Statistics of the Southern Province of the American Moravian Church for the Year 1903.

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Total, 1903: 3418 257 1844 5495 33 3548 14 13 6 118 9 327 108 23 330 3041 3971
Total, 1902: 3369 266 1893 5524 63 9464 21 38 15 1134 10 240 216 13 324 3585 3909

Net Increase: 47 26 26 21 59 76 9 10 20 1 1 1 2 1 2 6 6
Net Decrease: 26 26 21 59 76 9 10 20 1 1 1 2 1 2 6 6
THE WACHOVIA MORAVIAN.

Entered as second-class matter in the Post Office at Salem, N. C., under the Act of March 3, 1879.

The Rev. Edward Rondthaler, D. D., Editor.
The Rev. C. D. Couch, Business Manager.

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Subscription price, 50 cents a year.

SPECIAL NOTICE
Address all communications to, such as communications, marriages and deaths.
Also all letters regarding subscriptions, payments of money, or any business communications to

The Rev. C. D. Couch, Salem, North Carolina.

The Statistics of 1903.
We present to our readers in this issue, the Statistics of the Southern Province for 1903. They show a slight increase of communicants over the previous year of 47, and a slight decrease in the total of communicants, non-communicants and children of 20. The adult baptisms and confirmations have been very much fewer this year than last, but on the other hand the losses have also been markedly less, and so that the decline in reception of new communicants does not show to its full extent. In the matter of deaths we have been greatly favored. There has seldom, if ever been a year when they were less. In the large congregation of Friedberg with its total of 615, there has not been a single death of a baptized member, whether adult or child.

There has been much said during the year concerning the increase of ministers, in order that the spiritual fields may be better cultivated. The statistics hardly bear out the arguments which have been advanced, as some of the fields best cared for in a pastoral way show the least increase while such a remote and comparatively uncared for field like Mt. Bethel shows an increase equal to that of several of our best pastorally cared-for congregations when taken together. Evidently there are other causes to be considered and perhaps deeper ones. Indeed the showing resembles that of other denominations where a multitude of well cared for churches have an increase of but one or two members and perhaps hardly that. Why the Spirit of God is unable to do more for communities and churches, in view of all the preaching and pastoral labor expended upon them is a question which calls for deep thought and much prayer in all the denominations and in our own.

The Sunday School membership will be seen in the year before us.

MEMORIALIA
OF
THE
Salem Congregation for 1903.
It is neither wise nor good to be despondent. A hundred years ago the chief promoters of the American Union had lost heart with regard to their country. This was notably the case with Alexander Hamilton. It seemed to him that his great labors in behalf of the Constitution of the United States had been in vain, and the lamentable duel into which just a hundred years ago he allowed himself to be drawn with Aaron Burr is believed to have been an indirect consequence of his deep despondency with regard to the American future. And yet these great men were mistaken. The country was moving toward happier issues. The Louisiana Purchase which has quite recently been celebrated with centennial enthusiasm at New Orleans, had not merely widened the American domain into regions far beyond the Mississippi, but had settled the peaceful supremacy of the United States on the North American continent. At this very time, a hundred years ago, the exploring party of Lewis & Clark were in camp on the Mississippi on the eve of their explorations of the country beyond the Rocky Mountains, into which the multitudes of prosperous settlers since have poured, and have produced a land the like of which, in golden blessings, the world has never seen before.

Amid changes of parties and errors of policies, amid fierce disputes and rude struggles there was no real reason for despondency. God was working his great plans of wisdom and mercy with regard to these United States.

We may learn a useful lesson from the mistakes of some of our wisest fathers a century ago. Even though the national, the social, the commercial, the religious outlook may in some respects be dark and threatening, God still lives. "In the hour of adversity," as some one has finely said, "be not without hope; for crystal rain falls from black clouds."

"God everywhere hath way, And all things serve his might, His every act is pleasing, His path unsullied light."

The year 1903 has, upon the whole, been a year of peace. The International Tribunal at the Hague is steadily working it way onward for the peaceful settlement of great disputes, such as the Venezuela controversy, which has recently been submitted to that august court. In more than one instance, nations jealous of each other have drawn nearer to one another in the course of the last year. Our own Philippines troubles have been happily settled. Our little neighbor republic of Cuba, seems to be in a state of quiet improvement. The Alaskan boundary question between Great Britain and our selves has been peacefully and for us very happily adjudicated. That portion of the Turkish Empire which has recently been named "Macedonia" has been a scene of fierce disorders, but nothing else can be expected where government is so incompetent and where populations dwelling in the same territory are so irreconcilably hostile to each other. A still more serious cloud upon the horizon has been the dispute between Russia and Japan, which we still hope may be peacefully settled.

In our own country the most absorbing questions have been of a business character. Farmers and planters have received large returns for their products; manufacturers have been very busy. Railroads have been overtaken with traffic, wages have maintained high, wages, work has been abundant and poverty infrequent.

It has been a year of great financial losses. Large fortunes have in many cases been greatly diminished, if not entirely wiped out. And yet the general business of the country has prospered and the banks throughout the United States have with the fewest possible exceptions, maintained their credit and that of the nation. It has indeed been, from a business standpoint, a strange year, the like of which these United States have never seen before. Amid terrible wreckage of speculative concerns, the legitimate enterprises of the country have, in the main, been untouched with serious calamity. Whether this distinction can be upheld in another year, or whether there is ever coming a permanent distinction between what is speculation and what is normal in American business, so that the one should not greatly disturb the other, these are questions which only the future can detect.

Our own twin towns have been, we are thankful to say, prospered during the last 12 months. Indeed all lines of business have moved forward as can be readily seen in the erection of new buildings and enlargement of already existing plants. The municipal care in matters of infectious diseases, especially among children, has now so greatly improved, that cases of illness which formerly would have created a panic are now looked upon calmly and produce no perceptible disturbance in the every day life of our citizens. The excellence of the water supply as well as the ever widening use of reservoir drinking water has shown its results in the lessening of cases of typhoid fever and diphtheria and similar sicknesses, so that the normal good health of the community over which we rejoice from year to year, has still further improved. As Government reports show the section of the country beyond the Mississippi the rate of deaths has gone on steadily, if not rapidly. The exploring party of Lewis & Clark were in camp on the Mississippi on the eve of their explorations of the country beyond the Rocky Mountains, into which the multitudes of prosperous settlers since have poured, and have produced a land the like of which, in golden blessings, the world has never seen before.

The Wachovia Moravian.
community. It has greatly encouraged building operations both in fine residences and in medium sized homes from Nissen’s shops to the Chemical Works.

Our manufacturing enterprises have been specially prospered during the year. They are now assuming a very varied character and have been very full of orders during the twelve-month. Tobacco is still a great staple both in the sale of the raw product and in its manufacture. The J. Reynolds Co., and the Lipfert, Scales & Co., have made extensive additions to their already great establishments, and Winston-Salem retains its old pre-eminence in the tobacco interest.

Still we all feel that tobacco has come to be in the back ground as far as general interest is concerned. So much that is new in manufacturing has come in to claim the public attention. Cotton, iron, wool, flour, planing, furniture, knitting, wagon-making are the industries of the hour. The Knitting industry, already the largest of the kind in the State has gained still further impetus through the Caroline Mills, of Salem, the enlargement of the P. H. Hanes’ Mills, of Winston, and the Maline Mills, of Salem. The Cotton Mills of Arika and of Southside have been consolidated and are being enlarged. The Salem Iron Works has built an extension 400x100 feet and 3 stories high. The Forsyth Chair Co., has added a building of 300x100 feet, 3 stories high. The Nissen Wagon Works have doubled their capacity so that the three plants have an output of about 20 wagons per day. These very varied and in many cases new industries are peculiarly valuable in view of the scope which they give to the young business energy of the community. We have been furnished with the following additional details of progress. The tax returns of Forsyth County, showed a valuation of $76,000,000 in 1890, and now of $123,000,000. It is estimated that about $100,000,000 of capital is invested in manufacturing, with a volume of business amounting to about $200,000,000. There has been an evident increase in banking capital showing the great prosperity which God has given to this section and especially to this Twin City. Building has gone on during the year, to a gratifying degree. It has, indeed, been the best building year since the depression of 1893. The elegant auditorium of the Order of the Elks has been completed and the fine new union depot is rapidly arising to the view, with its beautiful white walls and will soon be under roof. It is even a matter of race interest to note the new drug store building of the colored firm of Jones Bros., which takes a fine position among the other fine buildings of the city. Some progress has been made with the Memorial Hall, of Salem Academy and College, which will now be likely to be steadily continued until the great building is completed.

Finally we add that the great increase of postal business and the vast mass of railroad freight add their testimony to the enterprise of the community of the blessing of God upon it.

To every lover of education it is evident that progress is being made each year in public school education. In this respect likewise we are certainly taking our place in the new South. But the steady improvement of the public schools has not hindered the further development of those private educational institutions for which Salem is justly famous.

The Church has never been as large as it is now. The commodious chapel is now being reseated and will doubtless become a favorite place of assembly. The Salem Academy and College is passing through one of the most prosperous years that it has had in its long history of 102 years.

The Southern Province of the Moravian Church is centered around Salem, but its membership extends far and near throughout the South. Indeed the scattered condition of the members of the Church calls for an increasing degree of thought and care, especially as many of the most active of our people are coming to live far away from the old home congregations. As a loyal portion of the Brethren’s Unity we regard it our duty to take our part in the burden which devolves on the whole church. We are known as the Missionary Church, and the honor is bringing perilous responsibilities with it more than ever before. We have been called to look after so many neglected souls in the far corners of heathendom, that our resources are failing and our deficits are becoming alarming. We need in the South to interest ourselves in this matter which concerns the very life of our denomination, more than we have done at any previous period in our history.

On Whitsunday, May 31st, a notable departure from this life took place at Berthelstord, Saxony. The representative of our Province in the Mission Board, Bishop Benjamin Romig, died on that day. He was a devoted man in the Mission service to which he had given his entire ministry with a rare consecration. He was withal so plain, unassuming, sensible, affectionate that he had won universal love in the Unity of which he was the official head at the time of his death. His place in the Mission Board has, by the joint election of the Northern and Southern Provinces, been worthily filled by Bro. John Taylor Hamilton, formerly of the Theological Seminary at Bethlehem, Pa.

The great event of our Southern Provincial life, during the past year has been the Sesqui-Centennial celebration. It was immediately preceded by the District Conference which met at Friedland, on October 22nd and 28th, and in which an earnest movement was inaugurated for the increase of the pastoral supply. Then on Friday, November 13th, members and friends from every part of Wachovia met, several thousand in number, at Bethabara, the oldest settlement. The monument to Bishop Spangenberg and the first settlers was unveiled in the morning and in the afternoon, at the carefully marked sites, memorial papers were read and hymns sung by the deeply impressed multitude. It was the last perfect day for such an outdoor programme in 1903. On the following Sunday, November 15th, a Provincial celebration was held at Salem. Greetings had come in from every part of the Unity. The sermon was preached with great power by the Northern Delegate, Rev. Paul de Schweinitz, on Psalm 100, 3. Members were present from every part of Wachovia, 1,000 retook of the Provincial Lovefeast, and a large congregation remained for the Holy Communion. Tuesday, Nov. 17th, was the day of the arrival of the first settlers in 1733. Services of praise and prayer were held in nearly all the churches, notwithstanding the torrents of rain which were falling. About $2,500 have thus far been raised for memorial improvements of various sorts in connection with this Sesqui-Centennial.

As we come toward the close of this record for 1903, we reach the detailed extracts from the diary which has been kept for the last 150 years.

The midnight service which marked the transition of 1902 into 1903 closed at 15 minutes after twelve, and the great crowd which had taken sympathetic part in the solemn meeting quietly dispersed. There was not a shot or bell or whistle. The sky was full of stars and by morning the thermometer had fallen to 26°. The first sermon of the year was preached at 11 o’clock on the new watchword: “I desired mercy and not sacrifice: and the knowledge of God more than burnt offerings.” Hos. 6:6.

On Feb. 2d, an encouraging Social of the different C. E. Societies of the Salem congregation was held in the Home church. On the same day, two old and decayed cedars were removed from the beloved quadrilateral in the centre of the graveyard where they had been planted by the father of Bro. Traugott Crist during the Revolutionary War.

February 12th, the Mission Barrels were opened at a Festival held in the Belo Home Hall, $62.00 were realized.

Two new cedars were planted in the centre of the Graveyard on February 14th, to take the place of those recently removed.

A heavy wind storm on the night of February 16th, following a copious fall of rain produced a sad destruction of cedars in the Avenue and Graveyard. To our deep regret, the great cedar which long has stood as guardian at the central gate was blown down.

The sacrifice of Brother John Taylor Hamilton in Revolutionary War.

Febrary 2d, an encouraging Social of the different C. E. Societies of the Salem congregation was held in the Home church, on February 22d.

On Friday, February 27th, a still more destructive storm swept over the Graveyard, the two central cedars still remaining, were blown down and four others to the south of them. Several generations must pass before the Graveyard can regain its wonted aspect.

With March 13th, a long wet spell was over and the blossoms commenced to appear in the welcome sunshine.

During the Lenten Season numerous instruction meetings were held for old and young.

Palm Sunday, April 5th, was a beautiful day, but marked alas! with a killing frost which destroyed all the earlier fruits of the orchards. At some places ice had been formed during the night. The services were encouraging; 18 were received into the Home church; 11 into Christ church and 18 into Calvary. The Passion Week meetings which followed on the subsequent days were largely attended and blessed in their impression. Easter Morning, April 12th, contrary to expectations was a lovely morning, with larger crowd on the Graveyard than had been seen in any previous year. In the evening the season was happily closed.

On April 13th, a series of Wednesday night
discourses on the Lord's Prayer was opened which proved one of the most encouraging in recent years.

Sunday, May 21st, the Commencement Sermon was preached by the Rev. Dr. Strickler, of the Presbyterian Theological Seminary, at Richmond, Va., and on Wednesday, May 25th, the annual address was made by Judge Connor. A large class was graduated.

The Boys' School also closed in a very encouraging way on Thursday, May 29th.

Then in the months of June and July came a succession of Sunday School occasions in Nissen Park.

On July 2nd, Bro. Howard E. Rodeblad, Assistant Pastor for Christ church and other charges, left Salem, to take his new work as Resident Professor in the Theological Seminary, at Bethlehem, Pa.

An outdoor meeting of Praise and Prayer was held in front of the Academy in the early morning of the 24th of July.

On Tuesday, July 21st, the annual financial report was presented to the Congregation Council. There was a surplus of $27,900 in the accounts.

On Friday evening, July 31st, a welcome lovefeast was given in Christ church to Bro. J. K. Pfohl who has been called as one of the Assistant Pastors, to this charge and to other duties in the Salem Congregation.

On Wednesday, Aug. 5th, Dr. Walter Moore gave a very interesting account of his recent visit to Palestine, and on the following Sunday evening, Aug. 9th, Bro. David Wossley gave a vivid account of his work among the Mission Indians of California.

On Wednesday evening, Aug. 12th, a new and most important departure was taken in the Home church in connection with the amended rules of the Salem Congregation, finally adopted on May 5th. Bro. Francis H. Fries presided.

Chairmen of various Church Committees were elected to act in concert with the Board of Trustees and Elders. The meeting was largely attended by male and female communicants. There was much interest and great harmony prevailed.

Probably the warmest time of the year was in the last days of August when the thermometer climbed to the neighborhood of 100°.

On August 30th, the beautiful organ which the Calvary Congregation has purchased by its own efforts was in a delightful service set apart for the worship of God.

The festival season was duly observed as in other years without any interruption. Bro. C. Wenhold, of Bethlehem Theological Seminary, rendered eminent efficiency during the Summer up to September 14th.

The Young People's Meetings were re-opened with the month of September and have been larger than ever before owing to the flourishing state of the Schools.

On Sunday, Sept. 27th, the anniversary of the Home Sunday School was happily held. The year has been a very prosperous one. A feature of the work during the earlier part of the meetings of the Men's Bible Class, at which addresses of great interest were made by a number of ministers and well known laymen.

On Oct. 4th, a series of meetings was opened in the Home church, which lasted ten days and were greatly blessed to many members. Since that time a Woman's Meeting has been laboring for closer and more cordial acquaintance throughout the congregation.

On Oct 27th, the very happy Anniversary of Christ church was held, on which occasion the electric lights as a Sesqui Centennial offering were lighted for the first time. Thanksgiving, Nov. 26th, was bright without and within. Many Sunday School children brought their off-rings for the Hospital and laid them in heaps around the Communion table. A liberal collection was also taken for the same institution which is doing more and more good in the community.

The new Christian year came in upon Nov. 29th with every evidence of increasing congregation interest.

On Dec. 3rd, the Lovefeast of the Workers of the congregation was held with earnest addresses on the part of a number of the brethren.

For the Christmas season of 1903, the church was beautifully decorated and both in congregation and in Sunday Schools the days have been happily spent. There are in the Home church many willing workers and this feast gives especial life and beauty to the festal seasons. There is doubtless much amongst us which we would be glad to see improved, but there is very much also for which we bless God and take courage.

Silently but visibly as the years go by, the personality of the congregation is changing. Little children are by their baptism being added to the flock; members are coming in by profession of faith or transfer from other churches. The youth are rapidly growing up into the adult membership and not only filling the seats of the church but take more and more responsible place in its management. But what marks the change most deeply is the passing of cherished fellow members from the assemblies of earth to those around the throne. Sometimes the young and ardent and promising are called and sometimes those who in the fullness of the human lives are being brought to their reward. We miss them; we recall their names tenderly. It would almost seem as if with the beloved name, the beloved personality were coming back once more on the closing night of the old year. They are gone from our eyes, but not from our hearts. They have not lived in vain. "Blessed are the dead which die in the Lord: yea, saith the Spirit, for they rest from their labors and their works do follow them."

**CHIPS FROM HISTORIC TIMBER.**

By Mrs. Arbuckle Fries, Salem, N. C.

The Industrial Development of Wachovia up to the Beginning of the Civil War.

*Paper prepared by Mr. C. T. Pfohl, and read at the Meeting of the Wachovia Historical Society, in the Home Church, Nov. 14th, 1903.*

**FARMING.**

In deciding upon the location of our Moravian Settlement in this part of North Carolina, our Brethren were influenced by the many water courses embraced within its limits, which it was thought would make it desirable for homes for the agriculturists with whom it was planned that the land would be further divided. The examination of the maps and deeds in our Land Office will show that they were not mistaken in their expectations, as the land along the streams was early taken up and settled, while that on the higher ground and ridges was left until more recent years. The purchasers were as a rule men of limited means who bought with a view of making their living out of the soil, and our section thus became filled with many small farms, the property of those who cultivated them, and large farms such as existed in the eastern part of the State were not to be found here.

The farmers in those early days were under the necessity of providing clothing as well for their families and consequently the products of their farms were more diversified than is the case at present. In addition to wheat, corn and rye, almost every farm had its patch of flax and cotton, from which to make clothing for the persons living upon it; and the flax brake and rope walk where they made ropes for plow lines, bed cords, wash lines and well ropes were a common sight by the roadside. After the establishment of the cotton factories in the town, the quantity of cotton raised in this section was considerably increased, and the sales by the farmers amounted to several thousand pounds during the course of the year, but after tobacco came to be so extensively cultivated, the raising of cotton was abandoned.

To what extent the raising of tobacco was carried on in the early days we do not know, but every farmer had a patch for his own use, and the records state that in October, 1777, six wagon loads with tobacco were sent to Charleston, which shows that it must have been receiving considerable attention at that time. Later on, the cultivation was increased and some of the larger planters began to manufacture chewing tobacco and send by wagon to the States south of us for a market, but no large factories existed in our section.

Our climate was favorable to the raising of fruit, and orchards of choice apples and peaches were planted. However, owing to the want of facilities for transportation, the fruit could not be sent to market in the green state, but a heavy trade was built up in the way of dried apples, peaches and blackberries with the Northern cities. This continued until the present method of canning fruit, and the introduction of refrigerating cars on the railroads rendered it possible for the large markets to be supplied with fresh fruits, when this industry languished and is now no longer of much importance.

Upon the women devolved the duty of making the cloth out of which the family was to be clothed, and a flax and wool spinning wheel and loom formed a part of almost every farmer's home. Woolen jeans and linsey-woolsey were made for the winter clothing, and flax and tow linen for summer wear, as also for bed sheets, ticking and toweling. Blankets, counterpanes and carpets were also made. It was not uncommon to find rolls of these goods manufactured by the farmer's wives for sale in the stores of the towns.

To be continued.
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SALEM, N. C.

THE CHURCH AT HOME.
BY REV. CHARLES CROUCH, SALISBURY, N. C.

NOTICE.
Only one more issue and we will
be closing the last year of the history of
our church paper. So far this
year we have paid as we went but for the
remaining sixty dollars we must look
largely to subscribers for the money.

The management earnestly begs
those who are behind to pay up
within the next weeks so that all
debts may be promptly settled by
the last day of March. Will you please
see that your subscription is attend-
ed to at once. On the lower left
hand corner of the wrapper you will
find the date to which you have paid.
If it is not "March 31," we hope
it will be on the very one we write.

BETHABARA.
The sickness of the pastor pre-
vented this congregation from hav-
ing any minister with them during
the Christmas exercises which never-
theless were all carried out in the
same systemate way as though the
pastor had been present. The re-
port at the close of the year showed
the remarkable fact that this congre-
gation of 40 members most of them
poor, had paid $515.75 for church
improvements alone besides other
large contributions. We are this
year distributing envelopes to each
member of the congregation, one
for each month, to be collected each
month by two sisters, Lida Styer and
Susan Moser.

FRIEDBERG.
December was rather a trying time
for many of us. Two of our families
were quarantined on account of small
pox, and nearly everybody
was afraid, and so our church atten-
dance was very small. At Christmas
the usual order of services was kept
but with a small company. New
Year's Day was some better.

A good spirit to re-model the
church is prevailing. Two days
work has already been done in get-
ing logs to the saw mill for lumber.
The brethren who are soliciting funds
for the work are meeting with en-
couragement.

Our Bro. John Crouch has been
seriously ill with erysipelas during
the past few weeks, but is now re-
covering, for which we are very
thankful.

Another cause for thankfulness is
the remarkable health which has
prevailed throughout 1903, out of
615 members, there was not a death
in the past year.

FRIEDLAND.
Owing to sickness the pastor was
unable to attend to any services dur-
ing the last days of the year. Bro.
Ernest Stockton very ably filled the
pastor's place, Christmas Day and
the Sunday following.

The Sunday School Entertainment
this year was extra good, much
of the credit of which belongs to the
organist, Miss Ila Hine.

The New Year service was well
attended, the reports rendered showed
an unusual amount of work dur-
ing the year 1903. But the congre-
gation is not satisfied with the work
of the past but is planning for an in-
crease along all lines. Of their own
accord they voted a considerable in-
crease in the pastor's salary. Men
who had been paying three dollars
per year volunteering to pay five
dollars. Earnest efforts are being
made to increase our foreign mis-
ion offering, a collector being ap-
pointed to see every member and it
possible receive a donation from each
one. Bro Willie Hine, one of our
most earnest workers, has this
difficult task in hand.

BETHANIA.
Christmas was happily observed in
the four places of worship.

The Christmas Eve service at Be-
thania opened the season of celebra-
tions and was well attended.

Bad roads and threatening clouds
did not hinder the lovefeast and can-
dle service at Olivet on Christmas
Day, for the chapel was filled.

Christmas Day night a beautiful
Cantata was rendered at Mizpah
capel to a house filled with people.

After some delay on account of
the weather, Alpha chapel did cred-
it to herself in the Entertainment
given on the night of December 29.

The New Year Eve services are
the last of the holiday gatherings
around Bethania, and to these last
services of the year people come
from long distances. With the good
roads, mild weather and bright moon-
shine to aid, the crowd was so large
that the church could not hold all
the people. Large as it was the con-
gregation was orderly and respectful
so that we had not only a full but
also a very pleasant occasion.

NEW PHILADELPHIA.
The Christmas service consisting
as usual of preaching and the love-
feast and candles, was held on the
24th. The attendance was somewhat
short. There is a great amount of
sickness in the community. Under
unfavorable circumstances the chil-

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we have.

BEAUTIFUL MUFFLERS, NECK.
WEAR SUSPENDERS, (put
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ETS, DRESSING GOWNS.
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GLOVES, FANCY VESTS.
SUIT CASES, UMBRELLAS, and
hundreds of other things you can find in
our Store to please them.

We will be pleased to have you call
whether you buy or not. Our prices are
the lowest.

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MENS' HATS, FURNISHINGS.

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Free tuition to teachers and to sons
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Invites your inspection with a magnificent assortment of rich laces, French, England, Germany and last but not least America. All contribute their quota toward the make up of this rare aggregation of Dress Goods elegance comprising the swellest productions obtainable in Dress Fabrics. Plain Weaves are prominent in this display of our Zelahines, Came's Hair, Venetians, Meltons, Serges, Worsted, Doukins, Broadcloths and many others that have a great obsctive elegance hard to resist. While on the other hand we have a stock that includes a full line of high class Novelties - Fabrics that hold the interest of all who appreciate exquisite textiles. Among them are Home spun, Pincheck, Amuries, Cames, Panama, Sharkskin, Noll Saining, Fancy Voile and scores of others that will please the most exclusive and exacting taste. Each of our other departments have been equally as well cared for and invite inspection.

Sorosis Shoes.

We are sole Agents in North Carolina except Asheville for the sale of this celebrated Shoe.

Our next service was held on Fri-day, January 1st, when with sad and sympathetic hearts we gathered together to pay our last tribute of respect to our departed Bro. Robert Stockton, and we felt that even, "In the midst of life we are in death."
The Holy Communion, celebrated on Sunday, Jan. 10th, was largely attended and was an occasion of deep spiritual interest.
The text for the first Sunday in the New Year, given by our beloved pastor was God's own promise, "Certainly I will be with thee," and with this promise we go forward with renewed trust in our Heavenly Leader and while praising Him for His gracious leading in the past we pray for continued and even greater blessings in the future:

Mt. Bethel.
The Christmas entertainment was very much interfered with by the great sleet of the Saturday before the 3d Sunday in December. Nevertheless there were 91 persons present. The exercises should have begun at 10 a.m., but it was after 11 before Mr. John Fleming, who had charge of the presents, was able to get to the church, having had to literally cut his way through the forest road on account of the leaf laden branches of the trees that obstructed the way.

By 12 o'clock the tree was ready. After some very hearty and earnest singing, at the request of some of the brethren who had come a long way, a sermon was preached. The eyes of the children, however, wavered so longingly and so often towards the tree that the speaker took compassion upon them and was very brief. Then the Superintendent, Bro. Harvey Puckett, took charge, and, with the assistance of the teachers, distributed the presents. By this time it was nearly 2 o'clock, and when dinner, at Bro. Wm. Boyd's bountiful table, had been gotten through with it was too late for the semi-arctic trip to Willow Hill.

This was exceedingly regretted, as this point on account of its having been just begun as one might say needs visitation more than the older Mt. Bethel.

However, the brethren Childress, Hiatts, Woods, and so on are still holding the fort in this farthest away of all our Southern churches. The Willow Hill church, now that there is a coat of white paint upon it, can be seen at the foot of Bald Rock, a distance of 6 or 7 miles, only a short distance from the Virginia line on the Mt. Airy road.

There is a good work being continued in these Virginia hills, and there should be frequent prayer by our near-by congregations for their mountain brethren, whose faces we can hardly ever hope to see on this side of eternity.

There are now three bar-rooms on the Ward's Gap Road, between the Virginia line and Mt. Bethel, in a distance of about four miles, and each is about a mile from the other. All of our Bethel and Willow Hill people have to pass these open doors of temptation on their way to and from Mt. Airy.

But what can be said of the glory of the face of the mountains in the shirting sunlight of that partly-cloudy afternoon. It was gleam, and glitter, and golden sheen and silver radiance. From Fisher's Peak on the border line up to heavy-browed Bald Rock, perhaps forty or fifty miles, the icd forests were magnificent in their panoply of crystal, with the long, broad shadows chasing the sunlight into cove and peak, from outlying rounded hill up to one's very feet.

Each succeeding year sees the financial betterment of the mountain people. Whereas barter was once

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The Wachovia Moravian.

Entertainment on the 26th, which deserved high appreciation especially for those in charge. We felt with deep sympathy the absence of Bro. Reich, the Superintendent, who was kept at home by sickness.

On the night of December 23rd, the presents were distributed to the members of the Bethel Sunday School.

Calvary.
The past year has been a very encouraging and happy year in this congregation. Our Christmas services were very enjoyable and the church was very tastefully decorated for this festive season. Although there was some sickness among our Sunday School scholars, the Entertainment held on the 23rd of December passed off very successfully as each one seemed to enter heartily into the spirit of the occasion. On account of the inclemency of the weather the usual surprise was not so largely attended, still we are glad to note that about 25 ventured out in a heavy downpour of rain.

The Lovefeast held on the 30th of December, was a bright and happy occasion, a large crowd was in attendance and many strangers from other denominations partook with us in this feast of love. We had the pleasure at this time to listen to a few remarks from Bro. H. E. Roodhalter now of Bethlehem, Pa.

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the only method of trade, there are now large produce markets in Mt. Airy paying cash for everything the thrifty mountain man has to sell. In consequence the congestion of business on the Main Street of Mt. Airy is something wonderful to behold. And this cash was going back into the mountains to lighten many a burden, to add much a comfort, to build more and better roads and school-houses, and, best of all, to strengthen the Church of the Lord Jesus Christ.

Brethren of Wachovia! many of you should visit the Virginia congregations of our Province. There is many a lesson of deeper faith, surer consecration and loyalty to our Church to be learned from the kind, hospitable people of Patrick and Carroll. Would the brethren be glad to see you? Well!

MORAVIA.

The Christmas entertainment at Moravia Church was held on the evening of the fourth Monday. The scripture was used in connection with songs and recitations by the Sunday School scholars. There was in attendance the largest crowd ever seen in Moravia. Oak Ridge and Summefield and all the surrounding country they came, a well-behaved, orderly company, that accepted quietly the discomforts of a literally packed room. The presence of Mrs. Jennie Kerner, who had come down from her Winston home to assist, Miss Lois Benbow, of Camden, and Mrs. Kimbrough, of Washington City, was much appreciated by the school. After the exercises a short address was made by Bro. Clarence Crist. It was a very happy evening, despite the fact that a misunderstanding in regard to a couple of pictures caused some changes to be made in the program.

Moravia is not on a railroad, but is distant from Kernersville on the Southern about 14 miles, and from Summefield on the old C. F. & V. V. about three miles. The drive out (under ordinary conditions) from Kernersville is a very pleasant one, the road being singularly free from hills and streams. Passing through Oak Ridge, with its splendid college, and then by the residence of Mr. Donnell, Mrs. Kerner's father, Moravia, white, neat, comes into view. Two miles beyond is the home of Bro. James Lee, through whose kindness the visiting brother was enabled to reach his destination and remain all night with him.

Bro. John Newell's splendid little horse brought us safely back to Kernersville, and after dinner with Mr. Israel Kerner, and a long conversation with friend Meredith, the evening train brought us home again.

THE WACHOVIA MORAVIAN.

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WINSTON—SALEM DIVISION—Leave Winston-Salem 8:00 a. m. daily except
Sunday. Arrive Roanoke 12:10 a. m. 285 p. m. daily for Roanoke and points in the
Shenandoah Valley and Lynchburg.
Leave Roanoke 9:15 a. m. daily. Arrive
Winston-Salem 10:30 a. m.
Leave from Roanoke 8:15 a. m. daily except Sun-
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For Foreign Missions:
Calvary Congregation... $ 5 22

For Special Stations:
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For Novus Missions:
Women's M.S., $100 50
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For Western Missions:
Van-Kathey's Wk.
South Africa:
Centerville M. B... 5 00
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Salem Jav. Miss. Society, 17 50

For Episcopal Missions:
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For Bohemian Missions:
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from a Friend........ 10 00
Support of one girl at
Pottenstein, from Sal.
Juvenile Miss. Society... 60 00
Bethania...... 10 05
M. Ord. of the Tenth...... 10 50
Clemensville..... 5 55
Friedberg........ 12 20
Salem........ 15 10
New Philadelphia..... 1 37
Hope...... 4 20
A Friend, the "Tenth"... 3 00
Calvary........ 12 89
Kernersville.... 6 45

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Salen Congregation..... 57 33
Calvary........ 18 32

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Calvary Congregation $13 97
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Bethania...... 5 09
Salem...... 132 37

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142 Mass St., WINSTON, N. C.
The Wachovia Moravian.

The Wachovia Moravian is published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilized and in heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths, Also all letters regarding subscriptions, payments of money, or any business communications to

The Rev. C. D. Couch, Salem, North Carolina.

EDITORIAL NOTES.

At the request of the Mission Board we publish in this number of The Wachovia Moravian an appeal for the Jamaica Mission. Those who are acquainted with the large and flourishing Mission are aware of the earnest efforts which are being made for entire self-support. The Jubilee Fund, which is being now asked for, will greatly help in that direction. The Mission Board does not appeal for large gifts to the Jamaica Fund, but such small smalls as lie within the reach of every giver. A dollar now contributed toward the self-support of Jamaica will help to relieve our sorely burdened mission-treasury for all time to come. We will members and friends who are inclined to give send in their gifts under the title: "Jamaica Jubilee Fund."

The great duty of our Southern Province at present is to give more to the Foreign Mission cause and to interest itself more deeply in the great work of God which our Church is carrying on among the heathen. It is not only for the sake of the Missions that we need in every congregation to bestir ourselves more actively. We must do it for our own sake. God cannot continue to bless us at home unless we do more for His work abroad. There are even now sad signs arising that His hand of blessing is being withdrawn in some measure from us. One of the best ways of getting His favor restored is to pay more heed to His last command to His Church "to preach the Gospel to every creature."

The Alberta Mission reports steady progress. More families are coming from Russia, and some also from the disband Moravian colony, Bruderthal, in Brazil. The first District Synod of our congregations there is proposed for next year. The early snow storms, which were raging far south of these northern settlements already in the middle of September, happily did not reach them, but black bears were "reent and unwell visitors. The new settlement at Hay Lakes is prospering. Some thirty Moravians have taken homesteads there; mostly young men, so that the prospects are good for a new congregation in that locality.

In the West Himalayas four converts were baptized at Leh on Whitsunday. The congregation now numbers 35 members. This means a great deal in such a hard Buddhist field.

During the 90 years of its existence the British and Foreign Bible Society has issued 180 million copies of Bibles and of portions of the Holy Scriptures. Of these, one million copies have gone to China alone. The year 1903-1904 will be the Society's centennial year. The Bible has already been translated into 456 languages, and it is proposed in this year to raise one and a quarter millions of dollars in order to translate and circulate the Scriptures into the languages of the 450 millions of mankind who, as yet, have it not.

A Modest Request.

In the course of the year 1904 our Western Province in the West Indies, viz: on the island of Jamaica, will celebrate a Jubilee. One hundred and fifty years ago George Caries laid the foundation of our Missionary undertakings there. Though the commencement, full of hope, was succeeded by varying experiences, disappointments and distress not having been always absent, yet the blessing of God has manifestly rested upon the undertaking throughout the long span of years. At present 13 mission stations and 11 out-stations are served by 11 ordained foreign missionaries and 6 ordained native ministers. Fifty-eight schools are connected with the Mission, and 1,600 members are in the care of the missionaries.

