved attention to the October election, which voted the issue of One Million dollars of bonds for the public schools.

The first division of the group of three buildings projected in the Endowment Movement of the Salem College is now under roof and will be ready for occupancy at the beginning of the new college year. The new building in its design and erection combines an affectionate appreciation of what is best in old time architecture, with what is best in the newest interiors of college edifices.

Moravian Churches in Winston-Salem

(The six pastors will now render their brief reports of their several charges in this city.)

To these accounts we add a brief survey of the whole Provincial work for the year 1921. It has been a good year for the Moravians of the South along all lines. Contributions have largely been increased, foreign mission gifts have grown four-fold above those of recent years. Missionaries have been welcomed as they have gone back and forth on their great errand. It has been spared for continued service.

On Sunday morning January 8th, as Bro. Edwin J. Heath was on his way to fill the appointment at Greensboro, being taken thither by Bro. H. W. Foltz, a member of our Church Aid and Extension Board, a most alarming accident occurred when their car overturned and pined both brethren underneath the wreckage. Fortunately Bro. Foltz escaped serious injury, but Bro. Heath suffered a severe fracture of the left arm and is now in the Long Sanitarium where he is being carefully and sympathetically cared for.

It will probably be some weeks before he can again be at his important place in the administrative work of the College and we express to him our heartfelt sympathy. We thank a gracious Providence too that it is no worse and that our brother’s life has not been spared for commonplace service.

Oh, that we now might grasp our Guide,
Oh, that the word were given,
Come Lord of Hosts, the waves divide,
And land us all in Heaven!

REVIEW, WARREN F. NONNEMAKER.
Pastor Clemmons-Hope Congregation.

With the first of January 1922, Bro. Warren F. Nonnemaker entered definitely into the service of our Southern Province as the pastor of the Clemmons-Hope Congregation and on that day preached his introductory sermons at both Clemmons and Hope to large congregations.

We give this brother a hearty welcome into the ranks of our Southern ministry and extend just as hearty a welcome to his wife in the important service into which she enters.

SERIOUS ACCIDENT TO BRO. EDWIN J. HEATH.

On Sunday morning January 8th, as Bro. Edwin J. Heath was on his way to fill the appointment at Greensboro, being taken thither by Bro. H. W. Foltz, a member of our Church Aid and Extension Board, a most alarming accident occurred when their car overturned and pined both brethren underneath the wreckage. Fortunately Bro. Foltz escaped serious injury, but Bro. Heath suffered a severe fracture of the left arm and is now in the Long Sanitarium where he is being carefully and sympathetically cared for.

It will probably be some weeks before he can again be at his important place in the administrative work of the College and we express to him our heartfelt sympathy. We thank a gracious Providence too that it is no worse and that our brother's life has not been spared for commonplace service.

Oh, that we now might grasp our Guide,
Oh, that the word were given,
Come Lord of Hosts, the waves divide,
And land us all in Heaven!

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REPORTS FROM THE CHURCHES

FRIE'S MEMORIAL.
Our report of a month ago having been lost before it could be printed, we shall combine in this issue a report for two months.

The new pastorate began early in November when the new pastor and his family moved into the manse. Supper had been prepared for them by some of the ladies of the congregation so that the first meal in the new home might be a pleasant one. And indeed it was.

The following Friday evening a reception was held in the church parlor when a program of music and addresses and refreshments was given in honor of the new folks in the parsonage. On the first Sunday Bro. Johnson installed himself as pastor of the church.

Thanksgiving came and went quickly and then preparations were under way for Christmas. As usual, under the direction of Mrs. Fries a fine concert was prepared and rendered by the Sunday School. The Lovefeast and candle service were well attended. At the concert the crowd was so large that the church could not give even standing room to all who came and consequently many were turned away.

The annual church council was quite well attended and good men were chosen to serve on the church boards. The brethren W. T. Thomas and J. H. Vaughn were elected elders for three years. As trustees the brethren W. J. Masten, G. M. Southern, T. H. Ring and Pink Hunt were elected for three years.

TRINITY.
Sunday School averaged 250 for December.

The Ladies Class donated funds to repair hymn books.

Rev. and Mrs. Danneberger visited us December 4th.

On Sunday the fourth, the lights went out during the evening service, but did not interfere with the good church service.

A large company of workers from Trinity attended the Workers Lovefeast on the ninth.

The pastor has been conducting a once-a-week hike to the woods for the boys. A scout troop is forming.


Men of Trinity are expected to assist in the canvass which will be conducted shortly in Salem Congregation.

Two Christmas concerts were presented at Trinity this year. The Primary department, under leadership of Mrs. Spaugh and her co-workers gave a very creditable entertainment Sunday afternoon the eighteenth. Bishop Rondthalter made the address. The main school rendered a concert at night which was of a very meritorious character. Orchestra, choruses, recitations and all parts of the program were praiseworthy. We congratulate superintendent T. E. Johnson, who has been at the helm of the school for over a year, and has led things so well for Trinity.

What shall we say for the New Year?

Make church attendance the greatest improvement.

Give loyal support to church aid and mission causes.

Be faithful to Sunday School.

Remember first of all, to dedicate ourselves, body, soul and spirit to the work of our Lord Jesus Christ.
THE WAGROVIA MORAVIAN

On the night of the First Sunday in Advent we opened the happy season with liturgical service, which was followed with Advent and Christmas hymns, led by the church band.

As our regular church attendant, Bro. John W. Tise, reached his seventieth year, December 8th, a number of friends gathered with the family to enjoy the celebration together. After preparation for Christmas in different parts of the congregation, and the work on the church decoration a week ahead of time, we were ready for a happy Christmas Eve service, which was enjoyed by a full congregation, according to the good old custom preserved through the generations.

On the night of the 26th the primary department of the Sunday School gave an entertainment in the high school auditorium to a large audience which was delighted with the fine manner in which the trained children rendered their parts in a cantata of high merit, entitled, "Foxy Santa."

OLVET CHAPEL.

We can safely state that we never had a better Christmas Lovefeast and candle service than the one in which a large number partook on Christmas Day. Good order, hearty singing by Sunday School and congregation, and orchestra accompaniment with the latter, and a good program properly carried out were evident indications of a successful and happy occasion.

MIZPAH CHAPEL.

The Sunday School surpassed even its own record of former years in the difficult cantata, "The Spirit of Christmas," given on the 27th. The work put into the careful preparation was rewarded in the good attention given by the audience, which found standing room at a premium, while a company, unable to enter the building, stood nearby around an open-door fire.

MT BETHEL—WILLOW HILL.

On November 20th preaching Sunday Willow Hill missed its preaching service, as the schedule for the day, including Mt. Bethel, Willow Hill and Mt. Airy, was too large to be filled, with rain and mud added. Bro. Wm. E. Spang, who was to have been at Willow Hill, was kept at Mt. Airy to preach in the afternoon service, which was attended by eighteen. The Ladies Aid Society at Mt. Bethel gave a good plain gospel message, which was received in good spirit.

December was a month of wide activity in the congregation. We never had a busier closing week of the year nor one more richly blessed of God.

The Annual Bazaar of the Woman's Auxiliary was a very successful event and brought together a large company of members in happy co-operation. The same may also be said of the Mission Band Christmas Sale held nearer the end of the month.

The Workers Lovefeast on the night of December 9th was more largely attended than any previously held and was an occasion of splendid fellowship and inspiration for future service.

Three members were received into the church on the second Sunday—Mrs. L. C. McKeough and Mr. and Mrs. Chas. W. Hall. In the afternoon of the same day, the Church Band gave an excellent Advent Praise Service which was greatly enjoyed by a large congregation. The Christmas Exercises and Concert by the various departments of the Sunday School were of a high order of merit and appreciated by audiences that taxed the capacity of the auditorium.

More little folk and their parents were present at the Children's Lovefeast than we ever had before and the same service arrangement was made for a Christmas Lovefeast to be held on Thursday, December 29th, which took place in due time at noon of the day appointed, with a large and quiet congregation partaking. The cakes were baked and sold at a reduced price by the Ladies Aid of Bethania. All the expenses of the Lovefeast were promptly met by the close of the service; and a sale of the cakes left over added something more to the treasury of the Mt. Bethel Ladies Aid Society.

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FIRESTONE TIRES & TUBES.
spirit of Christmas was in evidence in every eye and on every lip.

The quiet of the Christmas season, the absence of boisterousness and the noise of "fire-crackers," was a notable feature of the season.

In Sunday School and congregation there was a wide spirit of charity that expressed itself in relief for many families of needy persons and sent help far across the sea likewise.

The Home Church had a good year in 1921 for which it humbly thanks God and expresses appreciation to the large company who co-operated in the work of the Lord.

**FRIEDBERG CHURCH.**

The December feast day at Friedberg was well attended. On account of the illness of the pastor, Rev. Edwin Heath, conducted the services. The Sunday before Christmas the primary department had their Christmas exercises, and on Christmas day the Advent school had a miscellaneous program which was well attended. At the close of the exercises, the school presented the Superintendent, Bro. Olin Perryman with an electric lamp, as an expression of their appreciation of his untiring efforts on behalf of the school.

On January 1st the Friedberg congregation held its annual congregation council. The retiring members of the committee, Olin Perryman, W. A. Crouse, Frank Raper and S. A. Miller were re-elected for a term of three years. The reports were read and showed good work done in all departments of the church work. Forty-five members were added during the year, and the Sunday School superintendent reported an average attendance of 258, with a membership of 555, highest attendance for the year 410—average 62.

The Christmas entertainment at Enterprise was the very spirit of Christmas as also it was at Advent. Enterprise gave a cantata depicting the Shepherds, Wise men and nativity, while Advent celebrated by having a white Christmas, giving their gifts to the poor in their neighborhood and in town. Friedberg, Enterprise and Advent all took offerings from schools and congregation for the needs at the Nurses Home, in Nisky and the Mission schools in Kleinwelke—all amounting to over one hundred and five dollars. The new pianos were used at Friedberg and Advent, helping much in the music of the occasions.

Sons and daughters of the Friedberg congregation came home to enjoy the Christmas season with relatives, and to be in the old church again. It has been a blessed time in the congregation, and we extend our best wishes to them for the New Year.

**FAIRVIEW.**

The month has been filled with the usual Christmas preparations and work. On December 4th there was a special communion service at which one adult was baptized, three were confirmed and four received. There was a large communion in connection with this service.

Sunday night, December 18th, at 7:30 o'clock the services was given to singing Christmas hymns after the pastor had given a brief discourse on "Song in Connection With the Birth of Jesus Christ." The choir under the leadership of Mr. Henry C. Snyder rendered Christmas anthems. Several Christmas hymns were sung on the screen. The pastor made a few brief remarks on each hymn before it was sung by the choir and congregation.

The decoration committee under the chairmanship of Bro. John H. Coboh decorated the church most tastefully.

The Christmas Eve Lovefeast and Candle service was held on Saturday night at six o'clock. It was the largest lovefeast Fairview has ever held. At this service Thomas Franklin Townes, the infant son of Bro. Richard S. and Sr. Julia Kerr Townes and Ernest David Johnson Jr., the infant son of Mr. Ernest D. and Sr. Ethel Faust Johnson were baptized. On Second Christmas Day the infant daughter of Bro. Millard F. and Sr. Anabel Campbell Barnes was baptized at the home of the grandmother, Mrs. J. W. Barnes.

Christmas Day was given over to the Sunday School. At 9:45 A. M. there was a rehearsal. We are still so fashion and give our scholars a treat. But many gifts were also given. The most notable was an offering of $46.00 toward our needy ones in Europe. Twenty-five dollars was given by the school from the birthday fund, ten dollars each by the Mother's Bible Class and Phi Beta Class and ten dollars by Mrs. W. L. Vest's boys.

On Christmas night the entertainment was held. It was largely attended and was one of the best we have ever held. The singing under Mr. Henry C. Snyder's leadership was especially good, Bishop Rondhalter made the address which was enjoyed by all.

On December 1st, the Women's Missionary Society met at the parsonage and on the 8th, the Ladies' Aid Society at Mrs. H. W. Faust's. At the Aid Society meeting the Christmas Candles were trimmed. The Phi Beta Class held a very successful bazaar at the home of Mrs. J. A. Stith, on the 9th.

**NEW PHILADELPHIA.**

The congregation festival on the 23rd of October was a delightful oc-

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- Nice and Juicy Cinnamon Rolls
- Rich, round Jelly Doughnuts
- Different Varieties of Danish Pastry
- Nice rich Almond Bars
- Coconut Bars of pure Ingredients
- Delicious little Spice cakes
- Fresh, fluffy Parkerhouse Rolls
- Pure Ford Pound Cakes

## Doughnuts

Gilmers Doughnuts are the delicious, light, fluffy kind that just melt in your mouth. They're a tempting treat at every meal and the Kiddies can make a delicious school meal off them. Get your Doughnuts at Gilmers Bakery.
After having been connected with the Hope section of the Clemmons-Hope congregation for 40 years and 8 months and the Clemmons section from its beginning, 22 years ago, the pastor officially closed this service at Clemmons on Sunday, October 30th and at Hope on Sunday, November 6th, Bro. Wm. E. Spang of Winston-Salem conducted the service at Clemmons on Sunday morning, November 6th, with a good sized congregation present.

A goodly number of relatives and friends enjoyed the delightful occasion of Mrs. H. W. Johnson’s 50th birthday at her home on Thursday, November 10th.

On Tuesday evening, November 22nd, the Ladies Aid Society of Clemmons gave a supper in the cooking department of Clemmons School. A goodly sum was realized and it is hoped that they may put electric lights in the Moravian Chapel in connection with the Deleco plant at the parsonage.

INMANUEL.

December was a month of wide activity and great blessing for our congregation. With the happy celebration of Christmas in view, much time was devoted to preparation. Both on Sunday and during the week special practices were held and much credit is due the Sunday School teachers for their painstaking and efficient teaching of the children and young people.

Our church this year was most beautiful and tastefully decorated. The members of the Ushers Association spent an afternoon gathering evergreens and securing a suitable tree, and then the decorating committee spent an entire evening in strenuous though pleasant work.

At least everything was in readiness, and on Wednesday, December 21st, at 7:30 P. M., our Concert and Entertainment began. The church had been crowded to capacity for half an hour before hand. Chairs were brought in, many stood during the entire service, and it is believed that some were turned away. Everything passed off successfully, and an orchestra from the Home Sunday School added much to the musical side of our program. Another especially attractive feature and one that we particularly enjoyed was a short address by Mr. F. F. Bahnson on the subject, “The Meaning of Christmas.” This much appreciated talk stressed the importance of the spiritual side of this great celebration.

An offering was received for the Mission children of Kleinkwelke, which amounted to $235.77. At the close of the service a box of candy was presented to each member of the Sunday School and Christmas wishes and solicitations were given and received.

Our second service of the Christmas season was the Lovefeast and Candle Service held on Christmas Sunday afternoon. This occasion was not attended as largely as our Concert, and it was not expected that it would be, though some were prevented from coming by a funeral, which otherwise would have been with us. However, the church was comfortably filled.

Bishop Rondthaler, we are happy to report, was able to be with us, and made a most helpful and inspiring address. He was unable to remain for the latter part of the service, having to hurry away for another appointment. Bro. E. J. Heath was also with us, and spoke a few words of encouragement which were much appreciated. The candles used on this occasion were the gift of Mrs. C. F. Shaffner, and we wish it possible for her to witness the happiness and pleasure we derived from her gift. We feel confident that there were few who went away from this service without some true Christmas cheer in their hearts.

A good beginning has been made for the new year, and next month there will be much to report concerning our plans.

Looking both backwards and forwards we thank God and take courage.

A man’s mind may be likened to a garden which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will bring forth. If no useful seeds are put in, then an abundance of useless weed seeds will fall therein and will continue to produce their kind.—James Allen.

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The \"Wachovia, Moravian\" was made, "Mrs. Sarah Frances Fulton the wife of Mr. Geo. Winston Fulton, after an illness of a week, at the home of her son, John in Winston-Salem, passed away on the 27th of October, at the age of 73 years, 7 months and 13 days. She was a woman of a sweet, lovable and gentle disposition and was beloved by all who knew her.

Mr. Frank A. Jones, highly esteemed by a wide circle of friends and all his life time identified with the Clemmons community died on Thursday, November 17th, at the age of 69 years, 2 months and 2 days. Both Mrs. Fulton and Mr. Jones were among the first to join the new Clemmons-Hope congregation and had been members for 20 years.

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WHY ENTER THE MINISTRY?
By Rev. Charles E. Ward.

Pastor of Park Church, Toledo, Ohio.

Not since the day of Saint Peter has so much been said about the lack of Christian ministers. In an editorial paragraph in a leading religious weekly, it was recently stated that there were thirty thousand pastorless churches in the United States. In the national councils or conferences of the leading religious bodies this is a much discussed subject.

Careful survey of the facts discloses that the vast majority of the thousands of vacant pulpits in America today have been vacant through most of the years they have existed and are deemed to remain so. The number of churches showing capacity for growth and willingness to pay a living wage, that are without ministers, is not appreciably larger than ten per cent. Of course, it goes without saying that the living wage has risen.

The greatest cause for alarm in the present situation arises from the unwillingness of young men to consider the ministry as a life calling. An appealing letter sent out by the Dean of a prominent theological seminary last spring stated the decline in candidates for the ministry among the three leading denominations to be 31 per cent. since last year.

The reasons for the present unwillingness of young men to enter the ministry are several. The one most emphasized just now is the economic. The Inter-Church World Movement, leading secular religious publications, the daily papers, have all shared in a way to emphasize that the Church, one of the largest business concerns in the land, paid an average wage to its employees of $937 per annum! Magazines have published articles under such headings as: "Suffering That Less Than Living Wages Causes Ministers' Wives and Children," until young men who are half awake may well pause before considering such a calling. Here are some of the facts concerning the living a young man may expect in the ministry:

- One per cent. receive $4,000 or more;
- 7 per cent. receive $2,000 or more;
- $4 per cent. receive less than $1,000; 13 per cent. receive less than $450.

We can not hide these facts from wide awake young men who might consider the ministry as a life calling. The year book of a certain denomination reveals the fact that the average salary paid by that denomination in 1920 was just $127 larger than in 1880. If the young man in high school or college looking forward to some form of Christian leadership as a life-work could see relief from such a situation he would not be deterred. But the willingness of the Church to permit the continuance of such an economic system discourages possible candidates for her leadership. One of the glaring advertisements of the Inter-Church, for example, was "$320, How Would You Like a Raise Like That?" Below this large heading it was stated that the minister was paid on the average just fifty-two cents per church member per year than thirty-four years ago.

However, I think too much emphasis has been placed on the economic factor. We have talked too much of wages in connection with ministerial shortage.

Another reason for the lack of candidates for the ministry today has been the emphasis of the Church over the past decade that a man may do the will of God just as well in any other legitimate and needed field of endeavor as in the ministry. Men have proclaimed that God calls men to be butchers and bakers and candlestick-makers just as truly as He calls men to preach the Good News.

Let us follow the reasoning of the college man brought up on this theory: "If I can do the will of God by being a Christian business man just as well as being a minister of Christ, why should I consider the ministry? By applying my genius, education, and foresight in some legitimate business, I can ride in a limousine by the time I am middle-aged, and by the time the frost gets on my hair I can own a winter home in Florida. Furthermore, I will not be the butt of ridicule in the movies or the funny paper, and my friends will not look upon me with half contempt and pity because of my poverty." Then one can do the will of God just as well outside Christian life-work as in, it is argued, why make the sacrifice demanded by such a calling?

A third reason for the present scarcity of candidates for the ministry is that the Church has been talked down too much. Who wants to cast in his lot with a failing institution? The

THE WACHOVIA MORAVIAN

LISTEN FOLKS! THE FIRST THING

-some people think of when buying plumbing fixtures is—"how much does it cost?". Such folks usually wish they had paid more attention to the quality of the goods, when, after a little hard usage, "cheapness" is exposed as a fraud by ever-increasing repair bills.

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More Registered Pharmacists Than Any Drug Store in the State.

In answering advertisements please mention The Wachovia Moravian.
Church has never passed through such a period of severe criticism. Stones have been thrown from those within and without. The lodge man does not "know his fraternity, but the same man will lambaste his church.

And the Church deserves better at the hands of society than it is receiving today. If we could wipe out overnight what present-day civilization owes to the Church, she would be appreciated more! Furthermore, this criticism has been mainly destructive; it has often fallen to the level of the peevish old woman's complaining. The truth would compel an honest man of vision to state that the Church of Christ was never more efficient, never more awake, never so needed as today. Only the men in pulpits who might enter the ministry are filled with the sarcastic, bitter and unfair criticism that has been hurled at the Church by carping critics. They feel that to enter its ministry would be to share all once this attack.

What is the remedy for such a situation? It is partly psychological. The decent laborer will render better service when he is encouraged than when he is flogged. Let those who believe in the Church, in spite of her faults—

... the Church, in spite of her faults—

... to assume the ministerial or other man's son, rather than our own, but we are... missionary fields. We... the ministry or the mission fields. We... the Good News... taken at his true value.

... too much of a spirit of pity and half sacrifice found in the ministry. There... five American chaplains... distinguished... were killed... or wounded during the war; others... received decorations for brave and distinguished service. That is typical of the bravery and willingness to sacrifice found in the ministry. There... is too much of a spirit of pity and half contempt felt for the minister today. And the average man in pulpits isn't looking for pity! Let the young man who would consider the call to preach the Good News feel that he will be taken at his true value.

There is little willingness on the part of church members to have their own sons take up the work of the ministry or the mission fields. We want the Church to live and serve, but we are selfish enough to want the other man’s son, rather than our own, to assume the ministerial or missionary tasks. We think too much in terms of money wages! As Rev. Hubert C. Herring has said: "There is no one so overpaid as the minister, for love is the highest wage of life." And where else can a man possess a deeper consciousness of God’s approving love, or the lasting affection of his fellow men?—From The Christian Herald.

DEATHS.

Simpson.—Thomas G. Simpson, son of Wm. and Nancy Foster Simpson, on December 22, 1921. Services at the home of his sister, Mrs. Lyvia Rippy, December 23rd, by Rev. E. A. Holton and Rev. L. G. Luckenbach.

Hauser.—Lydia R. Hauser, died at Salem Home, December 2, 1921. Her age was 76 years, 8 months and 5 days. She was a charter member of Elm Street Sunday School, and a most faithful Sunday School attendant. Interment was in Salem graveyard.

INFANT BAPTISMS.

Belling.—Francis Andrew, infant son of Chas. L. Bolling and Elizabeth Maud m. n. Pedyceord, was born in Winston-Salem, N. C., November 16, 1914, and was baptized by Rev. J. Kenneth Pfohl. Sponsors—Mrs. Henry Pedyceord and Mrs. Walter J. Hege.

Belling.—Chas Lee, Jr., infant son of Chas L. Bolling and Elizabeth Maud, m. n. Pedyceord, was born in Winston-Salem, N. C., on September 4, 1914, and was baptized at the home of his parents on December 19, 1921 by Rev. J. Kenneth Pfohl. Sponsors: Mrs. Henry Vogler and Mr. Carl Peddyceord.

Bahnson.—Henry Theodore, infant son of Fred F. Bahnson and Bleeker R. Bahnson was born in Winston-Salem, N. C., on November 15, 1921 and was baptized at the home of his parents on January 1, 1922 by Rev. J. Kenneth Pfohl. The sponsors were Mr. and Mrs. A. H. Bahnson and Mr. and Mrs. R. L. Nugler.


Johnson.—Ernest David Jr., infant son of Mr. Ernest D. and Sr. Ethel Faust Johnson, at the Christmas Eve service, December 24, 1921, by Rev. L. G. Luckenbach.

Barnes.—Anna Louise Barnes, infant daughter of Bro. Millard F. and Sr. Annabel Campbell Barnes at the home of Mrs. J. W. Barnes, December 26, 1921.

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"Mild pleasures and palaces
Though we may roam;
Be it ever so humble
There's no place like home.

The home, the spot
Of earth supremely blest,
A dearer, sweeter spot
Than all the rest.

To make a happy fireside clime
To weans and wife,
That's the true paths and sublime
Of human life.

Peace and rest
At length have come;
All the days
Long tell 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
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?
Home is Home.

—Payne.  
—Montgomery.  
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The Wachovia Moravian

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Rev. R. Pfohl, Managing Editor.

VOLUME XXXI.

WINSTON-SALEM, N. C. FEBRUARY, 1922.

EDITORIALS.

CHURCH UNITY.

"That they may all be one, even as thou Father art in me, and I in thee."

We have had recent occasion to bring a Gospel message on cordial invitation to three leading churches, the Tyrone Street Methodist and the First Presbyterian of Charlotte, N. C., and to the First Presbyterian of Winston-Salem. The invitations of the Pastors were most cordial; the interest most fraternal, and the greetings full of an affectionate warmth and of a real Christian good-will. We felt that the one church, even though it has many denominations is essentially united in faith and love and hope. Where people are real children of God, their denominational differences are merely upon the surface. Their hearts are one. They feel that they belong to the one Universal Church of God for which the Saviour died.

CHURCH DIFFERENCES.

The differences between denominations do not mainly lie in their creed, their ritual or their form of government. They lie in the manner in which they practically treat each other. And it is in the end, not a difference in the general conduct of one church to the other; it is an individual difference; it is the way in which some one person treats another church of a different name from his own. A man sometimes persuades another to leave his church, and join the other church. He is willing, as a layman, and perhaps some times, even a minister, to increase his own congregation at the loss of another flock. He does not merely welcome his fellow-Christian if the latter, of his own judgment, wishes to join the new fold, but he actually uses his personal persuasion, almost forces the friend to take this step. There is no sure way of destroying the unity of the church of Christ than this form of unseemly, immoral conduct. No possible method of church union could prevent this sin. It is the outgrowth of the individual heart of him who loves himself better than he does his Lord. It is the deepest and most hurtful kind of difference between the Christian denominations.

A LITTLE KINDNESS OUT OF A GREAT KIND HEART.

Recently an old member, a mother in Israel, passed away to the thence away of the whole community in which she lived. Many were her remembered kindnesses, even more numerous than the multitudes of flowers which surrounded her funeral casket. Some body remarked upon the departed saint. She said: "I came to Winston-Salem some years ago, an entire stranger. Although a happy bride, I could not help feeling lonesome in the new place where my young lot was cast. Mrs.—net me one day soon after I came. Her smile and her greeting were so kind and pleasant: I have never forgotten them." A good word costs little but, when it comes from a sincere good heart, it is worth so much. It is a diamond which does not tarnish with the years. Better than the cold inscriptions on the cold grave stones is the living remembrance of these good people who have passed away: "They used to speak to us so kindly!"

A NEVER-FORGOTTEN ENCOURAGEMENT.

It was a windy afternoon. A lot of boys were coming back merry, from the forest-pond on which they had been skating. They all belonged to the same Boarding School and chatted and shouted and sang as they traveled back over the frozen road to their supper. But one of their number had fallen a piece-way behind the rest. His skates were jingling on his back but his heart was not in touch with their merry music. He was moody and discouraged. As an orphan he had no father to start him in some business-office or in some profession. He had nothing before him except the routine of Boarding School life, which did not seem in his young mind, to lead anywhere. He felt down and out.

Then somebody touched him on the shoulder. He looked around. It was the teacher he loved best, and the teacher, who had read the boy's thought said: "Don't lose heart; just hold out a while longer and you will come to something yet!"

Many years have passed. But the man still visits a grave in a beautiful cemetery, when he happens to be in that distant part of the country. And as he reads the old teacher's name, he stands and thinks a bit. He seems again to feel the frisson of winter road, under his feet; he listens again to the jingle of his skates upon his boyish back; the kindly tap of the teacher's hand against his shoulder as he seemed again to say to the discouraged orphan boy: "Don't lose heart; hold out a while longer; you will come to something yet!"

A word spoken in due season has good in it!" SHARP CRITICISMS.

Some body has said, "Few value criticism enough to marry it." And we may add, "They don't value it enough to come into much contact with it along any other line of life."

In the course of time, it is apt to come back as a stone does when it is thrown straight upward, somewhere about the spot where it started. And it is so much easier; it requires so much less wisdom to say the short things about some man or action than to find some good in him or in what he has done. How often men and women are criticized when they are doing their very best. It is a kind of John Hus martyrdom. The main difference is that he was burnt up quickly, while men and women who are trying very hard to do right, are being roasted on a slow fire of long continued criticism.

THE OLD PHILADELPHIA SEXTON.

Some body asked the old man: "How can you stand being a church sexton? One person wants the window open; another wants it shut. For one the church is too hot and for another, it's too cool. One person wants to have the usual seat and lo! some one else is sitting in it! How can you stand being a church sexton?"

The old man said nothing. He only raised his hand and pointed upward. There are a good many who would do well to follow his example as they stumble along among the stones of criticism and think the offerer of the place.

"Where the wicked cease from troubling, And the weary are at rest!"

THE REMEDY FOR A BITTER TONGUE.

There was a woman, a church member too, who, through the years, seemed to have a sharp word about every body and everything. By and by she came to be afflicted with a mortal disease. She was slowly dying of consumption. The pastor who waited upon her dreaded his task to be up against this stream of bitter criticism, a couple of times, every week.

Then something happened. Her minister came one day and found her bright and kindly. She had made a new experiences. The Saviour had forgiven her sins. And after that she passed down, step by step into the Valley as sweet and tender about every body, as an affectionate little child.

PASTORAL CHANGES.

An unusual number of them have taken place during the past few months. Br. Herbert B. Johnson is now settled in the Fries Memorial charge; Br. John F. McClain has gone back to his former station at Friedberg. Br. F. Walter Grabs is at home once more in the Friedland pulpit. Br. Walter H. Allen has preached one opening sermon at Kernersville and another at Bethabara. Br. James E. Hall is about adding our little but important Wachovia Arbor Church to his other abundant work.

Br. Nonnemaker has come to make his first experience as a Southern minister, at Clemmons-Hope. And the happy circumstance is that all these congregations seem to be heartily pleased. And from one of them there came an official vote of thanks for the pastor the conference had
The One Hundredth Anniversary of the Woman's Missionary Society.

Read by Miss Adelaide Fries at the Centennial Meeting, January 6, 1922.

NOTE.—The One Hundredth Anniversary of the Woman's Missionary Society of the Home Church was an occasion of more than usual interest, and the historical sketch prepared by Miss Adelaide Fries showed such a wide service through the years that we feel it deserves wider publicity. For that reason we are giving it to the readers of the Wachovia Moravian.

The story of the Woman's Missionary Society of Salem is contained in five separate records,—the Minutes of the Society, the Account Books, the Minutes of the Directors, the Annual Reports of the Directors, and the Diary of the Colored Church. But when one has laboriously read these many pages of varying script there is nothing startling or dramatic to tell, and at first one wonders how and why the Society has lived for one hundred years! The income of the Society was small, judged by modern standards, its gifts were therefore small, and from a numerical standpoint the results of its efforts for the Colored Church were small also. But figures are sometimes deceptive, unless relative values are taken into consideration. The 50 cents named as the annual dues of the Society can be earned today in two hours and a half by the average worker in your laundry or kitchen, but one hundred years ago the woman who gave 50¢ gave the value of the work of an entire week. While the communicant membership of the Colored Church was hanging at about 13, the Church was being packed to overflowing by hearers, who were listening to the Gospel message, although they could not quite order their lives according to the strict standard of full church membership. And when the Sisters gathered in their meetings in quiet little Salem their vision ranged the whole wide world—a hurricane in the West Indies, a baptism in Labrador, the beginning of a new work at Mboho, South Africa, was considered with as much interest at though it had happened next door.

The story of the beginning of this Society has been often told, but with the omission of one or two interesting items! From one point of view it was almost an incident; from another it had been preparing for several years. There was in Salem a branch of the Society for the Propagation of the Gospel, and at various meetings its members had discussed the spiritual needs of the colored people in and around Salem, but nothing had been done to meet the colored Societies composed of women who were almost unknown in 1822, but teachers in the Salem Female Academy had heard of such a Society, recently organized in Bethlehm, Pa., and they had founded the Woman's Missionary Society of Salem.

The Editors.

Then somebody issued a call for the women of Salem to meet and organize a Bible Society. They met on January 6, 1822, discussed the Bible Society project, found grave difficulties in the way, and decided not to try to do it; then somebody suggested a Missionary Society. Everybody liked the idea and promised to join; a committee was appointed to draft a Constitution; a date was set for the next meeting,—and the thing was done.

At the adjourned meeting, January 20, 1822, there were 56 women present, the Constitution was adopted, and 54 out of the 56 signed it. There was an interesting discussion as to whether the President of the Society should be one of the Sisters, or whether it would be necessary to have a Sister, and call in a minister to conduct the devotional exercises. Sr. Lisette Van Vleck was elected President, but at the next meeting the positively declined to hold the office, giving reasons not stated in the Minutes, but satisfactory to the Sisters, and Sr. Susanna Elizabeth Kramlich was elected in her place. In January 1823, however, Br. Theodore Scholz was elected President, serving for a number of years, and being succeeded by other Brethren.

The Constitution adopted January 19, 1822, is written out in both the German and English languages; the Minutes were kept in German, but the bylaws used were often English, and the accounts are in English, showing how universally both languages were then understood in Salem. Four Articles of the Constitution may be quoted:

I.—"This Society shall be called the Salem Female Missionary Society in aid of the Missions of the United Brethren, and in particular of the Africans around us.

II.—"The Society shall consist of Female Subscribers of not less than 50¢ annually. Life Subscribers $10.00.

III.—"The Society shall hold their stated meetings in Salem on the 6th of January annually; special meetings may be called by the president and any five Members of the Society.

IV.—"The Board of Managers shall consist of a President, Secretary, Treasurer, and four Collectors, to be chosen by ballot at each annual meeting of the Society."

Eight members besides the Officers...
and Collectors were to constitute a quorum. Payments by Life Members were to be permanently invested, unless otherwise specially ordered by the Society. Donations were to be thankful from anybody, men or women; and many are noted, including gifts from the Salem Music Society, and a Missionary Society in Pennsylvania.

In January, 1872, the Constitution was revised, and a Vice President and Corresponding Secretary were provided for, but none were elected until 1893. A second Vice President was elected in 1915, without amending the Constitution; and an Assistant Treasurer was elected in 1920. The Constitution of 1872 also provided for an additional Collector, but none was elected until 1895; since then the number has varied—present there are nine. In January, 1904, the name was changed from the Female Missionary Society to the Woman's Missionary Society.

From the beginning, the work among the colored people was the first consideration of the Missionary Society. On February 17, 1822, at the third meeting of the Society, and in the second month of its existence, it was decided to send a formal letter to the Provincial Elders Conference—it is dated February 17th, and reads:

"The Female Missionary Society, recently organized in Salem, feels moved to lay before you its desire (the desire that caused most of the members to join the Society), namely, the earnest wish that the Provincial Elders Conference would take into immediate consideration the condition of the Negroes in and around Salem, and not only plan so that they may be served with the preaching of the Gospel, but that in course of time they may receive Holy Baptism and the Holy Communion, and that a Church may be built for their own use.

Susanna Elisabeth Kramsch, President.
Louisa C. Kramsch, Secretary.

At the February 17th meeting the need for a school for the colored people was discussed, but it was decided that that was not yet possible. It was also decided to put on interest all the money collected, which was held for several years, and until time to pay for the first colored church building.

On March 17th 1822, the Society met again to hear the answer from the Provincial Elders, which was that the plan of the Sisters was approved, and Rev. Abraham Steiner had been appointed Missionary, and would preach for the first time on March 24th, the service being at the house of Bodney, in the Administration Quarter."

This, by the way, draws attention to the work which had been done among the Negroes from the earliest days in Wachovia, for it could not be supposed that a people who believed in religion as the Moravians did would have waited seventy years to give the Gospel tidings to the colored men and women and children among them. Sam, the first slave owned by the Brethren, was bought after he had been hired by his master to Bethabara, and after he had responded to instruction given there, and had expressed a wish that the Brethren would buy him "so that he might live among them, and learn to love the Lord." This was the man who received the adult baptism on November 13, 1771, when the Gemein Haus in Salem was consecrated, his baptismal name being Johann, or John, and the Sam becoming Samuel, which was thereafter used as a sort of family name, his children being Baptist, Samuel, Anna, and Jacob. Truanot Bagge bought a young girl for domestic service in his family, and the Salem Diary speaks of her attendance at the services of the 'Girls' Festival,' and special mention of her in the prayers of the day. Joanna Samuel's children were baptized just as were the children of any other member at Bethabara; and in 1822 there were colored members at Bethabara, Bethania, Hope, and Salem, who were expected to attend services in the Church, including Communions, and who were given burial on the Church Graveyard.

But the number of this inner circle was very small, compared to the number of those colored folk who felt about attending the services, the whites, and therefore the desire for a separate church for their use. "Br. Bodney," as the record calls him, was a communicant member at Salem, and gladly gave the use of his home for the beginning of the work among his people. Bodney's house in the Quarter belonging to the Administration, the Paper-mill, Conrad Preuss' farm, and Dr. Shuman's farm, were the four points at which preaching services were held, until the church was built. In July, 1822, the service at Preuss' lasted nearly two hours, and several members of the Women's Missionary Society were present to speak personally with the colored women who desired it. The presence of the Sisters is also mentioned in connection with various special occasions at the church, adult baptism of a colored woman, and the like.

In March, 1823, it was decided to proceed with the building of a church at Bethabara. The Parish Graveyard had been laid out early in the existence of Salem, as a burial place for persons who were not members of the Moravian Church. The old maps show it as the lot now owned by Mr. Will Crist. Whether any, or how many interments were made there I do not know. The first burial recorded in the Church Book of the Colored Congregation was on January 7, 1823, an infant named Lewis, the property of Horatio Hamilton, the interment being "in the Parish Graveyard;" and oddly enough the first communicant member of the Colored Church to be buried there was also named Lewis, who died January 26, 1824. There were 62 graves made in this graveyard prior to November 1859, when the new cemetery for colored people was opened east of the city cemetery, and we know that most, if not all of them were on the lot just south of the one above referred to, that is, on the lot occupied by the present St. Philip's Church. The first Church was built on the lot to the south of Anna Samuel, and on the present Church; it was of logs, and apparently the colored men themselves built the house, the Missionary Society paying for the materials, and each part of the work as the members of the church could not themselves do. The Missionary Society also paid for repairs; and for the fence for the Graveyard, etc. On Sunday, December 29, 1833, the Church was consecrated, about 30 colored people being present, together with "a number of Brethren and many Sisters" from Salem. The Colored Church Diary gives a full account of the three services, which include the telling of the Christmas Story, the consecrating prayer, adult baptism for the negro Sarah, a Lovefeast, and the reception of two married persons, Lewis, and his wife Sabina Lavintia, a daughter of Bodney. During the first year Br. Steiner preached once a month; but after the Church was built there was preaching twice a month, with generally a second service following,—an infant baptism, Bible instruction, singing, preparatory meeting for Communants, and the like. Sunday School was not begun until March 4, 1827, and then it was not what we understand by term, but children and adults were taught to read, to sing, and to memorize. Members of the Women's Missionary Society were the teachers; no names are given, but an historical sketch prepared for the cornerstone laying of the present Church, in 1861, says that Br. Sarah Steiner was the leader during this period. The school was popular, Br. Steiner did much pastoral work among his people, and the public services were well attended. But in January 1831, those interested in the work were distressed to learn that the Legislature of North Carolina had made a law forbidding the teaching of negroes to read or write. This put an end to the colored Sunday School, Br. Steiner taking occasion to tell his flock of the obedience all people owe to the law, and also to remind them that the school had been in operation for three years, and that those who had made good use of their opportunity could now read, or were far enough along to go on studying by themselves, and that those who had not learned must blame their own laziness or neglect! He also organized a Bible Class among those who had learned to read, this Class being held, when convenient, after preaching.

The reflex influence of this law on
the Woman's Missionary Society was at once apparent. Until 1831 each year had seen an increase in members until the membership practically reached the 100 mark; but in the next two years 24 members withdrew, and it took a long time to recover the lost ground. In 1831 did what we would call the modern idea of a Sunday School take shape in the minds of those who remained faithful to the work in spite of all discouragement. Then a Sunday School was again organized, primarily for the children who had been baptized; they were taught Bible texts and hymns by heart, were taught to sing, and were given instruction in religious things. In 1849 Mrs. Mary Denks, known before her marriage as Polly Steen, took charge of this School, as you know it still conducted by the Society, and an annual appropriation is made to it from our Society Funds.

The first church served until 1851; on December 15th of that year a new Church was consecrated, which, with considerable additions, is the St. Philip's of today. In 1859 the supervision of the work had been transferred from the Provincial Elders Conference to Salem Congregation; but the interest of the Woman's Missionary Society remained unchanged, and the paper placed into the cornerstone in 1851, gave it full credit for the part it had taken in the beginning and growth of the work. In 1861 the Colored Congregation had 44 Communicants, with a usual attendance of 200 at the preaching services. Today there are 53 communicants; and there are 200 in the Sunday School, taught by ten teachers, 2 men and 8 women (all white).

But the work among the colored people was only one of the objects set forth by the Constitution of the Woman's Missionary Society in 1822,—the establishment of the general Mission work of the Unity of Brethren. The progress of Missions in all the Moravian fields was followed with the keenest interest. Perhaps the Mission to the Cherokee Indians was nearest to their hearts; Mrs. Jam- bold, Mrs. Byhan, Mrs. Eberhard, Mrs. Vogler, Mrs. Welfare, were all members of the Society before they went as Missionaries to the Cherokee; and when the State of Georgia and the United States Congress combined to deprive the Georgia Indians of their lands the Sisters in Salem suffered with them, sympathized with their sorrows, and eagerly watched the re-organization of the work among them in the far west. The first "Box" prepared by the Society was for the Cherokee Mission, plans for it being made at a called meeting, October 7, 1839.

The first contribution to Foreign Missions was made in 1837, after the Colored Church had been organized. This first foreign gift went to the Hottentots of South Africa. The financial report will give you some further idea of the wide extent of the gifts sent out. But this paper may note the fact that when the Greenland Mission celebrated its Centennial in 1833 each of the four Congregations there had a lovefeast, paid for by the St. Paul's Missionary Society of Philadelphia, N. C. The interest and the prayers of the Sisters of the Society surrounded the world, for them, as now, the Missions of the Moravian Church scattered far and wide, taking by the Gospel to the isolated, the forlorn, the neglected, the helpless nations of the earth, where little of self-help could ever be expected, and where the work done by the Brethren would bring them neither glory nor praise, because few outside knew or cared what happened in those apparently useless portions of the globe.

For twenty years, at the annual meeting of the Society, the Directors made a report, and those reports furnish an interesting annual summary of the work of the Unity of Brethren throughout the world. The report for the meeting in January 1834, notes the Centennial of the Mission to the West Indies, August 21, 1832, and the Centennial of the Greenland Mission, January 10, 1833, which celebrated the going of Leonard Dober and David Nitschmann as "Message of Peace" to the Negro slaves of St. Thomas, and of Matthys and Christian Stach to the Equinoxian in "Cold Greenland." Their faith was not put to shame," says the report, "for since that time thousands from the heathen stock have been gathered before the throne of the Lamb, and some 40,000 Greenland Equinoxians, Indians, Negroes, Hottentots and Kaffirs, at more than forty Mission stations, may be called our brethren in Christ, and are served by more than 200 of our Brethren and Sisters." "When our Mission Work was begun one Mission in the Danish East Indies was the only one ever carried on for the evangelical Church on the Continent of Europe, and in Greenland, Hans Edge was laboring single-handed for the conversion of the Equinoxians." Between 1772 and 1832 there had come a great change, and English, Americans, Dutch, Swiss, and Germans had gone out as Missionaries to the heathen, 1199 of them members of the Moravian Church.

Then the report takes up in some detail the Centennial of 1833 in Greenland; the beginning of work among the North American Indians in Georgia in 1734; its extension among the six northern Tribes in 1740, among the Mohawks, Oneida, and the rest; and its spread until the time of the American Revolution. The Mission to the Cherokee Indians in Georgia was commenced in 1991, to the Indians in Canada in 1833. Summaries are also given of the Missions in Labrador and the West Indies; and references is made to the Missions in South Africa among the Hottentots, Bush-negroes, Kaffirs, and Tsimbokoes,—the center of the last-named effort being at Shiloah, which our Society of today knows so intimately.

Greenland was given over to the Danish Church after the Equinoxian, who had practically all been christianized; and in the report of 1834, we miss, the names of Surinam and Dominara, Nicaragua, Alaska and the California Indian Missions, but subtracting the one, and adding the five fields, we can compare their outlook with our own and find it much the same in interest and in need; wider; for there are more erstwhile heathen under our care than there are members in the Home Provinces, but probably even more in need today than then, for we see confusion and disaster caused by the World War in all our Mission fields, which are today facing the most critical time in their history, in spite of the fact that locally they are more promising than ever before.

Today, as in the early days, the gifts of our Society go far afield to meet the calls for help in times of urgent need, but we have come to consider South Africa, East, and Nicaragua, as our especial Provinces. The South African Missionaries, lead by Bishop and Mrs. Van Calker, our splendid letter-writers, and through their letters we have come to have a personal acquaintance with many in those faces we have never seen; while the Missionaries from Nicaragua are making this their first stop on the road toward vacation and restored health, so bringing us first-hand news from that field. If we are to be true to our traditions of our Society we must keep this double interest,—the needs at our own door, and the needs of the stations farther off; by letters and by gifts we must continue to enricle the globe, without neglecting the work at home. It is a difficult thing to do, and not to leave the other undone, but the Woman's Missionary Society has followed that double track for one hundred years, and we hope it may be many years before the tracks separate, or the terminal is reached.

"Man's words are many, God's words are few; Man's words grow old and empty, God's are ever new;"

THE WAGHOVIA MORAVIAN
Feb. 1932
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REPORTS FROM THE CHURCHES

BETHANIA.
Every one in the overflowing congregation attending the New Year's Eve exercises could testify, no doubt, of a very happy occasion. We can safely state it was the best we have ever had. We are particularly pleased with the good behavior which prevailed in later years in contrast with that of former times.

During the Week of Prayer a great deal of sickness in the village interfered with the attendance, even closing the series of meetings two nights earlier than we had planned.

The Christian Endeavor lovefeast was well attended and was enjoyed in a good community spirit by people of the village and the surrounding county and students of the day school.

After a successful year of Sunday School work, Mary Chapel people were glad that Bro. Robt. A. Briggs was willing to keep the place of superintendent. Olive Chapel is getting a new roof out of lumber growing on the chapel grounds. This is done as a necessary means of preserving the place of worship till definite action can be taken concerning the building.

TRINITY.
During January we have been glad to welcome two new members into the fellowship of our congregation, namely, Mrs. J. M. Hall and Miss Grace Byerly. We welcome them heartily into the service of the Lord with us.

Our Sunday school has been running in mid-season form. The men's classes, in particular, have been working harder than for some time, and results are showing. This is going to be a big year for Trinity's men.

The first contribution to Trinity's parsonage came from Mrs. L. A. Spaugh, of High Point, N. C. We thank her heartily for the start of $5.00 which she gave to our parsonage.

The financial committee of the parsonage is composed of the brethren, R. A. Spaugh, Treasurer, C. E. Ader, C. D. Croach, Dr. P. O. Schallert, D. G. Kelly. This committee is meeting the boards of the various Moravian churches of Salem congregation to consider the matter of subscriptions for the parsonage.

Plans are being carefully worked out by the building committee, composed of brethren, T. E. Johnson, J. W. Frazier, A. B. Kimel, H. H. Sherrell, L. M. Craver.

Our first communion of the year was attended by 72 people on January 8th. This is a good start for 1922.

The attendance at church services and at prayer meetings has been very gratifying. Let us impress upon ourselves again the importance of every member attending service.

Our Sunday school raised $480.00 for missions last year, and already we have sent in $500.00 as our first year's payment on Bro. Butts's salary.

Our missionary society has been in existence only little more than a year. However, the report for the past twelve months shows the following splendid record of financial achievement in the important work of missionary interest:

- Receipts: $3,068.00
- Missions: $2,972.93
- Mission Pledge: $4,545.57
- Educational work in Nicaragua: $1,500.00
- Near East Relief: $1,500.00
- Christmas Package for Our Missionary: $1,474.47
- Missionary Supper: $1,950.00
- Clothing to Labrador: $748.00
- Mission Offering: $152.00

Total: $7,684.00

HOPE.

The only Christmas observation at Macedonia was the Sunday school concert which was held on Christmas Eve at 7 P.M. The state of weather interfered with the attendance of many, but the church was nevertheless well filled. The exercises were of a varied character, songs and recitations, dialogues and pantomime. Everyone did their part well. Miss Maggie Ellis and Miss Horkaday desire the thanks of the Sunday School for the interest and cooperation they showed to make the occasion a success. The music was of the best and there were offerings of gas and gasoline lamps recently installed.

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NEW PHILADELPHIA.

A bright and happy Christmas season was enjoyed at New Philadephia. The Christmas Eve lovefeast with candle service was attended by a large and devout congregation on Christmas Eve at 11 A.M. A fine spirit prevailed. As is customary the Treasurer of the congregation makes his annual report at this lovefeast. This was done by Bro. D. A. Shore who has filled this office for many years.

On Christmas Day a sermon was

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CONSUMERS COAL COMPANY

Walter A. Shore, President and Manager

Masonic Temple
preached by the pastor at 11 A. M.

There were special Christmas songs at this service under the leadership of Rev. Geo. A. Blewster.

The excellent and well rendered Sunday School exercise was given on December 24th, with a very large congregation present. The new church was filled to its capacity. The Sunday School will continue under the efficient management of Bro. John C. Sayler.

The first service of the New Year was held on the 4th Sunday in January with good attendance. In the communion service which was held after the preaching much blessing was experienced.

At 2 P. M. was held the funeral of Mrs. Ernest Bodenhamer with the Revs. Morton and Cornell assisting the pastor.

A matter of the utmost importance for the New Philadelphia congregation is the forward movement, taken with the beginning of this year. From now on the congregation will have 2 Sunday mornings per month and the budget system has been introduced for the financing of the church activities. Bro. J. K. Pfohl has been mainly instrumental in bringing about the introduction of this budget system. Bro. Pfohl was with the congregation on the fourth Sunday between the preaching and lovefeast sermons and presented his ideas and plans. He was very cordially received and listened to with close attention. His suggestions were unanimously adopted and the members present at once signed up their pledge cards.

CHRIST CHURCH.

The most notable feature of the month is the re-decorating of the old part of our building by the Ladies Aid Society. This is a much needed improvement and we greatly appreciate the willingness of the ladies to undertake this work, which will cost in the neighborhood of $300.00. The month shows a total of $500.00 spent on our plant.

Work for the year has begun in an encouraging manner in all departments of Church and Sunday School. Our Men’s Class is going ahead in the City-wide Campaign and we hope before long to be near the top.

IMMANUEL.

The new year began with an encouraging attendance of 101 in the Sunday School. This Sunday also marked the beginning of the City-wide Men’s Bible Class Campaign, and it was a source of much gratification when the first report showed Immanuel at the top of the list. Our class has been reorganized with John S. Teague as President and S. F. Cude as Secretary. These brethren are taking great interest in the work as are all the other members. Our enrollment is increasing steadily and we hope before long to have a class of considerable size and efficiency.

In the afternoon of New Year’s Day Immanuel united with the Waugh Baptists Church for a union service which proved to be a very enjoyable and helpful occasion. The pastor of Immanuel preached the sermon using the text for the day given in the Moravian Text Book. We believe these occasions help to foster a helpful community spirit of good fellowship and co-operation.

On the third Sunday after the evening service a meeting of members was held. The financial report of the year was read and heartily approved. During 1921 Immanuel as a whole has spent over $700.00. This includes the Sunday School and other organizations. Our budget for 1921 was $216, and for 1922 the congregation accepted the proposed budget of $500.00. The canvass is to be made earlier next year 29th, and the results will be reported in the next issue of the Wachovia Moravian.

Our new Church Committee elected to serve for the year 1922 consists of the brethren Butner, Cude, Sink, Charles and Rempson. Bro. Cude has been elected Treasurer and Bro. Butter Secretary.

We are happy to have the services of Miss Estelle McCullough as our new pianist, and appreciate greatly her willingness and faithfulness.

Immanuel has lost a very staunch friend in the death of Mrs. C. F. Shaffer who departed this life on January 17, 1922. A floral design was sent to the home as an expression of our sympathy.

We are greatly encouraged with the beginnings of the new year, and hope, under the blessing of God, to make 1922 a year notable advancement in Church work.

CALVARY.

Great blessings experienced from God upon the first weeks in the New Year lead us to expect great things during 1922.

As is the custom at Calvary, the first Sunday found us gathered around the Lord’s Table. Bro. E. J. Heath assisted the pastor and it was a service of real spiritual uplift in the presence of our Saviour.

With thankfulness to God we wish to mention that the attendances upon Sunday School and preaching services have reached new high levels during the month. Upon a recent Sunday, the School looked like Rally Day and the preaching service that followed resembled a Lovefeast for attendance. A new spirit of earnestness prevails and careful attention is given to the

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In answering advertisements please mention The Wachovia Moravian.
THE WAGHONDIA MORAVIAN. Feb. 1882.

messages from God’s Word. Through the efforts of the Barara Class, the young are being taught what it means to have the work in increasing numbers, a cooperation of which the pastor heartily appreciates.

It is hoped that 1922 will see Calvary started, at least, upon her new church building. The greatest difficulty to be overcome at present is to secure just the right and best plan for the many needs of our work. The Committee seems nearer together at this time so far as ideas are concerned, and we have not a bit of doubt but that these good men, all concerned for the good of the Lord’s work here, will finally have the very best possible development planned. Meanwhile, we earnestly desire that the contributions from the different congregations which have so kindly pledged their support to us might come in.

The Ladies’ Aid Society and the Women’s Missionary Society have taken a fine start for the new year. For prayer in our efforts at Ardmore. Since November of last year, prayer have been held in the homes of Moravians living in that section with most encouraging attendance and splendid interest. The Boards of Sabbath Congregation are alive to the possibilities here and a Committee is here at work looking into further development. There seems to be a great future for this section of the city and our church should extend her usefulness in that direction.

A meeting for all the men of the church on January 24th, brought the following in large numbers, and all the present needs and opportunities of Calvary church were thoroughly discussed in a fine spirit of helpfulness. We thank God and take courage!

HOME CHURCH.

The features of the work of the Home Congregation which stand out from the multitude of activities are the growth of the Sunday School, the missionary interests of the congregation, and the special occasions incident to the month’s work.

The Sunday School reached high water mark the fourth Sunday of January with an attendance of 564. This is the largest number ever attending a session of the Home Sunday School, and evidences that we have again moved forward to a new level.

The Men’s Bible Class Supper on Thursday evening, January 12th, was a fine occasion and strengthened the hope of following the call of others to do the same work. It has been visited by the members. We wish many more might have heard the address of Mr. S. Porter Graves on the subject:—“Men and Women as I have come to know them.”

The Berea Class observed the birthday of their teacher, Miss Fogle, with a reception in her honor on the afternoon of the 11th, and as an echo of the happy occasion we post a riddle which was asked by the pastor on that occasion, to call attention to a striking characteristic of Miss Fogle’s efforts in the church which have been greatly blessed. —"Why is Miss Fogle like a shoemaker?" —"Answer—"Because she keeps pegging away.

The One Hundredth Anniversary of the Women’s Missionary Society was observed on January 6th in a splendid manner. About 90 persons were present to enjoy the papers presented by Miss Adelaide Fries and Miss Elizabeth Fohle on the work of the Society and to hear the inspirational address by Bishop Rondthaler. This is probably one of the oldest female missionary societies in America.

On the evening of the 20th, the Annual Lovefeast of the Mission Band was held and a large congregation was edified by the forceful address of Dr. John S. Foster, pastor of the Presbyterian Church of our city.

The passing of Mrs. Caroline Louisa Shaffner to her eternal reward on Tuesday the 17th, removed from our parish the class rooms.

On the last Sunday of the month, the women of the church were happy to hear from Miss Bertha Cates and Mrs. N. Buckner of the important work being done by the Pennsylvania Union of the State, especially in its service to the sick soldiers in the great Olean Hospital in Asheville.

The Sunday School contributed 50 Bible during the month to the “Bible Gem’s” for the new Robert E. Lee Hotel, and the Woman’s Auxiliary has given $50.00 to the Theological Seminary for the purchase of five of the new chairs which are to be placed in the class rooms.

FAIRVIEW.

Fairview shows much activity and a deep interest all along the line at the opening of the new year.

On January 1st, at the 11 o’clock service the holy communion was partaken of by a large company. At this service one young woman was received by card of dismissal.

On January 6th, Bro. and Sr. J. Fred Gerner entertained the members of the Joint Boards at their home on Brookstown Avenue. The work of the church for the coming year was discussed at this meeting. A preliminary building committee was appointed who are to report at an early date.

The large Men’s Bible Class taught by Mr. A. F. Hiltz, is progressing in the city contest of Men’s Bible Classes. They are now crowding twice as many in their room as the room was meant to hold. But the same thing is true of other classes, especially the Mother’s Bible Class. A large blackboard has been installed which gives the detailed record of attendance, including church attendance.

The Young People’s Society of Christian Endeavor has taken on added life with the new year. The semi-annual business meeting was held at the parsonage on the 9th. At this meeting the election of officers resulted as follows—President, Mr. E. Cecil Ferrington, V.-President, Miss A. Cleatus Morgan, Corresponding Secretary, Miss Rachel Luckenbach, Recording Secretary, Mrs. Walter K. Frazier, Treasurer, Mr. Daniel J. Luckenbach. The plan has been adopted to have the business meeting and sociable alternating from month to month. They voted to raise $30.00 toward our missionary’s salary.

The Women’s Missionary Society met at the home of Mrs. J. A. Shaffner on the 12th. They voted to raise not less than $300.00 on Bro. Geo. R. Heath’s salary. The Society was divided into two divisions, Red and Blue. Misses Geo. W. Blum was appointed leader of the Reds and Mrs. M. M. Morgan of the Blues. The contest is to last till the end of March and is to include new members and money. The election resulted as follows—President, Mrs. H. W. Faust, V.-President, Mrs. M. F. Barnes, Secretary, Mrs. Walter K. Frazier, Treasurer, Mrs. W. L. Vest, Chaplain, Mrs. J. Fred Gerner, Reporter, Mrs. J. A. South.

The Ladies’ Aid Society met at the home of Mrs. Samuel Whicker on the 10th, as the guests of Mrs. Whicker, Mrs. Homer H. Mickey, and Mrs. Luther Styer. In spite of the weather a large company was present and the meeting was most enthusiastic.

On the night of the 24th, the Women’s Missionary Society held a banquet and supper at the parsonage. Though it was a cold night for the South they added a nice sum to their treasury.

Sunday, January 29th, was our missionary day. The Missionary Committee composed of Mr. Geo. W. Blum, chairman, Rev. L. O. Luckenbach, secretary and treasurer and Mr. W. C. Tucker and Mrs. H. W. Faust had arranged for the meeting. At 11 A.M. a good congregation gathered. Mr. Henry Shaffner and Mr. H. A. Pfohl, of the Provincial Missionary Committee made the addresses. After their addresses pledges were publicly made by the different organizations of the church, the classes, and individuals. The pledges ranged from $300.00 by the Women’s Missionary Society to 50 cents by a little girl. The total of these pledges amounted to $676.59. The Sunday School voted to give the collection on the last Sunday of each quarter. It was a most inspiring service, and one long to be remembered.

Fairview is not only giving, but it is remembering our Missionary Pastor, Rev. Geo. R. Heath and his wife and their work in prayer.

LOWERBERG.

The Sunday School is looking forward to a singing school which is to be held during February; the Instructor will be Mr. Fink, of near Lexington.

The three Ladies Aid Societies of the congregation have held their regular meetings, with encouraging reports, and laid plans for pushing their activities. Sunshine boxes have been sent to sick ones, and shut-ins.

The Advent Sunday School has arranged for some special occasion every month in the year. The first of these was a lecture on his travels, by Bishop Rondthaler, this happened to come on the coldest night of the month, but there was a fair attendance, and good interest.

With the sick—Sr. Zechariah Fishel has been confined to her home for some weeks with a severe cold, but is now improving. Sr. David F. Fishel has also been quite sick. Sr. Annie Hartman one of our oldest members continues to linger under a slight paralytic stroke. Sr. Julius Beekel who has been confined to her bed.
since Christmas shows slight improvement.

Bro. Peter Hartman had the misfortune to cut his foot which has kept him indoors for some weeks or more, but is out again now.

Sr. Solomon Miller has been among the sick ones also, but is better.

Sr. Painter of Southside who has been in declining health for almost four years is not improving any at all.

Born to Bro. and Sr. Albert Foltz, a daughter.

Born to Sr. Alma Reich Lambeth and husband, a son.

While we have had cold Sundays, the Junior Baraca who have been firemen, have kept the Church very comfortable.

The first month of the new year has been encouraging in the Sunday School attendance, and the congregations for preaching.

Our Rural Mail carrier, Bro. James Crouch, of Trinity Church, is having a "hard road to travel," because of a certain hill of unimprove road, but he never fails, although he traces several miles of his route, we appreciate his faithfulness for by it he has our daily mail delivered on Friedberg Avenue, Winston-Salem, N. C.

CLEMMONS-HOPE.

The first day of the new year witnessed the installation of Warren P. Nonemaker as pastor of the Clemmons-Hope congregation. He and his wife have been very cordially received.

The regular services were held during January and were well attended. As soon as the weather permits there will be four preaching services at Clemmons; two morning and two evening services. Both congregations are very much encouraged with the progress and interest of the past month.

"A LIVING SACRIFICE."

Health is a trust from God. A man who abuses a trust is greatly to be blamed. Can it ever be right for a man or woman, even in God's service, constantly to violate the laws of nature, as in over-eating, or by not taking enough time for sleep and in other ways? "Present your bodies a living sacrifice, holy, acceptable to God," said Paul. But a sacrifice in Old Testament times had always to be "without spot or blemish." Of course when God cripples a man for purposes of discipline, as he did Jacob by the ford Jabbok, in order to change his name to Israel and transform him from being "a var­planter" to "a prince with God," that disciplined man should present his body, as God leaves it to him, wholeheartedly and with all the energy that remains. But nature's laws are as much God's laws as spiritual laws, and by neglect of them the Christian may shorten the period of service in which God could use him. God does not want us "to burn the candle at both ends."—The Sunday School Times.

THE BOY PROBLEM.

One of the most perplexing problems of our Sunday Schools is the boy. How to get him, how to keep him and how to manage him are questions that frequently puzzle us. Read what Marion Lawrence says in the following article, taken from the "North Carolina Sunday School Observer."

THE EDITORS.

SEVENTEEN RULES FOR WORKING THE BOY PROBLEM.

1. Do after them personally, systematically, persistently. Never give up.
2. Believe in boys. Don't call a boy "a bad boy."
3. Be interested in what they are interested in, whether it be baseball, pigeons or electricity.
4. Give them something to do. Let them know the requirements: Every member present every Sunday, on time, with his Bible, a studied lesson and a mind to learn. Organize the class.
5. Know them by name. Get acquainted with them.
6. Don't "don't" the boys. Teach positively instead of negatively. If he thinks he isn't wanted, he will go to the back yard and take a short cut to the devil. If the house is too good for your boy, he should burn.
7. Don't treat all boys alike. Study them as a farmer does his soil.
8. Allow for animal spirits. Don't cram a four-quart boy into a pint cup. Direct his activity into proper channels.
9. Be tactful with boys. It is an art worth cultivating.
10. Keep close to them. Meet them during the week; invite them to your home.
11. Give them men teachers, but the right kind.
12. Sympathize with them. They need it, and miss it when it is withheld.
13. Love your boys. Dr. Sheldon says: "There is nothing in this world but what will yield if you put love enough into it." Get into their hearts and nature through the door of love.
14. Trust the boys, Judge Lindsey has proved the wisdom of this.
15. Be happy with your boys. Smile. There is no religion in a white hound.
16. Confound in them, advise them, but don't scold.
17. In teaching, arouse interest and curiosity to gain attention, and don't wait to apply the lesson till the close of the class period.

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GREETINGS!

From the Minister and Members of the Carmel Congregation to Their Many Friends in the American Province.

Carmel, Jamaica,

November 23, 1921.

Dear Friends:—

Two weeks ago today, on the 9th of November, our new church was opened for the worship of God Almighty. Of this great day and of the church itself we would tell you in this letter. But first of all we ask you to accept our heartfelt thanks for the liberal aid we have received from so many of you in the past years. During the ten years of preparation £2163.2 were received, of these gifts we have no intimate knowledge. But we can speak of the £494.14.6 or $1861.10. How they came, these gifts from the North and the South, from the East and the West, from societies and individuals, small donations, large sums, always cheering our hearts and encouraging us to do yet more ourselves!

What happy memories are connected with many of these gifts! We recall how, three years ago, we were face to face with the question: Shall we step the work or go into debt at this early stage? Two days after having decided to take up a loan our prayers were answered and unnamed friends in Philadelphia sent us $800. We asked for money-to build porches and by return post we got the money. We might go on recalling these happy experiences, experiences which taught us faith and gave us a new assurance that our God hears our prayers. Not one of our appeals to you has remained unanswered. To many we had to send our thanks disguised, to all we do so now once more.

These years have been full of labor and toil. The long continued sickness of our master carpenter taught us patience. But at last in August of this year we saw our way clear to fix the opening for November 9th, this being a public holiday. We well knew that we could not complete the work, although our carpenters worked from dawn to dusk from Monday to Saturday. But all that was absolutely necessary was finished on the evening before the 9th.

On Monday, our good friends Bro. and Sr. Allen came over from Bethany in their “Ford” to help us and cheer us with their company. Bro. Allen put up the flags outside, Sr. Allen helped to prepare the refreshments, the minister tried to finish his report between the many interruptions. Wednesday, the 9th, was a beautiful day. Not a drop of rain fell and that means something at Carmel, at this season. Early our friends began to arrive, from far and near by car, buggy, on horseback, on foot. It is said that the crowd numbered between 2,000 and 3,000, we did not count; we do know that some 900 or 1,000 filled the church and as many were outside.

Shortly before 11 ministers went into the spacious vestry to put on their surplices, their cassocks and gowns, and one his Generan gown, for our Anglican brethren, three in number, and Presbyterian and Scotch brethren, two in number, showed their oneness with their 13 Moravian brethren by joining in the procession. This was led by the choir, followed by the office-bearers and the clergy. Arriving at the west door, the congregation lifted up their voices in praise to God, singing: “All people that on earth do dwell, sing to the Lord with cheerful voice.”

The minister then requested Miss Margaret Gifford, of Bog Estate, to open the door, which she did in the Name of the Triune God. The procession then entered in silence, Bishop Westphal leading the clergy and the Rev. Ashton the choir. In perfect order the congregation filled in until every seat was filled and the aisles party occupied. The Bishop then repeated the first part of the Liturgy for the Dedication of a Church. We could not ask him to consecrate the building as there is a debt resting on the Funds. Bro. G. H. Lopp, who had been the pioneer in the work of building the new church led in prayer, after which followed the prayer of the Litany, the lessons being read by the Brethren Allen and Lopp. The minister read letters of greeting from Bishop Moench and Bishop Ward, also from Bro. Walser Allen and Miss M. Lopp, and then followed the Report. To give this in full would take up more space than the Editor is likely to grant. The following are the main points:
The work at Carmel was begun in 1892, the first church was consecrated in November, 1897, enlarged in 1884, found to be beyond repair in 1905, and dismantled in 1916. The building of the new church began in 1917, in September of which year the cornerstone stones were laid. The cost of the building up to date is £4411.6, the total receipts £2321.14.5. The people have given about £600 worth of free labor, which brings the cost of the new building to over £5000.

From friends abroad we received:

From America £2871.17.2; from the legacy of Mr. Gifford, in whose memory the Gifford Memorial Tower is built, £283.5. The Car...
Bro. G. H. Lopp, who had gathered about £1000 from the collectors. That week, however, £978.12.1. came to rejoice with us said, it was a deep interest in the progress of the work. He is the oldest minister in the Island who served this congregation. That week, however, he was celebrating his semi jubilee as was the Kingston congregation. His congregation gave him a purse of £25, and the general public subscribed £125 towards a Jubilee Fund for the elimination of debt.

During an interval of about one hour the ministers, their wives and many friends were hospitably entertained at the Mission House. For the people there was abundance of provision of good things by those who were more interested in making money for their own pockets on the day than rejoicing in the goodness of God.