It is well known to our readers that for years Jamaica has been suffering from unfavorable economic conditions, and that recently a terrible tornado devastated the northern and eastern districts of the island. In the very nature of the case these unfortunate circumstances must exercise an influence upon our mission and especially upon the effort to so develop the finances of this old mission province as to effect a separation from the general accounts of our Missions at large. Yet it is becoming more and more certain that this separation is an absolute necessity. In this connection we owe it to our missionaries and congregations in Jamaica to testify to their credit, that in spite of all difficulties they are doing their very best to arrive at the goal of complete financial and ecclesiastical independence. The self-sacrifice of the missionaries deserve recognition equally with the liberality of the congregation.

When the Eastern Province of our West Indian Missions celebrated its 150th anniversary in the year 1882, which was at the same time the 100th anniversary of our Missions as a whole, the gifts of our friends enabled us to build a fine memorial church in the town of St. Thomas, and a Jubilee Fund was collected, amounting to $25,000, which was largely employed for the founding of the Mission in East Africa. We are not now in a position to urge our friends to endow the Mission in Jamaica with a sum of like magnitude. All our readers are doubtless aware of the serious financial situation of our Missions as a whole. That situation clearly prohibits us from issuing any urgent appeal for single phases of the work; rather it compels us to put forth every effort to bring to an end the general exigency. Nevertheless, in spite of such consideration, we desire to make it known, that it would be a source of special satisfaction, were our friends to enable us to convey a special, even if it were a modest, gift to Jamaica in connection with its jubilee. Perhaps there are those who would gladly assist in creating a small Jubilee Fund, without thereby diminishing in any degree their support of our missions at large. We request such friends to send us their contributions for this purpose with the direction "for Jamaica."

We will not now decide in what special way this Jubilee Fund shall be applied, but we will leave it to the Provincial Elders' Conference in Jamaica to decide this. Nevertheless, to whatever use the gifts may be applied, we can assure friends, that they will afford us special gratification through their liberality. By making it evident to us and our brethren in Jamaica, that the sympathetic interest of our supporters goes not only towards the new mission fields rejoining in the vigor of youth, but equally also towards the older fields fructified by the blood and sweat of our fathers, the gifts will minister new courage and strength to them in their difficult situation. And, dear friends, such encouragement they equally need and deserve.

The Mission Board.

The mission work in Central Africa is spreading. Through the new station, Ipolo, the Province of Uganda has been reached. Urambo has been a very dark field, but the first light is
The Wachovia Moravian

It is true that, after this conversion, you are still the same person that you always were. Christianity does not like Pantheism, destroy our individuality, on the contrary it emphasizes and gradually perfects our separate personality. The Buddhist whose cult is becoming so popular in the western circles that have fallen away from Christ, dreams of a "Nirvana," in which his individuality will be extinct, swallowed up in a general unconsciousness, but the Christian has the opposite hope. His separate conscious "I" will always live and be developed more and more along the lines of God's natural endowment. With one it is a merry; with another a sober self; with one it is an impulsive nature, with another a disposition that is slower and more cautious. And this permanent individuality will be the basis of recognition in heaven.

Richard Baxter said that one of the chief delights for him would be to sit in high conversation there with John Hampton, the English patriot. And even so, the little daughter whom you once gave up with tears, will be there; or your daughter and the disposition from every other saint in heaven.

"As a fair maiden, in her Father's mansion Clothed with celestial grace. And beautiful with all the soul's expansion, Shall we behold her face." 

You are still, after your conversion the same person you were before. So Paul puts it, setting your original "I" in the forefront of his great statement "I live" and again, "the life which I live in the flesh." But another person has come into your own individual life, who by your free choice, now controls it with the power of his loving Spirit.

This individual life of yours still leads, as the text says, "in the flesh," that is amid a great variety of changing earthly circumstances. The Christian is no less of a business man than he was before his change of heart. He is, in fact, a more energetic man of business because of the new life that has come into his soul. And so it is with the house-wive amid the thronging employments of her home, and so it is with the Christian child at school. The ordinary earthly life does not mean more for those who now have Christ living in them. They are better employers, better employees for the change which has taken place in their hearts. Real Christian experience does not send its converts ballooning through the air of an excited and idle sentimentality. It reminds them daily that they are still "in the flesh" and need to gird themselves for their earthly tasks. Because believers are still in the flesh they have their trials and griefs and anxieties as well as other people. They even have, like Paul, "their fightings without and fears within." It is sometimes good to have a doubt or misgiving. It reminds us where we are,—not in cloudland, but still "in the flesh." It is like a pin-prick which wakes us out of sentimental dreaming into practical realities. Because Christians are still "in the flesh," their lives are subject to the joys and sorrows which attach themselves to our common humanity. They laugh at weddings and weep at funerals. Believers sometimes seem to expect that because of their change of heart they should be immune from earthly conditions; should have no losses, sicknesses or bereavements to sorrow over. Such a life would be unreal and the end dangerous to the soul's highest welfare. The Saviour knew full well for what he was asking when he said: "I pray not that thou shouldst take them out of the world, but that thou shouldst not cast me from the evil."

It is a life "in the flesh" which you as a Christian are leading, but inside of your earthly life there is another life. Your Christ-life is the heart of your outer life. The cautious English theologian, Hooker, has brought out this fact with a thrilling emphasis. He speaks of Christ and his Spirit dwelling in Christians, and as the soul of their soul moving them onto such both inward and outward actions as in the sight of God are acceptable.

This makes the deepest difference between the saved and the unsaved. It is not merely that they have a different set of opinions, or even of morals, but Christ is actually in soul of the one and Christ is not in the soul of the other. In the wonderful experiments which led up to the discovery of the new metal, radium, it was found that one plate of sand, where the waste was dead, but another which looked exactly like it had something in it which stirred the gold leaf test. Even so one soul, however moral and amiable, is dead to the tests which betray the presence of Christ while in another soul gleams the true radium, the Christ who is "the soul within the soul." It is as Maclaren has said: "The true Christian life is dual. It has its surface amidst the shifting mutabilities of earth, but its root in the silent everlastning, and the centre of all things which is Christ in God." 

It is the Christ in you which explains your best experiences. There are times when there is a special sunshine in your soul. You say to yourself: "I believe that my sins are forgiven," you can say it, because Christ himself is saying it within your soul: "Son, daughter, thy sins are forgiven thee." 

Or, again, there come times, perhaps of grave trial and perplexity, when the happy thought thrills through your soul that you are the Father's child, and will be helped through. It is the Christ in you who thus enables you to say, "Abba, Father." Or, again, you find that you are gaining ground in your battle against temptations. Formerly you fell under them, but now you are able to stand. It is the Christ within you whose strength is being perfected in your weakness. Or still again you find yourself strangely comforted in darkened hours of sorrow. There is little in your circumstances to cheer you; nevertheless you are calmed and consoled. It is because the Christ who once smiled upon the widow of Nain with his comforting, "Weep not!" is saying the same thing now within your soul.

And when you shall come to die, this marvel of a life within a life, this existence of "the soul of your soul" will once more shine with the original glory of a lovely sunset. Heart and flesh will then be utterly failing, but the Christ within you will be saying what came to me from the lips of a dying saint not long ago: "He will not leave us nor forsake us." 

It is the great fact of our text: "I live yet

* In Home Church, Jan. 27, 1904, A. M.
I hear the Doctor three times in the last two weeks, one time sitting up until nearly midnight, fascinated with his stories of Alaskan adventure, and I would gladly hear him thrice three times, if he had an opportunity offered.

** * * * *

And a part of the charm lies in the modest manner in which he tells his story. I wish you could hear him describe his eleven-dog team, with which he journeyed from village to village, over the snow in order to heal, teach, preach and administer the Holy Communion. These dogs the Doctor has raised from puppies. Each one of them, he says, able to pull 50 lbs. on a run all day long. They are hitches together, Esquimaux fashion, one behind the other, so that the foremost dog is forty feet from the driver. No lines are used to guide the team, and not often the whip. The Doctor simply calls the leader by name and on the instant the dog, a great intelligent animal, three feet high, turns his head to see by the way of the driver's hand to the right or left which way the team is to turn. The other dogs all follow the leader, each one having his regular place in the team. The sledge is twelve feet long, eighteen inches high and just wide enough to sit upon.

When the Doctor starts out on his long tours, sometimes travelling 300 miles and more before returning home, he loads the sledge with fur sleeping bags for himself and interpreter, a stock of medicines, biscuits, tea, fish and a few cooking utensils, gun and compass, and for the dogs, frozen fish.

There are no roads as we understand the term, so that the sledge travellers must make their way as best they can over snow covered mountains and along frozen rivers.

** * * * *

Off they go at a sharp run, which the dogs keep up all day long, covering sometimes as much as 80 miles between daylight and dark. In ascending the hills, the travellers dismount and run alongside the sledge, but when it comes to going down the mountain sides the experience must be hair raising. There are of course no brakes, and there is no way for the dogs to hold back the heavy sledge. So down they fly, the dogs going at full speed in order to keep out of the sledge's way, and the travellers holding on as best they can, and not infrequently being upset over a snow ledge. Everything on the sledge is bound fast by thongs, so that even if there is an upset, nothing is likely to be lost.

In some respects dogs are better travelling companions than horses, for if they run away or break loose as the Doctor says they sometimes do, all the driver has to do is to patiently sit and wait, as they will soon come trotting back to find their master.

At night the men crawl into their fur lined sleeping bags, and the dogs coil up in the snow, sometimes being completely covered up by morning with the freshly fallen flakes.

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But dogs and sledges are not the only things of which Dr. Romig tells, for he has done a great work in breaking down heathen superstition, in helping the sick Alaskans, and telling the story of the Great Physician.

Winter before last, a fearful epidemic of Influenza and Measles visited that section of Alaska in which our Missions are located, and the death rate was appalling. In one village out of 141 inhabitants, 120 died within six weeks, and so it was in many of the settlements up and down river. In all these distresses our Medical Missionary was the only physician for hundreds of miles.

** * * * *

Doctor Romig's forecast for the future of our Alaskan work is very interesting and inspiring. Steadily the native Esquimaux are dying off and in a few years only a handful will be left, but this does not mean that our work is over, as the country is rapidly settling with white people from the States, Norwegians and Asians from the east coast of Siberia. Among these a great work for Christ is being done, and our men are the first on the field.

Alaska, 49th the Doctor, is rich in gold, copper, fish and timber, while the soil is fertile. In addition the reindeer industry is sure soon to furnish a profitable employment for many. All these facts combine to make the future of Alaska very hopeful, and in this future development of our Missions can have an important part.

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"Mr. Howard."

A Letter from Sesqui-Centennial Greeting from the British Province.

32 Fetter Lane, London, E.C.
October 29, 1893.

Dear Brethren and Sisters:

The approaching Sesqui-Centennial celebration, on Nov. 17th, of the founding of our beloved Church in Wachovia, and the beginning, of what is now the Southern Province in North America affords us a welcome opportunity of testifying to the growing interest of the British Province in your work and welfare, and at the same time of rejoicing with you in the evident increase and prosperity of your churches, which, under the blessing of God, have multiplied under the guidance and faithful labors of many servants of the Lord during the long period of one hundred and fifty years.

Our interest in your Province has not been revived, but quickened by reading the History of Wachovia, recently published by Bro. J. H. Clewell, Ph. D., and as we think of the many wonderful interiors of Providence on behalf of your spiritual Forfathers in the early history of your Province, and of their miraculous preservation in times of imminent danger, of their devotion to duty, and of their faithfulness in witnessing a good confession before men, we cannot but join heartily with you in spirit in the services of praise and thanksgiving with which you are marking the third Jubilee of the founding of your Church in Wachovia.

And when in your festal services you call to mind those brave and noble men and women who served their God so faithfully in their day and generation, and when you enumerate the rich blessings and mercies a loving Saviour bestowed upon them, and what mighty deeds he wrought through them, our prayer is that their historical and examples may in all of you the desire to emulate them in their service to God and their fellow-men, so that you may leave behind you to future generations at rich a heritage of faith and love and courage and devo-

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Letter from our Northern Correspondent.

Bethlehem, Pa., February, 1894.

To the Wachovia Moravians:

The most interesting Moravian missionary with whom I have ever come into contact, is Dr. Romig, from Alaska, who is spending some months of furlough in the States.

Dr. Romig is a full fledged Medical Missionary, having received a thorough medical training in Philadelphia before he was sent to the Alaska work. As Mrs. Romig is a trained nurse, the two are unusually well equipped for effective service.

To begin with, Dr. Romig attracts you to himself by his vigorous personality. He stands over six feet tall, weighs over 190 lbs., and is every inch the man he looks to be. It is easy to believe his stories about 80 mile sledge drives and nights spent in the snow upon the open country, without ever seeing when you look upon his own robust physique.

I have heard the Doctor three times in the last two weeks, one time sitting up until nearly midnight, fascinated with his stories of Alaskan
THE WACHOVIA MORAVIAN.

holy and sublime, because at this time the Heavens were opened, and the message of everlasting redemption flowed down like rivers from the mountains. "All men ought to join with angels and archangels in singing "Glory be to God in the Highest," for One came to us from the Glory and presence of the Father. He came to bear the burdens of men, to endure the heat of the sun and the cold of the night, and to die on the cross, in order that he might vanquish the powers of darkness, and save us from our sins and sorrows. This is, therefore, a day of great joy for us, who are sorrowing. Fathers and mothers and friends are far away — they have forsaken us, but God has taken us up;

He has sent people to help us, and what they do for us, they do from love. I want you to also remember God's promise to His servants, of Life to come. There was a man called Lazarus — he was ill, as we are, and on earth he was never restored, but afterwards he was found in Abraham's bosom. Therefore let us take courage; if it is not God's Will that we should recover our loved ones, another place for us, and there shall we be well; and I invite you, Mozlems, who are suffering as we do, and have lost what we have lost, to rejoice with us, for on this day 'Light has shone in darkness.'"

—Bro. John Greenfield is now building his sixth church, a handsome structure at Green Bay, Wis., seating 400 people and costing about $5,000.

MISSION NOTES.

The reports from our East South African field are full of hope and courage. In spite of the demoralizing influence of the recent Boer War and the constant conflict with the dark elements of heathenism more and more Kafris are asking for baptism. The older congregations like Shiloh and Goshen are reaching out for their members, who have scattered along railroad lines in search of a livelihood and for the heathen who live in their neighborhood. New stations like Tabase are hives of evangelistic industry. Native men are offering for service and native contributions are expected to support them. If means had permitted our brethren would have taken up work among our members in the famous mining town of Johannesburg, of which we have read so much in recent war times, and whither members of our churches frequently go in order to labor in the gold mines. But this task has been transferred to a Berlin Missionary Society. What impresses the missionaries is the direct and manifest interference of God in the conversions of heathen in the face of every sort of obstacle. They feel that the Lord has taken things into his own hands, and will give further times of awakening and revival.

Our own Moravian Missions are not the only Society which closed the last year with a great deficit. The Berlin Mission fell $25,000 short; the Barnem Society, $12,000; the Basel, nearly $25,000, and the great Church Missionary Society, with the wealth of the English Episcopal Church behind it, closed the year with a deficit of nearly $50,000. Evidently the whole Church of Christ needs to be waked up to a larger giving for the cause which lies nearest to the Saviour's heart.

A Lepers Christmas Sermon.

In the Moravian Lepers Home at Jerusalem, Christians of every denomination, Mohammedans and Jews are all equally welcome. There are, however, few Jews, as the people of that race seldom seem to have leprosy. But all mankind, if suffering from this terrible disease, are received with an equal care and affection. Over the door of the institution stands, in great letters, the word, "Jesu młchile," which means "the help of Jesus," and the spirit of this institution is that of the dear Master Himself. How deeply even those feel this Christlike kindness who seem to be farthest away from our faith we can see from an Arabic address that was made on Christmas Day by a Christian in matte and appreciated by Mohammedans and Christians alike. Here it is:

"Of all seasons and days this is the most
Nothing Better

To give your Father, Friend, or Brother for Christmas than some of the things we have.

BETULFUL MUFFLERS, NECK WEAR, SUSPENDERS, (put up in wing boxes) SMOKING JACKETS, DRESSING GOWNS.

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THE WACHOVIA MORAVIAN.

The Present Condition and Needs of our Bohemian-Moravian Mission.

"Last Sunday I drove to S., and then, in company with our brethren at S., I went on foot for an hour through deep snow, over hill and valley, by poor paths, the last part of the way up a steep ascent till I came to the place of meeting, finding the company who expected me assembled at the home of Bro. D. The scene was crowded, many Roman Catholics being present, and also adherents of spiritualism. Some what out of breath at first from the stiffness of the trampl I forthwith conducted the service. Afterwards a conversation followed concerning the reports spread by the Roman Catholic priests about the evangelical movement. They are energetic at work here against us in genuine Roman fashion Falsehood and deceit are allowable in order to retain members in their communion.

There was need of plain speech, that the fine innuendos of the Roman writers might be laid bare. Back through deep snow, over the fields to S., where my carriage was waiting, with my footgear wet through, I took my seat in it, and drove homewards for two hours, thank God! with no serious consequences to my health. I can stand a good deal. It was about 9 o'clock when I reached home."

These lines from a personal letter of one of our brethren—not intended for print—afford a glimpse into the strenuous work they do in the Czechis part of the population.

The foundations are now fairly well advanced. A line of posts stretches from Dux in the north-west of Bohemia to Herzogwald in the north of Moravia and Wuerbenthal in the heart of Austrian Silesia. Eleven brethren are stationed as ministers and masters of orphanages, and a number of colporteurs and lay assistants carry the influence of our Church to points other than those officially noted as preaching places. Technically, from the standpoint of Austrian law, there are but three congregations, Dauba Jungschatz, Pottestein Landskron and Prague. In the Spring of 1902 a formal petition was presented to the Government, that Wildenschwert be formally recognized as a fourth. A brother was deputed to interview the proper officials in Vienna respecting this business last Autumn. But thus far no reply has been received, though he was assured that a favorable answer might soon be expected. Practically the following organic congregational units exist: Pottestein, Herzogwald, Landa kron, Wildenschwert, Bochmisch, Rasenwald, Tennenkowith, Dauba, Gablonz, Jungschutz, Dux, Prague, and no less than seventeen preaching places should be added to these in order to gain a bird's eye view of the steadily maintained activity.

Complete statistics for December, 1903, are not yet in hand; but a gain in numbers is to be expected. The Pottestein group reports a net gain of 18, and the Dauba group was encouraged by 72 accessions at Dux and Dauba alone. It is therefore safe to assert that about 900 persons are now legally affiliated with our Brethren's Unity in Austria.

Here, as in other religious work, during the past year light and shade have alternated. Ground has been lost in Wambrunn and Gottsau, yet sufficient light has steadily shone to give assurance that God has been owning the faithful work of our brethren, and that He bids them stand in His Name. A few details will be of interest.

Dux, a Bezirksstadt, with a population of about 8000, at the junction of two railways in the north west of Roumania, has now a congregation of 97, ministered to by Bro. Franz Kostomatsky. Here no less than 61 were received into membership last year, all but 4 being former Roman Catholics. In this town our Church alone offers the means of grace, as demands made upon our representatives, who are still laying foundations for the future in Bohemia and Moravia.

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Salem Boys' School.

SALEM, N. C.

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of the land, was dedicated as a center of evangelistic activity. For this it is admirably situated. The rent of this chapel was secured without an appeal to the Bohemian Moravian Committee. Former Roman Catholics, who have joined our Church in this town, have manifested their earnestness by their gifts.

For some time Brother Theophilius Reichel, pastor in charge of the Pottestein group, has counted amongst his outposts Pecin, about three hours distant. During last year this point has gained in importance, and the work has given special encouragement. The reception of former Roman Catholics has brought our membership up to about 30, they have been in the habit of meeting together for mutual edification and Bible study, whenever circumstances rendered it impracticable to go to Pottestein. They now look forward to the time when they shall have a chapel of their own.

At a number of outposts the attendance at service has been very good, and prayer-meetings are steadily maintained; when the minister is engaged elsewhere. The good accomplished is not to be measured merely by statistical reports. Our Text Book is cherished by them as the badge of our actual membership.

Many a Roman Catholic attends the services and secretly cherishes the gospel, but hesitates to take the decisive step which will separate him from his associates and jeopardize his worldly interests.

Rome still resorts to all sorts of means in order to gain her ends. Not long ago, for instance, a young school teacher was awakened and connected herself with one of our congregations. Then persecution broke loose. Her own relations represented the step. The priest made representations to the official at the head of educational affairs in the district, in order to effect her discharge. For once ecclesiasticism miscarried. He was informed that the faith of the teacher was a matter of secondary consideration, in as much as her work was admittedly excellent. Then her Roman Catholic colleagues were induced to form a league to render her life so miserable as to compel her to recant. Again a manipulation. The Protestant remained true to her convictions, until her Roman Catholic father became wrought up by the hateful persecutions and endless annoyances to which she was exposed, and interfering read her fellow-teachers a lecture. "I t would be well if they themselves manifested some of the practical piety disclosed in the character and life of her whom they taunted." Meanwhile he himself was expelled from Rome.

But not every instance turns out so happily. Last year services were discontinued for one group of half-way adherents by the demand of the magistrate, that an armed and uniformed gendarme should be present on each occasion.

In short, our Church is realizing, that it is no summer campaign in which we are engaged. In seeking to win back the seats of our spiritual forefathers, and undo the terribly blighting consequences of the Counter Reformation, we have pledged ourselves to a work that demands time, and on our part unflinching patience, unwearied perseverance, steady faith, but above all the faithful discharge of the responsibility resting on each member wherever he dwells.

With it all there is reason for encouragement. First the example of our ministers in the field. They are located in the heart of the country, and year after year, living on the very lowest of salaries, having abundant care, and yet hopeful and cheerful—unthecastic.

There are the many openings, if only the men and the means were at hand. Of special significance last year was the ordination at Herrnhut on May 6th, of Brother Josef Sequens, a former priest, after a period of study and probation. In the Church at Bethania, Dr. G. T. Evans, Lulu Traassou, and Lilie Mock to Virginius W. Martin.

BETHANIA.

During the month of January we lost two members of long connection with the congregation.

Sr. Mary Butner, (m. n. Wolf), of Pinnacle, whose remains were laid to rest on the 18th, and Bro. F. A. Butner, of Stony Ridge, who was buried on the 24th. Though living at a long distance from the church,
THE WACHOVIA MORAVIAN.

PROVIDENCE.

The first preaching this year was held on the fifth Sunday in January. It was a dismal day without, the ground covered with snow and not a ray of sunlight the entire day. In contrast to the gloom outside, the little company of eighteen which gathered around the stove for the service made quite a cheerful appearance.

J. L. Walker continues Superintendent of the Sunday School for this year.

MIZPAH CHAPEL.

For the first time during the seven years that Mizpah Chapel has been in existence, a funeral service was held within its walls on the first day of the month. It was that of a child, a little over a year old, whose father, Sandy Bowens, a young man of thirty-one years, was buried about six months ago. The discourse was delivered in memory of both child and father. The remains were laid to rest on a private graveyard nearly, amid a fierce wind storm sweeping over the snow covered ground.

It may be of interest to our readers to know that this burial ground contains the grave of the first Leinbach that came to North Carolina. He entered the State in 1756 and lived within a short distance of the place of his burial.

CENTREVILLE.

Suddenly this Sunday School doubled itself in numbers not so much because of our efforts, we can only attribute it to prayer and the working of the Spirit.

The Bible class with Bro. E. E. Knouse as teacher, has increased from three to thirty members, all grown men. It is certainly a most pleasant sight to see him surrounded by so many grown men all listening intently to the word of God as taught by Bro. Knouse.

Mrs. E. E. Knouse took charge of a class of boys, four in number, which has grown to fourteen and gives promise of a much larger attendance. Mrs. Knouse has never taught until just recently, when she was given four boys about 15 years old, her success has been very marked.

We believe there are in every congregation such consecrated men and women who would make the very best of Sunday School teachers could they be prevailed upon to make the start.

The Ladies Circle of "Willing Workers," has taken in hand the matter of collecting the pastor’s salary and from former experiences we look for the very best results from their labors.

The Men’s meeting has grown so that we no longer have it at some house but in the Sunday School room of the church. The evening is taken up debating some lively and appropriate topic or singing, etc., after which an offering is taken up and refreshments served.

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NOV. 20TH, 1903.

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LEAVE BOSTON DAILY

Winston - Sacramento

LEAVE SACRAMENTO DAILY

LEAVE SACRAMENTO DAILY

12:30 p.m., for Greenville, Charlotte, and Asheville; 3:15 p.m., for New York, Philadelphia, and Baltimore, except Sun. Arrive Winston 2:20 p.m.

The Benevolent A. G. L. I.

Leaves Winston 9:30 a.m., daily, except Sunday. Arrives Norfolk 12:45 p.m. Leaves Norfolk 6:15 p.m., daily, except Sunday. Arrives Winston 6:35 p.m.

Leaves Winston 6:00 a.m., daily. Arrives Norfolk 9:35 a.m., daily except Sunday. Arrives Winston 9:45 a.m.

Leaves Norfolk 4:30 p.m., daily except Sunday. Arrives Winston 5:45 p.m.

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with many useful presents and good words. For more than forty years Sr. H. L. Hunter has been teaching Sunday School and a leader in all church work, and as is active to-day as ever. I wonder how many teachers there are who for forty years have been teaching the Word of Truth to young minds. We trust there may be many years of usefulness left yet for this faithful worker in the Master's vineyard. On arriving back home Sr. H. L. Hunter found a few of his neighbors waiting to welcome her with a surprise. Such gatherings are very beneficial, we believe, to say nothing of the enjoyment. We believe that sociability is next to brotherly love and brotherly love is the very foundation stone of a Christian life.

COLORED.

The Sunday School is in a very good condition at present. The attendance is very good. On the 3rd Sunday, we had the pleasure of receiving a visit from Prof. Atkins, in company with the Slater School, also accompanied by Bishop Harris from Salisbury. Prof. Atkins gave the Sunday School a very helpful and interesting talk. It being Preaching-day, the pastor being present, invited Bishop Harris to preach or make a talk to the congregation in his own way in which he very kindly did, giving a very helpful talk to the members and to the Sunday School.

Bishop Rondthaler has paid us two visits this year distributing papers to the scholars leaving encouragement for the Sunday School.

ACKNOWLEDGMENTS.

For Alaska Mission: Bethania Missy's Society, $5.00
For Home Missions: Fairview Congregation, $5.00
For Theological Seminary: Fairview Congregation, $5.00
For Foreign Missions: Fairview Congregation, $5.00
For Polkines Russian Orphanage for Support of one girl: Salem Juv. Missionary Society, $15.00
For Woman's Miss. Society: Legacy from Mrs. L. M. Frick, $500.00
Jas. T. Lineback, Mission Agent in North Carolina.

DEATHS.

At Friedberg, in January, Sister Nancy Brown, aged 83 years, 5 months and 29 days. At Friedberg, in January, Sister Mary Ann Butner, m. n. Tesh, aged 23 years, 2 months and 21 days.

At Friedberg, in January, Bro. Burd Parker, aged 46 years, 6 months and 6 days. At Bethania, Jan. 16th, Sr. Mary Ann Butner, m. n. Wolf, aged 77 years, 2 months and 24 days.

At Bethania, Jan. 22nd, Bro. Francis Augustus Butter, aged 78 years, 6 months and 7 days.

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The Rt. Rev. Edward Rondthaler, D. D., Editor
The Rev. C. D. Crouch, Business Manager.

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The Rev. C. D. Crouch,
Salem, North Carolina.

EDITORIAL NOTES.

—Although our number of Ministers in the Southern Province is not full at present, arrangements have been made to hold Easter services in every place where it has been usual to do so. It requires a good deal of hasty travel on the part of the brethren, to accomplish this service. But the effort is well made. An opportunity is given as seldom at other times to deliver a testimony for the crucified and risen Christ to great crowds of people. The services which several of our gifted and devoted laymen also render each year at this time are worthy of express mention and deserve the church's heartfelt appreciation.

—Another Passion-week and Easter Day are just before us. It is one of our great Moravian opportunities. It enables us with peculiar emphasis to set forth what the Moravian Church stands for. God evidently has not expected of us that we should be a large Church, otherwise He would have made us such. He has shown us over and over again that He can work with us and through us irrespective of our numbers. But what He does expect of us is that we should everywhere and at all times be true to certain great principles which He has entrusted to our care. One of these is to preach Christ and Him crucified as the real centre of our belief.

There is a great deal of preaching which makes this same claim, but when it comes to be more closely examined, the centre of interest will be found to be somewhere else: in ordinances and methods of administration; in views of morals and of reform; in manner of meetings and of conversions; in theories of mind and of society: in charities and Church activities. These are felt to be the main things to which the cross of Christ is really put in a secondary relation. But with us it is "Christ and Him crucified," first and all time. Our Church says in statement of "The Standard of Doctrine: "We esteem every truth revealed by God as a precious treasure, and sincerely believe that such a treasure dare not be let go, even though we thereby save our body or our life. But most especially do we affirm this of that doctrine which the Renewed Church has from the beginning regarded as her chief doctrine, and over which she has hitherto, by God's grace, kept guard as a priceless jewel. That Jesus Christ is the propitiation for our sins; and not for ours only, but also for the whole world." For Him who knew no sin God made sin on our behalf; for we might become righteousness of God in Him, or, as we sing in one of our hymns: "Whosoever believest in Christ's redemption, Will find free grace and complete exemption From serving sin."

At this particular season of the Christian year, people's minds are more turned to the cross of the suffering Savior and to the empty grave of the risen Christ. Let us, every minister and every member, in his own place and degree, swell the united testimony to "Him who loved us and washed us from our sins in his own blood."

"Oh, sing again,
Sing in still higher strain
Unto the Lamb once slain:
Bring for salvation,
Praise, thanks and adoration.
Hallelujah!"

The coming of the Spring-time means much for our country churches. Muddy roads and wet Sundays have doubtless had their discouraging effect during this winter, especially on our smaller charges, whose chapels are perhaps hidden away in the deep woods. It has not been possible with sleet-covered roads and pouring rains to keep up all our appointments, or if kept only the most faithful or the nearest have been present. The minister may, indeed, have come and not found, as in one case reported, a single soul. But with better roads and better weather the time has come to start everything anew. Spring, Summer and Autumn are the seasons of most value to the Southern churches. In the North the snowy winter brings the people together, but in the South, the sleet and rain and mud separate them. In the cities winter is the harvest time for souls, but in the Southern country, the summer and autumn are the golden time. Then let every country church take new heart and start anew with its blessed work. Let us begin early with preaching and Sunday School effort and congregational enterprise of every kind, and then the later summer and autumn will not fail to tell of gracious harvests.

Anniversary of our Brethren's Unity.

"By St. Rev. Edward Rondthaler, D. D.

Text—"I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength and has kept my word and hast not denied my name," Rev. 3:8.

We have reached the 447th Anniversary of our Brethren's Unity. So strangely has our Church been guided, and while blessed, so peculiar has been the blessing, that we may be encouraged to take it as the basis of our memorial discourse. We do not take and apply it to our own Church, in any feeling of vain glory, and with any dependence upon our own merit. We do it for the honor of God's grace, to which our peculiar position as a Church is due. We say from the outset. "To Thee, to Thee alone, O Lord, pertains all the glory."

It was in 1457 that the first brethren, the true spiritual descendents of John Hus moved into the deep evergreen forests of Eastern Bohemia, to Kunwald and there formed their union in practical christian living. Some of them were learned scholars and some were mechanics and farmers. It was from the beginning a society of learned and unlearned. They had as yet no ministers of their own. Their separation from the National Church of Bohemia, which came gradually during the following years was not on account of the doctrine or of government but in order to secure the means for a united and a better christian life. It has been a long continuance which the Lord has given to this little, earnest beginning which was made nearly four and a half centuries ago. We are reminded of the Church of Philadelphia, to which the Saviour sent the letter containing the words of our text and which has, though small and weak, continued to this very day, "I know thy works: behold I have set before thee an open door and no man can shut it: for thou hast a little strength and has kept my word and hast not denied my name."

We cannot say that the Moravian Church has been a numerical success. There are now about as many Moravians in the world as there ever were in the time of its greatest outward prosperity. There were probably some 200,000 of our people in Bohemia, Moravia and Poland at the beginning of the 17th century. If we include our converts from among the heathen and our "Diaspora" members on the continent of Europe, we are about as numerous now as we were then. But our home members who constitute the real strength of the Church are only about one eighth as many as were the Moravians two centuries ago. If we study the strange mutations which the Brethren's Unity has ex-

* In Home Church, Mar. 6, 1904, A. M.
The Moravian Church has from the beginning numbered in its ranks the wealthy and the poor. It has counted among its people always, members of the nobility and scholars whose name was neither noble nor scholarly. Together they have formed a brotherhood, in which the distinctions of society were duly kept up, but were illuminated with a mutual Christian respect. At the Columbian Exposition at Chicago, I called upon a Moravian sister, who belonged to a group of Eskimos hired as a part of the great show. They were mostly heathen and lived in a slovenly way in their cottages, but this cottage was neat and clean and comfortably arranged. The books lay in order on the mantel piece, Bible and hymn book among them. We sat together, and in our devotions sang "Jesus makes my heart rejoice," she in Eskimo and I in German, but to the same choral tune. We perfectly understood one another, although she came from Labrador and I from North Carolina. She was an Eskimo, but at the same time, she was in her tidy appearance and modest self respect, a Moravian sister.

Our very graveyards show when compared to some usual cemetery what the Moravian doctrine of social equality is. In the row of grave mounds, with the same sort of flat stone resting on each, the employer sleeps his last sleep beside the man whom he employed, and the learned professor may happen to lie beside the unlearned mechanic and yet no body, in passing through these consecrated grounds, feels that there is anything degrading about the equality, but is rather likely to be touched by the simple air of dignity which attaches itself to this view of brotherhood. With the Moravian a brotherly equality is not something to be looked down to but rather to be looked up to. He respects his neighbor's wealth, or position, or lack of both, and at the same time respects himself.

These seem to be the great characteristics which God has stamped upon us: in doctrine, "Christ and Him crucified; in practice, the willingness to do for the fellow man what others, at the time cannot be found to do; in brotherhood, an equality which does not effect distinctions but illumines them with a brotherly regard. And we may humbly believe that as long as we maintain these distinctive traits of our Church we can expect still to have an open door which no man can shut.

It seems to me that this distinctive character of the Brethren's Unity lies along three lines. Our doctrinal line. We express it in our tender and solemn Lentsen sentence: "Christ and him crucified remain our profession of faith." A quarter of a century ago it seemed as if the Churches were coming very nearly to the position which we, as Moravians, hold concerning the central importance of the doctrine of atonement through the blood of the Son of God. There had been in the middle of the last century a great reaction against unbelief in German theology and in all English-speaking lands. Mighty revivals had taken place. The result was an evangelical tone of preaching everywhere. The Moravian would hear the cross of Christ as earnestly preached in almost any other church as his own. It seemed as if his distinctive doctrinal calling was gone and that his special testimony to the power of the Lamb's blood would no longer be needed. But a change has passed over the scene. The extreme positions of Darwinian philosophers, the advent of the Higher Criticism, and the general increase of scepticism are present among professors. Christianity has made the actual and emphatic preaching of the cross less prevalent than it was a generation ago. There is again apparent the need of a Church which is continually harping on and emphasizing the doctrine of the atonement through the blood of the Lamb of God. We are having today all around us on such themes as the episcopacy, and baptism and holiness, and sociological reform, and racial development. But with us the emphasis must ever be on the atoning blood which is God's remedy for the sins and the sorrows of the whole world. There is, indeed, all around of this our doctrinal characteristic now as ever there has been.

The second characteristic is a practical one. It may be defined as a willingness to do the things which are needed for Christ's cause and which at the time no one else, perhaps, is willing to do. We had a striking instance of it in recent years when we were asked as a Church to undertake the mission among the Eskimos in interior Alaska on the frankly admitted ground that no body else was willing to go there. It has been through an almost instinctive obedience to this principle, that our own Salem Mission in the Blue Ridge was undertaken by the devoted fathers and that the various mission schools have been opened around us. There was little denominational advantage to be expected from these enterprises and the simple impulse of our brethren and sisters was to do the thing that was needed. The large denominations of Christians do and must ask, whether in America or in China, "Is it a strategic point for my denomination?" The Moravian, in accordance with the divine leadings of four centuries, must ask: "Am I needed?" "Is it something that no one else is willing to do?" At points where we come into competition with other denominations we usually meet with very indifferent success. But in our many enterprises whether in the Bush of Australia, or amid the ice and rocks of Labrador, or among the Lepers at Jerusalem, or in neglected and unoccupied corners of the home-field, whenever we are, it is rather likely to be touched by the simple air of dignity which attaches itself to this view of brotherhood. With the Moravian a brotherly equality is not something to be looked down to but rather to be looked up to. He respects his neighbor's wealth, or position, or lack of both, and at the same time respects himself.

Our Mission Deficit.

BY BISHOP SUCHNER.

The last annual report of the Mission Board clearly presented the critical situation of our Foreign Missions and gave the reasons for the considerable deficiency on our balance sheet for 1902. I trust the readers of the WACHOVIA MORAVIAN will not censure me, if I feel impelled to return to this subject, and write more in detail, to the position of our Mission as a whole. Having done so I will add a few thoughts, but I wish it understood throughout, that these express my personal opinion.

Our Missions have scarcely ever been in a more serious situation, financially, than is the
The Wachovia Moravian

care to-day. It is true that we are by no means alone in this experience. Others, indeed, the majority of the Missionary organizations, are laboring under a succession of adverse balances. There is little comfort in this thought, however, while there is urgent necessity for a clear appreciation of the serious situation, not of our own missions only, but of the Missionary cause throughout the world.

The development of the work of evangelical Foreign Missions during the past decade has surpassed all expectations. Unless our readers have watched this development very closely they will have little idea of the recent spread of the work in foreign lands, or of its growing influence in the home countries. Take in hand the newest American work on this subject, Harlan P. Beach's Geography and Atlas of Protestant Missions, their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the opening of the Twentieth Century. This work includes in two volumes the operations of 319 Societies, a larger number than could be found in any previous publication of the kind, or some idea of the ever-increasing importance and the wonderful growth of the work during the last ten years.

When we consider all this on its financial side, however, it becomes equally clear that here Christendom has failed to keep pace with the unexpected advance. New doors are opening to all the Societies; new work imperfectly demands to be taken in hand. Nor can these be entered on one after the other, gradually and by degrees; they must be taken in hand at once and pursued with full energy, lest the chance be lost, or least the present work be imperilled. The pressure comes from various quarters; here the very situation of the people whom we must evangelize; here the aggression of Islam, there the hostile competition of Catholicism compels the Protestant Churches to go ahead or they may lose what the enlightenment of the European Churches has made clear to the rest of the world. To use an illustration we might compare the Missions to an army, which has availed itself of favorable opportunities to advance far into an enemy's country, but suddenly finds that the commissariat lags too far in the rear. The army is obliged to halt if not to retreat for lack of the indispensable supplies. That is no enviable position, nor can we expect matters to mend at once.

Applying this to our own case, it means that for some years to come—how long no one can foresee—we must expect a considerable expenditure, whose excess the probable income cannot be attributed to failure in the management of the finances. Having made this remark let me enter on a further explanation of it.

Not infrequently the blame for these successive deficiencies has been charged to the Mission Board with the counsel to be more careful and economical in the management of the finances. Whilst this complaint may sometimes be made without any knowledge of the circumstances, and perhaps here or there proceed from motives not perfectly pure, it has also been raised by some of our most faithful friends. Therefore the Mission Board is by no means indifferent to it, nor do we put it aside at once as unjust. So far is this from being the case, that of late years the Board has devoted much time and attention to the possibility of controlling and saving expenditure, with a view to preventing it from exceeding the income. In this we have had the able and disinterested assistance of our invaluable Finance Committee. At every estimate every estimate has been scrupulously reduced not only by himself but also by each correspondent of the respective fields. Finally they have been laid before the Finance Advisory Committee above referred to, and with their consent have been passed by the Mission Board. I believe it may be said that had it not been for this careful and thorough control over the last General Synod our Deficiencies would have been considerably larger. I know not how the Mission Board can effect a further saving in expenditure without either giving up some of our enterprises, which are springing the whole work. The number of missionaries has been reduced to the lowest limit possible, until there comes the cry for reinforcement from nearly all our fields. The salaries are not too high, and the Board has been almost too careful, e.g., in respect of extra grants in cases of illness. In short, it is scarcely possible, apart from small items here and there, to effect any saving in the working of the Mission as a whole.

This was the condition of affairs in 1899 when the Mission Board plainly declared to the General Synod, that unless the income increased the next years would show successive deficits at the rate of about $37,500 per annum. The subsequent Unity Conference was quite as clearly informed of the exact position. The answer of both bodies was to the effect that our Missions as "a work of faith" were not to be curtailed but to be carried on in God's name. Nor to this day has He put our faith to shame. Each Deficiency up to that of last year was less than the estimated $37,500, and He has continually enabled us to overtake these with the help of friends. While this should revive our courage, it is certainly not the purpose of our Lord that it should lull us into a false security. No, just because God has so graciously owned our endeavors hitherto, it is our part to do all in our power to realize the serious situation in which we stand and to meet it with fresh spirit and energy. What then does the present crisis of our Missions demand of us?

We may hope that the Lord will continue to bless our business undertakings in several fields, so that they will increasingly be able to relieve Mission funds. Here and there too it may be possible to secure new or higher Government subsidies for our churches or schools. Nevertheless the fact remains that we shall only be able to attend the needed increase by larger contributions in the Home provinces. On the side of expenditure we have reached the limit of reduction; if the receipts do not show the necessary increase, then the very continuance of our Mission comes into question, and every extension (besides those for the present provided for by the Morton Bequest) is definitely excluded. But where is this indispensable increase to come from?

Recalling the history of our Missions we see that from the very beginning the support of the work has not rested alone on the members of the Brethren's Church. In every country of Christianity where she has planted her congregations, friends have been raised up to render effectual aid to her Missions to the heathen. Nor is the number of supporters today by any means limited to our own membership. But the great development of the whole missionary movement has multiplied Societies around us in every land. While we rejoice sincerely in this fact, because the Kingdom of God is being more effectually spread by all these agencies, we cannot but be concerned about the continued financial support of our own Missions. It is true that we cannot yet say that there is any decrease of the contributions from friends outside of our own congregations. On the contrary, there has been an increase in the total. Yet it is intelligible and right that many a circle of Christian friends, who are in a position to support our Missions, should have diverted their gifts to the enterprises which their Churches have now undertaken. In my opinion, however, this will not be suffered to do our cause any real harm, if we carefully keep in mind two things.

First of all, the Missionary life and work of our Church should keep in touch with the Missionary life of the whole evangelical Church, in which the past and present of our work give us a place and a purpose. Isolation may mean loss and stagnation for us. The members of our Boards, and not only the ministers and also the lay members of our congregations should maintain touch with the Mission life around them, attend conferences and missionary gatherings, learn from the experiences of other organizations, and make the purpose and enterprise of our own Church better known by taking part in these assemblies. They will help to win new friends for our work.

I pass on the other matter, to my mind the most important for our present purpose. I am convinced that the gifts of our friends for our Mission will always bear a certain proportion to those given by our own members. If we are to expect larger contributions from those outside our ranks, then our own members must increase theirs in like ratio. I know that I am treading on delicate ground, but I step the more firmly and freely because, as already stated, I am only expressing my own personal opinion. Let me continue to do so with the request that my readers will test what I say and accept only what approves itself to them. One thing is perfectly plain, and that is that our Lord is putting a solemn question to each of us by this financial pressure upon the work which He has given to us to do for Him. It is this, whether we are really willing to make larger sacrifices for the sake of His Kingdom?

The Mission work, which we have inherited, has brought us much praise, and the willingness of our members to contribute for it has been lauded by others more than enough. Honor to whom is due, and yet I believe that we no longer lead the churches in this respect. As far as
I know, the Free Church of Scotland gives more pecuniary aid towards Missions than any other Church in the world. The same is the case in Christian circles in the Rhineland and Westphalia. Lately a brother wrote me from America, after attending a Mission Conference where the extraordinary liberality of our Church for Missions was held up as an example to all, that when they heard what others were giving and saw what was contributed at that very gathering, he had no more courage to open his lips on this matter. There is food for thought in that.

In no case can our foreign work be maintained, even at its present level, not to speak of extension, unless we ourselves are willing to make increased sacrifices for it. The Mission Board rejoices that our American Churches show a growing appreciation of our duty and privilege in this direction, and that there is a renewed readiness in our British congregations to do more than has hitherto been done, e.g. for self-support and various enterprises at home and abroad. Besides regular gifts for the General Mission Fund they have patiently toiled to reduce deficiency after deficiency. But it is difficult, if not impossible to judge of the limit of ability in this direction.

So much is certain, and God be praised for it, that a widow’s mite comes from the ranks of our congregations in these three provinces, generous gifts out of poverty which may well shame many of us into a truer liberality. On such givers I would lay no further burden, but could not many of us really do more, and especially the well-to-do among us? Suffer me to tell my own experience when I came to consider this matter with special earnestness.

I have already perceived the blessing which is absolutely necessary for daily needs, would institute a similar inquiry into the proportion of their giving, then perhaps the pressure on our Mission funds would be relieved.

I ask pardon for this personal allusion, but I knew no other way of presenting the question whether we are really giving to the limit of our ability. If each of us, and so all of us, can say that we are really doing all we can to promote the Kingdom of God—and that is the one purpose of our Christian life—then we can face the future without fear. Then we can go forward in cheerful faith that our Lord will not forsake us, and that those, who are our friends for His sake, will rally round us.

*Herrnhut, Germany.*

**CHIPS FROM HISTORIC TIMBER.**

*By Mrs. Adelade Prince, Salem, N. C.*

**The Industrial Development of Wachovia up to the Beginning of the Civil War.**

Paper prepared by Mr. C. T. Pflegh, and read at the Meeting of the Wachovia Historical Society, in the Home Church, Nov. 14th, 1903.

**WATER WORKS.**

The first general water supply of Salem was procured from Cool Spring in the reservation south of Calvary church in Winston, in 1778. J. Krause being in charge of the construction. The water was conveyed by gravity in earthen pipes, and had a discharge into a wooden trough in front of what is now the Belo Home. From there the pipes were run to the Sister’s House yard.

In 1828, the regular Water Works were built. The pump was situated on the branch between the Academy grounds and the Cemetery and the water was obtained from two springs in the park. The water for driving the 18 foot overshot wheel was brought from Bath branch just east of the present Railroad yards by a trench along the hillside and where the ground was too low in elevated troughs. The distance was about three-fourths of a mile. The water was pumped into a reservoir on Church Street at the entrance of Cedar Avenue. From this point it was distributed through wooden pipes made of bored pine logs to cisterns by the side of the streets. The lowest one was at the Salem Hotel and the highest point which it was possible to reach by gravity was on Main Street where Mr. Strupe now lives.

These works continued in service until the present Salem Water Supply Company was organized.

**Trades and Mechanical Industries.**

Our forefathers came to this country with the intention of making it their permanent home, and of surrounding themselves with such conveniences and comforts as they enjoyed in the land from whence they emigrated. With this purpose in view they brought with them mechanical skills in all the trades necessary for the building up of an independent, self-sustained community.

Bethabara in the early days had a variety of industries and became the center in which the people of a large section of country supplied their needs. After Salem was chosen as the principal settlement many of the citizens of Bethabara located here, and the business at that place began to decline, but there were still some of the old citizens remaining who carried on considerable trade until the last century was well advanced.

**Bethania** also had quite a number of mechanics engaged in different industries. Its citizens were happy and contented, and had a good trade and were in a flourishing condition until the beginning of the War.

Salem—in order to give some idea of the variety and number of the occupations carried on in Salem, we copy from the paper published by Mr. J. C. Blum and called *The Farmers Reporter and Repository,* of the date of May 23, 1835, the following list:

- 1 Hotel; 2 Merchants; 1 Bookstore; 1 Toy Shop; 2 Confectioneries; 2 Jewellers; 1 Candle Manufacturer; 2 Clock Makers; 3 Hatters; 4 Cabinet-makers; 5 Shoemakers; 3 Gunsmiths; 1 Coppersmith; 1 Tin-plate Worker; 2 Blacksmiths; 1 Tanner; 1 Skin-dresser; 1 Saddler and Harness-maker; 2 Coopers; 2 Potters; 1 Wheelwright; 1 Portrait Painter; 1 Printing Office; 1 Apothecary; 1 Tobacconist; 1 Baker; 2 Milliners; 2 Tailors; 1 Chair Manufacturer.

This shows 48 establishments representing 28 different industries. The population of Salem at that time did not exceed 700 persons. The business of the town continued to develop until the war, and in the years just preceding that date had increased to about 80 establishments with 38 industries. When the Main Hall of the Salem Academy and College was built in 1854, it was with pride and satisfaction that those in charge of the work made mention of the fact that it was being done entirely by our home mechanics, with the exception of the stone and stucco work on the front portico for which it was necessary to procure a man from abroad, as our men had no experience in these lines.

**Waukgtown.**—In 1806, Charles F. Bagge erected a house for a dwelling and store on the Greensboro road, two and one half miles south east of Salem. The town which grew up around it has been successively called Baggetown, Charlestown and Waukgtown, taking its name from the owner of the first house. Here in 1834, Mr. John P. Nissen began the manufacture of wagons, and this was the commencement of the Wagon Industry for which the place has had so favorable a reputation for so many years.

To be continued.
THE WACHOVIA MORAVIAN.

THE CHURCH AT HOME.

by Rev. Charles D. Crouch, Salem, N. C.

CENTERVILLE.

Our Sunday School had reached its very lowest ebb before Christmas, but it has increased until now we have the best school we have had for many years. We have thus been taught not to be discouraged over what seems almost failure.

The men's meeting has increased, and is now held twice a month with increased attendance. Being a member of the church or Sunday School entitles one to become a member of the men's meeting. The last evenings have been spent by debating some suitable topic, after which refreshments are served, and thus we are drawn closer together and, we trust, love each other better.

The Ladies Aid Society, though small in numbers, is very active, and contrary to the rule are the financial backers of the church. This year they take charge of the matter of collecting the pastor's salary and other money affairs. Experience has taught us that in this congregation, at least, they do the best work.

MT. BETHEL.

The third Sunday was a wintry day in the fullest sense of the word. Ice loaded the trees down and covered the earth. It seemed impossible for any one to travel, and yet the pastor found fifty-one persons waiting to hear the Word of God taught them. Within the past few years this country has made rapid strides along all lines except religion, which is fearfully neglected by them, for how can they know the will of God unless they are taught. They are teachable and anxious to learn if they had teachers. A better missionary field could not be found, and it is just before our own doors. Mrs. C. T. Pohl, whose heart is enlightened about this work because of early reminiscences, has presented the church with an organ which will aid very much in the hearty singing done by our people. We would make this suggestion to our brethren and sisters: if you want to spend a pleasant vacation away from the noise and turmoil of the city and enjoy nature as God made it go to Mt. Bethel. There is no large hotel there, but there are those who are ready to help make you comfortable in every way they can, and thank God for your coming.

FRIEDBERG.

The Missionary Society recently elected the following officers: President, Lewis Fiahel; Vice President, James Crouch; Treasurer, Miss Lizzie Shore; Secretary, Miss Mary Johnson. A donation of Twenty Dollars was made to the General Mission Fund.

The Juvenile Society also donated Eight Dollars to the General Fund.

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I of the other stairway would make things our galleries, it was thought that another stairway would make things safer as they will certainly be more comfortable.

It is pleasant to notice the increase of Missionary interest in the congregation. The Mission Band is busy for Moskito; the Young Men's Missionary Society is stirring again. The Missionary Committee of the Home church is likewise endeavoring to dominate Missionary knowledge and awaken wider interest. We were sorry to be obliged to forgo both Dr. Romig's and Bro. Theophilus Richard's visits, but we hope nevertheless to make it a good missionary year in our congregation.

Discouragements of Young Preachers.

Dr. Doddridge, the well known hymn writer, and, at the same time, one of the greatest preachers of his generation, was informed, when seeking to enter the ministry, that he had probably mistaken his calling. As it was the great Dr. Calamy who said so, the young man was tempted to give up.

Dr. Robert Hall, when preaching one of his first sermons, suddenly threw up his hands into his face and with the exclamation: "I have lost all my thoughts!" left the pulpit in utter confusion.

Dr. Guthrie, the eloquent preacher of Edinburgh, who thrilled all Scotland with his wonderful pulpit power, was obliged to wait five years after obtaining his license before he could get a congregation. It was a very good thing for him in the end. During those discouraged years he walked the hospitals of Paris and thus was fitted for his wonderful work in a later time in city slums. He also conducted a bank in his native town, and, by means of his business experience, learned how to deal with men of every class.

Dr. Spurgeon was entering a pulpit in order to preach one of his youthful sermons, when the old sexton warned him away with the rebufke that "Boys were not allowed in that part of the church."

—Flowers never emit so sweet and strong a fragrance as before a storm. Beauteous soul! when a storm approaches thee be as fragrant as a sweet-smelling flower.

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NEWS OF THE WORLD.

BY REV. J. B. CLEWELL, D.D.

After a silence of some months we take up the consideration of some of the events which are at the present time transpiring on the surface of this great round globe, which we call the earth. In resuming our consideration of current events we do so at a time when the world is deeply stirred by the great conflict which has just begun in the far east and which is termed the

RUSSO-JAPANESE WAR.

This conflict is not an ordinary war between two nations, with little interest outside of the nations in question, but a struggle which directly threatens the progress of civilization over the entire world, and thinkers have for a century noted the steady and unrelenting advance of the Muscovite nation, with its unwiltingness to amalgamate with any other race or nation, and with a greed for conquest which seemed to be satisfied with nothing short of the entire world. It is the exact opposite of the United States, where freedom and liberty are the watchwords and where all nationalities can develop or amalgamate as they choose.

While Europe has looked with anxiety upon the growing strength of the "Russian Bear," it is not in the direction of Europe that aggressive measures have been put forth. But on the continent of Asia the operations of Russia appear in their strongest light. The entire northern portion of Asia belongs to Russia, but there are no seaports on the Siberian coast free from ice in winter. Hence Russia turned southward, and during the troubles of China within the last years Russia has succeeded in gaining possession of Manchuria, (a country with a total area of more than five times the size of North Carolina) and in the south of this land Russia now has a fine open sea port, called Port Arthur. Few were the persons who felt otherwise than that Russia had virtually added this country to its own real and thus taken the province from China. Between Manchuria and Japan is a country called Corea, about twice the size of North Carolina. Russia would doubt next take possession of this weak but naturally fine State. But Corea is the natural "overflow" section for little Japan, with her 40,000,000 brave and aggressive people. Hence Japan felt toward Corea as the United States felt toward Cuba, viz: that it was by nature more closely allied to us than to Spain, and we enforced the idea by a war. So Japan said to Russia, in effect, "We will help you decide
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matters in Manchuria, since we have
the same rights there as you have;
but Corea is our land, and we alone
will decide all matters in that coun­
try." Russia would not consent to
this position, and on Sunday, Feb. 7,
war was begun, and though Japan is
the smaller of the two countries, the
Japanese are splendid fighters and are
near home, and the struggle thus far
is largely in their favor, as they have
destroyed a number of the large bat­
tle ships of Russia, and are pushing
troops across to Corea.

The Baltimore Fire.

Sunday, Feb. 7th, fire started in
one of the wholesale stores of Balti­
more, and by the explosion of a gas­
obine tank was spread in all directions.
It was soon beyond control and burn­
ed all that night and part of the next
day. It proved to be the largest fire
our country has ever known, with the
exception of the Chicago conflag­
ration. The fire literally wiped out
of existence the main business portion
of the city. The loss of buildings
and merchandise will probably reach
$200,000,000. Eighty city blocks,
containing 1,500 splendid stores and
warehouses, and covering 150 acres
were only a mass of smoking ruins by
Monday evening. Fortunately few
people were in that section, as it was
Sunday, hence there was small loss of
life.

During the past weeks 3 schools
in our State were destroyed by fire
the State Normal at Greensboro, Dr.
Hobgood's School at Raleigh and the
Greensboro Female College.

In the death of Senator Hanna one
of the foremost political figures of our
day passes away. He directed the
recent Republican campaign and was
prominently spoken of as a possible
Presidential candidate this year.

The Papacy and the Bible.

A Roman Catholic Bible Society
has been founded in Rome, under
the sanction of the Pope. It is called
the Society of St. Jerome for the
Spread of the Holy Gospels." It
issues an Italian version of the four
Gospels and the Acts, at the price of
four cents a copy. The Preface
says that it is necessary to distin­
guish this Society from the one car­
rried on "by our separated Protes­
tant brethren" for some time past
with much zeal and earnestness.
This is a very different stand from
that which the Papacy took as late
as 15 years ago, when it pronounced
its anathema on the Bible Society of
what it now mildly calls "our sepa­
rated Protestant brethren." Truly
times change and even the unchang­
ing Roman Church changes with
them.

Christianity in Korea.

Korea has been called the Hermit
Kingdom, and comparatively little
has been known about her in the
western world; previous to the de­
scriptions which the present war has
drawn forth. It is nearly as large in
area as the States of New York and
Pennsylvania together, and its popu­
lation has been estimated at about
15,000,000. The people are described
as mild and peaceable in disposition,
and as being industrious in their
work. It has been suggested that
their importation into America would
help solve the vexed servant question
as they make excellent household
servants, and thousands of the young
men would be glad to come to Amer­
ica for a few years, at least, in order
to study, and would willingly ex­
change their services for their living,
provided proper hours of study could
be arranged for.

The evangelization of Korea has
not been overlooked, five at least of
our American churches having mis­
SIONARIES working there. Dr. George
Jones, a Methodist missionary of
Japan, states that there are 2,000,000
Korean Christians. He expressed the
hope lately that war would not seri­
ously harm the Christian church in
Korea, as he believed that the bellig­
rent powers would respect its rights.
According to the New York Tribune,
Dr. Jones thus stated the character of
national ministers who might have
much to do with the protection of
missionary and church interests in
Korea:

"Splendid men guard the interests
of foreign nations in Korea. Horace
N. Allen, the present United States
Minister, first went to Korea twenty
years ago as the founder of the Pres­
byterian Church Mission there. Hon.
J. N. Jordan, C. M. G., the British
Minister, is a Christian of the highest
character and of wide experience in
diplomatic affairs in the Far East. M.
Hayashi, the Japanese Minister, has
always been the friend and ally of
his American and British colleagues
where the interests of missions are
concerned."

"Be Still and Know."

How can God give us visions
when life is hurrying at a precipi­
tate rate? I have stood in the na­
tional gallery and seen people dally
around the chamber and glance at
the portrait of Turner's picture in
the space of five minutes. Surely we
might say to such trippers, "Be
still and know Turner!"

Gaze quietly at one little bit of
cloud or at one branch or at one
wave of the sea or at one ray of the

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The Wachovia Moravian Mission:

among the highest mountains in the world. Indeed, it is not far from what geographers call "The Roof of the World." Kyelang is in a valley surrounded by the great peaks of eternal snow and ice. Although it is in a valley it is 10,000 feet above the sea, and is cut off from all the rest of the world during six winter months when the passes are piled high with snow. Even in the summer time the travel is very difficult. The narrow, mule-paths wind up among the cliffs which rise straight from the depths for a thousand feet or more. Then they are carried over narrow bridges, which swing over torrents that are dashing hundreds of feet below. The unaccustomed traveler is dazzled as he looks over the edge of these great depths, and a single misstep of man or beast will bring a fatal accident. In a recent visitation in that wonderful mission-field, Bishop La Trobe, now the President of the Unity, would have lost his life there by a sudden plunge if it had not been for the quick and skillful help of his faithful guide. In this lofty country, cut off from the rest of the hills by the mighty hills, our missionaries have been laboring with marvelous patience and endurance for fifty years. The pioneer, Jaeschke, came to Kyelang in 1856, and our brethren have held the post ever since. Here the scriptures have been translated into the Tibetan tongue, with religious tracts, have been sown broadcast over this remotest country of the earth. The Gospel has been preached; the children taught; the sick have been cared for; the children taught; the sick have been cared for. The converts have, as yet, been few, but during the six winter months when the passes are piled high with snow.

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The Himalaya Mission in Asia:

We have the pleasure of presenting to our readers a letter from one of the highest mission-areas in the world. It has come to us through the kindness of Dr. Hamilton of the Mission Board. It was written by Bro. F. E. Peter, missionary at Kyelang. This station is situated in the Cashmere District of Northern India.
Then, in April, a stream unique in character begins to flow up our valley. People from of a warm climate have to suffer much from the damp it is an ailment which one learns to fear. In the nights are severely cold; the ground is covered with snow. In summer the traders also commence to bring their wares to Ladak and in turn bring back goods from there into India. These are folk from all sorts of places, beings resembling gypsies. They are guests of our valley. They live, with all their belongings, in India during the winter, and in summer make their way to the mountains. First of all there are various forms of sickness here with them. The night is so cold that one is forced to believe that they think very little about it. To many people there is, a sort of spiritually, a lower or middle plane, it is simply life, and the way to live is to live as you can. Is not that the opinion which would be forced upon one who observed closely the lives of those about him? But there is a wide difference. We might almost say there is an infinite number of planes on which life may be lived. Who is there, who has not felt when in the presence of certain persons, that there was something in their lives which he had not attained to? It may have been a wider and broader mental vision, a stronger group and understanding of the affairs of life, or a certain balance of power and self mastery. Again you have been in the presence of others, when, without any feeling of conceit on your own part, you have been conscious of the fact that you were living on a plane far above them. You have felt that you had a mental, a moral or even a spiritual view of things which they did not have. You had drunk deep from springs of knowledge which they had never tasted, and had wandered upon mountain peaks of delight and satisfaction which they had never seen nor dreamed of. And yet, you have never, in all your life, seen the person, who, to your mind, was living on the highest plane; and, I doubt not, there are few persons who, at some time in their life do not realize that the life they are now living is not the highest or the best.

The great majority of persons want to be better, want to do better. I even think it may be doubted, if there can be found a single person, however low and sinful, who, in his saner moments, does not long to be better.

Now, the reason the life of the world is on no higher plane than it is, is because that voice of God, which pleads for a higher life, is silenced and crushed into submission to our baser selves. That voice is the voice that points us toward the destiny which God has planned for every man. It is the voice of God, un planting within each heart. It cries out for self realization, for the privilege of growing or becoming that which it was intended that it should be.

As that voice is hushed and stilled, the life falls to a lower plane, as it is heard and heeded and followed, the life rises heavenward and Godward, walking each time on a plane higher than the one before.

It was that voice in the heart of David, which, gaining free utterance, expressed its greatest longing, when he said: "I shall be satisfied, when I awake, with thy likeness." The soul longs to be like God in whose image it was created. As man yields to the soul or spirit life and becomes dominated by its desires and aspirations, his highest ambition is to become like God—to become Christlike.

What, let each one ask himself, is the measure of my ambition? What will satisfy me? Our answer to this question given honestly and in the fear of God, will determine for us the tendency of our lives, whether they be upward or downward. If they be not tending heavenward, then we are misdirecting them, mis spending them, and we need to-day to call a halt.

Let this always be borne in mind, that the measure of our satisfaction will determine the limit of our attainment. Man never rises higher than his ideal: he never attains that which he does not strive for. If David received from God the testimony that he was a man after His own heart, it was because deep down in the heart of David there was that desire which caused him to say: "I shall be satisfied, when I awake, with thy likeness." Nothing short of likeness to God would satisfy his longing soul; it yearned to realize itself, to become all that it was intended that it should become.

We, my people, do not aim high enough: we are satisfied with too little. Even we christians are content to live on too low a plane. We are not as anxious to improve our spiritual
There is a depth of meaning, there is a world enough for the great God-destiny of every soul, would say that their ambition, their sole desire, gain not be satisfied until they awoke with Christ's condition as we are to increase our wealth or to gain knowledge. Our desire for spiritual growth is not as evident, no, nothing like as evident, as our desire for mental growth. We are not aiming high enough; we do not strive earnestly enough for the great God-duty of every soul, which is likeness to Christ. How many do you suppose there are in this congregation who would say that their ambition, their sole desire, was to become Christlike, and that they would not be satisfied until they awoke with Christ's likeness? Can you say that? If not, you'll never reach the goal God has placed before you. "Be ye perfect, even as your Father in heaven is perfect." "Be ye holy, for I am holy." Such are the exhortations in God's word that call us to the highest life. You say you want to be better. You do well to want that. How much better would you like to be? God says you are to become perfect, holy, Christlike.

Now, how may we become holy? How may we become that which it was intended that we should become? These are questions that you and I are deeply interested in answering. Before seeking the answer, however, let us speak of a few ways by which people are trying to become better.

First, there are those who strive to become better by overcoming their faults one by one. A man said to me one day, "I am trying just now to conquer my temper. When I succeed with that, I'll begin on some of my other faults and try to overcome them." In this way he sought to become a better man, and I was glad to know that he was trying. But, he'll never get very far on the road to holiness in that way for life is too short, and faults are too many, and even after he has overcome those faults that are very apparent and easily known, there will be scores of secret faults to be discovered. Besides, such a method does not go to the heart of the trouble. It cannot produce holiness.

Another says he is not trying to overcome faults, but to acquire virtues, one by one. He finds as he measures his life by God's mirror of love, given us in the thirteenth chapter of I Corinthians, that he is lacking in many of the Christlike virtues. He needs more patience, more kindness, more heart, more forbearance, and the like. "That the task may be the easier, he thinks of taking one at a time, and so he sets himself the task of becoming more patient. Then, that accomplished, he will endeavor to become more forbearing, and again more sympathetic and more helpful to others. Such will likewise fall far short of the mark. You cannot put on Christlikeness in that way, and virtues do not come singly. He who is patient, will be forbearing; and he who is charitable, will not be puffed up.

There is yet another method. — Franklin made use of it— to write out a number of rules by which your life is to be governed, place them on the wall of your room and carry them in your note book, so that they can be constantly referred to. Again, such a course means failure from the fact that no single set of rules, if they be specific, will be sufficient to cover the ground, and if they be general rules, there is no need for the method at all. Besides, rules are easily forgotten, and such a life could not be very happy, nor contented, for fear that some rule might be overlooked.

There is only one way by means of which this growing better is possible. Man has little to do with it. He cannot by his own effort add ought to his stature. "It is God who giveth the increase." Man may put himself in the way of growth, but he cannot make himself grow. All growth is of God. Would you become Christlike, then you must put yourself in the way of becoming like Christ, that is you must put yourself in the way of Christ. It is a bad thing to be in the way of other people; it is a good thing to be in the way of Christ. There is where He wants you; there is where you should be.

It is a well known fact of life, that people who are in constant personal companionship with each other, come to resemble each other; they come to bear the same likeness. I have known a husband and wife to live together so long that there was an actual physical resemblance that had come with the years. You have known others who had so grown into each other lives, that their way of thinking and acting was exactly the same. To ask a question of one, was to ask it of the other. Both would have given you the same answer.

In this same way you and I are to become Christlike—by constant companionship with Him. Our efforts are not to be directed to growing, but simply to keeping near to Christ. "Abide in me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." The growth of the branch is spontaneous. It knows not how it grows; it has no power by which it could grow. It simply clings to the vine, and growth is the result. Such is to be our companionship with Christ. It is to be abiding, constant, inseparable, and as we are joined to Him the life moves forward. We need to live in Christ.

Not long since, a young man, in speaking of another, said to me: "It is easy to be good in His presence." You have doubtless had similar experiences. The presence of some men brings to us evil thoughts, strong temptations to open sin, and a tendency to make light of those persons and things which in our heart of hearts we esteem. Again there are others in whose presence evil thoughts that we would express we dare not for the shame that we would feel, and our whole manner of speaking and acting is changed while in their presence. Let him, who would overcome his faults and gain virtues, walk with Christ. In His presence darkness flees and light comes. You simply cannot think evil thoughts, when Christ is your heart companion. You simply cannot be unkind and uncharitable if He abide with you. And, unconsciously, as you walk with Him, day by day, hour by hour, His virtues pass to you, and your character is transformed. When Peter and John, we read in the Acts, were brought before the Sadducees on one occasion, after they had spent the night in prison, and the Sadducees perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them, that they had been with Jesus. "You cannot companionship with Christ without being changed. The diseased woman found that to but touch the hem of his garment wrought healing in her. And so did the many others with whom He came into contact realize that there was health and healing in His presence.

The companionship of Christ is a transforming companionship, removing the sins and the faults and putting in their stead heavenly virtues. It has changed poor humble fishermen into 'fishers of men.' It has raised men from haunts of vice and sin to positions of honor and prominence; it has transformed the vilest sinner into the saint; and it can do so again. It can take us—you and me in our sinfulness and uncleanness, and can make us Christlike. What a wonderful companionship! Shall we not cherish and prize it? Ought we not to cultivate it?

The world has many needs; you and I have many needs; but all are embodied in this one supreme need of companionship with Christ. Here our effort is to be exerted. Not to become better, but simply to companionship with Him: simply to keep near Him. "Nearer, my God! To Thee, Nearer, to Thee!" One word in conclusion. The end is not yet. The prize which we seek is not gained in a day: in all probability it will not be gained by any of us either to-day or to-morrow: it cannot be obtained in this life, for the heart of man is too sinful. But over there it awaits us. It is worth all its costs: and the struggle need not be hard or cheerless, for the companionship of the Master brings joy and peace to us here already, and in the happy to-morrow, "when He shall appear, we know that we shall be like Him, for we shall see Him as He is." "Heaven is not reached at a single bound. "Christ is the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round."
We spin the threads of life, but God weaves them and in designs of his own. By simple faith we must do our work and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine spirit these are sufficient to feed the multitude, with many baskets of fragments remaining.

Causes are constantly creating changes in the material world, but is all the changes created, there is no loss—not a particle of matter is wasted. Through the power of heat, a quantity of water is converted into steam and this passes beyond the reach of human vision and even the power of human knowledge.

So the power of divine grace, acting upon the human soul, generates influences which radiate beyond the reach of human vision and even the power of human knowledge. The power of human knowledge.

The Salem Savings and Insur­ance Company was organized and had all the books and stationery ready to begin business when the war came on and further operations were suspended.