It might be profitable during the interval to give a brief description of the building. The church is 86 feet long from east to west, with transept 65 feet long. The span of the roof is 36 feet and the height of walls 19 feet. The vestry at the east end is 39 by 21 feet. The Gifford Memorial Tower on the south side is 13 feet by 13 feet and 34 feet high. All the doors are protected by porches. The gallery on the north end of the transept holds the organ and has room for the choir only. The walls are of random rubble with cut stones at the corners and round the doors and windows. The seating capacity is about 800 to 900. At the east end behind the platform is a big stone arch covered with mahogany boarding, with two small arched doors, the carved arch text mentioned before and the Moravian Seal above. Above the Communion table is the illuminated text: "Holy, Holy, Holy," and above this a plain but beautiful wooden cross.

A new pulpit, reading desk and chair complete the furniture on the platform. A new Communion table is being made. Most of these articles are personal gifts of members and friends. The floor is carpeted, the aisles covered with matting. The windows are stained and cathedral glass.

In the second service most of the ministers present delivered addresses. This service lasted from 2 to 4:15 P.M.

We look back with joy and deep gratitude for the years of labour. The good hand of our God has been upon us. The opening day was the crowning of the work. Those who came to rejoice with us said, it was good for them to have been here. Before closing we reported our great disappointment in not having had the President of our P. E. G. with us that day. Dr. Reikslke has been a true friend to us during these years of building and has taken such deep interest in the progress of the work.

The MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY.

An Appeal.

It has become necessary to install new furniture in the class-rooms. For some time the students' desks and chairs were inadequately to use. Their very appearance has been the appeal for retirement. By means of annual repair of the better and scraping of the worse, they were made "to do" for the last half dozen years. Confinement of that process would be economic waste. This equipment has been in use but a few months short of thirty years. It has served its time. Its usefulness, like morning about one o'clock, has disappeared. The useful life of the chairs is gone. The cost per chair, installed and fastened to the floor, is ten dollars. A hundred and fifty chairs have been purchased, as answering present needs.

The outlay involved in the purchase of these chairs has been partly met at the Commencement luncheon, in June, alumni, students and friends who were present, subscribed a little over three hundred dollars for new classroom equipment. The Moravian College Guild, of Bethlehem, besides supplying other equipment, have allowed their two hundred dollar cash gift of last year to go for this purpose. The Watchful Circle, King's Daughters, Bethlehem, have contributed twelve dollars. One thousand dollars more are needed to meet the hill. If the estimated cost of additional blackboard space may be included in the appeal, then about eleven hundred dollars are needed.

We are sure that alumni, friends, congregations or societies and organizations of congregations will be equal to the need. We here appeal to the statement and the appeal. It presents. This expenditure should not fall back on the current account of the institution. That is already overburdened. What will you do? What will your congregation, society, circle, class, do?

Please send subscriptions and re-sponses to:
W. N. SCHWARZE,
1240 Monroe St., Bethlehem, Pa. Bethlehem, Jan. 2, 1892.

WHAT DO MEN WANT?

God knows best what men want. And God has told us what it is. Therefore when men tell us that our fellow-men want this, that, or the other thing which is contrary to what God says they want, we had better put God's counsel first. Men really want life. They have no life in themselves, and sooner or later they are likely to realize this. There is only one way that they can get the life that they lack and hunger for. A man who meets every Sunday morning about one hundred and twenty-five men of a Men's Club has said this concerning his experience in finding what they are interested in: "To my great joy I have discovered for myself that a bunch of men, though made up from all walks of life—some seeming to live in open indulgence, even defiance of God's teachings,—will react more satisfactorily to the "straight Gospel" than to any other line of talk. One has no need to adulterate it; or put in an admixture of politics, or fine arts. More and more I am confirmed in Jesus' declaration, 'And I, if I be lifted up, will draw all men unto me.' It is true, of course, that there will always be some men who, even though drawn to Christ's direction by their conscious heart-hunger, will finally resist him and be lost; God's Word declares this tragic fact. But let us never forget that nothing but Christ can satisfy men. Those who finally reject him will be eternally unsatisfied.—The Sunday School Times.
HOW SHOULD WE READ THE BIBLE?

There are two ways of reading the Bible, both of them vital. One is, that the Bible should not be read like any other book. The other is, that the Bible should be read like any other book. The first of these is discussed in this editorial; the second point will be taken up in next week's issue of the The Sunday School Times.

The Holy Spirit—who is God—being its Author (2 Peter 1:21; 2 Tim. 3:16), it is indeed the Holy Book, and is therefore infallible (absolutely authoritative), inerrant (entirely free from error), and final (not subject to revision nor to supplementary revelations).

None of these assertions can, in truth, be made concerning any other book. These established, it accordingly follows that anything that derogates from the Bible dictum is not to be considered, nor given a hearing, therefore the Higher Criticism, New Theories—the theory of Evolution and Rationalism—that unholy quartette which march abreast against the Truth—are to be thrown out of court as having no case.

The assumption for these movements may be intellectual giants, with a proficient knowledge of the languages in which the Bible was written, but these equipments avail nothing, because their work detracts from the claim which the Bible makes for its own, and if entertained would drag it ignominiously from its pre-eminece; in fact, would destroy it altogether, for these gain-sayers—whose name is legion,—have, one and another, attacked it in so many places as to leave no part unassailed; what one has spared another has sought to discredit it, and if all are to be heeded there would remain scarcely a fragment intact.

Knowing that thus treated the Book would forever cease to be Final Instructor, and that his hopes would be effectually blighted, the believer gives short shift to these self-appointed innovators. To him they are "anathema." He meets them at the first approach with suspicion, and everts them with disgust. He turns a deaf ear to their disquisitions as not edging sword, . . . Even to the dividing asunder of soul and spirit.

Also having by the truth of this book interpreted him with a supernatural insight and power, that it finds him out, reading his very secrets, and revealing himself to himself as no other agency has ever done. It is recognized as being "quick and powerful, and sharper than any two-edged sword, . . . Even to the dividing asunder of soul and spirit.

Also having by the truth of this book literally transformed, his regeneration is such a reality as to have all the influence of a standing miracle. Then its opening up to him of a vast universe of spiritual phenomena, the marvelous testimony given by its fulfilled prophecies, and above all its bringing him into living, satisfying, glorious union with the Son of God his Saviour,—all these are sufficient reasons for accepting the book for all it claims to be. And so devoted is he to it that he is jeal-
There's the Lord's business as the successful business man has for his own interests. Let us never forget that piety, like righteousness, is after all "just Himself"; and it is only as we abide in Christ as our life that we can manifest the prevailing persistence that means success in the life that now is and that which is to come.—The Sunday School Times.

**THE DEATH OF DR. BLUM.**

Many of our readers have been grieved to learn of the death of Rev. Samuel J. Blum, D.D., who recently departed this life at his home in Bethlehem, Pa.

Dr. Blum was born and raised in this community and has many friends and relatives here who mourn their loss.

The Wachovia Moravian takes this opportunity of expressing sincere sympathy to the bereaved family.

**INFANT BAPTISMS.**

Hartman.—Ray Augustus, infant son of Bro. Peter and Sr. Ada Hartman was baptized at Friedberg by Rev. J. F. McClintock.

Teague.—Nancy Caroline, infant daughter of Bro. G. Frank Teague and Sr. Stella m. m. Conrad, was born in Winston-Salem, N. C., on January 5, 1921, and baptized on January 22, 1922 at the home of her parents by the Rev. J. Kenneth Pfohl. The sponsors were Miss Nancy Rameaur, Rev. Walter H. Allen and Mr. and Mrs. R. W. Long.

**MARRIAGES.**

Lineback-Sates.—On January 14, 1922, William Edward Lineback and Miss Hazel Fern Sates of Winston-Salem, N. C., were united in marriage in the Home Church parsonage by Rev. J. Kenneth Pfohl.

Shinn-McNelly.—On the 30th of December, 1921, in Winston-Salem, Mr. Paul J. Shinn of the Clemmons Hope congregation and Miss Carrie Edna McNelly were united in marriage by the Rev. James E. Hall.

**DEATHS.**

Shafner.—Mrs. Caroline Louisa, daughter of the late Francis F. Fries and Sr. Lizette Maria m. m. Vogler, entered into her eternal rest on January 17, 1922. Her age was 83 years, 3 months and 9 days. The funeral services were conducted from the home and the Home Church by Bishop Edward Rondthaler, Rev. J. Kenneth Pfohl, Dr. H. E. Rondthaler, Rev. E. H. Stockton and Rev. Walter H. Allen.

Whicker.—James Robert, died January 4, 1922, age 73 years, 6 months and 6 days. The funeral was conducted from Oak Grove on January 5, 1922 by Bishop Edward Rondthaler.

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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 climb
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 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 lonely,
Home is Home.

—Malock.

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The Wachovia Moravian
Winston-Salem, N. C., March 1922.

The Wachovia Moravian

VOLUME XXXI

EDITORIALS.

THE LENTEN TIME.

Lent means "Spring-Time." It was the old Teutonic term for the coming of the season of sunshine and of blossom. It meant the waking of nature from the dull, cold sleep of a Northern winter.

And many souls may think of the original meaning of the word as a happy indication of their own spiritual experience. There has come a Lenten season into their own lives. Christians often look back to the spring of that year, in which they found the Saviour; when they joined the Church's "instruction class," when they were encouraged openly to confess that Jesus was their Christ and Lord. They felt that a new life was arising within them. They rejoiced in the awakening of a clear faith, like sunlight in their souls. The flowers of love and hope began to bloom in their hearts.

It was with them, as with the Crusaders when they used to sing:

"Fair are the meadows,
Fairer still the woodlands,
Rolled in the blooming garb of Spring,
Jesus is fairer, Jesus is purer,
Jesus is fairer, Jesus is purer,
Ripe in the Sioux of Sin and grief.

"Poor are the meadows,
Fairer still the woodlands,
Rolled in the blooming garb of Spring,
Jesus is fairer, Jesus is purer,
Jesus is fairer, Jesus is purer,
And many souls may think of the season which shall have. Let us pray with the happy Christian poet:

"Visit then this soul of mine,
Plant in the gloom of sin and grief,
Fill me radiance divine!

Satter all my unbelief.
More and more Thy self display,
Shining to the perfect day."

THE INGATHERING OF SOULS IN THE LENTEN TIME.

The pastor is often very anxious with regard to souls in this Spring-season of the year. He longs to come forward; they ought to be saved. Another year may, for some reason, be too late. The message is ringing through the faithful pastor's soul: "Behold now is the accepted time; of our Moravian Church.

HOW TO MAKE USE OF THE LENTEN TIME.

We are not called upon to change our occupations in the Lenten time. The fashion is growing especially among city-folk to go to the sea-shore at this time of the year. But change of place does not constitute the real use of Lenten season. Atlantic City is not a necessary stop on the way to heaven. We can have as good a Lent at home; at school; in the shop or office, as far as the spiritual profit of the season goes; possibly even a better time, because we are faithfully going on with the common duties of our daily life.

But why not make it your time?

Why not begin with special prayer in behalf of souls. May be you will then be able to find some, both now and in October also.

Dwight Moody suddenly thought one day: "I haven't tried for a soul to-day, I must find some body before I go to bed to-night. It was a wet, disagreeable evening, but he kindly looked under the umbrella of a passer-by and simply asked, "Are you a Christian?" The man was not a Christian then, but soon became one.

If Lent is not your time for getting souls, can't you perhaps make it so?

THE WONDROUS GROWTH OF AMERICAN SUNDAY SCHOOLS.

The Federal Council of Churches finds that the Sunday Schools in America are growing at the rate of a million persons a year. Since the religious census was taken by the Government in 1916, there has been an increase of 4,008,548 Sunday School scholars. The total grand total is now 9,046,488. And all this vast number of persons are to be taught the Bible, just as faithfully and effectually as the Churches, through their Sunday School teachers, can do it. How much can we, this year, add to the efficiency of our Moravian Sunday School teachers in the South?

THE LATE DR. JOHN E. CLEWELL.

A memorial service for this dear friend was held in the Academy Chapel on Friday morning, Feb. 21. The brethren Dr. Howard E. Rondthaler, Dr. J. K. Pfohl, and Bishop Rondthaler took part in the service. Miss Matheson presented at the organ. The large audience was evidently touched and impressed; the more so as the service was held in the beautiful Chapel which Dr. Clewell himself had erected and the great organ, for which he had done so much in the preceding sounded forth sweetly in leading hymns which were sung in the lovely Amen, with which the Seniors closed the meeting.

With Dr. Clewell one of the most important workers in the Moravian Church of this generation has passed away. He was entering in his labors; wholly devoted to his work; thinking of nothing else; hardly able to speak of anything else; at work night as well as day.

His mind ran along constructive lines. He loved to put up a new building, wherever he could get the means to do it; or to introduce some other improvement for the benefit of his pupils. He thought of no memorial for himself, but loved to suggest and superintend them for others. He was a generous-minded man, speaking ill of no one, and loving to honor other men and women, even too highly, we sometimes thought. So he wrought patiently, sometimes against great odds, till within a few weeks of his departure. He had a noble wife at work beside him, whose rare gifts of arrangement and advancement, were always at the service of both School and Church. Our heartfelt sympathies go forth to her, in her invalid condition, and to their four surviving sons.

THE MEMORIAL SERVICE FOR DR. JOHN H. CLEWELL.

A memorial service was held at Salem College, Winston-Salem, N. C., on Friday, February 24th commemorating the death of former president, John H. Clewell. The service was under the direction of Dean H. A. Shirley, Students, faculty, alumnae and other friends filled Memorial Hall.

The Prelude was the "Tenth Concerto," Handel, played on the Memorial Organ by Miss Charlotte Matheson, 1922.


Rev. J. K. Pfohl read the responsive service, "Blessed is the man that walketh not in the counsel of the ungodly," Rev. H. A. Brown assisted in the services.

The Recessional was sung, "Jesus, Lover of my Soul," tune Martha, author John Beck Hammer.

The Postlude was from Handel's "Tenth Concerto."

MEMORIAL TO JOHN HENRY CLEWELL.

John H. Clewell was born in Salem, North Carolina, September 19, 1855. He was the son of John David and Dorothea (Schults) Clewell. He was graduated from Moravian College, Bethlehem, Pa., with the degree A. B. in 1877, from the Moravian Theological Seminary with the degree D.D.
of his collegiate activity, Dr. Clewell gave a varied service in associated interests. He was president of the North Carolina Teachers' Association, he organized, and was first president of the Association of Presidents of Colleges in North Carolina and South Carolina; in the year 1899 he attended the Moravian General Synod in Herrnhut, Saxony; in 1902 he completed, with arduous toil a work of permanent and conspicuous value, i.e. "The History of Wachovia in North Carolina." In 1918 he became a contributor to the Encyclopedia Americana.

When in 1909 Dr. Clewell accepted the call to the Moravian Seminary and College for Women in Bethleuem, Pa., he transferred to another scholastic field these same qualities of ceaseless energy and enthusiasm, and has left upon this latter Institution the impress of a varied and loyal service.

About two months ago he was granted a leave of absence for rest and recuperation. However, the end of his diligent life was far nearer than those dreamed who were so soon sure that he might enjoy and be benefitted by this well deserved rest.

He passed away on the morning of Monday, February 29th, age sixty-six years, three months and one day. He will be laid to rest this afternoon in Nisky Hill Cemetery, within sight of the College and Seminary where he passed his happy student years and very near also to that Institution in whose service he ended his mortal labors.

"Blessed are the dead who die in the Lord, Yea saith the Spirit, for they shall rest from their labors and their works do follow them." Bishop Rondthaler lead in prayer, saying:

We thank Thee, our Father in heaven, for this good gift and for the health with which Thou hast entrusted Thy servant whose mortal remains will be laid to rest upon this very day.

We thank Thee for what he has been in his day and time and for what he has been for us in connection with this great Institution.

We are here in the very Chapel which he constructed for our use. We bless his memory for the strains of this organ, for the building of which he labored so earnestly and successfully.

We have just been reminded concerning his various memorial works, as they surround us in Campus and Buildings and in other respects. Always earnest, diligent and faithful in looking after the best interests of his brethren and youthful charges. We thank Thee for his diligence, for his very great faithfulness in his service and for his insight into its immediate needs.

We bless him for all his labors, patiently and steadfastly pursued amidst growing weakness even to the very last of his life. This was a great work and our hearts are touched as we think of this dear friend, this ever kind man towards others, who has now gone to his rest and to his reward. We think of the many students under his care, now scattered all over our land, in positions of service in home and in other activities. We know that his death will awaken in many a sympathetic remembrance on the news comes to them that his former president has gone.

We ask Thee, Oh Lord, to bless his family, his wife and his sons, and our students for whom he labored, in all their tasks and duties; and likewise to bless the professors, officers, friends and students, young and old.

Bless us all, Oh Lord, and may we through the grace of God continue faithful in our tasks and in our as yet unfinished duties, until life's work is done and then too may we enter through Grace into the reward of our Lord, to Whom be praise, for evermore, Amen.

RESOLUTIONS.

Since it has pleased the Lord in his goodness to call to rest this last of the College and Seminary where Henry Clewell, we, the president, officers, faculty and students of Salem Academy and College desire to place on record the following appreciation of the life and service of him whose homegoing leaves so many with a sense of bereavement and loss.

Dr. Clewell was a man whose influence first as assistant to Bishop Rondthaler and later as president of this Institution continuously disclosed eminent qualities of mind and heart. In his work he found in Mrs. Clewell a devoted and most efficient helpmate.

There are thousands of women in the State of North Carolina and throughout the South and elsewhere whose lives are feeling the impress of his precepts and example. His courtesy, humility, sympathy and generous interest in the individual, endeared him to many. He was deeply loyal in his friendships and strong in his love for Salem.

In his administration, Dr. Clewell ever showed a keen sense of justice and honor and of unflattering devotion to duty and of painstaking care for details.

As an educator he was broad in his sympathy with modern developments yet strongly conservative in his adherence to proven educational values and methods and throughout a quarter of a century he exemplified in his life and work at Salem those Moravian ideals of careful, studious habits and quiet unselfish living, which have distinguished the educational institutions of his Church.

Salem Academy and College most respectfully tender to the sorrowing widow and sons its condolence and to its sister Institution at Bethlehem, its profound regret at the loss which has been sustained.

Drafted by Dean H. A. Shirley, and Secretary E. J. Heath.

Committee for the Faculty.

Salem Academy and College,

February 22, 1922.

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A Moravian Sesquicentennial with a Shadow


In the middle of the eighteenth century the Eskimo of the Labrador coast bore a well-earned reputation for thriftiness and savage treachery. According to Admiral Palliser, at that time governor of Newfoundland, they were accused of "the most savage people in the world!" Even assuring that this testimony may have been extreme, certainly it is that when the first missionaries landed there in 1768, their leader, Christian Erhardt, the captain of the ship that brought them from England, and five of the crew were murdered. As a result Erhardt's co-workers had to forsake their newly built log-cabin and their chosen field in order to aid in navigating the ship back to Europe.

The descendants of these murderers still remain Eskimos, but their character completely changed. The British explorer Gathorne-Hardy, after a stay in this bleak and desolate northern land, recently testified that the Eskimo of Labrador is no longer savage and thievish but is "as peaceable and truthful a Christian as one could wish to meet. The quality of truthfulness, indeed, he carries to almost absurd lengths. If he makes an accidental misstatement, it is said, he will apologize for telling a lie." In the days of Erhardt the god of the Labrador Eskimo was Toragak, a dreaded mighty spirit of evil. The Angékok, or sovereign, was the mediator through whom he was supposed to make his behests known to men. Needless to say, the beliefs of the Angékok were not all harmful; his directions were faithfully carried out. The Angékok of any locality held his neighbors in terror, for was he or she able to influence every phase of Eskimo life—the weather, bad or good, trapping, hunting, harpooning, health, sickness, every event enterprising? The British government had already established forts and stations in Labrador, the Moravian Church had sent Jens Haven and Laurence Bruchart, formerly missionaries in Greenland, and they established Nain as the first station in 1770, and having been granted by the British government. The first great victory was won with the baptism of Kingunigae, a sorcerer, who renounced idolatry and the superstitious usages in October, and made a public profession of faith in the following February. At intervals of time various strategic points were made centers of evangelization, until eight stations provided for the needs of the scattered Eskimos populations between Indian Harbor and Cape Chidley. Nain, immediately south of Nain, was given up in 1854, and Makovik, the most southern, was founded in 1868, while Kiliatok, near Cape Chidley, was opened at the beginning of the present century. It is a sadly diminishing, if not a dying race, to which the Moravian Church has been ministering on the Labrador coast. One hundred and fifty years ago they were estimated at about three thousand, while ten years ago there were less than one thousand pure Eskimos. The statement is attributed to Mr. Greentiff, that the Moravian Mission has preserved the Eskimo of Labrador from extinction. Epidemics spread through the contact of this people with white fishermen have wrought havoc among a race that had been rendered immune or partially immune by heredity. The epidemic of influenza, during the winter of 1918 to 1919, especially at Hopevale, was a tragedy and the missionaries were literally almost unable to bury the dead, having to shoot the ravens to save the Eskimo dogs that sought to prey on the corpses. Self-denial and devotion have been exemplified by these heralds of the Gospel in a region of bitter cold, and where they are shut off from contact with civilization for a large part of the year. They are at the same time dependent for their food-supply upon the annual voyage of the missionary ship, the "Harmony," which must thread her way through ice and ice floes and amidst the dangerous ocean-currents of a rocky coast deeply indented by fjords. Its headlands are lighted by no beacons and out in the store at the Nain mission were every necessary, including the most important of all, it was the Angékok, who could procure how the songs of Toragak was to be avoided or pacified.

Toragak has long since been expelled from amongst the Eskimos, whose spiritual and educational needs of the few white families, that have been attracted thither by the country's yield of cod and furs. During the fishing season services are also conducted for the fleet of schooners and other vessels from Newfoundland and elsewhere serving as fishing stations. This Mission of the Moravian Church undoubtedly owes its ability to conserve the Eskimo race in spite of epidemics, to the fact that the very start the society for the Furtherance of the Gospel sought to provide the Eskimos with a market for the products of their industry. For nearly twenty years this has been on a profit-sharing basis, the business undertaking being completely separate from the finances of the mission. Cod-liver oil, trout, salmon and other fish, salted down, are managed to cats and foxes, besides the skins of white, red, blue, and the so-called "silver foxes" are the Eskimo's contribution to the needs of civilization, and the business, which was organized the society, stationed at the little stores of the several stations in their turn supply the Eskimo with his staple needs such flour, oil, traps, powder and shot. Even the seal today are shot rather than harpooned. The Eskimo lives on a diet of flesh, fish and oil, as is demanded by the extreme cold of his climate. Seal and whale blubber is his staff of life, whilst an occasional hare falls to his gun, and in good years hares and ptarmigan and partridges. The British and Foreign Bible Society undertook the publication of the Bible, translated by Moravian missionaries, so that the Eskimos of Labrador have long had the Holy Scriptures in their own tongue. Their hymnal includes more than eight hundred hymns, Tracts and favorite stories, issued by London Tract Society, have been made accessible to them. From time to time they have had their own newspaper, edited by Bishop Martin of the Moravian Mission in Labrador, naturally not a daily, yet serving a useful purpose in its acquainting them with the doings of the outside world and publishing regulations adopted by the people themselves in reference to trapping, hunting, etc. The six hundred miles from Hamilton Inlet and Biggero to Cape Chidley and the entrance into Hudson Bay there form constitute the home of a very different race from that which tracker easily fell upon and murdered Erhardt and his promising daughter. No medical Treatment.

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FOOD: GOD'S WORDS
By Amy E. Thomas
Man's words like sands are shifted,
By Time's ebb and flow:
God's Word, with Rock foundations,
No change can know:
Man's words are soon forgotten,
God's shine like light.
Time's waves cannot erase them,
Pure, fadeless, bright:
All of Earth's mighty meanings,
Birth, life, and death,
Far past men's farthest gleanings,
God compasseth;
Sin's height, and Love's redemption,
Hell's depths, and Heaven,
In one great WORD unfolded,
God's love hath given.
—From the Sunday School Times.

THE WACHOVIA MORAVIAN
March 1922, p. 4

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Far past men's farthest gleanings,
God compasseth;
Sin's height, and Love's redemption,
Hell's depths, and Heaven,
In one great WORD unfolded,
God's love hath given.
—From the Sunday School Times.

GOD'S WORDS.

—By Amy E. Thomas
Man's words like sands are shifted,
By Time's ebb and flow:
God's Word, with Rock foundations,
No change can know:
Man's words are soon forgotten,
God's shine like light.
Time's waves cannot erase them,
Pure, fadeless, bright:
All of Earth's mighty meanings,
Birth, life, and death,
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REPORTS FROM THE CHURCHES

BETHANIA.

We have been busy with the elements during the last few weeks. Small congregations have faithfully kept the services going. On a recent Sunday fifteen came out over the well known muddy roads leading through the woods to Olivet Chapel. Partly on account of a burial in the neighborhood, the pastor was the only one at Alpha Chapel for the January preaching. On February preaching day, after returning from Olivet Chapel, while trying to shun the deep mud on the road to Alpha Chapel, he walked on a different road, but, falling to create a deep snow could make an effort and return to Bethania, which he reached as the people were getting out from the services, which had been well attended, especially by young people. The attendance at preaching and communion in Bethania on the second Sunday in February was quite good for the season. On February 27th the pastor had a hard and tedious pull in his Ford through the deep snow to reach the Miraph Chapel home of Sr. Amelia Hillsbeck, whose burial had to be postponed till next day on account of the unfavorable conditions. Next day a way had to be opened to the graveyard with the aid of two strong mules. The Ladies Aid of Bethania are making preparation for an entertainment.

FRIEDLAND AND UNION CROSS.

The preaching day—the first Sunday in February came at an unfortunate time, if muddy roads following a deep snow could make such a day, which also was rainy and cold. Yet we had sixty-five out for church at Friedland, which looked very cheery with its Dele lights, both within and without the building. We had a fine spiritual time, with a good offering. In connection with the report from the missionary Society, announcement was made that the society would meet on the second Sunday afternoon, also that the Ladies' Aid would meet on Saturday night, February 25th, at Mrs. Thomas Stewart's. The congregation was in deep sympathy with one of the members of the Church Committee, Bro. James W. Hine, who was in the hospital after a recent operation for appendicitis. Beginning with March, the time for preaching at Union Cross will be the third Sunday in the month at three o'clock, to give the people a chance to spend a Sunday night in the congregation. Preaching will continue at eleven o'clock on the first Sunday in the month at Friedland.

On the snowy day in February the remains of Sr. Victoria Weavell were laid to rest, with Bro. J. K. Pfohl conducting the service in the absence of the pastor, who had to remain at Bethania on account of another death.

MOUNT BETHEL.

Through a misunderstanding no preaching was held in January. Arrangement has been made for the regular appointments to be filled in February. Word has come that Bro. John D. Fleming has passed away. Mt. Bethel will feel a deep loss, as Bro. Fleming, though holding membership with the Missionary Baptist Church, was one of the most regular attendants and best supporters of our congregation.

MACEDONIA.

With the beginning of the year 1922 an important and hopeful step forward was made possible for this congregation. Formerly but one service was held per month, with little extra at Christmas, Easter and protracted meeting services. The new order of things will give the congregation four regular preaching services per month with more services at Christmas and Easter and on several other special occasions during the year. This great change for better church work has been made possible by the interest of the sons and daughters of the late Stephen Morgan Smith, of York, Pa., who in memory of their father are contributing liberally for the support of the Macedonian church. It was in this church that their father made a profession of religion and set out in the Christian life. The regular order of services from now on will be the first and third Sundays, 11 A. M., second and fourth Sundays 3 P. M.

On the 10th and 11th of February the two oldest members of Macedonian congregation passed away. On the 10th of February, Sr. Susan Cook, the oldest female member of the church died at the age of 96 years, 7 months and 2 days. She had made her home for some time with her granddaughter, Mrs. J. Lee Cash, near Macedonian, where some days before she died, being very deaf and blind. She had the misfortune to get her clothing on fire from a heater and her end came as the result of the burns she sustained. Sr. Cook was the mother of eleven children; Grand children and great grandchildren also came during her long life. For 68 years she was a member of the Macedonian church, being among the first to begin that congregation. Sr. Cook's funeral was held on Saturday afternoon, February 11th by Bro. F. W. Grabs who preached the sermon, and the pastor who conducted the exercises.

The oldest member of Macedonia, and the oldest person in that community, departed this life in the person of Bro. Thomas Anderson Faircloth on the 11th of February, at the age of 99 years, 9 months and 10 days. Had he lived to the first day of next May he would have been 100 years of age. He was the father of 10 children, the grandfather of 26, the great-grandfather of 64 and the great-great-grandfather of 13.

The new smaller Moravian Hymn Book was used for the first time in the service on the 3rd Sunday in February. In the absence of the pastor the service on the 4th Sunday afternoon was held by Bro. Warren Nonemaker of Clemmons.

NEW PHILADELPHIA.

The new program of church services for New Philadelphia began with the month of February. Four services per month will be held, two on Sunday mornings and two on Sunday evenings. Second and fourth Sunday mornings and first and third Sunday afternoons. The pastor is encouraged at the interest that has been shown in the carrying out of this new program.

On the 4th Sunday the pastor was absent, owing to his attendance as Provincial delegate at the funeral of Dr. J. H. Clewell, at Bethlehem, Pa. In his absence Bro. Wm. E. Spaugh kindly filled the pulpit and also presided at a congregation council which was held for the election of a committee member. The result of the election was the choice of Bro. Geo. A. Blewester.

An interesting Ladies Aid Society meeting was held at the church on Thursday, February 16th, with coffee and buns for all who were present.

WACHOVIA ARBOR.

With the month of February the new pastor, Bro. James E. Hall, entered upon the work in this congregation. At the first service on the third Sunday afternoon, about 50 people were present and the new pastor was very cordially received. The services at Wachovia Arbor will be on Sunday afternoons of the first and third Sundays in each month, at 3 o'clock.

The work is showing signs of much encouragement, and we hope, under the blessing of God, to see the congregation grow and prosper.

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Price does not always mean that you get satisfaction, especially in buying coal. We have known people who to save 25 or 50 cents per ton would put in their entire winter needs without knowing what coal they were getting, simply sold on the price—and before the Winter was over this same customer would be hotter than the east side on own coal they bought.

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IMMANUEL

No previous month has been as full of interest and activity as this short month of February. It has been the best thus far that we have ever had.

During January we were gratified to note that our Sunday School attendance averaged approximately 96. On the first Sunday in February it was 94. On the second Sunday it reached 145, on the third Sunday 146, and on the fourth Sunday to a high mark of 172.

This is due to a large extent of the splendid work of the Men’s Bible Class. We waited in that class until our number had increased sufficiently to warrant more extensive organization. Accordingly, on the night of February 8th, a meeting was held at the home of the president, Bro. John S. Teague, with nearly every member present. After partaking of a delightful supper prepared by some of the members of the Ladies’ Aid Society, the class listened to an informal talk by Mr. H. A. Pfoh! of the Home Church. Men’s Bible Class, Mr. Pfohl set forth the work of the class outside the regular Sunday School session and his talk was very instructive and helpful and very much appreciated by all who heard it. Following this the class was divided into groups, with brethren, J. S. Teague, W. F. Sink, A. M. Charles and R. G. Rempp as group leaders. The meeting then closed with a devotional exercise by the pastor.

It was on the following Sunday that our attendance jumped from 94 on the previous Sunday to 146. But not all the increase rested on the Men’s Class, for many of the other classes have added new scholars, and one has more than doubled its membership and attendance. Thus the whole school is being benefitted by the Men’s Bible Class Campaign.

Another interesting feature of our work has been the holding of mid-week prayer meetings. The Men’s Class arranged for and conducted two prayer-meetings in the community during the week of February 10th, and three during the week of February 20th. These have been largely attended and greatly blessed. We are indebted to Bro. J. F. Broder and Bro. A. F. Hills for assisting in these prayer-meetings.

Our evening services have been well attended with the exception of one or two evenings of inclement weather. In the pastor’s absence on the third Sunday the congregation was glad to welcome Bro. J. Fred Bower of the Home Church for conducted the services and preached an excellent sermon.

This widespread interest in Sunday School and Church work which has come to our people, has resulted in the decision to hold a series of evangelistic services, and at this writing arrangements are being made to begin on Sunday, March 12th. The meetings are to last at least one week and perhaps longer. We pray that under the blessing of God many souls may be saved and brought into the church. The spirit is working among our people, and we hope to see a great harvest. Men are coming to Sunday School who for years have not darken ed the Church door, and may God grant that their interest will not lag as the weeks go by.

Immanuel appreciates greatly the interest shown in her work by the Home Church, Recently Bro. Sam. E. Fries Memorial, President of the Ladies’ Aid society of Welfare, consented to assist with the work of the Sunday School in the capacity of Superintendent, and his ability and faithfulness are much appreciated. On the first Sunday in the month, Dr. Howard E. Rondthaler came out and taught the Men’s Bible Class, and the regular corps of workers remain faithful in their work. All this assistance without which we would be handicapped comes from the Home Church, which has always lived up to the significance of its name.

Next month we hope to have a still better report to give concerning the progress of the Lord’s work at Immanuel.

FRIES MEMORIAL.

Persons who may be thinking that things are in a rather somnolent state up here on the heights above the city should pay a visit to our Sunday School. Our record of attendance for some time past has stood at 237. But on February twelfth the record was broken, when 240 were in attendance.

We were tempted to think this was good enough, when we up and surprised ourselves on the succeeding Sunday by breaking our new record of the previous Sabbath. Our new record now stands at 243, but all indications prove a still better record before we consider our limit as having been reached.

Interest in the preaching services is also steadily increasing. The studies in the book of Genesis are well attended every Sunday evening. We are delighted to see our children and young people forming the habit of regular church attendance. An occasional blackboard sermon is preached to the children on a Sunday morning. The results have been thus far very encouraging.

The band, under the leadership of brother L. C. Swain, is practicing regularly and is showing good prospects for the Easter season. A musical will be given by the choir and the orchestra on the second Sunday night in March.

We were pleased to receive Mrs. H. C. Speer from the M. E. Church.

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The Wachovia Moravian.
South, on January 23rd. The following Sunday several of our friends from Friedberg made us happy by coming to town and worshipping with us on that day.

Bishop Rondthaler visited us on the night of the first Sunday in January and again on Wednesday, February 8th. The brethren Fries and Bahnsen of the P. E. C. paid us an unofficial visit on Sunday morning, February 12th.

Thirty-nine persons attended the rally of the Ladies' Auxiliary, which was held on February 7th. A program of music was first rendered, and then Mrs. H. E. Rondthaler made a splendid address. Refreshments of sugar pretzels and coffee were served and an hour of fellowship was pleasantly passed.

The Margaretries Fries Circle of King's Daughters was recently organized at the home of Mrs. Thurman Macon. The membership will be limited to fifteen persons.

Brother G. C. K. Sample will be with us the first week in April to hold a series of evangelistic meetings. We ask for the prayers of all our friends and members that a time of great refreshing may come to us during the visit of brother Sample.

The presence and testimony of brother C. E. Crist in our prayer meeting on February 22nd were greatly appreciated. We herewith extend brother Crist a hearty invitation to come again.

TRINITY.

The month past we were glad to welcome into the communicant membership of Trinity church, Mrs. J. M. Mock, of Arcadia Avenue, Winston-Salem. We extend to her a cordial welcome into the Christian fellowship of our church.

The last Sunday in January a large congregation attended the song and story service entitled, "An Evening with Fanny Crosby, the Blind Hymn Writer."

On the evening of February 3rd, the pastor conducted a prayer service for the invalid of Waughtown. Miss Foye conducts this home for aged people.

Sunday February 5th our Sunday School pledged $77.00 for the coming year toward the support of missionary Butzin.

The elders of the church have been following the custom of meeting each month in the home of one of the members of the board. The attendance each month is most gratifying.

On the 15th a large number of members of the Ladies' Aid Society and visitors gathered at the home of Mrs. S. A. Knouse for monthly meeting. At this time a committee was appointed to begin investigating the needs of the Sunday School with the view to providing better accommodations.

On February 12th the pastor preached to a very creditable congregation in Greensboro. The visit was very pleasant, and the interest shown by the people of Greensboro was especially noteworthy.

On the 19th of February Bro. C. D. Crouch was installed as new superintendent of Trinity Sunday School. Bro. Crouch has been a faithful worker in the school for a long time, and we are pleased to have him assume charge of the school.

The Barasa class has gained 100 per cent membership in two months. The primary department has new chairs, attractive decorations and equipment. Best of all, teachers and officers are faithful and capable and interested in the welfare of their scholars.

Bishop Rondthaler was a visitor with us twice during February. He attended the song and story service, also preached for us on the morning of the 12th of February.

CHRIST CHURCH.

We are pleasantly surprised almost every day with some new evidence of the presence and power of the Holy Spirit at work in this congregation. The mid-week prayer service has kept up an average of above fifty, while the Sunday School with the better equipment is making a steady gain in the attendance. The attendance at the Barasa class has increased from three and four hundred, with one hundred present. Recently 72 attended a class meeting. Different classes are now furnishing their rooms. The auditorium of the church has been beautifully redecorated, the cost being met by the Ladies Aid. A new lighting system has been installed in the auditorium, by three brethren of the congregation, and others have placed a nice light at the entrance. The Missionary Society is making good progress. Recently they placed mission literature in the hands of every member of the congregation and there will be at least a 100 per cent increase in the offerings for missions.

The work among the young people of the church is most gratifying. During February both of these were well attended. On the fourth Sunday in particular the attendance was large and in fact comfortably filled the church.

KERNERSVILLE.

The work at Kernersville is progressing in an encouraging manner. Preaching services are held on the first and fourth Sundays in each month. During February both of these were well attended. On the fourth Sunday in particular the attendance was large and in fact comfortably filled the church.

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Free Delivery

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Liberty and Third Streets.
The Home of Lovefeast Coffee.
An Every Member canvass of the congregation has been made and the budget of $800.00 fully subscribed. The weekly envelope system has been installed and is meeting with abundant success.

On Friday evening, February 10th, the congregation held a social occasion to welcome the pastor. Representatives of the various organizations of the Church and of the various Sunday School classes made addresses of welcome to which the pastor then responded. Several musical numbers by members of the choir added much to the enjoyment of the occasion, and the evening was brought to a close by the serving of refreshments and an hour of general good fellowship.

The congregation is making plans for wider activities in the future concerning which we will report in subsequent issues of the Wachovia Moravian.

BETHABARA.

During January and February the regular preaching services have been held on the second Sunday of each month. A good attendance characterized these occasions. At the February appointment the pastor visited and took part in the Sunday School session.

A meeting of the Church Committee was held at the Church on the evening of March 2nd. All the brethren with one exception were present, and considerable progress was made. The membership list was revised and plans both financial and otherwise were made for the remainder of the year. Both pastor and committee are encouraged with the general outlook of the work, and report of further activity will be made from time to time.

FAIRVIEW.

The month of February has developed much missionary activity. At the meeting of the Women’s Missionary Society on the 8th, at the home of Mrs. J. H. Cobb as the guests of Mrs. Cobb and Mrs. M. F. Barbee, $110 was turned in toward the missionary pastor’s salary. There were several special missionary efforts during the month. The Blue division of the Women’s Missionary Society, Mrs. M. M. Morgan leader, had two “spelling bees,” in the Junior Order Hall and the Eud division, under Mrs. Geo. W. Blum gave an entertaing under their auspices in the North School auditorium.

On February 5th, the anniversary of the Young People’s Society of Christian Endeavor was celebrated at night. The president of the society, Mr. E. Curle Pearing, president, at the service. Bishop Roddehaller took part in the service and the pastor made the addresses.

On the night of the 19th, there was an illustrated service at which famous hymn writers and their hymns were used. Special parts were sung by the choir. There were male quartettes and solo parts, and the congregation also took part.

The Ladies’ Aid Society met at the home of Mrs. Cha. Grover on 16th street on the 1st.

The Christian Endeavor gave a social at the parsonage on the 13th.

Fairview is now preparing for a revival service to begin Sunday, March 19th. Mr. Geo. C. Sample, the rural Evangelist who conducted such a successful meeting two years ago will be with us again. The singing will be under the leadership of Mr. Henry C. Snyder our choir director.

The following cottage prayer meetings have been arranged, each to begin at 7:30 p.m. and to be led by laymen.

Tuesday, March 14th—at Mr. S. B. Snyder’s, 1233 East 25th street, and Mr. George W. Blum’s, 1238 North Liberty street.

Thursday, March 16th—at Mrs. H. W. Paust’s, 424 East 25th street, and Mr. J. A. Southern’s, 927 East 21st street.

Friday, March 17th—at Mr. A. L. Whitlow’s, 873 North Liberty street, and Mrs. Rosa B. Crews’, 2430 North Liberty street.

Fairview asks an interest in your prayers for these services.

CLEMMONS-HOPE.

The attendance at both the church and Sunday School services throughout the month, was very gratifying, showing a marked increase over that of January.

Two song services were held at Clemmons during the month, which attracted people from the entire community. Every one seemed to enjoy them very much and it is proposed to hold several similar services in the future, the weather being too uncertain and the roads still in too bad a condition to warrant beginning the proposed preaching services, at night, for at few a weeks.

The Ladies Aid Society met at the home of Mrs. Hill Jones on the first day of February. After the business was transacted a very pleasant hour was enjoyed.

A meeting of the Committee was held at the parsonage, February 12th. Two new members, both from the Hope district were added to the committee, viz: Mr. Burleigh Johnson and Mr. A. E. Spangach.

The young ladies of Hope have oil ed the floor of the church, an improvement which is very much appreciated.

On February 19th, Mrs. W. P. Nommaker was taken into the church by the right hand of fellowship.
**FRIEDBERG.**

Although February brought us the worst weather of the winter, the attendance at Sunday School and preaching has been very encouraging. The Primary Class in the Sunday School has taken a census of the neighborhood adjacent to Friedberg, and find many not attending any Sunday School, these will be specially solicited to become members of our school.

The Primary Classes of the Sunday School gave a George Washington entertainment to raise money for their piano fund, and were well rewarded in their effort. At the February communion, Mrs. Paulina Brown was received by confirmation at Friedberg, and Pauline Watkins by baptism at Advent.

**CALVARY.**

We thank God for His goodness to us through the month of February. There has been considerable sickness in our midst, but fortunately, not much of a heavy kind, and it has not prevented us from having the best February in Calvary's history.

The attendance upon the church services has been most encouraging. During the month, the themes of the morning sermons were based on the Transfiguration of our Lord, and we believe they were accompanied by much blessing.

Of the night services, that of February 12th was outstanding. The occasion being the annual Lovefeast of the Women's Missionary Society, literally it can be said, that every seat was occupied, for we sat with chairs at Calvary, and everyone was taken.

This large gathering was addressed by Dr. J. K. Pfohl who spoke on "The Hand of God in Moravian Missions." His address was full of inspiration which we feel sure will bear fruit outside the immediate occasion. A good offering was received for the work of the Society in Nicaragua.

Mentioning Nicaragua brings to mind a nice action that was taken during the month concerning our Missionary Pastor, Bro. Kenneth Hamilton of Bluefields, Nicaragua. Bro. Hamilton has applied for a year's furlough in which to study medicine in Livingston College, England. Application was made to our congregation, by the Secretary of Missions, as to whether Calvary would support Bro. Hamilton on his furlough, and engaged in this study. The vote was heartily and unanimously, and we are happy to think that Bro. Hamilton will be even more able representative when he has taken the proposed medical training.

During the month, the Sunday School maintained its average of 350 and over. We can hardly do better than that, for we have room for no more classes until our new building becomes a reality. The Building Committee has been very active during the month and, in a few days, will be ready to come before the congregation with plans for an entirely new church.

One of Calvary's oldest members and one well beloved, was permitted to enter into rest during February. Sister Serena Josephine Rights passed away on February 7th, aged 83 years. She died in sweet assurance of faith.

**HOME CHURCH.**

The observance of the forty-fifth anniversary of Christian Endeavor was an occasion of inspiration for our Home Church young people. Two student volunteers, Misses. Duxor Ogden and El. Cunningham, from Davidson College were with us and made a most excellent address on Young People's Work in the Church, and the Call of Missions. Our Societies have taken on new life and are full of encouragement.

A Library Social for the members of the Intermediate and Senior Departments served a good double purpose. More than sixty volumes were added to the library and the young people and teachers had a most enjoyable evening. The Woman's Auxiliary kindly took charge of the evening's entertainment with refreshments and thus rendered another real service to the congregation.

Many members of the congregation were deeply pained to learn of the death of Bro. Joseph H. Clewell in Philadelphia on the 21st inst. Not only was he a 'Home Church boy,' but for twenty-five years he wrought with great faithfulness in the Academy and College and served also as a member of our Board of Elders. For years he taught in our Sunday School and was a many ways useful in the service.

To Mrs. Clewell and the few sons, as well as to the sister, Mrs. Margaret enkis and her family, we extend our sincere sympathy.

Washington's Birthday brought us a new form of celebration this year. The Mission Band claimed the evening and entertained their friends with many interesting things. Incidentally they gained some sidet, too, for their important work. They have recently transferred their support to Rev. Galvin Grossman, the able superintendent of our Nicaraguan Mission.

The Shrove Tuesday reception of the Woman's Auxiliary to their husbands and friends was a delightful occasion and brought several hundred together under such conditions as to greatly strengthen the bond of fellowship.

The Lenten Season begins with much encouragement. Large classes are in prospect for instruction in the great Williams Work and there is wide interest in the church services.

The Pastor announces two special series of discourses as follows:

Sunday Morning Series on Christ Accomplishing Our Redemption with the following subjects:

1. Our Kinsman Redeemer.
2. Straight Toward the Goal.
3. The Cup.
4. The Rest.
5. The New and Living Way.
6. Sunday Evening Series:—
   b. Signs by the Highway.
   c. Paying the Price.
   d. Sight for Blindness.
   e. The Only Refuge.

The Church Band introduced the Lenten Service for us with a splendid Lenten Praise Service on February 26.

Announcement is made of three other musical events to take place during the season:

Sunday, March 12th, 4:00 P.M.—Organ Recital by Dean Shirley.
Sunday, March 19th, 7:30 P.M.—The Cantata—The Ten Virgins, to be rendered by the Church Choir.
Sunday, March 26th, 4:00 P.M.—Organ Recital by Mrs. J. Kenneth Pfohl. Members, near and far, are asked to pray that God's blessing may rest upon all these efforts and many souls be added to His Kingdom.

**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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428 N. Liberty Street, Winston-Salem, North Carolina.
THE GREAT MOVEMENT IN BOHEMIA.

By the Rev. Mr. Schmidt, Ph.D. Translated by The Rev. R. Kiesel for The (British) Moravian Messenger.

THE MOVEMENT IN GENERAL.

The House of Hapsburg.

There will be a great variety of opinions among Moravians generally regarding the actual occurrence of the last seven years. But there will be very few who are not gratified at the fate which has overtaken the House of Hapsburg. Let us take them in the order.

II, King of Bohemia, who ordered the execution of the twenty-seven Protes tant martyrs on June 21st, 1621, was a treacherous and cruel monarch, and withal entirely subject to the will of his Jesuit father confessor. And so right down to the reign of the late Emperor Karl, the last of the Hapsburgs, the Bohemian prelates in Vienna have been the supreme power behind the throne. The interests of Rome were considered paramount, and to this the whole people and people was deliberately sacrificed, as was, therefore, the expulsion of an evil of three hundred years' standing, when in 1918, precisely twenty years after the outbreak of the Thirty Years' War, the Hapsburgs were driven out of Austria. Notwithstanding, the Hapsburgs are constantly working for their restoration, and the danger of such an emergency is not to be underestimated. Those of us who know from history how the Hapsburgs have treated their Evangelical subjects all through the history of Bohemia, we undertook to show in our book that they should never be allowed to regain their lost throne.

The New Head of the Czechoslovak Republic.

When the change of Government took place on October 28, 1918, and that without much commotion, the eyes of the whole Czech nation were directed towards one man, who for decades had been subjected to bitter hatred by Rome and the Hapsburgs, viz., Masaryk. Thomas Garrigne Masaryk, Professor of Philosophy of Prague University, is, well known as a most unassuming, upright, sincere, and courageous agamst all those who have always been ready to out. more. It is significant that Masaryk was, therefore, the executioner of an evil of three hundred years' standing, when in 1918, precisely twenty years after the outbreak of the Thirty Years' War, the Hapsburgs were driven out of Austria. Notwithstanding, the Hapsburgs are constantly working for their restoration, and the danger of such an emergency is not to be underestimated. Those of us who know from history how the Hapsburgs have treated their Evangelical subjects all through the history of Bohemia, we undertook to show in our book that they should never be allowed to regain their lost throne.

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THE EVANGELICAL CHURCHES AND THE MOVEMENT.

After the change of Government in Czechoslovakia (1918), all the Evangelical Churches assumed new names. The Churches claimed their old name, "Brethren's Unity" (Czech Brethren's "Evangelical Church"), the Free Re formed (or American Independents) as "Czech Brethren's Unity" (Czech Brethren's "Evangelical Church"); the Free Reformed (or American Independents) as "Czech Brethren's Unity"; the Baptists as "Brethren's Unity of Czechoslovakia". It is deplorable that in this way a venerable historic name is made use of for purposes of propaganda. It loses thereby much of its beautiful significance. Moreover, the people undoubtedly look for brotherliness in laws which call themselves "Brethren". But also; they look for it in vain in some cases. Indeed, the unbredlyly conduct of the great Czech Brethren's Church in their dealings with us has been more marked since they took the name of Brethren than
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3. Don't be unfaithful, (a) in attendance, (b) in lesson preparation.
4. Don't use the Sunday School quarterly is teaching.
5. Don't preach a sermonette, do some real teaching. It is not to have the preacher to do his work.
6. Don't do all the talking. Give the other fellow a chance, you might learn something. Talking is not teaching.
7. Don't ask puzzling questions.
8. Don't neglect the dull pupil.
9. Don't forget about the Teacher's Meeting.
10. Don't have elastic conscience, The teacher who succeeds must have moral integrity.
11. Don't be dogmatic. No teacher can inspire discussion and investigation whose answers are final. Respect the honest opinions of others.
12. Don't confine yourself to any one method of teaching. A wise teacher will vary his method.

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For Correspondence

The Rev. Edward Bedford, D. D., Editor

Rev. Walter W. Proehl, Managing Editor

Rev. L. S. A. Shope, Business Manager

Rev. Philip H. Jones, Circulation Manager

EDITORIALS.

Palm Sunday

It is pleasant to note how much in- terest new members take in the beau- tiful services of our Church, in the Holy Week and Easter Season, wherever they are fully and carefully arranged. Often these new people even surpass older members in their zeal and happiness in what is new to their minds and hearts. The secret charm of these special meetings lies in the fact that there is so much of Christ in them. The preacher largely disappears from view, and the Christ alone is heard to speak and to act. It was said at the funeral of a very excel- lent Episcopal minister that when he preached, he hid himself behind the Christ. People saw Jesus; they did not see the messenger. In the Holy Week and Easter services of our Church, even the ordinary minister is so hidden behind the Saviour, that the people and even the children instinctively feel: "the Christ is here and is talking with me." And it is just this feeling which people most need.

Palm Sunday Proessions of Faith

We welcome souls into the Church of Christ all the year round. We must do it, because if we made them wait for some revival season before they could join the Church, they might no longer be living; or, if living still they might not feel like taking the step. It would be a foolish minister who would not from the first of January to the thirty-first of December, be urging souls to accept the Lord Jesus, and to accept Him at once. There is an expression abroad: "The doors of the Church will now be opened!" We never use this expression. Our doors are always open for souls returning to God; for souls that are moved to confess Christ before men. The Gos- pell message runs thus: "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that thou mayest confess with thy mouth, the Lord Jesus, and shalt believe in thine heart, that God hath raised Him from the dead; thou shalt be saved." It is a message that can be accepted and acted upon, all the year round. But it so happens, in the Providence of God, and under the gracious operations of the Holy Spirit, that on each Palm Sunday, an universal number of people, young or old, rejoice to express openly their faith in Him that loved them and gave Himself for them. It has again been so this year, and the impression made upon the Congregation by these professions of faith has been very manifest. Everybody's faith can be refreshed up and encouraged at such a time; and so it has been again in this year of 1922.

The Holy Week Singing

There is another feature of the special service in the Easter-time which interests even little children. It is the frequent use of hymns, inter- perssed like scattered pearls throughout the services. Something is heard when Jesus said or did. The whole company sings a hymn which suits the thought of Jesus, or answers to the thing which He did. In meetings, hymns are often piled on each other helter-skelter; so that they are frequently sung merely for the sound that they make, and there is really very little thought or worship in the use made of them. But the singing of the Church in the Holy Week Season is different. A great deal of time has been spent to get the right hymn; just the song which is needed at that point in the meeting. A Christ-service, interminglecd with such singing has great powers such we find to be the case every year. During the recent season, in the Home Church of Winston-Salem, the "Hosanna!" and the "Bethany, O peaceful habitation!" thrilled the great audience. And so it is in the early Easter hours, when the lines ring out, on the Church doorstep: "Hail, all hail victorious Lord and Saviour, Thou hast burst the bonds of death!"

Our Lord's Death—A Joyful Event

An unusually able writer, Winifred Kirkland, has recently described the Easter Time of the Moravian people in Winston-Salem, N. C., under the title, "The Easter People. The Ladies' Home Journal has laid this wistome article before its five mil- lion readers, with a strong edi- torial comment. The article and con- ment both indicate what sympathetic strangers feel about our view of our Saviour's death. They are struck by the joyfulness of it. The dear Lord is spoken of as one who went away in a painful manner, but who came back quickly, in a risen state to greet His friends with a joyous affection. Let us hold fast to our view-point of Christ's death as noted by this very intelligent and sensitive visitor. It is true that the loving Master died for our sins upon the bitter cross. But it is also true that He arose again and ascended to heaven, that by the gift of his spirit He might always be present on the earth with His own, until they come to be with Him in glory."

Always with us, always with us; Words of cheer and words of love. Thus the risen Saviour whispers, From His dwelling place above."

Mrs. Alice W. Clewell

Tenderly this familiar name passes over our lips today, as one of those whom we loved and whom God has taken. Her departure, which oc- curred on Saturday, April 8th, in Philadelphia, was not unexpected. For weeks her weary feet had been on the golden step of her Father's house until she was gently lifted high.

How bright she was and useful and gifted for her responsible office. We remember the Christmas decorations of the Home Church, when she had instructed many willing hands to erect an evergreen temple within the sanctuary. We remember the lines with which the commencement plat- form gleamed, under her skillful touch, until the whole scene became a lovely garden. We remember now the Alumnas of College and Academy were as they entered the Library and saw that her hand, like that of a magician, had started the gush of the springing fountains amid the festal tables—all radiant with flowers.

These were the usual indications of a skilful, loving hand, busy everywhere amid the varied scenes of girls' school life.

Dr. and Mrs. Clewell—Faithfully they wrought together in their long service and they were not long sep­ arated, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

BR. AND SISTER SCHWALBE and Little Gertrude

We have been greatly blessed by the visit of this very kind and devoted missionary family whom our Church has most cordially welcomed both into their service and their mem­ bership. They are so happy in their Arctic work among the Alaskan Eskimoos, that they have also made us happy about it. They have told us so much about the simple things in the daily life of the mission that we feel that we ourselves have been up the great Kuskokwim River and have stayed awhile at Bethel. God bless them, brother and sister and their fur­ clad little girl who has so sweetly sung the love of Jesus in her hymn composed in the Eskimo tongue; and God bless the noble Church which has made them to be their messengers among the heathen tribes of the earth.

What Is There in a Name?

Not very much sometimes; as when a father with little thought about it, names his son, "John" or Zacharens or Woodrow Wilson, or anything else that happens to occur to his passing fancy.

But then there are times when there is everything in the name, because the name expresses some great and blessed truth. So God uses names in the Bible. Into the patriarch's name, God put just one new syllable, changing it from "Abram" to "Abraham." It seems only a little thing to do and yet that new name meant a new turn in the religious history of the whole world. So when Jacob's name was changed to Israel, it was not the mere new sound of a new name, but it meant a con­ version to God which has influenced men ever since. The name of our Sav-
CRUSHED STOKE

ferred to the Moravians at Nazareth, Pa., a very happy incident towards the end of his life.

Eugene Moore, Pastor at Easton, Ephrata Mission.

The following is a letter from Bro. Arthur F. Butzin, Trinity Church's "Own Missionary," to the Superintendent of our Alaskan Field and will be remembered by many of our readers as having recently visited our Southern Province.

THE EDITORS.
Bethel, Alaska,
January 11, 1922.

Dear Members and Friends of Trinity:

Yesterday I finished a letter to the Sunday School. Today I will add a few lines and tell you somewhat of what your Missionary has been doing during those full months he describes in his letter to the Sunday School.

Bro. Rights was the son of the late Bro. and Sr. Christian Lewis and Elizabeth B. Hughes Rights, and was born at Friedland, North Carolina, on Sunday, July 10th, 1870. He graduated in 1897. While teacher at Nazareth Hall he continued his studies and later took the degrees M. A.

He served as teacher in Nazareth Hall from 1897 to 1879, and afterwards one year from 1899 to 1901. He was called to the ministry of the Moravian Church at Nazareth, Pa., on Sunday, July 10th, 1870, by the late Bishop Henry A. Schultz, and thereafter devoted practically his entire life to missionary work among the Indians.

On Tuesday, August 2nd, 1879, he was united in marriage with Miss Hannah W. Ringel, of Bath, Pa. The fruit of this union was three sons and one daughter, who died in early childhood. Three sons survive with the widow.

From 1870 to 1896, 26 years, he served among the Indians of the Cherokee Nation, principally at Woodmount, Indian Territory, now in the State of Oklahoma. From 1896 to 1903 he served among the Indians at Montezuma (New Fairfied) near Bethell on the Thames in Ontario, Canada. When this mission was transferred to the Canadian Methodist Church he accepted a call to the pastorate of the congregation at Gracehill, Iowa, which he served from 1903 to 1904, when failing health compelled him to retire to the Ephrata Missionary Home at Nazareth, Pa., a very happy incident towards the end of his life.

The name, the right name, the name, "Jesus" is the life and the strength of the Gospel testimony. And so it is in a great measure, with the name of a Christian denomination. It needs to have the right name, and then by the grace of God, to make good the meaning of its name in the world at large. We shall have more to say of this in a future issue.

MEMORIAL OF THEODORE M. RIGHTS.

Bro. Rights was the son of a well known worker of past years in our Southern Province, and having been born at Friedland, we are sure that many will be interested in reading the accompanying memoir which we reprint from The Moravian.

THE EDITORS.

Theodore M. Rights, M. A.—It pleased the Lord to release from all suffering Bro. Theodore M. Rights in the Memorial Hospital, Ridge Avenue, Philadelphia, Pa., on Saturday, April 1st, 1922, at 4:30 P. M., aged 75 years, 7 months and 26 days.

The best crop any state or nation can raise is a crop of just plain wholesome boys and girls. What would be the use of working hard to develop a fine country, unless there were some dependable boys and girls to leave it to? But boys and girls are more difficult to raise than recolling broken cows and fine horses. Sometimes we get so interested in building up a fine farm, or a great city, that we forget to bring up the kind of children that can be trusted with these wonderful investments and enterprises.

We cannot leave the boys and girls to grow up any more than a farmer can turn his cattle loose in the neighborhood and expect to have fine stock in the end. The youth must be given high ideals, and training to be honest and dependable men and women.

A healthy body can only produce a strong and vigorous mind. By constant effort on the part of parents and leaders, habits of thrift and industry are formed that will insure success.

It takes time, trouble and money to raise a good crop of boys and girls, but it's worth it.

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thing in readiness before the hour of starting the crew. He insisted on the natives also being prompt. In short, he worked as if he were one of the Mission, thus relieving me of much of the worry connected with the running of the mill. Our engineer and I have written before what our faithful, smiling, Jim. But after all he was not a thoroughly trained mechanic and whenever something went wrong I was called into consultation. Unfortunately my course at Bethel did not cover Mechanics! Fortunately we could call on a man who was able to help out in the things that went wrong. Naturally when the mill was running, the sawyer could not supervise the men, and so you will have to imagine "your own missionary" in overalls, overseeing a sawful lot during the day, and in the close of the day, as paymaster giving each man his time, and giving out supplies in payment for labor performed. And all through the day there must have been different ones, wanting lumber as this is the only mill on the Lower Kuskowkim.

We manage to have supper at seven o'clock, as the mill shuts down at six. After the evening meal with the children abed, your missionary can sit down at his desk to attend to necessary entries and correspondence, and if he does not become too sleepy can read a bit, or study to prepare for the services on Sunday. He must confess that he has to do some of his sermon preparation during this busy season on the Sabbath day. However, this year should be an exception, as he is alone at this station, his colleague being in the States on a furlough.

It seems so trilling to write of all these chores that a missionary needs to do, but I know that at home it is hard to imagine the frontier where every man, to some extent, must be his own doctor, carpenter, blacksmith, farmer, cattleman, mechanic, plumber, etc. And these little things as looking for the trouble in the gasoline engine that pumps water for the station, or draining the pipes when the colder weather sets in, mending a leaky roof, cleaning out the chimney, papering a room, fixing a broken lock, putting on the storm windows, take an awful lot of time and attention. And with it all is the perplexity of not being trained for every possible emergency. And when you think you are getting the upper hand of the tempest work, the incessant rains begin to soak into the cellar, and you have to rig up a pump to be able to keep the cellar fit! But enough of these chores which help to make life interesting at Bethel, Alaska!

We have held all of the regular Sunday services during this busy time, and we are happy to see the interest shown by our people here. The morning service is always in the native tongue. While I was so very busy with the thousand and one other things, Helper Robert Egebeck, usually kept the morning service. In the afternoon we have Sunday School. For this I teach a class of the English reading men in advance, and one of their number teaches the adult class in native. I have a class of young people who understand English, and I teach them in the English tongue. Mrs. Gierke, who before she married, was the Mission teacher at our West Coast station; though she is not able to help as a regular missionary, she helps all she can in the Sunday School, teaching the kindergartners, Miss Knorosy, a teacher in the U. S. Bureau of Education, teaches the primary department. We certainly appreciate this help. At the evening service I have taken the Life of Jesus for a series of sermons.

Today I conducted the funeral of a native orphan. Fortunately he had been taken in by one of the white men here. This man cared for the lad as if he were his own son. The boy was tubercular, and as the man conducted a hotel business, it meant that he lost patronage on account of the tubercular boy he had with him. But never threw this up to the boy, but was just as kind to him as he could be. It was bitterly cold at the funeral, as it was about ten degrees below zero and a strong wind swept over the ridge where our cemetery lies. When I got home I had to put my hands in cold water to draw out the tingle.

At five o'clock this evening we had our regular prayer meeting, and after supper Mrs. Butler and Mrs. Gierke met with the singers of our congregation for choir practice. They enjoy the singing, and especially do they enjoy choir singing. This work with the choir is most encouraging as they show such an interest in it, and it brings them together for a pleasant hour with the missionaries in the church. Furthermore it also strengthens the congregational singing.

When I write again I will have made a trip to the outlying villages, and I hope to be able to narrate some of my experiences on that trip.

Very sincerely yours,

"Your Own Missionary."

ARTHUR F. BUTZIN,

One HUNDREDTH ANNIVERSARY OF ST. PHILIP'S CONGREGATION.

The One Hundredth Anniversary of St. Philips (colored Moravian church) was held on Sunday afternoon, March 26th, with Bishop Rondthaler officiating. Lovefeast was served by the Woman's Missionary Society of the Home Moravian Church, who organized the congregation for colored people one hundred years ago, and who by their untiring efforts during all the years, financially, and by teaching, and in other ways, have helped to make it a success and a blessing to the colored people of the community. In addition to the furnishing of the Lovefeast, the special choir music was also rendered by members of the Woman's Missionary Society. Miss Adelaide Fries, Archivist of the Province, gave the history of the congregation from its beginning, in a very interesting manner. This was followed by Bishop Rondthaler who delivered a loving Centennial address. Bro. C. E. Crist also spoke affectionately of the faithful service rendered by his mother, and by others who served along with him in the work of this congregation. He also led in the opening prayer. The 90th Psalm was read by Bro. Geo. O. Heath. It is regret that Bro. James E. Hall, who served as pastor for several years, was unable to be with us.

An interesting communication of greeting was read from Bro. T. F. McQuiston, former pastor, who was also unable to be present. Loving mention was made of Miss Gertrude Siewers and her years of faithful service.

The sum of ten dollars was presented to Bishop Rondthaler, for the Widows of Hernhut, by Miss Sallie Vogler's class.

The church and School decided as a Centennial Memorial to purchase fifty chairs for the Primary department, now taught by Miss Gertrude Miller, the old benches being inadequate for present needs. A collection was gathered for this purpose which amounted to $30.16. The amount needed being $75.00 was completed by a gift of $37.50 from Mrs. Balshon and Mrs. Gray, as a memorial to Miss Annie Rights, whose splendid years of loving service will never be forgotten. The good feeling which prevailed throughout the service, and the man ife presence of the Spirit of God, was a great means of encouragement to the people and workers. We sincerely ask that our friends remember the Day of Grace the work and the workers of the St. Philips Congregation.

You cannot educate the head enough to alone for lack of education of the heart. The thing to do is to educate both.
REPORTS FROM THE CHURCHES

HOMECROUCH

The Lenten Season opened well for us, with a large congregation meeting around the communion table on the first Sunday and six members being received.

Instruction classes were organized with the first week in Lent and have continued without interruption and with evident blessing. The catechism has also been studied in part in our mid-week service.

The special series of Lenten Musicales which began with a Praise Service by the Church Band was concluded with an organ vesper service on March 20th, by Mrs. Pfohl, assisted by Miss Keene.

Two series of sermons were preached by the Pastor, those in the morning on The Atoning Work of Christ, and those in the evening on evangelistic themes. Attendance throughout the month has been large.

There has been widespread sickness though but two deaths—Mrs. W. B. Burrow, of Raleigh, N. C., and Mrs. Cora Corbin, of Washington, D. C.

The work of the Sunday School has continued with a new high standard attendance of 565, and a new quarterly average of 510.

The month has been one of the busiest in pastoral service and attendance has been much to encourage.

Two Sunday mornings the Pastor had to be absent from his pulpit—once to supply the pulpit of the First Baptist Church and once because of illness. Bishop Rondhalter and Bro. Allen kindly supplied for us.

The special meetings announced for the last week in March had to be given up on account of severe homosexuality on the part of the Pastor.

Special interest was taken by the Women’s Missionary Society in the 100th Anniversary of the Colored Church, and a centennial anniversary lovefeast was held on March 20th.

TRINITY

Recently we have had the occasion to welcome Miss Louise Bartham into church membership at Trinity from the Mayodan congregation. We extend to her a cordial welcome into our church.

Sunday School sessions during March ran at a high water mark, averaging over 360 every Sunday with a top number of 365. The classes are striving hard, not only to have large classes, but to have good teaching of lessons and maintaining mutual helpfulness.

The Junior Bible Group has again started sessions. Thirty-five juniors were present for the first meeting in April. We hope to continue these happy, helpful meetings for our young people.

BETHANIA

The revival services were of great help to us during March, and we feel grateful to Bro. Kegerise and Rev. Vogler for their splendid efforts among us. We will long remember the campaign song, which gave the first stimulus to the meetings, "Prayer Changes Things."

We received a letter this month from Miss Katherine Roberts, one of our members who is attending school in Virginia. It is good to hear from our out-of-town friends.

The Ladies Aid Society stepped forward at the call and has been the first to respond with a good pledge for Sunday School improvements. When the pouchage is completed we must turn our thoughts to taking better care of our large and growing Sunday School.

The attendance at preaching services during March was the best for a long time, and the pastor wishes to encourage all members of the church in this good work. A little effort for church attendance is greatly rewarded by better services and much blessing to many people.

We were privileged to listen to the good service on one of our Sunday School scholars, Clifton Stanley, in which he lost his life. Our sympathy is extended to the bereaved family and we pray God’s comfort for them.

KERNERSVILLE

The regular preaching services have been held during March. On the first Sunday, it being also the first Sunday in Lent, the Holy Communion was administered at the close of the morning service. The attendance on this occasion was very encouraging.

The same was true of the attendance on the fourth Sunday which for many years has been known as ‘Moravian Sunday’ in Kernersville.