THE WACHOVIA MORAVIAN.

Waukeigh.
5 Wagon Shops, 1 Wagon and Carriage Shop, 1 Wheelwright, 1 Shoe Shop, 1 Sawmill, 2 Grist Mills, 1 Cotton Gin.

Winston.
Winston had not been developed into a manufacturing town, but we note the following occupa­tions and industries: 9 General Stores, 2 Carriage Shops, 1 Wagon Shop, 1 Blacksmith Shop, 1 Printing Office, 1 Tailor Shop, 1 Confection­ery, 2 Hotels, 1 Cabinet Shop, 1 Shoe Shop.

Liberty and Burchamtown.
1 Blacksmith Shop, 1 Wagon Shop, 2 Carriage Shops, 2 Shoe Shops, 1 Harness Shop, 1 Copper­smith, 1 Tan Yard

Bethania.
2 General Stores, 1 Blacksmith, 1 Wagonmaker, 1 Cooper Shop, 1 Gunsmith, 1 Cigar Fac­tory, 4 Grist Mills, 1 Oil Mill.

Pfafftown.
1 General Store, 1 Wagon Shop.

In addition to the lists we have given there

were quite a number of mechanics scattered throughout the country who made farm implements and tools, such as rakes, ax and scythe handles, scythe cradles, fan mills, corn shellers, threshing machines and plows, but we have no means of knowing the value or extent of these operations.

Kernersville on the east and Clemmonsville on the south-west border of Wachovia may almost be considered as forming part of it because of the close relationship of the people in industry and family connection. Joseph Kern, in 1817, purchased 600 acres of land at the Cross Roads. He was the forerunner of the Kerner family of the present time. Among the early industries of the place were a Tanyard, a Cotton Gin, a shop where Wheat Fans and Feed Cutters were made, Harness Shop, Carriage Factory and two Stores. Since the Civil War the village has grown and is now quite a large and important place.

Clemmonsville is situated in the center of a good farming community. Early in the past century its merchants had an extensive trade with the farmers in the Yadkin and Muddy Creek valleys. It also had several mechanical indus­tries, etc., and a good school of considerable reputation.

It will probably have been noted that two very important trades were omitted from the lists. These were the bricklayers and house carpenters. Before the introduction of wood-working machinery there were no established places for this in­dustry, but the lumber was delivered in the rough state at the place where the building was to be erected and all the work of dressing was done there by hand.

Few houses were built by contract in those days.

INTERNAL IMPROVEMENTS.

The question of transportation has always been an important one for any community, and it was a very vital one for the early settlers of Wachovia, when roads were few and improved and the dis­tance to markets and seaports so great. Phila­delphia, Charleston and Petersburg were the places with which communication and trade by wagon were first established; but, later, when navigation of the Cape Fear had been opened Cross Creek, afterward called Fayetteville, be­came the shipping point for this section of the State.

About 1853, the Fayetteville & Western Plank Road, extending from Fayetteville to Bethania, 129 miles, was built. The road was new and in good condition there was quite an impetus given to the exportation of wheat, corn, bacon and other produce. Four thousand pounds was considered the average load for a two-horse wagon. Unfortunately the plank were out after a few years and were not replaced.

The Salem & Clemmonsville Plank Road Co. was organized. The route was surveyed and the plan for the bridge across the Yadkin at Hall's Ferry was drawn by the architect, but the war coming on at this time prevented anything further being done and the project was abandoned.

When the North Carolina Railroad Charter had been passed by the Legislature, although the road as located did not come nearer to our borders than High Point, our people took much interest in its construction and subscribed freely to its stock.

After the North Carolina Railroad Charter had been built the people of the western part of the State became anxious for a more direct commu­nication with the Northern cities, and made several attempts to get what was called the Danville connection between Greensboro and Danville, but their efforts were always thwarted by the members of the Legislature from Eastern Carolina.

A road, however, had been chartered to run from Danville west towards Statesville, and our people seeing their opportunity applied for and obtained a charter for the High Point, Salem and Clemmonsville Railroad which, by intersecting with the other road, would have given the desired link. This enterprise, too, was abandoned on account of the Civil War, and not revived, because, in the meantime, the Confederate Government forced the connection at Greensboro as a military necessity.

THE CHURCH AT HOME.

THE CHURCH AT HOME.

By REV. CHARLES D. CROUCH, SALEM, N. C.

We have been passing through a happy month. There have been many Instruction meetings, with a very good attendance, for the most part. One of the most interesting meetings has been the Ladies' Bible Reading in the Parson­age. Thessalonians is what is being read, and the meetings are open to questions and remarks.

At the annual meeting of the Bible Society an attempt was made to bring this venerable auxiliary into closer touch with the Moravian congregations of our Province. In addition to the members of the Executive Committee in Win­ston and Salem, Bro. James E. Hall, of Clem­monsville, and Bro. John F. McCuiston, of Fried­berg, were elected.

Palm Sunday was a beautiful day within and without. There was a large addition made to the Salem Congregation in connection with the Home, Calvary and Christ Church—fifty­two in all. Throughout the Holy Week the interest in the services was good. A deep and tender feeling pervaded the great Love-feast on Saturday. It was estimated that 6,000 were present at the early Easter service, before the church and in the graveyard, and it was a very re­markable company.

During the Lenten Season, through the efforts of teachers of the Academy and other friends the Vestry room was beautifully refitted and furnished. There was the new handsome room of the kind in any of our Provinces.
BETHANIA.

On the night of March 24th, following the plan of a year ago, the C. E. Society in Bethania, gave an Entertainment of lantern views to raise money for getting more slides. The pictures and recitations were from Pilgrims' Progress, with songs interspersed to fit the subjects. An admittance fee of five cents was collected at the doors, and this with the proceeds from the sale of cakes and home-made candies after the entertainment brought together the sum of $350.

The Passion Week services were observed in the usual way. There was a full attendance at the early Easter Morning service. During the last month one member was received into the Mitzip branch of the congregation by transfer from another denomination.

BETHABARA.

Two funerals were held here during the month, something unusual for this congregation, the first was that of Sr. Delilah Henning who, only a few weeks ago, buried her husband. Sr. Henning was 70 years, 8 months and 7 days old, and one son and two daughters were left to mourn her loss. She was faithful to her church.

All the Easter services were held. The Sunday service was well attended, music was rendered by the Bethania band and Rev. F. W. Grabs preached an inspiring sermon.

CENTREVILLE.

A very beautiful and impressive Easter Cantata was rendered on Easter Sunday by the Sunday School. The increase of our School attendance and collection reached $180.00, and this with the admission fee of five cents was thus realized for the School.

The real services were held during the week preceding Easter, but were not as well attended as they ought to have been. This congregation is very unfortunate as so many of its male members work at night and are thus prevented from attending almost all the services. But there are those who are faithful and are never found wanting.

CHRIST CHURCH.

March has been an encouraging month on the west side. Our special series of meetings held from the 6th to the 13th, were richly blessed of the Spirit, and we were made glad because of the souls who found peace with their Saviour, as well as the large number who felt their spiritual life quickened and expressed a desire to live nearer the Master. Forty-three souls came forward during the meetings, ten of whom made their first public profession of faith in the Saviour.

On Palm Sunday afternoon at a very largely attended service, nine persons were received into communication membership, 3 by adult baptism, 3 by confirmation and 3 by reception. Six were young men who will be of great service in the work of the church.

Our Sunday School work too has been encouraging. The Teacher's meetings have been found very helpful in the preparation of the lesson, and the opportunity they afford for a frequent conference about the work of the School. Several times the attendance and collection exceeded almost high water, and plans are under way for the providing of additional class rooms.

Within the next weeks we hope to make the church grounds more attractive by the making of flower beds, etc., around the church, and the general cleaning up of grounds.

Many new homes are now being built in our community. We recently counted six that have just been completed, and nine that are in course of erection.

May God grant that the progress of His Church in this community may be even greater than the material growth of our people.

CLEMMONSVILLE.

Considerable interest was manifested upon two afternoons in the month of March in the planting of trees upon the church and school grounds. In future years Clemmons Hill will not only be beautiful for situation but beautifully arrayed also with lovely trees and shrubbery.

The Easter celebration was the best from several points of view in the history of the congregation. There was manifested in every reading meeting a deep interest and many who were present spoke of the blessings they received. Both Good Friday and Easter Sunday were observed with special services. The choir singing on those two days was very generally enjoyed and highly complimented.

HOPE.

Maundy Thursday was observed with special services appropriate to the Easter tide. Part of the Acts of Thursday and the Acts of Frithon were read in the course of the Love feast and Communion services.

PIANOS

The Everett is an artistic instrument in the highest sense of the word, and by reason of its superior tone quality and reliability of construction, ranks with the oldest and most renowned makes.

The Krabich & Bach has, for a third of a century, enjoyed the highest reputation. Its tone is distinguished for its purity, singing quality, brilliancy and carrying power.

The Harvard is a thoroughly well made, reliable and serviceable instrument of good tone quality.

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are as low as will be found anywhere, and vary according to grade and style of instrument. Liberal terms.

We also carry a very large stock of ORGANS.

R. J. BOWEN, 305 Main St. Winston-Salem, N. C.

Salem Boys' School.

SALEM, N. C.

THIS School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently added Shorthand and Typewriting.

Music and Elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

FOGLE BROS., BUILDERS.

MANUFACTURERS OF

BEST GRADES BUILDING MATERIAL.

Sash, Doors, Glass, Lime, Portland and Rosendale Cement constantly on hand.

200 - Fine Mantels and other Cabinet Work a Specialty.
THE WACHOVIA MORAVIAN.

The attendance was not as large as sometimes, but the spirit manifested was of a truly brotherly and Moravian character.

On Easter Sunday afternoon, under the leadership of Bro. McCuson, of Friedberg, a goodly number gathered on the old graveyard and engaged in the usual Easter graveyard exercises.

Macedonia.

Appropriate Easter services were held on Easter Sunday afternoon upon the graveyard and in the church. The graveyard had been nicely cleaned off by a few faithful and interested brethren. The audience was apparently interested in the graveyard service and very generally entered into the singing of the hymns. In the church after reading the Acts of the Resurrection the pastor preached an Easter sermon.

Friedberg.

Easter was observed in the usual way. The services of Passion Week were fairly attended. On Good Friday a large congregation was in attendance, on this day our Easter Communion is held. There were four receptions for membership by Confirmation. The collection for Foreign Missions is being gathered by envelopes, and will amount to $30.00 or more.

On Easter Sunday our church was well filled. The choir had prepared two appropriate anthems which added very much to the service.

Sr. Loretta Spaugh and Sr. Mary Ann Fisheb, both of whom have been very ill, are now recovering, we are pleased to note.

Mt. Bethel & Willow Hill.

The writer had the pleasure of enjoying Easter with the Mt. Bethel and Willow Hill people. The newly improved churches gave the writer a pleasant impression of the work which has been going on in these congregations in the past months. They now compare very favorably with any of our country churches, each church also has a beautiful organ to help lead the singing. They had a very pleasant time together.

The crowd of people at Mt. Bethel was estimated at about six hundred and at Willow Hill at about one hundred and fifty. The behavior was splendid. Our beautiful Easter service was carried out in every detail, and at Mt. Bethel the singing was a most pleasant feature. The writer has scarcely if ever enjoyed an Easter service more, and as all joined in singing the well known hymn: "Blest be the tie that binds," at the close of the service in the church, the Holy Spirit was visibly present.

Mrs. Willis Puckett died suddenly on Friday night and was buried right after the Easter reading on the graveyard. Mrs. Puckett leaves a husband and several children to mourn her loss.

On Saturday, Bro. William Boyd,
Teachers and Students

Parents and Children

will find it to their advantage to

OPEN AN ACCOUNT

in the

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Wachovia Loan & Trust Company

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call on, or write to

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He will save you money on your insurance

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THE WACHOVIA MORAVIAN

Sr., died, and was buried on Mon-

day at Mt. Bethel. Uncle Billy, as

he has always called, was the oldest

member of Mt. Bethel church

It is with much pleasure for

the writer to report to the pastor of the

large congregations and the happy

Easter day that we spent together,

wishing that more of our brethren

could pay them a visit and enjoy their

hospitality. Bro. and Sr. Boyd at

the mission house are always glad to

see us come and make everything as

pleasant for us as they can, while the

brethren and sisters of these congre-
gations all give a hearty invitation to

visit them in their homes.

NEW PHILADELPHIA.

The preparation for Easter brings

blessing. This was one of the les-

sons impressed upon the writer on

his visit to New Philadelphia on

Easter Sunday. He had been there

in 1901, and greatly enjoyed the ser-

cies, but there was an interest this

year on the part of the people which

he had not noticed on his former

visit, and which added much to the

helpfulness and blessing of the day.

He learned the cause when he was

told that during the preceding week

the congregation had been earnestly

following our Saviour through the

last events of his life by reading the

Passion Manual together, and that

the members of the church band

had been busy practicing the chorals

for the early morning service.

The interest of the people was

very evident in the orderly manner

in which they proceeded to the

graveyard, in the spirit in which

they took part in the Litany, and in the

close attention given to the

morning discourse.

Between 300 and 400 had come

together for the services, and we

failed to notice a single instance of

disorder or irreverence.

The 200 copies of the Easter Morn-

ing Litany, which were distributed

among the congregation, added

much to the proper appreciation of

the services, and also to its solemnity

and impressiveness.

The Lyceum.

On the second floor of the store

building recently erected at the cor-

er of New Shallowford and Mar-

shall Streets, in Salem, are the rooms

of the Lyceum, an organization less

than one month old.

The rooms are the property of

Bro. F. H. Fries, to whose thought-

fulness and liberality the organiza-

tion is indebted for the privilege of its

existence, and he has spared no expense

to make the rooms everything that

they need be for comfort and useful-

ness.

Any one who in passing has time

at his disposal, will find himself well

repaid if he visit the rooms. The

entrance is from Marshall Street.

Passing up the stairs one finds on

entering the first door to the right, a

splendidly equipped bath room,

the floor and wainscoting being of

French tiling, and the same being

fitted out with tub and shower bath

and other requisites of a first class

lavratory. Already, after having the

rooms open less than two weeks, we

are sure that this room is to prove an

attractive and, we may say, an unim-

portant feature of the organization's

work.

After a hard day's work in the

mill, or shop, or store, during the

hot summer months, many will find

this room a boon in the way of com-

cfort and a refreshment to tired limb

and body.

The next room, the one immedi-

ately at the head of the stairs, is the

general reception room; large, well

lighted, furnished with tables, rock-

ers, black board, etc., and is to serve

to many purposes. Here popular

games, such as Flinche, Pit, Check-

ers, Dominos, Crokcoutole and the

like, will afford amusement and rec-

reation for some; while others will

be writing letters to parents or

friends, or quietly conversing with

one another.

Here, too, it is hoped to have an

occasion to lecture on some subject of

interest to young men, and arrange-

ments are being made for night

school work for those members of

the organization who wish to pursue

some course of study.

The front room is the Reading

Room and Library—containing, now,

leading magazines and periodicals

and reference books, to contain later

on, we trust, a carefully selected and

well arranged library for general

reading and instruction.

Everything has been furnished to

The Lyceum free of cost by Bro.

Fries; the only proviso being that,

for the general use of the property,

the right to close the rooms

will be given by Bro. Fries.

The actual running expenses are to

be met by the members, with the

exception of the water rent which

will be given by Bro. Fries. To

meet the expenses, members are re-

quired to pay 25 cents per month as

will satisfy the owner, who reserves

his right to close the rooms

success, but its object is the

physical, intellectual, and moral

improvement of young men. It

is the wish of those who have the di-

rection of the affairs of the organiza-

tion in their hands to seek the ac-

complishment of those things in

every legitimate way possible.

As to the permanent value of The

Lyceum, nothing can be said at

F. C. MEINUNG,

MAIN ST., SALEM, N. C.

BUDDY CARRIAGE

and

RUBBER TIRE WORK

TOOTH BRUSHES.

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cadeatments.

At New Philadelphia, March 21, 1904, JOHN LEWIS, infant son of Bro. James and Sr. Lelia E. Jones, aged six months.


At Friedberg, RUSSELL FRANKLIN MILLER, son of Bro. David and Sr. Elia Miller.

At Friedberg, MARY ELIZABETH SWAIN, daughter of Mr. Lewis and Sr. Sarah Swain.

At Friedberg, GRACE VIRGINIA MENDENHALL, daughter of Bro. John and Sister Isabel Mendenhall.

At Centreville, MABEL ELIZABETH, Infant daughter of Bro. George and Sr. Nellie Hartman.

In Winston-Salem, March 16, 1904, RUTH, daughter of John Alfred, aged 2 years and 6 months.

DEATHS.

ON March 13, 1904, DELILAH HENNINGS, aged 70 years, 10 months and 7 days. She was a faithful member of the Bethabara congregation, and her presence will be missed by the Church.

On April 4th, 1904, WILLIAM BOYD, Sr., aged about 90 years. "Uncle Billy," as he was familiarly known, was a prominent and well-known member of the Mt. Bethel congregation.

On April 13th, 1904, SAMUEL EMANUEL RIEHL, aged 65 years, 5 months and 30 days. He was a faithful and esteemed member of the Friedland congregation.

The funeral was held on Easter Sunday by the pastor, assisted by Rev. E. S. Crotzland. We would lose a free love to our departed brother, but words fail us. His life speaks more eloquently than words. Though dead he yet speaketh, and he will ever live in our memories.

AKNOWLEDGMENTS.

For Foreign Missions:

Robert Gunkert, $10.00
Juvenile Miss. Society, for Mission at Tabor, South
Africa, Van Calker, 20.00
Mrs. Harriet Grabbs, 10.00
A Friend, 20.00

For Bohemian Mission:

Jov. Miss. Society towards support of one girl at Pottenstein Orphanage, $24.00
A Friend, 20.00

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THE REV. EDWARD RODGERS, D. D., EDITOR.

The Rev. C. D. Crockett, Business Manager.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilized and heathen lands.

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SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths. Also all letters regarding subscriptions, payments of money, or any business communications to

The Rev. C. D. Crockett and Salem, North Carolina.

EDITORIAL NOTES.

—On March 6th, the 70th birthday of Dr. Warneck was celebrated at the University of Halle, in Germany. He was probably the leading scholar on the subject of Foreign Missions in the entire world. For many years he has gathered news with regard to all Missions in his magazine, has located them in the great Missions Atlas, and has defended them against the attacks of unbelievers. He is now growing old, but has educated a number of experts in mission science who will be able to continue his useful labors.

—The Centennial of the British Bible Society was splendidly celebrated in London, during the second week in March. On one of the occasions the great Prince Albert Hall was packed full of children from every part of the metropolis. On Sunday, Bible Sermons were preached in all the churches. Devotions from the various Bible Societies in the world were present to congratulate this Mother Society on the vast work she has done for the Word of God in the last one hundred years.

—German South Africa is at present, the scene of bloody warfare. While none of the Missionaries have, as yet, lost their lives, the mission stations have been plundered and the congregations scattered.

—The Commencement season is again at hand, and with it come the bright hopes and anticipations of many young people. Older persons may smile at the enthusiasm which pervades these occasions, and feel that their own interest has been somewhat dulled by frequent repetitions. But this year's celebration is for many a boy and girl their own Commencement, and they naturally feel as if there had never been or ever could be another just as golden as this one. We ought to sympathize with their joy and fervor. It makes even the oldest to be somewhat younger in heart when they enter heartily into the celebrations of the young people. The gold medal, the daisy chain, the ribbon-tied diploma, the oration, the essay, none of them should be lightly dismissed from our minds, seeing that they mean so much to those who are to follow us in the strenuous duties of life.

We have reason also in this Commencement season of 1904 to thank God for the favor which he has again shown to our schools. We plainly see that it is still His will that we should carry on. They are an important part of our work for Him, and as long as we look upon them as His schools we may believe that He will still bless them.

—It was the remark of a great historian that States were preserved and developed by the same arts which had founded them. The same is as true of Churches as of States. They grow and flourish by the same means which gave them their happy start.

The Moravian Church was started with a careful and earnest discipline which was calculated to hold its membership closely together not merely in their intellectual beliefs but also in their rule of daily conduct. This feature of our early Church has made the Moravians a compact body throughout the world, and has enabled them to do far more than might have been expected of a Christian body so weak in its numbers. What was wanting in multitude was made up by the closeness with which they stood side by side in the duties of life as this Discipline trained them to do. A sermon on the history of the Moravian Brethren's Agreement may, therefore, be acceptable to the thoughtful reader. Such a discourse was preached in the Home Church recently in view of the Memorial Day of May 29th, 1777, and is in this issue of The Wachovia Moravian presented to our readers.

—There is no pleasanter festival in all the year than the Friedberg Anniversary, which is set near the first of May as possible. Nature is then at her radiant best. It is an old saying that the leaves will be fully out for the Friedberg Festival, and although the winter has been long and cold and the spring late, the prophecy again shows its truth, and the whole country is shaded with the fresh, full green to the very day. Then there is the unsailing cordiality of the Friedberg people. It does one's heart good to greet them and be greeted by them on the great church lawn and under the trees of their lovely forest. The name of this Church has verified itself over and over again in the course of the years. It is, indeed, a "Hill of Peace." Nobody who has celebrated this festival with them can ever forget it, no matter how distant or different his home surroundings may be, in some great city perhaps or across the seas. Indeed, the sight of so strong a country congregation as Friedberg in these days when people are fleeing the country to crowd the towns is an encouragement for every thoughtful Christian. It shows that God has not forgotten the country but that earnest Christian labor there can still be highly successful. May God continue to bless Friedberg on and on through the years.

A Memorial Sermon.

"He that believeth in me, as the Father hath given me power, even so I will give unto him: the knowledge of the Son of man." John 14:12.

TEXT—"Remain in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; neither can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: let your love one to another. This is my commandment unto you, That ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." John 15:4-17.

This is a splendid utterance by the writer of the letter to the Hebrews and was calculated greatly to raise the courage of those much tried and oftentimes discouraged Christians in Palestine. It brought before their minds in stirring vision, the illustrious leaders of their former time. They saw Stephen once more as with face bright as an angel's, he was dragged over the way to his martyr's crown. James the Elder, brother of John, recurred to their admiring memory, and they thought of his noble career of Gospel-tentimony cut short by the cruel sword of Herod. James "the Less," their saintly Bishop for a score of years, had perhaps already been put to a martyr's death at the time when the letter to the Hebrews was written. If so, his revered memory was called up by the fervid exhortation of our text. Nor were the martyrs of the church the only leaders whom these Hebrew Christians would recall when asked to remember those who once had the rule over them. A long line of saintly men moved in procession before their minds, who in the glorious years after Pentecost had spoken unto them the word of God, and whose faithful labors had come to the issue of a happy death in Jesus their Saviour.

What the letter to the Hebrews says of these early Christian leaders may truly be applied to the Fathers of the Moravian Church. Their savors of their piety has gone out into the whole evangelical world. They are known and esteemed far beyond our own denominational borders. Their strenuous Christian lives, their fruitful labors among the heathen, and their happy departure to the Saviour whom they so dearly loved, have given them an abiding memory in the Church of God. The Memorial Day of the
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21st of May, 1727, which we are now celebrating, brings out an important feature of their career. It reminds us of the rules according to which they lived, in obedience to which they labored and under whose influence they exerted their power.

The story of the adoption of these Rules is a brief but interesting one. At the beginning of the year 1727, about three hundred people were living in the new town of Herrnhut. One half of them had come from Bohemia and Moravia. The rest had gathered from various points of Germany in search of a pious Christian home. They were all people of an earnest moral life, but of great variety of views on points of Christian doctrine and government. There had been many disputes, which were the keener because they arose among earnest-minded people, many of whom had already risked their life and given up property for conscience sake. The Moravian exiles were especially rigid in their views. Their pilgram staff, they said, had brought them to Herrnhut, and the same pilgrim staff would take them away again if they could not serve God in their new home, just as they thought they should. It was felt by Count Zinzendorf and other leaders that if these strenuous differences could not be laid aside, and if these noble and earnest souls could not be united on some common ground of Christian view and conduct the new community would never amount to anything in the service of Christ and of his Church.

There was, accordingly, much prayer and consultation as to what must be done. Three well-equipped men, the Count Zinzendorf, the Pastor Roth, and the Director Marhe, gathered around them in frequent Conference, the plain people of the Herrnhut community, so that learning and common sense people might be united in the brotherly agreement which was to be formed. It was to be no mere copy of any form elsewhere prevailing, but the result of a new study of the life of Christ, of the history of the Primitive Church and of the ancient rule of the Bohemian Brethren. It was to be fitted to the time and place, and pervaded by the earnest revival spirit which was prevailing in Herrnhut. It was to be straight out and decided, but at the same time broad and considerate. There was to be nothing extreme in its tenor and yet it was to deal kindly even with those who were fanatically disposed. These difficult requirements the leaders of Herrnhut sought to meet in a paper which contained 42 paragraphs of brotherly agreement. But would the community accept the draft? Would men who for the sake of their conscientious opinions had forsaken home and country, yield enough to make some common ground of agreement possible?

The twelfth of May, 1727, was the day chosen for the settlement of this momentous question. It was the third anniversary of the laying of the corner stone of the first church building in Herrnhut, and, therefore, especially suited for the settlement of the question whether the community could really exist as a united Christian body.

In the afternoon of this 12th of May, all the people of Herrnhut were called together.

The draft of “New Statutes,” as they were named, was presented and Count Zinzendorf addressed the people on the subject. He was a fervid orator and his subsequent discourses were listened to with deep interest in many lands. But it is doubtful whether he ever afterwards rose beyond the level of his great discourse on this occasion. On the contrary, the preacher did what multitudes of souls were to be savingly affected by the decision of that day. We may say that the German revival and the Methodist revival and the revival in Protestant Missions among the heathen all hang on the decision of that momentous day. As Count Zinzendorf said, many years afterwards, the whole Moravian cause, the entire later blessing of August 1727 and the Moravian influence in Christendom were trembling in the balance on that eventful afternoon of May 12, 1727, when those humble villagers, many of whom would sooner die than take up what they conscientiously might consider a wrong conclusion, were making up their minds about what they would do. For three hours Count Zinzendorf spoke, and, as the Christian people went on, hearts were strangely elevated and warmed and fused into a united devotion to a common cause. When the discourse was done, those who were agreed to the new Statutes were asked to come forward and give the Count their hand. Every body did come.

One citizen, it is true, bethought himself, and returning, said he still doubted whether the Statutes were right. He was kindly invited to further consultation, but waiving the privilege, joined with the rest, and the agreement was unanimous.

What sort of statements these were which made the Moravians of 1727 so compact a body for Jesus Christ in all the world three translated paragraphs will show. They will form a sample of a very original document which evidently was not dictated from any previous creed or declaration:

1. In Herrnhut, it shall be remembered forever, that it has been founded on the Eternal God, and is a work of his almighty hand. It is not to be regarded as a new town, but as an institution established for brethren and for their sake.

2. Herrnhut, with its own people, shall stand in constant love with the children of God of all denominations. There shall be no judgment of quarrel or unseemly controversy with those who think differently. But they shall seek to keep themselves in an evangelical sincerity, simplicity and state of grace.

3. These are the characteristics of a member of the body of Christ which we in Herrnhut, grounded as we are simply and solely on the Word of God, regard as certain and sure. Every one who does not acknowledge that it was the pure mercy of God which took hold of him, and that he cannot do without this mercy for a single moment, and that the very greatest perfection of life that might be attained to, would be without Jesus and the intercessions grounded on his blood and merit, be a very bad thing in the sight of God, but in Christ, however, becomes acceptable. And, farther, every one who does not daily show that he is earnest to have the sin removed for which Christ atoned, and daily to become according to the image of God and daily to become purer from all earthly taint, vanity and self-will, to walk as Jesus walked and bear his reproach—whoever does not make this acknowledgment is no true brother. But whoever bears these traits, even though he may have some peculiar, fanatical and otherwise deficient views shall not be regarded with contempt, but even if he holds aloof from us shall not be forsaken by us, but we will seek him in love and patience and bear with him in gentleness. Whoever, on the other hand, does not hold to these two things with a persevering mind shall be regarded as a lame and stumbling brother, and with a long-suffering spirit be corrected.

What has made these 42 Statutes the more memorable is that they form the original source of all our “Brotherly Agreements” in every Moravian Province and congregation ever since. In their primitive, exact form they have long since ceased to be signed. It is against the Moravian belief to hold to any petrifed forms and statements. Our litanies and services are not exactly the same in every land, nor do they precisely correspond with the liturgy of the old time. Our General Synod has the right to change every form of statement once in ten years, so that nothing may be regarded as fixed among us except the Word of God and the Doctrine of the Cross.

But, amid changes of thought and language, the same spirit pervades all our Brotherly Agreements, and as we listen to our own today and agree in our hearts with its statements we seem to be putting our very hands into the hand of our sainted leader as he stood among the people on that notable afternoon of the 12th of May, 1727. Let us now listen to our own savior's last words on the upper berth in Gethsemane, theEleventh of May, 1727.

1. The fundamental object of our religious union is to constitute a Church of Jesus Christ in which the pure Word of God is preached, the sacraments are duly administered, and Christian discipline is maintained.

2. As members of the Church of United Brethren, commonly called Moravians, we acknowledge the Holy Scriptures of the Old and New Testaments to contain everything essential to salvation and to be the only rule of our faith and practice.

3. We recognize, as a true member of Christ's body, the Church, every one who, through the Holy Ghost, has experienced the new birth. Hence, we regard all children of God as our brethren in Christ, loving them sincerely and heartily. We decidedly disclaim all sectarian anomalies, arising from diversity of views on points of doctrine, or church-government. We desire to live in cordial fellowship with the members of all evangelical Churches.

4. Esteeming it a great privilege to meet together for the worship of God and for mutual edification, we will be faithful in attending our Church services, "not forgetting the assembling of ourselves together." (Hebr. x. 25.)

5. We consider ourselves bound faithfully to provide a sufficient and suitable support for our ministers and their families; and we will also bear a part in defraying all other expenses connected with the service of the congregation.

6. As members of the Moravian Church we
THE WACHOVIA MORAVIAN.

15. We will carefully beware of all books and publications which are opposed to the Bible, or treat it irreverently or perniciously as have an immoral tendency. We will abstain from participation in such amusements as have an injurious or, at least, a questionable tendency with respect to Christian morals.

16. In case misunderstandings or differences arise among any of the members they shall first, according to the commandment of Christ, (Matt. xviii., 15-17,) endeavor to come to an amicable agreement and equitable settlement among themselves. Should they fail in so doing, the persons at variance shall select some other members of the congregation to act as mediators; and, if the difficulty cannot be so arranged to mutual satisfaction, the case shall be referred to the Board of Elders for brotherly investigation and decision. In case, however, the point in dispute should render a resort to the courts of justice indispensable, everything at variance with our character as brethren is to be avoided.

17. Should any one be overtaken in a fault (Gal vi., 1) we will endeavor to restore such an one in the spirit of meekness; and when, on committing an error, we are admonished and reproved, we will, by the grace of God, receive reproof thankfully, and strive to amend, considering all such admonitions as great benefits days.

18. Inasmuch as it behooves every member of the Church in all things to walk worthy of the Gospel, so, also, shall those who give offence by their conduct, and refuse correction, be, after repeated admonition and reproof, excluded from church fellowship according to the rule: "Put away from among yourselves that wicked person." 

19. If, therefore, any member, in word or deed, act contrary to the rules and regulations of the Church, and, by his example, tempt others to do the same; transgressing the laws of the country; overreaching his neighbor in trade; taking part in swindling, gambling; giving himself up to drunkenness; neglecting to satisfy his creditors; committing the sins of cursing and swearing, fornication and adultery, or other manifest works of the flesh, as enumerated in Gal. v., 19-21,—such an one can no longer be considered a member of the Church."

"Bearing in mind the lives and the labors of those who have gone before us in our Moravian faith; recalling their consistent example and their holy and happy death beds, let us apply to our Brotherly Agreement, which has come to us in true descent from the hallowed afternoon of May 12th, 1727, the words of our text: "Remember that one who had the rule over you, which spake unto you the word of God, and considering the issue of their life, imitate their faith." Amen.

Progress of Christianity in Japan.

The war between Russia and Japan has drawn general attention to the latter nation, which with its forty-six millions of people is so rapidly rising in the scale of population and of power. The growth of Christianity in Japan is remarkable. Thirty years ago it was a forbidden religion and notice boards of punishment should any one become a Christian stood in all parts of the land. Now these boards have disappeared and the laws against Christianity have all been repealed. There are 100,000 Japanese Christians. The village and the country people are still hostile to the new faith; but it has greatly spread in the cities and among the leading people. Many Christians hold high offices; one has been a cabinet minister; another Judge of the Supreme Court; two have been Presidents of Parliament; a number are members of the Legislature. Many officers in the army and in the navy are Christians; one Vice-Admiral of the navy who was a Christian student in America now commands the fleet which is operating against Vladivostock. Many of the students at the Universities and other high schools are also Christians. Three of the chief newspapers at the capital, Tokyo, are conducted by Christian men. An excellent orphanage has been instituted by Japanese Christians at Okayama. The whole country is being influenced by the Christians, which only thirty years ago was utterly prohibited.


I saw something interesting and new a few days ago in a drug store down town. It was a Missionary Medical case, to be used by our own and other missionaries in the far North. The case looks very much like a small valise, and contains almost as rare as a reindeer is in the states. It has been brought to us by no means measures its real value to the missionaries who, equipped with these simple remedies, can do a vast deal of good in relieving bodily ailments in a country where a doctor is almost as rare as a reindeer is in North Carolina.

Dr. Ronng, our Alaskan Medical Missionary, of whom I wrote in my last letter, spent much of his vacation in the States in preparing these cases, and especially in writing a medical Book for the use of all missionaries in the arctic countries, containing an account of those diseases peculiar to the Far North.

I stopped in at the hospital of the University of Pennsylvania, in Philadelphia, the other day, to see one of our younger ministers, Rev. C. D. Kreider, Principal of Linden Hall Seminary, Lititz, Pa., who came by a sad accident some weeks ago while working at his station. I'm glad to tell you that he has made a good recovery. Just how he struck his eye I have forgotten, but it means the entire loss of sight in the injured organ. The strangest feature of the accident was that not only was there no pain felt, but for twelve hours afterwards Bro. Kreider had no idea how really serious a misfortune it had fallen on.
Some time ago I spoke of the widely scattered sections from which our college student body is drawn, covering the most distant parts of the United States, with, usually, a sprinkling of foreigners.

As the close of the term draws near, we are beginning to anticipate the wide scattering of the graduates into their new fields of work. One, as you know, goes South to North Carolina, another has received a call to the West Indian Islands. By strength and perseverance he is meeting the new strange life.

Original way he met the new strange life.

No one who traverses this part of North Carolina will fail to remember the lonely grandeur of the mountain thus described:

"The grand old Pilot stands, majestic and sublime, A kingly presence, crowning o'er the hills of time. Thou standest, O monarch, grand, beautiful, alone!" The calm and restful strength thy presence gives, Imbues me with the spirit of true human life. The everlasting hills! with soothing art, Are still the pulses of my restless heart. And I am raised from earth to heaven, By strength and calm endurance from thee given."

Miss Lehman is a Carolinian to the heart's core as her stirring verses, "North Carolina's Heroes," show:

"Are you in '61 to the summons startled from mountain crag to coast
The sons of Carolina purloined a mighty host,
And in the first great battle of that fearful civil strife,
A son of Carolina first gave his precious life.
When Caba called for succor, in her hour of dire distress
Worth Bagley gave his young life-blood; the first to foreign foe."

"The Sesqui-Centennial Ode" added recent beauty to a great occasion, and will always be remembered in connection with it.

"It was a dark November day, in seventeen fifty-three,
When just at eve a stately band were gathered near
All travel-stained and worn they came to these Wachovia Hills.
To found a home—a brotherhood—beneath its flowing rills."

As on Ascension Day we write this brief review of a gifted volume we are naturally drawn to the rapturous closing stanzas of what is perhaps her loftiest poem, "At Easter Tide."

"Now unfold, ye pearly portals of the everlasting gate,
While the King of Glory enters and attendant seraphs wait.
Ranks on ranks of brilliant angels joyfully his praise repeat.
' Saved by grace' the sinner answers, lowly at the
Saviour's feet.
Not archangels' loftiest anthem e'er can reach that
glad new throng
Which the humblest mortal utter and eternity proclaims."

We hope that it will be a long time e'er Finis is written to the productions of this gifted writer.

**CHIPS FROM HISTORIC TIMBER.**

By Miss Adaline Fries, Salem, N. C.

The Industrial Development of Wachovia up to the Beginning of the Civil War.

Paper prepared by Mr. C. T. Pfohl, and read at the Meeting of the Wachovia Historical Society, in the Home Church, Nov. 19th, 1903.

**PROTECTION OF PROPERTY.**

The citizens of Salem have always been careful to guard against an outbreak of fires, and only a few years after the town was founded there was an organized fire department. At first the Church Committee appointed the officers and assigned the duty to be performed by each citizen in case of fire.

In 1833 the volunteer Fire Company was organized and has continued in existence to this date.

Two engines were brought from Germany in 1874, and a third was purchased in Philadelphia in 1832. The Salem Manufacturing Company had a fire engine and Fire Company for the protection of its property. To the system of fire inspection instituted by the fathers in the early days, and to the dread of fire instilled in to the minds of their children, may be attributed our comparative exemption of loss from this source.

Bethania also had a fire engine and organized Fire Company during its prosperous days.

In all sparsely settled countries the inhabitants are liable to loss of property by thieves, and particularly the theft of horses. To guard against this trouble a "Society for the Protection of Property" was organized in Salem in 1798. The Constitution provided that persons living within a radius of 25 miles of Salem could become members by the payment of the annual dues which were 50 cents the first year and could be increased if necessary required. If a member met with a loss the Society sent pursuers in search of the thief and paid all expenses of the pursuit and of the prosecution if he was arrested. The books of the Treasurer show that at least two of them convicted. One of them stole a negro and horses from Joshua Boner living on the Atwood place near town. He was arrested and confined in the Virginia Penitentiary. When we consider the extent of the territory within which the membership of the Society lived we are surprised that not more thefts are recorded, especially as the notorious John A. Murel and his gang were operating in the western part of this State and in east Tennessee and are said to have extended their depredations as near to our borders as Salisbury in Rowan County. It is possible that they were aware of the existence of this Society and remained outside of the limits within which its members resided. The last recorded instance of its pursuit of a horse thief was June, 1874, but since that time the organization has ceased to exist.

**Remarks.**

Some of the industries existing here were peculiar to their day and are no longer to be found. As a matter of interest we mention the following:

The making of chocolate cakes from the imported cocoa.

The preparation of deer horns by filing or grating, the pulverized article being used for settling coffee.

The dressing and tanning of deer skins.

The making of buckskin breeches and gloves.

The making of hair trunks, that is trunks covered with the prepared skins of animals, including dog and hog skins, the hair being on the outside.

The making of roofing tiles, some of which can still be seen on several of the old buildings in the town.

The making of tile stoves for heating purposes. Some of these were quite ornamental and expensive.

The making of clap smoke pipes of which thousands were sent to the northern cities.

The making of candles in moulds or by the dipping of the wicks in melted tallow.

*To be continued.*
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608 Student.

The WACHOVIA MORAVIAN.

THE CHURCH AT HOME.
BY REV. CHARLES D. CROUCH, SALEM, N. C.

NEW PHILADELPHIA.

The people of the community are glad to have in their midst Bro. C. J. Mock and family, who now make their home near the home of his father, Bro. A. B. Mock, who departed this life several years ago.

The coming of Spring finds the Sunday School opening with a good attendance. Last year the work suffered from lack of regular teachers. At present we feel the loss of a number of our young people who have gone to Winston-Salem and elsewhere.

It is evident that the children now in our midst need to be carefully looked after through persevering effort of Sunday School teachers and faithful home training. This we are trying to promote. As a help in this direction the monthly Saturday afternoon meeting, held by the pastor with the children, has been resumed.

On the night of April 7 an exhibition of lantern views from Bunyan's Pilgrim's Progress was given to a large and appreciative company. This was the first of several special evenings to be given during the year.

SALEM.

April and the first two weeks in May have been a lovely season in Salem, although the weather was cooler than usual and many a blossom was wanting which the late and heavy frosts had nipped and ruined. And now, as we write, the leaves are full on the trees and the maples in front of the parsonage gleam in the sunshine.

Immediately after Easter came a fresh and breezy visit from an old friend, who is ever young, Bro. Edward S. Wolfe, pastor of the 2nd Church, Philadelphia. He spoke to our youth and preached to our pulpit services in the same old happy way, and we are sure all of us felt like saying, "Auf wiedersehen" when he returned to his Philadelphia home.

A pleasant visit of the pastor to Richmond, Va., took up a week of the month. It was a rich treat to be in the home of Dr. W. W. Moore, now the honored president of Union Theological Seminary, and to hear the lectures of that great Scotch scholar, Dr. James Stalker, on the "Ethical Teachings of Jesus." During his absence Bro. Kenneth Foth was called upon to minister to several sudden and sore bereavements.

Little Oscar Belton met with his almost instantaneous death while riding in childish sport on the old Salem water wheel. Mr. L. Brown, a very worthy mechanic in this community, died very suddenly, after a short illness.

The Widows' Covenant Day awakened a good deal of interest, and seemed to bring its degree of comfort to those who observed it. The Sister's Festival was very bright and largely attended, and the dogwood decorations, richly displayed in the church, bore their gleaming testimony to the beauty of life's spring time in doors and out.

In the beginning of May, Mr. and Mrs. Mortimer Vogler, who have endeared themselves to us anew during their winter's stay, left who, with true Vogler faithfulness, were constant attendants upon the sanctuary, left for their, till now frozen, Maine home. When they come again we hope it will be never to leave the Sunny South.

On the 11th of May the Young People's Meetings closed for the season with unusual interest and attendance.

While we write, the ceaseless hammering on the church roof gives the glad news that the new slate roof, for which a contribution of about $1000 has been recently gathered, is now being put on.


—Three of the great Japanese newspapers of Tokio are in the hands of Christians as Managing Editors.

—Japan has 4,402,623 children in her elementary schools while Russia has only 4,193,594. This means that in Japan 92 children in every thousand, and in Russia 32 in every thousand. Secondary schools and universities show equally striking figures. The "Mission Field" (S. P. G.) draws from this comparison the suggestion that missionaries sent to Japan must receive the highest possible education.

—The baptism of two young men in the Episcopal Church at Nara in Japan, brought to light the Divine compulsion behind the decision of one of the men. He was employed in a lending bank, and had long been hesitating because of the sacrifices involved in yielding to his impulse to confess faith in Christ. At last he said, "I will give up all, if need be, but I must be a Christian." A suggestion for Christians at home comes from a Japanese woman at Susaki, who came to a missionary to ask to be taught how to pray without falling into a habit of repeating the same words. "It is such earnest people as this," says the missionary,

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THE WACHOVIA MORAVIAN.

"that make us realize it is worth much to be here to help them as they grope upward."—The Joint Committee of the Northern and Southern Presbyterian Churches in China have agreed upon a plan for a Union Theological Seminary, which is to be considered by the various Boards.

The "Missionary" (P. S.) for April mentions a case where four heathen women in China called a meeting to take action in unbinding the feet. Fifty women present pressed to unbind their own feet and to refrain from binding the feet of their daughters. The fact that the meeting was called and conducted by heathen women shows the extent to which ideas are at last entering the most conservative of nations.

The Protestant Episcopal Mission at Kiskiang, China, finding the work hampered by the lack of women workers, has decided to insist that before men are admitted to baptism they must show interest in the conversion of their wives and make some real effort to bring them also under instruction.

A Chinaman, ordained a deacon by Bishop Cassels in January, was a Mohammedan who entered the China Inland Mission School some 15 years ago, and has finally entered the Christian Ministry with earnest devotion to the Master.

Every year a few Mohammedans are converted in India. A brother of the head Moulvi of the Deoband Mohammedian College, in North India, became interested in Christianity through reading controversial literature. On New Year's Day he and his wife and his two children were baptized in the C. M. S. church at Agra. Din Mohammed, a Mohammedian Moulvi has been baptized at Delhi, with his wife and three children.

"North Africa" for April gives cautious information of a special work of the Spirit in Tangier, Morocco. There is risk in giving details of individual conversions, but within a month or two, about 50 persons, between 20 and 30 of whom were Moslems, have made the decision to follow Christ. The importance of this information lies in the present state of Morocco—hopeless as a valley full of dry bones, and where the law still punishes conversion by the death penalty.

Mr. A. B. Lloyd, of the C. M. S. Uganda Mission, writes joyously that the tide of evangelical teaching has swept beyond the tribe, until now the way is open for an advance into the Sudan from the South. "Nearly all the big chiefs, he says, "have sent messages begging me to send them teachers and to come myself and live with them." I hope in July to take up my abode in Acholi-land in the Nile Province Uganda.

The London Times contains an account of the laying of the cornerstone of an English church in Kars, on Feb. 7th. The site of the Church is within a few yards of the spot where Gen. Gordon fell; and the laying of the foundation stone, by the English Princess Henry, of Eastbourne, of a christian church on that spot is one of the way-marks of history.

The March number of the "Monthly Messenger" (Presbyterian Church in England) is a Jubilee Memorial of its Native Church in China. The P. C. E. Mission in China was commenced by William C. Burns in 1834. As R. "Missioners" puts it, the year 1904, "is only 50 A. D., in our Chinese parish." In fifty years have grown up 280 congregations with 8,423 church members and an avowed Christian constituency of 30,000. The chief centres of this great work are Swatow and Amoy in China and Tainan in Formosa. This whole number of the "Missioner" is an inspiring campaign document for the Christian Church, giving a strong impression of missionary success in a most attractive style.

The General Centenary of Evangelical Christian Missions in China will be reached in 1907, Rev. Robert Morrison having landed in the Empire in 1817.

A new view of the difficulties of children in India who have scripture to commit to memory is offered by the statement that Tamil is twice as verbose as English, so that passages committed to memory by Tamil children equal twice the amount in English.

The Berlin Missionary Society and the Moravian Missions have a group of stations in the mountain region north of Lake Nyasa, in German East Africa. The Moravian "Missions-blatt" for April mentions the preparation of a hymn-book in the Konde language for use of all these stations. This little fact suggests more of progress than a page of statistics; while the co-operation of the two Societies in preparing it is a fresh token of the essential union of all missions.

The Swiss Romande Missionary Society announces in its March Bulletin that its accounts for 1903 have been closed without a deficit. In these days such a fact is noteworthy. Its mission in Portuguese East Africa is about to open another station in

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When You Want

A Godly Home.

Obed-edom made room for the
ark in his house, and God blessed
his home abundantly, and made it a
blessing to the whole nation. The
blessing which descended upon that
hitherto obscure family reached up
to the very throne, and then de-
sceded in showers of benediction
upon the whole nation. When Da-
vid heard how God had blessed his
house, he was encouraged to renew
his efforts to re-establish the worship
of God in the capitol of the kingdom.

No home can afford to be without
God's gracious presence. We need
it in times of prosperity, when we
are specially in danger of growing
godless in character and life. We
need it in times of temptation, that
we may be able to overcome. We
need it in times of perplexity, for
"it is not in man that walketh, to
order his steps."

We need it when our children are
choosing their vocations and their
companions and the location of their
homes. We need it in times of sick-
ness, and in times of health; in
times of rejoicing, and in times of
sorrow. We need it when the death
angel hovers near, and when we
stand by the open graveside to bury
our loved ones out of our sight. We
need it when we ourselves draw near
to the end of life's pilgrimage.

We may have all this blessedness,
if we will truly seek it. And the
presence and blessing of Christ in
the home will make it a benediction
to the whole community.—Christian
Union Herald.

Beginning Again.

Many cannot rid themselves of the
thought that all this talk of blotting
out the past is talk, and nothing
more: what is written is written,
what is done cannot be undone, and
a man's past is a burden he must
always carry. They, in fact, raise
the question as to whether there can
really be any such thing as a new
beginning, and whether, as it were,
our life's story is not written on one
page, so that there can be no turn-
ing over a new leaf.

From one point of view this is
ture enough, and reflection will show
that in a world of morally respon-
sible beings it could scarcely be oth-
erwise. It is part of the tremendous
prerogative given to even the least
significant that their actions carry
momentous and often unsalterable
consequences. Were there nothing
more to be said, much of the heart
would be gone from our New-Year
hopes, but the matter has another
and very different aspect.

The most casual reader of the
Bible can not miss its insistence on
the fact that there is a sense in which
man must forget and banish the past.
It never pretends that the past can
be recalled or in any ordinary sense
forgotten; but it lays its main em-
phasis on the possibility and the duty
of putting away all memories and
reflections that hamper and discour-
age. We have no right to be
prized by what we have repented of
and God has forgiven. "I have
blotted out as a thick cloud thy
transgressions." "Thou shalt for-
get the shame of thy youth."

No literal interpretation can make
such words intelligible, but their
meaning is revealed to those who
know how God forgives, of whom
Paul must always be the supreme
example. His writings make it clear
that he understood how to forget
what he could not help remember-
ing; he was constantly haunted by
the thought of what had been, and
yet he found inspiration and strength
in "forgetting those things that are
behind." It is a contradiction in terms, but
not in experience; and others be-
sides Paul have come to realize that
lateral remembrance and moral or
gettfulness can exist side by side. In
this sense those who have honestly
repented may make a new begin-
ing with good heart and hope.

The paramount truth for them is not
that the path is sullied, but that the
future is as yet unsullied.

You can remember: you can also
hope.—Christian World.

BAPTISMS.

At Salem, N. C., April 17th, 1904, by
Rev. J. K. Filbey, Franklin Sawyer and
Rutie Allen, children of R. Walter
and S. Margaret Dillon, m.m.Tompson.

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EDITORIAL NOTES.

—It is a pleasure to note the arrival of several young ministers to assist in the work of the Southern Province. The Rev. Charles Wenhold, Jr., who served acceptably during his last summer's vacation, has now graduated at the Theological Seminary and has been ordained. He returns to the South in order to assist in the Provincial work at such points as call for additional service. During the past few months several places have been left entirely vacant owing to the scantiness of ministerial force. These can now again be supplied with preaching and pastoral care. Mr. Edgar Holton also comes South in order to assist in the work during the summer. Although still a student in the Seminary, Mr. Holton has had considerable experience in Mission work among the people of the Blue Ridge and the Swedes and Norwegians of the West. The two brethren come with a very deep interest in the Southern Church, and will receive a warm welcome everywhere among our people.

It was a Friedland member who gave the best criticism that we have ever heard coming from a member of a congregation: "I like to hear Bro. — because he carries all his thoughts along with him as he goes. He don't leave anything behind to be picked up afterwards." Without being acquainted with the rules of Seminary instruction, this good brother hit the bull's eye on the subject of preaching. If there must be a difference let the country people get even better preaching than the town people. They perhaps can hear but one sermon a month in their own Church and that sermon ought, therefore, to be a good one. Our Moravians in the country have, on this account, a special interest in the Theological Seminary. Without good preaching their congregations cannot be maintained with any degree of strength and progress; and it is from the Seminary, under God's blessing, that the good preaching of the Gospel, in nineteen out of twenty times, comes.

—As we sit in an office chair far away from our Southern home we are in a happy frame of mind over the future service of our beloved Province. We have been talking the work over with young men, bright, willing, ready and cordial, and feel as they leave us: "This is the sort of young man that will do our people good in town and country." It was the advice which a great Church leader gave twenty years ago when he said: "Build up your service from the bottom; introduce young men who will take the place of the older ones when the time of the veterans shall be over." If the advice is good anywhere it is so in the relation of a Northerner to a Southern Church. When men have labored long, we will say, in a Northern field, they are apt to have their fixed views of service which may not entirely suit some other section of the country. But when they come into the Southern work as beginners they can expect to grow with the places into which they have come and as they develop they are likely to be in thorough sympathy with the people among whom they have struck young roots.

—The Theological Seminary, at Bethlehem, forms a very important link of connection between the Moravian Church in the North and in the South. Nearly all of our ministers are educated in the Seminary. It is, indeed, difficult for a young man to get the needed training for the pulpit in any other way. Nor is this merely the case with town ministers. It is, perhaps, still more important for the men who preach in the country to be thoroughly taught for their work. A great city preacher once said that he took his best sermons with him into the country because there the people listened best and appreciated the best pulpit work and recognized it, too, when they got it.

—The heroism which the Japanese soldiers recently showed in storming Nanshan hill has thrilled the whole world. All day long they charged up the steep mountain in the face of bristling cannon, manned by thousands of enemies. As they came close to the grim Russian lines they melted away under the withering fire to a mere handful. And still they came again and again. They felt that it was their business to conquer for Japan, or, if not to conquer, it was their business to die for the "Niho", whatever their country is fondly called in the Far East. When the evening came the great fortified hill was won at last, and the "Banzai," the Japanese "hurrah," rang over the hard-fought field of their victory. Oh, that the soldiers of Christ were animated with the same courage for Church and Schools and Missions and Charities and for all such Christian work as needs courage and resolution and perseverance to the very end! Our leader, Jesus Christ, is worth the struggle which his army makes for his cause, and the glory of his kingdom, which is, in the truest sense, "Our Country," calls for the sacrifice. If men can die cheerfully for heathen Japan, they will certainly do far better to serve to the very death for the heavenly country in which they shall dwell with their King forever. In the spiritual sense we want more battles fought by young Christians and older ones as was the great fight on Nanshan hill, and then the vic­­tores' hurrah will, in the evening of life, sound over the scene of our toil and struggle and success.

—The Twentieth Century is opening in such a grand and thrilling way that it makes one catch his breath sometimes as he watches the newly appearing scenes. The great Japanese-Russian war is, doubtless, destined to open the Far East for Christianity. The recent missionary victories in China had already made the ultimate success of Christ's cause sure in that part of the world, and now has come this new struggle, which means that East and West will come together as they have never done before, and their only meeting ground will be the Christian­­ity of the 20th century. It is probable that the time of warlike conquest in Far Asia is now over. With Russia's defeat no other nation can be tempted to try it, and Japan, where the Gospel has already found such a mighty foothold, will become the leader in the East for Christianity as well as for modern civilization.

—One of the significant changes of this wonderful year of 1904 is the British movement into Tibet. In this way the last citadel of exclusive heathenism is being stormed, and the Buddhist world, centered around the mysterious capital of its worship at Lhasa will be opened for the Gospel. Nobody will have so much reason to
rejoice as we Moravians. For fifty years we have been watching and waiting on the borders of the closest land of bookmakers and medicines have crossed the frontiers but our missionaries were rigidly kept out. Now in the wake of the English army our glad opportunity is coming to carry the good news of the Saviour over the whole "Roof of the World," as it is called.

Let Moravians keep their Tibetan mission well in their minds, in their prayers and in their gifts because "the times of refreshing from the Lord are now come."  

—The great political parties of the United States are now settling upon their candidates for the high office of President of the Republic. Several million young men have reached the age of twenty-one since the last general election and will cast their first Presidential ballot this year. It is not for us to advise their candidate.

But there is another election taking place, which the candidates are Christ and Satan. We do earnestly ask you to consider how the dollars, which you are accustomed to pay in the pool rooms, are set. The books are made by the avenging hand of God, is, no doubt, the horizon of the weekdays in which wage-workers, salaried men and boys are likely to be tempted.

The small business man, the clerk, the laborer, or the office boy who cannot find time to go to a race-track can afford to lose the pool-rooms are an invasion of neighborhoods in which wage-workers, salaried men and boys are likely to be tempted. The returning sinner admits with every step of his life and new hope for the next to have Jesus Christ the President of your soul.

Gambling.

Gambling begins early. Little boys often play marbles not for the fun of it but for "keeps." In so doing they are already beginning to gamble. It is not so much the custom to have grab bags at church fairs as it used to be. Even little girls were tempted by putting their hand down deep into the grab bag to get more than their money's worth in what they drew out.

The great lotteries at New Orleans have ceased, but the temptation to gambling is just as strong and widespread among young men and older men as it has ever been. The incentive to gambling seems to be in the very air. The tremendous per cents tried hard to show us how the dollars were set. The Western Union Telegraph Company is making some tardy efforts to repair the evil results of their profitable sin by cutting off thr Pool Rooms from the use of their telegraphic lines.

The "Pool Room" is the race course carried into some dark and dirty corner, it may be in a town far away from the gambling shouts of the exciting horse race. Up on a blackboard, in a saloon hole, the racing figures are set. The chances for Lexington (we may say) to gain the race are set by the bookmakers at 8 against 1. If Lexington loses, as ninety-nine chances out of a hundred he will, the foolish boy has lost his dollars. In either case he has ceased to be an honest man and has become a gambler. The way to the Pool Room, whether it be in a hotel, a saloon, or down some dark alley, might more simply be marked: "This Way to Hell!" And a multitude of young feet are travelling it day and night. Recently, the Tammany Commissioner of Police, Mr. McAdoo, has made the strongest effort ever put forth in New York to close these wicked pool rooms. His energetic lieutenant, Captain Norton Goddard, has made this statement about them: "I will say little about pool-room gambling in itself. So far as I know it is as fair as gambling on a race-track. But there is this to be said about it: The man who goes to a race-track to gamble is presumably a man of leisure, and, therefore, possessed of means which he can afford to lose. The pool-rooms are an invasion of neighborhoods in which wage-workers, salaried men and boys are likely to be tempted. The small business man, the clerk, the laborer, or the office boy who cannot find time to go to a race-track can afford to spare a few minutes to place a bet on the horses in a pool room. That tends to produce destitution. It also tends to destroy character and take away the incentive to individual effort by holding out a constant hope of making money without work."

"The hope of making money without work"—that is what lies at the bottom of lotteries, of cotton future shops, of pool-rooms, just as it lies at the bottom of all other forms in thieving and highway robbery. For whether it is the boy playing marbles for "keeps," or the girl dipping into the grab bag; or the respectable citizen dealing in futures, or the clerk running the pool room, the sin is always of the same sort and runs against God's solemn sentence: "Thou shalt not steal."  

On Good Nature and Firmness.

Do not be all sugar, or the world will suck you down; but do not be all vinegar, or the world will spit you out. There is a medium in all things; only blockheads go to extremes. We need not be all rock or all sand, all iron or all wax. We should neither fawn upon everybody like sly lapdogs, nor fly at all persons like surly mastiffs.

Christ—Our Helper.

"Psalms XXII.

Text: "I have laid help upon one that is mighty."—Psalm 89, 19.

—The sinner needs it. As the years go by, he is getting farther away from what is good. His conscience is growing darker, his habits are becoming more evil, his nature is getting to be harder toward divine things. He may not be a disreputable man, but he is becoming a more indifferent man with regard to moral and spiritual duties. If he should take as much as five minutes to think over his condition and then compare himself with what he was a year or five years ago, he would find a decided change for the worse. He is like one who is on a staircase going down into a cellar. The steps are descending into the darkness. He does very greatly need the help of God. The penitent soul needs that same help. He does not, like the hardened sinner, hide the fact from himself. He is frank to admit it. He wants to repent, he earnestly desires to believe. But he feels his weakness and his inability. He is in the condition of the man who said to Jesus: "Lord, I believe, help thou mine unbelief." This was the experience of an humble seeker like Luther. The more he tried to do right the more evil he found in his life; the more he strove for faith the more unrest there was within him. We shall never repent in sight or believe aright unless we have divine assistance. The returning sinner admits with every step of his way that he sorely needs the help of God.

The Christian needs this same help. It is not
THE WACHOVIA MORAVIAN.

enough that we should be started right. We must be kept right by the same power that started us. Should we depend upon ourselves for a single day of our pilgrimage we should certainly fail. The warnings which come to us out of the careers of some of our fellow-Christsians are very startling. I knew a Sunday School teacher and pillar in the Church who fled the country in order to escape the just penalty of his dishonest deeds. I learned in my youth of a minister, one of the most eloquent of his generation, a deeply earnest man, down whose cheeks the tears ran on occasions of tender appeals to souls, but of whom it was said that in his old age he seldom closed the day in a sober condition. I shall never forget the impression made upon me by the fact that a bishop in a large diocese needed to be set aside by the sorrowing judgment of his brethren in view of the disgrace he had brought upon his profession. "Let him that standeth take heed lest he fall." Nor is it only of temptations to scandalous lives that Christians need to be afraid. The cases of coldness toward the Saviour, of carelessness in Church membership, of neglect of Christian duty, are much more numerous and widespread than are the cases of shocking declension. There are so many Christians who, like Bonyan's Pilgrim, are tempted to fall asleep on "the Enchanted Ground," and thus to lose their souls at last. Not only the sinner, and the penitent, but also the believer stands in daily and hourly need of the help of God.

This help which we all need has been laid upon one, who, in the promise of our text is said to be "mighty."—upon our Lord Jesus Christ.

He is mighty to help because he is the Son of God. In the Gospel story we often see the strange contrast between the human weakness of Jesus and his divine strength. He sits tired and thirsty at the well of Samaria like any other wayfarer, and yet ere long he is giving water of life to a Samaritan woman, and lifting her up into a new career of faith and of virtue. He is lying asleep on the boat-pillow, a weak and exhausted worker, and yet in the very next moment he is standing in the storm-tossed vessel and bidding the winds cease and the waves be still. He is hanging in pain and weakness and amid circumstances of contempt and derision upon his cross, his hands are nailed in utter helplessness, and yet he is opening the door of Paradise to a dying thief. He could do all this, and much more because, as Peter said in the Great Confession: "Thou art the Christ, the Son of the living God." It is in his oneness with the Father that Jesus can be the Almighty Shepherd of souls. Only upon divine shoulders could the varied help be laid which you and I require in our times of need. It would not be worth our while to trust in him unless he were the One who could honestly receive the allegiance of a doubting Thomas: "My Lord and my God!"

Then, further, it is his love which makes Jesus mighty to help. There was a mother in the Far West who was walking from one frontier settlement to another when a blizzard caught her. Her only thought was to save the little child she was carrying in her arms. For this purpose she wrapped the infant carefully in its own clothes and then diversified herself of as much of her own clothing as she could well spare. When the storm was over the mother was frozen and dead, but the child lay wrapped upon her bosom as if warm. That was the mother's love, stronger than death. And that is the love of our Lord Jesus Christ for you and me. He died that we might live. His crown of thorns, his bleeding hands and feet, his pierced side, all testify not only to his divine power to hold us, but to the longing love with which he has come to our rescue. Nothing was too much for him to do or to bear in order that sinners might be saved. And it is with that same love and sympathy that he looks upon us at the present moment. He is for us to-day in his overwhelming love for our souls, just what he was on the day on which he died upon the cross. He is mighty to help us because he has a love for us which passeth knowledge.

There is another reason why he is so mighty for the help of every body who is willing to receive it. He is not merely the Crucified One. He is the "Risen One," who has ascended into heaven where he intercedes in behalf of those for whom he died. It was this view of the Lord Jesus which gave Paul his great confidence: "Who is he that condemneth? The only One that has seen his face and set his seal upon us." He is mighty to help because he has a love for us which passeth knowledge.

The martyr had a vision of this help from the risen, the ascended, the interceding Christ. He stood helpless in the midst of his many and powerful enemies. The was not a single friend at his side, there was not a voice lifted in his behalf; his fate was sealed; he was about to be dragged out and stoned. Then he lifted his eyes, and he saw Jesus standing at the right hand of God. With that vision of help before him every thing was possible, every thing was easy to bear, and amid bleeding wounds Stephen could offer his prayer for the pardon of his enemies and then fall asleep as gently as a child is rocked to sleep in parent's arms.

Every circumstance combined to make Jesus mighty for the help of sinner and of saint. His nature is divine, his love is infinite, his intercession is of such unmeasured value as the Scripture describes when it says: "He is able to save unto the uttermost those who come to God by him, seeing that he ever liveth to make intercession for them." For every emergency of life, for the most sudden and unexpected changes,—for occasions when human assistance utterly fails, for hours of utter weakness, for tasks quite out of proportion to our natural strength, the assurance stands good and sure which God has given concerning Jesus Christ: "I have laid help upon one that is mighty."

A while ago I happened to be in New York one evening, and, hearing the sound of music in a street near by, I went toward it, and found the Salvation Army holding an outdoor meeting amid the noise of elevated trains and street cars, and the varied bustle of a great city. There was some tender and effective testimony for Jesus, and the one that impressed me most was that of the little drummer, whom I had previously no-

tired as he beat his drum with all his heart. When called on to say something, he spoke to this effect: "I was once as low down as a man can get. I had sunk into the very gutter. But I have been helped and I have been lifted up, and now my feet are on the rock." And as I listened I thought to myself: "Yes, little drummer, you and I are in the same condition and under the same blessing. We have come out of different circumstances and have been led in different ways, but with the same result. Our help has been laid upon one that is mighty and our feet have been set together on the rock of salvation."

Come to this mighty Saviour. Others cannot help; he can. Come with prayer. Come with the simple acceptance of his word. Come to him in personal trust, leaving both your sins and your self-righteousness behind you. He is mighty to help us because he has a love for us which passeth knowledge.


MORAVIAN COLLEGE AND SEMINARY,
Bethlehem, Pa., June, 1904.

If I should write of that which is most upon my mind to-day this whole letter would be taken up with the Baccalaureate Sermon which Bro. Paul de Schweinitz has just preached to our graduating class of young ministers.

It was, in part, an earnest plea for that which ought to interest every Southern Moravian congregation, i. e., more loyalty to those forms of service which are distinctly our own.

But Bro. de Schweinitz did not plead for this loyalty to forms for forms' sake, but in order that there might be brought out the great underlying thought and truth which is behind all our forms, of a present Christ who is our Saviour.

Bro. de Schweinitz suggested what so many have failed to see clearly, that the especial Moravian forms of Liturgy, of Festal Services, of Choir Organizations, of Lovefeast Services, Funerals, Baptisms, etc., etc., are all so designed that they continually set forth Jesus the Saviour, and, on this account, an intelligent, spiritual loyalty to that which we have received from our fathers means a deeper and better understanding of Christ and more real love for Him.

It is an inspiration to see how our college boys are planning to work during the summer.

This is no place for aristocratic loafers. Every man here seems to be here for solid, earnest work, and the summer will find the students as active outside the college walls as they were busy with books and lessons within these walls during the winter.

Look over this list and see whether you think that our future ministers will be mere book worms, or will be acquainted with the working world about them.

Some of the boys are going to work with a publishing house, one or two on a neighboring
This is a great day for "ready-made." We wear "ready-made" clothes, eat "ready-made" foods and now, latest of all, comes the advertisement of the "ready-made" church.

And it is an actual fact that one may buy a complete church, capable of seating up to 150 persons, and have it shipped, with all parts numbered ready to put together from floor to roof.

A little thought will suggest a great variety of reasons why the maker of "ready-made" churches has already built up a good business.

Such a church can be placed in any neighborhood as an experiment, and if the work does not promise success it can readily be moved elsewhere, it can be used for a year or two until a congregation becomes strong enough to build a permanent house of worship, it can go wherever the people go, in the summer to the seaside, mountains, parks, etc., and then, if necessary, be packed up when the winter comes and used elsewhere.

Some of our city ministers are wearing themselves out hunting for novelties to draw the crowd. I heard of one who, the other day, held a service with his church decorated with with canary bird cages, each with a live occupant. The idea was to make the church service bright, cheery and home-like.

Now everybody knows who has had anything to do with canaries, that nothing starts them singing like conversation, so when the minister in question began to preach seven or eight canaries commenced to sing, and the more earnestly he preached the more heartily they trilled out their musical notes. From the canary bird's standpoint the experiment was a great success. It is certain, however, that it will never be repeated, at least not by that particular minister.

The more I see of the new-fangled Sunday Schools, and three or four new ones make their appearance every year, the more I cling to the original Gospel Hymns, as published by Moody and Sankey back in the '70s and '77.

There is a life and beauty and sincerity in these early gospel hymns which puts them in a class quite apart from the "little raindrop-scatter sunshine" jingles which make up so much of present day S. S. music.

I do not know whether any of our Southern Sunday Schools are planning at present to change their song books, but when you do let me urge you at least to give the original Gospel Hymns a thorough examination before you make your final decision.

—J. F. D. H. F. A.

I recall vividly attending a Rescue Mission meeting in my early youth before I had learned the delights of such simple worship, and hearing that old hymn written by Fannie J. Crosby sung just before the appeal for testimonies from the congregation: "Now just a word for Jesus." It was sung as a solo, and it gave me a new idea of our relationship to Christ and of His longing for our love. It seemed to me then, and it seems to me now, that to refuse to stand up for the King of kings is the most miserable of cowardices, and to keep silence when hearts are waiting to know what you think of Jesus is the most unseemly denial of Him! How simple and telling the words of that hymn are, and oh, how I wish we could have them sung in the ears of our average, self-professed church congregations:

"Now just a word for Jesus Your nearest Friend, so true Come, cheer our hearts and tell us What He has done for you." There has been a leap away from such testimonies in the past ten years. It may be they were too extravagant often, and that they offended cultured ears in their rehearsal of the great things done for sorrowing hearts and singing lives by the dear Lord; and yet I fear the boldness and reserve and refined silence of to-day are far worse. Worship is necessarily emotional and hearty; religious zeal has something of the ecstatic in its working. But these can be kept under control more readily than the cold formality and routine which can be aroused. And however we may seek to explain or excuse it, there is no question but that silence often witnesses against the Lord more than aggressive hostility to religion —Floyd Tompkins, of the Episcopal Church.

CHIPS FROM HISTORIC TIMBER.

BY MISS AGATHA PRIND, SALISBURY, N. C.

There are two kinds of history, that which has been and that which is being made. The first is unalterable, though it appears in different guises according to the accuracy and information of the historian; the second is moulded, changed, by every man and woman who lives, whether they will or not. In a sense, therefore, the history that is being made is more important than that which is written. The growing tree is more than the timber whose knots or regularity of grain are forever fixed. This month we make no excuse for turning from the chips of historic timber that usually fill this column, to speak of present-day doings, in which every reader of the Wachovia Moravian is, or ought to be, interested.