On the night of March 30th, a meeting of the Sunday School Officers and Teachers was held at the home of Bro. and Mrs. Atkins, at which our work was discussed and plans were made for Palm Sunday.

We are very much encouraged with the work at Kernersville, and especially by the interest the members themselves are showing.

BETHABARA

The second Sunday in March found the pastor at Bethabara in time to teach a Sunday School class and address the Sunday School as a whole. After that the regular preaching service was held with a fair attendance.

During the winter months the roads have been in rather bad condition, but with the coming of spring we hope to show more increased activity in both Sunday School and congregation.

BETHHEL

The contest in the Bethelonia Sunday School brought out greater interest already on the opening Sunday, April 2nd. On the last Sunday in March we were glad to see in the Sunday School little Frances Butner, who had been kept away ever since last September on account of a very serious spell of sickness. On the last Sunday in February, Bishop Rondhalter preached at Bethania and Hebrew Chapel, while the pastor went to Mt. Bethel and Willow Hill to preach and arrange for continuation of services at those places. The Ladies Aid had quite good success from a plan March 4th. Through failure of a message to reach the Alpha Chapel people, the month of March passed with out preaching at that place. Miss Mary Chapell is members are showing a good interest in the week-night Bible studies. In connection with the Group Commencement held with Bethania Sunday School, Bro. Douglas L. Ricketts gave the address.

FRIENDLAND

In the road leading in from the public highway does not keep the people away, as we saw again on the first Sunday in April, when 229 gathered for preaching. Good reports from the different societies and organizations continue to come in. Bro. Fred Reed, Sunday School Superintendent, reported very favorably for the first quarter of the year. In the opening of preaching service Marvin Edgar Ferguson was received by adult baptism.

The break-up state of the road between Friendland and Union Cross, as it awaits the permanent work, gave the pastor some exercise of a two mile walk as he held his umbrella over his head and hunched his way beside the muddy road. He found ten hearers at Union Cross, where arrangements were made for the opening of the Sunday School.

MT. BETHEL

Although the congregation is without regular pastor, service is held at present time, the work is going on quite well. Through the help of Bro. Dawson, preaching is kept up regularly on the fourth Sunday of the month. The Sunday School has opened with Bro. Puckett as superintendent again. Bro. Ayers, who with his family occupies the mission house, has begun a mid-week prayer meeting to be held on Wednesday night. Bro. Grabs keeps a pastoral look over the field and preaches occasionally, if not at the regular time, on some week night, as he did on Monday, April 3rd, when the church was three-fourths full. The brethren of the congregation have assumed the responsibility for the Easter service. Bro. Cris is expected for preaching on the fourth Sunday in April, both at Mt. Bethel and Willow Hill. The members of the Ladies Aid are expecting to resume active operation when weather and state of health will let them come together.

WILLOW HILL

Bro. Grabs came into the community and preached on Friday night, April 4th, to a congregation occupying about two-thirds of the room. The brethren Dawson and Wright are doing good work in keeping up preaching in the church and in various places of the neighborhood. A recent service was held at the home of Bro. Anderson Hatf and was much appreciated by the aged couple, who cannot get away from home. A week night prayer.

MORTICIANS

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er meeting is held, which promises to do much good, along with Sunday School and preaching.

**FRIEDBERG.**

While we have had much influenza among members and Sunday School scholars, there has been but one death, that of Miss Dora Essig, a member of the Enterprise Sunday School.

The congregation has recently lost two of its members, Sister Bellinda Spanghi, and Maggie Painter, both of whom had been ill with lingering illness.

We are happy to know that Sister James Sink, who was extremely ill with pneumonia, is rapidly improving. Also Sr. Julius Beekel is able to come to church again after an absence of almost three months, because of sickness.

This may sound like a sickly commu- nion, but we are all getting well now, as you will see in the next item.

The Baracas recently entertained the Philathese at a generous Eskimo Pie Supper.

The Baracas presented the church with a handsome Reading Desk which is to be used regularly in the Sunday School, and add to the comfort and ornament of the church.

A number of young fruit trees have been planted on the parsonage grounds for the use of the Sunday School.

**PRES MEMORIAL.**

Last month we told of the growth of the School and how the old record of attendance had been tied twice broken. In this report we are happy to say that we have not been able to report that our school has gone out of business but it has done it again by establishing a new record for attendance at 249.

Since the first Sunday in March, the orchestra has been playing regularly in the Sunday School, and adding much to the volume of the singing there.

The band greeted the first Sunday in Lent with the playing of choruses at 7:30 and 10 a.m. and 3 p.m., and on March 26th, with an enjoyable occasion. Bro. Noah Whiker and Sr. Irma Soll, of Oak Grove Congregation, drove to Friedberg to be married by their former pastor.

**CHRIST CHURCH.**

There is a fine growing in our Sun- day School which is shown in the increased average after an absence of almost three months, from January 28th, February 3rd, March 3rd, or a general average for the quarter of 315 which is 52 higher than the first quarter of 263.

We have felt this renewed interest among all lines of church activity.

Just now we are glad to have our guests at the Best Rooms of the Belo- Home, Bro. Fred T. and Sr. Anna Schwalbe with their little daughter Anna Gertrude, who will go back to Alaska as the missionaries of Christ Church. They have won a warm and friendly place in the hearts of our people by their friendliness and their devotion to their work in Alaska, and in Sunday School and prayer services, and in special circles, they have imparted real missionary information which will mean much for the cause in our con- gregation. They have also spoken in a number of other Moravian churches of the city.

The Young Ladies Bible Class, taught by Miss Mary Bemmanns entered- way on the 3rd of April, and they were the honor guests of the Ladies Aid Circle on the 4th of April, when the meeting was held at the home of Mrs. S. A. Pfaff, on West Street.

We ask the prayers of our people for the good wishes and blessings.

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assisted at the graves, by the pastor.

The Sunday School session, on March 26th, at Hope, was in charge of the Men’s Bible Class. The lessons of the quarter were reviewed by Rev. E. A. Holton, Rev. H. J. Woody and the pastor. Several special musical selections were very much enjoyed, and were followed by a lovefeast and an address by Supt. R. C. Spangh. It was a fine service and was enjoyed by a large congregation.

The Hope Sunday School is conducting a campaign for new members, in the form of a contest, which so far, has been gratifying and successful.

NEW PHILADELPHIA.

There was much sickness in the congregation in March. Notwithstanding the prevalence of sickness and the rainy weather, the attendance at church held up well and was very encouraging. Bro. Tom Ryan had the misfortune to have his foot badly cut by a glancing axe, and Bro. Sim Jones had his face badly burned when he fell into a fire.

The Ladies Aid Society held its monthly meeting at the church and along with its other business arranged for some sunshine boxes to be sent out.


MACEDONIA.

With the new arrangements for this congregation, different kinds of services can be held in addition to the one-month preaching service. With the beginning of the season of Lent, the Sunday afternoons have been used for an Easter reading meeting, in which a booklet with the title, “His Last Week,” has been used.

Two sad deaths occurred in the month of March. Sr. Ruth Mitchell and St. Katy Fairecloth, both young married women, were laid to rest in the graveyard. At the funeral of Sr. Fairecloth, Bro. F. W. Graps was present and took part with the pastor.

On the first Sunday in April, the pastor had the pleasure of taking Bro. Hardy Reed, of Mayodan, with him to Macedonia, and Bro. Reed occupied the pulpit. His discussions was very plain and practical and was based upon the text, John 3:18, “He that believeth on him is not condemned,” etc.

To my mind the Sunday School is the greatest living force for character building and good citizenship. It pays the largest dividends of any investment I make.”—B. J. Heinz.

The Wachovia Moravian.

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THE WACHOVIA MORAVIAN
THE GAIN OF A HARD TIME.
(By Rev. John T. Parrish, D. D.)

More than sixty-five years ago a young husband and wife were on the way to California by stage when a wheel broke. They were then at the village of Georgetown, Mo. While they waited for repairs, a Negro, learning that the young man was a lawyer, asked him to remain long enough to defend his son, who was accused of murder. The stage was allowed to proceed, and the lawyer remained until he secured the acquittal of the young man. He was ready to resume his journey in search of the new home on the Pacific coast. His plans were speedily changed when an angry mob took the acquitted prisoner and lynched him.

But why should this occurrence change the plans of the young attorney? Simply because he realized that, as the man instrumental in securing the acquittal of the accused, he would be a very unpopular citizen if he remained in the town. For this reason he decided to make his home there. He would win popularity in the face of obstacles that seemed to stand like a stone wall in his path.

He succeeded in his purpose. He won his way to the hearts of the people, and they gave him many offices. At length he was sent from his State to the United States Senate, and there for many years he was a leader.

Thus George Graham Vest owed his successful career to his determination to face and overcome difficulties. A young man in New York State, the son of a poor minister, wanted an education; but there were no funds. Very well! He would secure them. He made money in various ways. His most successful experiment followed the taking of an agency for an outfit a building-inspector who objected to his seeing a little boy for the purpose of stating that a building was not in condition. The inspector had no funds. The boy was in a machine-shop, but he was the weakest and smallest of all the workers, and the tool was taken from him. His question, "What can I do?" led the student to do some hard thinking. "If a letter can be printed on cloth, why can't it be stamped on iron or steel tools?" he asked himself. Experiment after experiment was a failure, but he would not give up. Finally he was able to return to the shop, and say to the man falsely accused of stealing the tool, "I can print your name on your tools for you so no one can take them." The plan appealed to all the men, and within two weeks the expenses for an entire college year were earned. After the completion of his college course, the young man, John E. Andrus, wished to do chemical work. But he needed capital, and the only position he could find was as teacher at a four hundred dollars for the first year. He taught three years, his total salary being two thousand dollars. Yet at the close of the period he had saved the two thousand dollars necessary to carry out his plan. He kept books for the machinists, tutored, bought State rights to patented articles and sold county rights, and did many other things he was able to find time and opportunity for. Then he could set to work in earnest. After a while he discovered a process for making a solution of iron, to the joy of physicians who wished to give their patients iron in tonic form.

Henry Clay Trumbull once told of two brothers who fifty years ago were partners in a flourishing business. Each brother had a large family, including several sons. One brother said that he feared for his sons the dangers of wealth and prosperity. He did not dare to subject them to the perils of riches and ease. He proposed to retire from active business with proper enough to give his sons a good education, but without enough to harm them through expectancy of a fortune. The other brother said that he was ready to take this risk for his boys.

Each family was brought up with a full understanding of the peril dared and dreaded. All the sons of the cautious father became an honor to him and to the community. Most of the boys of the father who had no fear caused him sorrow and shame, and this largely because of the dangers of having property and ease with none of the gain of having a hard time.

A man talking of difficulties put in his way by dishonest officials told of a building-inspector who objected to the form and size of a metal cap for the upper part of a building. It was decided to make the cap must come down into the hands of the inspector, who immediately left; he had accomplished his purpose.

"I gave that soundsed twenty dollars," the contractor explained, "because he could make no end of trouble for me. You see, my building-operations extend all over the town; and if I had refused to 'see' him, he would have kept me back in my work, and subjected me to protests, and harried me, no end. I can't afford the delays; so I paid him."
Paints
I Oil.

"And shelter warm in the blast;
And last of all, 'I am old';
The body says, 'I am tired';
The body says, 'I am cold';
And for its thirst there is water,
And for its ache there is slumber;
But it dies, it dies at last.

But I am a soul, please Heaven;
And through I freeze in my cage,
Or burn in a sleepless fever,
I shall live untouched of age."

A memorable Sunday was one spent in London by H. Clay Trumbull. That particular day he had the rich privilege of hearing three most distinguished preachers. Dean Stanley was heard in Westminster Abbey in the morning, as he participated with others in the service. The afternoon was spent in accompanying Newman Hall to some of the Sunday schools carried on under the auspices of the Church of Christ. Some of these were mission schools, and "the customary mission schools, and "the constituency was in strange contrast with that of Westminster Abbey." A friend took the visitor to hear the famous C. H. Spurgeon in the Metropolitan Tabernacle at night. "The crowded thousands in the plain auditorium that night heard anew the truths that were listened to by the select hundreds under the stately arches and among the lofty columns of the Abbey in the morning; yet even these were differently put." When he was presented at Mr. Spurgeon at the close of the preaching-service, Mr. Spurgeon asked the great American editor and Sunday-school worker to participate in a later service being held.

When the assistant pastor spoke of Dr. Trumbull as "our brother from America," the visitor was impressed by the interest that was excited; and this "formed the closing lesson of that eventful day." When the services were ended, as Dr. Trumbull afterwards said, "members of the church came up by the dozens and the score to ask me about their friends in America. Mothers asked about their sons, sisters about their brothers, cousins about cousins, and friends about friends. Alabama and Iowa, Nova Scotia and California, Minnesota and Maryland, all were in 'America,' where were their dear ones; and I was supposed to live near them all. I felt at that hour as never before that we have a new interest in the land, here or beyond, whither our dear ones have gone; and because of this fact we are drawn toward those who belong in that land, as 'to no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.' And that was a good thought with which to close that first Sunday among the churches in London."

The friends of these people had crossed the wide Atlantic, and were far away from the throbbing city of London; but those they left were anxious to talk about their absent ones. Even so it is with those whose loved ones have been removed by death, for still they think of them as alive.

THE WACHOVIA MORAVIAN April 1922 9.8

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ANYTHING IN WOOD
ROUGH. DRESSED OR SHOP-WORK.
SEND FOR ESTIMATES.
"A sudden turn in the dusty road
Which my weary brother trod,
And he was at the gateway stood
Of the city of God."

"I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with the goodness of a boy bidden away from school," said the consecrated Judge, who gave his life to advance the cause of missions.

"I was a mere complication of crook and bones, much better for an emblem of mortality than a bridegroom," was the way Robert Louis Stevenson expressed himself concerning his physical condition at the time of his marriage. A few months of life were all that the most sanguine could expect for the immortal author at that time. The most that his bride could hope for was to make "his last days as comfortable and happy as possible." Fourteen rich years of companionship were granted to the devoted couple, however, "During which time he was to have his words and fortune by the exercise of his genius."

"What's that?" he exclaimed one evening as he suddenly placed both hands to his head. The last swift summer sun had gone and with the dusk December evening in 1894 his earthly labors, which had been carried on with rare fortitude, ceased. Concerning Mrs. Stevenson her brother has said, "Her name was finished, and she sat with folded hands in the quiet house from which the soul had fled; but, although the lightning suddenness of the blow made it almost a crushing one, the bitterness of grief was greatly softened by her firm belief in a life beyond the grave and the certainty of a reunion with him there." It's a gloriously comforting and reassuring thing to be sure of the resurrection, of Christ's and of our own. Alice Freeman Palmer gave the world a courageous song for a gloomy Easter morning.

"I hear the robins singing in the rain.
The longed-for spring is hushed so drearily
That hungry lips cry often warily,
Oh, if the blessed sun would shine again!"

"But still the robins sing in the rain,
Not waiting for the morning sun to break their pain.
Nor listening for the violets to wake,
Nor fearing lest the snow may fall again.

"My heart sings with the robins in the rain,
For I remember it is Easter morn,
And love and life and peace are all new-born,
And joy has triumphed over loss and pain.

"Sing on, brave robins; sing on in the rain.

You know behind the clouds the sun must shine;
You know that death means only life divine,
And all our losses turn to heavenly gain."

Faith, hope, courage, often found inspiration in the nobly inspiring prayers of Dr. Joseph Parker. Paul-like, he often mentioned the resurrection of Christ, and always in a spirit of great boldness, certainty. Here are sentences from one of those prayers; and they tell how sure he was of the resurrection, and all that it meant to the Christian. "Ah, the voice of the Lord, and all that the most sanguine could expect for the immortal author at that time."

"Thou, O Son of God!... Thou didst die, but Thou hast risen again, and Thou wilt die no more. Jesus liveth to intercession for us. In Thy death we die; in Thy life we live; in Thy prayer we pray.... No longer is there darkness or possibility of death, Life has sprung up, and death is dead. These are Thy great, sweet words to us in Christ. They are words of strength and beauty.... May we receive them every one and answer them with love.... Amen."—The Christian Endeavor World.

GREAT PREACHERS ON PREACHING.
What Preaching Is and What It Should Be.
In his "Cure of Souls" Ian Maclaren says that the first step in making a sermon is the selection of a text. "A sermon is more than an Aaronic preparation; it is an inspiration, not so much dead stuff laboriously fitted together, but a tree whose leaf is green, which yieldeth its fruit in due season."

"But after selection comes study, meditation, illumination by examples, and so forth. To preach a sermon may take thirty minutes; but to prepare the sermon may take ten years, or twenty years. The best sermons ripen. The wise preacher keeps a sermon note-book in which he notes his inspirations, and adds to them. It is this thorough preparation, this working up of sermons out of life itself, that makes for convictions in the preacher. "What is wanted above everything today," says Maclaren, "is positive preaching by men who believe with all their mind and heart in Jesus Christ." It is this faith that makes the modern prophet.

The God-called preacher usually has a background of presidential preparation for his work. This thought is brought out by Dr. Charles H. Parkhurst. "I prize more than I can tell," he writes, "the years I spent in purely secular pursuits before entering college, also the years I spent as a youth."

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secular instructor after graduating from college, and at a time when I had not the ministry all in view; also some interesting, if rather trying, experiences which I have had since my ministry commenced, and which gave me more insight into human nature in its variously varied qualities and types than I could have acquired in any theological seminary in the course of a thousand years.

He states in a simple sentence the object of preaching. It is "to bring the hidden things of God to the hidden place in the heart of man." That involves real insight. It lifts the ministry of the gospel from the level of a superficial ministration to the level of a profound ministration. It makes it minister to conscience. It makes the modern pastor the peer of the prophet of old.

When a business man makes mistakes he loses money and business, but when a minister makes mistakes he loses influence and souls. And there are innumerable pitfalls scattered about his path ready to trap him. Bishop William A. Quglee has a long list of "Never" for preachers, which it may be well to lay to heart. 1. Never scold. 2. Nevercount noses in the meeting, for that tends to put the emphasis where it does not belong, upon the place. The important thing is not the number present, but what the preacher does with those who are there. 3. Never say things to evoke a cheer. 4. Never say "hurra!" or work up perspiring enthusiasm. 5. Never "stew" over some minor matter. 6. Never give the chief seat in the synagogue to some minor matter. 7. Never grow hysterical or take children at the age of seven, when dispatches as to the health of some leper are obtained. 8. Never preach at the age of seven, when dispatches as to the health of some leper are obtained. 9. Never abuse your members. 10. Never grow hysterical or take children at the age of seven, when dispatches as to the health of some leper are obtained. 11. Never abuse your members. 12. Never preach at the age of seven, when dispatches as to the health of some leper are obtained.

But there is no more dreadfully a light, nor the sound of a voice, nor leper hospitals. Dr. A. L. Dean, of the W. B. Quayle has written a long column of the Burmese kings exiled in the islands, and at the Leper Hospitals in Suri- nam. We have been watching, there- fore, with interest the development of the treatment of Lepery with Chaulmoogra. Some wonderful results have been obtained in the treatment of this horrible and, as considered at one time, practically incurable disease.

In the Moravian of February Sth, we noted a new derivative of Chaulmoogra. The National Geographic Mag- azine for March, 1922, contains a most interesting account from which we print the following:


"Chaulmoogra" is no longer a strange-sounding name, for of late it has appeared frequently in newspaper, dispatches as a possible cure for leprosy, and in fact two constituents of Chaulmoogra oil, chaulmoogra and chaulmoogra acid, have been proved to be effective in the treatment of this dreadfull disease. These acids were first isolated from the seeds of a tree known as Tarak-togenos Kurtili King, named by Sir George King in honor of its discoverer, Kurz. "That natives of southeastern Asia have long known of the curative properties of the Chaulmoogra seeds in skin diseases and especially in lep- rosy. In fact, they relate in their pre- Buddhist legendry history that one of the Burmese kings exiled himself voluntarily and retired into the jungles, making a hollow tree his abode. Here he partook of the fruits and leaves of the Kalaw tree (tarak-togenos Kurtili), and in time his health was restored.

"The oil of the Chaulmoogra seed has been employed by Asians for hun- dreds of years in a very primitive way, using it both externally and in- terally; but the latter method is ex- ceedingly disagreeable, as the oil produces nausea and disturbs digestion.

"Owing to the high price of the oil in the United States and the probable scarcity of it in the near future, due to its successful application in the treatment of leprosy in Hawaii, I was authorized by the U. S. Department..."
of Agriculture to obtain seeds of this species, to be introduced into Hawaii and other places, with a view of establishing Chaulmoogra plantations."

"In his search for the tree whose fruit yields an oil which has proven a panacea for leprosy, Mr. J. F. Bong, went first to Siam, entering that country by way of Singapore. He proceeded by rail to Bangkok, then to Chiangmai and back to Korat, then to Chiangmai again, down the Mah Fu River to Hapeng, across country by way of Mesaw, Kawkareik, and Kyauk to Moulmein, to Amarapura, Sagaing, and Monywa by rail, up the Chindwin River to Mawlaik, then eastward through forest and over mountain to Kyotka, where the seed was finally obtained."—From the Moravian.

**IMMORTALITY.**

We do not rest our belief in immortality on the findings of science. Neither is it proved by reasoning or logic. Neither do we have to rely on what we might call direct proof in the personal experiences of the race, although in many remarkable personal testimonies, people who were dying, when the division between body and spirit has been so thin that the spirit seemed to look through, have told of the glories of the other world which they are already beholding.

On what does the belief in immortality rest?

Simply on the personal testimony and statement of Jesus Christ!

If you have a friend who is perfectly sane, and who has never deceived you, one in whom you have the most explicit faith, one who can be trusted, one who is absolutely reliable under all conditions, and that friend should come to you and say, "Nine thousand miles from here there is a beautiful place all built of white stone; it is situated on the side of a most wonderful bay, where the waters are of the most enchanting emerald; the streets of this town are clean and wide; there is no poverty to amount to anything there; every one is well fed and well clothed; on Sunday almost the entire population goes to worship; kindness and goodness are far more common than any vices; it is a most beautiful little town built nearly all of wonderful white stone"—

If your friend should then go on to say that he had just come from this town himself, and was so much impressed with its beauty that he would like to have every one see it, you would certainly believe him. And yet you have never seen this town. You do not even know in what part of the world it is until your friend tells you that it is on the east coast of New Zealand, and is called Timaru.

But Jesus Christ is the One Per-
son in all the world who is the incor- nate Truth. That was one of His names. "I am the Truth!" He said Je-

### LISTEN FOLKS! THE FIRST THING

- **some people think of when buying plumbing fixtures is—** "how much does it cost?" Such folks usually wish they had paid more attention to the quality of the goods when, after a little hard usage, "cheapness is exposed as a fraud by ever-increasing repair bills. Plumbing fixtures that are "cheap" are always expensive in the end. Be not deceived by statements to the contrary. You'll save money by buying good fixtures—the only kind we sell.

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In answering advertisements please mention The Wachovia Moravian.
MUSIC IS A PART OF CHURCH WORSHIP.

Music is a part of church worship. It can be a means of personal and group expression which the worshipper has. We should make the most of it as an expressive activity of a high order.

The pastor should choose hymns that will help to cultivate the spirit of worship. If a hymn is sung after the sermon, it should re-enforce the sermon’s main thought. The pastor should study the hymn-book, and use the sense of the hymns as well as their melodies.

The wise pastor will try to secure a good leader of song and keep in constant touch with him, working in closest cooperation.

Speaking of ideals, the best thing would be to have the congregation so interested in the musical service that the members in reality constitute a great choir. This is attained in some churches, with tremendously impressive effect. Everybody sings. The choir practice is a half-hour's congregational singing once a week, usually after the church prayer meeting.

When there is a choir, the function of this body of singers should be merely to lead the congregation in some song service. In this case the choir will be a large chorus, and the larger the better.

It is sometimes, of course, both wise and necessary to have soloists or duets sung by members of the choir; but this should be done only when the song is sung when it should be a direct bearing on the topic of the day, or is going to minister in some way to the spiritual need of the people. It is a mistake to allow soloists merely to show off, or to sing a duet or anthem merely to fill up a gap in worship. The music as well as the sermon should be purposeful.

There should be harmony in the choir. Quarrels destroy its effectiveness. Personal discord and ambitions and jealousies are quite as bad as discord in the music itself. Members of choirs should be taught that their service is worship and is not meant in any way to minister to personal vanity. This, of course, must be done tactfully, and not bluntly spoken.

MARRIAGES.

Whicker-Sell.—Noah L. Whicker and Irma Sell, were united in marriage at Friedberg, on March 19, 1922 by the Rev. J. F. McCuiston.

Andrews-Swink.—At Fries Memorial church parsonage, on March 1st, by the Rev. H. B. Johnson, Ether T. Andrews and Miss Cressie E. Sink.

DEATHS.

Hine.—Francis Theodore, departed this life on April 6, 1922, age 72 years, 4 months and 6 days. He was a member of the Bethabara congregation, and the funeral services were conducted from the church, by the pastor, Rev. Walker H. Anns, assisted by Rev. J. F. McCuiston.

Spaugh.—Belinda Louisa, was buried on March 1, 1922, at the age of 72 years, 3 months and 21 days. The funeral services were conducted by Rev. J. F. McCuiston.

Painter.—Bertha Magdalene, was buried on March 8, 1922, at the age of 32 years, 4 months and 16 days. The funeral services were conducted by Rev. J. F. McCuiston.

Mitchell.—Ruth Lilian, wife of Jno. Henry Mitchell, departed this life on March 9th, 1922, at the age of 23 years, 10 months and 8 days. Funeral services were conducted by Rev. James E. Hall.

Faircloth.—Katy Price, wife of Fred Faircloth, departed this life, on March 27th, 1922, at the age of 31 years, 2 months and 30 days. Funeral services conducted by Rev. James E. Hall.

Fleming.—John D., died at his residence, March 9th, 1922, age 22 years.

Fries.—Susan C., aged 37 years, 3 months and 3 days.

Painter.—Bertha Magdalene, was buried on March 19th, 1922, at his home in Winston-Salem, N. C., aged 73 years, 3 months and 21 days. The funeral services were conducted by Rev. James E. Hall.

Boyd.—Susan Anna, infant daughter of Bro. Franklin K. and Sus. Rose L. Boyd, m. n. Smith, of Mt. Bethel, departed this life, on January 15, 1922, at the age of 6 months and 25 days.

Blust.—Diana, died at Willow Hill, on February 6, 1922, age 52 years, 4 months and 21 days.

Willis.—Susan Ellen, died at Willow Hill, on February 26, 1922, age 42 years, 7 months and 12 days.

Fleming.—John D., died at Mt. Bethel on January 22, 1922, age 63 years, 6 months and 22 days.

Marshall.—John William Marshall, d. February 12, 1922, near Dennis, C. N. aged 73 years, 4 months and 6 days. He was born on the farm where he lived all his life. He was an earnest Christian and a highly respected man.

Services were held on February 13th, 1922, at Salem Chapel, by Rev. L. G. Luckenbach, and Rev. H. H. Johnson. Interment in the cemetery there.

Carroll.—John Lee Carroll, son of Pleasant and Mary Carroll, m. n. Lather, died March 18th, 1922, at his mother’s home in Winston-Salem, N. C., aged 37 years, 3 months and 3 days. Services at the house, March 21st, 1922, by Rev. L. G. Luckenbach.
The Wachovia Moravian

A WORD WITH THE READERS

It always touches the writer's heart when he sits down to this monthly duty, and thinks of the homes and of the people to whom these editorial lines are sent. They live in town and in country: some of them far back in the forest, whither mails bring but little reading material. They live in a Moravian Unity congregation where they often meet with their fellow members, in sermon and in lovefeast and in sacrament, or they live where they seldom see a brother or a sister of their own faith. Some of these Wachovia readers are "aborigines," in view of age or other infirmity; some of them are passing through peculiar circumstances. We just happen to be thinking of a young soldier in France, who never saw a Moravian in the army, but loved to have our paper tell him something of the homefolks. He fell in one of the bravest battles at Chateau Thierry, and it is pleasant to remember that the Wachovia Moravian was a comfort to him in days when he was " nearer the brink, than he thought." So when you sometimes read our lines in the course of your busy lives: think of us as those who are thinking of you. Some of you, indeed many of you we personally know and would like to know all the rest of you. We write as if we were looking into your faces, and had just felt the touch of your hands. We always want, if God will, to have a message for you. And this time our message suits into the very season through which we are passing, between Easter and the Ascension, the festival of our blessed Lord. Whatever you are passing through in the course of our partly sunlit, partly shadowed life this is what the Spirit says to you today, about your precious Saviour (Rom. 8:31, 32, 34): "What shall we say to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us?"

"WHAT IS THERE IN A NAME?"

Jacob thought that was a good deal in a name, when after his night of struggle with the Angel he said: "Tell me, I pray thee, thy name!" All the joy and strength of his future were in that Name. The same is true with regard to our own experience of the wonderful meaning of the Name, for we read in Acts 4, 12: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved."

What is true of "The Name which is above all other Names" has also its decisive measure of truth when applied to the name of a denomination, called to bring the gospel to its fellowmen." The very first question that a stranger will be likely to ask is: "What is your denominational Name?"

We were talking with an earnest company of Moravian workers the other day and telling them of the difficulties when our unfamiliar name—"Moravian"—puts into the way of our progress in America. But it was fine to see what the name "Moravian" meant for these workers, in way of the doctrine and conduct and in splendid story of service and martyrdom for Jesus Christ.

But it does not mean anything like that to persons who have never heard it before and you, dear Moravians, must put all that is in you of love and faith, in the explanation that you give of this name to others who are utterly unacquainted with it. This is at the very heart of our problem, in our thoroughly American South. If our dear Church is to go forward in new circles and neighborhoods, you, as an individual Moravian, must tell, with all the clearness, life, fervor and enthusiasm that are in you what the name "Moravian" means for you.

Let us, dear reader talk together again about this important thing, the name of our church.

WOMEN'S AUXILIARY SOCIETIES IN THE CHURCH.

One of the most cheering features of our new-time Moravianism in the Southern Province is the springing up of Women's Auxiliaries in every quarter. Wherever a man goes to preach, he is likely to have a notice to read from the pulpit about the next meeting of the "Ladies Aid," and when they meet they do something. Churches and Sunday Schools and missions and all sorts of good enterprises are having a new life breathed into them by the "Ladies Aid," or "Women's Auxiliaries," or by whatever other name they are called.

We give, in this issue of the Wachovia Moravian, the Annual Report of the Home Church Women's Auxiliary, presented by Mrs. Katharine E. Roddithaler, the retiring President. It is the first time, we believe, that this work has been presented to our readers. The value of the paper lies in the fact that the Report simply and clearly sets forth what the Auxiliary has done, during the year, and in what ways. Any Society, larger or smaller, can take this Report and construct for itself a practical programme for its own activities. We commend the perusal of it to all our readers.

MEMOIR OF BR. JOHN HENRY KILBICK.

A little farther on in our May number you will find an appreciative sketch of the life of this distinguished Missionary in our Alaska field. In the Southern Province, our departed brother was best known through the visits of his gifted and faithful wife. Many among us will remember how audiences were swayed by Sr. Edith Komig Kilbick's eloquent appeal of missionary life and toil and sacrifice among the Eskimos in the far North.

Br. Kilbick was a Delaware Indian, descended from the chiefs of the nations in the distant part. The reader will notice the middle name "Henry" in the title of the memoir. It is a reminiscence of the Revolutionary War. Col. Henry of the Patriotic Army and the Chief of the Delawares, fought side by side and the former saved the latter's life in a fierce battle. In grateful memory of this service, the name of "Henry" has been inserted into the name of every descendant.

The friendship of the Delawares and of the Moravian Missionaries is famous. The Delawares said, "it should last as long as sun and moon shine in the sky."

With such faithfulness, the Indian John Henry Kilbick served to the very last among his Moravian brethren in one of the most self-sacrificing of our foreign mission fields.
A WOMAN’S GIFT.

Some days ago I stood in a lovely flower garden in Meyer’s Park, Charlotte. The varied colors of the flags were perhaps the most brilliant I have ever seen. It was the garden of a devoted member of the Moravian Church, Mrs. W. T. Woldfolk. Just across the rural street lay a gently graded slope with a sharply evergreen summit. It is the lot which our sister has presented to our Charlotte congregation on which to erect a church, in a large and rapidly growing community which has as yet no church within its incorporated bounds.

Those who are acquainted with Meyer’s Park, the most beautiful suburb in North Carolina, will have seen the vast gies of fountain spray rising in Mr. Duke’s palatial grounds. They can then locate the Moravian church lot which is not more than 500 yards away. A departed brother used to look out of his invalid window and long for the day when a Moravian Church should stand on the lovely evergreen-topped slope near by. It would seem that his wish is now to be fulfilled in the generous gift of his wife.

GOD’S EASTER GIFT.

Our Congregation in Winston-Salem has recently had a glorious Easter occasion. About 20,000 people from all parts of the Country participated in it. The great number present was not, however, the chief blessing of the occasion. This Easter blessing lives in the earnest and sympathetic reverence of the great multitude. When the whole vast crowd repeated the Lord’s prayer together in the dawning hours of Easter day, the sound was that of a great wave, floating through the placid Sabbath air. It was remarked that of the thousands of leaflets in which the faith of the Universal Church of Christ is simply stated and to which members of a score of denominations had frequently responded, “Thus I verily believe,” of all these thousands of leaflets not a dozen were afterwards found, as thrown aside. All seemed to have been taken along home, as keepsakes.

But the chief blessing was the fact that one hundred and eighty one souls were in this Easter season, added to the Salem Congregation. May God bless each one of these newly added souls with the thousands already united with this prosperous congregation.

“If the boys and girls of the present day are taught and trained to observe the law, there will be less need for law enforcement and generation hence.”

ANOTHER LETTER FROM ALASKA.

Bro. Arthur Butin, Trinity’s “Own Missionary” writes of his missionary travels and experiences in Alaska.

Bethel, Alaska, Feb. 8th, 1922.

Dear Members and Friends of Trinity:

When I closed my last letter to you, I was ready to start on a missionary tour to cover the tundra villages. It was several weeks after writing you that I finally got under way! Nor could any of you-surmise what kept me from starting! I will forestall any wild guesses by giving you the real reason which will completely upset what you may have known about the climate of Alaska heretofore. Rain, storms, and excessive water on the lakes over which the trail leads kept me at home beyond the time planned for. There was about ten inches of water on the lakes over the old ire: Finally it turned cold again and I left home on the 28th of January. The day was bright and cold, the thermometer ranging about 20 degrees below zero. The trail leads over knolls and flats and lakes. The tundra is as barren as a desert to the eye in winter. Here and there a rabbit appeared, and a fox or two had come up to the dog trail and followed it for a way. On a lonesome little hillock a poor dog had ventured to steal the bait from a fox trap and unluckily stepped into the trap. I stopped my team with the intent to release him, but he did not like my looks and threatened to bite me and as I had no means of subduing him, I left him, knowing that some natives were following and that they would release him. When I inquired later on, I learned the poor fellow had been set free. After a thirty-five mile run the smoke from the first village, Painghak, was a welcome sight. A man lives here, or cabins. Most of the dwelling places however are still of the old style, dark, foul, vermin infested, spots of disease, utterly unfit. The people of this district of the tundra villages have for years past been the stronghold, the defenders of the ancient superstitions and sorceries; as a native in a nearby village said, “From Nanivagantleek there goes out a circle of evil influence, which ties all the other backward villages to this center of evil.” But God be thanked, the post that the old superstitions and sorceries tied too, is wasting at the base.

Erecting a wayside cabin where missionaries may break their long journeys.

Even though darkness had already settled over the bleak landscape old and young gathered when the bell, donated largely by the gift of the Bethabara Congregation, sent out the welcome call. After the service Helper Neck and I settled down to an evening of work. We commenced the translation of the 53rd chapter of Isaiah. It was rather difficult work and we completed only a small portion of the chapter.

During the night the weather had again moderated, much to my disgust, for I do detest mild weather when I am travelling in these filthy tundra villages. Furthermore I had left my

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REPORTS FROM THE CHURCHES

HOME CHURCH.

The presence of many non-resident members during the Easter Season brought us great joy. They came to us from Pennsylvania, Ohio, Kentucky, Chicago, and many nearer points. Together with the visitors who come from all portions of the country, even the very distant parts, the Home Church had a wide sphere for influence.

To what further extent our great Easter celebration will develop we do not know, but the Lord has seen fit to call it to the attention of increasing thousands and we are grateful for every opportunity to witness to the resurrection.

To all those aided in the great Easter Celebration, even those who at a distance could do no more than think and pray for it, we express hearty appreciation.

Palm Sunday 1922 was a memorable day for our congregation, and 30 souls were received into communicant membership, 6 more being added on Maundy Thursday, giving us a total accession for the present calendar year of 36. We wish all of these new members, the Lord’s blessing in their new life and, hope to witness their rapid growth in Christian culture and service.

What shall we say for the Sunday School? We have been reporting for months that it was increasing in attendance until that statement has become quite stale. But we must mention that on April 9th, 612 were present, the largest number in the long history of the school. We are making strong efforts to make it just as efficient for the teaching of God’s word as it ought to be, and are striving for quality as well as quantity.

Two deaths in the congregation have come quite stale. The first, our young brother, Raymond Robertson, who during his brief Christian career, witnessed well for his Lord and was an esteemed usher in the Church. The other, Sister Donna A. Smith, for more than 40 years, the teacher of a private school in the old “Infant Class Rooms” in the Wilkows Home. Both will be greatly missed in the Church and in the community.

Two very happy marriages have taken place, that of Bro. Robert McCuiston and Miss Margaret Blair, and among our Church friends and attendants, Mr. Henry Lindhurst and Miss Maude Waggoner.

CALVARY.

The month which brings the special services commemorative of the sufferings, death and resurrection of our blessed Lord always brings much blessing to Calvary as it does to every Moravian congregation. Our services in this season keep growing in numbers and interest with each year and seemed for this year to be the best we had ever had.

Much work is done for individual souls previous to Palm Sunday, and a strong band of men and women at Calvary who are anxious to win souls for the Master and gladly co-operate with the pastor in the special efforts of this season. Decision Day was observed in the Sunday School with splendid results. Thus on Palm Sunday, we rejoiced over a glorious harvest of 31 souls uniting on that day with Calvary Church. May God bless and keep these new members and those of all dates for communicant membership into the church:

In this season of Maundy Thursday services were greatly increased, the number of those present being 23. The harvest has been promising to be a great strengthening of the church: Mrs. J. H. Duncan, Mrs. L. C. Weaver, Mrs. Dewey Baker, Mr. and Mrs. C. A. Crews, Jr., Mr. and Mrs. C. E. Snyder, Florence Crews, Elsa Swain, Irene Swain, Alberta Fisher, Margaret Fisher, Zelia May Weimer, Clara Dynott, Mildred Holmes, Mary Crater, Carl Dynott, Paul Hege, Burton Blanton, Edward Blanton, Bernard Money, Joseph Siller, Ernest Pulitz, Jr., Alvin Pulitz, Clyde Knouse, John Magdalene, Luther Snider and Basil Davis.

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The Easter celebration was entered into heartily by Trinity people. The workshops, forty strong, marched to the Home Church at an early hour to partake in the great service. Trinity’s hand played for the first time this year, and was led by Mr. B. J. Pfohl. The readings from the Passover Week manual were better attended this year than in any previous year. However, there is still room for improvement.

We were glad to have Bro. J. F. Marlow and daughter Mary, with us for the Easter services. They are now living at Siler City.

Junior Bible Group is again active with an unusually fine attendance. The choral singing is enjoyed as well as the Bible study. Mildred Snider has been appointed pianist of this group.

Mrs. D. W. Swink and Misses Grace Ryderly and Marion Schaller make up the Mothers’ and Daughters’ section of our city where we have been holding Prayer meetings for the past fall and winter. It was the first Moravian Lovefeast in that community and was thoroughly enjoyed.

Calvary’s pastor greatly enjoyed preaching the Baccalaureate Sermon before Clemmons School and the host of members of the congregation and friends who had gathered. This was on Sunday, April 23rd. We rejoiced over the good spirit in the school and congregation.

It may be of interest to readers of “The Wachovia Moravian” to know that Bro. Kenneth Hamilton, Calvary’s Missionary pastor, has been released for one year from service in the Nicaraguan field to take a course of medical study at Livingstone College, England. Calvary continues his support while he studies.

TRINITY CHURCH.

There was a large class of candidates for communicant membership received into the church on Palm Sunday. The total number for that day was 23. The harvest has been gathered in the Lord’s name, and promises to be a great strengthening to Trinity in the cause of Christ. That the out of town members as well as those at home may be informed concerning the new members, here is a list of those received into the church:

Mrs. H. G. Duncan, Mrs. L. C. Weaver, Mrs. Dewey Baker, Mr. and Mrs. C. A. Crews, Jr., Mr. and Mrs. C. E. Snyder, Florence Crews, Elsa Swain, Irene Swain, Alberta Fisher, Margaret Fisher, Zelia May Weimer, Clara Dynott, Mildred Holmes, Mary Crater, Carl Dynott, Paul Hege, Burton Blanton, Edward Blanton, Bernard Money, Joseph Siller, Ernest Pulitz, Jr., Alvin Pulitz, Clyde Knouse, John Magdalene, Luther Snider and Basil Davis.

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THIRTY MEMORIAL

We are grateful to God to be able to report a big and successful series of meetings under the leadership of Rev. G. C. C. Sample. The meetings continued from April second, until and including Palm Sunday. On Palm Sunday Decision day was observed in the Sunday School. It gave us much joy to see at least twelve men and boys go forward in confession of their acceptance of Christ as their Saviour.

On Palm Sunday James Richard, the infant son of Bro. and Sr. Henry P. Pleasant was dedicated to the Lord in Holy Baptism. On Easter Sunday James Robert, infant son of Br. and Sister J. R. Vernon was also baptized.

A goodly number attended the celebration of the Holy Communion on Good Friday. At this service two young men, William and Leo Swaim, were received by adult baptism into our communicant membership. On Easter Sunday eight more were baptized: Ruth Douglas, Cora Parks, Elizabeth Sharp, Esther Swaim, Pearl H. , Rose Swaim, H. , Faye Swaim, and Floyd H. Fisher. Four were confirmed, LaLa and Frances Masten, Roberta Vernon and J. Macon Shour. Three were received by profession and entered by letter from the M. E. Church, South, Nellie and Louis Sharp and Mrs. H. Fisher. Still others will be received in the near future.

On Sunday evening under the leadership of Bro. L. C. Swaim rendered valiant service during the Easter season.

At a recent meeting of the board of Elders, Bro. Homer Housh was appointed leader of the Boy Scouts. Miss Rachel Masten was hostess to the Marguerite Fries Circle of Kings Daughters, on Monday, May first.

We take this opportunity of thanking Bro. Wm. D. Fishel for the stereopticon he used in the lecture on May third.

If our plans do not go agley our annual picnic will be held at Friedberg on June 22nd. Plan to be there.

The Ladies Bible class served a splendid banquet to the men of the Bible class on May fourth. Rev. Walter Allen was the speaker of the occasion and delivered a fine message on Sunday School methods and work.

CLEMSONS-HOPES

The Ladies Aid Society held their April meeting at the home of Mrs. Sprinkle and Mrs. Ogbum.

Easter reading services were held every other week of the month preceding Easter at Clemmons, and on Good Friday morning Lovefeast and communion services were partaken of by a joyful congregation.

Lovefeast and communion services were also enjoyed at Hope on Monday afternoon.

On Easter Sunday the graveyard services were well attended at both Hope and Clemmons. At Clemmons, the service was made very beautiful and impressive by the addition of music furnished by eleven of the Home Church band, led by Joseph Pohl. The service rendered by them is greatly appreciated and served to draw more people to the services than have attended for several years.

After the graveyard service the congregation gathered in the chapel to hear the Resurrection reading from the Passion Week manual, interspersed with anthems and recitations, by the Sunday school.

On Sunday afternoon following Easter, Rev. Edmund Schwarze preached the Baccalaureate sermon to one o'clock in the afternoon. The attendance was encouraging and the service greatly enjoyed. The pastor gave a short address on “The Living Christ.” There was no evening service that night.

Following the close of the City Wide Men’s Bible Campaign there has been considerable dropping off in the membership of the Sunday School, as was to be expected. It would have been impossible for us to have held Sunday School with the crowd that packed our little building on the last Sunday in March. At the same time we feel much gratified with the number of men who continue to attend the Bible Class, and are planning for much activity among this important organization of the Church. Much credit is due to the men for the way in which they have worked during the last weeks and we believe that our class is now firmly established.

BETHANIA

Two events have claimed much attention during the last month. In the church life, Passion Week has been observed with a large interest as well as attendance. For the second thing, the closing exercises of the High School have had overflowing audiences. The sermon, which was preached by Dr. W. D. Mann, of Chapel Hill, was given in the church on Monday night, April 24th.

A company of four hundred gathered for the funeral of Sr. Eliza Jane Lehman, whose long life of church membership in our midst made her known to many.

It was a very unusual occurrence on Easter Sunday to see the open grave as we gathered for the early morning service.

A Boy Scouts Troop has been or-

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Price does not always mean that you get satisfaction, especially in buying coal. We have known people who to save 25 or 50 cents per ton would put in their entire winter needs without knowing what coal they were getting, simply sold on the price—and before the Winter was over this same customer would be hotter than the beat from the unknown coal they bought.

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WE SCREEN, WEIGH AND GUARANTEE WEIGHT AS WELL AS ALL COAL PURCHASED FROM US TO GIVE SATISFACTION.

'Tenness Gem' purest and best Coal to be had for grates and cook stoves.

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Walter A. Shore, President and Manager

Masonic Temple
organized under the leadership of Bro. Raymond M. Butner.

With new life in the Sunday School at Olivet, an enlargement of the schedule of services at Alpha, and interest in the Bible and prayer meeting resumed on Thursday night at Mizpah, we feel in good spirit over the work Acts of Friday were read.

On the night of the 3rd, and they had charge of the prayer service on the held by Bro. Edgar Holton, of Macedonia, who died on the 2nd of May, at the right hand of fellowship was given to the Band who meet faithfully on the first and communion in the second.

The Easter observance took place on Good Friday afternoon with a well attended and enjoyable lovefeast. The Acts of Friday were read. On Easter Sunday afternoon a goodly company was together on the graveyard and in the concluding service in the church.

The observance of the Easter season was fuller than any previous occasion. Reading meetings were held on Sunday afternoons during Lent. On Good Friday the Lord's table was spread. The attendance at these services was not numerous, but the interest was very good, and the attendance of those who did come to the reading meetings was regular and there were expressions of gratification and enjoyment. The Easter Sunday service on the graveyard in the church was attended by a large congregation in a very reverent spirit.

On the first Sunday in May, the pastor being unwell, his place at Macedonia was ably and acceptably filled by Bro. Wm. E. Spangh, of Winston-Salem. Mr. C. E. Johnson, of Winston-Salem kindly conveyed Bro. Spangh to and from the Macedonia service. In addition to the preaching Bro. Spangh presided at a congregation council, which elected three members of the committee to serve for two years as follows: Harrison F. Spurkis, Ernest C. Butner and J. E. Boyles.

CHRIST CHURCH.

The Easter season brought great blessings to our part of Salem Congregation. On Palm Sunday two infants and eight adults were baptized. Six were confirmed and fourteen received by letter. At the communion service on Thursday night three others were added, two by adult baptism and one by confirmation. The congregation deeply appreciates the good work being done by the Band who meet faithfully on Monday night of each week.

The pastor was called on to conduct the funeral of Charity Adeline Hicks, who died on the 2nd of May, at the age of 103 years, 11 months and 20 days.

The Young Ladies Bible Class had charge of the prayer service on the night of the 3rd, and they had Miss Mary Ann Fogle as a speaker, who spoke very interestingly on "The Church." The Single Brethren and Sisters Feast was observed together on the first Sunday in May, and a large company of young people had the pleasure of hearing Bishop Rondthale at 3:30 o'clock, tell of interesting things which happened here more than 40 years ago.

WACHOVIA ARBOR.

The Wachovia observance took place on Good Friday afternoon with a well attended and enjoyable lovefeast. The Acts of Friday were read. On Easter Sunday afternoon a goodly company was together on the graveyard and in the concluding service in the church.

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or of her 75th birthday, which occurred about this time. The table was set for 90 feet, and we were present to enjoy the occasion.

Bro. Geo. A. Bieber kindly filled the pastor’s appointment Sunday evening, May 7th.

FAIRVIEW

After the revival services which were led by Mr. Geo. C. K. Sample, the Railroad Evangelist, of Columbia, Pa., were closed on March 28th, it was a busy time arranging things for Palm Sunday. That was a big day in Fairview Church. In the morning seven adults were baptized, three confirmed and fifteen received. At night the Mission Week services were begun by reading the Acts of Saturday and Sunday. A musical program had been organized by the choir leader, Mr. Henry C. Snyder. The Junior Choir of about fifty voices and the regular church choir rendered the "Hosanna" in most excellent style.

The regular Mission Week services were held each night and there was more interest taken in them this year than ever. On Tuesday night Bishop Rondthaler read the Acts of Tuesday.

On Easter Sunday night two adults were baptized. Bishop Rondthaler presided at this service and preached the sermon. The service closed with the Lord’s Supper, which was largely attended.

The Ladies Aid Society met at the parsonage on the 8th, as the guests of Mrs. Lookenbach and Mrs. W. L. Vest. The Women’s Missionary Society met at the home of Mrs. J. W. Barnes on the 20th. They voted $75.00 towards the missionary pasteur’s salary. The money for the first quarter is coming in very nicely. A full statement will be printed next month. A letter from Bro. Geo. K. Heath states that they expect to leave England in June on their way back to their work in Nicaragua.

Preparations are being made to celebrate the twenty-seventh anniversary of the organization of the Sunday School on May 7th.

The members of Fairview church presented the pastor and his wife with a gift in silver in honor of the twentieth anniversary of their wedding which took place May 4th, 1897.

MAKING A MINISTER

Then shall make thy prayer unto him, and he shall hear thee. Job xxii. 27.

Our ministers are what we make them by our prayer or our neglect of prayer for them. We are responsible for the kind of preaching they do. After we have listened to the minister, we say, “That was a good sermon,” or, “I think we will have to get a new minister.” Who is responsible for the kind of preaching you do not like? You are responsible. Do you want a new minister? I will tell you how to get one. Pray for the one you have until you have made him over by your prayers.—H. A. Towner, Mrs. Danneberger. We have learned to love them all and now that we know them personally, mission needs in the various fields are more real to us. Several gifts, mostly personal ones to the missionaries wives, and to some other causes, amounting to nearly $400 have passed through the hands of the Mission Department. An intensive study of all the Moravian Mission Fields has been put through in all the Circles, and too much cannot be said of the help and insight given these study classes by the Heaths, in their personal visits to the Circles.

A book-sheet of mission reference books has been made available in the Sunday School Library. Subscriptions to current magazines have been sent.

ANNUAL REPORT OF THE HOME CHURCH WOMAN’S AUXILIARY

On May 17, 1921, the Woman’s Auxiliary of the Home Moravian Church met to complete its organization. In looking back over the first year of activity, we are all of us eager to say that we have had a blessed year. We realize that a Higher Hand than ours has been leading us in our efforts to bring all the women of our church into closer fellowship and service. It was our earnest desire to reach every woman over eighteen years of age in the congregation, and urge her to affiliate with the Auxiliary. So that today we have enrolled two hundred and thirty-seven women who are actively engaged in the Circle work, twelve who are Associate members because of health, age, or other reasons for inactivity, and five living at a distance, but wishing to be counted in.

However, a list of many women in the congregation who are not yet affiliated with the Auxiliary, still confront us, and we hand this with hope to the incoming Board. The power of all our women united will mean everything to our church.

Ten Circles, the membership of which was divided by lot, have carried on the work of the Auxiliary, and especially must I refer to the connected work of the ten leaders who have devotedly and prayerfully carried their Circles through a critical first year: Circle 1, under Mr. J. K. Pfohl; Circle 2, under Mrs. J. F. McQuiston, succeeded by Mrs. Thomas Griffith; Circle 3, under Mrs. Edward Mickey, succeeded by Mrs. Moody Güther; Circle 4, under Mrs. Charles Siweers; Circle 5, under Mrs. Henry Vogler; Circle 6, under Mrs. Thomas Davis; Circle 7, under Mrs. J. K. Pfohl; Circle 8, under Mrs. C. H. Fithacker; Circle 9, under Miss Grace Starbuck; and Circle 10, under Mrs. Ernest Pfohl.

An especial blessing has indeed rested upon our two recently formed Circles—No. 9 comprising the very young women of the congregation and No. 10, an evening circle of our business women and others having daytime duties.

Three Departments, headed by Mrs. Henry Shaffer, Secretary of Missions, Mrs. Hannel Thomas, Secretary of Fellowship and Young Peoples Interests, and Mrs. Walter Hege, Secretary of Relief and Benevolence, have encompassed a varied program of Christian service.

Missionary zeal and interest has been greatly stimulated amongst our women by the presence in our midst of several missionary families, Mr. and Mrs. George Heath, Mr. and Mrs. Wiedman, Mr. and Mrs. Schwalbe and Little Anna Gertrude, and Mr. and
THE WAGHOVIA MORAVIAN

May 1922 p.8

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JOHN HENRY KILBUCK

Bro. John Henry Kilbuck was born in Missouri, on the fifteenth of May, 1861. His childhood and early boyhood was spent with his parents on the Chippewa and Moose reservation in Kansas. When twelve years old, Bro. Ricksecker, the grandfather of Sr. Kilbuck, sent him to Nazareth Hall where he no doubt acquired the habit of graceful and erect carriage, which was characteristic of him to the end.

From Nazareth Hall he entered Moravian College, where he completed the collegiate and theological courses, desiring to spend his life to the cause of the church papers concerning this work.

Since New Year Bro. Kilbuck had a week of prayer at each of the three important villages in his district and Communion was celebrated. For this he had thoroughly prepared his people, speaking with each Communicant personally, warning, inviting, pleading, and instructing. Throughout this period of intensive service and intimate ministering, he felt that a weariness was creeping over him which he could not shake off. Upon his return from Akitshoak, the third and last of the villages to have enjoyed this blessed and blessed relationship with their missionary, Bro. Kilbuck felt completely worn out. From this feeling he never again rallied.

Through the week from the twenty-third to the thirtieth of January his strength continually waned; much of the time he was in a stupor with intense head pains. In his delirium he would be taking up again the work of the last three weeks which he had just finished. The people were ever before him and uppermost in his thoughts. In his delirium he would warn them, plead with them, instruct them and organize the developing congregations. On Tuesday, the thirty-first of January he sent for Bro. Bentzin, who happened to be away on a Mission trip. He arrived on the following day to find that Bro. Kilbuck was brighter than he had been for some days. However, beyond a few words of greeting, there could be no conversation. Now and then in the course of the afternoon he spoke a few words to those attending him, giving us who were watching with him a few last glimpses of his own genial friendliness.

At three o'clock on the morrow of the second of February, after leaving his bed, Bro. Kilbuck, a final message for his people, he peacefully fell asleep in Jesus.

His last word to the people was a very timely one. He said: "Tell them they must worship and love God in the home, as families, in the presence of the children. Then the worship in the church will be well taken care of. In the home they should teach their children, thus they would all become helpers to the Helpers." As he lay there in death his heart and home to the se people who were watching with him a few last glimpses of his own genial friendship.

By some means some might be won from the bondage of fearful superstitions to the freedom of being children of God—when we recall those days we can somewhat understand the reverence in which our departed brother was held by the Eskimo among whom he labored.

Our white neighbors also held him in high esteem. We had an evidence of their love in the very neatly built and tastily decorated coffin prepared by their own hands. Everyone was willing to help wherever they could. Truly, whoever was not his friend, thereby cast a reflection upon himself, for it was not in the heart of our brother to harbor ill will and hatred. His was a friendly, genial, sympathetic spirit.

On the afternoon of the second of February a service in English and one in Eskimo were conducted in the Mission Chapel at Akiak. On the following morning the body was moved to Bethel, where on Saturday, the fourth of February, after a service in both languages, the body was laid to rest in the Bethel cemetery, beside that other pioneer, Hans Torgerson.

Several of the native men had indicated their desire to express the feelings of their hearts, so we arranged for memorial services in the chapel, at Bethel, Akitshoak, Akiak and Tuluksak on Sunday the fifth of February. As we listened to these testimonies, the grief of the people was touching to behold.

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Special Agency

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THE SHOE MEN
mories as we heard them here at Bethel, we were moved to feel that even though a worker had been called to this work, he was still waiting. And may it be in the hearts of all of us to carry his work on and on!

FAIRVIEW MORAVIAN SUNDAY SCHOOL. 1895-1909.
(From H. W. Folts.)

In the year 1892 Mr. Cieero Tise erected for rent on the North side of what is now 19th street, about two blocks east of Liberty, a frame building, intended to answer the combined purpose of a day school in the basement, and a church and Sunday School room on the upper floor, which was reached by a long outside flight of rickety steps. During the summer of 1893 the Methodist Protestants living in the neighborhood, conducted a Sunday School in this building, but discontinued about Christmas, and the church, as it was not occupied until the Spring of 1895, when Mrs. D. E. Kester who had moved here from Salem was so deeply impressed with the need of a Sunday School in this community that she went to Bishop Rondthaler and laid the matter before him, asking for his advice and help. The Bishop was deeply interested, and promised that when they walked every Sunday to St. Paul's, 14th and 25th streets, a band of sixty persons gathered there would $326.00 toward the new church. This gave us a start and we bought the lot and soon paid for it.

During the fall and winter of 1895-'96, Mr. Frank Jenkins of Salem had charge of the school, and the first Christmas entertainment was pronounced a success.

In June 1896 Rev. H. E. Rondthaler having graduated from Lebanon Bible College, the school was opened at Ogden Springs, and on the afternoon of September 22nd, Bro. Rondthaler preached the first sermon from Acts 16:30, 31. "What must I do to be saved?" About fifty people were present at his service, and the Moravian Litany was used.

During the fall and winter of 1895-'96, Mr. Geo. Blum, and later by Mrs. Geo. W. Blum, who is still serving most efficiently in that capacity.

During the month of June following, a committee was turned over to Rev. Howard E. Rondthaler, who thus became the first regular Superintendent. On August 108th, the first picnic was held at Ogden Springs, and on the afternoon of September 22nd, Bro. Rondthaler preached the first sermon from Acts 16:30, 31. "What must I do to be saved?" About fifty people were present at his service, and the Moravian Litany was used.

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ACKNOWLEDGEMENTS OF JANUARY 1 TO APRIL 30, 1922.

For Foreign Missionary:
- From Bethania Sunday School: $1.13
- From Clemmons-Hope Sunday School: $1.81
- From Glendale Sunday School: $1.75
- From Friedberg Congregation: $1.68
- From Greensboro Sunday School: $1.56
- From Friedland Congregation: $1.56

For African Missions:
- From Friedland Congregation: $31.30
- From Clemmons-Hope Congregation: $1.25
- From Trinity Church: $99.83
- From Friedberg Congregation: $50.60
- From Bethania Congregation: $12.45

For the Purchase of Microscope for Rev. Dunn
- From Trinity Congregation: $2.50
- From Salem Sunday School: $2.50
- From Salem Juvenile Missionary Soc.: $5.00
- From Friedland Congregation: $2.25
- From Baptist Church: $1.25
- From Advent Sunday School: $1.25

For Support of Sick in Hospital at Pro $140.00
- From Women's Missionary Society: $140.00
- From Valley Hospital, Jerusalem: $140.00
- From McFarland Hospital: $140.00
- From Home Sunday School: $140.00
- From McCallum Circle, Kearsney: $140.00

For Support of Bed in Hospital at Lehigh Valley
- From Salem Juvenile Missionary Soc.: $40.00
- From Organ Among the Lapps at Jerusalem
- From Salem Juvenile Missionary Soc.: $40.00
- For Teachers' Expenditures of Rev. P. T. Schwartz and Family $320.00
- For Members of Provincial Missionary Committee: $200.00

For Pensions Among Agers:
- For Missionary Pensions.

For the Purchase of New Chairs for the Theological Seminary:
- From Friedland Sunday School: $1.00
- From Enterprise Sunday School: $1.00
- From Friedberg Sunday School: $1.00
- From Women's Auxiliary, Home Church: $5.00

For Memorial Science Building Fund:
- From Rev. Wm. E. Spang: $5.00
- From Rev. L. O. Luckenbach: $5.00
- From Mrs. Chas. Lambeth: $5.00

For European Relief—Waste Fund:
- From Trinity Primary Sunday School: $7.00
- From Trinity Sunday School: $7.00
- From Bethania Congregation: $7.00
- From Trinity Sunday School: $7.00
- From McCallum Circle, Kearsney: $7.00
- From Church Circle: $7.00
- From Bishop Edw. Rondthaler: $7.00
- From New Sunday School: $7.00
- From Mrs. Lent's Class, Fairview Sunday School: $7.00
- From Trinity Church: $7.00

For the Provincial Relief of South Africa:
- From Women's Missionary Society: $1,000.00
- R. H. STOCKTON, Treasurer.

MARRIAGES.

McCuiston-Blair.—On April 26, 1922, Bro. Robert A. McCuiston and Mrs. Margaret A. Blair, were united in marriage in the Home Church, by Rev. J. F. McCuiston and Rev. J. Kenneth Pfohl.

Lindhurst-Waggoner.—On May 2, 1922, Henry M. Lindhurst and Maude F. Waggoner, both of Winston-Salem, N. C., were united in marriage, by Rev. J. Kenneth Pfohl.

Jones-Miller.—At the Clemmons parsonage, on April 15, 1922, Eliza Jones and Lizzie Miller were united in marriage by the pastor, Rev. Warren F. Nonnemaker.

Fishel-Tinsley.—Lettie E. Fishel and Emma B. Tine were united in marriage at the home of the bride, near Bethania, April 11, 1922, by Rev. P. W. Graham.

Chadwick-Marshall.—Mr. Wesley M. Chadwick and Fannie Marshall were united in marriage, at the parsonage at Bethania, April 26, 1922, by Rev. F. W. Graham.

Smith-Jones.—In the Bank street parsonage, by Rev. James E. Hall, on April 29, 1922, at 2 P. M., Mr. Mack E. Smith, of Winston-Salem, N. C., and Miss Beulah M. Jones, of New Philadelphia.

DEATHS.

Masten.—Mrs. Lena Masten, wife of Millard F. Masten, and daughter of W. A. and Lydia Lindsay, of Winston-Salem, N. C., May 2, 1922, aged 59 years, 4 months and 4 days. Services were held at the home, May 3, 1922, by Rev. L. G. Luckenbach and Rev. J. S. Hutt.

Reid.—Virgie Reid, infant daughter of Mr. Clay M., and Mrs. Lelia Via Reid, on April 22, 1922, at Winston-Salem, N. C. Services at the home of the parents, April 23, 1922, by Rev. L. G. Luckenbach.

Pfafl.—Esker Ray, son of Rev. W. L., and Sr. Fannie E. Pfafl, m. n. Zigar, departed this life in the Olivet Chapel section, March 7, 1922, at the Wachovia Moravian.

LISTEN FOLKS! THE FIRST THING
—some people think of when buying plumbing fixtures is—"how much does it cost?" Such folks usually wish they had paid more attention to the quality of the goods, when, after a little hard usage, "cheapness" is exposed as a fraud by ever-increasing repair bills. Plumbing fixtures that are "cheap" are always expensive in the end. Be not deceived by statements to the contrary.

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In answering advertisements please mention
"The Wachovia Moravian."
age of 4 years, 10 months and 13 days. The pastor conducted the funeral service from the home.

Leeman.—Sr. Elizabeth Jane Leeman, m. m. Duby, wife of Bro. O. J. Le- man, departed this life, April 15th, 1922, at the age of 76 years, 10 months and 22 days. Bishop Rondthaler conducted the funeral services from the home at Bethania, N. C.

Magee.—Mrs. Rhoda Caroline Magee, m. m. Larmore, departed this life, April 26, 1922, aged 63 years, 6 months and 19 days. She was a charter member of Pulp congregation. Funeral and interment at Salem Chapel by Rev. H. B. Johnson.

Smith.—Sr. Donna A. Smith, born Dec. 28, 1857, in Danbury, N. C., and departed this life on April 29, 1922. Funeral services conducted by Bishop Rondthaler and Rev. J. Kenneth Pfohl.

**INFANT BAPTISMS.**

Crews.—Charles Anderson, III, son of Chas. A. and Hazel Louise Crews, Jr., m. m. Whittington, born May 26, 1919, baptized at the home of grandparents, April 16, 1922, by Rev. Douglas Smith.

Pleasant.—James Richard, infant son of Henry F., and Dovie (Dean) Pleasant, born October 15, 1921, was baptized at Fries Memorial Church on Palm Sunday, April 9, 1922, by Rev. H. B. Johnson. Sponsors: James R. Pleasant and Walter J. Masten.

Vernon.—James Robert, infant son of J. Robin and Winnie (Proctor) Vernon, born December 26, 1921, was baptized at Fries Memorial Church on Easter Sunday. Sponsors: Mr. and Mrs. Chas. H. Howerton and Mr. and Mrs. Chas. M. Cain.

Walsh.—At Calvary church, April 16, 1922, Kathleen Rose Walsh, daughter of Seth and Sarah (Miller) Walsh, born December 30, 1921, by Rev. Edmund Schwarze. Sponsors: Mrs. J. Hester, Mr. and Mrs. W. P. Powell, Miss Lilian Miller.


Kapp.—At the home of the parents, Holly Avenue, April 23, 1922, John Edward Kapp, son of Jamie L. and Bertha (Ruff) Kapp, born August 3, 1921; by Rev. Edmund Schwarze. Sponsors: Mrs. E. S. Crosland, E. S. Crosland, J. R., Mrs. E. E. Kapp, and Mrs. Cicero Ogburn.

Kapp.—At the home of the parents, Holly Avenue, April 23, 1922, Ethel Huff Kapp, daughter of Jamie L. and Bertha (Huff) Kapp, born July 30, 1921; by Rev. Edmund Schwarze. Sponsors: Miss Ethel Huff, Mr. and Mrs. T. E. Kapp.

Shouse.—Henry Edward, infant son of Bro. David J. and Sr. Lula M. Shouse, m. m. Tise, baptized April 9, 1922, by Rev. F. W. Grabo.

Morgan.—William Oliver, Jr., infant son of Bro. W. O., and Sr. Mary Carroll Morgan, on Palm Sunday, April 9, 1922, at Fairview Moravian Church by Rev. L. G. Luckenbach.

Carroll.—Robert Lindsay, Jr., infant son of Bro. Rolf, L., and Sr. Ber­ tie Knouse Carroll, on Palm Sunday, April 9, 1922, at Fairview Moravian Church by Rev. L. G. Luckenbach.

Sponsors:—Luther, Jr., infant son of Mr. Luther S. and Sr. Margaret Yar­ brugh. Sponsors, on Palm Sunday, April 9, 1922, at the age of 76 years, 6 months and 13 days. The pastor conducted the funeral service from the home.

Leeman.—Sr. Eliza Jane Leeman, m. m. Duby, wife of Bro. O. J. Leh­ man, departed this life, April 15th, 1922, at the age of 76 years, 10 months and 22 days. Bishop Rondthaler conducted the funeral services from the home at Bethania, N. C.

Magee.—Mrs. Rhoda Caroline Magee, m. m. Larmore, departed this life, April 26, 1922, aged 63 years, 6 months and 19 days. She was a charter member of Pulp congregation. Funeral and interment at Salem Chapel by Rev. H. B. Johnson.

Smith.—Sr. Donna A. Smith, born Dec. 28, 1857, in Danbury, N. C., and departed this life on April 29, 1922. Funeral services conducted by Bishop Rondthaler and Rev. J. Kenneth Pfohl.

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'Mid pleasures and palace
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Be it ever so humble
There's no place like home.
—Payne.

His home, the spot
Of earth supremely bliss,
A dearer, sweeter spot
Than all the rest.
—Montgomery.

To make a happy freer life
To wean and wife,
That's the true pathos and sublime
Of human life.
—Burns.

Peace and rest
At length have come;
All the days
Long toll 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
—Thomson.

By the freest still
The light is shining,
The Children's arm
Round the parents twining.
From love so sweet,
O who would pant?
Be it ever so homely,
Home is Home.
—Mulock.

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PRAYING AND GIVING AND DOING.