Probably there has been no greater agency for good in the Southern Province than Salem Academy, which has educated not only the mothers, wives, daughters of Moravian homes, but girls from all over the Southland. For some time it has been apparent that the School needed more place, and the Alumnæ Association has labored earnestly, with the help of the Principal and Faculty of the School, to raise the money to erect a Memorial Hall, containing a large Auditorium for concert and commencement occasions, and class and practicing rooms for the Music Department. Their efforts have been so far successful that it is considered safe to begin building, and it is hoped that the Hall can be put under roof before winter. But now the time has come for the public to lend a hand. At the recent Alumnæ Meeting about $5,000.00 was given outright to the Hall, and movements were started looking toward a couple of thou-

THE WACHOVIA MORAVIAN

and more. It is to these latter movements that special attention is directed, and we print in full the communication from a number of gentlemen.

The gentlemen of Salem having learned that the ladies of the Alumnæ Association contemplated the erection of granolithic steps for Memorial Hall, held a conference and decided that the steps ought to be of enduring granite, and that they would undertake to secure the necessary funds by popular subscription.

Each of the Principals of the Academy—eleven in number—will have a step set apart to bear his name, the date of entrance on his duties and length of service. The following gentlemen have consented to receive subscriptions, large or small, and see that the amounts received are applied to the memory of the Principal whom the donor may prefer:

H. E. Fries for Samuel G. Kramisch.
J. F. Shaffner, Sr., for Abraham G. Steiner.
F. H. Vogler for John C. Reichel.
L. B. Brickenstein for John C. Jacobson.
H. A. Pilho for Charles A. Bleck.
Charles, Ralph and Ledoux Sievers for Emil A. de Schweinitz.
H. R. Starbuck for Robert de Schweinitz.
B. J. Pilho for Maximilian E. Graner.
J. A. Vance for J. Theophilus Zorn.
J. A. Lineback, Chan. A. Watson and Fred I. Nissen for Edward Ronthaler,
and H. T. Bahson for John H. Glew.

These steps will cost $750.00 each, and all contributions, large or small, will be gladly received!

The second plan is different, and to explain it we print a letter prepared by the Executive Board of the Alumnæ Association.

IN MEMORIAM.

The building of Alumnæ Memorial Hall is to proceed as rapidly as possible this Summer, and the Executive Board of Salem Academy Alumnæ Association wishes to place one or two large panels of colored marble in the entrance hall, inscribing thereon the names of former pupils and teachers of the Academy who have passed from earth into the great Beyond. To do this we must ask the cooperation of relatives and friends of the deceased. A gift of Fifty Dollars will place the name of a mother, wife, sister, daughter, friend, upon one of these panels, and if you would like to perpetuate the memory of one who has been dear to you we will be very glad to receive your contribution and carry out your wish.

EXECUTIVE BOARD,
S. F. A. Alumnæ Association.

There could be no more beautiful way to show that some dear one is remembered than the placing of her name upon one of these marble panels. If further information is desired write to Miss Mary Fries, 224 Cherry St., Winston-Salem, N. C., who will be glad to give it.

Finally the general building fund needs assistance. Gifts varying from 25 cents to $5000 have been received and more will be welcomed, no matter what the size may be. Miss L. C. Shaffner, of Salem, is Treasurer of the Fund.

It is pleasant to give when others are giving, to help on a matter which promises a successful outcome, to share in the making of noble history and to all of these the readers of the Wachovia Moravian are now invited.
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THE CHURCH AT HOME.

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BETHANIA.

The annual Congregational Council was held May 15th, with morning and afternoon sessions. The topic occupying the principal part of the time was the Obligations of Church Members: 1. To each other; 2. To the Children; 3. To the Christian Endeavor; 4. To the World. The prominent feature of the day was the interest expressed in the children of the congregation. Bro. E. T. Lehman was re-elected Steward, and the brethren, Dr. E. F. Strickland and E. A. Conrad were elected to succeed themselves for a term of three years on the Church Committee.

At a Council held at Mizpah Chapel some time ago the brethren Aquila Burk, Luther Anderson and Luther Spaece were elected on the Sub-Committee at that place.

BETHABARA.

This church is none the worse off because of the strenuous exertions it made for itself last year. One man said he gave four times as much last year as he had ever given before in one year and lived the best and enjoyed himself the best he ever had in his life. He also thought the preacher preached the best and everything was just as he wished. Certainly God likes a cheerful giver and when we do something we have no faults to find or kick to make. In every church the “kickers” and faultfinders are those who do nothing themselves and want some one else to do it all. If you have been kicking about the pastor, about the church, and everything that goes on at the church, it is a sure sign that you have been doing nothing else but kick. Let us work, for the night cometh when no man can work.

CENTREVILLE.

We are so situated that there are many hindrances and drawbacks to the work. Recently many things have transpired to retard progress of Sunday School and church. Pastor, superintendent and teachers would have been discouraged long ago were it not for the faithful few who do their duty all the time let others say or do what they please.

If it were not for the fact that it is not what we accomplish that counts with the Lord but what we do, we believe that our courage would have failed us this time, but faith in God and in his word has kept us at work.

FRIEDLAND.

Our church is starting well this year, the attendance at both Sunday School and church is by far the best this year it has ever been in the remembrance of the writer. Interest and enthusiasm for the church is all that could be wished for.

Some improvements are being made to the church and the fifty young sugar maples set out in the spring are all starting nicely. Unless the unforeseen happens Friedland is preparing to have one of the most beautiful surroundings of any of our churches.

The first Sunday in August will be our Missionary Day, and we want you to come and see what we are doing for our Missions.

There will be a sermon in the morning and the Sunday School will take charge of the afternoon service. We hope you will come and when you come you may expect something worth coming for. Don’t forget the day, the first Sunday in August.

NEW PHILADELPHIA.

This church has done well recently for the Wachovia Moravian. Sixteen new subscribers means just sixteen more people who will be brought into close touch with their church and will be made better Moravians and better church members.

Three young ladies deserve credit and praise also for the new subscribers and show what the young women can do for their church if they will work. Misses Rosa Nifong, Frankie Abpaugh and Anna Slater have solicited the new subscribers, and we say, well done.

MT. BETHEL.

This church is flourishing and doing well at present. New members are being taken in almost every service, which, say the very best, is a very hopeful sign.

The Relief Crew is doing a noble work among these people in sending some of our best young ladies up for two months each summer to teach the children. Their work is fully appreciated by the mountain people which is an impetus to do more. A great improvement is to be seen in everything: house-keeping, farming, dressing; in fact, along every line rapid strides are being made.

WILLOW HILL.

Attendance is better, we believe, because of the fact that we now have an organ to lead the singing, and a young lady from beyond the Blue Ridge has promised to come and

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play for us, which will be of untold value to the church. I only wish it were possible for some of our fair temperate weather Christians to go up the Volunteer Gap once, and see the road she travels, besides the four miles she comes. What would they say? "Oh! This is enough for me."

The work here has not progressed as we would like to see it, and perhaps it has been a time of seed sowing and we will yet reap the harvest. This we know that God says in due time we shall reap if we taint not, so we sow the seed in hope.

SALEM.

During the second part of May, the many Schools with which our community is unusually blessed came in their happy end. Whether they were graduates closing the school year, or little boys and girls in infant classes, the joy was the same.

We happened into Miss Steiner's class room on the last morning of school and behold! the desks were all covered with roses which the delighted children had brought in honor of their approaching holidays.

On Saturday, May 14th, a number of us went our way to the Friedberg May Feast. We went the dry land route as good Moravians should, but we came back the river route, like thorough Baptists, through a downpour of driving rain and splashing waters.

At Friedberg, however, all was serene. Even Noah's Flood would make no difference there, for we should all eat our Lovefeast before getting into the Ark and sailing away.

Bishop Rondthaler preached the festal sermon, as he has done for so many years, to a good and attentive congregation. In the afternoon, Bro. Hall spoke affectionately to his former charge and Bro. Mendenhall, Headmaster of Clemmons School, surprised us with a fervid address. After the Lovefeast the Children's service was held in the church, instead of the grove. Little Robert McCuiston was dressed up in Eastern costume, and scripture passages were explained by means of the different articles of his clothing. He made a very grave and proper Oriental costume Christian.

Bro. and Sr. McCuiston are doing a fine work at Friedberg as the May Feast showed, even amid the drenching rains with which it was accompanied.

On May 15th, the Pastor began preaching a series of sermons in the Home church, entitled "Voices of the Prophets."

On Wednesday, May 18th, we were off again to Clemmonsville, to attend the Commencement there. The night before had been a perfect cloud burst, and when we crossed Muddy Creek at Sides' Mill, the dam had well nigh disappeared under the flood of waters. Clemmons School Commencement was fine. Prof. Stevens, of the A. and M. College made a capital address. Four students were graduated in the last graduating Class, after four years of patient effort on the part of the Brn. J. K. Pohl, James H. Hall and Prof. Mendenhall. The school seems to be rooting itself more firmly and we hope that the struggle to carry out Edward Clemmon's liberal wishes will finally end in success.

Whit Sunday, May 22nd, was an ideal day. The morning was given to Commencement Sermon, which Dr. Creitzberg, of the Centenary M. E. Church, Winston, preached very acceptably to a very large audience. The rest of the day was devoted to the Whitusundtide Festival. There was a large Communion Lovefeast, and in the Communion, two young men, Mr. Charles Watson and Mr. Frederick Nissen were received into church membership on the profession of their faith. In the evening the Liturgy was sung and a sermon preached on the subject of the Holy Spirit. Then came the busy, happy Commencement Week with beautiful weather, with Concerts equal to the best ever given in the Academy, with a most touching Alumni Meeting in which nearly $8,000 were given for Memorial Hall in loving remembrance of both the dead and the living, and in the charming Commencement, Wednesday morning, where among the white-robed Seniors and their daisy chains a telling address was made by that distinguished scholar and old Salemite, Chancellor Dr. William Holland.

On the very next day, May 20th, in the Home Church, and in striking contrast with the happy Commencement exercises, a funeral service was held. Bro. Mortimer Vogler, after a deeply interested stay in his old Salem home during the Winter and Spring, had returned to his farm in Maine, and had been suddenly called from life. His loving wife and brother had made their long pilgrimage from Maine to Salem, to carry out the wish of the departed; "I will lie with my fathers; bury me in their burying place." Bro. Vogler was a man equally beloved in his Northern and Southern home, "a
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man without an enemy.” It was a
remarkable fact that he was buried
on the day his father would have
been just one hundred years old.

On May 27th, the Boys' School had a ringing Commencement,
with crowded attendance and orations in which no speaker needed
a single correction. Twenty young
men were graduated. The Male
Choruses and Quartettes were of
the best. The entire school year under
Prof. J. F. Brower, Rev. J. K.
Plohl, Prof. Thomas Cash and Miss
Bessie Crist had been very successful.

On Trinity Sunday, May 29th,
we missed our accustomed Academy
audience, but had a well attended
morning and evening service. In the
former, the Home Sunday School
took hearty part with beautiful decora-
tions, and melodious songs under
Bro. Brickenstein’s genial direction.

In the evening a large congregation
joined in the Trinity Liturgy, fol-
lowed by a Trinity discourse.

On Tuesday, May 31st, Bro. and
Sr. Rondthaler started on a North-
era journey, leaving the brethren
Edw. S. Crosland and J. Kenneth
Plohl in charge of the congregation.

CHRIST CHURCH.

Christ Church has four things at
present for which she is deeply grate-
ful to God. With the coming of our
splendid spring weather the Sunday
School teachers have been made very
happy over the increasing interest in
the Sunday School work. Mumps,
measles, whooping cough and scar-
etina had helped thin the ranks dur-
ing the winter; but, at last, the epi-
demics appear to have ceased, for a
while at least, on the West Salem hill.
For more than three months the at-
tendance thermometer has been about
the 200 mark, one time running quite
beyond the register with 259 in at-
tendance, the largest in three years.

The teachers' meetings each Mon-
day evening are well attended, and
we are coming to believe that after all,
perhaps, the greatest aid to successful
Sunday School work is strong, active,
well prepared teachers. So great is
the help that we have received from
our teachers' meetings that we should
like to hear of many other schools
taking up a similar work.

We have found encouragement too
in the attendance on the Saturday
evening prayer meetings, and in the
interest shown in the study of "The
Model Prayer." Our effort at pres-
et is to learn more about prayer and
what things we should pray for.

The coming of the young men, with
their strength and earnestness, into
the active service of the Church, gives
us our third cause for encouragement
just now.

Our fourth cause for rejoicing is the
hearty manner in which the young
members of the congregation—those
under 21 years of age and not re-
quired to pay regular church dues—
have voluntarily offered to make
monthly contributions of a stated
amount to the support of God’s cause.
The manner in which they accepted
the opportunity to give and the
amounts which they pledged were
beyond our highest expectations.

On the Sunday following Wait
Sunday our membership was increased
by the reception of two members—
Bro. James Miller, who came to us
from the Methodist Church of Win-
ston, and Felix Butler, who was re-
ceived by the rite of adult baptism.

Are there any things that discour-
age us? Yes, many. But then the
readers of THE WACHOVIA MORAVIAN
would not care to learn of our trou-
bles, for if they are like the majority
of people they have troubles of their
own. Besides, to speak too much of
difficulties seldom helps matters, and
we prefer to let you see a little of the
sunshine that God in His goodness is
sending to us.

—A company of young men had
planned to go on a hunting trip up
the mountains where there were dense
forests. It was late in the season and
dangerous on account of the great
snowstorms that are liable to come on
at that time of year, and only one
guide could be found who was willing
to accompany them. He was a poor
drunk. They dared anything for the sake of a little money.

They were disappointed at not being
able to persuade the best guide to go
with them; but still, in spite of all
warnings, they determined to risk it,
and have their pleasure. They en-
joyed the first day very much, but
their guide had some whisky with him
and soon became drunk. They lost
their way, and a terrible snow storm
overtook them. After a long, hard
struggle two of them succeeded in
reaching their home again. The rest
all perished.

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2:00 p.m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.
Leave Roanoke 1:55 a.m., daily. Arrive Roanoke 2:55 a.m.
Leave Roanoke 2:55 a.m., daily except Sun. Arrive Roanoke 3:55 a.m.

AND

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8:15 p.m. for Washington, Hagerstown, Philadelphia and New York, via Hagerstown and Harrisburg.
9:10 p.m., daily for Hagerstown. Pullman Sleeper to Philadelphia.
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—But it may be said, we see Him no longer with the eyes of the flesh, as the saints once saw Him in Palestine, but merely with the eye of faith. But can any one imagine that it required less faith to discern the Eternal Word of God disguised in the humble form which then walked the earth than it requires to recognize Him now seated upon His Mercy Seat on the altar? See God with the eyes of the flesh! Why Herod thus saw Him, and pronounced Him a fool? The Jews saw nothing in Him save the carpenter's son; the Scribes and Pharisees saw Him and heard Him repeatedly, and ended by proclaiming Him a blasphemer possessed of a devil. Seek not to find your faith upon flesh and blood, for 'it is the spirit that quickeneth; the flesh profiteth nothing.' Not to the carnal vision, but to faith is it given to penetrate behind the veils with which the Son of God chooses to conceal His infinite majesty: if you cannot believe Him when He says, 'This is my body,' you certainly do not believe Him when He says, 'The Father and I are one.'

BAPTISMS.

ACKNOWLEDGMENTS.
For Foreign Missions:

Christ Church, $ 3 05
Salem Ladies' Mite Society, $ 1 17
New Library of Bluefield Muskie Mission, to replace one destroyed by fire, $ 50 00
Young Ladies' Mission Band as an "Agnes Fogle Poh" Memorial Gift, $ 50 00
New Church building at Tabass, South Africa—Women's Miss. Society, $ 50 00

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Beginning Sunday, May 1st, the Norfolk & Western Ry will inaugurate through Pullman Sleeping Cars Roanoke and St. Louis on trains 3 and 4 via Columbus, Ohio, and Pennsylvania lines. Trains 3 and 4 now carry Pullman Parlor Cars daily Norfolk and Roanoke. With this additional extension for a practically unbroken Pullman service from the Atlantic to the World's Fair, Excursion tickets of several kinds and limits are now on sale. Additional through train and Sleeping Car service will be inaugurated about May 22d.


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The Rt. Rev. Edward Rondthaler, D. D., Editor
The Rev. C. D. Crouch, Business Manager

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church to urge in civilized and uncivilized lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE
Address all matters relating to news, such as communications and marriages and deaths.
Also all letters regarding subscriptions, payments of money, or any business communications to The Rev. C. D. Crouch, Salem, North Carolina.

EDITORIAL NOTES.

On July 15th, came the bi-centennial of the birth of Bishop August Gottlieb Spangenberg. He was born at Klettenberg among the ever greens of the Harz Mountains in Germany on July 15th, 1704. His father was a Lutheran clergyman and our Bishop was the youngest of the four sons, with whom this pious pastor used to go to some private place and pray with them aloud and earnestly. Spangenberg lost his father in his early youth, and met with many trials and sorrows during his younger years. The family home with all its contents was burned up, the mother was a widow and they were all very poor. Still the boy, in the Providence of God, received an excellent education, first at the College of Ilfeld and then at the University of Jena. Here the great and pious Doctor Buddaeus was his staunch friend. He received the promising young student into his own house, welcomed him to his table and by his earnest preaching influenced him for the ministry. Spangenberg's experience of grace was, in these studen t years, decided and strong as were all his life-purposes. As a deeply contrite sinner he came to rejoice in a loving Saviour. In connection with this deep experience he made a very thorough study of the Catechism of the Church, studying the Bible proof texts closely and comparing them honestly with his own life experience. Thus he was unconsciously preparing himself for what, during the past one hundred and fifty years, he has continued to be—the catechetical teacher of the Moravian Church.

His acquaintance with the Brethren commenced with the reading of an account of their exile from Moravia and Bohemia, and their remarkable settlement at Herrnhut. Later he visited the new religious centre and entered into that intimate connection with Count Zinzendorf which was only terminated by the death of the latter. Having taught for some time at Jena and Halle, he began in 1734 to go to some private place and pray with them aloud and earnestly. Spangenberg's experience of grace was, in these studen t years, decided and strong as were all his life-purposes. As a deeply contrite sinner he came to rejoice in a loving Saviour. In connection with this deep experience he made a very thorough study of the Catechism of the Church, studying the Bible proof texts closely and comparing them honestly with his own life experience. Thus he was unconsciously preparing himself for what, during the past one hundred and fifty years, he has continued to be—the catechetical teacher of the Moravian Church.

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On July 4th, the day on which the Declaration of Independence was agreed upon, the love of country is deeply inculcated in the Holy Scriptures. Lawgiver and prophet and psalmist had so much to say of the dear land in which the Israelites dwelt, that the word "Canaan" has become a name for heaven itself. And God would have every nation feel that way with regard to the land in which his mercy He has given to them. He would have them love it as a Canaan. He would have them think about it as the hymn says:

"Oh, hear us for our native land, The land we love the best."

To-morrow will be the 154th anniversary of the day when our country became one of the free and independent lands of the earth. John Adams, the second President of the United States, and perhaps the chief actor on this memorable occasion, thought that July 2d, the day on which independence was voted on, would be the future anniversary. Instead of that, July 4th, the day on which the Declaration of Independence was agreed upon, has been chosen. But although he was mistaken about the precise day, he was not mistaken about the way in which posterity would regard the occasion which, 154 years ago, made us an independent nation among all the peoples of the earth. Writing to his wife he said: "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of this continent to the other, from this time forward, forevermore." We want on this preceding Sunday to follow out the first part of the great patriot's advice, and with reverence praise God in the sanctuary to-day for His great gift of independence to the American people. Then let the secular part of the celebration be heartily rendered on to-morrow. Nothing helps more to train our youth into patriotism than a well and heartily kept Fourth of July.

* In Home Church, July 3, 1904. A. M.
Our text, as you know, is the motto inscribed upon the famous Liberty Bell, in the State House of Philadelphia, and was, in the Providence of God, put upon that bell long before the independence of the Colonies was thought of by the people of America. The bell was cast in England in 1752, and was brought across the ocean to be put into the State House in Philadelphia. In the act of landing it was injured so that the tone was spoiled. It was, therefore, recast in 1753, and on this occasion the words of Scripture were placed upon it: "Proclaim liberty throughout the land unto all the inhabitants thereof." On the first public celebration of independence, July 8th, 1776, the bell was used. A great crowd gathered in what has ever since been called Independence Square, and the Declaration was read for the first time from the balcony of the State House. And then the bell rang out for liberty. On every succeeding Fourth of July for many years it did the same. In 1835, however, while the famous bell was tolling for the death of John Marshall, our great Chief Justice, it suddenly cracked, and henceforward was but a mute witness to the glad event which it had, from the beginning, rung out with tuneful melody.

In 1854 it was hung into its silent place of honor in the rear hall of Independence Building. In the year 1893 it was carried through the land to Chicago in order by its presence to grace the Columbian Exposition. Since that time it has made other pilgrimages into other parts of the land. Wherever the Liberty Bell goes it is received with signal honor. The bells are rung, the banners are hung out, the school-children are gathered. The bell is hailed with song and with flowers as the noble herald of our American independence. No one can look at this National Bell and read its bronze inscription: "Proclaim liberty throughout the land unto all the inhabitants thereof," without a deep feeling of awe in view of the wonderful providence of God. He knew the liberty that was most needed in the world. He knew that it should come, and twenty-three years before it did come He had the prophecy of it placed on the national bell: "Proclaim liberty throughout the land unto all the inhabitants thereof.

Our country has great advantages. It is nobly situated, with face toward one ocean and with back toward the other and thus separated from the strife and turmoil, from the envies and prejudices of other continents. It has the greatest body of fertile lands to be found on the face of the earth. It has vast forests and precious mines. But these and many others which could be enumerated are not its chief advantages. The South American republics have had many of the same privileges, and yet have evidently possessed them in vain. There has been given to us one higher and rarer advantage. It is the liberty proclaimed in the forefront of our enormous body of fertile lands. It is the liberty concerning which the great Jefferson was moved to say: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

During the past 188 years these words have not been mere idle sound. What, under God has made our people so energetic and prosperous has been their liberty. It has been the ability of independent initiative which has been born and bred into such multitudes of American lives. The vast results which have been achieved in scarcely more than one century of native existence the world never have come, no, not one-fourth of them, if our American people had been accustomed to look to rulers for direction in their enterprises. The land has been cleared, the wilderness occupied, the cities have been built, the machinery invented, the civilized institutions established by those who from the outset were accustomed to independent activity, and whose push and incentive came not from a throne or from the castles of an aristocracy but out of their own tree and indomitable soul.

True liberty is not freedom under law. It is the enjoyment of rights which the laws of the community guarantee to their citizens. Other sort of freedom is not liberty, it is license. It hurts the man who indulges in it, and it hurts those around him. It is in this distinction that we feel the difference between the liberty of the American Revolution and that of the French Revolution. Our liberty, being freedom under law, led into happy and wholesome and peaceful institutions. The liberty of the French Revolution led to the blood-stained platform of the guillotine and to the devastating victories of the Napoleonic armies.

This American liberty of ours, this freedom under law, is a very great heritage earned by the life-blood of the patriot fathers, and handed down to their children as their choicest possession. It is one of the chief teachings to be given to the children to maintain what has thus come to them from their ancestors. There are many enemies of such liberty abroad in the land. Mormonism is one of them. This is the control, exercised in the name of religion, by a corrupt and lying hierarchy, which is striving to lay its hand upon the land of the American republics and to the devastatmg victones of despotism.

Mormonism is one of them. This is the control, exercised in the name of religion, by a corrupt and lying hierarchy, which is striving to lay its hand upon the land of the American republics and to the devastatmg victones of despotism. There is anarchy which, in the beginning of those events which, in passing, told off the gradually diminishing moments of glad years of college life and brought at last—the end. It was in one of the senior rooms that we met, down the long hall, on the second floor, at the extreme northern end of the building, near the chapel. The company was small—thirteen men—the members of the Theological and Collegiate graduating classes, but every man of us realized the significance of that meeting. Outside the college walls, when referred to among our friends, the affair received the dignified name of a Senior Reception, but in point of fact it was far more than a reception—it was that at all—taking the happy form of an informal student gathering. There was no prepared program, the sequence and character of events being left entirely to the inspiration of the moment. A song, a speech, and another song, and in between the refreshments. The entire list of glee club selections was rendered—for was this not the last time that some of us would ever sing those pieces and did there not come with the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs? We had learned to love those melodies, even tho they could lay claim to the thought a desire to pass by not one of the old familiar songs?
Mendelssohn's 42nd Psalm: "The Lord hath commanded the light, and there has been generation from generation. The Bishop Levering read the Scripture Lesson and Bishop Rondthaler offered prayer. A female quartet then sang "The Lord is my Shepherd" by Schubert. The Salutatory with Oration was delivered by Richard L. Williams, his subject was "The Local Service and Higher Service." He was followed by W. V. Moses who spoke on "The Quest of the Simple Life." "The Goal of Achievement" was the subject of Edwin J. Heath's Oration. A soprano solo and chorus from Mendelssohn's Hymn of Praise, "Praise thou the Lord" was then rendered after which J. Walter Gapp delivered his Oration on "The I Will." Gerhard C. Brennecelle followed with his Oration entitled "Solitude and Character." After an anthem by the choir, "For I had gone forth most gladly," by Mendelssohn. Dr. Schultze confered upon B. D. up, on the five graduates of the Theological Class and the degree of B. A. upon six members of the Senior Class. The Borhek prize for the greatest proficiency in Bible Study was awarded to Richard L. Williams. By authority of the Board of Trustees, the degree of M. A. was conferred upon Prof. W. N. Schwarz and the degree of Doctor of Music on Prof. J. Fred Wolle. The final Oration with Valedictory was delivered by Charles H. Wenhold, Jr., his subject being "The Mission of the Modern Church." The exercises closed with the singing of the Doxology.

To the graduate, perhaps the most enjoyable event of Commencement Week is the Alumni Banquet held in the large dining room. The strain of the days of preparation and moments of performance is over. With a feeling of relief he sits down among his old class mates and fellow students, as yet, untroubled, unconscious of the fact that he has stepped out of their number into that larger company of Alumni who line the long tables on every side of him. That knowledge will come to him a few months later when September and the opening of College draw near and he realizes how many places are as of old, lead back within the walls of old Conenium Hall. The Banquet this year was largely attended and proved one of the most pleasant occasions of the week. The dinner having been partaken of, Dr. Schultz, who presided, called upon Bishop Rondthaler to respond to the toast, "The Alumni." He was followed by the Rev. S. H. Gapp who spoke in the name of "The Students." Bishop Levering next spoke on "The Relation of our Seminary to the Church." Letters of regret at enforced absence were read from the Hon. James M. Beck, Dr. J. Taylor Hamilton and Dr. Wm. F. Bade. Prof. J. Fred Wolle was then called upon to speak and responded in a very delightful manner. Between each address the Glee Club sang a selection and at the close the entire company arose and responded in singing. "Blest be the tie that binds."

The Annual Alumni Meeting was held at 2:30 o'clock in Music Hall. Among other business the Committee appointed to consider the advisability and practicability of organizing Branch Alumni Associations reported that steps had been taken toward permanent organization. Thirty-five dollars were donated to the athletic fund and the fifty dollars were appropriated for the purchase of physical and chemical apparatus. After the election of officers the meeting adjourned. With this adjournment, for the general public and the Alumni, the Commencement Week of 1904 was over. For the graduate the term remained one more duty—the task of packing. Down from the walls came the familiar pictures and decorations, into boxes and trunks went books and papers, the result of six years of careful gathering. As we wandered up and down the hall, into this room and that, beholding everywhere the signs of ruthless devastation, we realized with a pang of regret that the happiest, freest days of our lives were ended. But with the thought there came another bringing deep joy—the days of real, earnest living in the world of actualities had begun.

An African Chief Halting Between Two Opinions.

In the Nyasa Province of our Mission in German East Africa a vigorous policy is at present being pursued, in order to push forward during the day of opportunity. It is desired to avoid the imitation of the former European "settlement system," which may be more or less traced in some of our older mission fields, and instead to reach out towards the evangelization of whole tribes, by employing the converts themselves as fully as possibly. At the same time no less thorough attention is paid to the training of candidates for baptism. But whereas the old policy was to gather the converts into settlements, here they are rather to be sent out, when they have been tested, in order to work as a leaven amongst their fellow countrymen. The chiefs even yet whilst heathen, are urged to build simple chapels of bamboo in the villages in every direction within three or four hours' walk from each station. In these bamboo meeting houses the native evangelists, previously instructed by the missionaries, conduct services each Wednesday at the main station the people are urged to come on Sunday. At the same time a quite general desire to learn how to read and write appears to be spreading, and of this desire the missionaries also seek to avail themselves through the employment as schoolmasters of natives whom they have taught. Thus Rutenbergio, not far from the northwest end of Lake Nyasa, where Brother Haefner, who writes the following, is stationed, with a total membership on April 1st of 190 has 14 preaching places, and enjoys the services of 4 native Brethren of several and of 4 others as the High Priest. Two special reasons exist, apart from the general incentive to speed in the King's business here, why this policy is desirable, viz.: on the one hand because in spite of agreements, Roman Catholic missionaries here and there threaten to encroach upon the territory for whose evangelization our church has become responsible, and on the other hand Mohammedan emissaries are exceedingly diligent, as the following free translation of a recent letter from Brother Haefner indicates.
On the first Sunday after New Year I received a visit from the rather influential Chief Makalukwa, from the vicinity of Ipyana. Personal contact with him had been long desired by me. I may say, prayed for. I had special reasons for desiring to speak very earnestly with him. During my stay in Ipyana in September, last year, I undertook an evangelistic tour in his territory, and had opportunity to speak in his presence in one of his chief places of residence. At the same time quite a number of Mohammedans, clad in fine white robes, were there, making an effort to win him for Mohammedanism. A number of Sussehills were among them, especially adorned, whom the Mohammedans wished to use as decoys for Makalukwa—as he himself told me afterwards. But I preached my sermon, and amongst the rest gave the Mohammedans to understand that Jesus was the Son of God and not merely a prophet, as they confess. After me, one of my two assistants spoke in a popular manner. There was not actual disturbance, but he was able to answer to some extent as the Mohammedans interposed their remarks in a quite lively manner. Disturbed for Makalukwa, I afterwards asked for a private audience with him. But he declined. Deeply moved I then went with the two Christians to speak at a point across the Mhaka river. In the midst of my speaking there we heard a number of shots in quick succession, evidently from the guns of the Mohammedans who were with Makalukwa, and I feared they might be a salvo of rejoicing, to indicate that they had won over the chief. On the return journey I told my companions how I was moved, and said that we must pray for this. We did both separately and together. I myself prayed for another personal encounter with him, and did my best to attain it whilst I was yet at Ipyana. Twice a day for an interview was appointed, but both times something interfered. This grieved me exceedingly and I feared that I was not to be granted my request.

My joy was therefore all the greater on the above mentioned Sunday, when quite unexpectedly Makalukwa appeared.

After the service I had the desired interview. He told me, that at that time he had been in great danger of falling into the power of Mohammedanism, but had since fully cut loose. He told me afterwards. But I preached my sermon, and amongst the rest

The following list, copied from the records by Rev. J. H. Clewell, will give some idea of the business carried on at Bethabara and Salem:

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>Nov. 6, 1754</td>
<td>Lash went to Cape Fear and Wilmington to investigate trade possibilities.</td>
</tr>
<tr>
<td>Mar. 1775</td>
<td>Pottery industry was begun.</td>
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<tr>
<td>June 1756</td>
<td>Many strangers in Bethabara.</td>
</tr>
<tr>
<td>Oct. 1756</td>
<td>They desired to purchase pottery, but the entire kiln was sold before noon.</td>
</tr>
<tr>
<td>Jul. 1756</td>
<td>Some men came more than fifty miles.</td>
</tr>
<tr>
<td>Apr. 1756</td>
<td>Gammon makes friends with Charleston merchants.</td>
</tr>
<tr>
<td>Feb. 1756</td>
<td>Laboratory established.</td>
</tr>
<tr>
<td>Apr. 1756</td>
<td>Bethabara bell broken.</td>
</tr>
<tr>
<td>Apr. 9, 1760</td>
<td>Gammon makes friends with Charleston merchants.</td>
</tr>
<tr>
<td>1765</td>
<td>King's highway laid out.</td>
</tr>
<tr>
<td>1768</td>
<td>Walter beaten down.</td>
</tr>
<tr>
<td>1768</td>
<td>Laboratory established.</td>
</tr>
<tr>
<td>Apr. 9, 1760</td>
<td>Gammon makes friends with Charleston merchants.</td>
</tr>
<tr>
<td>1770</td>
<td>Ship's goods go to Charleston.</td>
</tr>
<tr>
<td>1775</td>
<td>Paper mill begun.</td>
</tr>
<tr>
<td>1775</td>
<td>Pottery industry was begun.</td>
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<tr>
<td>1776</td>
<td>Pottery industry was begun.</td>
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<tr>
<td>1777</td>
<td>Ship's goods go to Charleston.</td>
</tr>
<tr>
<td>1778</td>
<td>Ship's goods go to Charleston.</td>
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It has been the object of this paper to note and record, as far as it was possible, the growth of the material interests of Wachovia from the time of the first settlement until the beginning of the Civil War. It has been the object of this paper to note and record, as far as it was possible, the growth of the material interests of Wachovia from the time of the first settlement until the beginning of the Civil War. It has been the object of this paper to note and record, as far as it was possible, the growth of the material interests of Wachovia from the time of the first settlement until the beginning of the Civil War. It has been the object of this paper to note and record, as far as it was possible, the growth of the material interests of Wachovia from the time of the first settlement until the beginning of the Civil War. It has been the object of this paper to note and record, as far as it was possible, the growth of the material interests of Wachovia from the time of the first settlement until the beginning of the Civil War.
PIANOS

The Everett
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THE CHURCH AT HOME.
BY REV. CHARLES D. CROUCH, SALEM, N. C.

BETHANIA.
The congregation festival was celebrated on the 12th of June. The weather was ideal — clear and neither too warm nor too cool, but the rainy day which preceded probably kept a number away.

Rev. James E. Hall preached an edifying sermon, and in the afternoon gave an interesting lovefeast address befitting the occasion. A large number gathered for the Communion.

The Foreign Mission offering of $2.72 was a slight increase over last year.

In sad contrast to the bright festive day, a large number of sympathizing friends assembled on the following Sabbath for the burial of a beloved old citizen of the village and a useful helper in the church as Sexton, Bro. William A. Stoltz, who was suddenly called away Friday evening at the advanced age of 71.

A third event of the month and one of quite a different nature from the two others was the marriage of an esteemed young member, May E. Butner to Jasper S. Atkinson at noon on Wednesday, June 29th. It was a quiet and pretty wedding at the home of the bride at Stony Ridge, about twenty guests attending. Soon after dinner the bridal couple took their departure for the World's Fair.

FRIENDLAND.
This congregation is suffering just now because of an epidemic of measles. Missionary Day as announced in our last issue will be postponed till the first Sunday in September.

A pleasing occasion of the month was the celebration of the 87th birthday of "Old Aunt Katy" Swaim. Her family all of whom are settled in her own neighborhood with many of her neighbors and friends gathered in honor of the occasion.

A more pleasing and enjoyable occasion has never been witnessed by the writer. The table was prepared under large and heavy laden apple trees and after the large company had eaten there was a bountiful supply for as many more.

"Aunt Katy" has five children, seventeen grand children and twenty-seven great grandchildren. The very highest tribute we could pay to our sister would be to wish that every one of her numerous progeny might have a character as unfailing and patient and meek as she.

We trust that our sister may yet be spared to see many more days of happiness, but of this one thing we are assured when the Master calls she will be ready for the summons.

MT. BETHEL.
Summer School is again in progress in this congregation and promises to be even more successful this year than it was last.

The young ladies of Salem, especially the Relief Crew, are doing a noble and lasting work among these people. The first Crew this year consists of Misses Claudina Wicker, Cornelia Lineback and Mary Greider. They go to stay one month then another Crew goes for a month and so on until the Summer is over.

This congregation is in a most flourishing condition and there is no trouble in getting things done for they are willing to do their part and almost every month there are additions to the church.

FRIEDBERG.
One of our oldest members, Sr. Loretta Spaugh, has for a time removed to Bethania, her girlhood home.

Mrs. Emmanuel Spaugh has for the past month been visiting relatives in Kentucky.

The health of our people has been good, very little sickness in the congregation.

The weather has been favorable to the farmers, and the wheat which has just been harvested is fine, and the corn never looked more promising at this time of the year.

The re-modeling of our church will soon be in progress. The Building Committee, consisting of the following brethren, N. W. Shore, Chairman; Julius Hage, Treasurer; T. T. Spaugh, Francis Volz and Lewis Fischel, will have let the contract for the work before this is in print.

We feel that we have cause to be very thankful to God for his goodness to this community and congregation.

KERNERSVILLE.
During the past two months, June and July, Kernersville has been served by Bro. Charles H. Wenhold, the Provincial Assistant. The services were largely attended, especially on the part of the young people of the town. Herein lies the hope of the future church. The boys and girls, the young men and maidens of to-day will be the workers and supporters, spiritually and financially, of to-morrow. To hold them is the chief aim. More than this, it is the

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place of those who have left, the work
will again prosper as of old.

SALEM.

The month of August is in many
Moravian congregations, all over the
world, a time of special festival com-
memoration. Several of our great
days fall within this month. August
13th, is the Memorial day of the
outpouring of the Holy Spirit, of the
wonderful Communion Service, 1727.
It will this year be celebrated on
the nearest Sunday, August 14th.

August 21st is the anniversary of
the beginning of Moravian Missions
among the heathen. On that morn-
ing, Leonard Dober and David
Nitschmann started out from Herrnhut,
Saxony, with about 87; a piece, to
preach the Gospel to the heathen
slaves, six thousand miles away on St.
Thomas, and willing, they said, to
become slaves themselves, if they
could not reach these heathen in any
other way.

August 27th is the Memorial day of
the " Hourly Intercession," when
prayer was kept up all the twenty-four
hours of the day, the year through,
and many years, by bands of twos
who had consecrated themselves to
this intercessory work. It is the foun-
dation of all the Prayer Unions that
exist among Moravians to this very
day.

During August several of our
Church Classes have their happy Cov-
enant Days. That of the Children
will be observed on Sunday, August
21st, and that of the Young Men and
Older Boys on Sunday the 28th. The
Covenant services of the Married
People and Widowers will take place
on Sunday, September 4th.

These are very joyous occasions,
full of thankful memories and replete
with inspiration for the faith and con-
duct of those who are serving God in
this day and generation.

Among our Southern churches, only
Salem is able to observe them in full,
with music and memorial service
and lovefeast and communion, after the
traditional custom. It is natural,
therefore, that members from our
congregations and friends will direct
their steps hither during these glad
weeks and they will be cordially wel-
come.

May the Lord, in this year, likewise
bless these festive occasions, with rich
outpouring of his Holy Spirit. It re-
quires each year a fresh breath of the
Holy Ghost to prevent what is cus-
tomary and traditional from becoming
cold and formal.

Friends of Salem and of its work
wherever they are will do us a great
favor to unite with us in special pray-
er for blessing, during August, our
festival month.

—The Spangenberg bi-centennial
was fittingly introduced at Salem, N. C.,
by chorals played from the roof of the
Boys ' School House in the early
morning of July 15th. A sermon was
preached on the following Sunday
morning commemorative of the life
and services of the Father and Foun-
der of Wachovia. Thus a year of
remembrance was inaugurated among
us. It will be a year in which the
stirring story of his devoted life will
often be repeated among us. Span-
genberg's hymns will be sung and the
children will lay them to heart. The
 teachings of his great doctrinal book
the Idea Fidei Fratrum will often be
expressly referred to. Spangenberg
was not a born Moravian, but he was
as patriotic as any Moravian who ever
lived and it will be a good year to
culcure Moravian patriotism every
where. But if the good man was still
living, he would be pointing us, above
all else, to the Saviour. His learning,
ability, labor and sacrifice were all
laid ungrudgingly at the Master's feet
and if the bi-centennial influences us
Christ-ward it will be a happy year
indeed.

The Care That Prevented a Horror.
A train was running away down a
steep grade on Saluda Mountain in
North Carolina. The speed increased
with every foot traveled. The air-
brakes would not work. Trainmen
were helpless, passengers in a state of
hopeless fear.

Just at the moment when the worst
was expected the train ran up a short
incline and stopped. Yesterday morn-
ing in the New York papers, in place
of the lists of the dead and injured
that might have been, there was the
story of how a safety-switch had work-
ed and had saved many lives.

This was a story of preparation.
The railroad company in North Car-
olina knew of certain dread possibil-
ities on its route. It provided against
what is cus-
tomary, and if the bi-centennial
influences us
Christ-ward it will be a happy year
indeed.

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The Rev. Edward Rondthaler, D. D., Editor.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church to urge in civilized and in heathen lands.

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths. Also all letters regarding subscriptions, payments of money, or any business communications to the Rev. C. D. Crouch, Salem, North Carolina.

EDITORIAL NOTES.

—Our present number of the WACHOVIA MORAVIAN is going to press immediately after the celebration of the 7th of August Memorial Day. It was a very blessed day in Salem. We cannot, in the course of many years, remember one more so. There was an agreement made for the next month from August 14th to Sept. 14th to pray, if possible every day for the special influence of the Holy Spirit upon the congregation in the Home and in the Branches. Many of our readers love Salem dearly. Will you not, during this month, enter into the covenant of a daily request for the Spirit’s blessing on this venerable and beloved work? Every gift of grace to the mother church of the Province, in due time, effects happily even the farthest ends of our Province, reaches friends and fellow members who live far away from us.

—Rev. F. Walter Grabs furnishes us, in this issue, with a narrative of his happy impressions of Mr. Moody’s great institution at Northfield, Mass., and of his recent visit in other Northern places. He is a very welcome contributor, and we trust that this is the beginning of much literary service on the part of a beloved brother.

—Prof. Howard E. Rondthaler has not forgotten his old home and his former work. This issue of the WACHOVIA MORAVIAN bears abundant evidence to affection for the Southern work. We are especially glad to hear the new departure which a number of our Northern ministers have for the deepening of spiritual work in a week’s "Retreat" for mutual conference and prayer. Bro. Rondthaler’s report of it will be read with great interest.

Saved by Grace.

By Rev. Edward Rondthaler, D. D.

Text: — "By grace ye are saved through faith, and that not of yourselves; it is the gift of God." Ephes. 2:8.

"Amazing grace, how sweet the sound That saved a wretch like me. I was blind, but now I see." 

Whether it be in the case of a great Christian like the one who wrote these lines, or in the case of much less ones like ourselves, we agree with Paul in the splendid estimate which he makes of grace in two passages, close to each other, in this second chapter of Ephesians. Grace is the best thing there is in this world. People often say that health is the best, but grace with sickness is worth more than health without it. Grace does what even money cannot, it saves. "By grace are we saved." People who have been saved know how guilty they once felt and how miserable whenever they thought earnestly on their standing with God. And now grace has brought them into a state of peace with their Father and they are glad to think of themselves as his children.

People who have been saved possess a new life working in them. There is often a struggle with old sins and sometimes a defeat, but upon the whole grace is winning its way in their character, conduct and activity, and is making them to be worth something for God and for humanity. Grace has saved them from guilt, grace strengthens them in time of temptation, grace comforts them when in sorrow, grace sheds a cheerful glow on their future lives or to the very end. How often in the case not of extraordinary Christians, but just such common ones as you and I, grace gives happy departures. We have been with some such in their last moments and seen how wonderfully grace helped them to face the king of terrors, so that evidently, as we last saw them, they were going home with joy and peace.

Such power as this, exercised in the inward and outward life, in the character as well as in the life work, in the present experiences and with regard to future ones—such help as causes "old things to pass away and all things to become new,"—can only come from God—it is only through his loving and unmerited favor that these things can be done. And from what Paul says in the chapter of our text, the grace of God in Christ has only begun to show what it is able to accomplish. It is going to do a great deal more for each of his possessors in the endless ages which lie ahead. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through—"

*Written in Italy during a visit in 1902.

Christ Jesus." Angels will look at the saints in heaven with astonishment and praise God for what grace has done in behalf of these, their companions in glory. "Saved by grace," from guilt, from death, from hell, for life and holiness and heaven. Oh how the Hallelujahs for the gift of grace will ring around the throne of God, and all creation will see and rejoice in it, as the greatest work of God—his grace which is unto the eternal salvation of undeserving sinners.

If salvation is by grace, it must as our text says, be received by faith. We cannot buy a gift; we cannot earn what has been freely presented. "Ye are saved by grace through faith." Grace is the divine source of our salvation; faith is the condition on which it is presented.

We are to believe in the statement which the Bible makes concerning salvation, and that Jesus Christ is the Giver of it. "These things are written that ye may believe that Jesus is the Christ." But saving faith is more than belief in a statement; it is a trust in Him concerning whom the record has been given. In the gift of salvation Jesus Christ has given himself to us, in the exercise of faith we give ourselves to Him. It is the gift of our hearts to Jesus Christ which enables Him to put His grace into them and so renew them for this life and for the next. Faith has sometimes been compared to a ticket which the passenger must have to see him through the journey. But the comparison is faulty. All sorts of people may have tickets. A man may be a great rascal and yet his ticket will see him through to New York just as if he were the most perfect saint. Faith is something deeper, more spiritual; it is a state of soul which enables God to put grace into it, profaning, sanctifying, redeeming grace—the grace that saves. This condition of heart best expresses itself in prayer: "Lord here I am, I take thee as my Saviour, I give my heart to thee, as thou hast given thy life for me." We will not compare faith therefore to a ticket which we have bought, but to a hand which takes hold of Christ's hand. There is a hearty wish, there is self-surrender in it.

Just as I am, without one plea, But that thy blood was shed for me, And that thou biddest me come to thee, Oh Lamb of God I come.

Paul is very desirous of having us realize that there is no merit of our own in this faith, which like a hand takes hold of Christ's hand to be saved. He admits that faith is necessary. "By grace ye are saved through faith," but he goes on at once to say, "and that not of yourselves; it is the gift of God." The salvation which is freely bestowed, the faith which simply accepts that salvation,—it is all a gift. A child never stops to ask when in danger of falling whether
its own hand is good and strong. It is enough for the child that its father's hand, into which its little fingers are put, is strong. The help is all in him. Just take hold of Christ, give yourself to Him; do not stop to ask whether its a good or a poor faith that you have. The merit, the power, the salvation, are all in Him. The very faith which you exercise is His gift, and He will make it more if you want it to be more, as did for the man who once said with tears: "Lord I believe, help thou my unbelieving heart."

In the light of this clear, blessed revelation concerning the grace that saves, that saves us together and all the way through, do not depend anything else to do it for you. Do not depend upon others. Your parents cannot save you. Much as they have prayed for you, carefully as they have trained you—good and exemplary as they have been—their merit cannot take the place of God's grace. "Flesh and blood cannot inherit the Kingdom of God." "The children" so Jesus said of many who had pious ancestry—"the children will be cast out." You have your own, independent personal experience of God's free grace.

And do not depend upon the Church to save you by its ministry and by its ordinances. When I was thinking this sermon over I was far from home, in Italy. I was everywhere surrounded by the splindid rites and venerable ordinances of Rome. On the evening when I wrote down these thoughts, I was in Rome itself, and had in the course of the day been in St. Peter's and in the Pope's palace, so that my mind was full of the offers which Rome makes to men for the salvation of their souls.

And if there is any Church that could save people, it might be expected that the Roman Catholic Church could do it. It is so old, so venerable, so widespread; so much of ancient Christianity has come down in connection with its customs and practices. It does so much in certain ways for its converts. I watched a confession which was being made the other day in a beautiful church in Genoa. A young lady was putting her whole soul into it and I could see from the tense hand of the father confessor beneath the curtain that he was doing the same. And yet the Roman Church cannot save. All history, experience and observation show that. And if Rome even cannot do it, what may we expect from Churches, where people simply come and sit and hear and go away again, and do not allow themselves to be influenced by anything that the Churchholds and says, and yet many of these indifferent, haughty, prayerless Protestants think that some how or other their church will save them. They outdo even the Roman Catholics in the emptiness of their religion. Their Church would lead them to the Saviour and keep them in communion with him if they would let it do its good work upon their souls, but more than that it can not do; it cannot take the place of Jesus and of a personal faith in Him. The Church cannot save.

And if you are not to depend upon others for your salvation you are certainly not to depend on yourselves for this greatest and most lasting benefit. "Not by works and by good behavior which we have done," so the Scripture warning runs. There may have been sweet charities, but there was not enough merit in any of these benefactions or in all of them to save your soul. They could not wipe away a single sin. They could not constitute that perfect obedience by which alone a soul could save itself.

And if your own works cannot save, your own feelings can certainly not do it. There is no self-righteousness which is so subtle as that of feeling. It is the most cruel burden oftentimes that souls can lay upon themselves, when they try to feel that they are saved; when they endeavor to force upon themselves a state of joy and peace such as they have heard about in the case of others. If they had had the raptures even of an angel these emotions would not save. "By grace, ye are saved through faith and that not of yourselves; it is the gift of God."

Give yourself to Jesus Christ, first of all, in the simple faith that accepts Him for his own love's sake. That is your salvation first and last and all the time. That is the root, the only root, out of which all faith and peace can nobly grow. Only from a simple, humble faith in your Saviour's unmerited grace can the spiritual strength come, which in due time produces the fruits of a Christian righteousness. Amen.


MORAVIAN COLLEGE AND SEMINARY,
APOLLO, PA., AUGUST, 1904.

Dear Wachovia Moravian: I wonder what our Southern Moravian Sunday Schools would think of the picnics which most of the Sunday Schools up here in Pennsylvania seem to hold.

They are on the order of union Picnics. Two, three and even five Sunday Schools of the same denomination join together, and hold an immense joint picnic at some park in the neighborhood. In the afternoon match games of baseball pull the hands and orchestra of the different Sunday Schools furnish music for the picnickers, and towards evening the whole company gather together for a great out-of-door praise service. I use the word "service" because some of these picnics bring together 1500 or 2000 persons. I remember that we felt in Wachovia that we had a large picnic when as many as 300 persons were present; now imagine that number multiplied five or even six times!

When Bro. Grabs, our Bethania pastor, was going through the beautiful buildings of our College and Seminary here, he made a remark which I wish every American Moravian would take to heart.

"This College," said he, "is the one and only central point of all the American Moravian Church. This is really our one rallying point. In all other things we are separated into Provinces and Districts, but this one place we share in common, it belongs to us all."

Every word of what Bro. Grabs so well said is true, and upon realization of this depends the future life, influence and usefulness of this College and Seminary. I wish I knew how to bring every Moravian father and mother to look at our College in this light, and then to make it a matter of church pride to see that Moravian boys receive at least a part of their education here.

I know that this would be the means of bringing up an intelligent and loyal Moravian young manhood to stand by the Mother Church in coming years.

Some people still have the idea that we train ministers only in this College, whereas our studies are so arranged, our laboratories and equipment are so planned, that we are in a position to give any young man a liberal education which will stand by him in any profession or calling of life.

And that this College succeeds in turning out strong men in all lines of work, is very evident if one looks over the list of those who have attended here.

Our former students, apart from the Ministers are, some of them, Lawyers, Teachers, Doctors, Electricians, Mechanics, Merchants, etc., etc.

This is THE ONE Moravian College in America, and as such it ought to interest everyone of our families who has a son to educate.

I feel so deeply on this subject, that when I begin to write about it, it is hard to stop, and there are other things to go into this letter. So just let me add, that all these advantages of education, board, etc., are given to students at the remarkably low figures of $250 a year with no extra whatever.

I have just come home from hearing an inspiring address on the Moravian work amongst the American Indians in Southern California. Missionary Weinland was the speaker, and his very presence is an inspiration in itself. Bro. Weinland is really the father of our Californian work, and any one who has read the story of the establishment of this mission, knows well the heroic and heroic service of this man of God. From what Bro. Weinland said, I gathered that there are 3000 Indians in California, and our work is the only Protestant mission work amongst these people.

Amongst other things Bro. Weinland paid a noble tribute to Capt. John Morengo, the Indian interpreter, who although at first a heathen man, threw all the weight of his influence with the Moravian work, and was soon converted, taking a bold, brave stand for Jesus Christ.

In a quiet and simple manner the speaker told the really thrilling story of this convert's faithfulness to his profession, although his cattle were killed, his barn burned and strychnine secretly mixed in his meat and meat by enemies who were a ngred at his loyalty to Christ and the Moravian Church.

Bro. Weinland's account of Bro. Woolsey's work in the desert was most encouraging, the third Mission church building being now under roof.

The work of our missionaries has effected a great outward change in the desert, as after long centuries, they have persuaded the U. S. Government to drill artesian wells for the Indians, so that this desert region is indeed destined to blossom as the rose.

HOWARD E. RONDTTHALER.
A Moravian Bible Conference and Retreat.

With Sunday night, August 7th, there closed at Lititz, Pa., a gathering which was, so far as I know, entirely unique in the history of the Moravian Church.

For one week a group of Moravian workers from various points had been gathering in the old church at Lititz to study the Bible, confer over the work of Christ and pray with one another.

There are no officers, no rules, no committees, no reports, no motions, and hardly even a program. It was simply Conference, Prayer, the Word of God and Fellowship.

It has been a wonderful experience, this informal coming together of any, whether ministers or lay workers, men and women, who were interested in the work and Word of the Lord as committed to the Moravian Church.

Each morning from 9 o'clock to noon we were together, studying, listening, testifying, praying. The afternoons were given to recreation, and at night, after an out-of-door service in the shady "square" before the church, platform addresses were delivered upon such subjects as Young People's work, Evangelism, Moravian Missions and Secret Prayer.

Not the least helpful part of the Conference and Retreat was due to the fact that all those who were in attendance from elsewhere, were under the roof of Linden Hall, the Moravian Seminary for Girls, which has made Lititz a familiar word all over the Moravian world.

A nominal price was paid, by each, (seventy-five cents a day) for room and board, so that the Seminary might not be "out" anything by reason of its hospitality.

It was a most delightful experience thus to live together in Christian fellowship, amidst the quiet beauties of Linden Hall.

One southern minister, Bro. Walter Grabs, was present, and he seemed to thoroughly enjoy the gathering.

Next year, it is hoped to do the same thing, in the same simple manner. No doubt the numbers will then be larger, (there were thirty-five or forty from elsewhere at this first Conference and retreat), and it may be that this new movement will come to mean much for the spiritual quickening of our beloved Moravian Church.

Howard E. Rondthaler.

Letter from Rev. F. W. Grabs.

The last contribution which the writer sent to the Wachovia Moravian was written in a sleeping car some where between Roanoke and Hagerstown, and mailed at Harrisburg. That was the first night of a journey that has extended along an irregular route through Bethlehem, Philadelphia, New York City, up the Hudson to Albany, and finally across to Northfield.

It is not without a tinge of sadness that this article is written, as it is the eve of departure after a very pleasant and helpful stay of two and a half weeks. On the other hand, it is a pleasure to return to one's own people and field of work with a feeling that body, mind and soul have received benefit and with the desire to share with others the many good things gathered here.

For the sake of those readers that may not be acquainted with Northfield either personally or through the press, a general word of explanation may not be out of place in this connection. Only seeing the place or reading the name falls far short of giving the right conception; when the larger meaning is grasped, the name becomes intensely interesting. The place itself is a town in the extreme northern part of Massachusetts, beautifully situated on the east bank of the Connecticut River. A walk of half an hour, across the river and up the west side brings you to a point, marked by a stone, where you stand in three States at one time—Massachusetts, New Hampshire and Vermont.

The town is noted as the birthplace and the last home of Dwight L. Moody. He conceived the idea of establishing in his home town a school for the education of girls of limited means, and as a result a number of commodious buildings now form the Northfield Seminary for young women.

What makes the place famous far and wide in the religious world is the great summer work also brought about by Mr. Moody's activity. During these months conferences on Bible study and religious work are conducted by the best and most experienced in progressive movements in those directions. The crowds that gather in these meetings indicate the greatness of the work. Those of us in Wachovia accustomed to meet for Sunday services in congregations numbering two or three hundred or even less than a hundred would feel almost lost in the throng of two or three thousand that attend on some of the largest occasions.

It is not easy in a few words to give a good idea of these great summer gatherings. Dr. G. Campbell Morgan occupies the foremost rank among the speakers. It fills one with a holy delight to follow on as he goes into the depths of Scripture knowledge. Continuing in the presence of these leading men and women in religious thought and hearing their broad views on the vital subjects bearing on the Christian Church seem to transport you into higher regions.

The most impressive of all these services are those held at twilight on the rise of the ground
familiarly known as Round Top, the burial place of Mr. Moody, whose influence will continue to live at Northfield and is realized in a more vivid manner in these sacred evening gatherings. Picture to yourself a devout company of people, young and old, sitting or standing on the quiet spot while the sun is sinking below the horizon and the restful beauty of the evening is perfection. The sky becomes melodious with the blending of many voices in one. United outpour of praise and prayer goes heavenward. A message is read from God’s Word. The listeners are thrilled with the heart stirring words of some consecrated servant of the Lord. It is a time for deep reflection, as one bears in mind that right here under these trees hearts have been touched with the love of the Saviour to yield him lives of greater service so that really on this very spot forces have been generated that are reaching out over the wide world to accomplish good. The simple service closes and the people, deeper in spiritual experience for having attended, take themselves to the auditorium for the address of the evening.

Whatever has attended these outdoor meetings can never forget them.

Not least among the benefits to be derived from several weeks spent at Northfield is the association with the many people that come from all parts of our country and even from other nations. Here you get acquainted with some of the best people to be found, among pastors, teachers, students, business men and workers in various fields of Christian activity. As you sit with your room-mate or tent mate, or walk out with friends of whom you had never heard of before, or are gathered in different combinations from time to time at the dining table, experiences are exchanged, new ideas are gained, a greater impulse is aroused to go back home and do something yourself. The delightful views of river and mountain and the healthy climate more than find their counterpart in the higher views of spiritual truth and in the invigorating atmosphere of religious life. If one cannot be good here and is not fired with a holy ambition to live for the Master, his case is well-nigh hopeless.

The presence of young people in great numbers is something to impress a visitor to these summer conferences. They represent the noble manhood and womanhood of our nation. Christ as a model person is set before them. In their earnest efforts to get the truth in its purest form and equip themselves for larger living after they have returned from this mount of blessing, they offer a fine example to be set before many others of their generation that should be taking part in church work. Combining a cheerful spirit with an earnest application of themselves to religious pursuits, they are an illustration of the fact that there is nothing short of the Christian life—with all that it implies—to develop the best in the young people. Here is found the answer to the question that we ask in another connection: What shall be done for our young people? Give them Christ; let them form their ideals from his life and from his spirit in them, and we shall not suffer from lack of consecrated workers in the Church.

In the Sunday School Conference could be seen many things that one would like to carry back with him into his home schools. It makes one who hears them up-to-date. The lessons on Sunday School work almost ache for more of our teachers to get the benefit of them. A little contact with Northfield would have a wonderful effect toward obtaining teachers where they are so badly needed and thus help to swell the number of schools, as well as insure better methods and teaching.

Yet another happy feature of a stay at this place is the excellent opportunity for meditation. There come times when you like to be all alone for a season. Right from the large crowd that attends a service you can, in a short walk, get into the deep shade of some valley, and as you stroll along beside the cool stream with no human being in sight and realize that you are "all alone and yet not lonely," the thoughts that have been presented can pass back and forth in your mind as the refreshing food that has been given and your whole being is strengthened and fitted for service.

A passing view of life in Camp Northfield, where from forty to one hundred and sixty men are accommodated at one time may not be uniting. The liberty to go and come as you please, with all stiffness laid aside for the time, and with the bonfires and other innocent sports in addition to the happy mingling in a free and easy way with the other members of the camp make the tent life in this unique settlement in the pines an ideal one. Among this group of men and boys the religious feature is prominent. You see a young man heartily engaging in mirth, keep your eye on him and you find him in his place in the conferences taking them in as heartily as he does the fun; next morning you find him in his place to offer prayer.

This is one of the things to be noted in connection with Northfield. To feel for oneself one must come to the place and let the reality grow upon him. The practical benefit derived from the tent life in this unique settlement in the pines is an ideal one. Among this group of men and boys the religious feature is prominent. You see a young man heartily engaging in mirth, keep your eye on him and you find him in his place in the conferences taking them in as heartily as he does the fun; next morning you find him in his place to offer prayer.

The Lord is in this place; it is good for us to be here.

F. W. Grabs.

THE WACHOVIA MORAVIAN.

In 1734 Zinzendorf took orders in the Lutheran Church, but this, and all that preceded it, seemed to augment rather than quiet the antag­

The Moravians had many warm friends and advocates at the Saxton Court, at the Universities of Jena and Tuebingen, and elsewhere, but they also had active enemies who drew their inspiration principally from the University of Halle.

The opposition of Halle seems to have been largely prompted by jealousy. In 1666 the Moravians escaped the confiscation of all his property, while its methods of obstructing the missionary and col­

Nor did the Halle party confine itself to criticism. Some years later Zinzendorf was for a time driven into exile and narrowly escaped execution.

Being of a warm-hearted, devout nature, young Zinzendorf yielded readily to the influence of his pious grandmother, to whom he was devoted after his father’s death and his mother’s second marriage, and by her wish he entered the pedagogium at Halle in 1710, remaining there six years. Then his uncle, fearing he would become a religious enthusiast, sent him to the University of Wittenberg, with strict orders to apply himself to the study of law. Here he learned to recognize the good side of the Witte­

That they, who had gained their name from their advocacy of the need for personal piety, should have been foremost in opposing a man whose piety was his strongest characteristic, and a people who for three hundred years, in prosperity and ad­

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CHIPs FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRID, SALM, N. C.

Halle vs. Herrnhut.

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EDITORIAL NOTES.

Continued from First Page.

—In this number we present several cuts of Litzl views. Perhaps but few of our readers have ever visited this congregation, as it is situated at some distance from the ordinary route of travel between North and South. But those who know this congregation love it. There is so much friendly feeling, there is such patriotism for the Moravian cause, there is so large a degree of spiritual life, that Litzl deserves to be better known among us in the South than is now the case. This pastor is the Rev. Ernest Hagen, the gifted and genial son of an old ministerial laborer in the Southern Province. Many of our older readers will rejoice to hear that his father, Rev. Francis Hagen is still living at a very advanced age, but warm hearted for Christ's cause and interested as ever. His old friends can address him at Litzl, Pa.

—The last Annual Report of the Moravian Foreign Missions has just come to hand. We will from time to time give extracts from it. We are sorry that the financial account was obliged to close with a heavy deficit of about $20,000. Every dollar that we can give to this our chief Church cause is, therefore, very greatly needed. While the deficit is discouraging, the spiritual blessing on the work is just the opposite. The Lord is certainly owning the efforts of the Brethren's Unity in behalf of the heathen. Never has it been spreading more rapidly. In Central Africa, multitudes of souls are hearing the message, from our missionaries in a land where a few years ago, no white man had ever seen. Our Moravians are the only Gospel messengers whom these people as yet have, and without the Moravian message of a Saviour, tens of thousands must die ere they have heard that a Christ has come to redeem them.

—The Salem workers in the summer school at Mt. Bethel are meeting with a fine success. Scholars are coming from far and near. Among them are teachers who are desirous of availing themselves of this opportunity for normal work.

—We are very sorry to be obliged to report the illness of Rev. C. H. Wenhold, the efficient Provincial Assistant. We are still hoping that it will not prove protracted and serious. His appointments must, however, for some time be cancelled.

—Bro. Edgar Holton, of the Theological Seminary, is gaining many friends in the South, which is the land of his birth, although for many years he has lived in other parts of the country. He is entering on his work and the people are enjoying him.

—A valued former worker in the Salem congregation, now the wife of the Rev. Mr. Ball, of the Baptist denomination, is now, we learn taking up her far-away home and serving El Paso, Texas.

—We are always glad to welcome Bro. George Brietz back to his old home. He is now Superintendent of a Cotton Mill at Fayetteville, Tenn., in connection with which he conducts a large Sunday School. A neat Chapel has been built for this Mill School, and a great deal of blessing has been experienced in the conversion of scholars. A photograph which we have recently seen of this school gathered in front of their Chapel, around their Superintendent, forms a pleasing picture of Christian love and usefulness.

—The Friedberg church is now in process of reconstruction. Work on the building was commenced with the first of August. Several rooms of the adjoining parsonage will be taken into the new audience-room. The galleries will be altered, the pews will be removed. The entrance will, in future, be from what was, until now, the pulpit end of the church. The windows will be enlarged and within its old stout frame, the church will have an entirely new face. We wish our Friedberg brethren and their pastor, Rev. John McCulloch, good success with their handsome church improvements.

—The Academy Memorial Chapel is now rising very rapidly, and the brick work is assuming a very substantial and handsome appearance. Scholars returning in the fall and Alumnae will be astonished at the rapidity of the work. Meanwhile the prospects of the autumn attendance are reported as being unusually good.

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Chapel Hill, N. C.

JAKe CROUSE
Invites you to visit him at HUNTLEY-HILL-STOCKTON CO., Cov. 8th and Trade Sts.
Furniture Dealers and Undertakers.
—Rev. J. Kenneth Pfehl has returned from his vacation and is again busily engaged in his Christ Church work as well as in his assistance in the Home church. Material improvements are contemplated in Christ church and considerable additional space is to be fitted up for Sunday School purposes, in view of the encouraging growth of Christ church Sunday School.

—We were recently present at a part of an evening entertainment at Nissen Park, and were much impressed with the delightful order which ruled the occasion. If it had been in a church it could not have been more decorous or greater mutual consideration shown on the part of the audience. The efforts of Mr. Henry E. Fries, and of his efficient helper, Mr. Sig, deserve especial commendation. Our town Sunday Schools and a growing number from the country have again found the Park a safe and happy place of resort. Our love feasts on such occasions have been as well protected as that they would take the drink on the sort. Our love feasts on such occasions have been as well protected as that they would take the drink on

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THE CHURCH AT HOME.

BY REV. CHARLES D. CROUCH, SALEM, N. C.

CLEMMONSVILLE—HOPE.

The congregation at Clemmons has purchased a new mowing machine which has now been used twice to cut over the entire church and school grounds making them look very clean and lawn like. The sesqui-centennial bell is to have a tower all to itself, located near the school building. This tower will be built by the congregation in the course of the next few weeks and it is hoped that the bell may be placed before the opening of Clemmons School, on the 8th of September.

At Hope, a new organ, known as the sesqui-centennial organ, has been installed with Miss Viola Patterson, as organist.

Special meetings are to be held at Clemmonsville beginning with the second Sunday in August, and at Hope, beginning with the fourth Sunday in August.

A large edition of Clemmons School Catalogue was gotten out in July, and 1,350 of them were immediately mailed to as many addresses in the counties immediately surrounding us.

Christian Abstinence.

It is told in the history of the Ojebway Indians that when four Indians from Muncy Town had gone to a neighboring white settlement to trade, they were tempted by a trader to drink. They refused, and gave as their reason that they were Christians. The trader thought they were afraid of the missionary, and that they would take the drink on the sly, if they could get it. Accordingly, knowing the path by which they would return home, he placed a keg of whiskey upon it, and hid himself in the bushes. The Indians came along in single file, when suddenly the first stopped and exclaimed, "Lo! the evil spirit is here." The second coming up said, "Yes, me smell him." The third shook the keg with his foot and exclaimed, "Of a truth me hear him." The fourth coming up gave the keg a kick, which, as it was on the edge of a bank, sent it bounding off with the evil to some distance.

God's Humbled Agent.

There lived in a poor village a girl of sixteen. She was never more than six months at school, but she thirsted for knowledge. She almost learned by heart the few books within her reach, and she turned to study the Bible. The result was conversion, and with the experience of forgiveness, a great desire to serve her Saviour. She thought of her brothers, and read to them, over and over again, the Bible lessons she had learned herself. She had heard of Sabbath schools, and determined to establish one for her scattered neighbors. Her father permitting the use of the kitchen, it was soon filled, the old and middle-aged coming for instruction as well as the young. Years passed, and in place of scores, hundreds were seen in that school every Sabbath. A new church too, grew up beside the old kitchen. That teacher has gone to her rest.
THE WACHOVIA MORAVIAN.

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Invites your inspection with a magnificent assortment of rich fabrics, France, England, Germany and 'out but not least America. All constitute their quota toward the make up of this rare aggregation of Dress Goods elegance comprising the newest productions obtainable in Dress Fabrics. Plain Weaves are prominent in this display of ours. Zebelines, Camele, Hair, Venetians, Melt. us. Seorges, Wreasted, Dudios, Broadcloths and many others that have a great obtrusive elegance hard to resist. While on the other hand we have a stock that includes a full line of high class Novelties - Fabrics that hold the interest of all who appreciate exquisite textiles. Among them are Homeupans, Pinbeck, Amures, B-kite, Panamos, Sharkskin, Soil Suiting, Fancy Valles and scores of others that will please the most exclusive and exacting taste. Each of our other departments have been equally as well cared for and invite inspection.

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Schorler's Department Store.

but her work continues. One brother, who learned the truth from her lips, devoted himself to the ministry; others are useful christians, and one of her scholars is a foreign missionary. -Family Treasury.

Application of the Truth.

D. L. Moody was first awakened to an interest in spiritual things while sitting drowsily in Dr. Kirk's church in Boston, by some one suddenly rousing him, and telling him that the sermon meant him.

Divine Wisdom in Babes.

Bishop Heber, when a little child, was with his parents overaken by a severe storm, while traveling over the mountains. His mother gave some expression to her fears, but the child sitting in her lap said: "Do not be afraid, mamma, God will take care of us." Forty-three years afterwards that mother said: "One of the convictions she had then received from the lips of her infant child had never left her.

Table Prayers by Children.

BEFORE MEAT.

Eternal Father, our Heavenly Father, whose hand sustains every living thing; feed us and refresh us with Thy gifts of earth and heaven; and grant thereby that we may not misuse them, but enjoy them as our Father, whose hand sustains every creature on earth and heaven; to Thee in faith, and to seek and find in Thee all our good. Through Jesus Christ our Lord. Amen.

AFTER MEAT.

Isaiah thanks and praise for Thy father's gifts, with which Thou hast even now quickened our lives; and besides for every gift we have here received from Thy mild hand. Grant us, O Lord, na'er to forget so kind a Father; but at all times to hold fast to Thee in faith, and to seek and find in Thee all our good. Through Jesus Christ our Lord. Amen.

Cigarettes or Success.