Dear members of the Southern City or “Moravians” as they are commonly called, in some cases, rarely visit the congregations to which they belong, or to which they still adhere. Should they come again from their off-time distant homes, they would find the congregations, in many respects, just what they were when they moved away. They would find the same plain and affectionate Gospel preaching; they would listen to the same hymns, and often sing to the very tunes which they used to love. They would find the old love

For the first time in many years and for the third time, only, in nearly three quarters of a century a lovefeast was held, and then the new “budget” system was introduced and the annual contribution to the minister’s salary was doubled.

Ook Grove had its Anniversary on the same morning, May 21st. Here also a new pastor and his wife were serving. And yet Rev. William E. Spang is not a stranger to the Oak Grove people. He has served them once before, and by special request he has recently come again. What was especially evident in Oak Grove Anniversary was the increased Sunday School life with which Br. James Whicker’s administration has been blessed. The large choice of young voices singing sweetly through the Church was an evidence of this good spirit.

Then, in the afternoon of May 21st, came the Anniversary of Trinity Church, Southside. The day was accompanied by the accession of a number of new members. The whole atmosphere of the occasion was full of hope and the Pastor, Rev. Douglas L. Rights, announced that 41 members had been received into Trinity during the year.

On Sunday, June 11th, Bethania will have its famous Anniversary, which brings in members and friends from far and near and we hope and pray that the same spirit which has marked the May assemblies, may likewise prevail in Bethania on that joyful day.

All these Anniversaries were different, the one from the other, as might be expected from different church circumstances and surroundings, but there is one circumstance which is entirely on. They are less and less occasions of mere reminiscence of the past, but they are days of a new start, when better things are being thought of for the future; the things that will be better for men and women and children and more for the glory of God.

THE COMMENCEMENTS OF THE

SALEM ACADEMY AND

COLLEGE.

These were notable occasions. We need to mark them the more partic-
THE GREAT MOVEMENT IN BOHEMIA.

By the Rev. W. E. Schmidt, Ph. D., Translated by the Rev. E. Kiesel for the (British) Moravian Messenger.

PART III.

The Brethren's Unity and the Movement. Concluded from the March Issue.

The Brethren's Unity has been taking part in the movement for nearly two years now. An invitation came to us from the district between Turnau and Eisenbrod. We were informed that a whole village wanted to join us, but we considered that quite impossible. Hence we made no immediate response. Subsequently, however, we went and conducted a public meeting, whereby we were assisted by the Cesco-Slovak Church, the new branch of the Catholic Church, independent of Rome (see Part I). We ourselves had, namely, no experience in organizing popular demonstrations, in addressing mass meetings, and in anticipating great results. Our Cesco-Slovak partners, on the other hand, were experts in that kind of thing—witness the skilful manner in which they entertained the audience with anecdotes and humorous remarks. But the result of the first meeting was that more people joined our ranks than theirs. The next step we took was to hold a Whitsun festival in a rocky gorge at a place where the ancient Brethren in time of persecution had celebrated the Holy Communion. Two thousand people assembled there and attended not only the mass meeting, but also the religious service which we afterwards conducted in order to show them the workings of the movement. A year ago we had not more than a dozen members in that district; now those who have come over to us number thousands.

At other places we have also had encouraging results. Every one who is acquainted with the history of the Ancient Brethren's Unity will be gratified to hear that in Kunwald (near Schtenberg), on the eastern frontier of Bohemia, that historic spot where the Brethren established themselves in 1457, one hundred persons have joined us. To the east of Jungbuzaun we have gained a fresh nucleus in a number of country places, and also in the neighborhood of Pilsen. Similarly, in Dux, Nex-Paka, and Jungbuzaun itself, the accretions to our ranks surpass all previous records.

Co-operation of the Laity.

Valuable assistance is being rendered to the cause by voluntary service of laymen. We have two high Government officials working for us. One of these is an Under-Secretary in the Ministry for Foreign Affairs. He goes about giving lectures and advocating our cause. The other Government official travels with his wife on Sunday to the eastern part of Bohemia in order to support the movement there; takes the train back again late in the evening, travelling the night through to get to Prague, and has to resume his official duties soon after his arrival.

We hear also of a workingman who, on his free Saturday afternoon and on Sunday, goes out selling books, and pamphlets, in order to assist in the spread of the Gospel. He is a man from whom we would never have expected to get help. We have now appointed him as lay assistant. The younger son of our former minister, Bro. Theoph. Reichel, is particularly active in work among the young people.

Finally, there is a high railway official, who formerly worked in the interest of Masaryk's party and who now devotes his strength and his powerful voice to the promotion of our cause. Not that he conducts religious services; but, in dealing with a variety of subjects, he generally manages to get in a word about what he has learned and accepted from us. And his case clearly demonstrates how people are themselves inwardly furthered by working for the good of others. Less than a year ago he was quite convinced that he could never undertake real religious work, but could only do such work, so to speak, for the cause. Then he ventured to pray in public, and later to touch on religious topics in large gatherings. Now every Sunday morning he adds his testimony to the cause by voluntary service.

We would mention that the ideas, forms, customs, and even superstitions of the Bohemian Church are taking root in the minds of all, and that the pedagogues of the Brethren's Unity are JAVIDLY CARING FOR THE GOOD OF OTHERS.

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porting now. In a country which has been entirely ruled by Rome there exists a large prejudice against the Church in general, of which it is said that her spirit is largely mercenary. We certainly aim at getting our people to raise the necessary money for the support of their congregations; but, if we were to press this matter too much, it might result with some in a loss of enthusiasm. Nevertheless, have at least one large congregation in which the minister's stipend is raised entirely on the spot. But that is a place where we have not built a chapel yet; and when one considers the present cost of building, which amounts to ten or fifteen times as much as in pre-war time, it is clear that the whole Brethren's Unity will still have to render much assistance before the Bohemian work can be self-supporting.

Our aim is, of course, the independence of our Bohemian Work as a self-supporting Province of the Unity, and we can see this much more clearly now than even a year ago. But this aim will not be achieved until we are financially self-supporting, and also have the needful, sufficiently-qualified personnel to take over the administration. At present all our ministers are so overburdened with work, that they could not possibly assume the duties of general administration besides. Moreover, the gifts of discretion and steadiness required in an administrator are hardly sufficiently developed.

It may have been noted with surprise that no statistics of the movement, as regards our Church, have been given. But it appears unwise to state definite figures at the present time, for if (as is not unlikely) a retrograde movement should set in, the figures would have to be revised.

To give definite figures just now might create a false impression. The case might easily be overstated, too, especially by young enthusiasts in our ranks. As a matter of fact, only a rough estimate is at present possible; exact statistics are out of the question. But, at the most moderate computation, we have to reckon with very large additions to our total membership, and we have, therefore, much cause to rejoice in our share of the Great Movement "away from Rome."

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these finest proofs of the duties of men and of citizens.—George Washington.

A good habit needs constant care; a bad one grows like a weed.

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THE THOUGHTS OF DAVID GREGG.

The "Book of Remembrance" of a Notable Religious Leader.

Rev. David Gregg, D. D., was pastor of the Third Reformed Presbyterian Church of New York, of Park Street Congregational Church in Boston, and of Lafayette Avenue Presbyterian Church in Brooklyn. He then became president and president emeritus of Western Theological Seminary. His was a rich and powerful ministry, and he was an inspiration to many thousands.

It was Dr. Gregg's habit to record his thoughts daily in a book intended for his own use alone, but these note-books are so valuable that no mistake has been made in giving to the public a large selection from them. It is called "A Book of Remembrance," and is prefixed with a biographical sketch by the editor, Frank Dilnot, together with a portrait of Dr. Gregg (New York: Fleming H. Revell Company, $3). It is hard to quote where every line is worth quoting, but the following will give some idea of the book's noble quality:

"If your religion does not change you, then you had better change your religion."

"A man should be very Christian toward his own self."

"The material value of a man is in ratio to his faculty of admiration. Our admirations make us." "Christ is the fulness of everything we find in our nature. In Him we are complete." "Stop persistently in the presence of the best. This is the very essence of the growth in life."

"Give room for the Master to speak."

"While we saturate ourselves with beauty we bathe in the infinite."

"I do not believe I could believe in anything I had to believe."

"Scientific faith casts out fear."

"Teach us that our sympathies can be dedicated."

"Gratitude, however, polished, and scholarship, however plausible, cannot stand before the wrath of an indignant man in a righteous cause."

"There is a golden past as well as a golden future."

"The only men who are pure are the men engaged in some lofty pursuit or possessed by a great love."

"It is not more light that we need, but more sight. Help us to take time to see."

"The virtue that is not passionate is of no value. Make Jesus Christ our passion."

"Man is priced by himself. For thirty pieces of silver Judas sold himself, not Christ."

"Idleness is dishonest."

"Learning is not accumulation; it is assimilation."

"Every intuition of ours is a tie with God."

"Faith is the talent of talents."

"Sovereign human impulses with cold reason."

"Purity is not innocence, but conquest."

"A vision is not an impromptu affair."

"There are healthy heresies."

"Have a hero. A hero is not a luxury, but a necessity."

"The soul is but the sense catching material.

"The greatest enemy of to-day is tomorrow."

"Men who live in solitude are cheated daily."

"There is nothing so hygienic as friendship."

"A few of us have already died. I have been at their funeral."

"A lamb becomes at last what he loves best."

"Resolve to die for something infinitely greater than life."

"The receipt for reforming the world is, 'Reform yourself.'"

"To know one beautiful soul is almost a religion in itself."

"The man who can give inspiration to the men he meets is a success.""He had plenty to retire on, but nothing to retire to."

"Friendship is God's conception of Christianity."

"It is our sins that age us; our self-denials keep us young."

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REPORTS FROM THE CHURCHES

FRIEDBERG

The country is unusually beautiful, rains having been frequent enough to promote a glorious crop of roses and flowering shrubs, so that one sees and scents them everywhere.

The Single Sisters and Brothers’ feast was celebrated on May 7th, and was well attended. On May 31st the annual May fest was held; Sister Gabriel, Rondthaler preached in the morning, as he has done for so many years, in the afternoon, at the lovefeast, the former pastors, Bros. James E. Hall, Edgar Holton and Herbert Johnson, made brief talks. It was a very enjoyable occasion, and over four hundred partook of the lovefeast. It is a home-coming day, and many faces seem to be seen in our midst are gladly welcomed on this day.

On May 19th the Arcadia High School held its commencement. Rev. Newel, President Elder of the Winston-Salem address. Two of our Friedberg girls graduated at this time, Miss Mae Tech and Miss Blanche Rapier. One of our boys, Mr. Frank McCall, graduated from the Winston-Salem High School. On Sunday, May 28th, the South Fork township Sunday School held a convention at Mr. Carmel, Rev. H. J. Woodie, of Fayetteville, N.C., and Mr. H. E. Dwure, of the Winston-Salem Sentinel, made very interesting and helpful addresses in the morning, and in the afternoon, Rev. J. F. McCauley and Rev. J. S. Hitt, spoke. The attendance was good, and it was in every respect an inspiring gathering. The old officers were re-elected, with Bro. Burlee Snyder as president. In the afternoon the Friedberg church choir attended the community singing at Friedland. Good natured contests for attendance have been held for some time between the Jr. Philathes and the Jr. Baraza. As a result the Jr. Philathes entertained the boys on May 30th at a weiner roast on the church grounds, about 60 young people had a pleasant evening together and hope the next time the tables will be turned and the Baraza host.

On Sunday night, the 28th, the prayer meetings were revived, an attendance of about seventy-five greeted the Pastor. The young people will aid the pastor in conducting the meetings and much blessing is expected as a result. The pastor assisted at the funeral of Mrs. Knowse, the widow of the late Jonas Knowse, at Olivet on Sunday, the 28th. Mrs. Knowse was seventy-three years old at the time of her death. She was much beloved and well known in her community.

Mr. and Mrs. Wm. Quin have come from Pennsylvania to make their home with the pastor and his wife at the parsonage. Two birthdays and family reunions have taken place during the month. Bro. Solomon Miller, celebrated his birthday by calling together the members of his family from far and near, with the result—to too many to count, Bro. Amos Myers celebrated his birthday with twelve children and twenty-nine well-chil. children to help make the day merry.

Our young brother, Ralph Reich has been having a hard time with some trouble in his ear, however an operation at the City Hospital has been the means of recovery.

Bro. Wm. Crouse met with a painful accident, when he made a mis-step and severely sprained his ankle. We are glad to say that he is getting on all right.

The church choir has been re-organized, with Bro. Olin Perryman as President and Bro. Asten Mendenhall as secretary. There had been membership of twenty-seven.

The Ladies Aid Society always foreseeing all needs in the church, have a nucleus of the old spinsters, done service nearly eighteen years, by a very pretty new one, also putting rubber treads on the step to the gallery. The church building is now in very good condition, and the congregation is taking a great deal of pride in keeping things in good order.

The young married people’s class, calling themselves the Willing Workers, held a very enjoyable social recently. The attendance was large, including a number of invited guests. The speaker was Mr. Oscar Woosley, of the M. E. Church. Mr. James Crouch of Trinity church, sang three selections which were much enjoyed.

Sugar cake and coffee was served.

A recent Sunday School rally brought together about 400 to whom lovefeast was served. Dr. P. O. Schullert made a good address on “What we are learning from our present Sunday School lessons. The Sunday School is being largely attended and a good spirit seems to prevail.

HOME CHURCH

We have become accustomed to look upon the month of May as a month of special Sundays, and this year has proved no exception. The Single Sisters and Older Girls observed Covenant Day on the first Sunday, Mothers Day gave special significance to the second; and the Baccalaureate Service to the Seniors of the College was the feature of the fourth. It has made the month of interest and of profit and we have been encouraged by large congregations.

It has been a pleasure to welcome many visitors and on each Sunday we have noted with particular gratification the presence of non-resident members.

On the last night of the month the first of the vacation mid-week services was held with increased attendance and an effort was begun to induce more systematic study of the Scriptures. The Chapter Synunysh Leaflets are to be used and the first book to be studied will be The Acts of the Apostles.

Not a little interest is being taken in the development of the plans for the addition to our Rondthaler Memorial Building. Room must be provided for the Cradle Roll and Beginners Departments which are crowded to overflowing. The Primary Department begs for more class rooms and the large Men’s Class asks for a place that they may call home and bring their wanderings to an end.

With many minds working on the problem of the best possible arrangement for these important additions, we hope soon to have the plans definite and turn our energies to the building rises.

FRIES MEMORIAL

The session of the Sunday School and the morning preaching service were combined on May 7th into a Mothers’ Day service. The program consisted of vocal and instrumental music, recitations, and an address by pastor. During the exercises flowers were distributed to all present. These were gifts of Bro. and Sr. H. E. Fries.

That same afternoon the pastor preached in the schoolhouse at Pinecrest. There are a lot of nice folks living in that neighborhood.

The Ladies Auxiliary was delightfully entertained on May 9th at the home of Mrs. H. C. Speer.

Bro. and Sr. A. L. Stipe kept open house on the twelfth of the month in honor of Sr. Stipe’s birthday. Sr. Stipe is now three-score years and ten. Many friends called during the day to extend their good wishes to this dear mother in Israel. In the evening the Marguerite Fries Circle of Kings Daughters surprised her with a visit and remembered her with some useful and dainty gifts. May the Lord grant her many more years of happiness and health among us.

The Girl Scouts held a lawn party on the night of the thirteenth, but the rain checkeked their business.

The following Saturday the band held a lawn party with the assistance of the Girl Scouts and gave the people of the community a band concert and a good time. A small amount of money was secured for the purchase of music books.

We were pleased to have Rev. Jas. E. Hall in our midst on the night of the fourteenth, our pastor being absent from town in order to hold the meetings at Pulp.

On May twentith our pastor assisted Elder O. J. Deeny at the funeral of Mr. Knight and officiated at the grave.

The Ascension of our Lord was observed.

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served on Wednesday, the twenty-third, with the reading of the story of this service was followed by a meeting of the executive committee of the Sunday School. Final plans were made for the holding of the picnic at Friedberg on Thursday, May 22nd.

The Young Mens' Bible Class held a Hare and Hound Chase on May 25th which ended in Skyland Park. A wiener and marshmallow roast was next in order, after which those who had any room left for breathing purposes sat around the fire and sang popular and sacred songs.

Miss Nell Sharp's class of boys enjoyed a picnic at Skyland Park on Wednesday, May 31st. The only limit to the eating was the size of the boys. Sins and sighs, as it were.

At the time of this writing Bro. and Sr. H. E. Fries are en route to California. Our good wishes go with them. May they have a pleasant journey and safe return home.

The Ku Klux Kian created some excitement in our section of the city by holding a parade on East Third street and an initiation ceremony in Skyland Park on the night of May 20th.

FAIRVIEW.

On the first Sunday in May Fairview celebrated the twenty-seventy anniversary of the Sunday School. It was begun on May 5th, 1866, with seven teachers and 79 scholars. The anniversary was a very happy occasion. Twenty-two were present who had been at the first Sunday School and forty-eight who had been in the old building. Dr. H. E. Hodelhizer who had taken charge in June 1895 and for nine years had charge of the work made a most inspiring address. Mr. H. W. Foltz who had been superintendent of the Sunday School for twelve years read an interesting paper of the first years of the school. The pastor, Rev. L. G. Lockenbach took up the history from the time Mr. Foltz resigned the superintendency of the Sunday School for eighteen months and then proceeded to read a letter from Mr. Foltz. The pastor then delivered the message of the day.

The morning was given to the celebration of the first Christmas celebration in 1895.

The same day being the festival day for the unmarried women and older girls of the church their lovefeast with invited guests was held at 3 P.M. At 4:15 P.M. a special communion was held for those who celebrated their festival day. At midnight the pastor preached the special sermon of the festival.

Mother's Day was celebrated on May 16th. The Sunday School celebrated the day by a special program and by giving each mother present a white carnation. Flowers were furnished by the Young Women's Bible Class, Mrs. J. A. Southern teacher, to every one present. The special sermon for the day was preached at night by the pastor.

A large committee meeting of the Building Committee was held on Sunday afternoon in the church. The organization of the original committee was endorsed and the executive committee enlarged. The executive committee in as follows: Geo. W. Blum, chairman; Robert E. Kinsey, secretary; Rev. L. G. Lockenbach, vice-chairmen, and J. Fred German, B. L. Barnes, and T. I. Spease.

Representatives of this committee met with the Central Board of Elders and the Central Board of Trustees on Monday night, May 22nd. After considering the question fully, a resolution was adopted giving Fairview the right to go ahead with its work and that an advisory committee from the Central Board of Elders and the Central Board of Trustees be appointed to assist them with the plans and in raising the money.

The architect is at present working on the plans.

The annual canvass of the membership will be held on Sunday, June 16th. Letters will be mailed to the membership on the 16th.

This year the Board of Trustees are making a change. The teams will receive pledges at the 11 A.M. service on that day and only those that are not present will be seen by the teams.

The Ladies' Aid Society met at the home of Mrs. Martha J. Knott on the 4th, as the guests of Mrs. Knott and Mr. Walter K. Frazier, and the Women's Missionary Society met at the home of Mrs. J. B. Forcum as the guests of Mrs. Forcum and Mrs. R. L. Forcum.

MACEDONIA.

The outstanding feature of the month of May was the congregation festival on the third Sunday, May 21st. For some years the month of May has been recognized as the anniversary month. The congregation was organized and the first church consecrated on the 24th and 25th of May, 1856. For some years previous to this date the minister from Friedberg had been preaching in a church house near by, occasionally. Services were held by the Rev. F. P. Hagen in the year of 1862. The enjoyment and blessing of the recent anniversary were enhanced by the holding of a large lovefeast on the Sunday and an introduction of the budget system and envelope system of financing the church work. The church was well filled in the first service when Bro. J. K. Pfahl, pastor of the Home Moravian Church, preached the anniversary sermon which was listened to attentively and commented upon very highly by members and friends after the service, Bro. Pfahl's address upon the budget and envelope system which he made in the lovefeast was also very well received and appreciated.

In the interval between the services family groups formed here and there in the grove around the church, and everybody was invited to one another of the groups to partake of a beautiful luncheon. The lovefeast service was held at 2 P.M. The pastor presided and made some explanatory remarks. A large number of people went home after the first service, or remained in their conveyances during the lovefeast, because they did not understand what was meant by it—supposing, too, that it was for the members of the church only. The singing was good, with Mrs. Ada Hockaday at the organ. The spirit that prevailed was beautiful, and we had a delightful service. It would have been impossible to have had such an orderly and successful lovefeast if it had not been for Mr. Walter Hage, chief sacristan of the Home Moravian Church, and his able assistants, the Brn. Emmanuel Tesh and Marceus Kinney. We owe much to these gentlemen for their interest and assistance. This lovefeast occasion was initiated by the Ladies Aid Society and they are to be congratulated upon its successful outcome.

NEW PHILADELPHIA.

Over and above every other item of interest in the work of the church at this place during the month of May we wish to mention the meeting of the Ladies Aid Society on Thursday afternoon, May 18th. The members of the Woman's Auxiliary of the Home Moravian Church had been invited by the New Philadelphia Society to be their guests on this afternoon. It was a rainy day and many misgivings were entertained in consequence, but all doubts and fears were groundless. Almost 100 women were at the meeting, of which number more than half were from the Home Church. It was an inspiring sight to see so many christian women workers in our new church. The meeting was gracefully presided over by Mrs. E. L. Saylor. Several helpful addresses were made by visiting ladies, lovefeast of sugar cane and coffee was served, and finally a short program of songs and readings was beautifully rendered by the young ladies, Margaret Saylor, Frances Parks and Ethel Lashmit.

CLEMSONS-HOPE.

All of the regular services were attended, a delightful service.

The outstanding feature of the month of May was the congregation festival on the third Sunday, May 21st. For some years the month of May has been recognized as the anniversary month. The congregation was organized and the first church consecrated on the 25th and 26th of May, 1856. For some years previous to this date the minister from Friedberg had been preaching in a church house near by, occasionally. Services were held by the Rev. F. P. Hagen in the year of 1862. The enjoyment and blessing of the recent anniversary were enhanced by the holding of a large lovefeast on the Sunday and an introduction of the budget system and envelope system of financing the church work. The church was well filled in the first service when Bro. J. K. Pfahl, pastor of the Home Moravian Church, preached the anniversary sermon which was listened to attentively and commented upon very highly by members and friends after the service, Bro. Pfahl's address upon the budget and envelope system which he made in the lovefeast was also very well received and appreciated.

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 Price does not always mean that you get satisfaction, especially in buying coal. We have known people who to save 25 or 50 cents per ton would put in their entire winter needs without knowing what coal they were getting, simply sold on the price—and before the Winter was over this same customer would be hotter than the heat from the unknown coal they bought.

It pays to know the dealer. The dealer should know the MINES from which the coal originates. WE SCREEN, WEIGH AND GUARANTEE WEIGHT AS WELL AS ALL COAL PURCHASED FROM US TO GIVE SATISFACTION. "Tennessee Gem" purest and best Coal to be had for grates and cook stoves.

Try a ton and compare it with what you have been using—you take no chances.

SEE THE COAL YOU BUY—KNOW THE DEALER YOU BUY FROM

CONSUMERS COAL COMPANY

Walter A. Shaw, President and Manager  Masonic Temple

It's Economy To Buy The Best Coal
held, with varying attendances.

Two services were held at night this month, at Clemmons. The first was very well attended, but at the second, the attendance was not so good. These services will be continued if sufficient interest is shown.

The Ladies Aid Society this month, met at the Chapel.

On the fourth Sunday in May there was a meeting of the Program Committee, to arrange for a Sunday School Convention, to be held at Clemmons on June 11th.

The young ladies and young men of Hope had a delightful picnic at Friedberg on Saturday, May 24th.

On Sunday, May 28th, the Hope Sunday School attended the Sunday School Convention at Mt. Carmel church.

FULP.

After a lapse of several years a series of evangelistic meetings was held in our church at Fulp. The meetings began on Sunday afternoon, May 14th, and continued through the week.

Rain interfered with the services continually, but nevertheless, showers of blessings fell also, and eighteen persons were lead to make profession of faith in Christ. On Sunday afternoon, when the meetings closed, twelve persons were received into the communicant membership of the congregation.

Lois, Willie and Mary Marshall were confirmed, Mary E., James A., and John H. Zimmerman, Edward H., and George E. Mitchell, and Laurie J. Valentine were baptized, and Mrs. Lucette Mitchell, Miss Mary Mitchell, and Charlie Vernon were received by letter from the M. E. Church.

We are deeply indebted to Rev. E. A. Holton for the splendid sermons he preached during the meetings.

We trust it will be possible for him to be with us again in the not distant future.

While engaged in conducting the meetings the brethren Holton and Johnson were privileged to enjoy the hospitality of the homes of Dr. Fulp, and Mr. Charles Marshall. It goes without saying so, that they were royally and bountifully fed.

CHRIST CHURCH.

The Ladies Aid met with Mrs. Holton at the parsonage on the night of the second.

The Young Ladies Bible Class had charge of the prayer service on the night of the third and a large company of people thoroughly enjoyed the very instructive address on the subject, "The Church," by Miss Mary Ann Fogle, and also the reading by Miss Claudia Winkler.

Bishop Rondthaler made the address at the lovefeast for single brethren and sisters on the afternoon of the 7th and preached to our people on the night of the 14th. We are always glad to have Bishop Rondthaler and to hear his encouraging messages.

Mother's Day was observed on the 14th. Mr. J. H. Whicker made a helpful address at the opening of the Sunday School.

The oldest person in our city passed away on the 2nd day of May, at the age of 103 years, 11 months and 29 days, Charity Adeline Hicks, and then on the 25th her daughter, Mrs. Emma Rebecca York died at the age of nearly 80 years. These two will be greatly missed in our community.

FRIEDLAND.

The month of May was quite a full one. The anniversary lovefeast was held on the first Sunday, with a large congregation, Bishop Rondthaler administering an infant baptism, preaching the sermon, and delivering the lovefeast address. Special singing was supplied in good quality by the choir.

In the annual congregation council which followed, the brethren, L. F. Sell, D. H. Hine, and R. F. Rothrock were elected on the Church Committee.

On the second Sunday the thirteenth mothers present in Sunday School were each presented with a rose, and a rose was placed also on the grave of the first mother buried at Friedland.

On the same day the Missionary Society met at the home of Mrs. Laura Reed and decided to have its lovefeast on the third Sunday night in June.

On the third Sunday the Ladies Aid Society met with Mrs. Fred Reed in a large attendance.

The community singing came on the fourth Sunday and was a great occasion, with plenty of good singing and a good time for all the large crowd that came.

The Sunday School has been growing steadily during the last month.

The Sunday School is in progress at Union Cross under the leadership of Bro. Albert Reed.

BETHANIA.

We are having unusual attendance in the mid-week services for this time of the year.

On Wednesday night, May 24th, we began the lantern picture meetings to be held once a month during the summer.

Quite an interest has recently been taken in the needs of the Near East, and offerings of clothes and money have been coming in.

We are missing the church services the presence of our faithful brother, G. W. Porter, who, having reached an advanced age in his loyal connection with the congregation is confined to his bed with sickness.

OLIVET CHAPEL.

Our Sunday School is brightening
up with interest as the weather has become settled and the road leading into the chapel has been dried. A new roof has been put on the house of worship and a nice new carpet placed on the floor.

On Sunday, May 14th, in the opening of the holy communion, Mrs. E. R. Conrad was received from the M. E. Church South.

MIZPAH CHAPEL.

We have lost a devoted member, Sr. Jose Kreeger, whose remains were laid to rest, after a delay of two days in a very rainy season, on the plot known as Wolf's graveyard, near Mizpah Chapel, where a house full gathered for the funeral, in which, by special request, Rev. T. F. Pardue, of the Baptist Church, delivered the discourse.

Mizpah people are proving their interest in their church, by their attendance in the weekly Thursday night meetings for Bible study.

ALPHA CHAPEL.

We are delighted over the prospect of a good road, now under construction, leading right by the chapel building, from Bethania to Rural Hall. This will help the attendance at the services.

In preaching service on Sunday night, May 28th, we all enjoyed the hearty singing in which a good little congregation joined.

MT. BETHEL AND WILLOW HILL.

Bro. C. E. Crist, who filled the regular appointments on the fourth Sunday in April and visited among the members, gives a gratifying report of the good attendance of people who enjoyed hearing the word. He noticed particularly the absence of signs of indifference about the churches.

Over half a crop of apples is expected this year.

IMMANUEL.

Our services during the month of May have been very well attended, especially the evening services. On one or two Sundays the Sunday School attendance has fallen off a bit owing to other conflicting interests in the community, but on the two occasions previous to this writing, a marked increase has been noticed. It is hoped that workers and scholars will make special efforts to keep the work in a flourishing condition all during the summer months.

An Ushers Association has been organized with the assistance of Bro. Walter J. Hege of the Home Church. W. E. Nissen has been appointed Chief Sexton, and he and his corps of workers are rendering efficient service.

Two social occasions have been taken during the month, both on our beautiful church lawn. One was under the auspices of the Ladies Aid Society, and the other was given by the Eva Allen missionary society. Both were very successful and enjoyed to the fullest by all who attended.

After Sunday School on the first Sunday in June, the Holy Communion was administered to a large congregation. At this time Bro. and Sr. H. B. Wiggins were received into the membership of the church by the right hand of fellowship. The new communion tray, the gift of the Ladies Aid Society, was used for the first time at this service.

Bro. Sam E. Wells, our new Sunday School Superintendent, is doing excellent work. Every Sunday he takes an orchestra out with him, and this had added much to the service.

We regret very much the temporary absence of Bro. Ralph Reel who has been our teacher of the Older Boys Class, and our librarian. In his place, Allen Charles has been appointed Librarian, and Mr. C. C. McKee, as teacher of the boys. Bro. McKee has recently come to our community from Wilmington, Del., and being interested in boys work, was glad to take the class and is doing an excellent work.

BETHTARBA.

A day of great helpfulness and blessing was the annual May Feast, held this year on May 21st, owing to the convening of a Sunday School convention in our district on the second Sunday.

In the morning the pastor preached the festal sermon, and in the afternoon held the anniversary lovefeast. This service was largely attended by our members and many friends both from the community and the city. Many former members of Bethabara were with us, and enjoyed the celebration as well as shared in the blessing.

ERNERSVILLE.

Both the regular appointments for May were held. On the first Sunday we joined in with the other churches at the commencement occasion held in the High School. On the fourth Sunday the attendance was good. The pastor assisted in the Sunday School and preached at the eleven o'clock service.

TRINITY.

The people of Trinity and our many friends are well pleased that the parsonage is at last under construction. The men of the Brotherhood class gathered one evening the latter part of May and removed the trees covering the lot. On June 1st the Baraca class was busy with pick and shovel and began excavating the basement. The building goes steadily on.

For two weeks in May, Rev. B. H. Vestal held text meetings on Devonshire street, and many members of Trinity shared in the successful revival services.

Mid-week services have been very interesting and helpful. Continuation of study of the Book of Acts has well repaid the faithful Wednesday evening congregations. Let this be an invitation for more of our people to use this important service for Bible study.

On Monday evening, May 15th, twenty-eight men gathered on the lawn of Trinity, and with fourteen lovefeasts, several talks and the old Dutch seyle the cleared the lawn of tall grass and much improved the appearance of the grounds.

Anniversary day at Trinity was ushered in with the sound of trumpets, as the church band played from the tower. Bishop Bondthaler was present at the lovefeast and made a splendid address. Over 300 were served at lovefeast. At the holy communion which followed, the following were received into the membership of the church: Mr. and Mrs. W. D. Weaver, Mr. and Mrs. Robert Weaver, Thurman Spach, Henry Weaver, and Gilbert Hartman.

Mothers' Day was celebrated this year with a beautiful program. The decoration committee, with Mrs. C. E. Adler, chairman, prepared the church very tastefully, and the program was rendered in a splendid manner.

Sunday School has been averaging well. We came below the 300 mark only once during May, and Bros. C. D. Crouch may feel encouraged in the splendid interest which teachers and scholars are showing.

Go straight on to your goal. So long as your conscience isn't ashamed to acknowledge you as a friend, don't give a rap for your enemies.

Free Delivery

For the benefit of our many customers we have just recently installed a new Rapid Delivery System. We realized how uncomfortable it was to carry home heavy packages, and we decided to give them FREE. Goods purchased to the amount of $1.00 or over (Grocery Dept. $2.50 and over) delivered to all parts of Winston-Salem FREE of Charge.
FROM THE MISSION FIELDS.

NOTE—We are glad to reprint the following for these four mission fields. We take every opportunity to give our readers fresh and interesting mission news, and will be glad to consider for publication any letters which our readers may receive from the workers on the fields.

A VISIT TO BARAHONA, STO. DOMINGO.

A letter from Rev. A. B. Romig, St. Thomas, Published in "Moravian Church News," Nov. 17, 1921.

The following relates to a visit paid by me in September, 1921, to a town on the southern coast of Santo Domingo, called Barahona, distant about 140 miles from La Romana where I live. I resided in a sloop called the "White Wings" for about half the distance, traveling at the distance I made in a U. S. submarine chaser. Both portions of the voyage were uneventful; only your boy readers will be interested to know that while tanning from the sloop, suddenly saw the leaping of a big fish at the end of the line, say 125 feet away. The captain himself took charge of the line and drew in a kingfish nearly 4 feet long, which gave one occasion on deck until it quieted down. Then on the chaser, which stowed out of the Ozama River at the half of 1 A.M., all officers and men not on watch bunked on the open deck. We fast asleep when, without apparent warning, splash! came a downfall of rain and scattered us like a wave of birds frightened by a shot. It was all right for the sailors who slept in the nearest approach possible to their birthday suits, but alas! for the old missionary who had to make sure of clothing, hats and eyes, as well as his blankets, and yet beat a hasty retreat. "All's well that ends well," and, though the sub-chaser rolled in the big waves of the Santo Domingo coast, till we felt like children in a tipsy rocking chair, we arrived at Barahona at 8:39 A.M., not the worse for wear.

Barahona is a very old town, one of the oldest in Santo Domingo. In the town proper, most of the houses are built of palm boards with roofs of a thick palm leaf thatch, which is said to last for thirty years. The town is on the seashore, at the foot of a long and wide valley, between hills which rise to 4,000 feet on either side. In this valley the Yaque River winds its tortuous way to the sea. It passes through land which, in great part, is the deposit brought down from the hills for ages. Until recently Barahona was a big, sleepy village, where men took life easy, for the coffee plantations, the cattle estates and truck farms brought in a sufficient income for the contented people. The valley was very dry, since rain falls very irregularly in Barahona, but the mountains were well watered, their slopes were green, and limpid streams gushed from the foothills. Under the tropical sun life had not many needs, and the happy people were far from the maddening crowd. For religion they had an old palm board church with white-washed walls, and a Roman priest; for amusement there were dances, and cockfights and cards; for order there were the Alcalde and the Commissario with their men. But a couple of years ago a change came over the scene. Keen-eyed men from the U.S. spied out the broad, deep valley behind Barahona. They prospected the deep soil; they measured and valued the flow of the Yaque River. And now by the side of the old town of Barahona, but separate from it, there has sprung up a new and modern town, built by the corporation—Central Barahona. The land for miles and miles behind and around the town has been bought by the Company. Immeasurable fields have been cleared and planted with cane. Irrigation ditches tap the Yaque river, and bring water at will to the fields. A railroad stretches its entrance far into the valley. A big, modern factory, with its shops and storehouses, is being erected. Two thousand workmen swarm about the factory, and some three thousand more work in the "Country." Within a year, one of the largest sugar factories in the world will be at work, for men are streaming every nerve to get ready for the crop, which is late ripening in the irrigated fields of Barahona, where already 1,000,000 acres are under cultivation. To this place, then, many of our W. I. people have been emigrating. While other cane estates have been compelled in 1921 to shut down on much of their work, owing to the slump in prices, the Central Barahona has been obliged to go on with its work of establishment. With that company it has been necessary, sink or swim, to go on or lose everything. Therefore, there are to-day, say 1,000 English-speaking people at or near Barahona, who have come from many islands of the Caribbean. Moravians are there in goodly number, and the writer went to look them up and learn what was needed and what could be done for them and for others. I found the Central Barahona to be a veritable hive of bees, full of people and as busy as could be. Probably 8,000 people all told, are in connection with the estate, chiefly Haitians and Dominicans, while the official staff is American and Porto Rican, most of the "English."
people have comfortable houses. The administrator of the estate was very courteous and sympathetic in regard to religious work. He placed a room at our disposal for services, and since allowed the room with seats and electric light, to be used as a chapel by the people of the estate. There is no other Protestant work at all in Barahona Central, and when I held service on a Sunday afternoon for 85 men and 15 women, it was the first of the kind that had been held in the place. Here, then, is a great opportunity to witness for Christ and to proclaim the gospel among them who are in need. Earnest Christians among the laborers at Barahona long for gospel privileges, careless ones need to be reminded of God's fatherhood and their relation to Him as sons. On a Sunday morning I had a ride of about 20 miles along the line of the railroad through the Estate, and at 11 A. M., came to a halt where a ditch excavator blocked the way. There a group of Antiguan boys were at work. I had a chance to renew day and evening when, at home, the church bells would be calling their relatives and friends to worship. Then in the blazing sunshine on the track, we all bared our heads and prayed for pardon and blessing, and that one day we might meet our loved ones again, either here or on the other side. When one looks at the houses of the English people of Barahona village, and Haytians who to accomplish all that is needed, there is the evidence the New Testament was inspired by the Holy Ghost, which urges the Church to go forth in its work.

This is my first report for the new separate district of our mission field in Alaska. It is not a new field, but is as old as Bethel, for you are familiar with the names of the congregations, Akiatsoak, Akiak, Tulksak, Dugavig, and Kwiglnk, which form the new district, under their own missionaries. The missionaries you also know, so we will not introduce them, but simply say that the new force began serving the Master again in this field, July 1, 1921. Our Superintendent made much of the Daily Texts for that day, particularly the doctrinal text, and to us, who were changing our field of service, the texts were comforting and inspiring.

We spent the Summer in getting ourselves adjusted to our new work, and is getting ready for the year. We had planned to build a parsonage, and got the material for the building gathered, but we did not get the building started. We had counted on giving our parishioners to contribute their time and labor toward the building, but there was not enough given to accomplish all that we expected.

We have gotten over all of our district, and saw about every member, young and old. The result of our near contact with our charges has caused us to rejoice over progress that has been made in spiritual life, by many of our members. The congregations are active and are doing what they can to support the cause of Christ. There are, of course, members in every congregation, who take no part, and there are even some who are a detriment to the growth of the church. The encouraging feature of the work in this district, is the fact that one can distinguish those who are for Christ, those who are lukewarm, and those who are deliberately doing wrong.

We found evidences of the Holy Spirit's activities, in the lives of individuals, notably Alexi Johnson and Philip Anglogna. Johnson was a Greek Catholic until several years ago, when he was led to join the Church by George Lomak, the grandson of one of our first helpers, Lomak—of Kigiatig and later of Akiatsoak. Johnson said that there was something in here, in his heart, which urged him to testify for Christ, a power he could not resist. Upon joining us he at once began to study the Gospel, getting it from various helpers and taking it down in picture writing. Within this last year he has, by dint of hard work, never having gone to school, learned to read, in print, the gospel of Mark, in fact all print in the native language. He often preaches, and he is very active in personal work. He has been elected by the congregation to the position of trustee or Elder, with Perey Atkugkuk and Owen Kikak, as co-laborers. These are all of Akiak.

Philip is of Akiatsoak. He is a successful trader, and by being economical has made material progress in having the means to live well. The Spirit is working with him, and Philip says that he is confident that he must join the working force of the mission. He has already, practically, given up a Winter's trapping, in order to be with Bro. Neck, on the tundra.

We are glad for these two men, and through them we expect that both the villages of Akiatsoak and Akiak must respond to the influence of the Spirit. We must have His help, in order to awaken the majority of our members, and actively await the coming of our Lord.

Yours faithfully,

A. B. ROMIG.
—From The Moravian.
The congregation at Tulksak, does not make much noise, but for all that it is a busy one. Here the leader is one Makar, who is a little man, probably like Zaccheus, but his spirit is large and very active. His influence is forceful, and he certainly is a great help to Jerry Kigatsimuila, the resident Helper. The genuine Christianity of Makar is attended to by the fact that he is very careful not to give occasion of offense to Jerry by assuming a place rightfully belonging to Jerry.

Ougavig has become a grave yard. There are a few families there, but they are being forced to the very banks of the slough, by the crows, which mark the graves of former Oogavigians. Probably within a year we will be able to get these few families persuaded to go and live with live people. How can one get lively among dead people.

In this a good building still standing a part of the former station, and this will probably be moved to Tulksak, and will be used as a church. The present chapel at Tulksak is too small to comfortably accommodate the congregation.

The statistics for the different congregations of our district, you will receive from our Superintendent.

In this our first report we have given you only a few of the encouraging features, although there are others, but these that are given serve the purpose of strengthening our hand for the work ahead of us, believing that the Spirit will continued to work among the people.

Your missionaries,

JOHN H. KILBUCK.

EDITH M. KILBUCK.

Tulksak, Alaska, Jan. 10, 1922.

—From the Moravian.

BRIEFLY TOLD

School children at a little village near Buchanan made up a parade to "aid the children of families made destitute through the destruction of the Knechtelocke Theatre in Washington, D. C. The children believed the disaster was one affecting the entire American people and as Romanians, children have received aid from America they chose this method of showing their appreciation.

Lignum-vitae is the hardest wood known. It is the only wood that can be used for the bearings at the stern end of the propeller shafts of steamers and nearly every large steamship is dependent upon a block of lignum vitae for a smooth-running screw. The fibers of this wood weave back and forth, crossing and re-crossing each other in a manner that resembles the weave of an automobile tire.

ASTOS started about 25 years ago.

SIDE-LIGHTS ON MISSION WORK IN NICARAGUA.

(A Letter from Calvary's Missionary Pastor.)

I must try to tell you of the work in Bluefields during another month. February proved a busy time, and in many ways an encouraging month. One the whole, services have been very well attended, in fact during the first weeks when the weather kept fair (and as far from zero as anyone could wish) the attendance was better than I have ever seen except for special services. In addition to the regular work I have been conducting catechetical classes twice each week, with fourteen candidates attending. Others who had applied are prevented from coming. We began our classes in the Sunday-school Hall, as it is the custom in Bluefields. But since our choir has begun practising for an Easter cantata, we have had to grate to the mission house for comparative peace. For even in February, the temperature in Bluefields is conducive to open windows and doors—something that has its drawbacks.

Besides, Bro. Wilson and I have been instructing two candidates in their homes. Indeed, yesterday I felt we should delay no longer, so I baptised the one applicant on her sickness. She is suffering from tuberculosis and has not many more days to live.

It was a joy to see the hope and peace that the sacraments brought her in her suffering. Perhaps the outstanding event of this chronicle, is the inauguration of the officers of our new Young Men's Union. That night twenty-five young men signed the constitution, and we since have started work with fresh interest and zeal.

If we all go the right way, we have a chance of improving himself mentally and physically; and social life hasn't been neglected either. If all goes well, we hope to organize some industrial activities among the Union members, so no one ought to have any excuse for lack of interest in the future. However, time only can show whether our hope will be justified or not. At least, we began auspiciously, and the inauguration was voted a success.

The Young Women's Union had its anniversary service on the first Sunday of the month, and the Boy Scouts on the second. On the latter occasion, the president of the local Scout Council, Bro. Cruickshank, conducted the service, and the Boys' Brigade of the Anglican Church attended in a body. I am sure the service was inspiring to all who have the welfare of the young folks at heart.

By the way, the members of the Scout Council had a desire to prove their existence too, so they "entertained" the boys one night during "Scout week." The entertainment consisted chiefly in native ginger ale, and struck the right spot!

Other festivities are also to be recorded. It seems a long way to travel from a "Dramatic Cantata" to the Loper Home in Jerusalem. But one night in last month, the "Merry Milk Match" was presented by one of the energetic members of our congregation, who trains young people in singing and reciting, year after year. And the proceeds went, half to the Loper Home and half to our needy Day School. Unhappily, the rain (which had not been placed on the program) insisted on putting in appearance too that night, and successfully, as usual. So the attendance was not nearly what had been hoped for, the amount cleared suffering, in proportion. But all who came surely enjoyed themselves. And two weeks ago, another "Protective Society" used our hall to hold a Love-feast, another illustration of an institution thriving after it has been transplanted. Love-feasts are popular in Bluefields, only not congregational Love-feasts, it seems.

During the month, we also had an illustration of the need for a little hospital up the coast. Bro. Harrington sent down an Indian from one of his out-stations, who for years has been suffering from some infection of the bone in his right wrist. If it has been treated at the beginning, a simple operation would have saved the hand. Now it had to be amputated. And thanks to the kindness of Bro. Haglund, and of Bro. Cruickshank and others, necessary expenses were met, and the man placed in a little room adjoining the union High School. He now is on his feet again and ready to return home. What seemed specially fine, I thought, is that our members (some of them) took up a collection entirely on their own initiative for the poor fellow. But for this one who has been helped, there are dozens along the coast, who have no alternative but to suffer until they die.

The last Sunday of the month, I spent up the Bluefields River, in company with Bro. Shimer. We visited the out-stations at Cotton Tree Plantation and Mahogany Creek, holding services en route, administering

FOR THE CHILDREN

Sturdy shoes for the Boys' always active feet. Filer shoes with enough good looks to satisfy Daughter and enough wear to amply justify the price of From Shippers for tiny feet in Drugstore of the almost-as-big-as-Dad's variety, this sale presents extraordinary values.

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Distributor of farm lighting plants, water systems, cream separators, paperless furnaces, gasoline engines, feed mills, washing machines, irons, electric appliances and supplies.
the Communion, baptizing babies and dispensing medicine. It is a joy, the way people get together along the river, for these services. Perhaps, because the visits take place only once each quarter they are the more appreciated. We also were glad to see the progress made in the building of the new church for the members who live near Mahogany Creek—the building itself lying on the bank at Tohn (or Hone) Creek. It has been completed, and was in the process of receiving a coat of paint when we stopped there. The benches and the communion table are to be made by our members here in town and sent as our present to the out-station. So the building will be consecrated at Easterine.

Just to illustrate the drawbacks of an unsettled region. We prepared to have communion on Sunday at 2 P. M. I had the wafers all ready, and give the bottle of grape juice to the members in whose house we were stopping, to have it opened. It was opened, so vigorously, that the bottom of the bottle fell out, and with it the grape juice! So we had to send the mission boat on up to the nearest town and waited two hours before we could commence the service as a result. If there be any prospective missionaries in your ranks—and I hope there may be many—let me give you this advice: when you expect to need one bottle of grape juice, take two!

And now we have begun the season of Lent. On Thursday at our monthly prayer service, we used a hymn which is the word of Bro. Heath on "The Sufferings of Christ," and it makes a most appropriate introduction to this part of the church year. We had a very fine attendance at the service too, and pray that this season may be used to lead many to find salvation in Him who died on the tree once, that they might die unto sin, and Who rose from the dead, that they may also be blessed by the message of these weeks.

Sincerely yours,
K. G. HAMILTON. —From the Moravian.

There are no shadows on the sunny side of life except those we make ourselves.

WHEN REST COMES.
By Rev. Philip Wendell Crammel, D.D., President of the Kansas City Baptist Theological Seminary.

The two old ladies were clearly not very experienced travellers. And they were very much disturbed. They explained the case to the conductor. They were traveling from the mid-continent to some coastal point, expecting there to take a steamer just a few hours after their arrival. But they greatly feared that their trunks had not been put aboard their train at their starting-point, and the delay of the trunks would mean missing the important coast connection, with whom knows what momentous events consequent on the failures? It all illustrated the rather humiliating power of mere things over immortal souls, and the teasing torture of uncertainty.

So great was their helpless agitation that it enlivened the kindly interest of the conductor, and at their suggestion he went to the baggage car, and discovered that their fears were well founded. There was not a trace of the troublesome trunks. But, as he told them, he had "one more string to his bow;" and he telegraphed the officials at the starting-point, several hours having now elapsed. The train sped on; the ladies' fears somewhat allayed, but not entirely dissipated even yet. What they could visualize was the relentless schedule of the coastal steamer and their journey stopped for lack of the trunks, and they did not know the resources of the railroad.

After an hour or two the smiling conductor came down the aisle, waving a yellow paper, "Trunks found. Let Chicago on No. 6. (A faster train.) Arrive coast 8 A. M. Wednesday, 1st July.)" (Ample time for connections and transfer.) He read it to the old ladies, and at sight of it, he "marked his time with his words and in his words, they settled back in quiet, instantaneous, complete, as if one had said to a troubled sea, "Peace, be still;" and there was a great calm.

There were only two trunks, two troubled women, and travelling-connections—which probably concerned no matter of life and death; and yet how they parodied our worries great and small, and point the way to rest.

LISTEN FOLKS! THE FIRST THING—some people think of when buying plumbing fixtures is—"how much does it cost." Such folks usually wish they had paid more attention to the quality of the goods, when, after a little hard usage, "cheapness" is exposed as a fraud by ever-increasing repair bills. Plumbing fixtures that are "cheap" are always expensive in the end. Be not deceived by statements to the contrary.

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INFANT BAPTISMS.

Pfohl—Christian Thomas, infant son of Bro. Wan. S. Pfohl, and Sr. Ruby, m. n. Jenkins, was born on June 26, 1922, and baptized at the home of his grandmother on May 14, 1922 by Rev. J. Kenneth Pfohl. The sponsors were Bro. and Sr. T. E. Laupquist and Bro. and Sr. J. K. Laupquist.


Bean—Mary Kathryn, the infant daughter of Bro. Christian Henry, and Sr. Maida Reed, m. n. Strupe, was born December 29, 1921, baptized by Bishop Rondthaler in Friedland church, May 7, 1922.

TRAILS END.
(By Rose Willis Johnson.)

I used to think old age a desert land,
A place of broken dreams and faint desires,
Of vanished friendships and of lonely days—
The blank gray ashes of life's early fires.
But now, as lightly down my footsteps go
Into that valley which they say is drear,
I find the banks are blue with violets,
And all the Spring-time birds are singing here!

I used to think my heart would be so sad,
'Twill spill its tears to see another smile,
But I am still a child of Laughter Town,
Gay as the friend who walks with me in my mile!
I learn Sorrow is as ageless as the dawn,
That all love's messengers around me sing,
So walk carelessly in a pleasant path,
Fell is the gentle replica of Spring.

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Subscription price, 8c a year, in advance. Address all communications to The Wachovia Moravian.

EDITORIALS.

THE TRUE USE OF MEMORIAL DAYS.

Our Moravian unity is richly endow'd with memorial occasions. Our Church is nearly five hundred years old. God has given us great duties, great sufferings, and great deliverances, in the long course of half a millennium. We have a great deal of wonderful history to remember. There come up precious Memorial Days, planted like mighty cedars along our annual pathway. It is an important question to ask ourselves: "How shall we celebrate these days aright?" We need to answer this question with another: "Is our Church moving forward on the path of its Christian duty?" If this is the case, the celebration of a great Memorial Day is a very blessed event. The story of a noble past brings with it a thankful courage for a busy future.

Many years ago, one of the more recent fathers of our Southern Church, the Rev. C. L. Rights, was celebrating the memorial festival of the thirteenth of August with his then small congregation at Friedland. He spoke of the glorious revival of 1727, and then putting the question to his people, "Why cannot we have great revivals now?" And following up his question, burst into a powerful appeal to the congregation for a present work of grace among them. Before morning of the next day, a soul in Friedland was rejoicing in the forgiveness of her sins, and a very deep and gracious revival began whereby many were blessed. It was not merely a time of refreshing for that congregation; it proved to be one of the outstanding events in the new age of our Southern Church work, now happily far advanced. The value of a Memorial Day Celebration depends upon the use which is going to be made of it. "Are we going to be a better church in the days ahead?" "Are we going to do more for the Master at home and abroad?" Seeing that God has been so wonderfully good to us in days gone by, will we depend upon Him more courageously in the days that are coming? Will we pray more earnestly? Thy will be done, and then try the harder to do our part of that will, both as individuals and as a Church. This was the Apostle Paul's standpoint: "I press forward." This is the way that the fine poem puts it: "Not backward are our glances bent, But forward to our Father's house."

THE RECENT BIO-CENTENARY.

It might be supposed from lack of more numerous public announcements, that our Southern Moravians had been neglectful of a great Unity Occasion, but this has not been the case. We enjoy a large advantage in matters of general pro vincial interest. Our ministers all come together once a month for fraternal report and for the discussion of living Church questions. This was the case, also, with the remembrance of the settlement of the first Moravian exiles at Herrnhut June 17, 1727. The brave went, like the landing of the Pilgrims at Plymouth Rock, was duly preached upon and celebrated with thankful song, wherever our ministers could be present on one of the Sundays nearest to the Bi-Centenary Memorial Day. We hope that these many anniversaries will begin to draw the attention of our people everywhere to the fact that these next ten years will be marked with various notable Bi-Centenary events. In this way, Moravians, and especially those of the younger generation, will become more thoroughly acquainted with the doctrine, life, work and story of the Church to which they belong, and will be able to tell it the better to others. One of the results of the growing activity of our Southern Church is the more frequent question in many quarters: "Who are the Moravians and what do they stand for?" Every child, man or woman in the Church should educate himself or herself to make a helpful answer to this question. Every such answer, by the humblest member, will give the Church a little push forward, in a time when, for the sake of our Christ, and for the country in which we live, and for a whole lost world, every evangelical denomination needs to be at its very best.

THE BI-CENTENARY TRACTS.

The Northern Publication Society has rendered a good service to the Moravian Church of America, by issuing six tracts, beautifully illustrated and treating of our Church's history along various lines of useful information. The first, prepared by Miss Adelaide Fries, Archivist of the Southern Province, tells the story of "The Renewal of the Unity of Brethren.". The second, by Rev. A. D. Thalberg, D. D., presents: "Two Centuries of Unity and Service," and the third, by Bishop J. Taylor Hamilton, D. D., deals with the "Missionary Enterprise of the Unity.". The fourth, entitled, "The Vital Truths," which concern the Unity, was written by Bishop Rondthaler, of the Southern Province. The fifth, "The American Section of the Unity," comes from the pen of Rev. W. N. Schwarze, Ph. D., the sixth, "A Twentieth Century Renewal of the Unity," full of rich suggestion, has been contributed by Dr. John S. Romig, of Philadelphia. The six tracts, by special arrangement, can be procured, bound in paper, at 50 cents, or in cloth at 75 cents.

The Moravian pastors can give further information and can receive the price of the bound pamphlets. Further information will be given when all arrangements have been completed.

Every Moravian should have a copy and every friend of the Church furnish'd with one. They are full of reliable information which otherwise would need to be searched for in many volumes, and the illustrations alone form a treasury of Moravian views which cannot be found elsewhere.

It is intended that ere long a separate pamphlet will be printed on the Southern Moravian Church, with special regard to its present work and opportunities. In these next busy Memorial years, Moravians will need just the information which this booklet will give them.

MISS FRIES' RECENT PAMPHLET.

We wish to draw especial attention to the recent Bi-Centenary Pamphlet, written by the Archivist of the Southern Province, Miss Adelaide L. Fries, M. A. The historical address, made within the last year or two by this accomplished historian of our Southern Church, have drawn wide attention and also is now enjoying the rare privilege of having her contributions to early Moravian history in the south, published by the State of North Carolina. In this Bi-Centenary pamphlet, the reader will expect the same qualities of her gifted pen, and will not be disappointed. The title is noteworthy. Miss Fries has rendered the true and real official name of our Church, ""The Unity,"" translated, ""The Unity of Brethren."" If some such rendering could be associated more frequently with the previous name, ""Moravians,"" people would be more readily introduced into the blessing attached to our very name, for that contains in it more than the name of any other denomination does—the thing which our poor rent world needs, most of all, at the present time—the unity of a human brotherhood. In referring to Miss Fries' Tract we cannot forbear quoting in full the beautiful paragraph with which she closes her review of the Moravian centuries.

"The Unity in America." The lists of brethren, both in Pennsylvania and North Carolina shows how the unity had spread in Europe. There being men from Moravia, from Saxony, Russia, Denmark, Holland, Switzerland, Alsace, England, etc. They were not restless adventurers, seeking excitement or a fortune. They were picked men and women, men of culture, of recognized ability in their trades and professions, willing to bear the discomforts of a pioneer life when called by the leaders of their Church. They were men of high birth, and of humble, associated in as complete a democracy as ever existed, for, on both sides of the sea, in a congregation of brethren, rank was laid aside, and those stood highest whose purity of life and God-giv-
en talents entitled them to leadership. If habits of speech were the minutest detail went into the fields; if a preacher was needed, a cook or a weaver, or some other layman went into the pulpit. Of course, they were men and women with human faults and failings, of which none were more conscious than themselves, but they had a glorious inheritance, and every intention of being worthy of it. Hymns of the Ancient Unity were sung at Love feasts in the hills of Pennsylvania and in the forests of Carolina—a fitting token of the continuity of their faith from apostolic days to their own. With Paul, they "preached Christ Crucified!" with Husb they studied and taught the word of God; with the Ancient Unitas Fratrum "they loved the Brotherhood, and sought to help each other with a strict discipline, faithfully but tenderly enforced; with the early Bohemian and the later Moravian emigrants they believed.

"Blessed the day when I must go My Fatherland no more to know, My lot the exile's loneliness; For God will my protector be, And guard and minister for me The path with joys divine will bless." And in the Renewed Unity of Brethren they had learned to love and worship and serve and obey the divine command: "Go ye into all the world, and preach the Gospel to every creature."

THE APPEAL OF DEACONNESS HOME AT NIISKEY.

In Upper Lusatia in Central Germany, for many years there has existed a delightful Home in which Deaconesses are trained for Christian services among the sick, the aged and the little children. These nurses go forth into various lands. They serve the Lord cheerfully. Only clothing and board are furnished, and perhaps a little Christmas gift. If they break down in health or become too old for further service, they return to Niiskey and spend the evening of their self-sacrificing life-day in what is affectionately called "The Mother House."

Connected with the Deaconness Home, a hospital has been established, especially for aged people and for little children, which has done very precious work. It has, in these stormy years of international trouble, been a very refuge against the burning tempest of utter poverty and need. Refugees have come, especially from Russia—Protestants in faith, tossed about like autumn leaves and utterly worn out in their weary course of the wandering. Often they have been people of means in former days, but now utterly bereft, the head of the family may even have been murdered on the way; and a little band of widows and fatherless has arrived at Niiskey door, the only home in all the world that was open for them—but always open.

It is from this House of Christian Nurses that the Deaconesses go forth on this doubly sacred mission to our Moravian Leper Asylums—one of them situated at Jerusalem in the Holy Land, and the other in South America, in the Dutch Colony, on that continent. A sister from Niiskey, who has recently entered the hospital of "The Jesus-Help," near Jerusalem, and another is now on her way; permission has been, in both cases, furnished by the British Government, which now holds the protectorate over Palestine. Without the assistance of these sisters from the Niiskey Home, the Leper Hospitals could not be maintained. There are but few people in the world who would do what these devoted Moravian sisters, by the bedside of this heartsease disease daily perform. One of these sisters herself told me how, when binding up the sores of the patient, she suddenly found the whole lower limb of the sufferer in her startled hands—a deca red remnant, dropped away from the body of a living death.

While the Deaconess Home is situated on the European continent, it is the only Nurses Home that we have in all Moraviand, and consequently the very active and sympathetic Head of the institution appeals to us, in the Southern Province, to make the Niiskey Home, in a sense, our own. It is of great importance to us that this should be done. The Provincial Elders' Conference has cordially endorsed this appeal, and commends its cause to all our people. There is no charity in the world in case of the Brethren's Home. There is no charity in the world in case of the Brethren's Home. There is no charity in the world in case of the Brethren's Home. There is no charity in the world in case of the Brethren's Home. There is no charity in the world in case of the Brethren's Home. There is no charity in the world in case of the Brethren's Home.

MORAVIAN ElseWHERE.

On the 28th of May, Brother Reinhold Riemer was formally installed as president of the Moravian Seminary and College for Women, at Bethlehem, Pa. He preached the baccalaureate sermon to the graduating class, which took the place of the inaugural address.

Brother Robert H. Breanecke, Jr., pastor of the Moravian Church, at Lancaster, Pa., has accepted a call to the principalship of the Moravian Preparatory School at Bethlehem, Pa.

Castleton Corners, Staten Island, N. Y., welcomes their new pastor, Brother C. A. Weber, formerly pastor at York, Pa., June the 13th.

Another change has been noted. Brother C. Nelson Sperling has been made the new pastor at Palmyra, N. J., in the--- vacancy occurring through Brother Breanecke accepting the call to Moravian Preparatory School.

Brother Chas. Borman, Pastor of the Moravian Church, at London, W. Va., received the degree of Master of Science, from the University of Wisconsin, June 14th.

Brother F. R. Nitzsche, formerly pastor in Castleton Corners, has accepted the call to become pastor of the congregation at Gnadenhutten, Ohio.

Desiring to return to the Lutheran Church, Brother J. H. Joerner was dismissed to the "Evangelical Lutheran Synod of Iowa."

The Synod of the Continental Province of the Brethren's Unity elected the following men as Bishops of the Continental Province: Brother Paul Jensen, President of the Governing Board of the Continental Province, and Brother Leonard Bourguignon, member of the same Board, and Brother Theodore Marx, pastor at Niiskey, in Upper Lusatia. They were consecrated by Bishop W. H. Reichel, assisted by Bishop Paul Marx and Paul Henning.

Ground was broken for the Memorial Science Building, on Commencement Day, March 26th. The building is fast nearing completion and it is hoped that it will be ready for occupation by the fall term. Prompt payment of pledges would be appreciated by the committee.

The Detterer Circulating Library, founded by Professor Ernest Detterer, of Chicago, in memory of his father, is now accessible to our ministers and standard and important volumes will be added, by the generous founder, at regular intervals. Prof. W. H. Mose, of 624 Hamilton Ave., Bethlehem, Pa., has charge of the Library, and he would appreciate it if good use of the opportunity were made. A list of books will be forwarded upon request.

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By REV. RORT. F. ANDERSON, (Editorial Secretary of the United Society of Christian Endeavor.)

The supreme need of today is religious education, or the training of our younger people.

We recognize the need of education and training along other lines. Large sums of money are spent every year on schools and colleges and technical institutions. No other age has been so well educated as this age.

But—religiously we lag behind.

What the churches are doing, they are doing against great handicaps. The Sunday school gives instruction, but it is the Christian Endeavor society, which reaches the teen years, that provides the best possible opportunity for expression and work. It trains young people to take intelligent part in religious work and religious activities, providing for them both the meetings and the work.

It is a school, a training-school. Education is of such vital importance to the State that it taxes its people to pay for its schools. The people cannot go to school themselves; many of them do not need to. But their children need school, and the only way to give it to them is to have all the people pay for it.

The same principle applies, or should apply, to Christian Endeavor. This does not mean that Christian Endeavor should receive State support, or anything like that; but it should receive the generous support of all Christian men and women of vision who believe that the society is doing a great work in training the young people of today to be church officers and workers tomorrow.

And by support we mean money. There are plenty who will give support if it is merely moral support that is meant. They will lead a movement, smile and will pat it on the back; and forget it. But no movement can live and thrive on praise alone, or on smiles, no matter how friendly they may be. Causes call for cash.

The Christian Endeavor Alumni Fellowship is organized for the purpose, among other things, of helping to finance the Christian Endeavor movement in this country and in other lands. The appeal has been made to former Endeavorers to give to present-day Christian Endeavor work out of gratitude for what Christian Endeavor has done for them in days gone by. It is a legitimate appeal. The alumni of colleges do that, gladly. But a deeper obligation lies upon Christians today, not former Endeavorers only, but Christians in general.

It is the obligation to see that the young people of our churches and communities receive adequate training in religion and religious work, and to provide the means for giving such training and giving it in full measure.

Gifts must be voluntary. The church cannot tax its members for this task. But when the need is felt, when the need is understood, Christians will surely rally to the Christian Endeavor Alumni Fellowship, as a matter of duty and public service for the kingdom.

The training Christian Endeavor gives is unique and vital. No other organization adequately gives it.

Christian Endeavor provides opportunity for young people to speak and pray in public. It sends them to their Bibles to find helpful things to say. It attaches them to the church with pledged loyalty. It binds them to support the work and worship of the church and all its enterprises.

Through its committees it trains in religious service, seeking a carefully worked-out programme of activity.

In Christian Endeavor the young people actually do practically all the things they will later be called upon to do as church-members or officers of churches. They come out of the society prepared for larger tasks. The look-out committee, for instance, must plan to win new members, if the society is to live and grow. Such young people will know, later, how to win members for the church. The social life of the young people is organized by the young people of the church.

Social life is the training of our young people as necessary for their spiritual life as a school of technology is to the technical training of engineers and others.

We support such schools. Way not support Christian Endeavor in its larger aspects, its world-wide programme? For it reaches across the ocean, touches missionary lands, and brings inspiration to the young people of missionary churches in all lands an inestimable service.

Christian Endeavor seeks the good will and the prayers of Christians everywhere, and their financial support. Money gifts to the Alumni Fellowship, or the Alumni Department of the United Society of Christian Endeavor, are needed increasingly, because of the steady growth of the work everywhere. Such gifts do for the church what taxes do for the State. They provide the means for carrying on the work of the Kingdom. Without them the Kingdom must lag.

According to the love and generosity of God's people will the Kingdom advance.

Christian Endeavor has youth, enthusiasm, vitality, consecration. It has the organization to do the work it has set out to do—train the church of tomorrow. But of "silver and gold" it has none. Yet both are needed, and according as Christian friends provide them or fail to provide them the will be advanced or retarded.

WILL YOU HELP?
REPORTS FROM THE CHURCHES

FRIEDBERG.

Although the month has been extremely hot, the activities of the congregation have not ceased. The Ladies Aid met in the month by having as their guests representatives of all the societies in the province. There were about one hundred ladies present. Mrs. Howard Rondthaler made a very helpful address and a social hour followed that was much enjoyed. The women of our Province are becoming better and better acquainted through the frequent mingling that the aid societies bring about. We feel that the interests are one and hope that time will bring rich blessings to our congregation through this medium.

Whit-Sunday was observed by preaching, baptism of children, reception of members and communion. Mr. and Mrs. Wm. Quinn were received into the church this month; also the members missed from our number.

The choir is being formed to study round joyful feature of the choir. Brother H. P. Luckenbach is leading the singing and was added much to the service. Friedberg is a singing congregation, and a lead the singing and was added much to the service.

The anthem was much enjoyed and the preacher and outdoor service were realized and a pleasant evening enjoyed the history of the church to the people.

The Ushers Association was host to our congregation.

Although the month has been much enjoyed, the young men entertained the young men.

The Enterprise lawn, at the home of Brother and Sister Allen Fishel, was a goodly sum was paid in bringing the history of the church to the attention of the people.

While some of the older ladies have organized themselves into a chorus which seldom fails to arrive at the shape of the notes, they are anxious that their children shall learn the round note. We are very glad at this move. The Enterprise young people have also organized themselves into a chorus which seldom fails to have a special selection to sing at the regular services.

On Sunday, June 18th, Brother Ralph Borman, of Allenstown, Pa., who is pastor of an Evangelical Church there, and also a student at Westminster Theological Seminary, preached at Friedberg. Brother Borman was the guest of Brother Foltz for a few weeks.

On June 29, the Philaxis class and Barasa classes held their monthly meeting, after which the young ladies entertained the young men. A pleasant hour was spent, in which games and refreshments held a prominent place.

On Saturday, the 22nd of June, the Friedberg Church and Sunday School picniced at the Church. There was a good attendance. Races of different sorts, and games were among the many attractions, not to mention the plentiful dinner spread under the big oaks. Our own people enjoy the beauties of their church surroundings as much as those who seldom get here. This has been a picnic month. Christ Church, Fairview, Fries Memorial and Trinity having enjoyed the country at our church this month. The Happy Hour on the lawn of the Presbyterian Church Auxiliary took supper here one evening, besides many families, who came down to spend an evening in the loveliness and quiet of Old Friedberg.

The regular quarterly meeting of the church committee was held, and the first Sunday in August set as the time for the preouted meeting. Advent has started a Teachers Training Class with fourteen members, taught by the pastor. They are interested, and enjoy the work. Miss Sparks' class gave a lawn party on the Advent Church lawn, to raise money for purchasing chairs.

On June 11th, the third anniversary of the prayer meetings held under the leadership of the young men, was observed. These meetings have grown in interest and attendance, and the young men are to be commended for their faithfulness in conducting them. On the 25th Rev. Mr. Kegerer preached for the prayer meeting on the Advent lawn; an attendance of about 300 testified to the popularity of the preacher and out-door meetings. A portion of the Home Church Band lead the singing and was a very enjoyable feature of the evening. Brother Pohl is always so willing to come with his boys, that we feel we owe him a debt that we cannot hope to pay.

The Ladies' Aid of Enterprise had a lawn party during the month on the lawn, at the home of Brother and Sister Allen Tesh; a goodly sum was realized and a pleasant evening enjoyed. The ladies of this church are endeavoring to raise money with which to install lights in the church and would like to have them before the next meeting.

On Wednesday night, June 25th, a banquet meeting was held at the Areas High School. Several speakers came from Lexington to explain the object and benefits of such an organization. Officers were elected and the first meeting will be held in the school building, the second Monday night in July.

Brother Jordan Fischel, of the Friedberg congregation, while coming from town, met with a painful accident. An automobile hit his buggy and threw him out of it, causing severe bruises. We are very glad that the accident was not more serious, and that report that he is able to be about on crutches.

Friedberg membership has been saddened by the death of two of its members—and in the calling home of two little children.

Sister Lucy Payne, and Sister Annie Hartman, both faithful and consecrated Christian women, will be missed from our number. Little Hansel Painter, and Virginia Mae Reich have been called to the Sav

The sympathy of the entire congregation goes out to the bereaved ones and their families.

HOME CHURCH.

The first of the summer months has passed, but no hot weather slump has appeared. The attendance on all services and Sunday school has continued large. Only once, thus far, was the Sunday school attendance board shown less than five hundred.

The session of the Sunday school Missionary Society for the second quarter was filled with interest. In addition to an address by Brother Wm. Steininger, the following appropriations were voted: Fifty dollars to the Mission box being made ready for South Africa; forty dollars for school supplies for Tashkent, Nicaragua; and ten dollars to complete the Societies' pledge to the Orphanage at Pottenstein.

On the afternoon of the 25th, a simple but beautiful celebration of the Bi-centenary of the Founding of Herrnhut was held on the College Campus. The United Bands of our Salem congregation churches, eighty-five strong, provided the musical program of rich choral harmony. Brother Luckenbach read the Eighty-fourth Psalm, so closely connected with the history of the church to the attention of the people, but in strengthening likewise the bond of sympathy and union with the brethren and sisters of Herrnhut and the Continental Province of our Unity.

On Sunday, June 18th, Bishop Rondthaler conducted the services in the absence of the pastor, and delivered a most instructive and helpful sermon in reference to the great Bi-centenary occasion, and in the evening Brother McCauley kindly took charge of the service.

Twice during the month it was our joy to receive members into the congregation—Miss Ruth Credle, an alumna of the College, asked for permission during her commencement visit to make profession of her faith and be received into the church, and on the evening of Commencement Day a service was held for this purpose. Bishop Rondthaler administering the Sacrament of Baptism.

On Wednesday evening, June 7th, at our mid-week and preparatory service, Mr. and Mrs. Edwin Taylor were received into the church membership, the former by adult baptism, and the latter by transfer from Friedberg.

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During the month, the pastor had the privilege of preaching the 22nd and the bond of good fellowship and interest between our city and rural churches received further strengthening.

During the month, the pastor had the privilege of preaching the Commencement Sermon at Selma, N. C., where he was the guest of our loyal brother, Geo. F. Borett, and of three times addressing the Baraena-Silvanian State Convention at Hendersonville, N. C. Mrs. Pfoltz and the entire parsonage family also had part in the music of the convention.

Members will be interested in the message that came from Brother Wm. Steiniger, a recent graduate of our Theological Seminary, has been serving in the office of the Home Church in addition to preaching each Sunday evening at Immanuel. He has received a hearty welcome from our southern people and has commanded himself to them by reason of his earnestness and readiness to serve.

The Trustees of the Church have had an exceedingly busy month in closing the accounts of the last fiscal year and in securing pledges for the coming year. The Annual Every Member canvass was held on Sunday, June 18th, and the budget of local expenses and certain benevolences amounting to $17,850 has been almost covered.

The Fries Memorial.

At the services on Whitsunday morning four persons were received into the communicant membership of the congregation. Edgar Caudle was confirmed and Mrs. J. J. McMahan. Mr. Edward P. Holder and Mr. Lester W. Wray were received by letter and the right hand of fellowship.

Mrs. T. H. King entertained the Marguerite Fries Circle of Kings daughters on June 5, and Mrs. Blanche Reich was hostess to the circle on July 3rd.

Mrs. Julia Livengood extended a cordial invitation to the church band to attend the meeting of the Ladies Auxiliary at her home on the night of June 6th. While the ladies transacted their business the band regaled the neighborhood with several selections. Everyone present enjoyed the bountiful refreshments served at the close of the evening. The band boys declare that Mrs. Livengood is sure one fine hostess.

A social gathering of the members of the congregation was held in the church parlor on Wednesday, June 7th. This year's deficit and next year's budget were presented for consideration and discussion. Brief talks were made by the brethren, Chas. H. Stan, A. A. Hunt, S. M. Vernon and the pastor.

Eight of the Girl Scouts made a trip to Pilot Mountain on Thursday, the 13th. They were chaperoned by the drivers of the cars, Mr. W. A. Moser and the pastor. Climbing the mountain proved to be quite a hike for most of the girls. Only three climbed to the top of the pinnacle. Frances and Louise Peterson, Mildred and Margaret Oakley, Margaret Houchin, Elsie Nale, Eleanor Hodgins and Delphia Lloyd made up the company. Our band gave a concert while the Kings Daughters sold refreshments at a lawn party on Saturday, June 7th.

The Sunday school held its annual picnic on Thursday, June 22nd. The day was ideal and big lots of folk were in attendance. Three hundred and fifty were served at the lovefeast. Music for this service was rendered by the band. Friedberg proves to be the favorite spot for our picnics. The only fault this year with our picnic was the absence of Brother and Mrs. Fries.

Brother S. M. Vernon rendered good service as superintendent of the Sunday school during the absence of Brother Fries.

The Bi-Centenary of the founding of Herrnhut was celebrated on Salem College campus on Sunday afternoon June 25th. Our band and our pastor participated in the exercises.

The Trustees of our Church are to be congratulated on the splendid canvass of the congregation which was made by them this month. They were assisted by other brethren, not members of the board. To these men and to the contributing members of the congregation the trustees extend heartfelt thanks.

East Salem Day was observed with lovefeast and the celebration of the Holy Communion on July 2nd. Extremely hot weather bothered us somewhat. Mr. and Mrs. W. W. Grubbs, Ralph, Alpha and Ruth received by transfer from Fairview congregation.

The Sunday school teachers and officers held a meeting on July 5th and made plans for a Bible Reading Contest in the school. It will begin the first Sunday in August. The first person to read the Bible through will be given a five Bible. It was also decided to introduce the study of the catechism into some of the classes in the school.

THE WACHOVIA MORAVIAN
July 1922 p. 5

We shall also try to popularize our mid-week prayer meetings by having various members of the congregation lead them. The studies in the gospel of Luke will be continued.

FAIRVIEW.

The month of June has been a very busy month because of the closing of the financial church year and the securing of pledges for the coming year 1922-1923. As we are going to press, the work of the Trustees for the past year has not been completed. But we are happy to say that the pledges for this year is good. The Trustees are making a strenuous effort to reach every member and secure pledges from all. They do not want one member to feel that they are not in the closest connection with Fairview.

On the first Sunday of the month Whitsunday, at a largely attended communion service, one man was received.

The annual picnic was held on Wednesday, June 21st, at Friedberg. Shortly after we reached the church there was a thunderstorm. But Brother McQuiston very kindly opened the church, and the storm soon being over, did not mar the picnic at all, and one of the most enjoyable picnics Fairview has ever had was held. Games were enjoyed by all. There were trained workers from the City Playground Department in charge of these games. One of the most enjoyable features of the picnic was the supper. Everyone spread together and it was a very happy family gathering of very large proportions. Supp. Robt. R. Kinney justly felt very much encouraged over the occasion.

MACEDONIA.

The Macedonians were much pleased to have Brother Chas. Crouch preach for them on the afternoon of Sunday, June 11th, and not only complimented his sermon, but expressed the desire to have him come again.

The 200th anniversary of the founding of Herrnhut was observed with some special features on Sunday morning, June 18th.

An occasion of interest and much pleasure was the supper spread by the Ladies Aid Society for the Uhers Association of the Home Church on Friday evening, June 23rd. The weather and roads being fine, the attendance very large and the spirit of cordiality aboundng, all comprised to make the gathering and attending exercises ideal.
The attendance at the services has been on the increase to a gratifying degree, and the Sunday School is doing good work for the summer days.

**WACHOVIA MORAVIAN**

**Christ Church.**

Rev. William Spang preached at the 11 o'clock service on Whit-Sunday morning and Dr. H. E. Bondshuler made the address at the broadcast in the afternoon. We enjoyed having these brethren with us and appreciated their messages.

On the night of the 6th we had a joint meeting of the Elders and Trustees and decided to increase each of these boards from six to nine members.

**About 400 Christ Church people journeyed to Friedberg for the Sunday School picnic on the 8th. The day was ideal and the occasion was delightful in every way. We wish here to express our appreciation to the Friedberg pastor and people for the use of the grounds. Also to all who helped with the transportation and entertainment, refreshments, etc.

Other social occasions have been held. The Junior C. E. on the night of the 10th, the Band on the night of the 24th, and the one by the Men's Bible Class to which Mrs. Holton's class and the Young Ladies Bible Class were invited. A few less than two hundred were present to enjoy a most pleasant evening together. A short but very inspiring and telling address was delivered by Rev. B. B. Johnson. We had some good music and other brief talks, and then refreshments were served.

A special feature of this month was the Children's Week. Beginning on the night of the 14th, with special songs by the Junior Endeavor, and an address by Mrs. George Heath, and continued on the following night by an illustrated talk by the brethren Robert Grunert and Spears and a social for the children on Saturday afternoon. A special program for the beginning of the Sunday School and the eleven o'clock service for the children with the little ones arranged in front and a good program at night by some of the larger children followed by a very helpful address by Rev. E. H. Stockton. The success of this week is largely due to our very active Sunday School Superintendent, Robt. Grunert.


At this meeting the pastor reported that $833.73 had already been collected and paid out for Foreign Missions and the treasurer reported that he had settled with the treasurer of Salem congregation. We are griefed to record the death of three of the members of our congregation viz: Lewis Albert Brien, Jacob William Lewie and Louis E. Shutt.

**Bethesda.**

Bethesda, is the name of our church in the vicinity of Hanes. It is putting on new life and the prospects for coming days is very cheering. Brother George H. Blewster, one of our lay preachers, has been looking after this mission for some months past.

Recently Brother Blum H. Vestal held a successful tent meeting near by the church. From the converts of that meeting a new membership has been started, and a vigorous Sunday school has been started. On Sunday afternoon, June 25th, Brothers Hall and Blewster took 11 members into the church, and on the first Sunday in July the Sunday School was organized with 82 scholars present. The officers of the Sunday School are C. B. Carter, supt.; T. Jackson Hamrick, ass. supt.; Carl A. Shoaf, secretary, and J. B. Wimber, treasurer. Brother Geo. A. Blewster holds a preaching service every Sunday night.

**New Philadelphia.**

Brother Wm. E. Spang very acceptably occupied the pulpit in the pastor's absence on Sunday morning, June 11th, and was greeted by a large and appreciative audience.

The ladies Aid Society had a delightful meeting with Mrs. Wm. Eber, in Ashmore, on Thursday afternoon, June 15th. Refreshments of delicious ice cream and cake were served after the business had been transacted. There was a large and enthusiastic audience.

A service with special reference to the 200th Anniversary of the Beginning of Herrnhut was held on Sunday night, June 18th.

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BETHANIA.

The congregation festival, held Sunday, June 11th, brought the usual large number of members from other parts of the Province, and friends from other sections, to join our congregation in a great and joyful occasion. Bishop Rondthaler was filled with the spirit of the day, as he preached the anniversary sermon, and gave the Bi-Centenary address in love-feast, handed papers to the children, and conducted the holy communion. In the noon recess, he served the Lord's supper to Brother G. W. Porter, in the home. The Brethren Douglas J. Rights and Edgar A. Holton took part in the love-feast, and gave excellent assistance in the large communion in which 201 partook.

The splendid sermons which he gave, gave a brief address in love-feast. Many people saw for the first time the minister's (broad), which Mrs. A. A. Lehman and Mrs. S. E. Kapp had placed over the front door of the church, in memory of their parents—Brother Eugene C., and Sister Amanda S. Lehman. Other improvements on church and parsonage have been added in new work and repairs since the festival. During the month of June, Miss Lola Butner's Sunday school class of young people—the Anti-Cans—gave a play; and two lawn suppers were served—one by the Ladies' Aid, the other by the Boy Scouts, under the leadership of Brother Raymond Butner, and Brother Carl Butner.

The Olivet Chapel Sunday School joined in the Vienna township convention held in the M. E. Church at Brookstown, on the Fourth Sunday in June. The school is using the summer months to good advantage. It is a great pleasure to the Master Alpha Chapel people to have Brother J. A. Sprinkle out for services again, from which he has been kept away quite a long time on account of his feeble condition of body.

Alpha Chapel people are turning out well for preaching during the summer.

FRIENDLAND.

The regular preaching service was held on the first Sunday in June. We are deeply indebted to our pastor for the splendid sermons which he gives us from time to time, and for the Third Sunday evening services of song, prayer, and Bible study, which are thoroughly enjoyed by all. On the third Sunday night in June the Missionary Society gave its annual love-feast, which was gracefully served by members of the society. Mrs. Geo. O. Heath delivered the address to the enjoyment and benefit of the large congregation.

The Sunday school is steadily growing in attendance and interest.

On Thursday evening, June 15th, the Ladies' Aid Society met with Mrs. Chas. Sapp, in a large gathering; and in the course of the meeting made arrangements for a lawn social, for the sale of various good things to eat, to be held at the home of Brother C. E. Ebert, July 8th.

After a long term of thirty years in faithful and efficient service as congregation treasurer, Brother J. M. McCauston has recently resigned, and Brother E. Rudolph Hine has been appointed in his place.

CLEMMONS-HOPE.

The hot weather of this month did not seem to affect the church attendance very much. Clemmons is still holding last year's attendance, and Hopo, owing to a contest, has doubled its attendance.

The regular preaching appointments were filled at Hope.

The end of this month also completed the membership contest. The enrollment was practically doubled. The blue side won and the red side entertained the entire Sunday School at an ice cream social on the night of the 27th.

At Clemmons, the regular services were held with very good attendance both at the morning and night services.

The Ladies' Aid met at the parsonage on Wednesday, the 7th, and held a lawn party on the parsonage lawn in the night of the 7th. The party was well attended and the ladies are well pleased with the results of their labors.

The Clemmons township Sunday school convention met in the Clemmons school chapel on Sunday, June 11th. The chapel was crowded. All the attending schools took part in the program. A very profitable and as enjoyable day was spent.

IMMANUEL.

Services have been held as usual and a good attendance at both Church and Sunday school can be reported. There is at present very little sickness in the community.

The people are responding to the Thursday evening gatherings to learn the tunes in the Office of Worship.

Brother Welfare is doing splendid work in the Sunday School and the orchestra which he brings with him every Sunday adds much to the meetings. A special offering was taken up for Brother Allen on the 29th.

KERNERSVILLE.

The regular appointment was filled by Howard O. Foltz, who is at present a student in our Theological Seminary at Bethlehem, Pa.

The attendance at the service was good and the spirit of work is excellent.

The work of remodeling the parsonage is progressing rapidly.

The people are giving liberally and when completed the parsonage will be a comfortable home for the resident pastor.

It is hoped that it will be ready for occupancy by the time Brother Allen returns from his bridal tour early in August.

TRINITY.

We are gratified that the Trustees report a successful close of the financial year. The new budget has been presented and while necessarily higher than last year, owing to improvements, parsonage work, etc., the pledges have been coming in splendidly. We are deeply indebted to our pastor for the splendid work in the Sunday School and parsonage work in the course of the meeting made arrangements for a lawn social, for the sale of various good things to eat, to be held at the home of Brother C. E. Ebert, July 8th.

The actual building of the parsonage has begun, we are glad to report.

Work will go ahead steadily, and we hope autumn will see the pastor in the new church home.

June has held a splendid Sunday school attendance record, average 344.

We wish we could say the same thing of preaching services, but are bound to admit a shortage of members for worship that is noticeable.

On the 4th of June, Trinity orchestra, assisted by musician friends, gave a beautiful musical. Junior Bible Group displays more life during this summer than it has ever shown. They are planning to secure some new Bibles for the church.

Children's Day, on June 11th, was happily observed with a finely re-
Paints

"...-

Mrs. R. A. Spaugh and her co-workers, shown wonderful results with the little folks.

Noticeable interest is being shown by the two men's classes at Sunday School. We are now averaging about 100 men per Sunday. The Ladies' Aid Bible Class is standing well to the front, while practically all Sunday School lassies are making new records.

The two Trinity church bands are making fine progress. Brother Herbert Spaugh has about 30 musicians in charge, and we expect good music of them. Ages of players range from 9 to 40 years.

We should not omit mention of the journey of our orchestra to the Greensboro Moravian church, on the first Sunday evening in July. We helped to initiate Greensboro's new bell.

Nor should we forget the Trinity picnic. The day was fair, the company large, baskets of food plentiful and evenly packed. The busy band at Friedberg afforded a secure retreat for our excursions. Many games and contests, photographed by Brother Will Fishel and another photographer, music by the band, and other features, embellished the afternoon. An outstanding event was the arrival of 30 big watermelons, the gift of our friend Z. J. Kneese.

Bishop Rondhalter was with us for the supper hour. Superintendent C. D. Crouch conducted the excursion, with able assistants, and the day was happily spent, marred by no accident.

OAK GROVE.

The Anniversary of the Founding of the Congregation was held on Sunday, May 21st. The membership and community was well represented at the services. The sermon was preached by Bishop Rondhalter. The text is from the second chapter of the Acts, and the forty-seventh verse. "And the Lord added daily to the church such as were being saved. As we think of this living and precious Gospel message, we are reminded of the world in which God gave to Isaiah, the prophet, in the fifty-fifth chapter, and the eleventh verse, which reads: "My word shall not return unto me void, but it shall accomplish that which I please." We hope this sermon will linger here in the minds of the hearers, and will bear much precious fruit. The sermon was followed by the lovefeast, those participating were members of the congregation, Sunday school teachers, parents and children and friends. It was a very happy occasion, and loyal hearts were knit together in the bond of Christian fellowship and love through the presence of our living and abiding Saviour, the Lord Jesus Christ.
THE RESURRECTION OF THE
UNITAS FRATRUM.
By Rev. Harry E. Stocker, Ph.D.
(Pastor, First Moravian Church of New York.)

On the seventeenth of June Moravian this year celebrated the two hundred and fiftieth anniversary of the founding of Herrnhut, Saxony. The resurrection of their ancient Church which followed this historic event likewise engaged their attention. The Moravian Church dates back to the middle of the fifteenth century. At that time it was known as the Unitas Fratrum, or Unity of the Brethren, which is still the official title of the Church. The Apostle of the Moravians, or Brethren, as they were originally called, was John Huss, the Bohemian reformer and martyr, who was burned at the stake five hundred and seventy years ago. As the result of this act of Roman Catholic violence Bohemia was plunged into war, and for twenty years or more the country was bathed in blood. After a time the Hussites became divided and contested against one another. The Utraquist faction gaining the ascendency, came to terms with the Roman Catholics, and the Unitas Fratrum was the first to ordain other men, they were anxious to assure a ministry whose validity the Utraquists and the Roman Catholics would be compelled to acknowledge. Therefore they selected three candidates for episcopal consecration to Stephen, a bishop of the Waldensians, living on the confines of Bohemia and Austria, who with his assistants consecrated them bishops, and from that day to this there has been no break in the episcopal succession of the Moravian Church. The gain of the Brethren seems to have been Bishop Stephen's loss. Soon after the transfer of the episcopate he was burned at the stake by the Roman Catholics.

Persecution compelled the Brethren to hold their public services and to hide their Bibles, hymn books and other evangelical literature, these Brethren secretly met for worship, and from time to time received the holy communion administered by exiled ministers. In this way the altar fires of the Protestant Church were kept burning. Meanwhile the earnest hope prevailed that some day the Unitas Fratrum would be resuscitated to take its rightful place in the world.

Before his death in 1707, George Jansehke in Moravia called his son and grandsons to his bedside and uttered these prophetic words: "It is true our liberty is gone; most of our descendants give themselves up to a worldly mind, and become entangled in the net of popery. It seems as if the Brethren's cause was lost. But you

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will live to see a great deliverance wrought in behalf of the remnant of our flock. Whether it will take place in Moravia, or whether you will have to leave this Babel, I do not know. But I do know that the time for it is near at hand. I am inclined to think that an emigration will be undertaken into a land where you may serve the Lord without fear. Whenever the time comes be ready to leave home and country, if need be to follow the Lord's leading.

This prophecy was gloriously fulfilled. Strange to say, two of the principal instruments employed by the Lord to bring about the renewal of the Unitas Fratrum were originally not identified with the Brethren. One was Count Nicholas von Zinzendorf, a Lutheran nobleman, whose devotion to Christ led him in 1722 to establish a Christian village in his Berthelsdorf estate, Saxony. The other instrument of His purpose was Christian David, a Moravian carpenter who had been converted from Roman Catholicism to the Protestant faith. In preaching to his countrymen David came into contact with the Brethren. Their hearts were deeply moved by his fervent evangelical appeal. Among the number of listeners were the Neisser brothers, or grandsons of the sainted Jaeschke. These men expressed their longings for an asylum in some Protestant country, and David promised to do what he could to serve them. However, four years elapsed before he could fulfill his promise. The Neissers had about given up hope that they would receive help from David when he appeared with the announcement that Count Zinzendorf would be glad to receive the Brethren on his estate.

"This is God's doing," cried the Neissers; "it is a call from the Lord." On the very next evening, between ten and eleven o'clock, two of the brothers placed themselves under the guidance of David, and with their wives and children, the latter ranging in age from twelve weeks to six years, and two other young people, left their possessions for the home which they believed the Lord had provided for them miles away. On June 8, 1722, the emigrants arrived at Berthelsdorf, Saxony, where they found temporary quarters in a deserted farm house. They were informed that they might establish a settlement at the foot of the Hutberg, a hill about a mile away. When Augustin Neisser's wife saw the wild and uninviting place to which they were directed she involuntarily cried, "Where shall we find bread in this wilderness?" Christian David had no such fears. Striking his axe into a tree on the 17th day of June, he said: "The sparrow hath found an house, and the swallow a nest for herself, even thine heart, O Lord of hosts, my King and my God." One the same day the Brethren felled the tree for the first house of the settlement, which received the name of Herrnuth, meaning "The Lord's Watch," as well as "On Watch for the Lord." Such was the beginning of the birthplace of the Religious Community of the Ancient Unitas Fratrum.

As time passed other descendants of the Brethren came from the land of chains and darkness into the land of freedom and light, and a thriving religious community was the result. Evangelical people from the vicinity and other parts of Germany were likewise attracted to Herrnhut. In this way a variety of religious sentiments was introduced, and naturally troubles arose. To bring about harmony and so have the community was a problem that taxed the wisdom of the leaders to the utmost. Fortunately, the work was the Lord's not man's. Giving special consideration to what the brethren represented to traditional discipline of the Unitas Fratrum, for, according to two statutes relating to Christian walk and conduct were drawn up, and on May 12, 1727, publicly accepted by all the people of Herrnhut. Several months later a copy of the "Ratio Disciplinae of the Brethren," revised and republished by John Amos Comenius, the last bishop of the Ancient Unitas Fratrum, fell into the hands of Zinzendorf. He was deeply impressed by the fact that its contents were in substantial agreement with the recently adopted statutes. It struck the Count for the first time that the Lord might have in mind the resuscitation of the Unitas Fratrum.

To this end God had been shaping events, and at the celebration of the holy communion on August 13th the congregation experienced a veritable baptism of the Holy Spirit, thereby assuring the renewal of the Ancient Brethren's Church. This day is known as "The Moravian Pentecost," or "The Spiritual Birthday of the Renewed Moravian Church." Because so many of the Herrnhut settlers came from Moravia, the Unitas Fratrum became popularly known as the Moravian Church. The divine fire kindled in the hearts of the Brethren spread everywhere preaching the Gospel. In 1732 the first Moravian missionaries to the heathen left Herrnhut. These were the pioneers in the modern missionary movement of the Christian Church. Today the Moravian Church has more than two million members in the foreign field as well as at home. The early Moravians believed that the Lord renewed their Church for the purpose of carrying on the work of foreign missions. Their marvelous achievements on the mission field indicated that they were right.

But what of the episcopal? At the time of the resuscitation of the Church two bishops of the Ancient Brethren's Church were still alive. They were Daniel Jablonsky, court preacher to the King of Prussia, and Christian Sitkovius, superintendent of the United Churches of Poland. On March 13, 1735, David Nitschmann, a grandson of the Ancient Brethren, was consecrated a bishop by these men. Thus the Moravian Church was fully organized and prepared to take its place in the world as an independent ecclesiastical body.

Why God allowed the Unitas Fratrum to be nearly blotted out is a mystery that no human wisdom can fathom. One can only guess at the reason. At the time of the resuscitation the Christian churches were in the grip of a rationalistic formalism which left them practically powerless. There is no reason to believe that the Brethren's Church would have escaped this blight had its course in history remained uninterrupted. Only a hidden seed existed for a time, and when God needed an instrument to revive His people He miraculously called the Brethren out of their obscurity, and through them kindled a fire of missionary enthusiasm that stirred the heart of the whole Protestant Church. Count Zinzendorf, who was cradled in piety, once said: "If the pietists had remained united and strong the Saviour would have had no need of resuscitating the Brethren's Church." And Fisher, the historian, who was not a Moravian, and therefore unprejudiced, says: "The Moravian movement was helpful in countering the effect of unbelief and of the frigid orthodoxy which existed along with it. The Moravians were exceedingly useful in awakening the Lutheran Church from the lethargy which prevailed in it, and did much to diffuse a more living piety. Their schools drew into them large numbers of persons who were not connected with the Moravian Church, and during the long and dreary period of rationalism they afforded a sanctuary for the old Gospel, with its blessed promises and glorious hope." The reason why the Lord resuscitated the Unitas Fratrum finds its most eloquent answer in Moravian mission history. —The Christian Work.

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A MISSIONARY JOURNEY.

(A Letter From Friedberg's Missionary.)

Brother John August Palmer, one of our native missionaries in Nicaragua, and stationed at Yulu, is supported in part by Friedberg congregations.

During Brother H. B. Johnson's pastorates members of Friedberg purchased a folding organ and sent it to Brother Palmer to aid him in his work.

In writing of the help the organ is to him, Brother Palmer says in a recent letter, "I propose to give you a brief account of my last official visit to Tuburus.—our fartherest and most difficult-to-reach out-station."

"I started with a crew of six Sumu Indians as paddlers at 9 a.m., from the saw-mill up the Wawa River, on the twelfth of May. On Saturday the thirteenth, we left Asaypini and reached Sangni Laya at 2 p.m. This being Sunday evening, and as there were some Christians living here, we notified the people that we would spend Sunday with them and hold services.

"When our belongings were taken from the boat the people saw the organ, and I felt assured everyone would be at the services to hear it for the first time.

"On Monday was held. We had three services, Sunday school in the morning and preaching in the evening. The delight of the people in having services kept here with an organ was very gratifying.

"On Monday we continued up the river to Tilba Falls, where we lodged in the open for the night. Being very tired, we slept so soundly after our devotions that we did not notice a visit of a flock of ants which ate the leaves on which we lay. Although the ants covered us, they did not take any of our flesh off.

"We journeyed from break of day till set of sun to Karabana, where we found a ranch already made and which we occupied. We reached Tuburus next day at 3 p.m.

"The Sumu Indians there were delighted at our coming and gave us a hearty welcome. From Thursday the 18th, till Tuesday the 23rd, we were busy night and day.

"Sunday school was the largest ever held in Tuburus, viz.: 127. After Sunday school we baptized thirteen children. After the morning service which was the best attended one ever held there, we had the joy of baptizing eleven adults. Fifty took of the Holy Communion.

"Monday I married five couples. Tuesday we held a congregational council and a prayer service.

"On Wednesday we started for home, sleeping that night at Keru Falls, and arriving Sangni Laya next evening. Here one couple was married and two children baptized. In all our journey we passed over fourteen waterfalls and three times as many rapids.

"I gave medical treatment to many people. After treating one man I warned him against early contact with cold water. He smiled and said, "No trouble, parson, I will not need to bathe until next September." Yulu and home were reached at 6 p.m. Friday.

"In my travels and in all my services our dear little organ has been my greatest assistant and constant companion. It has helped to draw the crowd to hear the word of God. I can never thank you sufficiently for it.

"Yours fraternally, "J. AUG. PALMER."

ACKNOWLEDGMENTS FOR MAY AND JUNE, 1922.

FOR FOREIGN MISSIONS.

From Greensboro ................................ $ 10.75
From Friedland ................................... 6.20
From Calvary Church ................................ 330.00
From Home Church .................................. 120.00
From Home Church .................................. 2.00
From Rev. F. Johnson ................................ 10.00
From Rev. John Ewart Gladstone .................... 10.00
From Home Church .................................. 20.00
From Home Church .................................. 25.18

FOR BAHAMIAN MISSIONS.

From Friedland ................................... 4.12
From Calvary Church ................................ 12.00
From Home Church .................................. 2.00

FOR KOBRAQUA MISSION.

From Greensboro ................................... 1.75
From Calvary Church ................................ 2.00
From Home Church .................................. 30.00
From Home Church .................................. 60.00
From Home Church .................................. 30.00
From Home Church .................................. 50.00
From Home Church .................................. 600.00
From Home Church .................................. 300.00
From Home Church .................................. 20.00
From Home Church .................................. 25.00
From Home Church .................................. 100.00
From Home Church .................................. 120.00
From Home Church .................................. 50.00
From Home Church .................................. 600.00
From Home Church .................................. 300.00
From Home Church .................................. 20.00
From Home Church .................................. 25.00
Infant Baptisms

Craver.—On June 12, 1922, at the home of the parents, by Rev. Edgar A. Holton, Richard Stanley, infant son of Mr. J. F. and Sister Nellie, Violet Craver.

Myers.—Jones Cornelius, son of Brother Amos and Sister Mabel Myers, m. n. Jones, at Friedberg.

Harrison.—Virgil, son of Brother Charles and Sister Salie Myers, m. n. Hege.

Motsinger.—William Elwood, infant son of Brother A. C. and Sister Laura A. Motsinger, m. n. Shultz, was born October 25, 1921, and baptized June 11, 1922, by Rev. F. W. Grabs, in Bethania parsonage.

Butter.—Martha Stolz, daughter of Brother T. and Sister Bertha L. Butter, m. n. Fitzgerald, by Rev. F. W. Grabs, June 7, 1922, at the home near Rock House, near Friedberg church.

Hinnter.—Alice Jaunita, infant daughter of Brother Frank Painter, was Admitted by Bishop Rondthaler and Rev. James E. Hall. His age was 70 years, 19 months and 27 days.

Shutt.—On June 19, 1922, Sister Louisa Elizabeth Shutt, a member of Christ church, was married by Rev. James E. Hall. Age 62 years, 4 months and 13 days.

Lewin.—On June 20, 1922, Brother Jacob William Lewis, a member of Christ church, was married by Rev. James E. Hall. Age 48 years, 5 months and 19 days. Funeral at the church on the 21st, held by the pastor, assisted by Rev. Herbert Bums.

Painter.—Hansel Meredith Painter, infant son of Brother Frank Painter, June 4th, Age 6 months.

Levin.—Virginia Mae Reich, daughter of Brother Carl and Sister Idie Reich, m. n. Hege, July 3rd, Age 1 year, 3 months and 7 days.

Hartman.—Anne Elizabeth Hartman, widow of the late Jesse Hartman, July 4th. Age 85 years, 5 months and 15 days. She was the daughter of Daniel and Rebecca Pugh, and was born in the historic Rock House, near Friedberg church.

Payne.—Lucy Payne, wife of Brother Henry Payne, June 1st. Age 60 years, 6 months and 3 days.

Cronch.—William Adolphus Cronch, departed this life June 4, 1922, at the age of 61 years, 5 months and 18 days. Rev. J. F. McCuiston, the former pastor, took part with the present pastor, Rev. F. W. Grabs, in the funeral at Friedberg.

Tucker.—Mrs. Phoebe Jane Tucker, m. n. Gibbons, was called away suddenly June 29, 1922, at the age of 74 years, 2 months and 11 days. The funeral was conducted at Friedland by Rev. J. F. McCuiston and Rev. F. W. Grabs.

Garrett.—Mrs. Bessie Belle Corr, daughter of Brother W. T., and Sister Nellie L. Strupe, m. n. Spanihour, was born Jan. 18, 1921, and baptized in Bethania church June 29, 1922, by Rev. F. W. Grabs.

MARRIAGE

Mostley-Hine.—On June 7, 1922, at 624 S. Main street, Clyde A. Mostley, to Johanna Hine, by Rev. J. Kenneth Pfohl, D. D.

Van Borries-Davis.—At the home of the bride, Martin Van Borries to Lucy Elizabeth Davis, by Rev. J. Kenneth Pfohl, D. D.

Cook-Brewer.—At the home of the bride, on June 18, 1922, Mr. Robert Franklin Cook and Miss Lizzie Rose Brewer, by Rev. Warren F. Nonemaker.

DEATHS

Brietz.—On June 13, 1922, Winston-Salem, Brother Lewis Albert Brietz, one of the charter members of Christ church. The funeral service was conducted at the home by the pastor, assisted by Bishop Rondthaler and Rev. James E. Hall. His age was 70 years, 19 months and 27 days.

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EDITORIALS.

THE MONTH OF AUGUST, 1922.

The month opens with a very serious look upon its face. A great railway strike is still raging like a heavy cloud upon the whole land. Along with this strike another is still unsettled—the great strike of the coal miners.

What makes the situation so serious is that many men, in their passionate desire to have what they conceive to be their rights, are challenging the very principles upon which our government rests. They are denouncing the laws, the courts, the very Constitution of the country in which they live. And many other men are so eager for their own profits, that they are watching every opportunity of the necessities of life. The enemies of our land are very busy. The anarchist and the communist, on the one hand, and the "profiteer" on the other hand, are both hard at work. They outwardly seem to be wide apart, but in their selfish greed and ambitions, they are equally willing to sacrifice the precious interests of their country to their own wicked love of power and of money. In some respects our land is in greater peril than in times of actual war. In such a time as this we may well pray:

"God bless our native land Firm may she ever stand! Through storm and night When the wild tempests rave Ruler of winds and wave! Do thou our country save, By thy great might." And if we thus pray, let us thus live, in obedience to God, in due consideration for the liberty and the welfare of all the people, by the rich or poor, in the line of what God says: "Thou shalt love thy neighbor as thyself."

THE MORAVIAN MONTH OF AUGUST.

Would to God that every boy had the same sacred recollections which have been given to us, in connection with the whole month of August! It was in this month that our Renewed Church was marvellously revived and restarted by a special outpouring of the Holy Spirit, August 13th, 1822. It was in this month that our children were blessed with precious views of Jesus as their Saviour and the event is celebrated on August 17th. It was the month in which our first missionaries went forth to heathen lands, and thus for the first time, in modern history it was seen that a whole Church was united in the work of Foreign Missions. August 1st brings this great event to our recollection. It was in this month that the union of prayer during the 24 hours of day and night; the "Holyly Invocation," as we call it was established. This blessed memorial is associated with August 27th. And it was in this month that the young men were stirred to become leaders of every good Christian work. May we all have grace to observe the August memorials in such a manner as to give joy and strength to the entire year.

DR. J. KENNETH PPOHL AND THE UNITY MEETING.

At the time of our writing our fellow editor is crossing the Atlantic, in order to attend the Unity meeting of our Church at Herrnhut, which is to open on August 11th.

May God prosper his journey by land and sea, and give good success to the work for which he and his brethren have gone forth. Its main purpose is to strengthen our missions among the heathen, to enable us to do our very best for the new Gospel opportunity in Czecho-Slovakia the land of our Spiritual Fathers and, in general, to help on our labors for evangelization in Christian and in heathen lands.

REV. DR. EDWARD SCHWARZ.

The Wachovia Moravian very heartily congratulates our brethren on the degree Ph. D. conferred upon him recently by the Moravian College, his Alma Mater in view of his general service in faithful gospel preaching and his scholarly work in connection with his book entitled "Moravian Missions Among Southern Indian Tribes."

The book which is dedicated to the Southern Province, is the narrative of pioneer mission work done by the Southern Church among the Cherokee and Creek Indian Tribes, first in their native homes in what is now the State of Georgia and later, in Indian Territory, now Oklahoma. For a century consecrated workers from the Moravians ministered to these people and large numbers of them were won for Christ. Other Christian bodies, following the lead of the Moravian Church, began missions likewise, and the Cherokees soon became the most highly civilized and advanced of the North American Tribes.

Bishop Hamilton, President of the Moravian College, in reviewing the work, said, "It is a decided contribution to the history of the Moravian Church."

In due time, the book will be published by the North Carolina Historical Commission, through the good offices of Miss Adelaide Fries, M. A. Archivist of the Southern Province.

A MORAVIAN SUNDAY SERVICE.

We have many scattered members and friends. They live in cities, towns, and country districts where they seldom if ever can hear the Moravian preaching. We would like to remain in affectionate touch with them. We have long been thinking and praying about some form of Sunday service which our Wachovia Moravian might bring them. We have believed that it would be a welcome message to individual readers, and in families and in small circles of gathered people. We have also thought that the message could be given in such a way as to interest children. So we now send out a plan of brief service for each Sunday day of the month, beginning with August 27th. Pray with us that God may bless our effort for the souls of Jesus loves so well, and pray for your part to help to spread its influence a little farther into the world around you.

SUNDAY AUGUST 27TH.

The Order of Service.

1. Any favorite Hymn. (read or sung).


3. The Lord's Prayer (and along with it, any other petitions).


5. 'Jesus makes my heart rejoice, I'm his sheep and know his voice; He's a shepherd kind and gracious, And I am one in constant love to me, He shows, Ye my worthless name he knows.'

6. Here an Offering may be gathered. If sent to us, it will duly be acknowledged in the Wachovia Moravian.

THE DISCOURSE.

God has the same message for every man, woman and child: "I have loved you with an everlasting love."

A great Mohican Indian preacher told how the message had come to him. "We were living in our camp in the forest, in a very wicked way. Ministers sometimes came to us and told us that we ought to lead better lives, but we said, 'Go back to your own white people and tell them to do it. Many of them are as bad as we are.' But by and by, Mr. Rauch (the Moravian Missionary) came and sat down in my wigwam and told me a quite different story. He said, 'Thee coops, God has sent me with a message for you. He wants me to tell you that He loves you very much, so much, that He came down from heaven and became a man, to live and to die for you in order to save you from your sins.'"

After he had talked a while with me in this friendly way, he asked whether he could lie down and sleep while on my floor, because he was very tired from his long foot-journey. I looked at him while he slept so peacefully and thought: "There is a strange man; he is not afraid of me though he knows I'm wicked enough to kill him, and he has given me a strange message. I couldn't get rid of the message, that God had loved me and had even died for me and it made me a Christian and if you want to save an Indian first tell him the same message, that God loves him too!"

We all need the same Gospel message. Let us lay it to heart.

7. The Doxology—"Praise God from whom all blessings flow."
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The Wachovia Moravian

SUNDAY, SEPTEMBER 3RD.
Order of Service.
1. Any favorite Hymn (Read or Sung).
2. The Brief Scripture Passage, Matthew 11:25-30.
3. The Lord's Prayer, (and with it, any other petitions).
5. "Happiness, delightful name, Where may it be found, oh, where? Learning, pleasure, wealth and fame. All comfort it is not here: Jesus enshrined to know, This is happiness below; Him to see, adore, and love This is happiness above."

The Discourse.
6. Give me a blessing: for thou hast given me a southland; give me also springs of water. So the young bride said to her father, who had given her a plantation as a wedding gift. (Judges 2:15.) It was well situated land as the farms around and to the south that makes me happy all the fashionable lady who had it, for all those around him or her, because happiness is a catching thing, and people are glad to get it from some one who really has it.

A lady, years ago, was a leading woman in the highest society. She was a welcome guest in the palaces of princes and kings. She had all that a fashionable lady could wish, in dress, in gay reception, in a circle of adoring friends, but she was dissatisfied in her heart, and was day by day getting to be more unhappy. While in this mood, a Moravian shoemaker came to take her measure for a pair of shoes. As he came in, the lady sat, at ease, the cheerful look on his face. By and by she said to him: "You see to be a very happy man!" "Yes I am" he answered. "I am happy every day." "May I ask you, why you are so happy; because I am very miserable." "I'll be glad to tell you. My Saviour has forgiven my sin and that makes me happy all the time."

When he was gone, the lady thought over the message: began to feel her own sinfulness, and, in a few days, she had the same Saviour and the same happiness, and in the circles in which she henceforth moved it began to have a great influence for Jesus Christ, especially at the court of the pious Emperor of Russia, Alexander I. It is a happy faith for you and me! this faith in a sin-forgiving Saviour. It is what the Bible says about it (Prov. 3:17): "Her ways are ways of pleasantness and all her paths are peace."

7. Discourse.—"Praise God from whom all blessings flow."

SUNDAY, SEPTEMBER 10TH.
Order of Service.
1. Any favorite Hymn (Read or Sung).
4. I came to Jesus and I drank, of that life-giving stream: My thirst was quenched, my soul revived, And now I live in him."

5. Here an Offering may be gathered. If sent to us, it will be acknowledged in the Wachovia Moravian.

The Discourse.
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7. Discourse.—"Praise God from whom all blessings flow."

Among other valuable lessons, it teaches us how to get the best out of each attendance on the Holy Communion. Let us do as they did on the 13th of August long ago. Let us think most of all, as the holy service proceeds, of Jesus Christ. Let us say to ourselves: I want to know Jesus Christ better. What is He like?" Then let the Holy Spirit show us some particular excellence (not in ourselves) but in Jesus; something by which we can best remember Him. A line in a hymn that we sing, or in a Bible word that is spoken may do it. Or the Spirit, as was the case with our Fathers may put the direct impression (not about ourselves) but about Christ in our hearts. Then next, let God put into your heart some thought that will make you kinder (not to yourself!) but to somebody else. So let the Holy Communion lift you out of yourself, into the love of Christ and of others. Then shall the Sacrament always be richly blessed to your soul.

7. The Discourse.—"Praise God from whom all blessings flow."

Salem Academy and College.
Every summer is a busy time in the College life, but never more so than this summer in view of the very many changes due to the new building. It is peculiarly a summer of tearing down, building up and remodeling. The old, old kitchen which had done duty since the year 1785, has been entirely removed, so too the barns and "smoke house," all of which must now give way to the space needed for campus and new buildings.

Meanwhile the Alice Clewell memorial is being completed just as fast as the gifts to the Endowment Building Fund come. (If, therefore, you are behind on your pledge, dear reader, take notice,—and "come along".)

This new dormitory is a model building, the finest and best, as well as newest, of its kind in North Carolina. Space has already been promised to one-hundred thirty-eight girls in this new building, and therefore it simply must be ready for occupancy by Wednesday, September 13th, the opening day.

As a matter of fact, after two most difficult years, financially, in view especially, of the great depression in the far South, the outlook for 1922-23 is decidedly more encouraging. Salem Academy and College has a wonderful group of friends, Alumni and patrons, besides our Moravian Church people everywhere. Mr. Heath and Roanoke, when he has given most of all the wonderful people, and to the far visits in central North Carolina, South Carolina and eastern Tennessee. His report and experiences are full of encouragement. As Mr. Heath and Roanoke says, "let us make merry with our patrons, visit them in their homes and talk with old and new pupils he finds that the confidence and love for Salem abides in hearts of those who have been pupils, even though distance and years have long separated them from their old school home."
ALASKAN NATIVES MOURN KILBUCK.

Gloom in the Far Northland Follows Death of Beloved Indian Missionary.

Will Not Forget His Work

From Kansas to Arctic John Henry Kilbuck Carried the Gospel, Saving Lives and Winning Love of Natives.

Juneau—There is gloom among the natives in Alaska today.

From Point Barrow—the farthest north—to Metlakatla and Juneau in the south; from the headwaters of the Kuskokwim and Yukon down to the sea, is traveling forth the word that "Kilbuck is dead." Everywhere the news permeates, there follows sadness. Grown men and women among the Eskimos and Indians grieve like children. All because the "most loved man beyond 54°40'" is no more.

For more than four decades John Henry Kilbuck, Moravian Indian of the old Delaware nation that roamed over Pennsylvania before the days of Washington and William Penn, had been intimately associated with the Klinkits and Takus of southeastern Alaska, or the Eskimos and breeds tribes around Point Barrow. With his pale-face wife he was guardian, counselor, spiritual guide and friend.

Will Not Forget Him.

But the country which John Kilbuck played such an important part in developing will not forget him. The thousands of reindeer that roam the tundras under the watchful eye of their native shepherds, will forever remind the natives of him. It was Kilbuck who, at the request of the United States government, introduced reindeer propagation in Alaska, and by so doing he banished the specter of famine that periodically wiped out entire tribes when the hard times came and the winters closed in before they were prepared.

Akjak and Bethel, both founded by the Moravian missionary, some day may grow into flourishing cities when Alaska comes into its own. And they will cherish his memory.

Doings of missionaries, as a rule, make rather tame reading. But the activities of John Kilbuck and his wife were not confined to strictly spiritual things.

Four different times did the Kilbuckses go "below" with the intention of spending their declining years in the States. And four times they went back. The call was irresistible.

The last time—what has been different. With all the best intentions, accentuated by memories of past failures to keep good resolutions—the pioneer torchbearers of civilization resolved to spend their declining years near the homes of their forefathers—on the Chippewa Indian reservation down in Kansas.

Deep down in their hearts, however, they had a "hunch" that the North would win. It always had.

So the North Won Again.

In their little white and green cottage, nesting in the Chippewa hills and overlooking the placid Marais des Cygnes river in eastern Kansas the Kilbuckses were waiting. Waiting for word that the break-up in the Yukon and Kuskokwim was about to begin. They had reached their decision.

"They need us. The influenza has reached Alaska. If it gets into the interior before we do nobody knows what will happen. Thousands may perish. Their deer, now numbering thousands, will be east adrift over the tundras—prey to wolves and wild dogs and equally unscrupulous 'breeds.'"

With the first word of the thaw they took a steamer out of Seattle.

They arrived none too soon. Influenza already was taking its toll. But they did get there in time to save hundreds.

The Kilbuckses took up their work where they had left off upon their departure for the States. They were just whipping things into shape and getting comfortably settled for the last chapter of their life's work when pneumonia and typhoid, diseases from which they had saved thousands of Uncle Sam's little Indian wards, struck home. In three days Kilbuck was dead.

It was back in 1885 that John Kilbuck and his wife arrived in Alaska. He had just graduated from the Moravian Missionary school at Nazareth, Pa., where he had been sent by a Christian worker among the Kansas Indians.

It took years to gain the confidence of the Alaska natives, but patience and kindness finally won and now no name is better known or more beloved among the Alaska Indians or Eskimos than Kilbuck.

MEMORIAL

A memorial upon the death of our late sister, Mrs. Birdie Shore Hartman, a charter member and former president of the Women's Missionary Society of Calvary Moravian church. Her friendly spirit and pleasant smile will long be treasured in our hearts, and her loyalty and faithfulness in attendance will be an inspiration to those of us who are called to mourn her loss.

Whereas, the long and intimate relation held with her makes it eminently fitting that we record our appreciation of her, therefore, be it resolved:

First, that we wonder why the life of one so much needed in her home and so useful in her church and community be ended so suddenly.

Second, that with deep sympathy for the bereaved relatives, we express our hope that the great loss to them and to us all, may be over-ruled for good by Him who doth all things well.

Third, that a copy of these resolutions be transcribed in the records of our society, a copy sent to "The Twin City Sentinel" and to "The Wachovian Moravian" for publication, and a copy be sent to the bereaved family.

Respectfully submitted,

MRS. W. E. SWALM,
MRS. B. G. HALL,
MRS. E. SCHWARZER,
Committee.

Of the 21,000 criminals examined by the superintendent of New York State's reformatories, only four were college graduates. Seven per cent in a group of 1,000 prisoners had high school education, 25 per cent had finished grammar school, and 64 per cent had attended only primary grades.

The call to religion is not to be better than your fellows, but to be better than yourself.—H. W. Beecher.

Dr. Robert N. Walker
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The Wachovia Moravian Church was celebrated on June 30 in Germany, Great Britain, America, Australia and other Moravian centers.

Count Zinzendorf was born in Dresden, Germany, on May 26, 1700. He entered the judicial service of the Saxon Government at the age of twenty-one. When the Protestant sect was driven out from Moravia in June, 1729, Count Zinzendorf gave them a place of refuge in Berthelsdorf, Saxony. They built a town which they called Herrnhut ("Watch of the Lord"). The Moravians have always been noted for their missionary zeal, their loyalty to Christian truth and their generous gifts to Christian work.—The Missionary Review.

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Winston-Salem, N. C.

Moravian Bicentenary.
The Bicentenary of the Moravian Church was celebrated on June 30 in Germany, Great Britain, America, Australia and other Moravian centers. The celebration was held at the Moravian church in Fritzlar, Germany, and was attended by thousands of Moravians from all parts of the world. The church was decorated with flowers and flags, and the service was conducted by the local pastor and a group of Moravian singers.

The celebration included a concert and a special service, with hymns and readings from the Moravian Bible. The service concluded with a sermon by Dr. Robert N. Walker, which emphasized the importance of the Moravian Church in the history of religion and the arts.

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WINSTON-SALEM — N. C.
REPORTS FROM THE CHURCHES

CALVARY.
We are happy one more, to tell readers of the Wachovia Moravian something of Calvary's life and work that has been encouraging. The Lord has been good to us. Hot weather has not prevented us from having a large attendance upon church and Sunday School, and upon all the special activities mentioned below, our Father has smiled.

Grateful mention is made of services rendered by Bishop Rondthaler, Bishop George and Bro. E. J. Heath during the absence of the pastor on vacation part of May and June. The services were well attended and their messages well received.

To come home from a vacation and find a congregation of happy people glad to welcome back their pastor and family, this is the best part of the vacation. And when a Ladies' Aid Society plans and "puts over" a surprise reception for their pastor and wife which happened at Calvary on the night of July 3rd, the personal family is bound to be happy, to thank God and to take new courage.

July 9th was a memorable day for our congregation. Every Member Canvass Day. Much faithful and painstaking work must precede this effort, and this had been done by Boards and teams. As a goal for the day, we had set this: The entire Budget subscribed during the day and announced at the night service. Now, when a goal grows larger, expenses for clothes and shoes increase. Still, we thank God that the child is growing.

So with Calvary. Her garments of praise for 1922-1923 were estimated to cost about $5,000; this amount exclusive of our dear Missionary Pastor's salary. Imagine the joy, therefore, which pervaded the assembly at this historic night service, when it was announced that the entire Budget had been underwritten. The only natural thing to do under the circumstances was for the congregation to rise and sing: "Praise God, from Whom all blessings flow."

Concerning Calvary's new building, it may be said that our congregation is coming to be in dead earnest. Many meetings of the Building Committee have been held. After about five different plans were studied and laid aside, the last plan, one which calls for an entirely new church and Sunday School plant, was adopted for submission to the Annual Council on the night of August 2nd. Making sketches, studying of them by the Committee along with the plans of other congregations, these are slow and difficult processes. Often one is inclined to become impatient because so little has been done. However, we are glad to go slowly in this stage of the undertaking as we are sure next month that the entire deficit has been liquidated.

Bishop Rondthaler was with us on the sixteenth and addressed the Sunday School and read the litany and pronounced the benediction at the morning preaching service. We trust he will visit us again soon.

Our sympathy goes out to Mrs. J. J. McManus who had the misfortune to fall and break her right arm recently. We wish her a speedy recovery.

The Sunday School is going splendidly this summer. Forty-two members have made a perfect record in attendance during the first half of the year.

The Bible reading contest begins the first Sunday in August. At the time of this writing forty-five have given in their names as contestants. All are pledged to try to read the Bible through. The first one doing so will receive a fine, new Bible.

The illustrated lecture on the history of the Moravian Church was given in the church on Wednesday, August 2nd, instead of the weekly prayer meeting. A goodly number of people were present, and at the close of the meeting several expressed their pleasure and interest. We are greatly indebted to brother Wm. Fishel for his services in operating the lantern.

FAIRVIEW.
The month in Fairview has been very much of a missionary month. Our Missionary pastor, Bro. Geo. H. Heath and his wife, were with us part of the month on their return to their work in Nicaragua.

Bro. Heath preached twice at Fairview, on the night of the 9th, and on the morning of the 16th.

Besides that he was with us at Sunday School and made an address. He also spoke to the Men's Class. He and his wife were guests at the Women's Missionary Society meeting on the 13th. A picnic was given in their honor on the 12th.

They left for their field of labor on Saturday night, July 22nd. A large company of Fairview members were at the train and wished them God-speed on their journey and in their field of labor.

Bro. and Sr. Heath have endeared themselves to Fairview and Fairview people.

So far this year, $400.88 has been received toward their salary.

The Men's Class gave their annual picnic at Ogburn's Springs on the 14th. Bro. and Sr. Heath were guests of the class.

The Bi-centenary pictures were shown on the 23rd to a large and appreciative audience.

The Ladies' Aid Society met at the church on the 6th as the guests of Mrs. J. W. J. Barnes and Mrs. M. F. Barnes, and the Women's Missionary Society also at the church on the 13th, and the guests of Mrs. M. M. Morgan, Mrs. Rona B. Crews and Mrs. I. N. Walker.

There were four funerals during the month. On July 1st, the aged Bro. W. C. Johnson; on the 5th the infant daughter of Mr. A. C. Hoyle, Jr., and the infant son of Mr. J. H. Schmitt; on the 14th, Mrs. Gertrude I. Scott; and on the 16th, Mrs. H. L. Swaim.

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THE WACHOVIA MORAVIAN Aug. 1922 p. 5

child of Mr. and Mrs. Chas. F. Fry, on the oldest members of Fairview, Sr. Sarah E. Mickey, and on the 31st Irvin C. Reid.

FRIEDBERG.
The Friedberg Ladies Aid Society held the July meeting with Mrs. Julius Hegge; the Advent and Enterprise societies met at the parsonage. The ladies of these societies are busy gathering funds for the different objects and needs in their respective churches, and are planning to jointly have a sale of country products, in the early fall.

The Friedberg ladies served supper to the men of the Home Church Bible class, on July 11th. One hundred and thirteen came, and the ladies feel sure there was food enough, as there was chicken left after all had eaten. On July 1st Miss Florence Myers, entertained about ninety of her friends the evening of her eighteenth birthday, at her home. An evening of games and sociability was enjoyed.

On Sunday July 9th Bro. O. C. Perryman, our popular Sunday School Superintendent, was surprised at the close of the morning service, to be invited to take dinner with the entire school, in honor of his birthday. A bountiful dinner was spread under the big maples, and a pleasant hour spent. Bro. and Sr. H. B. Johnson were with us on this occasion.

The Philathesia’s served supper to the Barcass on the 18th, after the young men had spent the afternoon clearing a path to the spring and keeping everyone in the best of spirits. The supplies provided for young and old kept everyone in the best of spirits.

The ninth of July was the Sunday School picnic. A large company assembled at the church at 2 o’clock for the auto trip to Friedberg, but rain prevented the start and the afternoon was joyfully spent in the Church and College Buildings. The games provided for young and old kept everyone in the best of spirits.

The tenth of July was the Sunday observed as martyrs day with liturgy and sermon appropriate to the occasion. Bro. Walter Petree was received by transfer from Christ Church at the morning service.

The Men’s Bible Class held its annual meeting at Friedberg, where a bountiful supper was served by the Ladies Aid Society of Friedberg. An evening of fine fellowship was enjoyed and officers for the ensuing year were elected: J. Fred Brower, President; B. O. Jones, Vice-President; Howard Parker, Secretary; Reginald Schott, Asst. Secretary; Howard Bagby, Treasurer; Pearl Davis, Asst. Treasurer.

A pleasant evening was spent by the Lend-a-hand Circle at its annual picnic on the porch of the Rodenhaler Memorial Building, Brother and Sister Geo. Heath were honor guests for the evening.

The annual Church Council was held on Wednesday, July 19th, with a larger attendance than usual. The meeting was marked by a significant interest and there was a helpful discussion of the proposal to build an addition to the Sunday School Building. The following men were elected to the office: Elders—Brother Thos. E. Griffith, Wm. M. Wimmer, Geo. W. Fisher. Trustees—Brother C. F. Yance and E. T. Mickey. Brother Chas. S. Siewers at Home Church represented on the Central Board of Trustees. Brother Robert A. McCuise as Secretary of the Church Council.

The Philathesia class gave a delightful picnic, complimentary to Mrs. Pfohl and the pastor. Friedland was a place of fine fellowship and enjoyment for the evening.

At a meeting of the Board of Elders, Brother Robert C. Spaugh was chosen vice-president and R. A. Shore, Secretary.

On the 25th of July the pastor left for the Unity Conference to be held at Herrnhut.

Thursday, July 27th marked the beginning of the Band Concerts on the College Square. A great deal of interest by young and old was shown and an evening of pleasant enjoyment was spent. Mr. B. J. Pfohl is to be commended for the splendidly trained corps of musicians.

The Elders, with the assistance of Bishop Rondthaler, have taken charge of the services during the absence of the pastor. Other pastors of the Province will likewise assist. The Home

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office, in the pastor’s residence will be in charge of Brother Wm. R. Steiner, a graduate of the Moravian Theological Seminary.

TRINITY.

The improvement which the building of the pastor’s new home at Trinity is making is so great that we mention it first in the July news. Brick-laying began on July 10th and since then work has gone steadily forward. Carpenters and masons have quickly transformed the church lot, and the work done has found much favorable comment.

Our annual Church Council was held the 16th with fine attendance and interest. Retiring members of the boards were E. E. Turner of Trustees and J. P. Crouch and W. D. Fishel of Elders. These faithful officials were succeeded by B. L. Hine, J. W. Frazier and C. D. Crouch respectively.

The financial report for the year, closing with a clean slate, made Bro. Hege, treasurer, and the other members of the congregation feel much encouraged.

Our musicians have been busy during July. Besides playing for Sunday School and open air services, the young men have helped at Greensboro, New Philadelphia and at Bro. Vestal’s meetings in Yadkin county. Bro. Vestal has held successful meetings this summer at South Winston-Salem, Thomasville, Statesville, Yadkin county and Providence. Our prayers go with him in his labors.

We are happy to report fair Sunday School and increased church attendance. Let’s keep it up.

Junior Bible Group is still flourishing. The officers are: Laura Fulham, president; Helen Barber, vice-president; Zella Weimer, secretary; Margaret Fisher, treasurer; Mildred Holmes, librarian.

We regret to record the death of Mrs. J. A. Jones, faithful Trinity member, who suddenly passed away July 8, 1922. Interment was in Salem graveyard, July 11th.

IMMANUEL.

During the month of July the Church services have been very well attended. A noted increase in the Church service while the Sunday School but scarcely held its own. The hot weather, no doubt, to blame for the lack of interest in Sunday School work. During the pastor’s absence, Wm. R. Steiner joined the pulpit at the regular services.

Mr. Sam Welfare, the Superintend­ent of the Sunday School, was absent for two Sundays but has now resumed active part in the work.

The Thursday evening meetings of song were unusually well attended the last few weeks and the desire to learn both the Church and Sunday School tunes seems apparent. Nothing unusual in any respect has occurred during the month but there seems to be a greater interest in Church work than ever before and before long the Immanuel Church will grow in membership and interest even more so than in the past.

The pastor, Rev. Walter H. Allen, will take charge of the services beginning with August 6th.

Brother George Heath, Jr., gave a missionary address to the Immanuel people on the evening of July 16th.

KERNERSVILLE.

The regular appointments were filled by Howard A. Zolt, of the Moravian Theological Seminary, Bethle­hem, Pa. The parsonage is nearing completion and will soon be ready for occupancy.

The spirit of the work is encouraging and progress is very evident.

FULP.

Brother C. E. Crist, a former pastor, attended the services on Sunday, July 10th. At the close of the sermon he made a few remarks.

The church roof has become sadly in need of repairs. A committee consisting of the brethren L. Zimmerman and Chas. Marshall and Capt. Gary, was appointed to make the necessary arrangements for a new roof, and report to the congregation at the preaching services in August. It is hoped to have the new roof in place before the winter rains begin. Any assistance in this commendable undertaking will be gratefully received.

NEW PHILADELPHIA.

During the month of July there were two interesting occasions in connection with this congregation’s activities.

On Thursday night, July 6th, the Ladies Aid Society gave a measuring service at the Church with an attendance of about 100 members and friends. A very enjoyable musical program was rendered by Bro. J. K. Pfifliger’s gifted family. A quartette from the Salem Baptist Church and another from the Salem Methodist Church, rendered some excellent pieces. A beautiful duet was sung by Mrs. Walter Hege and Mrs. Chas. Siewers of the Home Church. Miss Pansy Parks recited impressively and a duet of the Misses Marguerite Taylor and Ethel Lashmit was well received. The exercises were conducted by Mrs. Eris Saylor, the president of the Ladies Aid Society.

In the course of the enjoyable music and exercises, refreshments, in the form of lemonade and cakes were served to all present. The proceeds went into the treasury of the Ladies Aid Society who are working for electric lights for the Church. The amount realized this evening was encouraging, but was not equal to the value of the
On Sunday night, August 6th, the evening service at New Philadelphia was held by Mr. J. Fred Brower, Jr., in the pastor's absence. Report from the service is to the effect that there was a good attendance and that the subject of love was presented in a forcible and instructive manner by Bishop Rondthaler in his usual appropriate and instructive manner. This service otherwise was conducted in the regular order by the pastor.

The 2 p.m. service was of an unusual character. The customary way of observing such a festival would be to have a lovefeast, but a sacred musical program was rendered on this occasion instead. The making and rendering of the historical program was under the direction of Mr. Herbert Spaugh of Trinity Moravian Church, Southside. The musical and song numbers were very fine and enjoyable. Mr. Spaugh has a well-trained company of musicians under his direction and they were accompanied by a male quartet from Trinity who sang a beautiful selection during the service. Prayer was offered by Rev. Douglas L. Rights, pastor of Trinity. Several hymns were sung by the large congregation present, an address of an historical character was made by the pastor. Every body went away much pleased and gratified with the character of the afternoon service.

In the middle of the month, namely on Sunday, July 16th, Mrs. Margaret Salome Jones, celebrated her 81st birthday by inviting her numerous relatives and friends to a birthday dinner at the old home. It was a sumptuous dinner on the long table under the great oak trees in the yard. In addition to the many good things to eat there was provided in a large re-tainer at each end of the table delicious and refreshing ice-tea. Bro. James Jones called the people together, when all things were ready, and after a prayer by the pastor the 150 people present, young and old, were invited to help themselves. Among the guests were two relatives from Hope, Mrs. Spaugh and Miss Spaugh. Grand-mother Jones was very happy over the occasion and more than anyone else enjoyed the day. The Ladies Aid Society met at the home of Mrs. Chas. Jones on Thursday afternoon, July 27th. Various circumstances combined to make the attendance smaller than usual, but a good meeting was held nevertheless. The Philathla Class of the Sunday School with their teacher, Mrs. Frank M. Tronson, picnicied with other invited guests on Thursday afternoon, July 27th, near the Donnaha bridge. They had a good time and many enjoyed the river bathing and all enjoyed the excellent supper that was spread.

BETHANIA.

The Ladies Aid Society gave a lawn supper July 19th, and realized a nice sum toward the fund which they are raising for the church.

Accepting the hearty invitation from Friedland Sunday School, the Bethania Sunday School met with the former on the Friedland church grounds, July 27th. The occasion was a delightful one for both schools, who mingled freely in participation in the great dinner, in social enjoyment and in singing.

We feel encouraged over the good attendance at church and Sunday School. It is nice to see the children, in good old-fashioned custom, sitting on the front benches in preaching service.

OLIVET CHAPEL.

A bountiful lawn supper was served to a large crowd on the 22nd.

MIEPAH CHAPEL.

The Sunday School had a very pleasant time at the picnic held at Moore's Springs July 8th. The school is using a new song book, which shows the effect in the singing.

With a growing interest in the week-end services, we are looking forward to a protracted meeting as an outgrowth.

ALPHA CHAPEL.

Sunday, August 6th, is the day set for re-opening the Sunday School, for which we have quite a good amount of songs in the neighborhood.
Semi-Annual Report.
Bethel, Alaska, Jan. 1—May 31, 1922.

It was with the large hope of doing much and also more through work in the Bethel-Akiak district that we enter the New Year. Rco. Killbuck opened the year with a week of prayer at each of the three larger villages in his district. For several years we had felt a lack of spiritual life in these up-river villages. Under his earnest ministrations a new spirit of life seemed to be stirring. But alas all too soon, from our human viewpoint, the days of his life were numbered and he was called from this field of activity to be with his Lord. To us it seemed the beginning of a larger service.

The Master saw fit to let him be the climax.

Thus the up-river or Akiak district again becomes a part of the Bethel district. Accordingly we made every effort to visit the villages as regularly as possible. Communion was given at each of the three up-river villages, after a personal talk with each communicant. We are glad to notice a fresh stirring of life and interest in matters spiritual. At these same villages there were 30 confirmations. Those at Akiak were instructed by Sr. Killbuck; those in the other two villages were instructed by native Helpers.

As there are a number of white people at Akiak desirous of religious services we will endeavor to visit there as frequently as feasible. It is our hope to have preaching services there every other Sunday during the winter months. It is then that the mining folk come down from the hills to spend the winter in the river centers.

At Akiak the Mission has sustained another loss in the death of Helper Kawagleh. He was one of the first to join the band of Helpers and has rendered faithful service to the Lord in behalf of his fellow people. He worked under adverse circumstances, but his loyalty to his faith never wavered. We will miss his presence among his people. A few years ago a young man joined up from the Greek Orthodox Church. This man is earnest and a seeker for the truth and eager for the spiritual welfare of his people. We hope that he may develop to become a Helper in Kawagleh’s stead.

Among our tundra people there are continuing signs of growth. Helper Neck is still among us and he is persistently teaching. There is no “out of season” time for him. At present he is here at Bethel and Sr. Killbuck is translating portions of Scripture with and for him. We could distinctly notice the deepening of the spiritual life among his flock and also could better detect those who are not of a deep earnestness. It was a genuine delight for the first time in many days to hear the tones of a bell inviting to divine service out there on the tundra. Helper Neck had asked that we tell of the need of a bell at his village. To this appeal the Junior Endeavors of Lake Mills, Wis, and the Helpers class of Bethelarn, Winston-Salem, N.C., responded. The Nauvooangieck people in this district have built a new tower and are highly elated over the bell given them by “outside Christians.”

Helper Neck has also been visiting a neighboring village and instructing the people there. A number from there, nominal members of the Greek Orthodox Church were about ready to join us, as they felt the need of instruction. Unfortunately a priest of their Communion paid them a flying visit and so for a time delayed their joining us. He raised their hope of a further care on the part of his Church. That is not very probable. As the priest could speak neither English nor Native, his impression will necessarily be very shallow.

At this same village there is a new government school and the people of Nunatsanok are certainly showing a commendable interest in the school. The teachers, a young couple have worked hard and have made a very good beginning. We were delightfully surprised to hear the children read and see them writing and doing numbers. But it must have been a most homely place for a newlywed couple. The schoolhouse is on a small island, and practically more water and more islands as far as one can see. And the nearest white folk about fifty miles away and at certain seasons of the year practically inaccessible.

At Bethel the congregational life has been fair, but not without decided discouragements. The attendance and attention at services has been good. The interest in the choir has not waned. On the part of the majority of the congregation there has again been a very satisfactory relationship of co-operation. We have felt the earnestness and steadfastness of many, problem has been with the young men and women. Not that we can complain of any lack of interest in the services, but there has been an evident lack of earnestness and sincerity and on the part of some a laxity of morals. Probably in every similar frontier community there are men who find their greatest satisfaction in illicit pleasures. We have some such. They are like the diseases they breed—infestations and viles. Over against such we will continue to warn our young people and point them the way of a happy life and health.

The winter has been a decidedly mild one. At times travel by sled was most disagreeable on account of the water on the trails and by reason of the thawed filth at the village. But that is past. We are looking forward to the summer’s work and rejoice in the hope of welcoming old and new workers to our field.

The Bethel Missionaries.
A STORY FOR CHILDREN

WHEN THE FAIRY CAME

(Rev. E. B. Johnson.)

Honey Boy sat in the sun on the front porch and commiserated himself on his hard lot in life. "Why must vacation days in summer be spoiled with piling wood and raking chips in the backyard?" he muttered.

Presently he heard a rippling voice saying, "Dear me, what a dainty little bundle of humanity you are."

On looking up Honey Boy beheld an airy fairy, who smiled at him with such pretty eyes that he felt a friendly feeling for her wending up in his disconsolate little heart. He returned her glance shamefacedly.

"What a sour look you have on your face. Whatever can be the matter?" she asked in a shocked tone of voice.

Honey Boy would not grumble or complain to begin with such a lovely creature, so he smirked, "'Hi, here it's vacation and I have to work."

"Nobody else works in summer-time," "Indeed!" replied the fairy, very much surprised."

"Take hold of my hand and we shall see!"

Off they went to the bed of petunias in the corner of the yard. "M-m-m-m-m-m-m-m-m-m-m-m-m," came a droning sound from overhead. Presently a honey bee dropped out of the sky, settled on a petunia blossom, and disappeared into the beehive of it. Out again, and directly into another flower. Out, in, out, in, out, in, again and again and over again, until he flew heavily away.

The honeybees and bees were visited next, "Don't a hummingbird ever stop to rest his wings, I wonder?" questioned Honey Boy.

Over in the gravel path a long line of ants were moving to and fro between an anthole and a piece of cake. The queen had dropped an hour previously. "Ants must be awfully glad when night comes," he ventured. "They must get awfully tired, seems to me."

Up in the gable of the house some wasps were busy building a wonderful bag as a house to live in. Some bluebirds were flying swiftly back and forth to a nest in the hole in the apple tree.

"Animals do a lot of work," he began to say to the fairy, when he suddenly awoke.

He slipped slowly off the porch and then ran around to the backyard. Mother, gazing out of the window a bit later, could see Honey Boy at the woodpile as busy as a honey bee. In, out, in, out, armorful after armorful was carried in and piled away.

"A lot of work is done in summer-time," he assured his mother when the chips had been raked up and put away for the winter.
EVERY CZECHO-SLOVAK VILLAGE TO HAVE A LIBRARY.

Food for the body is none too plentiful in the Czechoslovak villages, but food for the mind will now be free to every one, says The Czechoslovak Review. The national assembly has passed a law making it the duty of every city, town, and village to establish a public library, with educational books and works of fiction. Every library will have a circulating division, a reference division, and a reading-room with periodicals. Every village where there is a public school must have the library in use within one year from the date of the law; smaller villages have two years’ time. Maintenance of the library is charged upon the municipal or village budget. The council will erect a library board consisting of four to eight members, and this board will select the librarian. In villages the schoolmaster will ordinarily act as librarian; in cities with a population of 10,000 or more a professional librarian will be employed.

Available statistics show that in 1916 there were in Bohemia alone 4,451 public libraries; of that number 3,885 were Czech, and the rest German, slightly over half of the smaller villages did not have a public library. In addition to the public libraries there were in operation also 2,139 society and lodge libraries. All these libraries loaned out for home use 2,678,000 books in 1910; that is, just about one book to every three Bohemians.

The Czechoslovaks have always made an excellent showing in literacy and education. The first university in central Europe was founded in Prague in 1384. In the middle of the fourteenth century knowledge of reading and writing was general even among the common people. Today there are practically no illiterates among the Czechs and generous appropriations for educational purposes are approved by all parties.—Christian Endeavor World.

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"I AM GOING TO REPORT YOU."

By Rev. A. G. Crews, D.D.

For several years, I had noticed Conductor No. 111 on the car line that I usually patronized every morning in going to my office. He was different from the average conductor in many ways, but principally because he seemed to take a real interest in his task, and apparently enjoyed it immensely. Names of streets were called in so clear, distinct a voice that everybody understood; old ladies and feeble people were helped on and off the car; seats were found for diffeent folks; inquiries were answered in a courteous way; and everything was done in so pleasing, cheerful a manner that it was a real pleasure to watch him.

One day, when he was not busy, I called him over, and in a serious tone of voice said: "I am going to report you at the head office."

A look of dismay came into his face as he exclaimed, "Why, what have I been doing wrong?"

My conductor friend seemed to take it for granted that, if any report was to be made, it certainly must be in the nature of a complaint. It is quite a common thing to hear conductors and passengers in excited discussion over some difference, usually ending with the angry declaration upon the part of the passenger, "I will report you for your insolence." To report a man for doing well is, however, a rare occurrence.

The probabilities are that the people would get better attention in every direction if they criticized less and praised more. When a thing is done wrongly, say little about it; but, when the work is well done, give decided commendation.

When I told the manager at headquarters about this capable conductor, he seemed wonderfully interested, declaring that he always liked to have cases of this kind called to his attention.

"The best way," he said, "to get real good service from our employees is to let them know that efficient work is noticed and appreciated."

Bishop Mitchell tells of travelling on one occasion upon a milk-train out of Cleveland to keep a lecture-engagement in a country town. The conductor was unusually courteous and helpful to him, especially in arranging to make connections with a branch road so that he might reach his destination in time for the lecture.

Upon arriving home the bishop wrote a letter to the general superintendent of the line, thanking him for the kindness he had received and complimenting the conductor for his efficiency and attention, closing with the remark, "You must be well supplied with material for conductors when you have such a capable man as that on a milk-train."

Shortly after, Bishop Mitchell had occasion to travel on the fast express from Cleveland to Chicago, one of the finest trains on the road, which is always manned by the most skilled and experienced employees. When the conductor came around for the tickets, the Bishop was surprised and delighted to find the splendidly uniformed official was none other than his old friend of the milk-train.

"Your letter to the superintendent," said he, "secured the promotion for me."

How many, many men and women there are whom we might help in a similar way!—Christian Endeavor World.

MORAVIAN GENEALOGY.

A letter from Bishop Hamilton, written just before sailing for Europe, calls attention to a valuable work on Moravian Genealogy, issued in connection with the recent Jubilee in Herrnhut, prepared by Dr. Felix Moeschler, of Dresden. It contains particulars in connection with the families and descendants of the exiles who renewed our Unitas Fratrum under the protection of Count Zinzendorf.

Part One consists of 175 pages of the size of the Transactions of the Moravian Historical Society, and gives data concerning 116 families, the fruit of very careful research among the archives of our Church on the continent. Unbound it sells at 10 marks. The author, himself a representative of one of the families of exiles, proposes to publish a Second Part, treating more fully of certain well-known families, such as Jaseck, Nitschmann, Schmidt, Schneider, Strobwasser, Toeltschig and Zeisberger & Co., as well as many other families.

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In answering advertisements please mention

The Wachovia Moravian.
THE WEEK-ENDER.

The week-end may be a menace to the life of the church, and he often destroys his own religious life as well. He frequently begins his "week-end" the first of May, and keeps them up every fair Sunday until December. He owns an automobile, and has no mercy on it. Being foot-free, he can go where he liketh. He can spend Saturday and Sunday at his country cottage or with any friend who lives within a hundred and fifty miles of him. Or, if he can afford it, and he usually can, whether he gives anything to the church or not, he puts up at a hotel.

He seldom or never goes to church in summer, for his ear claims him for a day or two on Sunday morning and for another Sunday afternoon. To be sure, the little, struggling church, where every one counts, would be greatly helped by his presence and by his greenback.

But what does he care for the church, especially where he isn't known or his absence noted?

If it is a rainy day, since he isn't expected by his neighbors to be at home, he spends the day cleaning and tinkering his car.

If he saves money by visiting friends in the country, he probably keeps some or all of them from going to church in order to prepare a good dinner for him, while he also saves the money he would otherwise put into the contribution-box, and so doubly weakens the country church.

Thus in the course of from three to six months of "week-ending" he finds it just as easy to stay at home in the winter, or he finds the go-between in spring and autumn more enticing than a church pew.

MARRIAGES.


Beck-Pfafl.—At Bethania parsonage, Russell Beck and Mildred Pfahl were united in marriage by Rev. P. W. Grabes, July 15, 1922.

Logan-Tucker.—On August 1, 1922, in the Bank Street parsonage, by the Rev. James E. Hall, Mr. W. G. Logan, son of East Beulah, N. C., to Miss Sally Tucker, aged 23, of Winston-Salem. They will make their home near Enon church in Yadkin county.

INFANT BAPTISMS.


Alsapgh—Elizabeth, daughter of William Terry and Elizabeth (Hester) Alsapgh, born July 19, 1915, was baptized May 14, 1922, by Rev. Edmund Schwarze.

Alsapgh.—William Terry, Jr., son of William T., and Elizabeth (Hester) Alsapgh, born November 2, 1917, was baptized May 14, 1922, by Rev. Edmund Schwarze.

Alsapgh.—John Franklin, son of William T., and Elizabeth (Hester) Alsapgh, born February 23, 1921, was baptized May 14, 1922, by Rev. Edmund Schwarze.

DEATHS.

Jones.—Mrs. Josephine A., member of Trinity Church, died at High Point, N. C., July 8, 1922. Burial in Moravian graveyard, Winston-Salem, N. C., July 11, 1922.

Hartman.—Birdie (Shore), daughter of the late J. August Shore and Lou (Martin) Shore, and wife of Bro. Wiley V. Hartman, born October 13, 1878, Winston-Salem, N. C. Lifelong member of the Moravian Church and since March 20, 1919, a member of Calvary congregation. Sr. Hartman passed away June 28, 1922. She is survived by her husband, one daughter by a former marriage, Mrs. W. J. Dior, one daughter, Mildred, her aged mother, three sisters and one brother. Funeral was conducted on June 30, 1922, with internment in the Moravian Graveyard. Bishop Rondthaler, Rev. J. K. Pfahl and Rev. Edmund Schwarze officiated.

Johnson.—William Clay Johnson, son of Thomas C., and Susan J. Johnson, m. n. Holder, born in Bethania, N. C., March 23, 1845, died June 30, 1922, at the home of his daughter, Mrs. Sallie E. Phillips, aged 77 years, 3 months and 9 days. Services at the home of his daughter July 1, 1922, by Rev. L. G. Luckenbach.

Fry.—David Lemuel Fry, infant son of Mr. Cha. F. and Sr. Lucy F. m. n. Rippy, died July 4, 1922. Services conducted by Rev. L. G. Luckenbach, July 5, 1922.

Mickey.—Sarah Elizabeth Mickey, widow of Francis W. Mickey, and daughter of Henry and Seine Ferguson, m. n. Linville, born March 29, 1858, in Surry county, N. C., died at the home of her daughter, Mrs. W. F. Miller, July 11, 1922, aged 84 years, 3 months and 9 days. Services at the home of her daughter July 13th by Rev. J. K. Pfahl and Rev. L. G. Luckenbach. Sr. Mickey was the oldest member of Fairview.

Reid.—Irvin Clay Reid, son of Clay M., and Lelab Reid m. n. Via, born April 21, 1906, died July 30, 1922, aged 15 years, 3 months and 9 days. Services at the parent's home July 31, 1922, by Rev. L. G. Luckenbach.

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VOLUME XXXI.
WINSTON-SALEM, N. C. SEPTEMBER, 1922.

THE WACHOVIA MORAVIAN.

"Best be the tie that binds Our hearts in christian love."

EDITORIALS.

A WORD WITH OUR READERS.

Most of our readers are members of the Moravian Church and we love to think of you as our fellow workers in the cause of Christ. We are glad to encourage you in your Christian labor, and we are thankful whenever you can give us your helping hand.

As you will have seen in the August issue of the Wachovia Moravian, we have started a series of Moravian services for every Sunday of the year, so that in cities or neighborhoods where there is only one Moravian living, he or she may have a short Moravian discourse to read; or if there be several they may join together in Moravian meeting wherever they live.

Will you help us in this effort? There are Moravians who, at times, cannot get out to Church, even in places where there are Moravian Churches, and many are living in places where we have no Moravian Congregation. Will you try the plan, which we publish for each week in the month, will you, as you have opportunity, recommend it to some one else. We believe a great blessing can come out of our united endeavor and that individual souls will be helped and more than that. We hope that the whole Moravian Church South will be benefited by what we are now trying to do together.

THE UNITY CONFERENCE.

The Unity Conference was opened at Herrnhut on August 11th, by Bishop Hamilton, President of the Unity's Directory Board. The official voting members of the Conference were Bishop Paul O. Hannig, Representative of the Mission Board, Bishop Paul Jensen, Representative of the Directing Board of the Continental Province; Rev. N. Libbey, Representative of the British Board; Dr. J. Kenneth Pfohl, Representative of the Southern Provincial Board in America; and Dr. Paul de Schweinitz, Representative of the Northern Provincial Board in America—five voting members. To these a number of Advisory members were added, whose technical knowledge of our Missions would be of great value to the Unity Conference. Bishop J. Taylor Hamilton was chosen President of the body. It was expected that the sessions would continue for about two weeks.

The recognition given to Dr. Pfohl, the Southern Representative, is especially gratifying. On the great Festal day of August 13th he was asked to make an address in English to the gathered congregation at Herrnhut. It was interpreted by Dr. de Schweinitz. On the following Sunday, he was to speak at Niesky, the chief seat of our Continental Schools and of our Charities, whence Deaconesses are sent out into all parts of the world. These are the two most important centres of our Church on the Continent of Europe. The kindly endeavors of our Southern Province to assist the needy members and children across the seas have thus been very thankfully recognized.

THE RESULTS OF THE UNITY CONFERENCE.

It was foreseen that very difficult questions concerning our Mission work would be laid before the Unity Conference. According to the advice which we have repeatedly given that the business has proved even more difficult than had been expected. This was due, not to any lack of fraternal spirit on the part of the gathered representatives of the Moravian Church. On the contrary the feeling has been most kind. As a sign of the unanimity of heart and mind, it was agreed, at the outset, that all action should be unanimous. But the world and the political confusions which followed the great conflict have made all Foreign Mission work among the heathen more difficult than it was before. Added to this circumstance the poverty of the times is proving a great hindrance, and especially so in a Church like ours which must gather its resources from all over the world.

It is therefore the more necessary that Moravians and their friends should be earnest and united in prayer. Should a great prayer-wave sweep over our whole world, in these difficult years, then God will be able to give us success and nations of which, at present, we can scarcely even dream.

THE OPENING OF THE FALL SCHOOL SESSION.

The last days of Summer are rapidly passing, and young folks everywhere are preparing to go school again. Our Public Schools are being better equipped than ever before. More trained teachers are being employed than was possible in former years. Church and private schools are doing their very best they can for increasing numbers of pupils. As an instance of this great educational zeal, we cite our own Salem College for young women. The fine new Dormitory is now ready with such equipment as Salem has never had before. The Academy is likewise being prepared for the very best work that a Preparatory and a High School can do.

But, after all, when State and Church and Friends and Presidents have done the best they could for the education of the new generation, it is the young people who need to make the schools a success by their own efforts at good and honest study. The story of this year. The best school or University in the world will not make a lazy, dishonest, trifling student worth anything. It is like a carpenter working on rotten wood. His tools and his skill go for naught. It is the scholars that makes the success of the school. We were greatly cheered by a Conference which we recently had with boys and young men on the subject of their education. They were in earnest and they will make worth-while men.

Studies doubtless are often hard and it takes grit and perseverance to master them, but if Christian boys and Christian girls will seek the aid of the great Helper, they cannot fail to do something that will be worth the effort. The secret of their success lies in those four glorious lines.

"Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."
good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11, 12.

Our Saviour looked upon the Holy Spirit as a gift which God had to bestow upon the disciples of His Son. He taught his apostles that they could do nothing until the Holy Spirit came into their hearts, as we see on the case of the Day of Pentecost. (Acts 2:1-4).

The gift of the Spirit is so very precious because the Spirit brings the presence of Jesus into the life of His followers, and without the presence of Jesus, we can do nothing. So the Saviour expressly tells us. And in our text Jesus shows in what a simple way, a sinner's soul may receive the Spirit and thus get Jesus Himself into his soul. He needs simply to ask for the gift. "How much more will the Heavenly Father give the Holy Spirit to them that ask Him."

We, Moravians, were wonderfully taught the full blessedness of this lesson. Two hundred years ago the old Moravian Church had been almost persecuted to death. It was nearly gone. Then, in a Communion hour there came upon a band of Moravians the sweet power of the Spirit. They felt that Jesus was so near that He could help them in anything and everywhere. So they went out, many of them as missionaries into all the world and the old dear Church was started again, to the glory of God and the saving of multitudes of souls.

The same gift of the Spirit is given still—forth the asking.

7. The Doxology.

SUNDAY, OCTOBER 1ST.
5. Here an Offering may be set aside for the Lord.
6. The Discourse.
7. The Doxology.

SUNDAY, OCTOBER 8TH.
1. Any favorite Hymn (read or sung). 2. The Brief Scripture Lesson, Ephes. 5:21-3, 4. 3. The Lord's Prayer (and along with it any other petition). 4. Hymn—Moravian Hymn Book 539. "I have received by faith the gift of salvation."
5. Here an Offering may be set aside for the Lord.
6. The Discourse.
7. The Doxology.

"God sets the solitary in families." Ps. 68:6. The English language has a unique word of sweet melodious sound and of still sweeter import and meaning: "Home." One to whom the privilege was denied and who died far away from his native land, our beloved poet, J. Howard Payne has written the "Home sweet, home."

The "Wonderful Power of Prayer" is still being proved every day. And Jesus has shown us in the text how this prayer can be doubted. "If two of you agree on earth, touching any thing that they shall ask, it shall be done for them." We know of no case in which this precious power of prayer was more systematically sought for and obtained than in what is called the Moravian "Hourly Intercession." In the year 1727, the Moravian exiles at Herrnhutt were wonderfully received in their love for the Saviour and for each other, and for everybody whom they could reach with the Gospel, their minds were directed to the precious power of united prayer. They determined to try out the Saviour's promise about the union of two in prayer, as it had never before been done, at least as far as is known.

A band of Moravians united in a society, which met, at certain intervals, to discuss the needs of members and of friends and the needs of the Churches and the needs of the Missions among the heathen. Then two of them were selected for each hour of the day and of the night. The ministers met together, say from 1 to 2 o'clock in the morning, and thus two at a time throughout the twenty-four hours of each day. They prayed for people and for things. The results were wonderful in cases of individual trouble, sickness, sorrow, difficulty of every kind; in Church affairs at home and abroad. The Moravian settlements in America; the splendid triumphs of the Moravian Church, or even may clothe an hour of the day and of the night. The ministers voice rings forth in hearts everywhere.

The great poet, Tennyson, has "Behold this sacred day." He taught his apostles that received. In their presence, the Lord's Prayer, as it had never before been

SUNDAY, OCTOBER 15TH.
1. Any favorite Hymn (read or sung). 2. The Brief Scripture Lesson, Matt. 19:18, 19. 3. The Lord's Prayer (and along with it any other petition). 4. Hymn—Moravian Hymn Book 543. "I have received by faith the gift of salvation."
5. Here an Offering may be set aside for the Lord.
6. The Discourse.
7. The Doxology.

"So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Matt. 18:35. By reading the entire passage of which these words are the conclusion, we come to understand what the "So" in our text means. It is like looking down into a dark, deep pit, and when we read the awful sentence: "And yet alas, there never has been a time in the Christian centuries that more hearts have been imperilled, than in our day."

There is a Moravian arrangement which if it were engraved on all the Churches would be a great breakwater against the wild waves of divorce that are flooding American society. It is the Home Festival which married people celebrate each year with the children whom God has given them. The widows and the widowers of a Congregation are also asked to add their prayers to the day which is a tender, a bitter-sweet memorial of days when they walked side by side in life with the one who has gone before.

It is a day which brings back to the memory, the bridal day of perhaps long ago, and the words sound again in their ears, with the old delight: "Wilt thou love her, honor her, and care for her; and through the grace of God approve thyself unto her, in every respect, a faithful Christian husband, so long as ye both shall live."—"I will." And again the ministers voice rings forth in hearts everywhere.

Perhaps the old love has been worn to a threadbare thread, amid the rubs and toils of life; if so, the marriage-festival may have the blessed power of repairing what had become a worn blasted garment, or even may clothe both in the fresh attire of the old covenant of a love renewed.

The married people's Festal Day is usually celebrated on the Sunday nearest the 7th of September and it is one of the happiest of the entire year, with hymns and exhortations; with its lovefeast and holy Communion.

And the best of it is that husbands and wives, can, in the fear and love of God, celebrate the occasion on every day of their lives.

7. The Doxology.

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frame of mind. He has shown this anxiety, even in the brief compass of the Lord’s Prayer and in the one comment which He has added to this Prayer: ‘‘For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Jesus is so afraid that even the best Christians may, in the end perish, because they have neglected this one point in holiness,—the forgiveness of those who have offended them,—that He adds the caution in the Lord’s Prayer, and also utters the “awful” warning of the “So” in our text. He does not want these dear souls to be lost, and therefore warns them with all the power of His love: ‘‘You must forgive or you must perish.”

There may be grave obstacles in the way of forgiveness. Some reparations may have to be made; some sorrow for injury expressed before the old friendship can be restored. But we cannot wait for that. We need to pray that the reparations, the apologies may come. But, for our own souls’ sake, we must get rid of the unforgiving temper of our minds at once. It is dangerous to leave this matter over night. Tomorrow may be too late.

7. The Doxology.

ALICE CLEWELL MEMORIAL MEMORIAL BUILDING.

The opening of the 151st consecutive year of Salem Academy and College on September 14th, is particularly noteworthy by reason of the completion of the Alice Clewell Memorial Building, which is the first brick and mortar result of the great endowment movement of 1920.

Standing very modestly as this building does, on the southeast corner of Salem Square just below the Old Sisters’ House, it is not apparent to the casual observer that a great and very unusual college building has been completed and finished and is now ready for occupancy.

The building is “L” shape with the shorter wing facing West on Church Street and the longer wing extending north to the rear of the Sisters’ House. This building certainly as far as North Carolina is concerned embodies the latest and best in dormitory construction for college women.

It contains private rooms for one hundred and thirty-eight college students in groups of two each. In addition it is equipped with baths and showers, tile floored and marble walled and all the latest conveniences in sanitary construction. The building is equipped with a freight elevator, with a dust chute to carry waste material to a fireproof container in the basement with a complete inside telephone system on each floor, with fire alarm

deleon signals on each floor, and a
call bell system likewise on each floor.

Extraordinary care and thought have been bestowed upon the social facilities of this building, a provision to often overlooked in college dormitories, but absolutely necessary if there is to be a co-operative and friendly life amongst those who live under the dormitory roof.

The entire basement which is light and airy and splendidly ventilated is given over to purposes of recreation, affording ample facilities for social gatherings, for plays, for the Y. W. C. A. work, and for all other group activities amongst students themselves.

On the Main Floor there are two very large parlors, finished and fitted in colonial style and equal in appearance and dignity to the most attractive college parlors to be found in the largest institutions.

These parlors are supplemented on the intermediate and upper floor by a “quiet-room” parlor on each floor for the use of the students only, adjoining each of which is a kitchenette for the proper purposes of social entertainment amongst the girls, as are dear to a college girl’s heart.

The interior of the building is finished in colonial gray and all the fixtures have been made to match. Externally the building conforms beautifully to the ancient and dignified lines of the adjoining Sisters’ House. Approximately $150,000.00, the gifts of many hundreds of friends, is represented in this Alice Clewell Memorial Building.

Persons familiar with college construction state that the building contains values in proportion to its cost that are not surpassed anywhere in North Carolina. Being constructed of steel, tile, fire-proof flooring, brick, concrete and with tile roof, it is regarded as fire-safe and has been built to last indefinitely.

It is the great desire of Salem College that the readers of the Wachovia Moravian, most of whom co-operated in the endowment movement, will take opportunity to visit this building whenever convenient to them and they may be assured of a hearty welcome at the hands of Miss Lulu May Stipe, Dean, who has in charge the daily life of the college students.

A FAMILY AT PRAYER.

By Rev. H. B. Johnson.

The palms at the farm-house did not hear me as I ascended their kitchen-porch that evening, giving me thereby an opportunity to watch them unobserved through the uncurtained window in the kitchen door.

There sat the entire family. The father in his working-clothes, washed up and resting after supper, with the child next older than the baby enshrouded by his arm and standing against his knee. The mother, fair and corpulent, beside the neatly ordered range, the baby in her lap. The eldest girl with arms resting upon the table, from which every trace of the evening meal had been removed. The solitary lamp, so placed as to best cast its light full in the face of the boy,. pining over a large book that lay open before him upon the table. The entire group immobile in an attitude of rapt attention.

Listening in silence I heard the voice of the lad as he slowly read from the volume before him, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light.”

As long as I live I shall cherish the recollection of that family engaged in evening prayer. The picture framed by the window in that farm house.

Francis Bacon Piano

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Phone 1882

Winston-Salem, N. C.

A CORRECTION.

In our last issue, in the reference made to the degree given by the Moravian College to one of our Southern ministers, the name was printed Dr. Edward Schwarze, it should, of course, have read, Dr. Edmund Schwarze.

DEATHS.

Shultz—Susan Elizabeth (m. n. Ziglar) widow of Augustus Shultz, departed this life August 17, 1922, at the age of 63 years, 8 months and 23 days. The funeral was held a Bethania, August 19th by the pastor, Rev. F. W. Grabs, assisted by Rev. John Cline, of the M. E. Church South.

DR. ROBERT N. WALKER

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FRIDEBRG.

There was a time when our coun-
try congregations confined their ac-
tivities to Sunday, and a Sunday
School session, but with the
advent of the automobile and the good
spirit of service, which seems to be
so strong among the people, every-
day is meeting day, for one cause or
another. Picnics have not yet come
to an end, since last report. The
North Winston Presbyterian school
spent a day on the church grounds.
Kernersville and Immanuel had a
joint picnic here, and last the pri-
mary department of the Friedberg
school spent an afternoon around the
old church, on account of rain the
supper was held in the basement of
the church, but the rain did not
dampen the enthusiasm of the little
folks and they had a good time to
gogether with their teachers and a num-
ber of the parents.

The Jr. Barcenas and Philathea
were all in attendance at a joint
outing, where they went to Oak Ridge, where swim-
ning and boating was enjoyed, fol-
lowed by a good basket dinner, then
to Guilford Battle ground, from there
through Greensboro to Danlup
Springs where supper was served, then
on to a tired, but happy com-
pany of young folks.

The Enterprise Ladies Aid Society
served supper to the Home Church
Mission Band on the lawn at the home
of Bro. Frank Tesh, they also had a
law party at the home of Bro. Al-
len Tesh, and so finished paying for
the lights which have lately been in-
stalled in the Enterprise church.

The Glee Club, composed of Enter-
prixe young folks gave a cantata dur-
ning the month at the Arcadia school,
also a company of young people had
day in the same place to raise funds for
a piano for the school. Prof. Latham
of the city schools made a very
pleasing address before the Arc-
adia Parent-Teacher Association on
August 14th. The Association is new,
but a great deal of interest is being
shown by its members in all pertain-
ing to the school.

The men of the Briggs-Staffner
plant, were served supper by the
Friedberg Ladies Aid one Saturday
night, rain prevented the supper be-
ing eaten out of doors, and we don’t
know what we would do without our
basement rooms, they so often add to
the comfort of not only ourselves but
also of visitors. Previous to supper
the men, became boys, enjoying all
kinds of games.

Under the auspices of the Ladies
Aid Mrs. J. K. Pfahl and a company
of young ladies, gave a very excellent
concert in the church, on August 22nd
for the benefit of the piano fund. Af-

ter the concert, the Friedberg ladies

served the company with chicken pie,
sugar cake and coffee, and greatly ap-

preciated the kindness of Mrs. Pfahl
and the young folks in aiding them.

The Bi-Centenary pictures were
shown on Sunday night, September
3rd; this being made possible through
the kindness of Mr. Speer of Winston
Salem, whose lantern gave us splendid
service. The evening was enjoyed by
a good-sized company.

On August 6th the protracted meet-
ning was begun, Bishop Rondthaler
preaching morning and afternoon to
large congregations. At night Bro.
Howard Foltz occupied the pulpit. On
Monday Dr. Edmund Schwarz
preached in the afternoon and at
night Bro. Edgar Holton came and
continued preaching each night dur-
ing the week, the pastor holding the
afternoon meetings. There were five
conferences during the meeting and
on Sunday, September 3rd eight were
received into the church. Luther Jef-
frey Welch, Alma Elizabeth Davis,
Eunice Marie Davis, and Myrtle Eliz-
abeth Kye by adult baptism. Richard
Rice by confirmation, and Austin H.
Richards and wife, Ellen A. Richards
by letter, from the M. E. Church
East Glendale, Cleveland, O., also
Mrs. Nellie E. Rice from a Baptist
church in Ohio. The Holy Communion
followed the reception of members.

The August Festival was held on
the 13th with preaching, lovefeast and
confirmation, also Children’s Day was
observed, with preaching and love-
feast at Friedberg and preaching at
Advent.

Mrs. John Crouch who has been so
very ill is much better.

Mrs. Will Perring, Mrs. John
Reich and Mrs. Wesley Hoge have all
been quite sick, and on Sunday
morning, September 3rd, Mrs. Jack
Fishel, one of Friedberg’s older mem-
bers was stricken with paralysis, her
condition is not much changed at this
writing.

During the month the pastor con-
ducted the funeral of Mrs. Jane
Grubs, widow of Henry Grubs at
Providenee.

FRIEDBERG MEMORIAL

On three Wednesday evenings dur-
ing August Mrs. H. E. Fries has de-

lected illustrated lectures on his re-
cent trip to California. “New Orleans
and Texas,” “The Grand Canyon,”
and “Colorado and the Garden of the
Gods” were the subjects of the dis-

courses. Good sized audiences have
been present on each occasion. Dur-
ing September the lectures will be
given on Thursday evenings in order
to enable more of our friends in the
city to attend. The next lecture will be
on, “Our Western Indians.”

In addition to his regular duties
our pastor spoke at the meeting in
Bro. H. E. Vestal’s tent at Providence,
Our Home Church one Sunday morning
at Macedonia, in Davie county, at
Ardmore and at Tobe回eville. While
at the last named place he went over
to King for a brief visit at the home
of Sister Carrie Runley. Dr. H. E.
Rondthaler kindly occupied our pul-
plit while our pastor was at the Home
Church.

A number of our people accompa-
nied our band to the County Home
on the afternoon of Sunday, September
third, and held a service for the in-
mates of that institution.

Miss Leslie Sharp and Miss Ruth
Thomas entertained the Margaretet
Fries Circle at the August and Sep-
tember meetings respectively.

The August meeting of the Ladies
Auxiliary was held on the same evening
and the September meeting was held
at the home of Mrs. Fries.

Miss Mabel Thomas and Miss Leslie
sharp took their Sunday School class-
ests to Obgurn Mineral Springs for a
picnic on August twenty-third. Mrs.
H. E. Fries surprised the children
with a feast of watermelons.

The Men’s Bible club gave a water-

melo party at Crews Church on
August twenty-fourth in honor of the
ladies. One feature of the occasion
was a great speech on, “Watermelons
and Fish,” by brother S. M. Ver-
non. About seventy-five persons were
present.

Our ushers met one evening and
decided brother J. Q. Adams, Jr.
chief usher and brother W. J. Masters.
assistant. Some new men are being
added to the organization at this
time.

The choir held its rehearsal at the
home of brother and sister Fries on
September first. The choir was roy-
ally entertained.

We are glad to be able to report
that little Clifford Hunt and Stella
May Roberson have recovered from
their spells of severe illness. Mrs.
Hester and Miss Mabel Bryan have
undergone operations and are receiv-
ing nicely at the time of this writing.

Mrs. Lester Puryear was received
by letter from the Beward M. E.
Church at the time the Puryear baby
was baptized.

Our board of Elders met with the
Central Board of Elders on Septem-
ber fifth. They were able to give a
good account of the condition of af-
fairs here at Fries Memorial.

We are looking forward to a splen-
did rally of our entire congregation on
Sunday, October first. The ses-

sion of the Sunday School and the
two preaching services will be given
to the rally. Plan to be present at
some of the services at least, if
you are unable to be with us through-
out the entire rally.

Finally, remember the work daily in
your prayers. Every petition offered
before the throne of grace accom-
plishes much good. “Brethren, pray
for us.”

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On the 7th a number of the ladies of our Missionary Society met at the church and arranged the parcel post packages for our missionaries in Bethel, Alaska, and on the next day the Junior Society sent their packages. Brother and Sister Schwallie have very kindly carried on people in this congregation.

The efforts of a number of the classes in the Sunday School have been directed towards the securing of chairs. Besides the primary room which was supplied some time ago, the Young Ladies Bible Class have added a number of others. The "Anti-Knokers" and "I'll Try" Classes each have added 20 chairs to their rooms. The "Fishermen" Class of young men have placed 16 in their room.

In a social way the watermelon feast for the entire Sunday School which was given by the Men's Bible Class on the night of the 29th was perhaps the most enjoyable feature of the month as it interested many people. However the outing of the Ladies Aid at Dunlap Springs on the evening of the 14th, when such a delightful supper was served, was very much enjoyed by those and present. The Junior C. E. social and the lawn party given by the "I'll Try" Class were greatly enjoyed.

We very much appreciate the services rendered in our congregation recently by the following brethren: J. G. Folts, Rev. E. P. Mendelholl, Rev. C. E. White and Bishop Rondthaler.

HOMECHEUR.

The Summer season is drawing to a close very happily. A splendid spirit of work has been shown and an added blessing has been derived.

The Elders, together with Bishop Rondthaler, have been very busy in the work during the Pastor's absence.

The month of August has an abundance of special services and all have been well attended and also splendidly conducted. The special feature of the month was the abundant blessing the Congregation derived from the mid-week services conducted by the various organizations of the Church. The Men's Bible Class took charge of the meeting on the 2nd of August. J. Fred Brower presided at the meeting and Brother Henry Snyder had charge of the service. The Ladies Auxiliary held the mid-week service of the week of the 23rd. Mrs. H. A. Pfohl presided at the meeting and an address by Mrs. Chas. Ader of Trinity was heard. The Mission Band conducted the next service and results of the Mission Band efforts were given by the speakers. Bishop Rondthaler presented the Life of Christ with the aid of the stereopticon. At this service the Junior Christian Endeavor and the Young Peoples Choir rendered some special music.

The Band rendered splendid programs every Thursday, night in the square. The music was appreciated by a goodly number. Brother B. J. Pfohl needs to be commended on their splendid showing.

We have noted during the month the visit of two returned missionaries from Nicaragua—Rev. Kenneth Hamilton and Mr. Conrad Shimer. Rev. Hamilton expects to go to London to study medicine, while Shimer is on furlough in the States.

Special festivals were celebrated during this month. On the 13th of August the spiritual rebirth of the Church was celebrated. The Covenanting services of the different Choirs were also noted. Saturday, the 19th of August was marked by the celebration of the closing service for the Children. The Single Brethren and Older Boys services were held during the week of the 30th of the month.

Those who assisted in services during the month by holding preaching services were: Rev. E. J. Heath, Rev. Howard Rondthaler, Rev. H. B. Johnson, Rev. R. E. Gribbitt, Wm. R. Steinminger and Rev. Kenneth Hamilton.

TRINITY.

Many expressions of approval are heard of the appearance of the pastor's new home at Trinity Church. The building has gone ahead rapidly, and everyone who has seen the building has been pleased with the progress of the work. It is too early yet to prophecy when it will be ready for occupancy, but it seems but a matter of a few months until its doors complete, ready for use.

During the past month the pastor has been away for two weeks, visiting in the Middle West. He had the opportunity of preaching twice in the State of Indiana. The people of Trinity have been well cared for with services, and it is gratifying to find that the activities have continued unabated. We are pleased to record the services rendered by Bishop Rondthaler and brethren F. W. Grubs, Howard Folts, C. D. Crouch and C. E. Crist. At prayer meetings, J. H. Crooms, R. A. Scough and C. D. Crouch have led services.

The Barace-Philathea classes visited Old Town one evening during the month, enjoying a picnic supper at the church. The Junior-Bible Group began sessions after a short vacation with twenty-two members present.

On the 17th we welcomed into church membership Mrs. Olivia Bradley as a communicant member of Trinity. Mrs. Bradley has lived for a number of years in Texas, but has returned to make her home again in this community.

On the 28th, Mrs. Alice Rondthaler Chase, Miss Claude Winkler and Miss M. A. Fogle, who were among the first workers of Centerville Sunday School, from which Trinity has come, were guests of ladies of the Aid Society and Missionary Society at Trinity. Among other guests were Miss Mary Thomas, Mrs. Henry Vogler, Miss Dora Miller, and Rev. and Mrs. J. F. McQuiston. Many delightful reminiscences were recalled, as one after another of these loyal workers and others who have been associated with the work so intimately related their experiences. There were eighteen present who had attended Sunday School in the old chapel.

We are glad from time to time to receive letters from Rev. A. F. Butzin, our missionary in Alaska. These letters are always read to the Sunday school and meet with hearty welcome.

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The Christmas boxes have been sent already, and we trust are now far on their way toward Bethel on the Knockslock.

A surprise for pastor and large congregation was the splendid music rendered on the evening of the 27th by the large Trinity band. Many young people from nine to fourteen years of age have been trained by Bro. H. E. Freeman, Ray Johnson, Rev. D. E. Heitman, Ray Johnson. Rev. D. E. Heitman, Ray Johnson. Rev. D. E. Heitman, Ray Johnson.

There were about thirty-five musicians, including visitors in the band Sunday evening. We congratulate Bro. Spaugh and his large band. The names of the players follow:

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<tr>
<td>Basses</td>
<td>Sam J. Teal, C. T. Croots.</td>
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On August 31st, the Kiwanian Club of Winston-Salem assembled on Trinity Church lawn and enjoyed a bountiful supper prepared by the Ladies Bible Class. Afterwards thirty-five huge watermelons were cut and the men paraded. Invited to the melon feast as guests of the Kiwanians were one hundred boys and girls of Southside, who were the happiest company imaginable.

**CALVARY.**

Calvary church will build an entirely new house of worship in the near future at an approximate cost of $100,000, according to action taken in a council meeting of the congregation. For several years a building committee has been studying plans for increased church facilities and five different sketches have been furnished by architects. Finally the proposition narrowed down to two plans, one for the remodeling of the present church building and another for the erection of an entirely new structure. These two plans were laid before the church council and the vote was unanimous in favor of the new building.

The two plans were first presented to the church council at a recent meeting and a time was set later for the final vote. The two plans were shown in sections on a screen at the last meeting and the members of the congregation were given an opportunity to study the working arrangement of both structures in detail. The remodeling plan called for a building of gothic design with a new auditorium to the east of the present building. The plan really included building around the present church.

The plan decided upon for the new church is of a colonial design, yet the architecture is distinctly Moravian, embodying much of the appearance of the older churches of the denomination in this country.

The church proper is 126 feet long and 54 feet wide. The auditorium will have a seating capacity of approximately 1,000. Provision is made for every need of church work. Special committees have studied the music and lovefeast arrangements. The whole interior of the church is arranged so that the acoustics will be as near perfect as possible. All corners will be finished round and the ceiling will be rounded off in a pleasing style.

The plans for the new building were submitted by W. C. Northrup, a local architect, who has given church building much careful study.

The church proper will be connected with the Sunday School building by an annex 30 by 60 feet, which will contain the pastor's study, several class rooms, and the heating plant in the basement. The Sunday School building will be 72 feet long and 54 feet wide. The basement will be arranged for primary department that will accommodate 175 children. The adult school will be on the main floor, the capacity being 500. The beginner's department will be on the ground floor of the church, where 175 small children can be accommodated. In all there will be about 30 class rooms for Sunday school work.

There will also be a large room under the main church auditorium which will be used for community purposes. This room will be fitted up with all necessary arrangements for the kind of work to be carried on in it.

The building committee decided to build their new church in a block where the old church stands, the distance it will stand from the two streets has not been determined.

Another vote was taken to determine which section of the building shall be erected first. A large majority voted in favor of going ahead with the church proper. This vote was later made unanimous.

There was another motion carried approving the building committee to see if it will be possible to keep the work going steadily until the entire structure is completed. This means that work on the Sunday School room will probably begin as soon as the church proper is finished.

The building committee will call for plans for the church part of the building and then for the structure as a whole.

It has been estimated that the church section will cost approximately $68,000 and the Sunday School building $32,000, making the total of $100,000. This estimate includes equipping and furnishing the building.

The building committee that was named when the project to build a new church was started four years ago by the appointment of building and finance committees. Since that time two of these committees have been studying plans and raising funds preparatory to the action taken in the council meeting.

In canvassing the congregation the building and loan plan was followed. Subscribers to the building fund agreed to purchase shares which matured in four years and two months. The value of a share was fixed at $100, but one-half and one-quarter shares could be taken, all maturing at the same time. The first payment was due.

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January, 1919. In this manuer the congregation has raised a considerable amount of money, which will mean that work will begin on the new church just as soon as details can be worked out.

IMMANUEL.

Now when the summer season is nearly at its close, we look back upon the past few months and note with interest the results of the work. In Sunday School there was the expected summer slump in attendance. However, this was not as low as on other occasions. In fact it was gratifying to note the number who continued as regular attendants. We cannot blame people for going visiting on Sundays during the hot weather months, yet we feel that the attention of Church people at large should be called to the neglect of Church and Sunday School that seems to invariably come with the beginning of June. God and the Bible are just as important in June as in December, and now that Fall has set in we expect the attendance of Sunday School to rise to a higher level.

On August 26th, together with the Kernersville Moravian Sunday School we enjoyed a delightful picnic at Friedberg. This lovely spot lends itself admirably to such occasions, and every one enjoyed this annual event to the fullest extent.

All during the summer, singing meetings were held on each Thursday night. These are still being kept up, and the result is that our people have learned to love many of our good old Moravian tunes and enjoy singing and hearing them sung. We have also learned a number of the songs in our new Sunday School books, with the result that the singing of the Sunday School has improved greatly. Nor must we forget to mention the assistance of the orchestra which Mr. Weir, our able superintendent, brings out with him on each Sunday. The learning of these songs and the leading of the orchestra has helped our services tremendously.

The congregation for sometime has recognized the need for more class rooms for our Sunday School. During the summer several of the members met under the trees on the church lawn. This cannot continue during the winter months, so a committee was appointed to confer on the subject of enlargement. The plan is to build two galleries in the church, which will give us four new class rooms. These can be used when necessary as a part of the main auditorium. The plan at this writing is not yet complete, but we hope to report in the next issue of the Wachovia Moravian that work has already begun.

During the months of June and July the pastor was absent on a visit to his home in the island of Jamaica, British West Indies. His father is a Moravian missionary on this island. The pastor was therefore able to visit many of our Moravian mission stations, and hopes sometime in the near future to be able to give an illustrated lecture on his trip.

We are greatly indebted to Bro. William R. Steininger for the work he did during the pastor’s absence. Bro. Steininger very acceptably preached and conducted the services, taught the Men’s Bible Class, held the singing meetings, and did some visiting among the people.

October 8th is to be our Sunday School Rally Day. Special preparations are being made for that day, and members of the congregation and Sunday School are urged to pray for a special blessing on the occasion.

Our preaching services are well attended, and the work at Immanuel under the blessing of God continues to prosper. Members in particular are urged to pray for our Church and its usefulness, for our success depends on how much we pray. "Ask and ye shall receive."

KERNERSVILLE.

During the pastor’s absence only one preaching appointment was held each month. At these we were glad to have Bro. Howard Foltz occupy the pulpit. We take this opportunity to thank Bro. Foltz most heartily for his services.

The annual Sunday School picnic was held at Friedberg on Saturday, August 26th. It was a union picnic held with the Immanuel Sunday School, and was thoroughly enjoyed by all present. We thank Friedberg for letting us use their beautiful grounds for the occasion. We were glad to have with us as our guest on that day Bro. and Sr. McCuiston, at one time was to be our years pastor of the Kernersville Congregation.

The special event of the summer in connection with this congregation was the remodeling of the parsonage. This work was undertaken by the congregation and at this writing carried on almost to completion. Besides contributing to the cause, many of the members personally assisted in the work. Kernersville may well be proud of this achievement.

Attendance on both Sunday School and Church services have continued encouragingly during the summer, and we are looking for still better things in the months that lie ahead of us. The members are urged to pray earnestly for God’s blessing upon the work.

BETHABARA.

August 13th was a great day for the Bethabara congregation. The pastor was present to conduct the lovefeast and officiate at the Holy Communion. Many of our former members and a number of our friends from the vicinity were with us. About one hundred were served in the lovefeast, and nearly half that many remained for the communion hour. The spirit of the occasion was one of helpful Christian fellowship, and all who were present enjoyed and profited by being there.

The congregation and pastor are indebted to Bro. Holton and Bro. Luckenbach for preaching on the second Sunday in June and July respectively. We thank these brethren for their assistance.

The regular appointments from now on until further notice will be held at eleven o’clock in the morning on the second Sunday in each month.

PROVIDENCE.

The preaching services on the 2nd Sunday in August was held by Bro. James E. Hall. The attendance was good, especially on the part of the young people, and the singing was hearty. At this service a social was arranged for Saturday night, August 26th to bring the members together for a pleasant evening and to talk over the prospects for the future.

The evening of the congregation social was very rainy. Almost 80 persons were present, mostly young people. Bro. Hall was there and his Bro. Wm. Steininger. Bro. Steininger was very quick to get into touch in his friendly manner with young and old. A conference of the men was held and the future discussed. Their wishes were made known and the very best that can be arranged will be put into operation shortly.

A large part of the evening was spent in singing religious songs and of the Sunday School book and short talks were made.

The former name of an old church
that once stood in this community
was Old Buffalo. The question was
asked of the eldest men who were
present that evening, how the same
came to be changed to Providence.
The answer given by Bro. James Falp
is very interesting. Bro. C. L. Rights
then President of the P. E. C.
had arranged to be present on a cer-
tain Sunday and organize the congre-
gation. He had misplaced the list of
those who were to be the charter mem-
bers and could not find it. When the
list by some little unintentional cir-
cumstance was found, as he was about
to start to the church, he remarked,
"Well, this is providential." When
in the service of organization he relat-
ed the circumstances he declared
with emphasis that the name of the church
should be Providence.

A fine singing while refreshments
were served in abundance to all pres-
cent in the form of cake and lemonade.
After more singing and prayer the
pleasant and enjoyable evening came
to a close.

The morning service on August 27th
was conducted by Wm. R. Steininger.
A large company was gathered for the
service and a fine spirit prevailed.

The regular Sunday School session
was held before the morning preach-
ing service.

MACEDONIA.

The protracted meeting for this
year began on Sunday, August 6th
with three services were held, closing with Tuesday
night, August 15th. On the part
of the members and community much in-
terest in the meeting was manifested.
The attendance was large and there
was marked attention paid to every
sermon that was preached. The pastor
was greatly assisted and encouraged
by brethren, C. D. Croth, E. F.
Mendenhall, H. B. Johnson, Howard
Foltz and Wm. Steininger who preach-
ed in one or more services.

On Sunday, August 6th, the Holy
Communion being celebrated along
with the preaching services.
On the 1st Sunday in September
the pastor was accompanied by Bro.
Joseph Pfohl who presented the sub-
topic of Christian Endeavor work, and
preliminary steps were taken for a
meeting with Bro. Pfohl and others
on Sunday afternoon, September 13th.

NEW PHILADELPHIA.

The 13th of August Festival was en-
joyed on Sunday, August 12th by a
large and reverent congregation. The
two services, lovefeast and communion
were held as usual on this occasion.
Bro. William Steininger accompanied
the pastor and made an interesting
address in the lovefeast.

Bro. Howard Foltz preached accept-
sibly in the pastors absence at New
Philadelphia on Sunday morning,
August 13th.

The Ladies Aid Society held their
monthly meeting in August with Mrs.
Frank Alspaugh. The election of offi-
cers was the chief business of impor-
tance and resulted in the choice of
Mrs. Eril Saylor, president; Mrs. J.
E. Hall, vice-president; Mrs. C. F.
Shaffer, Chaplain; Mrs. Harry Al-
spaugh, secretary.

WACHOVIA ARBOE.

The services on Sunday afternoon
have been well attended. The Sunday
School, with Bro. A. A. Holoman, Su-
perintendent, is doing well. The pic-
nic was recently held at the home of
Mrs. Sepp, not far from the church,
and was enjoyed by all who could be
present.

The holy communion was celebrated
on Sunday afternoon, August 26th,
in connection with the regular preach-
ing service and on the same occasion
the events of the 13th of August, 1727,
were called to mind.

MT BETHEL.

The people of Mt. Bethel have been
kept very busy with various activities
during the past few weeks. On Sat-
urday, August 26th, a large number
of the people of the community, also
many friends and visitors from other
parts, assembled at the church for
their annual Sunday School picnic. A
sumptuous dinner was enjoyed by all
present. Bro. Howard Foltz of Win-
ston-Salem was present on this oc-
casion. A part of the afternoon and
several hours of the afternoon were
given over to Mr. A. M. Payne, who
is conducting a singing class, and the
many good songs were enjoyed by all.

Bro. Foltz conducted the usual preach-
ing service at eleven o'clock August
15th, but on account of rain the at-
tendance was not very large. Wednes-
day evening, August 30th, was the
beginning of a series of prayer meet-
ings in connection with the protracted
meeting which began the first Sun-
day in September. Bro. Foltz preach-
ed at eleven o'clock and again at
night on September 3rd. On Monday
evening Bro. J. F. McCusinton and
Rev. William R. Steininger, a recent
graduate of our Theological Sem-
inary at Bethlehem, Pa., arrived. Bro.
McCusinton did the preaching during
the series of meetings, except Tuesday
night, at which service Bro. Steininger
preached. The meetings were well at-
tended and a good spirit was manifest-
ed among the people. Two expressed
their desire to unite with Mt. Bethel
church.

Many homes were visited during the
stay in this community of the Breth-
ren Grabs, Steininger and Foltz. The
last week in August the people were
much surprised, yet very happy to
see Bro. and Sister Lewis Fishel, Rev.
and Mrs. Grabs, in this section of the

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country again. Much talk is heard now concerning the building of a new church at Mt. Bethel. Bro. Foltz made a short talk at the close of the Sunday School session, September 3rd, encouraging this work, by reviewing briefly the Sunday School lesson, basing his thought upon Nehemiah 4:6—"If with all your heart you will lay hold." It is hoped that this same mind will so grip the people of this community that within a short while "the House of God on the mount" will be a new one.

WILLOW HILL.

These are the days of apple harvesting. God has blessed this beautiful section of the country with much fruit, as well as with other various and good blessings. The spirit of the people is fine and good reports of Sunday School and Church work can be heard from various ones of the community. The people were very happy to be visited during the last week of August and the first week in September by Rev. and Mrs. Grubbs, Bro. and Sister Lewis Fishel, Rev. J. F. McCuiston, Rev. W. R. Steininger and Bro. Howard G. Foltz.

Owing to the much rain and muddy roads Bro. Foltz was unable to be present and conduct the usual preaching services on the fourth Sunday in August. But he made a special trip by foot from Mt. Bethel and preached to a very large and appreciative audience on Tuesday night, August 29th. Even though the Sunday School and Church work is not as great as it might be, yet we bless God because of this Church, for it is the center and source of the spiritual life of this community.

CLEMONS-HOPE.

After a trip to Pennsylvania we are back at work again. We were glad to be able to go North, but were just as anxious to be back home in Clemmons again. As everyone knows what happens when you make an auto trip, it is not necessary to tire our readers with the details of our adventures. Sufficient be it to say that we are back safe and sound.

During our absence, on the first Sunday Mr. Steininger, preached at Clemmons in the morning and in the afternoon conducted a service of song at Hope. The Young Peoples Choir, of Home Church under the direction of Mrs. J. E. Fohl, rendered a sacred concert. It was very much appreciated and we hope that we may have the pleasure of hearing them again.

Clemmons celebrated the thirteenth of August with Lovefeast and communion. Both services were well attended. On this Sunday the Sunday School attendance was the best for the year.

The regular services were held at Hope and Clemmons on the third Sunday.

On the fourth Sunday the Hope congregation celebrated the one hundred and forty-second anniversary of its founding with Lovefeast and communion. Both services were well attended.

At this service the individual communion service was used for the first time.

The Ladies Aid Society met at the home of Mrs. Lucius Fulton on the afternoon of the second. The Fishel-Fetherman Quartette gave a concert at Clemmons on the night of August 12th. It was well attended and by an appreciative audience.

Clemmons Sunday School picnic was held on the afternoon of August nineteenth. A thunder storm made our picnicking difficult, but we enjoyed our supper in the hall of the school.

BETHANIA.

The thirteenth of August Festival, held on the second Sunday of the month, was a day of celebration for ourselves and God. We have our own members and a good number of members of other denominations. In the opening of the morning service we used the Bi-Centenary morning leaflet. Rev. E. J. Heath gave us splendid thoughts in the sermon and in the Lovefeast address. He conducted the communion service, leaving the pastor free to serve the congregation. The singing of choir and communion service was hearty. The offering for Bohemian Mission was very good. Mrs. Margaret Shore was received by letter from the M.E. Church South. In the noon hour two infants were baptized in the parsonage and a church committee meeting was held. In the evening several of the brethren went with the pastor and had a very happy communion service with Bro. G. W. Porter in his home.

On Sunday night, August 27th, the pastor exchanged pulpits with Rev. L. P. Bogel, pastor of the M. E. Church South at Rural Hall. As the pastors met on their return home, each one reported a happy time with a good congregation, hearty singing, and a fine spirit.

On Saturday night, September 5th, the busy Bee Sunday School class repeated their entertainment given a week previous.

The work on the exterior of church and parsonage has been completed. The appearance is quite different, with ventilators in the church foundation, repairs on the roof, also a newly weatherboarded parsonage kitchen, which has been fitted with new window frames and sashes. All the outside woodwork of church and parsonage has been repainted, and now the white church steeple can be seen by moonlight as one approaches along the Winston-Salem road. A portion of the Sunday School pri-

Our Sunday School took part in the township convention held at Macedonia Baptist Church, August 12th.

Following the good Thursday night meetings which we have enjoyed during the Spring and Summer, a series of meetings was begun Thursday night, August 17th. Bro. Strupe took the pastor's place on Sunday night, and Bishop Rodenhatter brought us a happy message on Monday night. When we had to close on Friday night, after large attendance, good singing, and fine interest, we adjourned to begin again soon, prayer meetings to be held in the meantime. In one of the intervening services Allen Pfaff, a youth, was received into church membership.

FRIELAND.

Good attendance is noticeable in our services. The Bi-Centenary lantern pictures were shown Sunday night, August 20th, with the aid of the Deeco Light plant. The protracted meeting will begin Sunday night, October 3rd, and continue till the following Sunday, which will be a great day for the congregation, when Friedland Sesqui-Centennial, the Thirteenth of August Festival, and the Bi-Centenary of our denomination will be celebrated together in the festival services.

UNION CROSS.

A Sunday School picnic supper was held Saturday, August 26th. The pro-
OAK GROVE.
The annual Sunday School picnic was held at the church on the afternoon of the 18th of August. There were many in attendance and all enjoyed the bountiful spread.
The spirit throughout was of the best and everyone had an enjoyable time.

ST. PHILIPS.
The children’s service was held on the 1st Sunday evening in July. The program consisted of songs and recitations.
The church was decorated with flowers which the young people had gathered.

ANCIENT BIBLES.
Many ancient Bibles are owned in New York to Havana, Cuba, then to Jamaica, and Insurance and Marine.

JAMAICA AND JAMAICA MORA-VIANS.
(Rev. Walter H. Allen.)

NOTE.—At the request of the editors, Bro. Walter H. Allen has prepared the following article describing a trip to his home in Jamaica where he and his brother spent the weekends of the summer. Bro. Allen's experiences in this important mission field of our Church will be of interest to many of our readers.

THE EDITORS.
The best way, it seems to us, to describe a trip is to do so informally. We dislike the use of the personal pronoun as much as our readers, but feel it necessary to use it in this undertaking and hope to obtain pardon for so doing.

Having received many requests from Wachovia Moravian associations and others, we here endeavor to set down some of our experiences in the island of Jamaica where the writer's parents have labored as missionaries for nearly 24 years.

Before reading any further might we be so bold as to suggest that the reader get an atlas and look up the exact location of Jamaica? It is a West Indian island and not an East Indian. It lies about 90 miles directly south of the center of Cuba and is the third largest of that group.

Many friends have wondered why we went to New York to sail. "Why not go by way of Key West?" they said. The route we took, is shorter, cheaper and quicker.

The United Fruit Company runs three large steamers. The main line runs from New York to Havana, Cuba, then to Colon and South American points. The second line and the one we took, goes from New York direct to Kingston, Jamaica, then to Colon and on to South America. The third line begins with New York, continues to Santiago, Cuba, then to Jamaica, and on to Colon and South America. Having gone to Key West, we would have had to take ship to Havana, and from Havana travel by a slow dirty train two days to Santiago, Cuba, and there wait for the third line boat on its way from New York to Jamaica. So we saved time and money by taking the second line direct from New York to Jamaica.

We left New York at noon Wednesday, day, were soon past Sandy Hook and headed southward. By four o'clock all traces of land had melted into the horizon, and such a strong wind sprang up that heavy clothing was imperative.

All that evening it was quite cold.

The next day, however, it became warmer, and by the end of the third day we were getting into the tropics.

A crowd on board ship is a better Cuban gathering. There were good food and indifferent. Outside of the three mile limit there is no eighteenth amendment, and there were some who took advantage of that fact. Others, were very agreeable company, and we found some very congenial people both among the passengers and the ship's officers.

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merged houses could be seen a few feet under the water. The ship zig-sagged up the channel and after twisting and turning and pulling at ropes was made fast to the dock, and last we have reached the end of the voyage. Kingston itself is not a very beautiful city. Being near the coast it is hot and dirty, and we remained there only until afternoon when we took train for the interior.

A Jamaica train is a curiosity. We started out with one engine and two coaches, and about halfway one coach was cut off. The main line of the Jamaica Government Railway runs the length of the island, and the station nearest home is the highest elevation on the line. This train that we took only goes to Kendal, which is the station just before Grossecales where we usually get off. But the only train that goes that far left too early for us to get it on the day we landed. Before beginning the climb up the mountain, the extra coach was cut off, as mentioned before, and we rode the rest of the journey in a private car, almost, for there were only three other people in it besides ourselves.

That mountain is really a remarkable feat of engineering. The road twists and turns in an almost unbelievable manner and the little engine coughs and wheezes its way up the steep grades.

The conductor was a big fat black man and he was dressed in a suit of drab with red trimmings. He was a most important figure and could be heard above every one else at each station. Several times he got into a violent argument with the engineer, and one time refused to let anyone get off until the train had been backed up and stood exactly in the middle of the station platform.

We reached Kendal a little after 7 o'clock, and it was dark, for in the tropics there is no twilight. The Ford was waiting for us and the last lap of the long journey began.

There was no moon that night, but a sight met our eyes which when once seen can never be forgotten. The trees on both sides of the road as we rode along were covered with "Lightning-bugs." There are not the fireflies known to us in this country, but an insect that gives a steady continuous light from two bright spots on the head, which have sometimes mistaken for eyes. One of these bugs is sufficient to light up a room to such an extent that faces can be seen quite plainly by the light of one bug held close to the page. Scientists have tried to discover the source of this light but as yet have been unable to do so. Some more wonders of God's creation! Imagine the wonderful sight of hundreds of these bugs on a tree at night.

After eight miles, the last three of which are almost straight up and must be done in low gear, we arrived at Bethany, and home. Bethany is the name of the mission station and many people who have travelled far and wide have pronounced it one of the most beautiful spots on earth. It is situated on the side of a mountain and near the top. It overlooks a valley through which is visible spots in the winding marl road, and the twisting, turning railroad. On the other side of the valley is another mountain through a gap at each end of which the ocean is visible, especially at certain seasons of the year. The summer months are hazy, but in December, for instance, the deep blue of the sea is clearly outlined against the sky.

Bethany because of its location can be seen for many miles away. The Church and home are made of stone and are white-washed. These attractive white buildings set away up in the hills have attracted the attention of many tourists, and every year many visitors from all parts of the world come there.

Our first Sunday at Bethany after an absence of eight years, was the occasion of the Bicentennial celebration of the Moravian Church, and the observance of the Holy Communion. My father and I were in the pulpit together. He gave an address on the Ancient Church, and I followed with one on the Renewed Church. Then followed the Holy Communion at which he and I officiated. It was a beautiful service, and one that meant so much to us that we hardly feel like attempting to describe it. There was a large congregation present and of course after the services the young minister and his wife had to shake hands with everyone.

The following Sunday it was my privilege to preach in my father's other Church, the Zorn Memorial, which is located in the little town of Christians, about six miles from Bethany. This Church was started by my great-grandfather who came out from England to settle in Jamaica. Services were kept in a school house at first, then plans were made for building a Church building. One missionary began the work, the next put up the walls, and my father finally completed it. So it was a special privilege for me to preach in the Zorn Church.

And here let me say a word about the services in these mission Churches. Take Bethany, for instance. People walk a distance of ten miles every Sunday to attend Church. They put the whole Sunday aside for worship, and they give the day for that purpose. First at 9:30 there is a Children's Meeting, at which only children attend. Each child is required to learn a verse of Scripture, and if that is done, he or she is given a little ticket. Four of these tickets are exchanged for one big one, and at the end of the year the ones who have the highest number of big tickets get a prize. And do you know, the most valued prize they can get is a Bible. Less than one third of these children have Bibles. They cannot afford them, and the only way they can learn their texts is to get someone to teach them or borrow a Bible. Then in a large family the one Bible is much used.

Following the Children's meeting comes Sunday School, which is much like our Sunday Schools here, and after that there is the Public Service, or Preaching Service, as we call it. This often lasts for more than an hour and a half, and seldom less than that. But it does not seem long, for everyone so thoroughly enjoys it. As many as eight hymns are sung, and we could listen to as many more. Such singing! The responses are entered in so heartily, and the joy of worship is radiated from the countenance of every person. These simple people come long distances to worship and they put their hearts and souls into so doing.

After the public service comes an

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intermission of about twenty minutes or so, then follows the Second Service Meeting. This really takes the place of the mid-week service, for the people live too far away to attend a service in the middle of the week. This is a sort of selling for song, prayer, Life and Bible reading. The pastor will take a topic, or a chapter, and explain it to the congregation. These are very helpful services.

The Choir remains to practice after the Second Meeting, and not later than four o'clock all is over for the day. It is a long day, these Jamaica Sundays, but no one thinks to call it such. All of our Sundays at home were enjoyed to the fullest extent, and only one was spent away from home. That was at Jamestown, Carvel was my father's first pastorate when he went to Jamaica as a missionary, and I had many childhood recollections of the place. Bro. and Fred Weiss are stationed there, and they kindly invited us to visit them. Accordingly, one Saturday morning four of us set out in the Ford to drive to Carmel, which is about 60 miles from Bethany. That was a never-to-be-forgotten trip. The scenery all the way was beautiful, especially the Maggoty River. This is a small clear stream which winds along down the mountain and then runs smoothly through the plains. We stopped at the beautiful falls and ate lunch. While there a donkey load of water-coconuts came along and we bought four, which cost the total of eight cents. The coconuts in this stage are full of the milk, or water, it is called down there, which makes a delicious drink.

After leaving the river we ran along the plain and through the "Bamboo Cathedral." This is a stretch of road about two miles long on both sides of which are lovely bamboo trees which overlap, thus making a perfect leafy tunnel. The interlapping trees resemble a church cathedral arches, hence the name. This indeed is one of the beauty spots of the island.

Sunday at Carmel was a clear bright day. The new Carmel Church, built by the uniting efforts of Bro. Weiss has just recently been opened and is one of the most beautiful Churches to be seen anywhere. The building is made of stone, and the wood-work is all of either Spanish Cedar or Mahogany. All of this was done by native workmen, and the leading masons and carpenters are members of Bethany. There is still a debt of $3,500 on this Church and a little assistance in clearing this off would be greatly appreciated by pastor and people.

After the usual services of the day, our party with Bro. and Sr. Weiss rode down to Salem. There is a Salem in Jamaica as well as in North Carolina. This too is a lovely spot. It is situated on a high hill overlooking a wide stretch of the sea, and is famous for its coconuts. There is a regular avenue of the trees leading from the mission house down to the Church. On the road to Salem is what is called "Choco Gully." For about half a mile the road goes through a hollow, and the banks on both sides are lined with every species of fern, from the small delicate "Baby's Breath," to the large tree fern, which reach to a height of seven or eight feet. This is indeed a veritable paradise of loveliness.

The trip back to Bethany from Carmel was made over a different route. This brought us through the "Goshen Commons," and through an avenue of "Poinciana Trees." These large leafy trees were in full bloom, after the bright red blossoms made a striking contrast to the brown common where no rain had fallen for nearly six months. We ate lunch under a giant silk-cotton tree which is the largest tree in the island. Any one of its huge branches is as large as a good sized oak.

At the end of the "Goshen Commons," we began to climb the "Spyer Tree" hill, which is six miles long. We had six gallons of water with us, and it was a good thing, for the Ford boiled over three times before we reached the top. But the view of the plains from the top of the "Spyer Tree" was well worth the climb.

The other Moravian Stations which we were privileged to visit were, Bethabara, where Bro. and Sr. Wilders have been for many years. Bro. Wilder has been a missionary in Jamaica for about forty years. Another delightful day was spent with Bishop Westphal at Fairfield. Fairfield is a fine, large congregation where Bishop Westphal has been laboring successfully for twenty-five years. We stopped when in Kingston both coming and going to see Dr. Reiske and the fine new church there, which stands as a monument to the unceasing efforts of that faithful worker. The old Church was completely destroyed in the earthquake of 1907, and it was a great day for our Jamaica Moravians when this new building was opened.

We cannot say too much for our mission work in Jamaica. The great need is more men. There are only comparatively young men in the province, and unless reinforcements come soon, the next ten years will see a decided retrogression in the work. There was an abundant opportunity for extension, but the overworked corps of workers have all they can do to keep going which has already been started.

Several of the men want to resign, and must do so before long. The criticism that men sent out to the fields do not stick, is not true of Jamaica. Not one has voluntarily left in many years, but reinforcements are now badly needed. Jamaica should have some attention from the home fields. The brethren down there feel neglected. Other fields are receiving attention but their needs seem to go unheeded.

We plead for the important work in Jamaica.

There are many other matters of interest that might be mentioned in connection with this beautiful island and especially our Moravian work there, but space does not permit. And, when all is said and done, it is God's work and He will care for it. Therefore, in our prayers let us not forget our Brethren and Sisters and their work in Jamaica.

The trip back was pleasant. Services were again held on board ship, and we had the unique experience of returning on the "Tivives," the same ship on which we went down. After another five days on the ocean, "Liberty" again hove in sight, and two days later we were back among the many friends in Winston-Salem, where the inspiration and education of our trip will remain with us for many years to come.
Dr. J. K. Pfohl's Safe Return.

Since the last issue of the Wachovia Moravian, we have had the privilege of welcoming Dr. Pfohl back from his long journey to the Unity Conference at Herrnhut. The hearty love-feast welcome given him, by his own Home Church will find an echo in still wider circles of members and friends. Whatever the success of the measures may prove to be on which the Unity Conference agreed in behalf of our struggling missions, it is certain that the Unity feeling has been greatly encouraged between the various and widely separated sections of our International Church. And in this result we rejoice that our brother and representative took both in word and deed, a notable part.

THE REV. CLEMENT L. REINKE.

During the night of the 17th of September our beloved Senior Bishop of the American Church and of the entire Unity, entered quietly into his rest. For many years he was an active and faithful pastor in various of our Churches. In 1888, he was consecrated a bishop. For years in view of the infirmities of old age he has lived in retirement. And yet, in a very precious sense, he was never retired. We have never had a Bishop upon whom the spirit of intercession for his brethren rested in a more eminent degree. Multitudes of us have felt the power of his prayers in our behalf. Every enterprise of the Church was blessed with his ever-present supplication for its welfare. It was a privilege to sit in his study at Gadenhutten, Ohio, and breathe in the sweetness of his brotherly temper and his intense trustfulness in his Saviour and his bright hopefulness in His Second Coming in glory.

The day before his departure he had at a covenant meeting of his ordained brethren expressed in rapturous terms, his sense of His Saviour's faithfulness. He was one of those Christians who have a peculiarly vivid impression of the nearness of the Second Advent of our Lord. He had an intense hope that the Saviour would soon be returning, Saviour in His glory, and thus, without dying, enter into the resurrection-life. In this peculiar manner of his departure he had a strange revelation of this hope. He passed away unconscious of the experience of dying, and thus was as "suddenly clothed upon with immortality" as if he had lived to the blessed return of the Saviour in His visible glory, for which he so ardently waited.

THE MORAVIAN SERVICES.

As a result of the report of the Charlotte Missionary Society, the Lord's Prayer (and along with every other petitions) to forgive sins on earth. But behold! Proves his divine power against sin by overcoming sin in the heart, and that with a lot of people he does not show his consciousness of sin, that he is a Christian and He proves the forgiveness of his sins.

The new Charlotte Congregation desires these discourses to be presented in the Sunday morning services whenever a pastor cannot be present. The congation now proposes to have Sunday School and preaching every Sunday, as all of our congregation would have if they so desired, even if the ordained preacher only comes once a month.

A very observant brother highly approves of the undertaking, and only wishes the discourses were longer. We shall meet his wish by giving Bible selections with which the short sermon may be briefly followed up. We shall be glad to see and to publish other encouragements which may be sent to us.

Church Members—Christians.

The two ought to be synonymous terms. They ought to describe the same people. Often they do not. Church member often shows in word and deed that he is a Christian and often he does not show himself a child of God. There are even many Church officials who cannot be said to be, in the real sense Christians.

The Churches are themselves greatly to blame. They are too eager to get members. The first question generally is, "How many members have you," and that with a lot of people settles the question whether Church is a success or not.

We need a great, deep revival which will make more church members to be Christians.

It will be a happy day, when more can say with all their heart, "I believe in the forgiveness of sins," because I know that Jesus has forgiven me.

The Moravian Services.

The Editors are gratified with the responses that are coming in with regard to "The Moravian Sunday Services," which are now being printed for every Sunday in the year.

A dear member writes from a long distance: "I have looked over, with great interest, the page in the Wachovia Moravian devoted to the Sunday Services for absent and isolated Moravians. I mean to begin tomorrow and follow the services from Sunday to Sunday. The bond with my fellow Moravians will mean a very great deal, and to be a blessing in many things I must understand."

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Sunday, October 22nd.
Order of Service.
1. Any favorite hymn (read or sung).
2. The Lord's Prayer, Psalm 1.
3. Any other prayers (and along with any other petitions).

"For as I am, thou wilt receive; With welcome, pardon, cleanse, relieve; O Lamb of God! I come—thou art the door."
their criticisms, "Arise, take up thy bed and go forth to them." And they showed him, if we come to Him confessing our sins, He forgives us "as daily and plentifully." Amen. (Compare with Matthew 9:1-8).

7. Doxology.

SUNDAY, OCTOBER 29TH.
Order of Service.
1. Any favorite hymn (read or sung).
2. The Scripture Lesson, Psalm 2.
3. The Lord's Prayer (and along with it any other petitions).

"There is welcome for the sinner.
And more grace for the good:
There is mercy with the Saviour;
There is healing in his blood."

Here an Offering may be set aside for the Lord.

The Discourse.

Our Lord never compares the Christian life to any sad occasion, but always to some glad one, such as a wedding furnishes. "The Kingdom of heaven is a great city; some moral outcast, and be a Christian. In his superficial and three missions, and now numbers are living, he sought Jesus, with the King of Faith in Jesus Christ is a growth; it is a marriage for his child. But, alas, so many, and especially many of whom better things might have been expected will not come." They would look upon the case differently. Indifference is but the first step in a refusal of the Gospel. Often as in the case of the Jews in Christ's time, carelessness passes over into bitterest opposition.

But even if your seat and miss in heaven should, on account of our neglect, not be occupied by us, at least it will not, for this reason, remain empty. Some poor African or Asiatic, some miserable sinner in the slums of a great city; some moral outcast, along the highways of life, will be brought into the Gospel and take our seat in heaven. The happy "wedding" of eternal life, will be "furnished" with saved guests. Those saved guests will come trampling into the halls of light and glory, clad in the white robes washed in the atoning blood of the Son of God, the only Saviour. But there is an "it" connected with the heavenly blessing, "If, after having been invited by the Gospel they have been found faithful in their Christian living; if they have put on, in their daily conduct, the white robe of "the holiness without which no man shall see the Lord," (Hebrews 12:14) they will be accepted. Otherwise their profession becomes mere hypocrisy, and such will be sorely punished in eternity. The careless sinner will be lost; but the man who pretended to be a Christian and was not; the man who has lived without prayer, by the grace of God, to become holy; that man will feel the horror of his loss, even more deeply, than the other who never claimed to be a believer. If you have not yet accepted the Saviour, oh, come to Him, believe in Him, and love Him. He is resuming his invitation, "All things are ready; come to the marriage. He wants you to be His happy guest for time and for eternity." But you are a church member; be one in truth and sincerity and then we need not fear the judgment day.


7. Doxology.

SUNDAY, NOVEMBER 5TH.
Order of Service.
1. Any favorite hymn (read or sung).
2. The Scripture Lesson, Psalm 5.
3. The Lord's Prayer (and along with it any other petitions).

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!

Here an Offering may be set aside for the Lord.

The Discourse.

Faith in Jesus Christ is a growth; it is a marriage for his child. But, alas, so many, and especially many of whom better things might have been expected will not come." They would look upon the case differently. Indifference is but the first step in a refusal of the Gospel. Often as in the case of the Jews in Christ's time, carelessness passes over into bitterest opposition.

But even if your seat and miss in heaven should, on account of our neglect, not be occupied by us, at least it will not, for this reason, remain empty. Some poor African or Asiatic, some miserable sinner in the slums of a great city; some moral outcast, along the highways of life, will be brought into the Gospel and take our seat in heaven. The happy "wedding" of eternal life, will be "furnished" with saved guests. Those saved guests will come trampling into the halls of light and glory, clad in the white robes washed in the atoning blood of the Son of God, the only Saviour. But there is an "it" connected with the heavenly blessing, "If, after having been invited by the Gospel they have been found faithful in their Christian living; if they have put on, in their daily conduct, the white robe of "the holiness without which no man shall see the Lord," (Hebrews 12:14) they will be accepted. Otherwise their profession becomes mere hypocrisy, and such will be sorely punished in eternity. The careless sinner will be lost; but the man who pretended to be a Christian and was not; the man who has lived without prayer, by the grace of God, to become holy; that man will feel the horror of his loss, even more deeply, than the other who never claimed to be a believer. If you have not yet accepted the Saviour, oh, come to Him, believe in Him, and love Him. He is resuming his invitation, "All things are ready; come to the marriage. He wants you to be His happy guest for time and for eternity." But you are a church member; be one in truth and sincerity and then we need not fear the judgment day.


7. Doxology.

SUNDAY, NOVEMBER 12TH.
Order of Service.
1. Any favorite hymn (read or sung).
2. The Scripture Lesson, Psalm 4.
3. The Lord's Prayer (and along with it any other petitions).

"Oh where are kings and emperors now,
Of old that went and came,
But Lord thy Church is praying yet,
A thousand years to-day.

Here an Offering may be set aside for the Lord.

The Discourse.

Some of our readers now far away from the old home, are members or have been attendants in one of the Churches of the Salem Congregation. It will interest them to know that this Congregation is today celebrating its 151st Anniversary. It has been greatly blessed, in the course of this long period. The little band with which it commenced in the humble chapel of the "Congregation House" as it was called has grown into six churches and three missions, and now numbers about 3,500 communicants and near 5,500 souls. You will not be able to attend its Anniversary today, but you can, in the same gracious mood in which the true members of this great congregation will be found today.

In viewing the Christian disposition as our dear Lord looks upon it, no trait is of more importance in the communion hour than that of forgiving others, if in any way they have offended us and of making things right with any who have good reason to be offended at us. The only comment which the Saviour made upon the petitions of the brief prayer which he has taught us and which we call "The Lord's Prayer," was along this line of Christian duty, "If ye forgive men their trespasses, neither will your Father forgive your trespasses." Nothing further will avail; no confession of faith, no liberality in gifts, no obedience to Church forms. All our prayers, will be utterly in vain! Unforgiving to others, we will ourselves enter into the great and solemn Future—unforgiven!

Later in his Ministry our Lord confirmed this warning with a more startling parable; that of the "Unforgiving Servant of the King." He told how an Oriental monarch had pardoned
ed the great debt which one of his chief officers owed him though it amounted to many millions of dollars, because the officer had pitiably begged for mercy. But in this wonderful parable not only can condoning the man pardon others. This he fail­ed to do, but acted most un forgivingly in the matter of a debt of about $47. So the pardon was cancelled and the hard-hearted servant was commit ted to severe punishment for the rest of his life. Then our Lord turned to his best disciples, Peter and the rest of them, and said, (Matt. 18:35) "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses." Amen. (Compare Matt. 18:21-35).

7. The Doxology.

SUNDAY, NOVEMBER 28TH.

Order of Service.

1. Any favorite hymn (read or sung).
2. The Scripture Lesson, Psalm 8.

"Teach me, O God, and King In all things thine to view And what I do in anything For Thee alone to do.

5. Here an Offering may be set aside for the Lord.

The Discourse.

Few things hurt us so much as to find that we "have given ourselves" away in some conversation in business or of a social character. We feel like biting our tongue which has spoken so unwisely in such a difficult affair. It is well for us as Christians to re member how wise a careful Jesus was in his conversations and how impossible it was for his adversaries to catch him in any haste utterance of any dangerous expression of opinion. And he can help us in this respect as in all others, if we will just humbly go to Him and ask Him to teach us by His word how to walk among men. He has given us a fine example of conventional wisdom, in his answer to his bitter enemies, the Pharisees and to another political party called the "Herodians." These sharp-witted men came in evil company with each other to trip him up, with what was a very difficult question on which the Jews of that time were very much divided, "Shall we pay head-tax to the Roman Emperor or witheld it?"

They felt that they had cornered Jesus. If he should answer would endanger his reputation; his very life. If he said: "Pay the head-tax, the earnest patriot Jew would have been on fire against him; if he said: "Do not pay it!" the Roman government would take him in hand. He said neither the one thing nor the other. "Show me," he demanded, "the 2 cent-piece." And they brought it to him a "denarius," or

penny as the English Bible calls it. They had to admit that it had a Roman face, the Emperor's upon it. "If then you use the Emperor's money to pay his charges, and if you live by God's bounty give him his dues in thankful honest conduct. 'Obey both the laws of your government and the laws of your God.' (Matt. 22:21).

Thus Jesus gave us an example of wise answer in difficult conversations, and, besides, He laid down the rule which safely guides the citizens of every country in their secular and religious duties. (Compare Matthew 22:15-22).

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The Discourse.

The Gospels draw a wonderful picture of Jesus Christ. If it were not a true one; if Jesus had not been the actual man whom the Gospel writers describe, then their Gospels as has often been said, are as great miracles as any which these books say that Jesus wrought, but which unbelievers say, were impossible to be true.

He showed his wonderful gift, in his manner of dealing with individual men. Only a teacher as divine as he claimed to be, could have dealt with the Scribe who offered himself so enthusiastically for his service, "Master I will follow thee whitherso ever thou goest." We would have accepted the man; Jesus did not. He showed the Scribe what sort of a self-sacrificing service he proposed to enter. "The foxes have holes and the birds of the air have nests; but the Son of Man hath no where to lay his head." That was enough. The man left him.

And again, a disciple said, I will follow you, but let me stay at home until my father is buried. This in the East was and is still a very long and extravagant ceremonial. Likely the man would have lost all his respect for him. Jesus said to him, man, "Follow me, and let the dead bury their dead." "There are enough unspiritual men in your home to perform this dead duty; you have living work to do." And that again settled the case. When we deal with Jesus it is of no use to disguise things; He sees us through and through. If we have anything to confess let us confess it; there is no hiding any motive or making any excuse before the Lord with whom we have to do, who is the Lord of all men even of nature itself, able to answer the worst storm of human pas-
THE LAWS OF GOD.

Meditations by a Layman.

Seeing the Bible for answer to Plato’s question, “What Is Truth?” we find many passages, among which two are selected from the Psalms.

“They righteousness is an everlasting righteousness, and Thy law is truth.” Ps. 118, 162; and “The judgments of the Lord are true and righteous altogether.” Ps. 19, 9.

The last passage in the Revised Version has “insinuates” instead of “judgments.”

It is often very hard to have love for a God who is very terrible in His justice, but these passages and others which show that God has failed us, when a little thought on our part will show that we have been at fault in our interpretation of His laws in or in following of them. The laws of God are true and unchangeable, and His justice is simply the inevitable result of infliction of His laws. We must also remember the well known principle which applies even to man made laws—ignorance of law is no excuse for breaking it.

With the exception of some of the inspired prophets, we never find any set for the fulfillment of any of God’s promises, and often the method of their fulfillment is hinted at or vaguely suggested, or even left to us. This thought brings on another, which is that God often uses human agencies to carry out His designs, and usually in such a way as to make us almost lose sight of the fact that we are accomplishing one of His miracles.

If faith or religion is of any value, it must be applicable to the affairs of our daily lives, and in an intensely practical way. Jesus has told us that by faith we can move mountains, and James says that faith without works is vain. To many thinking Christians, the completion of the Panama Canal is a definite result of the promise of power to remove a mountain and cast it into the sea. The old French Company tried it, and failed, primarily because of sickness among the workmen. It is even said that there is a devil man for every cross tie on the Panama Railroad. Men died by hundreds from disease, and the work could not be completed. No doubt the French Company thought that God was against them, but it was a simple case of His justice on those who were breaking His laws. When the United States took up the building of the Canal, the first attempt was to find the reason for the sickness among the French, and General Gorgas found it—found out more than ever had been known about the laws of God along that particular line. And then, when we knew God’s law and followed it strictly, the Canal Zone became a really healthy place, and faith, accompanied by works in compliance with God’s law as we had learned it, was able to say to the mountain “be thou cast into the sea,” and it was done.

Job was right in his statement that “The Lord gave, and the Lord hath taken away.” and it is true in most or all cases now, but the wonderful control of such diseases as cholera, small-pox, yellow fever, hookworm and tuberculosis which has come about in the past few years, should show and prove to all of us that very often God took away through the inevitable action of His justice and not because we had broken His laws.

We are learning more and more of God’s laws almost daily, and when the laws are followed, we are benefited unanswerably. The World War was a striking example of what can be done by following God’s laws regarding health. Heretofore war was always the great spreaders of disease, and more men died from what we now call preventable diseases than from enemy action.

In the World War, to quote from a recent magazine article, “Although never before in human history was there such an intermingling of peoples, such a crossing and recrossing of seas, such an invitation to contagion to spread to the ends of the earth, with the epidemic succeed in breaking the barriers erected by the ‘sanitarians.’” May we not write for ‘sanitarians’ the better name “those who were charged with enforcing God’s laws of health as we now know them.” And to quote further, “Not one of the contradictions with which the world’s public health officials were familiar escaped from the regions in which it was epidemic, while influenza, which was a stranger, broke away and swept over the face of the earth.”

So the nations are learning of God’s laws, as to health, and are applying them to relieve distress and lengths man’s span of life. And personally, let us in our daily lives make a little more time in our devotion, and search of the Scriptures for more light on God’s laws, not for getting that He wants us to learn and follow them.

L. G.

If a man is unhappy, remember that his unhappiness is his own fault for God made all men to be happy.

—Epictetus

A PLEA FOR MORE PRAYER.


Those who read the short article in the September issue of The Wachovia Moravian entitled “A Family Prayer,” were impressed with the simplicity and beauty of the picture there portrayed. It must have been a sight to gladden the eye of any pastor and one that is, unfortunately, all too rare. Would to God more families were known to be at prayer. We would not care whether or not they were seen by any one but the Almighty.

It seems strange in a way that it should be found necessary to urge people to pray. If they only knew what a power there is in prayer they would not need to be told to practice it.

If a man’s farm to his knowledge contains rich deposits of gold, he does not need to be told that the land is valuable. And so we maintain that he lack of prayer is due to a large extent to ignorance, both of the power of prayer and the knowledge of how to pray.

A short time ago it was our privilege to witness nine thousand bunches of bananas loaded onto a steamship in a little over two hours. This work was done by hand, and is an example of physical power. The same force was used to erect the pyramids of Egypt in the long ago, but has now been replaced almost entirely by water-power, steam, electricity. The force that drove our ship with its load of cargo and human produce was steam.

While employed by the Bethlehem Steel Company we saw the making of steel. Electric cranes filled the large furnaces with the pig iron and other ingredients which go into the composition we call steel. Then other cranes capable of lifting 175 tons carried the big buckets of the white hot metal from the mouth of the furnaces and poured it into mounds. The rolling mills rolled the steel into plates, beams, rails, and other commended ties, which play such a tremendous part in the lives of men and women. Most of this work was done by electricity.

Look at the forces that produce rapid means of transportation, railroads, trolley lines, airplanes and automobiles. What a tremendous amount of energy is there displayed. We can hardly conceive of it. Wonders of power are ready to do many new and yet there is one greater than the sum of all these, and it is of that fact is by so many utterly neglected. Our Lord once said to His disciples, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to a yonder place, and it shall remove.” It would take steam and electricity a long time to remove a mountain of

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dirt, and there are many mountains in human experience over which the tremendous force of steam and electricity have no power. Yet there is a power that can remove mountains and it is within the reach of you and me. The mountain of sin, the greatest obstacle in our pathway to Heaven, may be removed by it. Happiness, that element of existence after which so many seek in vain, can be obtained through this power.

We have often sung but now let us read carefully the words—

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When the beams of light.

"There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly love decays.

"That ear is filled with angel songs;
That arm that holds the sky;
That ear is filled with angel songs;
That love is throned on high.

"But there's a POWER which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach
That listening ear to gain.

"THAT POWER IS PRAYER
which soars on high,
Through Jesus to the throne,
AND MOVES THE HAND WHICH MOVES THE WORLD,
To bring salvation down.

If the years of Christ's ministry on earth could be repeated, and each one of us be allowed to witness just one of His many wonderful actions for our part we believe that we would ask to be allowed to witness Him as He was engaged in prayer. Usually He went off to Himself when He prayed, but once we are told the disciples saw Him as He appeared before His Father's throne. This had a two-fold impression on them, first that they did not know how to pray, and secondly that they would like to learn. So they said to Him—"LORD teach us to pray."

We pray so little because we do not know how. Thus our prayer should be—"LORD, teach us to pray." That must be the beginning, and the realization of our ignorance will drive us to our knees with this burning petition on our lips. Thus only can we ever hope to lay hold of the "wonderful power in prayer."

God will be that God will hear us. He loves nothing better than a praying man or woman, and He will not turn a deaf ear to one who seeks thus to come into a closer relationship with Him; If we only knew the value of prayer in our lives. How much pain

REPORTS FROM THE CHURCHES

TRINITY.

Sunday morning, September 3rd Trinity band announced from the Church tower, Covenant Day, for the married people of the Church. The preaching service, lovefeast and communion were happy and encouraging gatherings. At the morning service Mr. and Mrs. Henry C Miller united with the Church. The following Sunday, their son, John Wilt Miller, was received. A sincere welcome to them is extended by the entire congregation.

The Pastor has several times during the month, conducted services away from Trinity. Among these have been prayer services at Ardmore, Invalid Home and Salem Home with preaching at Enterprise. Junior Bible Group has been going steadily, although the high school hours will make a necessary reduction in attendance through the winter months.

The mid-week prayer services have been organized. Behold! this is a day of organization! The officers are R. A. Spaugh, president; J. P. French, vice-president; Miss Grace Byerly, secretary; Miss Grace Whitlow, treasurer. The officers are planning to enrich the mid-week services, and many people have already taken part. The younger members of the congregation are finding much interest in Wednesday evening services.

"THAT POWER IS PRAYER
which soars on high,
Through Jesus to the throne,
AND MOVES THE HAND WHICH MOVES THE WORLD,
To bring salvation down."
very creditable. The teacher training class, which has been taught by Mr. R. A. Spaugh, presented five teachers for diplomas. Congratulations to all the graduates.

The large picture of the school, which was taken on rally day shows a company of happy Sunday School workers who are working to make a name for themselves in the Southern Province of the Moravian Church.

Starting with the first Sunday in November, we are looking forward to a series of evangelistic meetings. Rev. Edgar A. Holton has consented to preach for us. Prayers and interest of our friends as well as Trinity members are asked, that the Lord may richly bless us in the preaching of the Word and in the saving of souls.

CALVARY.

The month of September with us has been marked by a united effort to collect the money which has been pledged for our new church. To date, we have $66,112 pledged and very nearly $36,000 actually paid in. The goal of the present effort is to set aside $100,000 by Christmas Eve. Pray for us that this great work may be accomplished. We are deeply grateful for the pledges received from other churches, and will be doubly so if they are redeemed before the first of the new year. The location of the building on the Calvary lot has been decided upon and the architects are now making the working plans and specifications.

Good attendance upon all services can be reported for the month of September. The Sunday School is averaging over 350. Morning services found the church filled and the night services on the church lawn were very largely attended. Splendid attendance can be noted, too, in the Wednesday night service for prayer and Bible study in which we have progressed well into the book of Job on our journey in studying through the Bible.

With this church year, our Board of Elders decided to introduce at Calvary the four main Choir festivals of the Moravian church. September brought the Married People’s Festival as the first of the series. This was most happily observed and well carried out. The preparatory service brought a very large attendance of members of this Choir, and the Covenant day itself was full of blessing. Announced by the church band, the day was further marked by a special sermon on the Christian home, by Bishop Rondthaler at 11 A. M., A large and beautiful Lovefeast was held at 3 P. M., featured by a new Ode for the occasion, splendid choir anthems and an address. Following the Lovefeast, the married people, widows and widowers of the congregation assembled for the Holy Communion which was marked by deep spiritual tone and fervor.

The various circles of our Ladies’ Aid Society have been very active during the month, and with much success, raising and going beyond their quotas for the year toward the new church building.

Calvary is looking forward to a series of special meetings beginning November 1st, for which the services of Dr. J. F. Conant, of the Moody Bible Institute, have been secured. The prayers of readers of the Wachovia Moravian are requested for these special meetings. A hearty invitation is extended to all who can make it possible to attend any or all of these services. Dr. Conant comes highly recommended as a Bible teacher and evangelist.

WACHOVIA ARBOR.

There was much blessing experienced in connection with the special services which were held during the week, beginning with Sunday afternoon, September 17th. The attendance and interest on the part of the members living in the community was encouraging. The helpfulness of Mrs. Jester at the organ and of Miss Sowers in providing good light was greatly appreciated. There was one profession, and an interest in prayer awakened, and a regular prayer meeting service every Sunday evening was arranged for.

On Sunday afternoon, October 1st, in connection with the regular service Louise Betty Fanner was taken into the church by the rite of confirmation.

MACEDONIA.

A movement was inaugurated by Bro. Joseph Pfohl, of Winston-Salem, to organize a Christian Endeavor Society at this place, and Bro. Pfohl presented the subject to the congregation at the morning service, September 23rd. Again Bro. Pfohl visited Macedonia, with other young men, on Sunday afternoon, September 10th and presented the subject more fully. As a result of these efforts a prayer meeting committee has been appointed and the Christian Endeavor prayer topics will be used in the weekly prayer meetings.

The funeral of Bro. Luther M. Smith which was held on Sunday, September 17th, was attended by a very large congregation of relatives and friends. The Ladies Aid Society gave a lawn party and supper on Sunday, September 22nd which was very successful and enjoyable in every way. The ladies have also made some important improvements on the graveyard.

NEW PHILADELPHIA.

In the absence of the pastor Bro.

William Steininger acceptably filled the pulpit at this place on Sunday morning, September 19th. The Ladies Aid Society held an important meeting at the church on Thursday afternoon, September 25th.

The Young Ladies Sunday School class gave a chicken stew supper on Saturday, September 16th, and considerably increased the sum in their treasury towards the placing of electric lights in the church.

BETHTESA CHURCH.

Bro. Geo. A. Blevster’s work is progressing with evident success and blessing. Bro. Carter the former Sunday School Superintendent having moved away from Hanes, Bro. Blevster has become the Superintendent as well as preacher. The attendance at the Sunday School and preaching services is fine. On Sunday evening, September 24th, Bro. Hall was present at the service and received three members into the congregation by the right hand of fellowship.

HOME CHURCH.

The summer festal season came to a happy close on September 16th, with the observance of the Married People’s Covenant Day, for which there was a large out-turning of members and friends. The children gave a touch of brightness to the day by their songs in behalf of the parents, sung at the morning service and Bishop Rondthaler preached a stirring sermon on the Christian home and family. The lovefeast and communion in the afternoon were occasions of rich blessing and spiritual uplift.

The Wednesday evening service on the 23rd, was conducted by the Elders of the Church, with Bro. R. C. Spaugh in charge of the program. The subject of the service was, “The Work of the Elder in the Church.” Bishop Rondthaler gave an excellent and suggestive address on the place assigned to the Elder in the Moravian Church and the great service which has been rendered to the church by the men set apart for this spiritual service. The Pastor had the pleasure of being present for this service, having just arrived that day from the long journey to the Unity’s Conference in Herrnhut.

September was a great and memorable day for the College and Academy when it opened its doors for the work of another year with the large.

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a century she conducted a millinery store, entered into her rest on the morning of September 31st, after ten days of illness. She was a christian woman of kind and gentle disposition and had very many friends who will miss her greatly.

**OAK GROVE.**

Service was held on the 1st Sunday night in September, with good attendance and interest. This was preceded by half an hour of song service.

On Sunday, September 17th, at a congregation council, held at the close of the morning service, a committee was elected for the ensuing year, composed of the following brethren: L. M. Disher, C. D. Hester, W. W. Sell, E. L. Whicker, Jas. Marshall. A special series of meetings will be held beginning on Sunday, October 2nd, your prayers in behalf of the meeting will be gratefully appreciated.

**IMMANUEL.**

The work of our Building Committee has not been easy. Our original plans could not be carried out, and after much discussion and figuring a workable plan has been adopted and will be laid before the congregation in the near future. We hope to have these Sunday School rooms completed and ready for use in a very short time. During the month the Ladies' Aid Society held a very successful Chicken Pie Supper on the Church grounds. Everything was sold out, and many were turned away empty handed. All present reported a good time, and the ladies particularly were well pleased with the results of their evening's activity.

Our evening services during the month have been well attended, and much interest has been manifested. Several habitual absentees are beginning to attend, and there is much to encourage us.

The Sunday School though not up to the mark is beginning to pick up after the summer slump. We wish someone would invent a method by which summer slumps might be abolished. They do no one any good, and some Sunday Schools suffer considerably.

Mr. Charles Snyder of our Friedberg congregation has been engaged to give singing lessons to any who would be interested. He has been with us three Friday evenings at the present writing, and there has been much interest shown in his work.

**KEENERSVILLE.**

An inspiring meeting of the Sunday School officers and teachers was held on the night of October 4th. It was decided to purchase new song books for the Sunday School, and the Pastor was asked to be the superintendant for the time being. Attendances on the preaching services continues good, and there is much interest in the work.

The pastor moved into the renovated parsonage during the month, and Keenersville now after a long interval has a resident pastor.

**BETHABARA.**

The regular appointment was held on the second Sunday in September. The pastor taught the Bible Class on the Sunday School and preached and conducted the morning service.

On the following Tuesday a meeting of the Church committee was held at which all the members were present. The situation of the Church and congregation was discussed and plans laid for further activity. The work on the whole is encouraging.

**BETHANIA.**

Work continues in the interior of the church. The brethren have recently taken the night time for painting the floor in readiness for the church carpet, which the Ladies Aid have put in. A chickens-pie supper was furnished by the Ladies Aid recently to add to the carpet fund. Previous to this occasion Mrs. E. M. Lehman's Sunday School class gave a supper for church improvements. The opening of the High School has added to the life of the community. Two other High Schools have begun—old Richmond to the west and Vienna to the south west, of Bethania.

**OLIVER CHAPEL.**

The congregation Children's Festival was a happy occasion. Bethania,

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band, as usual, furnished the out-door music. The character of the services was in keeping with the delightful autumn weather. A good congregation enjoyed the fine singing by the Sunday School and the hearty singing of the entire number, led by the orchestra. Bro. J. Fred Brewer delighted the people with his forceful address in the preaching hour and his fine love-feast talk to the children. At night we began our protracted meeting, which continued till Thursday, with day services and till Friday with night services. Bishop Rondalder helped us very much on Monday night with his sermon. On the following nights the attendance continued good as Rev. J. W. Vestal, Methodist pastor from Lewistown, edited us with his good sermons.

FRIEDLAND

Bro. Robah F. Rothrock has been appointed Chief Chapel Steward, and Bro. E. R. Hine, Secretary of the Committee. The report of the Sunday School for the third quarter shows a gain of 25 members, making a total of 179, which, including 14 in the Home Department and 47 on the Cradle Roll, makes a grand total of 240. During the quarter the Sunday School contributed $32.50 to the Nazareth Orphan’s Home, in which the school is interested. The entire collections for the quarter amounted to $47.20. The oldest member, Bro. M. M. Stuart, now in his 81st year, who has attended regularly since 1875, and was present every Sunday during the quarter, made a strong and pleasing impression by declaring that he and the other members of the school must stand by the superintendent and see that Friedland Sunday Schools grows. The superintendent asks the prayers of the entire province to help make Friedland Sunday School the best in this, its 150th year.

We are looking forward to a great time on the 150th anniversary, on the 3rd Sunday in October, for which we celebrate three different things. Bethania and Friedland are being united more than ever, and we trust we can be of much help to each other in the Master’s work.

The Ladies’ Aid Society are arranging to make an addition to the church in the near future in the capacity of Sunday School rooms.

The Missionary Society have their minds bent toward the support of their missionary boy in the far away Tibet school.

UNION CROSS

A good spirit was manifested in the opening service of the protracted meeting Sunday afternoon, September 17th. The attendance was remarkable both in the day and night services. Bishop Rondalder brought us a ringing message on Monday, and Bro. Ed. A. Holton came Monday, Tuesday and Thursday nights with his usual strong and plain gospel sermons, which went to the hearts of the people. We cannot count the good results of our meeting by the number of professions, but we do feel that the community is in a deeper spiritual state than it was before the meeting.

FRIES MEMORIAL

During September, Bro. H. E. Fries delivered three illustrated lectures, “Our Western Indians,” “San Francisco,” and “The Yellowstone National Park,” being six subjects. We wish to thank him for his interesting speeches, and also Mr. W. A. Sparr for the splendid handling of the latter.

Four persons have read the Bible through since the beginning of our quarter. They are Miss Leslie Sharp, Miss Agnes Crouse, N. J. Reih and Mrs. Augusta Masten.

We regret to report that little Howard Hunt and Mrs. H. L. Nunz were numbered among the sick. We trust that our next report will tell of their restoration to health.

The burial service of brother Walter L. Gordon, who died in High Point, was held by the pastor at Salem Graveyard on September 21st.

In addition to his regular duties our pastor gave the address at the Married People’s lovefeast at Christ Church, held a prayer-meeting at Miss Posey’s Invalid Home in Waughtown, and preached twice at Enterprise.

Arrangements have been made with Rev. Chas. H. Kegerise for a series of revival meetings which will begin Wednesday, November 17th and continue for ten days. Pray for these meetings.

The Lord blessed us with a grand rally day the first day of October. The band heralded the day from the tower. At Sunday school every class had one partook in the exercises. It was a fine program, made up of vocal and instrumental music, recitations, scripture passages and addresses. A new record in attendance was set at 250.

At the morning service several short talks were given by representatives of the various church organizations. Mrs. T. H. Ring spoke for the Margaretis Fries Circle. J. Q. Adams, for the Chasers, Miss Mable Thomas for the Ladies Auxiliary, S. M. Vernon for the Trustees, Mrs. Cain for the prayer-meetings, and J. H. Vaughn, for the Elders. The pastor delivered a blackboard sermon on Psalm 119:11.

At 7:30 P. M. the band, orchestra, and choir rendered a musical program to a large company of people. The attendance and interest throughout the day made it such a successful rally that it was voted that the first Sunday in October shall hereafter be our rally day.

Mrs. H. E. Fries entertained the

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Marguerite Fries Circle on Monday, October 2nd.

FULP.

Members and friends of the Sunday School enjoyed the picnic on Saturday afternoon and evening, September 16th. Various games were played and then a bountiful supper was spread and partaken of by all present.

Owing to a funeral in a neighboring church the attendance at the September preaching service was somewhat smaller than usual. We had a blessed service nevertheless. The services are held at 3 p.m., on the third Sundays of every month.

FAIRVIEW.

As the pastor was away on vacation at the end of August and the beginning of September there was no report of August. A brief report will be made for both months.

On Sunday August 13th, at 3 p.m., we had the privilege of hearing an address by Mr. C. C. Shimer, who had just returned from Nicaragua where he had spent three years in special work for the church. The topic of his address was, "Foreign Missions From a Layman's Standpoint." Everyone appreciated his address, especially as he gave a new view point.

The annual church council was held on Wednesday, August 23rd. All the reports showed an excellent condition. The pastor, Rev. L. G. Luckenbach, president, and Bro. Robert E. Kinney, secretary, was a large council. The brethren L. C. Oakley and W. C. Tucker were re-elected as Elders for three years and Bro. T. I. Spease was elected an Elder for his first term. The Brn. John H. Cobb and W. F. Crews were re-elected Trustees for three years, and Bro. W. T. Baynes, Jr., was elected a Trustee for his first term. Brn. L. C. Oakley was nominated by council as a member of the Central Board of Elders for three years. The Elders organized by electing Bro. Kinney as Secretary. The Trustees organized by electing Bro. Geo. W. Blum, president, Brn. J. H. Cobb, vice-president, Bro. W. T. Baynes, Jr., Financial Secretary, Bro. W. P. Crews, Recording Secretary and Bro. J. A. Southern, Treasurer.

On the two Sundays that the pastor was away the pulpit was filled by the Rev. Edwin J. Heath and Dr. H. E. Ronthall.

The Building Committees have had several meetings. A sub-committee, composed of Col. F. H. Fries, Geo. W. Blum and Rev. L. G. Luckenbach was appointed to work out the final plans. The plans are now ready for the action of the general building committee.

The Ladies Aid Society and the Women's Missionary Society had a booth at the Fair. They cleared a nice sum of money which will be divided between the two societies, for the building fund and our missionary pastor's salary.

The following contributions towards Miss Dorothy Fishel's birthday, by gathering around her have amounted to:

Miss Dorothy Fishel's birthday.

Eagle Pencil Company, New York, October 29, 1922.
THE GIFT SHOP

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tian cheer to the brethren who are laboring so faithfully in our Continental Province under the tremendous burden of high prices and low money values. The need to feel that they were not forgotten and that brethren and sisters in other parts of the Unity have sympathy for them and were ready to aid them. As one dear brother expressed it, “We need sunshine; we have been long under the cloud.”

It was a joy to try to scatter cheer and to give expression to the warm heart of the church back home. And we can but hope that some loads were lightened and some hearts were brightened.

And gratefully it may be said that the mission’s desire has been so successfully answered that the responsibility of maintaining the station at the head of the village that every married man must build a decent house in which to live.

Other evidences of the work of the gospel at Ebenezer is the decree by the head of the village that every married man must build a decent house in which to live. The specifications for this house require that it have specially designated bed-room, herofore one room, and that perhaps with only three walls, had to answer all purposes.

Ten members were received into the congregation on the occasion of Bro. Wilson’s visit, two couples married, and six persons enrolled in an instruction class for confirmation. The work at Ebenezer is therefore very encouraging.

We are sorry to report, however, that at Sandy Bay the outlook is not so bright. The attendance on the school has been rather discouraging, for the people have been led to expect the opening of a free government school with free tuition, free books, and perhaps free clothing for their children. We hope that this idle dream will quickly vanish and the work assume its proper proportions.

Brother and Sister Danneberger report encouraging progress at Waisa, in the vicinity of the village of Munsawas. This village has already been reported, as a station of the Waisa Indian District. The work at Waisa has been greatly hindered by the low prices and high cost of living, and the need of practical assistance towards carrying the message into the “regions beyond.”

LISTEN FOLKS! THE FIRST THING

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INFANT BAPTISMS.

Buckingham.—Clara Elizabeth, was born December 26, 1922, and Lemuel Corbit, born November 21, 1922, infant children of Bro. and Sis. Lemuel C. Buckingham, were baptized on Monday afternoon, September 11th, in Pine Cottage, near Finenurs, N. C., by the Rev. James E. Hall.

MARRIAGES.


Guyer-Transea—At Calvary parsonage, Mr. Aby Shields Guyer, of Reidsville, N. C., to Miss Ruth Transea, of Winston-Salem, on September 1, 1922, by Rev. Edmund Schwarze.

Mickey-Craver—On September 30, 1922, at Fairview parsonage, Mr. Frank J. Mickey and Miss Gladys Craver, both of Winston-Salem, N. C., by Rev. L. G. Luckenbach.


DEATHS.

Doebit—Mrs. Julia G., departed this life on September 30, 1922, at the age of 78 years, 5 months, and 27 days. She was buried in the Graveyard, the funeral services being conducted by Bishop Ronthaler and Dr. J. Kenneth Pfohl.

报道—Luther Marion, died on Saturday, September 16, 1922, at the age of 68 years, 3 months and 2 days. Bro. Smith has been an active member of the Macedonia congregation for many years. Funeral services conducted by Rev. James E. Hall.

Tesh.—Rebecca Blair Tesh, widow of Mat Tesh, and daughter of Jesse F., and Martha E. Pettus, m. n. Westmoreland, died August 4, 1922, aged 53 years, 8 months and 20 days. Services at her daughter's home, August 6, 1922, by Rev. L. G. Luckenbach, assisted by Rev. Geo. W. Lee.

Lewis.—Howard Marion, son of Wallace B., and Hilda Lewis, m. n Marion, died October 8, 1922, aged 1 year, 1 month and 28 days. Services at the parents' home, October 9, 1922, by Rev. L. G. Luckenbach.

SENTENCE SERMONS.

If your religion does not change you, then you had better change your religion.—David Gregg.

Deliberate before you begin, then execute with vigor.—Sallust.

Lift your glad voices in triumph on high,
For Jesus has risen, and man shall not die.—Henry Ware.

If anger is not restrained it is frequently more hurtful to us than the injury that provoked it.—Amen.

God is our refuge and strength, a very present help in trouble.—Psalms.

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The Wachovia Moravian.

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It is a noble occasion, showing the new life which is pulsating through our American Moravian Unity, and we may take encouragement from it for our own missionary Society which is first being incorporated, in order to do its part in the great work of winning heathen souls for the good Shepherd.

OUR SOUTHERN PROVINCE.

Our great task at this time is to carry our work outside of its Wachovia limits to cities like Greensboro and Charlotte where we are already hopefully engaged, and then to push it as much farther as our utmost faith and effort can carry it.

Meanwhile, however, let us, to the fullest extent, the rare advantage which the close-packed Moravian work in Wachovia and its immediate neighborhood affords, living so near to each other, we can know each other personally; we can often meet each other in town and country gatherings; we can stand by each other the better in times of need; we can gain the more inspiration from each others' success, because we are in close touch with them; we can work more fully and heartily hand and heart beating in unison with the hearts of our brethren. Let us do it!

THANKSGIVING AND SALEM HOME.

The Holy Scriptures as well as our own hearts tell us of many ways in which the thanks of God's children for His many blessings may be expressed.

There ought to be a very general gathering on the part of Christians in their Churches on Thanksgiving Day to express publicly their thanks for national as well as personal and community blessings. From every family altar, too, the sweet incense of thanksgiving should ascend, as parents and children, the united family, remember the Lord's goodness to them.

Then, there should be thought of those less fortunate, the aged, the needy, the poor, and the spirit of thanksgiving should lead us to share with them the blessings we have received.

It is in connection with this last mentioned means of giving thanks that we wish to call the attention of our churches and Sunday Schools to the Salem Home. For many years, this noble institution has been carrying on its great work of ministering to the aged and infirm, and, with each year and the enlargement of its work, the cost of its maintenance has increased. It is very much more to-day than when the work was first started and the good women in charge of the institution would greatly appreciate the liberal help of the churches and Sunday Schools of the Province. Cash offerings, groceries, farm products, wood, etc., will be gratefully received. And as an encouragement to such gifts, let us remember the words of our Lord. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THE MORAVIAN SERVICES FOR DECEMBER 1922.

NOTE:—These services are arrangements for Moravian homes, especially in places where there is no Moravian Church.

FIRST SUNDAY IN ADVENT, DECEMBER 3RD.

The Order of Service.

1. Any favorite hymn (read or sung).
3. The Lord's Prayer, (and any other petitions).
5. "Hark! the glad sound! The Saviour comes."
6. The Saviour promised long ago, "A Throne And every voice a song."
7. "Oh, an Offering" may be适set aside for the Lord and His Church.
8. The Sermon—"The Blessed Guest." TEXT: "Blessed is He that cometh in the name of the Lord."—Matt. 21:9.

This is the first Sunday of what is by millions of Christians called "the Christian Year." On this day multitudes of Churches in all parts of the world begin anew to dwell on the story of the life, death and resurrection of our Saviour and on the doctrines and the duties derived from these blessed facts.

Moravians are also accustomed, on this Sunday, to begin the happy Christmas season.

The great thought of the day is the coming of our Lord Jesus Christ into the Church and into our hearts, once He came as a babe laid into the manger of Bethlehem. Now He comes everywhere into our hearts, believing, prayerful lives, in order to make them happier in the worship and presence of another Christian year.
as much so, as on the day when the multitudes strewed the ground with palms, when He rode over the Mount of Olives into Jerusalem. And it is such a helpful coming. It prepares us for what we have to do or bear in the days that are ahead. Without the presence of Jesus (there is so little that we can do to aid us on our way toward heaven. With Jesus, coming anew into our lives, we can do everything that God wants us to. We blessed ourselves and a blessing to others. Lord Jesus, as thou art coming today into so many hearts, come into mine likewise. Amen.

7. The Doxology

THE SECOND SUNDAY IN ADVENT, DECEMBER 10TH.

The Order of Service.

1. Any favorite hymn (read or sung).
3. The Lord's Prayer, (and along with it, any other petitions).
4. The Hymn, Southern Shorter H. B. No. 117, the Larger H. B. No. 716.
5. "Till over our ransomed nature, The Lamb, for sinners slain, No. 54, the Larger Moravian H. B. No. 142, the Larger Moravian H. B. No. 551.
6. "Can we find a friend so faithful, Who will all our sorrows share?"
7. "Lord for Thy Coming prepare, For the Lord and His Church."
8. "But John the Baptist, sitting in his deep, dark, stifling dungeon, at Herod's command, had been cast into prison, and had been there for many months."

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RELIABILITY AND PROMPTNESS"
THE BEGINNINGS OF FRIEDLAND.

Prepared by Miss Adelaide Fries For the Sesquicentennial Celebration.

About the middle of the Eighteenth Century several families emigrated to America, coming from the Palatinate, that is from the neighborhood of Karlsruhe, the capital of Baden. (The Voglers emigrated in 1742; the Lagenauers about 1758). They went to Broadbay, New England, then a part of "The Royal Province of Massachusetts Bay," on a modern map section of Waldoboro, Maine.

In Broadbay they were visited by George Seolle, a Moravian minister whom they greatly liked, and who preached the Gospel to them. Two reasons are given for their leaving Broadbay—that touched by Seolle’s preaching "they desired to forsake the world," and so came to join the Moravians in North Carolina; the other that they had trouble in getting good title to their land in New England, and for that cause desired to move; and probably both reasons are true.

In November, 1769, the first of the Broadbay settlers arrived in Wachovia. They had come by ship from New England, had been wrecked off the coast of Virginia, but had escaped with their lives and most of their baggage. The Romingers, Seiz and Kasner families reached Bethabara on November 8th, the Hahn, Grun and Schumaker families on the 11th, with Adam Sehunaker and Jacob Wohl- fahrt felling on the 14th. As a temporary arrangement the Hahn and Grun (Krohn) families were given work in Salem, then just being built; the Romingers went to Bethania; Seiz and Kasner were given work at the Bethabara mill, and Sehunaker bought a farm a short distance northwest of Salem. Seiz later settled in Bethania.

During November and December, 1770, other families came from Broadbay.—Vogler, Kieler, Kunzel, Reed, and with them Rev. George Seolle. After careful consideration they decided to buy 200 acres of land apiece, and form a settlement, the land selected was on South Fork of Muddy Creek, and it was surveyed for them November 26th.
Schoolhouse, though the house was not finished. During 1774 work on the Schoolhouse continued; and services were held twice a month. February 18, 1775, the two stewards, Grand Set, took a wagon and cart to Salem, and brought back Bro. and Sr. Tycho Nissen, their baggage and furniture. Bro. Nissen having been appointed pastor and school-teacher of Friedland. All the men and women of the Settlement were gathered in the Schoolhouse to welcome them. In the afternoon the Brotherly Agreement was reviewed, and signed by three additional men, Friedrich Muller, Peter Schneider, and John Lanius; then the Friedland Society was formally organized, and a Love-feast held, during which the Meeting Hall was consecrated; and plans were made for the beginning of a school for the children of the Settlement. Next day (Sunday) there was the first public preaching in the new Meeting Hall, and the first service for children, the former held by Bro. Wallis, of Salem, and the latter by Bro. Nissen. Friedland Congregation was organized September 3, 1789, with Bro. Heinmann in charge. The Meeting Hall was enlarged in 1799. The cornerstone for a new Church was laid March 3, 1847; and the Church was consecrated October 31st, of the same year. In 1893 the Church was renovated and enlarged, being re-dedicated May 6th. Friedland celebrated its Jubilee on February 18, 1825, fifty years from the date of the dedication of the first meeting Hall, and the organization of the Society. There is a rather full account of the Jubilee celebration given in the Friedland Diary. The Centennial was celebrated May 29th and 30th, 1875—there is no Friedland Diary for that year, but there is a brief reference to the event in the Friedberg Diary.

**REPORTS FROM THE CHURCHES**

**HOME CHURCH.**

October is Rally Month in the Congregation as the various organizations get ready for their fall and winter efforts. The Sunday School has entered with enthusiasm upon its new year and the department is fully supplied with teachers and a year of enthusiastic and aggressive work is before us. The Rally of the Woman's Auxiliary, which brought together representatives from similar organizations in city and county, proved to be an important Provincial occasion and was full of the spirit of good fellowship and service.

At the Semi-Annual Meeting of the Woman's Missionary Society, the Pastor spoke on the present conditions of our world-wide Mission and outlined the program of the year's activities. There was a large attendance of members and a liberal offering of money and clothing for our retired missionaries and missionary children in Germany.

On Friday October 29th, Bro. Wm. R. Steinhauer, who had served as assistant in the Congregation during the Pastor's summer absence and had gone to visit in his home in Pennsylvania, returned to take up permanent work among us. He will serve the Congregation of Providence as Pastor, assist in the Home Church, and serve as supply in the Province.

On Tuesday evening, October 22nd, the Philathelists of the Sunday School had the first of their series of uplift evenings, which will continue throughout the fall and winter months. Mrs. Kate Fletcher Absher, a graduate of the Boston School of Expression featured the evening with an excellent program of readings, interspersed with vocal and instrumental music. Mrs. Absher's readings were an inspiration to all who heard her and she showed us how art can be used for the highest ends. Her rendition of two acts of experience—a modern morality play, brought the evening's program to a high climax and left her audience with a fine message. We thank the Philathelists for starting this "Uplift" effort and we speak them the interest and support of the Congregation.

Three new members were received during the month, Mrs. Harry E. Nissen, from the First Baptist Church; Mr. Paul Bahnson, from the Moravian Church of Cooperburg; and Mr. E. Franklin Edwards, by baptism.

On the occasion of their last regular meeting, the Board of Elders were entertained at supper at the pastor's house. By special order of the Elders and Trustees, the offerings of October 15th were to be given towards the relief of our retired missionaries and missionary children in Germany, and amounted to the splendid sum of $1,517.20. In addition there was a large donation of useful clothing, totaling more than 500 pounds, and arrangements for sending by parcel post, by the Woman's Missionary Society. One Brother and Sister also gave twelve dozen suits of underwear which were forwarded direct from the mills, and another Brother has sent a large supply of cotton thread. By this offering we hope to bear testimony to our loyalty to the Unity; our appreciation of the splendid service of our former missionaries; and our sympathy for those who suffer great privation in the aftermath of the awful war.

**FAIRVIEW.**

October has been a very busy month for Fairview. The Ladies' Aid Society and the Woman's Missionary Society conducted a booth at the Fair. They cleared over $200 which was divided between the Ladies' Aid Society towards our new building and the Woman's Missionary Society towards our pastor's salary. They desire to thank all for their support and patronage.

The annual rally day of the Sunday School was held on Sunday, October 8th. The Cradle Roll Department, Mrs. W. L. Vest Superintendent, the Home Department, Mrs. Rosa R. Crews Superintendent, took part in the exercises as well as the Beginners and Primary Department and the Main School. The offering for the day was towards our new building. Mr. Agnew H. Bahnson made the address.

At 7:35 P.M. two young men were received, one by baptism and the other by confirmation, at a largely attended communion service. On October 12th at 7 P.M. a very happy event transpired in Fairview Church when Miss Louise E. Luckenbach and Mr. Ramon C. Weatherman were united in marriage in the presence of a large congregation. The ceremony was performed by Bishop Edward Rondthaler and the father of the bride, Rev. L. O. Luckenbach.

On the night of October 23rd Fairview was favored with a reading by Mrs. Kate Absher of North Wilkesboro. She is a graduate of the Boston School of Expression and gave us a splendid and enjoyable evening. She was assisted by the choir and special musical numbers rendered by Mrs. Walter Hege, Miss Louise Vogler, Miss Cornelia Litchfield, and Misses Wn. Matthews and Robertson. The silver offering which was liberal was

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Real Estate

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added to our fund for a pipe organ for our new church.

The Ladies' Aid Society met at the church on the 15th, as the guests of Mrs. Geo. W. Blum and Mrs. W. C. Tucker, and the Woman's Missionary Society at the home of Mrs. J. E. Van Horn on the 19th.

The following amounts are acknowledged towards our missionary pastor's salary, Rev. L. G. Luckenbach, $2.50; Young Women's Bible Class, Mrs. J. A. Southern, teacher, $6.00; George E. Blanton, $5.00; T. J. Dodson, $2.00; Miss Rachel Luckenbach, $8.00; Woman's Missionary Society, $150.00; Class, $3.00; George E. Blanton, at Karawala, Nicaragua. But rejoice Fred Mock. Bro. T. E. Johnson was Grossman taking a physician with and R. Kinney, the Sr. recovery, at the homes of Superintendent put on a Hill Top in 'Mrs. J. ains:

lunches at the county fair and soon have it ready for the stereopticon that the great task is. The Ladies Auxiliary served a busy structure will soon be ready for use.

From the Teacher Training Miss Byerly was very creditable. The day of the month will be long remembered. Miss Byerly, Miss K. Tavis, J. J. Clift, Miss Rachel Luckenbach, usually beautiful and the weather very pleasant. Sunday School and preaching services have been well attended. This is very encouraging.

On the 22nd, Bishop Rodthaler visited Trinity and officiated at the installation service of officers and teachers of the Sunday School. Monthly teachers meeting of the school was held the past month with Assistant Superintendent E. E. Knouse at the home of Mr. and Mrs. Fred Mock. Bro. T. E. Johnson was elected 2nd Assistant Superintendent and Mrs. H. C. Miller was appointed supply teacher.

The Ladies Bible class has started a series of home prayer services. Already good meetings have been held at the homes of Mrs. Eliza Knouse, Mrs. Willy Crews and Mrs. J. H. Holmes.

Mrs. Adel's class of girls, "The Willing Heart Class," presented an entertaining program on the evening of the 27th to a large audience. The Barnes class accepted the hospitality of the Philathea class at a Hallow'en social on the 30th.

A feature of our work which has attracted much attention during the month has been the appearance of the Barnes Chorus. Bro. Henry C. Miller has been instructing the "boys" and they have aroused much favorable comment with the spirited singing. The Chorus is planning a musical concert for the near future.

The band boys have gone steadily forward, and Bro. Herbert Spaugh's work begun last summer continues in his absence. The church is backing the musicians and we expect great things from them. The praise service on the last Sunday of the month will be long remembered. Bro. R. J. Pfohl conducted the Salem Band and Junior Band in a musical hour of worship, which the large audience thoroughly enjoyed. Miss Grace Keeney of Salem College and Mrs. J. K. Pfohl assisted.

Trinity's parsonage will soon be completed. Our people are rallying to the work, and we are happy to feel that the great task is nearing completion. The work of building was begun in June. We are thankful to our Lord that the construction has gone ahead so rapidly and that the commodious structure will soon be ready for use.

During the month it was our privilege to have as our guest at Trinity, Mrs. H. A. Giersch, an out of town member who never forgets us.

LISTEN FOLKS! THE FIRST THING

—some people think of when buying plumbing fixtures is “how much does it cost.” Such folks usually wish they had paid more attention to the quality of the goods, when, after a little hard usage, "cheapness" is exposed as a fraud by ever-increasing repair bills.

Plumbing fixtures that are "cheap" are always expensive in the end. Be not deceived by statements to the contrary.

You'll save money by buying good fixtures—the only kind we sell.

HOME PLUMBING AND HEATING CO.

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Price does not always mean that you get satisfaction, especially in buying coal. We have known people who to save 25 or 50 cents per ton would put in their entire winter needs without knowing what coal they were getting, simply sold on the price—and before the winter was over this same customer would be hotter than the heat from the unknown coal they bought.

It pays to KNOW the dealer. The dealer should know the MINEs from which the coal originates.

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following day.

Bro. S. M. Vernon had charge of the Sunday School, two sessions, in the absence of Bro. Fries. Upon the return of Bro. and Sr. Fries they found the primary department had been supplied with a fine set of juvenile books by the Ladies Bible class. The children gave the ladies a pretty “Thank you” in the closing exercises of the day.

Bro. C. E. Crisler conducting some excellent cottage prayer-meetings in Cameron Park. The attendances are fine and the interest is increasing steadily.

The attendance at our preaching services are quite encouraging. At the morning services the pastor is occasionally having his sermons upon the designs in the memorial art window. Thus far we have considered the cross and crown, the open Bible, the dove, the shafef of wheat, the star and the chalice.

This report closes the first year of the Advent Church. Throughout the year the Sunday night services have been almost entirely given to the study of the book of Genesis. Bible knowledge has been thereby increased and much good has resulted from the study of the Word.

Fifteen adults and two boys went in cars to Christ Church on Wednesday, October 25th, to attend the revival conducted there by our good friend, Rev. George Sample. These occasional pilgrimages do the participants much good.

The Margaret Fries Circle entertained several of the young people classes of the Sunday School at a Hallowe’en party in the church basement on Friday, the 27th. Most of those who came were in costume and a jolly good time was had by all.

Our special meetings begin on Wednesday, November 15th, and continue through the fourth Sunday. Rev. Crisler and H. Kegerise will be our evangelist. We trust our friends and members will remember the services daily before the Throne of Grace.

PROVIDENCE.

We are glad to report that the regular sessions of Sunday School and Church services are being continued.

Rev. C. H. Kegerise preached on the 29th in the morning to an appreciative Congregation. He stressed the Indifference of the Age and brought to bear on the subject contained in Heb. 2:3—How can we escape if we neglect so great a Salvation, Wm. R. Steininger assisted in the service.

A great deal of interest is being shown in the work and the spirit of the singing is commendable.

We hope soon to have everybody connected with the Church, active in the service for the Master.

There were at least 50 in attendance at Sunday School and an added number at Church service. The Community has been very much helped spiritually by the various protracted meetings which have been held during the fall months. Brother Vestal has done much in the Community to encourage people to take Christ as their Saviour.

KERNERSVILLE.

Beginning with last month, and continuing until further notice, preaching service will be held at Kernersville on every Sunday morning of the month except the Second Sunday, October this year having five Sundays, four services were held.

On the Fourth Sunday a special effort was made to have every member present. The result was very gratifying. A large number responded to the call, and many visitors were with us. The service was much enjoyed and the Church well filled.

After the service a meeting of the members was held. It was decided to elect a regularly constituted Board of Trustees and Board of Elders. This was done. Five brethren were appointed to serve as Elders as follows: J. P. Atkins, Carl Kernier, David Kernier, G. F. Kernier and Edgar S. Shore. The Trustees appointed were: D. W. Harmon, R. B. Kernier, R. B. Shore, George Gomer and Frank First.

Immediately after the close of the members meeting, the newly elected Board of Trustees met and elected Robert D. Shore as President, and D. W. Harmon as Secretary and Treasurer.

The day was one of great blessing for us. All were pleased with the re-organization of the congregation and pledged themselves to full support of the Boards and Pastor. This is the first time the Kernersville congregation has had a regularly constituted Board of Elders and Board of Trustees.

The Elders met for their first meeting on Monday night, October 23. Carl Kernier was elected Vice Chairman, and Edgar E. Shore Secretary. Many plans were laid for the future activity of the congregation.

The Pastor has assumed charge of the Sunday School for the time being. Fifty new books have been purchased and are proving to be a great help.

The attendance on the services continues encouragingly. A large number of the members are present on each Sunday, and we have been pleased to have with us several visitors at every service.

On Wednesday, the 29th, the Bi-centenary Lecture was given and the slides shown. This instructive set of pictures was much enjoyed by many who attended.

IMMANUEL.

October 8th was observed as Rally Day in the Sunday School. Of paramount interest on the special program was an address by Rev. H. B. Johnston on “Putting the Bible in the Sunday School.” This was enjoyed very much, and a number of our scholars have started to read through the Bible. To those who complete this task the Sunday School is going to present a copy of the Word of God, that is, provided they finish within a given length of time. Up to the present writing several are well on their way.

On the third Sunday the members of the Senior Class of Salem College were present in the evening service and sang for us. This was greatly enjoyed by the large number of members and friends present.

The Bi-centenary slides were shown on the evening of the 29th. The attendance was exceptionally good, and the lecture enjoyed to the fullest extent.

FRIEDBERG.

The exceptionally beautiful weather of the past month, has made possible good attendance at Friedberg and also at Enterprise and Advent Chapels. The pastor preached every Sunday at Friedberg with the exception of the fourth Sunday, when an account of critical illness at the parsonage, Dr. H. E. Rondbahr occupied the pulpit, in his stead, and the fifth Sunday when this congregation takes occasion to visit other churches. Instruction classes have been held every week, at Friedberg and Enterprise for the boys and girls, not as many of the children are coming as is desired. Parents would do well to consider the duty they owe their children in seeing that they take advantage of the opportunity to receive religious instruction along these lines.

The Advent Congregation and friends have been greatly blessed in the meetings which were held for ten nights following prayer meetings held previously by the Pastor. Bro. Kegerise has earnestly set forth the Word and not a few young people have made confession, the attendance has been large and the interest good.

Sunday, October 15th, a congregation council was held to consider the advisability of putting a water system in the parsonage. The vote was carried by a majority of three.

During the month an offering was taken at Friedberg for retired missionaries and missionaries’ children.

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in Europe, it amounted to $36.63. On the 28th the Primary classes had a Hallowe’en party in the social room of the church, supper was served, a pleasant evening enjoyed by the young folks and some more of the pia­no debt cancelled.

At the October meeting of the Friedberg Enterprise and Advent Ladies Aid, the report for the last year was read, showing a total from dues, sales and offerings of $531.77. $191.26 was given to the piano fund; $184.40 for the new organ; $30.00 for the church, $12.00 for chairs for the Primary department, $36.00 for missions, $90.00 for song books for the Sunday School; $28.00 for Sunshine work and $94.40 for various other causes. At the close of the meet­ting the following officers were elected: Pres. Mrs. Alvis Foltz; V.Pres.-Mrs. Noah Faw; Sec. Miss Cleva Miller; Treas. Miss Agnes Meadlen; Chaplain, Mrs. J. F. McCuiston; Reporter, Mrs. W. A. Tally.

Members of the Friedberg Enter­prise and Advent Ladies Aid enjoyed a very pleasant afternoon with the Home Church Auxiliary. We look for­ward to these gatherings when we can come together and gather new ideas and enthusiasm for our own work and enjoy the social hour with one another. Long may they continue! The Par­ent-Teacher Association of Arcadia School is endeared and grateful to the Auxiliary for the generous donation of books, so freely given in response to a plea for the library of the High School. “Friends in need are friends indeed.”

During the month, two of our mem­bers have been laid to rest. On Octo­ber 8th Bishop Rondthaler conducted the funeral of Caroline Creouch and in October 25th the funeral of Caroline Catherine Quinn, both of whom have been called home in the early hours of October 23rd, in her 73rd year, after several years of poor health and about six weeks of critical illness, after years of faithful service, these two have heard the “Well done” of the Master.

Mrs. Zack Fishel is somewhat improved after a few weeks of suffer­ing from paralysis.

CHRIST MORAVIAN.

The first days in October found the Christ Church pastor assisting Bro. Nonnenmaker in special services at Clemmons.

The second Sunday was Rally Day in our Sunday School, with fine at­tendance and a very interesting ad­dress on “Present-day Conditions in Germany” by Dr. J. K. Pfohl.

At a meeting of the Ladies Aid on the 3rd, the following officers were elected: President—Miss Myrtle Ped­dyerd, V.Pres.—Mrs. H. P. Ebert, Sec.—Mrs. Edgar Chatham, Treas.—Miss Claudia Hansen, Chaplain—Mrs. Geo. Nifong, Reporter—Edgar A. Hol­ton.


At the Salem Congregation Council on the 10th Bro. S. A. Pfaff was elected as a Central Elder from the Church, Bro. Chas. Lashmit as a Central Trustee and Bro. E. R. Brieset on the School Board.

Our members meeting was held on the night of the 20th with most excel­lent reports from the various com­mittees and after wards the follow­ing were elected as Chairman of Com­mittees for another year:


On Sunday, October 22nd, we cele­brated the 20th Anniversary of our Congregation which was also the be­ginning of our evangelistic services. One of the happy features of the day was the music, with announce­ments by the hand, special pieces by the orchestra and hearty singing by choir and congregation. Our morning ser­vice was at ten o’clock, the first part of which was used for hearing the reports which were exceptionally good followed by an address by Evan­gelist George C. K. Sample, of Colum­bia, Pa.

In the afternoon, at 3 o’clock, we had the largest Lovefeast ever held on this day. Rev. E. J. Heath led in opening prayer and Bishop Rond­thaler spoke on “The Bond of Love Between Christ and His Church.” Rev. L. G. Lackenbach brought greetings from Fairview and Bro. Sample spoke very briefly. From the 22nd to the 29th our special services continu­ed with great blessing to the congrega­tion and on the morning of the 29th the pastor baptized five little children and seven adults, confirmed one and received one from another Church. The Junior C. E. with Bro. Thompson Shouse as leader, met every evening at 7 o’clock for prayer and another group of older people met in the pastor’s study at 7:10 where we heard from Bro. Sample some brief but helpful messages on prayer and then we would pray. Many who had become careless were revived.

More than 60 of our people went with us to the County Home on the 29th and heard Bro. Sample speak on the New Birth.

At a meeting of the Missionary So­ciety the following officers were elected: President—Mrs. R. W. Pfaff, V. Pres.—Mrs. Edward H. Holton, Sec. and Treas.—Miss Claudia Hansen, Reporter—Miss Miriam Brieset.

On October 29th, was a most unusual one in our midst. There was never anything like it in Bethania. The Sunday Schools of the present pastor held a rally, which included Bethania, Olivet Chapel, Alpha Chap­el, Mirzap Chapel, with Friedland and Union Cross schools in full force, Bethabara also taking part by invitation. The schools took part in special songs. Bro. D. T. Hine, from Betha­bara, responded to the address of welcome given by Bro. E. T. Strupe, of Bethania. Prof. S. G. Hodgji, prin­cipal of Bethania High School, taught the Sunday School lesson for the day to the entire congregation. Addresses were delivered by Mr. W. M. Hendren, Rev. H. B. Johnson, and Dr. J. K. Pfohl, and remarks were made by su­perintendents and others. Cabinet or­gan, pipe organ, piano, violin, and church band were all used at different times during the day. The congrega­tion numbered four hundred. Coffee was served on a table outside the church, around which the people from the various localities had the oppor­tunity of getting better acquainted. When the large congregation separated after the right hand of fellowship had been given, the people felt unwilling to part from each other after such a successful day of thought and fellow­ship in connection with the service of the Master. At night we began a series of meetings, in which Rev. Walker H. Allen gave us strong and effective sermons from Monday night until Friday night, with good at­tention.

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dance and happy assurance of something accomplished.

OLIVET CHAPEL

Communion was served on the 1st Sunday in October after preaching.

A daylight dinner has recently been served for Bro. Jehiun I. Linback, at his home, to which all the good number of grand-children gathered with his own children and friends at the old homestead for the joyful occasion.

FRIENDLAND

The congregation is in the midst of a sesqui-centennial celebration. The first part of the occasion which extends through several years, was celebrated at the festival Sunday, October 15. Many were kept away on account of the rainy weather, but 344 were comfortably seated in the church. The church was lighted with Delco lights. The sermon by Bishop Rootzaller on the text: "Instead of thy fathers shall be thy children." (Ps. 45:6), the historical address by Miss Adele Evenson, the special singing by the choir and Sunday School, the congregation singing, the part taken by Bertha hand, the manner in which the Lovefeast was served, together with other features which could not be mentioned in detail; all combined to make a very happy and successful occasion. We are indebted to Bro. Fred A. Reed for a carefully prepared paper containing a full account of the Anniversary day. The visitors numbered forty-five; fourteen were present who attended the one-hundredth celebration. The festival day was the climax of the protracted meetings, which began on the previous Sunday; the total attendance for the entire time being 1,917. Bro. J. F. McCusker, the former pastor, preached once during the series.

CLEMMONS-HOPE

The Clemmons Ladies Aid Society celebrated its first birthday this month, at the home of Mrs. Ida Davis. At the business meeting, various reports of the year were read, showing quite a creditable amount of accomplishments for such a young Society. After the business meeting, the ladies and their children all assembled on the beautiful lawn in front of Mrs. Davis' home and enjoyed a picnic supper. May God bless the society in its efforts and may its second year be even more fruitful than its first.

September 11th marked the opening of Clemmons High School, an event of much interest to the community, with about ninety pupils, which number has increased to more than a hundred. A Parent-Teacher Association was organized in the chapel, on Wednesday night, September 21st. The following officers, together with the Principal and teachers form the executive committee: Mrs. Geo. Cooper, Pres.; Mrs. Wm. Godfrey, 1st vice-pres.; Mrs. J. B. Hage, 2nd vice-pres.; Miss Celia Brewer, Sec., and Mrs. W. F. Nonnenmacher, Treasurer.

The services at Clemmons during September, were all well attended, Sunday School attendance being especially gratifying. The Pastor went to Greensboro to preach on the 10th, and Bro. Cumby very kindly took charge of the Sunday School that day.

The regular appointments were held at Hope, with good attendance.

The efforts of Bro. Robert Spaulding, our able superintendent and the corps of teachers who come with him each Sunday, are sincerely appreciated.

For some time there has been much discussion about remodeling and painting Hope Church and on Sunday afternoon, September 24th, the following committee were appointed:

Messrs. Henry Johnson, Frank Jones, Eugene Spaulding and Robert Spaulding to find ways and means to go forward with this very necessary project.

Much interest was manifested in the special services held at Clemmons during the first week of October. The meetings were begun on Sunday night, when Bishop Rootzaller brought us an inspiring message. Rev. Holton preached four nights and Rev. Pfahl assisted one night. The Pastor concluded the services on the second Sunday, while there were no professions, during the meetings, the community was much benefited spiritually, and we feel that much blessing followed them, the results of which are being felt and we hope will continue.

Special services at Hope will begin Sunday, November 5th and will continue through the following week.

The Ladies Aid Society of Clemmons Moravian Church, met with Mrs. George Cooper on the second Wednesday of the month. Regular services were held during the month with good attendance, especially in Sunday School at Clemmons the attendance and offering has been especially gratifying.

NEW PHILADELPHIA

In New Philadelphia special meetings the pastor was obly assisted by Bro. Chas. D. Croach, the Rev. John Cline and Bro. Geo. A. Biewster. These services were begun on Sunday morning, October 8th, and were continued every afternoon and night through the week, closing the following Sunday night, October 15th. The preaching was mostly done by the brethren Croach and Cline and was well received and enjoyed. It was of an earnest and convincing character and lead many to testify that they had been greatly benefited. The brethren Biewster and Hall, being home folks, did the filling in part of the preaching as it became necessary.

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FIRESTONE TIRES & TUBES.
The Ladies Aid Society met with Mrs. Fred Ebert on Thursday afternoon, October 19th, with important business to attend to, among other things a sale was arranged for which was held at the Piggly-Wiggly store in Winston-Salem, on Saturday, October 23rd, with very encouraging financial results.

On the 4th Sunday, October 22nd, the festival in observance of the consecration of the first church building was held with the usual Lovefeast and Communion services. The attendance was good in both services and among the many who were present were several old friends and faces from Winston-Salem. A fine spirit prevailed and all went away in a happy frame of mind and spirit.

ACKNOWLEDGEMENTS FOR THE MONTH OF OCTOBER.

For Foreign Missions-General
From Friedland Congregation $ 4.50
For Religious Missions
From Friedland Congregation $ 4.72
From College and Examinations
From Friedland Congregation 6.67
For Theological Seminary
From Friedland Congregation 6.25
For Salary of Bishop Ernest Van Calker
From Home Church 600.00
For Sale of Rev. Wm. Allen, Nicaragua
From Women's Missionary Society of Calvary Church 75.00
For Salary of Rev. J. A. Fohrman, Nicaragua
From Advent Sunday School 12.45
For Provincial Expenses—South Africa, East
From Women's Missionary Society of the Home Church 540.85
For School Work, Tababaweni, Nicaragua
From Matilda Ward Class, Home Sunday School 70.00
For Provincial Sunday School Work
From Friedland Congregation 2.50
For Memorial Science building Fund
Paul Miller (omitted in August acknowledgment) 10.00
Rev. J. Kenneth Pfahl 10.00

$ 20.00

For Retired Missionaries and Missionaries Children
From Home Church $1,447.20
From Friedland Congregation 36.63
From New Philadelphia Congregation 18.22
From Christ Church 142.65
From Fried Memorial Church 32.70
From Mattie Ward Class, Home Sunday School 5.00
From Miss Ida Stockton's Class, Home Sunday School 2.00

$1,684.50

E. H. STOCKTON, Treasurer.

Of the 1,783,779 white people in North Carolina only 617,502 are enrolled in the Sunday Schools—one in three. The actual attendance is not more than one in four.

One County in North Carolina has only 11 white Sunday Schools, and only 3 of these were kept open last winter.

In another County in the State "more than 60 white Sunday Schools closed last winter" for the season. Some of the leaders say this is a matter of custom rather than necessity.

A NOTABLE LIFE OF SERVICE ENDED.

Memoir of Miss Emma A. Lehman. (Veteran Teacher in Salem College).

On Monday, November 6th, Miss Emma A. Lehman, for 52 years a teacher in Salem Academy and College, entered into her eternal rest. Here had been a life so notable and she had served with such marked faithfulness and devotion in our leading Educational Institution that we are happy to publish in this issue of the Wachovia Moravian her Memoir, prepared by Dr. Howard E. Reuthe...thaler.

The funeral service was altogether in keeping with the life of our sister and her request concerning her burial was carried out just as she desired. At 10 o'clock, Wednesday morning, November 8th, a simple service was held from her late home in the Sisters House. The students and faculty of the College attended in a body and her remains were then taken to the old Bethania Church where the funeral service proper was conducted, after which interment was made on the Bethania Graveyard, about which Miss Lehman had written so beautifully in one of her poems entitled—The Silent Village.

It was a perfect autumn day and an almost sabbath calm rested over all. It seemed most fitting that around the grave, with loved ones and friends, there should be a company of seniors in cap and gown, representative of the large number of seniors of other years, who will mourn their loved teacher's going, when the news is conveyed to them.

The Church, which our sister served so faithfully, is glad to bear the public testimony of its appreciation of all that she did to advance its interests in the great cause of Christian Education.

MEMOIR.

Emma Augusta Lehman was the daughter of Eugene Christian Lehman and Amanda Sophia Lehman, m. n. Batzer.

She was born at Bethania, North Carolina, on August 28, 1841, and passed away from this earth on the night of November 6, 1922, aged 81 years, 2 months and 8 days.

She was baptized in infancy and on August 14, 1864, she was confirmed in the Bethania Congregation.

Miss Lehman was one of a family of four children, two boys and two girls, one of whom, John Henry Lehman, died in infancy, while a brother and sister, survive her, in the persons of Oliver J. Lehman and Mrs. Sallie E. Kapp.

Very early in life Miss Lehman gave great promise of an unusually brilliant mentality and after her schooling in Bethania, was in conce...
quence sent away from home to Salem Academy which she entered at the age of thirteen and completed the course in three years.

In the following August at the earnest solicitation of an old friend, Dr. Beverly Jones, who recognized her unusual ability, she, although but sixteen years of age, took charge of the public school located near Bethania, teaching pupils in some cases as old as herself and very rapidly winning the unlimited confidence of the entire community and neighborhood in her leadership and ability.

This experience was followed by a sojourn near Pilot Mountain and in 1864 when she was twenty-three years she entered Salem Academy as a teacher continuing with unbroken and active service in this institution for fifty-two years.

In all this time, Miss Lehman was most diligent in her devotion to the life of the institution which she so deeply loved and she saw its transition and shared its experiences through a portion of the Civil War and in the still more difficult days of the Reconstruction and then through all the changing years into the present modern experience of a new and greatly altered century.

Her leadership was very evident as were her distinct and vigorous gifts as a well trained teacher. In accordance with the methods in vogue during her own school days, her education covered, and with thoroughness, a wide range of subjects and she herself delighted in the further pursuit of widely distinct fields of knowledge.

Her chosen professorial field was that of English Literature but she had what is unusual along with these talents, the discernment in the field of literature, a great delight in Natural Science, particularly in the subject of Botany. Here her work was original, thorough and gained for her some reputation, she having been a discoverer of a hitherto unidentified variety of plant which was officially named by the State Botanist of New York in her honor, the Monotropia Lehmania.

In the fifty-two years of service given Salem Academy and Salem College, Miss Lehman came into large and influential contact with numbers of young lives and her name has become almost a family term throughout exceptionally wide domestic circles.

Her discipline was instinctive, it was firm, it was strict. She was ever just, she was not severe, she was not tyrannical.

When Miss Lehman was one of the best known and foremost citizens of the community. She was never aggressive in any search for personal distinction but on the other hand she was well recognized by those who sought to acquaint the students with the distinctive atmosphere which has for generations characterized the life of her Alma Mater.

In affectionately contemplating her long and now suddenly ended career, there is the unforgetting picture of a woman always occupied, always well informed, always open hearted and receptive in her association with others, and always caring about her a distinctive personality which conveyed impression of reserve, strength, refinement and Christian character.

Within more recent years, through failing health, with occasional serious attacks of illness, and through increasingly impaired eyesight, it became necessary for Miss Lehman to enter into retirement which she had so richly earned. Her rooms in the venerable Sisters’ House of Salem became a mecca, sought out by returning students who yearned to come, if but for a brief period, under the spell of her personality and with her to rehearse the memories of bygone school days.

She thus combined a constantly rehashed association with the past along with an alert and appreciated acquaintance with the affairs of daily life both within and without the College.

The devoted care of her surviving sister who was her constant companion during the past five years, has provided for every physical need and comfort which Miss Lehman in her declining years could have desired.

In the midst of the busy and abounding life of the College and to see her very door the many physical changes in which she so greatly rejoiced and which were in part a fulfillment of her own lifetime hopes and ambitions.

A constant student of the Bible, Miss Lehman spent much time during her latter years in reading and rereading the Word of God. Her knowledge was at once the knowledge of one who has studied the Bible and also the abiding appreciation of one who loves and trusts implicitly the revealed Word of God.

Up to and including last Sunday, November 5th, she had to an unusual degree been able to enjoy the outdoor life of this season of the year and each day had been strong enough to walk in the Campus, of which she was so fond.

Her illness was so brief and her going so sudden that in a few hours she passed from definite and active association with daily life into the world beyond.

It is not often that we are given the opportunity, in remembering those who have gone from us, to be able to find the interpretation of their spiritual vision in words of poetry written by their own hands but such is the case in remembering this veteran teacher and it is with appreciation that we read as follows from her own lines:

THE SILENT VILLAGE.

There lieth a village on the hill
Under the trees—
Calm, and peaceful, and white, and still
The home of the summer breeze.

No noise, no sound of hurrying feet,
Ever wakens the echoes there;
The ivy creeps o’er the quiet street,
Through reaches of maiden-hair.
The marble doors of the houses are
Shut,
The villagers lie asleep;
You wander in vain from palace to hut
Their secret they sacredly keep.

"Would I were at rest in this village still,"
A mourner wept alone;
"Would I were with them on the quiet hill,
Beneath the mossy head-stone."
But the Master saith, "The time is not yet,
Thy work is still to be done;
Tie scarcely noon—there are foes to be met—
The evening will bring thee home."

Reports from 4,105 of the 5,689 white Sunday Schools of the State indicate only 52 per cent of these schools have an organized Bible Class. In a word, only about half of the Sunday Schools are making an honest effort to get adults to attend.

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A PLEA FOR MORE INTERCESION.

The word "intercession" is made up of two Latin words, "inter," which means "between," and "cessare," meaning "to pass." Hence the verb "intercede" means "to pass between," the noun "intercessor," "one who passes between," and "intercession," therefore, is "the act of passing between."

In secular usage a lawyer is an intercessor, for he "passes between" the judge and his client, and his pleading a case may be styled "intercession."

This has come to be applied to prayer, for one who prays for another literally "passes between" Jehovah and the one for whom he prays.

When asking blessing for ourselves we more correctly speak of this form of prayer as "petition," but when praying for another it is "intercession."

When the disciples saw their Master engaged in prayer, they realized their ignorance of such matters, and when He was through, said to Him: "Lord, teach us to pray." In reply the Lord gave them "The Model of Intercession" which we more familiarly know as "The Parable of the Friend at Midnight."

The story of this parable is well known so we proceed to its application, and are impressed at first thought with the evident need of the traveller who knocked at the door of his friend's house in the middle of the night. He needed bread, and his condition was such that to be compelled to wait until morning for it might have proved disastrous. It is said that thirty millions of people die each year without the knowledge of Christ. A little of the Bread of Heaven might have kept their souls alive. The friend seeing the condition of his guest, set out at once to get the bread he had not. Notice he had no bread, and then recognize the fact that the Bread of Heaven is not ours to give. We too must set out to get. Going to the house of a rich neighbor the request for bread is not granted. But then request becomes an urgent and persistent entreaty, and the loaves are obtained.

It is a dreadful thought that souls may starve because we neglect to pray for them. Very few if any souls are led to Christ except through the medium of human intercession. We feel safe in saying that behind every conception there is human effort, for the Holy Spirit works only through the hearts and lives of believers. This being true, the duty and privilege of intercession becomes all the more apparent. The believer must intercede on behalf of the unbeliever. This is the divine plan.

Therefore, will you give yourself to the work of intercession? If a church is weak, God has not lost His power, but the members are not doing their duty. If a pastor's sermons do not seem to have power, the members are more often at fault.

A life of intercessory prayer is not easy by any means. Because it is an infinitely worth while task it must be difficult. Many may say—"But I do not know how to pray." Neither did the disciples, and that is why they asked—"Lord, teach us to pray."

The most remarkable thing about intercessory prayer is that the more we pray for others, the more we ourselves are helped. We like to do a kindness to those who are kind to us, and God certainly loves to help those who work with Him in accordance with His divine plan.

The great weakness of the Church at large today is the lack of the prayer that "passes between." An old professor in a theological seminary once said—"I would rather teach one man to pray than ten men to preach."

Might we suggest that you never attend a service without first asking a blessing for its success, that you never go to hear a sermon without praying for the messenger, that you never give of your means without praying for a blessing upon your offering, and that you never come in contact with an unsaved soul without feeling some degree of personal responsibility. All this you will do if you remember the reciprocating effect of intercession. For—

"We perish if we cease from prayer; Oh grant us power to pray."

CHRISTMAS GIFTS.

In making out your list of gifts for Christmas do not forget books relating to the history of the Moravian Church. In this Bi-centenary year the Bi-centenary Pamphlets are particularly appropriate; the Pamphlets are illustrated, and can be had bound in paper for 60c and bound in cloth for 75c, from Rev. Ernest Stockton or Miss Adelaide Fries. Mr. Stockton also has copies of the interesting little book Moravian Customs, by Harry E. Stocker, also clothbound at 75c.

Both of these books should be in every Moravian home, and either book will make valued presents for Christmas. If they are wanted for Sunday School Classes it would be well to order at once to make sure of the quantity needed.

According to the statement of a pastor who has been serving eight churches in one county in North Carolina "not more than one person in ten in this county is connected with any Sunday School."

I know not where His islands lift Their frownded palms in air;
I only know I cannot drift
Beyond his love and care.
THE EFFECTIVE SUPERINTENDENT.

The Church School Superintendent is one of the most important individuals in the local church. The program of Religious Education in the local church can be greatly helped or hindered by the superintendent. He has not been given enough attention in the past. Churches or schools are constantly changing superintendents. Little real thought is given to the proper qualifications of an effective superintendent. To help the committee who has to do with the selecting of a superintendent, we want to suggest the following qualifications:

1. A Man of God.
   1. Not enough to be a church member.
   2. Before young life as a leader.
   3. Life and profession correlated.
   4. A student of God’s word.
   5. Given much to prayer.

   1. Qualities of leadership.
   2. Know how to get along with folks.
   3. An organizer.
   4. Able to put others to work.
   5. Command cooperation of working force.

3. A Student.
   1. Know modern education.
   2. Know grading.
   3. Know courses of study.
   4. Know local field and situation.
   5. Know church institution and organization.

   1. Sea big things of life.
   2. See details.
   3. Keep ahead of school with ideas.
   4. An intense evangelistic fever.
   5. A passion for Kingdom Service.

5. Group Situation and Make Most of It.
   1. Ability to diagnose the case.
   2. Ability to prescribe remedy.
   3. Ability to have patience.
   4. Ability to advance slowly.
   5. Ability to sympathize.

INFANT BAPTISMS.

Crist.—Catherine Harris, daughter of Herbert H. Crist and Margaret m. n. Smith, born in Winston-Salem, November 12, 1922, baptized at the home of the parents by Rev. J. K. Pfahl.

Rothrock.—Laura Virginia, daughter of Clarence and Anna (Shutt) Rothrock, born April 15, 1922, was baptized October 29, 1922, by Rev. Edgar A. Holton.

Chitty.—Henry Francis, son of John H. and Gertrude (Sappenfield) Chitty, born March 12, 1912, baptized October 29, 1922, by Rev. Edgar A. Holton.


Chitty.—Ray Franklin, son of John H. and Gertrude (Sappenfield) Chitty, born August 22, 1918, baptized October 29, 1922.


MARRIAGES.

Garvan—Olive.—At the Seckos and Main streets, Chas. A. Garvan and Hattie Oliver, by Rev. J. Kenneth Pfahl, October 18, 1922.


Mickey—Craver.—On September 30, 1922, at Fairview Moravian parsonage, by Rev. L. O. Lookenbach, Mr. Frank J. Mickey, and Miss Gladys Craver, both of Winston-Salem, N. C.

Weatherman—Lookenbach.—On October 12, 1922, at Fairview Moravian Church, by Bishop Edward Ronthal and Rev. L. O. Lookenbach, Mr. Hannah C. Weatherman and Miss Louise Lookenbach, both of Winston-Salem, N. C.

Horder—Fuk.—Robert F. Horder and Bessie L. Fulk were united in marriage by Rev. F. W. Greaves, November 1, 1922.

Funder—Johnson.—On October 14, 1922, at Fries Memorial parsonage, Fred E. Funder to Miss Elma Johnson by Rev. H. B. Johnson.


DIED.

Lehman.—Miss Emma A. Lehman, daughter of Eugene Christian Lehman and Ananda Sophia Lehman, m. n. Butner. She was born August 28, 1841, died November 6, 1922.

Hoke.—Felix Wellington Hoke, died on Saturday, October 7, 1922, at the age of 45 years, 9 months and 27 days. Funeral services conducted by Rev. E. A. Holton, assisted by Rev. Edmund Schwarze and W. F. Nonemaker.

Lewis.—Howard Marion Lewis, infant son of Bro. Wallace B., and Sr. Eillas Lewis, m. n. Marion, on October 8, 1922. Services at the parents’ home October 9th, 1922, by Rev. L. O. Lookenbach.

Masten.—Millard F. Masten, son of Mathias and Catherine Masten, m. n. Masten, died October 24, 1922. Services at the home October 25, 1922 by Dr. J. K. Pfahl and Rev. L. O. Lookenbach.

THE WACHOVIA MORAVIAN NOV. 1922 p. 12

Build a Home In Granville Place!

"Mid pleasures and palace
Though we may roam;
But is ever so humble
There's no place like home.

His home, the spot
It earth supremely best,
A dower, sweetest spot
Then all the rest.

To make a happy breake ehome
To reason and wife,
That's the true pathos and sublime
Of human life.

Peace and rest
At length have come;
All the days
Long toll 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
Friends and dear relations

By the freezle 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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Entered as second-class matter in the Post Office at Winston-Salem, N. C., under the Act of March 3, 1879.

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SA. Rev. Edward Bandhal, D. D., Editor

Rev. Samuel Holt, Managing Editor

Mr. Rufus A. Bums, Business Manager

Mr. Phillip Burton, Christian Assistant.

EDITORIALS.

A NEW YEAR’S TEXT AND A NEW YEAR’S GREETING.

It is such a glorious text which the Moravian Unity has chosen, this year, for you and me:

"Jesus Christ is the same yesterday and today and forever."—Hebrews 13:8.

Jesus Christ was very loving when, in the olden time, David was able to sum up all his dealings with Him, in the sentence, "The Lord is my Shepherd, I shall not want."—Psalm 23:1.

Jesus Christ was very loving when he loved His head in death upon the cross of Calvary.

And Jesus Christ is the same today in the outward and the inward experiences of our lives, He loved us dearly. Along all the way, hard as it may sometimes be, He cares for us as a mother for her child and still better.

And He will be the same for ever: that fact is the very essence of heaven. It is the everlasting semanas of Jesus Christ that will make heaven worth while living in, when the time comes.

Through graciously helped experiences in fair weather or foul may you and I be led during all the days and the nights of 1923 till at the end of days, we shall see Jesus Christ as He is, in all the naneness of personal, almighty love.

A GREAT ACHIEVEMENT. On Thursday, December 7th, 1922, Salem College was at New Orleans, received into the Southern Association of Colleges, as a class "A" Institution.

It is the most difficult educational body in the United States through which to pass. Committee after Committee must, after searching inquiry, be satisfied. Every sort of test is applied; even the testimonials of those who are engaging Salem girls as teachers in their schools. So searching are the inquiries that few make the effort to pass and far fewer are successful in their application. At the present session of the Southern Educational Association only 35 Colleges of the whole South made the effort. Of these only 7 were accepted, and from the country, between Maryland and Alabama, only one was passed successfully and that was Salem College; with but a small church back of it and therefore, limited in its resources.

To the President, the Trustees, the Students, the Alumni, all of whom have helped to the result, our heartfelt congratulations; and our fervent thanks to the head of our great school, our Lord and Saviour, Jesus Christ.

THE MORAVIAN SERVICES FOR JANUARY, 1923.

NOTE:—These are services arranged for Moravian homes, especially in places where there is no Moravian Church.

FIRST SUNDAY AFTER EPIPHANY. JANUARY 7th.

1. Any favorite Hymn (read or sung).
3. The Lord’s Prayer, (and along with it any other petitions).
5. Here an Offering may be set aside for the Lord and His Church.

TEXT: "And Jesus was called to the marriage.—John 2:2.

A lady, speaking of "sympathy," help to us: "There is a great deal of sympathy felt for other people’s sorrows, but there ought to be more sympathy expressed with other people’s joys." It was a true remark, and one which was beautifully illustrated in our Saviour’s example. He showed his kindly feeling about all earthly pleasures, if they were of the right sort. His sympathy with the happiness, especially of young people, came out in connection with the first miracle He ever did. It was the marriage in the little Galilean town of Cana. The whole company, and Jesus with them, were very happy at the bridal feast, when suddenly a trouble came up. There were probably more guests than had been expected in the rather humble home, and the wine, more like the grape juice of our day than the strong beverage now called "wine," was giving out and there would be nothing for the guests. This, according to Oriental etiquette, was an unpardonable insult and the poor bride would have been taunted for it all her life. The mother of Jesus saw the trouble, and with her heaven-given faith in her Son, believed that he could remedy it. When Jesus felt that the proper hour for his miracle had come, and that it would be right for the Son of God to show his sympathy, once for all, with all human joys by which the marriage feast is the emblem and the crown, he proceeded to his divine work as he still does, he used some earthly thing to start with, and also sentenced it, in his work: "Fill the waterpots with water!" "Draw out now, and bear unto the governor of the feast." Mary had laid down the simple Christian rule for these seri...
vants. "Whatsoe'er Jesus says to you do it." So they did and so should we in all our conduct, kindly and heartily doing what Jesus says.

The president of the feast did not know how much his new wine had been provided, but he praised it as the very best which had yet been brought to the tables.

Oh if you will ask Jesus, not only in your sorrows but also in your joys to be with you, he will make your simplest pleasures to be better than the richest enjoyments are, without his presence. And then let us follow his sympathetic example, and, ourselves, not wait till people have sickness or death in their houses and then first sympathize with them. Let us be so free from coldness and envy as to be joyful with folks, to whom God has given some particular joy and happiness.

7. Doxology.

THIRD SUNDAY AFTER EPIPHANY

JANUARY 6TH.

1. Any favorite Hymn (read or sung).
3. The Lord's Prayer, (and along with it, any other petitions).
5. Here an Offering may be set aside for the Lord and His Church.
6. The Sermon—TEXT: "When the multitude saw it, they marvelled, and glorified God, which had given such power unto men."—Matt. 9: 8.

What power Jesus showed in the course of his earthly ministry! Doubtless in his loving self-sacrifice, he had deprived himself of most of the comforts of life; but in behalf of others it was wonderful what he did for them. Well might the Apostle John say: "We beheld His glory, the glory of as the Only Begotten of the Father, full of grace and truth." (John 1: 14.)

Just look at the man who is now coming toward him; who is kneeling close to him! It is an awful sight: A man "full of leprosy," in an utterly infectious condition; disgusting in his appearance; spurned of all men; a living death!

Being a leper, nobody was kind to him. He even suspected that Jesus would be like the rest. Therefore as he knelt close to Jesus (a thing that nobody else would have allowed him to do), he, nevertheless, shows his uncertainty about Jesus' willingness to help so nauseous thing as a leper: "Lord, if Thou wilt, Thou canst make me clean." And beheld Jesus even touches him. Once in doing lepers a little kindness we touched some of their rotted hands! That touch tingled through our frame for days and we have never been able to forget it! But Jesus not only, in loving sympathy, touched him, but he went further and uttered words of Almighty Power: "I will; be thou clean!" And immediately that leper was a new man, with clean blood and clean hands, feet and face. Oh what power!

And look again; there lies a man on the bed of mortal disease "sick of the palsy," grievously tormented. He is a faithful servant, highly regarded by the Roman captain to whom he belongs, and who, he thinks that he sends a message to Jesus: "I am not worthy of having you under my roof, but I believe that your very word, if you will send it, can save my man whom I love so well. And the Word is given as a reward of a heathen's faith; a faith greater than any that Jesus had yet found, even in Israel. And behold, the palsied man, dying man is well, and rises from his bed, restored to the full use of hopelessly crippled limbs!

Oh what power in that man Christ Jesus!

And he is mighty Saviour still. He can do so much for body and soul and in all the circumstances of our lives, which no one else can do. Let us trust his very word. We have it in the Bible; and then that scripture sentence of God will be fulfilled in our case likewise. "I have laid help on one that is mighty—on Jesus, mighty to save."—Psalm 115: 12.

SUNDAY SEPTEMBER SIMA

JANUARY 26TH.

1. Any favorite Hymn (read or sung).
3. The Lord's Prayer, (and along with it, any other petitions).
5. Here an Offering may be set aside for the Lord and His Church.
6. The Sermon—TEXT: "All Grace, through faith." "I will give unto this last, even as unto thee."—Matt. 20: 14.

Our text is taken from the very comforting parable (if we can rightly understand it), of "The Laborers in the vineyard."

The parable can only be understood, if we remember what has been said at the close of the previous chapter. Jesus had said to the rich young man, in view of his peculiar request, and in his peculiar circumstances, that he must give up everything, even his riches, if he wanted to follow Him. The apostles heard it said, and, with saved feelings, they saw the happy man go away sorrowful, and they heard the account which Jesus made, also with sorrow: "Verily I say unto you that a rich man shall hardly enter the kingdom of heaven!" However Peter took courage to say: "Lord, we apostles have given up everything, our nets, business and our home for thy service; and then with true Jewish self-righteousness, he added: "What shall we have therefore?" Jesus said that Peter and the rest of the Apostles would get a great deal more, in the end, than they had sacrificted in the beginning. But the Saviour did not like the self-righteous flavor of Peter's question: "What shall we have therefore?" So He told the parable of the Laborers of the vineyard, to teach the great lesson that God's rewards, here and hereafter, can not be earned by longest labor, but, in the end, it will be pure grace to such sinners as we are.

So Jesus tells of a good, just emplyer, who hired a great many laborers for his vineyard (a business which requires particularly many workmen). Each was promised a pen­ny for his work (a 'penny' being a coin worth something less than a quarter of a dollar, at a time when wages were less and money was worth five times more than now! practically the promised pay was about one dollar).

The laborers were hired at various hours, about six in the morning; 9 A.M.; 3 P.M., and some even as late as 5 P.M., giving as their reason, that it had been their first chance that day to get work.

Then, at sun-down, all were paid alike, to the disappointment of some of the earlier workers. But the emplyer stuck to his price. "I promised the dollar, and I have given it." In my goodness you all get the same.

No matter how long we serve God, and how hard we work, we are all such sinners and so undeserving at best, that it will be the grace on which we humbly trust that must, see us through, as the Scripture says: "It is by grace that ye are saved through faith, and that not of yourselves, it is the gift of God, lest any man should boast." (Eph. 2:8-9.)

7. Doxology.

DID YOU KNOW the North Carolina Sunday School Association is a co-operative effort of Sunday School workers of the evangelical denominations to extend and improve Sunday School work in North Carolina? It is the only organization in the State which aims to help all departments of every Sunday School, and help organize denominational Sunday Schools in every community that has no Sunday School.

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CENTRAL ELDERS REPORT

SALEM CONGREGATION.

The following report made by the Central Elders to the Annual Council of the Salem Congregation, October 20th, 1921, was ordered published in the Wachovia Moravian and we are glad to give it space believing that it will be of interest to our readers.

The Central Board of Elders is happy to present the following report to the Annual Council. It contains some very cheering statements and it is calculated, we believe, to encourage the Congregation into joyful lines of further service for Christ and His Church.

1. On December 31st, 1921, the Salem Congregation had 3,306 communicants and a total of 4,215 souls. During the present year 227 communicants have been received so that now we number about 3,500 communicants and a total membership of nearly 5,000 people. Our rapidly growing numbers and our increasing responsibility both to man and to God, and the happy exercise of this responsibility in largely connected with the deepening of our Congregational Christian life as that is set forth in our Brotherhood Agreement, a feature which has been the most distinctive one in our Moravian Unity for well-nigh 500 years.

2. More than at any previous time, in our history, is our Congregation engaged in building enterprises of Churches and parsonages. The total cost seems to be almost beyond our strength and yet the cheering growth of our work in this city is calling for the outlay.

We therefore recommend that throughout our Congregation suitable measures be taken to have our Brotherhood Agreement laid even more earnestly upon the hearts of our people.

3. Two newer enterprises of our whole Congregation call for the support and encouragement of us all—Immanuel and Ardmore, both situated at strategic centres for Christian work. Immanuel enjoys special assistance from the Home Church and Ardmore from Calvary. But, as will be the case with every other new start in our wonderfully growing suburbs, such as Cameron Park, for instance, a united and strong effort needs to be made by us all together for Christ and for the Church.

We, therefore, recommend that Immanuel and Ardmore be regarded affectionately as undertakings of the United Congregation and that every enterprise which the Central Board may hereafter adopt shall be considered by our whole membership as part of our united task, in caring for souls for whom Jesus died.

4. Our past experience has shown that times of wide and gracious deepening of the spiritual life of our Churches have not only called forth more candidates for the ministry, but have also made them through all their years, more zealous servants of Jesus Christ. We are greatly encouraged by the new beginning which has manifested itself in the increase of those who desire to be educated in order to become the ordained servants of the Church at home and abroad.

We, therefore, recommend, that those who are now coming forward for the ministry may enjoy the good will and the prayers of all our people to the end that still greater numbers may be awakened for this holy calling. And further, that in praying for wide and deep revivals in all our Churches, we may remember that out of these experiences of blessing, there usually come the best and most consecrated ministers for future generations.

5. We rejoice in the Foreign Mission interest which is growing so rapidly among young and old, so that five of our Churches already have missionaries in the field and many gifts of all kinds are coming in from willing hearts and hands.

We, therefore, recommend that much public and private prayer be made for these missionaries, that the power of God may gloriously rest upon them. And further, that the new Provincial Missionary Society of the Moravian Church South may receive encouragement from all our members, and that minds may be turned to leave bequests to this incorporated society so that their money may still work for good, when they themselves have left the earthly scene.

6. The report brought home by our delegates to the recent Unity Conference at Herrnhut shows that our Church is still an undivided unity in faith and work. But it also shows that our good people across the seas are in dire and increasing need. Much generosity and kindness have already gone forth from among us to help them and the brotherly feeling of the Southern Church is deeply appreciated in view of the many loving gifts which have been sent. The needs of our retired and war-driven missionaries and of their children cry for special help.

We, therefore, recommend that these charities be affectionately continued and that we all may remember that these needy missionaries and their families are not merely servants of some one separate Province but of our entire Unity.

7. In accordance with the Rule of the Church, the Central Elders have, this year, met with the Elders of the several Churches, through special invitation to their monthly meetings, where they have proved to be occasions of cordial good feeling and have shown that the spirit of the Unity in our widely scattered Congregation is deepening. The great Central occasion at Easter, when some hundreds of our brethren serve in connection with the Early Easter morning ceremony is a growing joy of the whole Congregation. This spirit of Unity on which the progress of Salem Congregation largely depends, encourage the Central Elders to make a still further recommendation—that, on the Second Sunday of each October, an anniversary rally of all our Churches shall take place, to the end that we may be strengthened for the many tasks at home and abroad, of our whole one and united Salem Congregation.

Believing that, in the above statements we are correctly expressing the views of our whole Congregation, we respectfully ask that these seven

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REPORTS FROM THE CHURCHES

BETHANIA.

The report from Bethania to the Wachovia Moravians was that of a period of gloom. During each week death visited us, leaving an unusual time of grief over departed friends.

Then, Bro. G. W. Porter was called away, November 4th, after a lingering season of bodily affliction. He was a valuable member of our congregation. Since his connection with the church in 1876 he served at different times as member of the committees, choir singer for forty-two years, leader of prayer meetings, and Sunday School superintendent. He was present at the regular meetings all the sessions of the last Provincial Synod. Very many happy reasons were spent with him in the Holy Communion, held in his room.

The funeral of Miss Emma A. Blackman, November 16th, was an occasion of deep and sympathetic interest in the community, in which the great life had begun. Bishop Rondthaler, Dr. Howard E. Rondthaler, Rev. E. J. Heath, Dr. Edward Schwarze, and the Bethania pastor joined in the services which were held at Bethania.

The next call came suddenly to Bro. Ferdinand E. Grieder, November 22nd. Bro. Grieder was an unassuming man, very active in domestic duties, and very attentive to the church, both in church attendance and support. After eighteen years which he had spend with his brother-in-law and sister, Mr. and Mrs. E. T. Lehman, he left a large vacant place in the hearts of the neighbors and in the community. Previous to his death he had been in Lebanon, Pa., up to the time of the death of his father, Rev. E. P. Grieder, a former pastor of Bethania congregation.

In the following week, on December 1st, the young child of Mr. and Mrs. Thomas L. Stoltz was called away. The funeral was conducted by Dr. Edmund Schwarze.

Less than a week later, December 6th, another grave was made by the side of the last one for the body of Arthur Marion, four-year-old child of Bro. Ellis L. Conrad, the mother having passed away several years ago.

On the same day a large congregation gathered for the burial of Robt. O. Butner, whose departure, after a severe illness of three weeks, brought deep sorrow into many hearts beside those of the family. Bro. Butner was a useful man in public life in his community and in the service of our congregation. Only a short time before his death he had been re-elected, as had been the case a number of times before, to the office of Assistant Steward.

We have had sunshine as well as clouds. The services on November 12th, were very uplifting. In the opening of Communion nine young people were received into the church membership, after which a delightful time was spent about the Lord's table. The brethren E. T. Lehman and R. O. Butner were re-elected as Chief and Assistant Stewards.

Thanksgiving day was a blessed occasion, notwithstanding the small attendance caused by sickness and bereavement in our midst. The pastor and wife were made happy over a large variety and full supply of good things for pantry and barn.

MIZPAH CHAPEL.

A second series of meetings was held leading up to Communion day, November 12th, when we had a fine spirit of participation. Since that day, preparations for the Christmas cantata has been keeping the Sunday School busy.

KENNESERVILLE.

The work of the month in review has been very encouraging in many aspects. The Sunday School, though not being what it should be and what we would like to see it, has, nevertheless, been making steady progress. With preparation for Christmas has come increased activity. An orchestra composed of young men and boys has been rendering efficient service by playing for the School, and has greatly assisted with the special Christmas music. We are all very much delighted with this added feature of our Sunday School. The class of young men taught by Mr. Edgar E. Shore is responsible for this work.

The regular preaching services were well attended and much interest has been shown in the Pastor's series of sermons on "The Acts of the Holy Spirit." Seven sermons thus far have been delivered on this general theme, and the series will come to a close, God willing, toward the end of January or the first of February.

Regular mid-week services have now been in progress for a little over a month. We are greatly encouraged by the support given these services. A study in the "Types of the Lord Jesus" has proved very helpful.

The great day of the month, however, was the occasion of our Fifty-fifth Anniversary. The church band announced the festal day by playing appropriate chorals in the morning. At the morning service the Church was full to overflowing. Some of our friends from Winston-Salem were with us, and our Methodist friends dismissed their service and worshipped with us. The Lovefeast and Communion services were held in the af

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SUBSCRIPTION ACKNOWLEDGEMENTS.

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Mrs. M. O. Jones.... 1.00

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You Can't Make A Mistake

IN BUYING A HOME
OR A BUILDING SITE IN
WINSTON-SALEM

THIS IS A GOOD TIME TO BUY.

When you are ready I would be glad to have you confer with me—any information I might be able to give you would not obligate you in any way.

L. C. OAKLEY
Real Estate
O'Hanlon Bldg Phone 2653
ternoon. Both were well attended and enjoyed to the full by all present. It was our privilege to have with us Bishop Edward Rondthaler who made the Lovefeast address and presided at the Holy Communion. In his address the Bishop reviewed the work of the congregation during the many years of his more or less intimate association with it, and gave us a timely message of encouragement for the future. This third Sunday in November was a day of rich blessing which those who participated in will not soon forget.

At this writing, plans for a full Christmas celebration are well under way and we are looking forward to an inspiring Christmas season.

IMMANUEL.

Our new Sunday School classrooms are now installed and in use. This is a much needed improvement and is not only as useful, but likewise an ornamental addition to our Church building. We are happy to say that this work has been accomplished without any outside help, the total cost of nearly $500.00 being met by the members of the Church and Sunday School.

The committee which had charge of this undertaking was composed of Austin M. Charles, chairman; W. E. Nissen, J. T. Seagrove, S. C. Code, Russell Stewart and D. C. Butter. The work of painting was done by Bro. R. H. Respon, a member of the Church Committee.

Christmas preparations are in full swing. Our Sunday School Concert will be held on Thursday night, December 21st. On Christmas Eve, Sunday December 24th, in the afternoon, the annual Lovefeast and Candle Service will take place.

Both Sunday School and preaching services have been well attended during the month. We are gratified with this interest and hope to see it continue.

On December 3rd, it was our privilege to have with us again the Senior Class of Salem College. The regular litany for the First Sunday in Advent was used, and at the proper place the young ladies sang the "Rosanna." For an after-chorus they rendered "O Holy Night." The entire congregation was delighted with these renditions.

On the Second Sunday of the month, the Pastor being absent filling another appointment, we were glad to have Bro. E. J. Heath conduct the Sunday School and teach the Men's Bible Class. We are always glad to have this former Pastor of the congregation with us.

BETHABARA.

The Second Sunday of November is always a great day for the members and friends of the Bethabara congregation, but this year we believe it was even more inspiring than on former occasions. The Church was full at the morning service when the Pastor preached the festal sermon. In the afternoon a large company of members and friends gathered for the Lovefeast. Friends from Bethania and Winston-Salem were among those present and the occasion was certainly an enjoyable one. The Pastor gave an address on the First Psalm.

After the Lovefeast the First Communion was administered, with nearly all church members remaining.

It was a very helpful and inspiring day for us all, and has already resulted in what we hope will be the beginning of a new era in the work of the congregation.

HOME CHURCH.

A month of special occasions and largely attended services.

Our 16th birthday was celebrated on November 12th. The special features were the very widespread interest and enthusiasm of the members, the strong addresses by the Bishop at the Lovefeast, and the reception of five members at the communion.

The service for the police department and the officials of the city of Winston-Salem was one to be remembered. The Men's Bible class acted as hosts for us in receiving the special visitors and lining up in double column before the Church door, the Mayor, Aldermen, heads of departments and police had to run "the gauntlet of good fellowship" before entering the Church. The special leafflets provided for the occasion served as a suitable souvenir. The singing of the congregation with more than two hundred men's voices taking part was in itself an inspiration. The Pastor's message on "The Manhood that Builds the City" was most appropriate and was heard with deep interest by the large congregation.

The Church organizations have been unusually busy during the month and sales, bazaars and special events have been numerous. The Mission Band and the Woman's Auxiliary held their Christmas sales with good results. The "Lost and Hand Circles" gave a name social at which they donated children to the College and Seminary at Bethlehem for Thanksgiving and contributed a goodly sum as Christmas gifts to worthy causes in Germany.

The Young People's Choir under the direction of Mrs. Pfahl and Miss Keeney gave a helpful program in the Church at Kernersville on the evening of November 14th; and the Intermediate Society of the Christian Endeavor journeyed to Macedonia on the fourth Sunday afternoon to encourage the new prayer meeting movement at that place.

What shall be said of our great Thanksgiving Day Observance! Well, it was one of the best we have ever had. A crowded Church, a splendid spirit of worship and praise, large donations of money and food for the Salem Home, an attractive decoration and a SOUL-STIRRING sermon on the Full Chord of Christian Thanksgiving, all contributed to make the service one of rich blessing.

The first of a series of Church receptions was held at the parsonage on the evening of November 9th, and brought a large company of members and friends together in pleasant and helpful company. Five of these occasions have been planned for the season under the auspices of the Good Fellowship Committee of the Woman's Auxiliary.

LISTEN FOLKS! THE FIRST THING

—some people think of when buying plumbing fixtures is "how much does it cost?" Each folk usually wish they had paid more attention to the quality of the goods, when, after a little hard usage, "cheapness" is exposed as a fraud by ever-increasing repair bills.

Plumbing fixtures that are "cheap" are always expensive in the end. He did not receive by statements to the contrary.

You'll save money by buying good fixtures—the only kind we sell.

HOME PLUMBING AND HEATING CO.
W. 3rd St.
E. M. Graham, Mgr.

It's Economy To Buy The Best Coal

Price does not always means that you get satisfaction, especially in buying coal. We have known people who to save 25 or 50 cents per ton would put into their entire winter needs without knowing what coal they were getting, simply sold on the price—and before the Winter was over this same customer would be hotter than the heat from the unknown coal they bought.

It pays to know the dealer. The dealer should know the MINES from which the coal originates.

WE SCREEN, WEIGH AND GUARANTEE WEIGHT AS WELL AS ALL COAL PURCHASED FROM US TO GIVE SATISFACTION.

"Tennessee Gem" purest and best Coal to be had for grates and cook stoves.

Try a ton and compare it with what you have been using—you take no chances.

SEE THE COAL YOU BUY—KNOW THE DEALER YOU BUY FROM

CONSUMERS COAL COMPANY
Walter A. Shore, President and Manager
Masonic Temple
THE WACHOVIA MORAVIAN
Dec. 1922 p.6

PROVIDENCE.
The regular preaching service was held on the third Sunday with an encouraging outlook for the future. There were some sixty in attendance upon the service and a like number at Sunday School. Brother Charles Fulp, the Superintendent of the Sunday School is ably conducting the work there.

The Church Committee met at the home of Brother Charles Fulp to discuss the Membership record and also to appoint a date for a Church council, for the purpose of electing a committee to fill the vacancy, occurring through the death of our late brother Lindsay Walker. The date set for the Church council was the Fourth Sunday.

Both Sunday School and preaching were held on the fourth Sunday, followed by the appointed Church Council. Brother Reuben Grubbs was chosen to fill the position as a member of the council. The committee at present comprises the following: The Pastor, Rev. Wm. R. Steinieger, Brother L. B. Walker, Charles Fulp and Reuben Grubbs.

Special Christmas exercises have been planned by the Sunday School and are being splendidly supported by all concerned. With the next issue of the Wachovia Moravian we hope to report a fine celebration.

The Pastor, accompanied by Bro. Charles Fulp made some Pastoral calls with the members of the Church. We hope to add to the many services by Bro. Vestal during the winter months and are planning for a revival of Church interest and support.

FRIEDLAND.
The month of November was a full one for Friedland. The service on the first Sunday was well attended.

The Missionary Society held their November meeting at the home of Miss Lena Alfred. After reading the report for the year, it was found that the Society had paid all its pledges, both to the Orphanage and the Tibetan boy with other expenses and has a small balance left in the treasury. The new officers were elected for the coming year: Henry Roed, Pres.; Marvin Ferguson, vice-pres.; Miss Lena Alfred, Sec.-Treas. At the next meeting the candles for Xmas will be trimmed. At this meeting last year a woman from Washington, D. C., was with us, and two of these candles from Friedland spent Xmas in Washington, D. C., for the first time.

The Ladies Aid Society held their November meeting at the home of Mr. and Mrs. D. P. Hine, with a large attendance.

On the third Sunday afternoon the singing closed with an attendance of over 1,000 people.

On Monday, November 20th, the work began on the addition to the Church, which will be a great help to the church and Sunday School as classroom.

The service on Thanksgiving night was well attended with a large collection of vegetables and other things, which were sent to the Salem Home, to which we always contribute.

We had an unusual attendance at the Communion, held Sunday, December 3rd.

After quite an unexpected call, a congregation filling the church, attended the burial service of Bro. Thomas W. Stewart, December 9th. Bro. Stewart was a faithful and reliable member of the congregation.

OAK GROVE.
On Sunday, November 19th, eight of the thirteen who made public profession of Christ as their Saviour during the revival services held from the 15th to the 24th of October were received into the communicant membership of the church by adult baptism. The names of those received are as follows: Leon Disher, Howard Sells, Maude Elizabeth Swain, Dorothy Pauline Sweers, Wyndam Elizabeth Disher, Leonis Disher, James Norman Pegrum, Mrs. Lou Ada Pegrum.

The reception of members was followed by special services.

On the evening of the communion was received by Bro. Thos. Disher and wife and daughter in the home. We are glad to note that Bro. Disher's condition is improving.

Towards evening the communion was received by Bro. Thos. Disher at home and by volunteers from the church.

Sunday, November 26th, was observed with suitable services, and a load of produce which was heaped up around the pulpit was carried to the Salem Home by volunteers from among the men.

ST. PHILLIPS.
Sunday, November 26th, was observed as Holy Day. A splendid Holy Day program was rendered at the school, and the offering, which amounted to $37.70 was put into the Sunday School Treasury and will be used in defraying the expenses of the school during the Christmas season.

TRINITY.
A large party of Trinity people journeyed to Greensboro on Sunday afternoon, November 5th. There was a service held in the Masonic Home. Our hand, singers and a large company besides enjoyed the service, and many words of thanks were spoken by the old folk at the home. Beginning the 6th of November, Rev. Edgar Holton conducted a series of Gospel services, preaching each evening for a week. A splendid congregation was on hand at every service, and enjoyed the singing and preaching. Much good was accomplished.

We were happy to welcome into the fellowship of Trinity, during the month the following new members: Capt. and Mrs. J. H. Holmes, Miss Maggie Sink, Miss Ruth Heinis, Harri old Izenhour, Ramsey Glasgow, and Paul Schallert, Jr. We assure them of our cordial welcome.

On Sunday the 12th many of our people visited the County Home and conducted a service. The meeting was in charge of the Ladies Bible Class, under leadership of Mrs. D. W. Sink.

The Philathela class, composed of active young ladies of the Sunday School, gave a supper at the Bell Home on the evening of the 24th.

Thanksgiving was observed fittingly. A varied and beautiful program was arranged. The large quantity of gifts of produce, provisions, etc., brought in by people of the congregation, was tastefully prepared for decoration by Bro. S. A. Knowse and his helpers. Dr. J. K. Pfahl made a splendid address and appealed for aid for the retired missionaries of the church who are in Europe. Our offering reached the $100.00 mark. The produce went to Salem Home.

Christmas music had a good start at Trinity, and before the Wachovia Moravian prints this news, the program will have been rendered.

While we lay no claim to special gifts of prophecy, nevertheless we feel safe in venturing two assertions, which we believe will prove true. First, the average attendance for Sunday School at Trinity for 1922 will pass the 300 mark. Second, in 1923 a Sunday School under the direction of Trinity people will be doing good work for the Master in the Yonitown neighborhood.

CALVARY.
Special activity and much special blessing have marked the month of November in Calvary congregation. That we have been busy may be gathered from the following report of events.

The first half of the month was occupied by a series of evangelistic meetings under the leadership of Dr. J. E. Conant of Moody Bible Institute. He brought us the truths of the Gospel for saint and for sinner with fearless straightforwardness which brought great blessing to all who were privileged to hear him. Bro. F. E. Vogler led the choir and the congregational singing, and these services were inspiring in every way. Many precious souls were won for Christ, and many members of our church were thoroughly roused as to the privileges and duties of the Christian life. Many have pledged themselves to do personal work for Christ and good results are expected from this venture.

A fitting climax to the meeting came with the 35th anniversary celebration of our church on November 19th. Outwardly, it was one of the fairest days of a beautiful fall; within, the blessing of God made us rich. Bishop Rondthaler preached an anniversary sermon from Ezekiel 36:11, "I will do better unto you than at your beginnings." The afternoon brought the Lovefeast in which the church was completely filled. Beautiful music was rendered by the choir. A splendid address was delivered by Rev. Lewis McFarland, Superintendent of the Friends' yearly meetings, on the subject of Christian service. At the blessed Holy Communion which followed the Lovefeast, seventeen persons were received into the membership of the church by Adult Baptism, Confirmation, and Right Hand of Peace. 

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 inexcusable 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
Capital and Surplus $2,000,000
Member Federal Reserve System
Our Thanksgiving service was held on Wednesday. In addition to the pastor’s address several testimonies were given. The offering of money and produce went to Salem Home, as usual.

The Young Men’s class enjoyed a pomegranate hunt recently at Enterprise under the direction of Mr. Allen Tesh. Although no gate was bagged the hunt was a jolly affair, reaching its climax in a gathering around a bonfire for a winer and marshmallow roast.

At this writing the Sunday School rehearsed for the Christmas concert are well under way. Our lovefeast will be held at 7:30 P.M., Sunday, Christmas Eve. The Christmas concert will be given on Tuesday night, the twenty-sixth.

The Ladies Auxiliary held a food and fancy work sale at the Figgly Wiggly store recently and cleared at least $75.00. The ladies are endeavoring to raise a fund for the completion and enlargement of the church base.

We were happy to receive Miss Frances Deas into the congregation by the sacrament of baptism on the first Sunday in Advent. There were many who partook of the Holy Communion on that day.

Pries Memorial

The month of November brought our people together on many happy occasions. Mrs. R. W. Thorpe entertained the Marguerite Pries Circle on November 6th. Miss Selma Adams was hostess to the Circle at its December meeting.

On the ninth of the month the Ladies Auxiliary gave a birthday party to a large company of folks. A splendid musical program was followed by refreshments consisting of candy, sugar-cake and coffee. The contents of the birthday sacks amounted to more than $2.00.

The men of the Bible class were entertained by their teacher, Bro. H. E. Fries, at a banquet in the church basement on the night of the thirteenth. The ladies were also invited, and many came. The speeches were all impromptu and there were several of them. Bro. and Sr. Fries taught the company a little song for the occasion and much fun resulted from the attempt to sing it.

Our protracted meetings began on Wednesday evening, the fifteenth, and continued through Sunday, the twenty-sixth. Rev. C. H. Kegorise was our evangelist. His sermons were earnestly delivered and well-received. Much good resulted in the lives of our membership. Solos by Mrs. W. M. Robertson, Mrs. H. E. Fries and Mr. F. Eugene Vogler added much to the beauty of the services.

The November meeting of the Ladies Auxiliary was postponed until the twenty-eighth, when Mrs. T. H. Ring hosted.
Clemmons-Rohe.

Protracted meetings were held at Hope during the first week of November with varied attendances. Corn-shakings in the neighborhood were somewhat of an impediment to the services. Rev. P. McCuiston, Rev. Edwin Heath, Rev. Hall and Mr. Steininger assisted at the services. There was one profession.

The attendance at Churchland Sunday School was very gratifying and strange to say was about the same at both Clemmons and Hope.

A Thanksgiving service was held at Clemmons on the morning of the 25th, with a fair attendance. At this service the congregation poured their pastor.

The Christmas services will be as follows:

Clemmons:

Children’s Lovefeast and Candlemass on Friday afternoon, of December twenty-second, at three o’clock. Christmas exercises on Sunday night, December twenty-fourth, at seven o’clock.

Hope:

Christmas exercises and candle service, on Friday night, December 22nd, at 7:30 o’clock. Lovefeast on Sunday afternoon, December 24th, at 2:30 P.M.

The Ladies Aid of Clemmons met at the Chapel on November 1st. Lovefeast and communion were held at Clemmons on November 5th. The attendance was splendid.

Friedberg:

November has been a busy month, with a variety of happenings. The largest event was the 100th anniversary of several events held on Saturday, November 18th. Bishop Roudthaler preached at eleven o’clock, taking as his text, Gen. 32:27, his subject being Friedberg—"Hill of Peace." About four hundred partook of the Lovefeast in the afternoon, at which time Miss Adelaide Fries gave a very interesting sketch of the early days of Friedberg. Bro. John Crouch one of our oldest members told briefly of his recollections of the earlier days and compared them with the present. It was found that there were fifty persons present for the one hundredth celebration. Among them being Bro. Walter Grabs, who has a vivid recollection of the day, as he had a narrow escape from being got out of the wagon. Many spoke the very high water on that occasion. The day was a day of joy and gladness, as we lift grateful hearts to God for his blessings of the past, we pray for a continuance of them in the future.

On the afternoon of the 23rd of November, Dr. J. K. Pfohl addressed a large congregation, telling of conditions as he found them, on his recent visit to Germany, and of the sufferings and privation of our missionaries and their children in the school. Friedberg has contributed to this cause and expects to do more.

Thanksgiving was observed in all our churches, Enterprise making an offering of good things from the garden to the pastor, on the Sunday before Thanksgiving day. Enterprise doesn’t intend to let the parsonage folks go hungry. The gifts were much appreciated.

On Wednesday night, Advent Sunday School had a Thanksgiving exercise and made an offering of food, stuffs and money to the Salem Home.

On Thanksgiving day night, Friedberg held a service of song and recitation, followed by an address by the Rev. Mr. Honeycutt, of the Olive Methodist church, a generous offering of farm products and cash, was given to the Salem Home.

On the afternoon of Thanksgiving, the Pastor attended a basket dinner, given by the community to the convicts and guards, who are located opposite the Enterprise church. Talks were made by Rev. Mr. Honeycutt and the Friedberg pastor, songs sung and the convicts added their mite by bringing out a banjo and singing for the company.

On Saturday, the 11th of November, the Hartman family gathered at the old home, near the Salisbury road, for a reunion. Bro. Lewis Hartman is living at the home place and attends rebuilding in the near future. It was very pleasant to have the children and their families once more at their childhood home before the old house should be torn away.

On Sunday, the 26th, a large company of relatives and friends gathered at the home of Bro. David Weis­ner, at the Welfare farm, to honor Mr. Ephraim Wiener, who was celebrating his ninetieth birthday. Bro. Weiser is our oldest member, and is enjoying good health.

There have been two "wood getting days" during the month. These are very important days for the preservation of our wood, with a good quantity of wood was gathered for both church and parsonage, and a warm reception is promised visitors at both places.

On November 5th, the Advent people pledged the balance due on the improvement debt. The workers in this church deserve a great deal of credit for the faithful and zealous work done here. They were the children in our former pastorate, and
now are the leaders in the good work of the Lord in this community.

The Teacher Training class at Advent has been discontinued for the winter months.

On December 3rd Miss Ruth Coggins was received at Advent from Trinity church by transfer. At Enterprise, Mary Ellen Reich, Mildred Virginia Craver, were confirmed and Robert Lashmit, Orville Raymond Berrier and Irvin McIver Berrier were received by baptism, on November 12th. The communion which followed the reception of members was large.

During the month the ladies of the Aid Societies of Friedberg, Enterprise and Advent held a sale and served supper in the Belo Home. The effort met with unlooked for success, and the patronage of our town friends is much appreciated. We may try again.

At the December meeting of the Friedberg Aid Society, it was voted to furnish shades for the church windows, as the light from the south windows is very unpleasant on bright days. The meeting was held with Mrs. O. C. Pederson.

The Parent-Teacher Association held a very pleasant meeting on December 4th, with a trimmed Christmas tree, songs and recitations by the pupils of the school, and a Christmas reading by Mrs. Will Reid, of Winston-Salem. It was a pleasure to see so many of our Friedberg and Enterprise children in the company, about fifty of the parents were present, although it was a very unfavorable day as to weather.

On November 7th, the Pastor assisted Bro. Nonnemaker in the Hope meeting.

On November 19th he held the funeral services of Miss Lou Davis, who for many years made her home with Bro. E. W. Pusi, of Bethabara. The burial was in the Old Town graveyard.

FAIRVIEW.

On the first Sunday, November 5th, the twenty-seventh anniversary of the beginning of the work and the fourteenth since the organization was celebrated. In the morning the pastor preached the anniversary sermon. At 3 P.M. the anniversary lovefeast was held. Dr. H. E. Rondthaler, the first pastor made the address. Bro. E. A. Holton also took part in the service. At 7:30 P.M. three children were baptized, five adults were baptized, one confirmed and three received. Dr. H. E. Rondthaler preached the sermon and assisted at the communion service.

On the night of the 20th, Dr. J. K. Poth spoke on "Germany through the eyes of an American preacher." His address was very much appreciated and gave a vivid picture of the condition of affairs, especially among our own retired missionaries and our missionaries' children. On that day our offering for retired Moravian Missionaries and Missionaries' children was taken. The Sunday School gave $16.38 for this cause. The plate collection was $54.64. Thus making a total of $71.22. The Thanksgiving program was held on Wednesday, November 29th. There was a large attendance. The offering in cash and gifts was for our Salem Home.

Fairview paid toward our missionary pastors salary for 1922, $881.91. The following amounts are acknowledged toward our missionary pastor's salary: Christian Endeavor Society, $5.00; Class No. 9, Miss Dorothy Luckenbach, teacher, $2.00; Sunday School, $27.55; Men's Class, $50.00; Church Benevolence account, $77.53, J. Fred Gerner, $10.00; Rev. L. G. Luckenbach, $2.50; Miss Rachel Luckenbach, $2.00; T. J. Dotson, $1.00; C. W. Walker, $3.00; A. L. Pitts, $5.00; J. B. Forsum, $5.00; Hilt. B. Kline, $1.00; Walter K. Frazier, $10.00; Everett Cummings, $1.00; Cradle Roll, $5.00; J. D. Sain, $5.00; W. L. Vest, Jr., $1.00; Daniel J. Luckenbach, $1.00; Class D. Knott, $5.00; Hilt. Ledwell, $1.00; Geo. Banton, $2.00; Cerrie Fearington, $1.00; Ardina Morgan, $2.00; Nita Morgan, $2.00; Lindsey Chriehold, $1.00; Clets Morgan, $5.00; Mrs. L. G. Luckyenbach, $1.00, and George Higgins $1.00. Previously acknowledged $648.73, making a total of $881.91.

The Women's Missionary Society sent two packages to our missionary pastor and his wife, Rev. and Mrs. Geo. Heath. One package contained personal gifts from individual members to Bro. and Sr. Heath. The Ladies Aid Society met at the church on the 2nd as the guests of Mrs. J. Fred Gerner and Mrs. Chas. Groener.

The Women's Missionary Society met at the church on the 9th as the guests of Mrs. L. G. Luckenbach and Mrs. W. L. Vest. Miss Mary Ann Fogle gave a splendid account of the work done for missions in her class and gave extracts from letters received from missionaries in the foreign field.

Fairview will celebrate its Sunday School entertainment on Christmas night, and Christmas Eve Lovefeast and Candle service will be held on Sunday night at 7:30 o'clock.

CHRIST CHURCH.

November was a month of unusual activity for the Christ Church pastor. The first week he had the pleasure of assisting in special services at Trinity. On the night of the eighth our people were glad to have Bro. Wm. H. Reiniger conduct the prayer service and on the night of the 12th Dr. H. E. Rondthaler preached (continued on page 10).
WHY THE WORLD NEEDS A SMALL CHURCH.

(By Rev. Walter H. Allen.)

Does the world need a small Church? Does the world need a Church where we answer most emphatically—'Yes'!

Ours is a small Church. It has always been such, but whether or not it will remain so, is for the future to unfold. Although not endowed with the gift of prophecy, many of us feel reasonably certain that the Moravian Church will always be one of the smaller denominations.

That we are a small Church and not known at all except in localities where we are established, is a constant source of chagrin for many Moravians, among whom are a number of the clergy. We are so often called upon to explain who we are, and to the average Church member who pays little attention to Church history this is indeed an embarrassing question.

The whole thing in a nutshell seems to be that we are ashamed of our size. We are the oldest Protestant Church and very nearly if not the smallest. We feel that we should have been one of the largest, especially in view of our wealth of history, our founder unnumbered opportunities, particularly in this country. And we so hang our heads in shame, and continue to deplore the fact that we are not as large as the other denominations around us.

It would be a trite amusement were it not that this attitude is so astonishingly widespread throughout our American Provinces, and other parts of our Unity as well. Having come into contact with it repeatedly, we began to give it serious consideration. There is no denying the fact that we are small. But need we be ashamed of our size? Is our Church any less a diamond because it is small, and after all is said and done, does not the world need a small Church? Does not God a have a distinct place in the divine plan of redemption for the small Church?

We believe in a most decided affirmative answer to both of these questions, and hereupon set forth reasons for this conviction.

God during this dispensation has evidently been pleased to bless His work through denominations. He does not have one Church, but many, (or more correctly many branches of the one), and all will agree that through the spirit of competition much has been accomplished for the upbuilding of the Kingdom. All the different denominations have their special part to play, and the part of the small Church is as important as any. In building a stone mansion, there would be many holes in the walls unless the builders had little stones with which to fill them up. One little wire, if disconnected, will render the most expensive automobile absolutely useless. And so one little denomination may be the connecting wire which keeps the whole organism in running condition.

In the early Apostolic Church there was perfect harmony until it began to grow large. With increased numbers came conflicting interests, which led to the appointment of Stephen and Philip as deacons who were to administer the temporal affairs of the Church. And from then on there have been divisions of responsibility.

Our Lord in His matchless sermon on the Mount teaches us that breadth and multitude always go together, and narrowness and fewness. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which leadeth unto life, and few there be that find it." This teaching is very clear and explicit. There are and have always been only two ways, and in one of the two every immortal soul may be found. One is broad at the entrance and broad all the way through, and it always has the many. The other is narrow at the entrance and narrow all the way through, and it always has the few.

Be it understood that we are not claiming special honor or distinction for our Church because it happens to have only a few in comparison to others, but as Dr. Arthur T. Pierson has said, "It is remarkable as an historic fact, that, just as soon as any movement, though beginning with a spiritual impulse and even in a spirit of protest and reform, gets to be popular and numerically strong, its point of peril is reached, if, indeed, it be not already disastrously passed; and that the way which once was costly to enter and hard to follow now becomes easy to enter and correspondingly easy and pleasant to pursue. It is one of the paradoxes of history that the church, born in persecution and baptized in blood, no sooner grows to be great than it begins to broaden out its doctrinal beliefs and to compromise with the secular spirit of the age; and there is more than one case in history where the same body of believers that once walked in the way in protest against heresy, after this led in countenancing heresy; so that those who once separated from others for the sake of holy living need to be separated from by those who would live holy!"

Thus there is danger in numerical strength. From 32,000 men God cut down Gideon's army to 300. The 32,000 would have taken for themselves the credit of a victory, but the 300 gave God the praise. We need armies of 32,000, but we also need bands of 300. We must have the main army, but that main body can do little without the assistance of the Advance Guard, the Rear Guard, the Flanks and the Scouts, all of which are the small denominations. Dr. Pierson in his famous address on Foreign Missions said in effect that God had His military divisions in the Church, and particularly in the work of the foreign field; "And," he said, "unquestionably in the position of the Advance Guard, He has placed the Moravian Church."

It is true, as we all know, that our position in the past has been that of the "Advance Guard" of missions. But our usefulness along that line is not as indispensable as it once seemed to have been, Other Churches are blazing the trail in heathen lands, and doing it on a larger scale. Nevertheless, we must hold fast to what we have, push forward with might and main, and still continue as an example of faithfulness to the Master's cause.

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REPORTS FROM CHURCHES.

(continued from page 9)

on the subject, "Christ, the Teacher." Two other visitors came to us during the month, viz: Mr. W. Y. Martin, General Secretary of the Y. M. C. A. who made a short address at the opening of the Sunday School and afterwards taught the Men's Bible Class, and Dr. J. K. Pfohl, who made the address at our Missionary Lovefeast, held under the auspices of the Woman's Missionary Society, on the occasion of its first anniversary. At this meeting the pastor reported that the per capita gifts for Foreign Missions in the congregation this year was $2.35 or more than a 200 per cent increase, a total of $999.27. This does not include the offering on the evening, $45.46, and some other mission money on hand for the new year. We closed the month with a funeral of Lewis E. Sides, a good Dunkard brother, whose case was sudden. Bro. Sides was one of our most regular attendants in Sunday School and C'Shurch.

At night, one the 30th, we had the Thanksgiving service, and a good offering for the Home and local charities was gathered.

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Therefore, taking all into consideration, we believe that the world needs, and that God in His divine plan has a definite place for, the small Church.

However, it should not be lost sight of that in the small Church, the opportunities for growth and extension are just as great as in the large denominations. God has a special duty for each individual and each Church to perform which can be accomplished by none other. Let us all, therefore, endeavor to do our full duty in whatever walk of life or in whatever denomination the Lord has placed us, and thus work together for the building up of His great and glorious Kingdom here on earth.

INFLUENCE OF POWER?

In these great days of our world, we have seen and thought much of influence. We point with pride to our influential people, our influential Christians, and our influential churches.

But when we turn to our Bibles we find God saying very little about INFLUENCE and very much about POWER. In fact in some instances He speaks rather disparagingly of INFLUENCE in contrasting it with POWER. Again, at the Ascension, Jesus commanded His little flock to tarry at Jerusalem, not, however, until they had become an influential church but, until they had received "the POWER of the Holy Ghost coming upon them." There is therefore a difference between INFLUENCE and POWER. Abram had Influence in Egypt, for he increased in cattle and silver and gold. But he had no Power, for he was out of touch with God. Lot had great Influence in Sodom because of his wealth and political position. But POWER he did not have, for, when he spoke to his sons-in-law of the impending doom "he seemed as one that mocked." Daniel's Influence availed him nothing in times of stress and peril, but his POWER never failed him. Many times in its history the church has, like Laodicea, had plenty of INFLUENCE, but no POWER.

And yet, in the plan of God for His church POWER is everything and INFLUENCE is almost nothing. INFLUENCE is the energy within a car that rolls it downhill because of its weight. POWER is that energetic force within a car that drives it uphill in spite of its weight.

INFLUENCE is gained for the church through human devices. POWER comes through methods that are divine. POWER illumines the church that is on its knees, with its back to the world, and its face toward Him unto whom all POWER is given both in heaven and on earth. Then Christ is all, and in all.
INFANT BAPTISMS.

Mitchell—James Samuel, son of Ed- ward T. and Ada m. n. Fogle, was born in Winston-Salem, N. C., on July 9, 1922 and was baptized December 10, 1922, by Rev. J. Kenneth Pfohl.

Miller—Frank Thomas, Jr., infant son of Mr. Frank T., and Mrs. Louise Davis Miller, was baptized in the home of the grand-parents, at Rural Hall, N. C., by Rev. F. W. Grabs, November 5, 1922.


Chadwick—Kathleen Mae, infant daughter of Bro. Eugene L., and Sr. Addie F. Chadwick, m. n. Carmichael, was baptized by Rev. F. W. Grabs, November 30, 1922.


Lewis—Wallace Burton Lewis, Jr., son of W. B. and Hilda Marion Lewis, at the anniversary communion, November 5, 1922, in Fairview church by Rev. L. G. Luckenbach.

Lewis—Joseph Thomas Lewis, son of W. B. and Hilda Marion Lewis, on the 5th of November, at the anniversary communion, at Fairview, by Rev. L. G. Luckenbach.

Lewis—Dixie Marie Lewis, daughter of W. B. and Hilda Marion Lewis, at the anniversary communion, November 5, 1922, at Fairview Moravian church, by Rev. L. G. Luckenbach.

Craver—Grace Armita, the infant daughter of Bro. Edward and Sister Carrie Craver m. n. Shoaf, baptized November 12th.

Shields—Elizabeth Dorotha, born June 8, 1922, and baptized on December 2, 1922, by Rev. Edgar A. Holton, at the home of the parents Bro. Jas. and Sr. Frances Shields.

MARRIAGES.

Smith-Tally—On November 15, 1922, at Christparsonage, Joseph Damascus Smith to Miss Rose Myrtle Tally, by Rev. Edgar A. Holton.


DEATHS.


McAneucy—Gideon McAneucy, a member of long standing in Bethania congregation, and sexton for a time, died in the Twin-City Hospital, September 27, 1922, at the age of 73 years, 9 months and 29 days. The funeral was conducted by his pastor, Rev. F. W. Grabs, at Pleasant Hill Methodist Protestant church.

Porter—George Washington Porter departed this life November 4th, 1922, at the age of 79 years, 9 months and 28 days. The funeral was conducted by Rev. L. G. Luckenbach.

Weaver—Mary E., and Mildred M. n. Hancock, was born in Winston-Salem, N. C., on May 12th, and baptized by Rev. F. W. Grabs, pastor, Rev. F. W. Grabs, held the anniversary communion, at Fairview, by Rev. Edgar A. Holton, was called away December 8, 1922, at the age of 69 years, 6 months and 7 days. The funeral was conducted at Friedland by Rev. J. F. McCuiston and Rev. F. W. Grabs.

Taylor—John Edwin, son of Thos. E., and Mildred m. n. Hancock, was born at Patrick Springs, Va., June 4, 1896, died November 26, 1922. Funeral services were conducted by Rev. J. Kenneth Pfohl.

Bretts—Eleanor Christine, daughter of John L. and Elfe m. n. Butner, was born in Winston-Salem, June 21, 1916, died November 28, 1922. Funeral services by Rev. J. Kenneth Pfohl.

Filts—Elza Filtz, wife of Sand ford Filtz, died at New Philadelphia November 18th, 1922, after a long illness and much suffering. Her age was 78 years, 4 months and 2 days.

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