A school journal devoted to physiology tells of a boy who wished to be a doctor. His uncle, who was an eminent surgeon, said to him: "If you want to be a successful specialist in surgery, you will have to give up baseball, for it is hardening and stifling your hands and destroying the delicate touch you will need in surgery." The boy who would rather play a game of ball than eat his dinner any day, decided to be a good ball player. Not every boy would be compelled to make such a choice, but as the paper goes on to say, the choice comes in other ways.

With hundreds of boys it is between cigarettes and success. School work in physiology shows boys that whatever enjoyment a boy may get out of sucking narcotic fumes from a paper tube, he has to pay for in future failures in business, when he rubs against the boy or man whose brain is clear and whose heart is not weakened by the cigarette. -Junior Christian Enthusiast.

-It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us, but if we fall out of line of obedience and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our failure. -J. R. Miller.

ACKNOWLEDGMENTS.

For Foreign Missions:

From Kernersville.

$7.00

For Northern Mission:

From Salem Congregations. $5.18

From Yav. Missy Society towards support of one child in Potteman Orphanage $1.00

For Leper Hospital Deficit:

From a Friend $1.00

JAS. T. LINEBACK, Mission Agent in North Carolina.

MEMORIZING SCRIPTURE.

Rev. H. H. Smith, of Walkerton, Va., has compiled and classified a pamphlet of choice scripture verses, called "Memory Verses from the Bible." There are about 200 verses of the Scriptures covering the essential doctrines of the Bible, and such verses as one would like to learn by heart. The object of this pamphlet is to aid and encourage young people and others to memorize scripture. They may be had of the author, at the above address, for the nominal sum of 2 cents per copy, or 25 cents per dozen, postpaid.

PULLMAN SLEEPING CARS.

Beginning Sunday, May 1st, the Norfolk & Western Ry will inaugurate through Pullman Sleeping Cars Roanoke and St. Louis on trains 3 and 4 via Columbus, Ohio, and Pennsylvania lines. Trains 3 and 4 now carry Pullman Parlor Cars daily Norfolk and Roanoke. With this additional extension for a practically unbroken Pullman service from the Atlantic to the World's Fair. Excursion tickets of several kinds are now on sale. Additional through train and Sleeping Car service will be inaugurated about May 21st.

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WINSTON-SALEM DIVISION—Leave Winston-Salem 9:00 a.m. daily except Sunday. Arrive Boonesboro 9:50 p.m. in
2:00 p.m. daily for Roanoke and points in the Shenandoah Valley and Lynch-
burg.

Leaves Roanoke 7:15 a.m. daily, Arrive Winston-Salem 2:00 p.m.
Leaves Roanoke 9:15 a.m. daily except Sun-
day, Arrive Winston-Salem 1:15 p.m.

WINSTON-SALEM, JUNE 14.

5:15 a.m. Washington and Chattanooga Limited for B drastic, interned in to the

other and the South and West.
Pullman Sleepers to New Orleans and Mem-
phis; connects at N. Cor. for Southwestern.
4:15 p.m. in the Chicago Express for Rain-
ed, Bluefield, Peoria, and Cincinnati.
15 a.m. Pullman Spectre for Murfreesboro, Nashville.
1:15 p.m. daily except Sunday for Bluefi
eld and Intermediate stations.
4:15 p.m. Daily for Bristol and Interme-
diate Stations, Knoxville, Chatanooga, and points South.
Pullman Sleep-
er to Knoxville.
1:15 p.m. for Bristol and for Bluefield, 
Norton, Peoria and Welch.

BRETH & CARRILLO, LEAFMAN DAILY.
12:15 a.m. for Petersburg, Richmond and nor-
folk. Pullman Pullman Park-Car Car
for Norfolk.
1:45 p.m. for Washington, Hagerstown, Philadelphia, and New York, via.

Hagerstown and Harrisburg.
6:10 p.m. daily, for Hagerstown. Pullman Sleeping Car to Philadelphia.
12:00 a.m. for Richmond and Norfolk. Pull

man Spectre for Norfolk and Lynchburg to Richmond.

City, York, and New York via Lynchburg. 
7:10 a.m. Daily, for Lynchburg, Petersburg, Richmond and Norfolk.
8:05 a.m. Daily, for Lynchburg.

DURHAM DIVISION—Leave Lynch-
burg train station: Daily except Sunday.

4:50 p.m. for South Boston and Dur-
ham and Intermediate stations.

For all additional information apply at
Ticket Office, or to A. G. BEALL,

—The church of God is essentially
the communion of saints, and it is
difficult to imagine any one as neg-
lecting this blessed privilege and yet
keeping up his communion with it.

When the branches are united
with the vine, they are united with
one another; when the members of
the body are joined to the head, they
are joined to one another. —Christian
Advocate.

The Northern Moravian is enjoying
the editorial labors of a brother, Rev. Samuel H. Gapp, of Emmanus,
Pa., who is not only a very bright
editor but has a very keen eye for a
good story wherever he finds it. His
"Tarshish" column is the best of
the sort in any newspaper that reaches
us. Bro. Gapp will allow us to use
several of his selections and thus send
his "Sublime" a little farther.

LOOKING ON THE SUNNY SIDE.

According to the Chicago Daily
News, the old man was sitting on the
roof of his house in Kansas after the
floods, and was gazing placidly across
the rushing waters.

"Washed all your folks away?"
asked the man in the boat.

"Yes, but the ducks swam," smiled
the old man.

"Tore up your peach trees?"
"Don't mind it much. They said
the crops would be a failure."

"But the flood! It is up to your
windows?"

"Wal, them windows needed wash-
ing, any way, stranger."

JUST WANTED A CHANCE.

"Mister Judge," called out the
colored witness, after he had been on
the witness-stand a full hour, "'Kin
I say one word, suh?"

"Yes," replied the judge, "what
is it?"

"Hit's des dis, suh: Ef you'll des
make de lawyers set down en keep
still two minutes, en gimme a livin'
chance, I'll whirl in en tell de truf!"

—Atlanta Constitution.

A Springfield schoolteacher rec-
erceived the following note from the
mother of one of her pupils on Mon-
day: "Dear Mis, You wright me about
whipping Sammy. I hereby give you
permission to beat him up any time it
is necessary to learn him lessons. He
is just like his father — you have
learn to him a club. Pound nol-
edge into him. I want him to git
it, and don't pay no attention to what
his father says. I'll handle him."—Presbyterian.

"Morality?" — "An' how's your
husband the day?" asked Mrs. Rafa-
erty of Mrs. Muldoon.

"Sure, an' he's no better," replied
Mrs. Muldoon. "The doctor's afraid
morality will set in."—Detroit Free Press.

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CLEMMONSVILLE, N. C.
The Wachovia Moravian.

Entered as second-class matter in the Post Office at Salem, N.C., under the Acts of Congress of the United States of America.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church in the United States.

Subscription price, 90 cents a year.

SPECIAL NOTICE
Address all matters relating to news, such as communications, marriages and deaths. Also all letters regarding subscriptions, payments which will be presented in the next issue of the Aug. 28th, was not only a day of note for these two important classes of the congregation, but it was a reminder to the entire Church of the peculiar degree of service which young men have rendered in our Renewed Unity. Zinndorf was only 22 years old when, by receiving the Moravian exiles, he brought a new turn into the history of evangelical Christendom. Dober was 26 when he started the long line of Moravian missionaries with the heroic resolve to work with the slaves as a slave in order to reach them with the Gospel. Zeisberger was 24 when he went into the Indian wilderness to become the Protestant apostle of the Indian race. Spangenberg was 31 when he began in the settlement of Moravians at Savannah to become the leader of the Moravian Church in America, and Boehler was 26 when, through his converse with the Wesleys, he exercised a world-wide influence, whereby "being dead he yet speaketh." In fact, the Renewed Church consisted in the bulk of its membership of young men and young women. Never has any Church been so deeply indebted to its youth as we have been.

Finally, on Sunday, Sept. 4th, the covenant day of the Married Class to whom the Widowers also belong, observed its covenant, and with the children of many households thanked God for their home-mercy, and were again to make Christ the center of the household life-book in its joys and in its sorrows.

The attention, the interest, the evident presence of the Spirit of God on these varied and important occasions showed that the history of the Church is still regarded as a precious heritage among us. They did more than this. They showed that there is still a longing among us for the best things, which our Covenant Head and Saviour will be sure in his own wise time to satisfy.

A few years ago the Province was mainly engaged in making Christians. Now it is chiefly busy in trying to make as many as can of these God's children to be real Moravians. The process is necessarily slow, and is attended of...
testimonies with some degree of disappointment. Not nearly all of those we have gained for Christ are willing, in the end, to be Moravian Christians. It takes some degree of sympathy with the genius of the Church to make a Moravian. But then he thanks God all his life in that he has been so made. It is likely that in the next years our numbers will shrink, but our Church in the Southern Province will grow better and stronger and be worth all the more to Christ and to the Unity and to the entire body of Christians in the Church Universal.

What God is Like.

"Tell me I pray thee thy name."—Gen. 32:29.

This was Jacob's request to the mysterious Being who wrestled with him during the most memorable night of his life. But though he was very greatly strengthened in body by this God, God did not answer to his prayer was withheld. And so it was when Mannaah asked: "What is thy name, that when thy sayings come to pass we may do thee honor?" The answer was very much what it had been to Jacob. Why askest thou thus after my name?" the mysterious Being said, "seeing that it is secret." The time had not yet come when God's name could be fully revealed. These were bright intimations and gracious surmises, but there was a vast unopened reserve with regard to the knowledge of God. The case was vividly put to Moses: "I will take away my hand, and thou shalt see my back: but my face shall not be seen." In the book of Job the question could well be asked: "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" It was a time like that in which the heathen world still lives. It was the time of lesser light. The full answer was not yet. It was left to the Gospel to give it and thus to tell us what God's name really is.

And what does the Gospel say? What name does it give to God? His name is Jesus Christ. Now Jacob's question has at last been answered: "Tell me I pray thee, thy name." Behold, it is Christ. We can never see what God is like until we follow the footsteps of his divine and yet human Son through the Gospel story. Then first do we learn to know God—what He is like. It is as the apostle John has said: "No man hath seen God at any time: the only begotten Son that is in the bosom of the Father, he hath declared him." Let us now look together upon Jesus as he lives and moves before us in the four Gospels. Thus shall we see some of the things that God is like.

We notice, for one thing, that Jesus was very compassionate. In this respect he was not at all like Elijah and John the Baptist. These great servants of God spent very much of their lives in solitary places. There was a lonesome dignity and grandeur about them as has been the case with many other eminent and widely useful men. But Jesus was distinctly different. He was made in company, and he could not be seen apart from his followers. He was already gathering disciples around him. Nor were these men, Peter, and John and James and others with him merely during what might be called school hours. He had them with him from morning to night. He journeyed with them in foot through the deserts of Galilea and Judaea. His meals were eaten with them, and thus the apostolic practice of love-feast was introduced. It was a holy practice learned from the Saviour's own sociability. He talked with people whom he met, overcoming their prejudice did that of the Samaritan woman at the well. He told Zaccheus, though a stranger, that he was coming to spend the night at his house. Even on the cross, he talked with Mary and with John and with the thief there to the last he was companionable. He was unwilling to suffer his most sacred agony in the Garden without having some friends very near him, and it grieved him deeply that they did not remain in wakeful touch with him, while he struggled and prayed. And thus Christ has showed us what God was like. The Scripture says of Him that "his delights are with the children of men." He is a companionable God. He loves to be with people, to have them walk with him as Enoch did, and with him. He is a God who is ever seeking out men with the still small voice of his greeting, and he loves to be sought by them. Then again we notice that Jesus was very sympathetic with all human interests. His parables are valuable to us not merely for the instruction which they supply for our own conduct, but on account of the light which they give us into the inner nature of Christ. They are pictures of his mind. We see from them how he loved to watch things, the birds coursing about the cower of the houses, the flowers in the fields, the stars in the heavens and the floods. He was interested as the parables show us, in the farmer sowing his seed and gathering his harvest; in the fisherman sitting by his nets, in the houses kneading their bread; he immediately interrupted his discourse about them without words and thus secure his interest.

We notice again that Jesus was very helpful, singularly willing and able to help. The Gospel says that "he went about doing good." He was wonderfully open to the requests of all sorts of people when they asked in their own behalf. "What wilt thou that I should do unto thee?" he said to the blind man. "Lord, that we may receive our sight." And their eyesight was restored. And so it was when people asked his help for others. When the centurion begged for his servant, the ready answer was: "I will come and heal him." When Jairus came to plead for his daughter, Jesus at once went along with him. When the four friends lowered the paralytic through the roof, at his feet, he immediately interrupted his discourse and attended to the needs of the sufferer both in body and in soul.

Oftentimes did something for which he had not been asked either by the sufferers themselves or by anybody else in their behalf. As he was walking along the porches of Bethesda he saw a helpless man lying there, and of his own accord spoke to him and healed him. In the Garden of Gethsemane he gently asked permission to touch the ear of the wounded man, and he healed it without anybody's requesting the favor. Nor can we ever forget his sympathy and kindness just outside the gate of Nain. The only son was dead; the widowed mother was thinking of nothing but of the grief of his burial. Then Jesus touched the bier, and said to the widow, "Weep not," and without any censure on any body's part restored the only son to the embrace of his mother.

Thus Jesus showed himself everywhere as being open to people's requests, and able to help them even in their utmost need. None ever came to him in vain. He would even let their sorrow be plead for without words and thus secure his Almighty help. And this is what God is like. He is always willing to listen. It may be a mere sigh, but it enters into his gracious ear. His power is to "be willing and able." His gospel calls him, "Jesus the Almighty," and so he shows himself to be in his dealings with his children.
"Give to the winds thy fears, Hope and luster damayed; God hears thy sighs and counts thy tears. God shall lift up thy head Through waves and clouds and storms He gently clears the way. Wait thou his time, so shall the night Soon end in joyous day."

There was only one class of people with whom Jesus could not get on. With sinners, publicans, harlots, Samaritans, with all kinds of people of whom nobody had much of an opinion the Lord Jesus could do very well. But with the self-righteous, they were always cold and indifferent toward him from the very outset, and when something brought them into real touch with him these self-righteous people quickly became antagonistic to him and he to them. They were the sort of people whom he denounced unparingly. He was accustom to say that his mission was not for them. They were not included in the horizon of his gracious plan. "I came not to call the righteous," he said, "but sinners to repentance." At the very last, on the day when he closed his mortal ministry, he spoke to the self-righteous in a way which was so scathing that we almost forget, for the moment, that he was countries I happen to have visited I do not exist for ever. The very existence of these serpents, ye generation of vipers, how can ye escape the damnation of eternity, whose name is Holy. I dwell in the of Scripture speaks: there. The prophet was instructed to declare: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Thus shall we constantly learn, and when something brought them into real touch with him these self-righteous people quickly became antagonistic to him and he to them. They were the sort of people whom he denounced unparingly. He was accustomed to say that his mission was not for them. They were not included in the horizon of his gracious plan. "I came not to call the righteous," he said, "but sinners to repentance." At the very last, on the day when he closed his mortal ministry, he spoke to the self-righteous in a way which was so scathing that we almost forget, for the moment, that he was genuine. "We bear a good deal in these days of the so-called blessings of civilization. I have seen white men in a good many parts of the world bearing civilization and its blessings to aboriginal tribes, and in most cases I do not hesitate to say that those tribes were happier and better before the white man came. You may think this is a terrible thing to say. yet it is true; and the reason is not that the worst sinner who is willing to come back from the world at any rate the work of the Christian Church and to revive the heart of the upon that bleak shore. had been a hypocrite he would not have been the witness to that before, and will again: for I conceive it to be impossible for any thinking man to visit those Moravian Missions without experiencing a feeling of gratitude and thankfulness. "We bear a good deal in these days of the so-called blessings of civilization. I have seen white men in a good many parts of the world bearing civilization and its blessings to aboriginal tribes, and in most cases I do not hesitate to say that those tribes were happier and better before the white man came. You may think this is a terrible thing to say, yet it is true; and the reason is not that the worst sinner who is willing to come back from the world at any rate the work of the Christian Church is being carried on in a manner which could hardly be improved upon. "Turn now to another scene. Imagine the northern twilight settling down over the Labrador ice and snow, and wind and "barrens"—a land dedicated from immemorial time to the survival of the fittest, where the wolf kills the weakest of the caribou herd, and famine is never very distant from the weaker man. Here and there, at the heads of the frozen bays, some settler's hut—miles and miles apart. Never a made road in the whole country. What is a man, woman, or child wounded in mind or body to do in such a country as that? I remember asking a settler what he would do if he fell ill? "I should go to the missionaries, or they would come to me," he answered. And in that answer is summed up, I think, one side of the work of the Labrador Missions. They form cities of refuge, built upon the rim of that gaunt and desolate level, their very presence robbing the long winter of half its terrors—rest-houses upon the road of life, as well as upon the other road—to Jesus Christ, to which these heroes point the way."

"The man who is evil at heart sheds no tears over the wrong he has done. If Peter had been a hypocrite he would not have wept." - Gladstone.

Duty is a power which rises with us in the morning, and goes to rest with us at night.
**The Wachovia Moravian**

**CHIPS FROM HISTORIC TIMBER.**

*By Mrs. Adelaide Fries, Salem, N. C.*

**Spangenberg’s Hymn.**

In the year 1735 a voyage across the Atlantic was a very different thing from what it is in this year of grace 1904. To-day a mighty steamship, equipped with powerful engines, plows its way across the billows with little regard for wind and weather, bearing thousands of passengers, many of whom are given all the luxury that space permits, a table that equals any provided by the best hotels ashore, and attendance that is unsurpassed. Then weeks were consumed in the mere effort to get away from the British Isles, the breeze sometimes permitting the small sailing vessels to slip from one port to another and then holding them prisoner for days together before another mile could be gained. Even the most aristocratic voyager would have to be content with accommodations and fare little better than that supplied to a modern steamer passenger, and those who could afford it took with them a private stock of provisions to supplement the ship’s table.

And yet the spell of adventure or philanthropy, gain or religion, was strong upon the souls of men, and thousands sought the New World, where their imagination saw the realization of all their dreams. Bravely they crossed the fathomless deep which heaved beneath them, cutting them off so absolutely from the loved ones left at home, from the wise counsels of those on whom they were accustomed to depend, and from the strong arm of the Government under whose promised protection they sailed, to work out their own salvation in a new land where years were to pass before Experience had once more taught the lesson that real freedom was to be gained only through a general recognition of the rights of others. Some were who left their country for its country’s good, but to them America is indebted for little except disorder and strife, and the more gladly remembers those whose sterling qualities were the foundation of her greatness.

Among the vessels sailing from England in the early spring of 1735 was one which bore a little company of Moravians, the pioneers of their denomination in the United States. Many of these were “Moravian” by birth as well as by name, and at their head was August Gottlieb Spangenberg, one-time professor at Jena, now leader of the emigrants to Georgia, and later to be a Bishop and pre-eminent in the Moravian work in America. The ten Moravians bore a three-fold commission:—to begin missionary work among the Indians, to preach to the white people who had settled in Georgia, and to establish a little village to which other Moravians might come, as it was uncertain how long the settlement in Germany would be permitted to exist, for bitter enemies of their friend and protector, Count Zinzendorf, were endeavoring to drive his new followers. As it was uncertain how long the settlement in Germany would be permitted to exist, for bitter enemies of their friend and protector, Count Zinzendorf, were endeavoring to drive his new

**Latest News.**

*From the Northern Moravian Church.*

Bishop Levering was expected home at Bethle­hem on Sept. 4th, from his very extended visitation, as far off as the Alberta District in Northwest Canada.

Friday, Sept. 16th, will be observed as a day of covenanting by the Northern Moravian min­isters.

The Home Mission Collection of the Northern Moravian Churches, for the last year, amounted to the goodly sum of $5,308. There was only a small deficit of $122.

The Theological Seminary will reopen for its Fall Term on Sept. 22d, at 10 a. m.

*From the British Moravian Church.*

The Annual Synod of the British Province was held at Horton, Yorkshire, from Aug. 3d to 4th. The former P. E. C. was re-elected, namely the Brethren, Bishop J. H. Edwards, Rev. J. H. Wilson and Rev. R. Elliott.

Rev. Evelyn R. Hasse, the beloved pastor of Bedford congregation and well known worker in the Christian Endeavor movement, was elected and consecrated bishop.

A new Hymn Book is to be prepared under the direction of a committee chosen for the purpose.

A step has been taken in the establishment of a Mission station at Carmel, on June 21st. A mission conference was held at Bethel on Mar. 9th. All the brethren, except Bro. Benjamin Helmick, were present. The health of the wife of Bro. Stecker, the Superintendent, had happily improved.

The Theological Seminary at Paramaribo opened its second term on July 4th. There has also been a school of evangelists established at this place.

At Bluefields, Moskito Coast, there are two Moravian churches, the very commodious Central church and the Old Bank Chapel.

—“The candle is consumed by its own flame, but its exhaustion gives light to the world. So is he who lays himself on the altar of a noble self-sacrifice.”—

Scarcely had they lifted anchor when the Moravians began to arrange their days that they might not be idly wasted. The “Hourly Inter­cession” was introduced, as at Herrnhut, but with the proviso that when wind or sea opposed the company, no time limit should be fixed for the devotions of any man, but one should pass the duty to another as need required. Morning and evening services were also established; and in addition to their own devotions they busied themselves with the work of the ship, in so oblig­ing, helpful, and friendly a manner that the sailors came to trust them absolutely, “even with the keys to their lockers.”

The spirit in which the Moravians faced the perils of the sea was brave and trustful, and found its best expression in a hymn, written by Spangenberg during the voyage, and sent home to a friend. There is much beauty of rythm in the German original which cannot be reproduced, as though the writer had caught the cadence of the waves on some bright day when the ship “went softly” after a season of heavy storm.

And yet the man’s faith shines out even through the translation, and gives the ground of that sure hope on which he built in the stress and strain, the sunshine and shadow, of a long and useful life on land and sea.

Love Divine, may Thy sweet power Lead us all for Thee to live, And with willing hearts to give Thee What to Thee a man can give; For from heaven Thou dost give us Peace and blessing, full and free, And our miseries dost bear.

Lord, our wayward steps had lead us Far from Thy safe-guarded fold, As we hastened toward the darkness Where the sulphurous vapors rolled; And Thy kind heart throbbed with pity, Our distress and woe to see, Thou didst hasten, Thou didst call us, Till we turned our steps to Thee.

As Thy Truth’s convincing clearness Filled our spirits from above, And our stubborn hearts were melted By the fervor of Thy love, O Thy loving heart was moved Us Thy righteous laws to teach, Us to guide and make us wise, Till Thy heaven we should reach.

Without merit we, yet mercy Each returning day doth bless With the tokens of Thy goodness, Pledges of Thy faithfulness. O how surely and securely Dost Thou lead and guard Thine own; O what wondrous grace that mortals May add lustre to Thy throne.

In our souls we feel the presence Of Thine eye and heart and hand, As we here on earth as pilgrims Journey toward the Fatherland, O give grace, that on the pathway, Which through trial leads us to heaven, Without faltering we may hasten Till to each Thy crown is given.

Though our path be set with danger Nothing shall our spirits daunt, Winds may rage and roar and whistle, Storms from North and East may break, Waves may roll and leap and thunder On a dark and threatening sea, Thou dost ever watch Thy children, And their strength and peace wilt be.
THE CHURCH AT HOME.

BY REV. CHARLES D. CRONE, SALEM, N. C.

BETHANIA.

After an interruption in the order of services during the pastor's absence, covering the month of July, the preaching was resumed on the first Sunday in August. The August Festival on the Sunday following brought together a number that had been away during the summer. The interest appeared to be greater than usual on this occasion.

NEW PHILADELPHIA.

The Sunday School held its picnic at the home of the superintendent, Bro. C. E. Reich, on the sixth of August. About 250 scholars and friends were present. The great abundance of dinner and the music were spoken of as distinguishing features among external things.

The August Festival was celebrated on the 13th with the usual attendance.

FRIEDBERG.

The work of re-building our church is in the hands of Mr. Frank Lewellyn, and he is making good progress. We are holding our services under the shade of the large oaks at the east end of the church. The first service held was the Children's sermon and Lovefeast, and proved enjoyable in every respect. If we are favored with Sundays without rain none of our regular services will be omitted.

The members of the congregation are doing good service in hauling lumber and removing the debris from the old building.

The Building Committee are giving much time and careful thought to the work.

Our Sunday School classes will provide most of the furnishings for the new church, and we hope by the time the building is completed to have everything in readiness.

To aid in the furnishing we have for sale photographs of the old church, graveyard, parsonage, also of the log school house nearby, which is to be replaced by a new frame structure. The pictures are sold at 25 cents each, and may be procured from the pastor.

There has been some sickness in the congregation: the little son of Bro. and Sr. Perryman, near Enterprise, and the son of Bro. and Sr. Amos Myers. In both cases they are recovering we are thankful to say.

On the last Sunday in August the funeral of Bro. and Sr. Rowan Woodley's infant was held at Friedberg. Bro. and Sr. Woosley are living at Thomasville.

Among those who have been seriously ill was Bro. Amos Crouch, for whose recovery from an attack of appendicitis we feel very grateful, and hope he will soon be able to resume his duties as rural mail carrier.

SALEM.

The month of August was a busy church month in Salem. The weather was not, upon the whole, as hot as in many another summer, and the rains kept the lawns and gardens green, and the streets from dust. We felt more like being busy, and the Lord was pleased to give various evidences of blessing.

The services of the festival of the Thirteenth, held on Sunday, the 14th, were especially important because of the agreement to pray for the special presence of the Holy Spirit on the work of pastor and congregation during the next month, without waiting for some distant season of exceptional revival.

The Children's Festival was a day of delight. Though falling in a rainy time the weather was very favorable for outdoor service. Parents and older friends are now coming in considerable numbers to the children's Saturday afternoon and Sunday morning meetings and the result is deeper impression both upon old and young. In the evening, by the kind invitation of Dr. Clewell, the Academy Campus was opened to the large and orderly concourse of people. Over 200 church band members led the music. The singing was very hearty. Col. F. H. Fries, the veteran superintendent of the Home Sunday School, had just returned from a considerable absence in pursuit of health. He made a ringing address on the need of earnestness as illustrated in what he had seen of the Japanese people at the St. Louis Exposition and learned of their patriotism at home. Rev. J. Kenneth Plohl and Bro. Edgar Holton also spoke very appropriately.

The children's delight in the brilliant display of Chinese lanterns and electric lights, under the energetic superintendence of Mr. Clarence Clewell was very marked, and the whole occasion was deeply spiritual while it was also singularly attractive.

On Friday evening, Aug. 26th, a rather remarkable occasion took place in the Academy chapel. It was a concert given by the young Church Band, assisted by some of the members of the Older Band. Music of considerable difficulty was rendered with remarkable tone and...
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time by some very little boys. The concert reflected great credit on the
unworn patience and great teach-
ing skill of their leader, Bro. Ber-
nard J. Pohl. It is safe to say that
even in a church as musical as ours
so unique an occasion like this would
seldom be matched.

Sunday, Aug. 28th, was the cove-
nant day of the Single Brethren and
of the Older Boys was observed.
There had been a good deal of quiet
interest awakened previous to the
festivals and the day itself was one
of decided earnestness as well as of
large attendance.

The covenant day of the Married
Class fittingly closed this special and
happy season on Sunday, Sept. 4th.
There was more interest than usual
in the closing meeting, which is the
true gauge of the spirituality of a
"Class" festival. The appearance
of the many children on the com-
munion table platform, where they stood
embraced in Southern autumnal
roses and sang the hymns of con-
gratulation in the early festival ser-
vice, would have been a fit subject
for a painter.

The prosperous opening of the
Schools has already been referred to
in the editorial section of the paper.

On Wednesday evenings in con-
nection with a brief Bible address
some story is being told out of the
old Moravian time. The Sunday
School catechism of Moravian his-
tory is working in the same direc-
tion of effort to make patriotic Mor-
avians, and the story of God's deal-
ings with the fathers is likely to make
paws. The rooms have an open
skylight to carry off the pungent
smoke of the fuel, which is also the
product of the yak. Some houses
are built entirely of the horns of
oxen and sheep. The horns of the
yak being smooth and white, and
those of the sheep rough and black,
they make a very curious combina-
tion when fantastically arranged.

At the corners and over the windows
the horns project, thus providing the
most curious architectural ornamen-
tation when fantastically arranged.

These houses are not whitewashed.
The walls of yellow and red, the two sacred colors, are
painted around the doors and win-
dows. The doors have an open
skylight to carry off the pungent
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The greatest building in Lassa is
the Temple. Before it stands a flag-
staff 100 feet high, adorned with
yak's hair and horns. The building
is roofed with gold. The only light
is furnished by a transparent oil-
horn in the roof. The temple contains
fifteen plates of massive silver,
adorned with jewels. The Temple
holds the gigantic image of Buddha,
the largest image in the world. It

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Lassa, the Holy City of Tibet.

Lassa, the sacred city, lies between
two ranges of mountains extending
east and west. Around its borders
extends what is known as the Circu-
lar Road, about eight miles in length.
This road is famous as that along
which pious Buddhists travel by
measuring their length upon the
ground, meanwhile repeating pray-
ers, the laborious proceeding usually
taking from two to three days. The
performance is regarded as one of
peculiar merit.

It is the sacred city of Buddhism, and
two places in it have especial
sacredness. One of them is the Great
Cathedral, the true "Lassa," or
"home of the gods," in the city
proper, and the other is the palace
of the Dalai Lama, or the living in-
carnation of Buddha, about three
miles to the west of the city proper.
In the view of all Buddhists, the
most interesting spot in the city is
the sacred mountain of Potala, which
is crowned with the enormous struc-
tures of the Dalai Lama's palace and
the environs of temples and monas-
teries. The so-called mountain is
only about 300 feet high, and above
rise the walls of the palace to a
height of 180 feet.

Besides this temple palace the
Grand Lama has a summer palace
about three miles to the southwest
at Nor-bu Ling, a charming abode
in the midst of a park. All pilgrims
to the holy city pay their homage to
the Dalai Lama, who receives the
pilgrims every day. In the morn-
ings the stream of devotion pours
toward the sacred palace or the sum-
mer park, according to his place of
residence at the time.

Potala, the "Mountain of Bud-
ha," has played a most interesting
part in the history of Asia. For the
past 120 years it has been the most
haunted spot in inner Asia. "When
its shadow," writes Reclus, "is pro-
ject ed by the setting sun on the
azure sky, all work ceases in the
city. The inhabitants gather in
groups on the terraces, in the streets
and public places, casting themselves
on the ground and raising a muffled
evening song of praise toward the
sacred shrine."

Although the Sacred City is white
and brilliant from a distance, it is
filthy within—truly a whitened sepul-
chre. The houses are built of mud
and yak's droppings and then white-
ashed without. Bands of yellow
and red, the two sacred colors, are
painted around the doors and win-
dows. The rooms have an open
skylight to carry off the pungent
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tainable in Dress Fabrics. Plain Weaves are prominent in this display of ours.
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Meluns, Soeurs, Wreaths, Doshkins,
Brodejos and many others that have
a great obtrusive elegance hard to re-
ist. While on the other hand we have
a stock that includes a full line of high
class Novelties - Fabrics that hold the
interest of all who appreciate exquisite
textiles. Among them are Homespuns,
Pincheck, Amoree, Bambes, Panamas,
Sharpskin, Nei Suitting, Fancy Valles
and arrays of others that will please the
most exclusive and exacting taste. Each
of our other departments have been
equally as well cared for and invite in-
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is 140 feet high, and rises up to the
roof of the structure. It is gilded
all over and covered with precious
stones. Flowers are daily showered
upon it.

Lassa is in the same latitude as
New Orleans, but being 11,900 feet
above the level of the sea its climate
is colder. The houses are heated
by braziers, and windows with glass
panes are found only in a few pal-
ces of the high priests ; in all the
other houses the panes are of paper,
either oiled or plain. At night the
houses are lighted by torches or by
primitive lamps in the antique Ro-
man style, fed with a vegetable oil.

The city is about one mile wide
and two miles long. It is largely
composed of temples and convents.
The population is estimated at 60,-
000, and of this number about 40,000
are monks.

In the centre of the sacred city
rises the principal temple, called the
Great Iron. The temple is three
stories high and has four golden
roofs. It contains a large number
of statues of Buddha. On the top
of the "Mount of Iron," a hill that
rises above the gilded roofs, stand
the buildings of the largest convent
in Lassa, where the monks devote
themselves to the study of medicine.

On a hill that rises 300 feet higher
is the residence of the Dalai-Lama,
called the Potala. In aspect it is
something between the Acropolis at
Athens and Mt. St. Michael in Nor-
mandy. It is an agglomeration of
temples, palaces and structures that
suggest barracks. The whole is
surrounded by walls. The zigzag
roads lined by stone walls are the
means of communication with the
different buildings.

The Dalai-Lama is a young man
not more than 35 years old. His
name is Tubdrongyamtso, and he is
of the finest Tibetan type, that is to
say, almost European. His usual
dress is very like that of the Budd-
hist high priests, except that it is
entirely yellow. He sits cross-leg-
ged on a platform six feet high,
dressed in the colors of priesthood,
red and yellow. His arms are bare,
and he holds a rod from the end of
which hangs a tassel of silk, white,
red, yellow, green and blue.

A yellow mitre covers his head,
and he is dressed in a yellow mantle.
Only persons of great rank and im-
portance are permitted to ascend
the platform and receive the actual
touch of the Grand Lama's hand.

"The Grand Lama is able to grant
anything that the pilgrim may pray
for. The pilgrim does not utter his
prayer more than three times, but the
Grand Lama understands it by super-
natural intuition."

The throne upon which the Grand
Lama sits is also an altar.

Lassa is to that form of Buddhism
known as Lamaism what Mecca is to
Mohammedanism. Thither a
never ending stream of pious
pilgrims flows from one year's end
to another. From China, Korea, and
even the wild wastes of Mongolia.
The Dalai Lama is believed to be
the incarnation of Avalakiteshwara,
the head of the faith. It was not
until the seventeenth century that
the fifth Great Lama succeeded in
having himself confirmed as sover-
eign of Tibet.

Polyandry, or plural husbands,
is one of the peculiar institutions
of the country. One woman may have
as many as half a dozen husbands at
the same time. She rarely, if ever,
becomes a widow. In many cases
the husbands are brothers or cousins,
and in the majority they are kins-
men, cousins of more or less degree.
The practice, however, does not
prevent one of these husbands hav-
ing several wives, and, indeed, such
is said to occasionally be the case

Although Tibet is called the For-
bidden Land, it has not always been
closed to European intercourse.
Indeed, so lately as 1846 two Jesuit
missionaries were able to spend
months at Lassa. As a matter of
fact, they were disguised as Budd-
hist pilgrims, and when they were
recognized were compelled to leave
the country. The first European to
visit the sacred city was the Friar
Oloric, of Pordenone, who passed
through it on his way to India from
China in 1326. Three centuries later
two priests resided in the city for
two months, and to them is owed
the first picture of Potala, the palace
of the Dalai Lama. This was pub-
lished in Europe in 1667. The Jes-
uits had a mission in Lassa in 1716,
and transferred their work to the
Capuchins, who continued in the
mecca of Buddhism until 1750.

About that time they put an em-
bargo on European visitors, although
Thomas Manning, in 1821, and the
Lazarat fathers visited the city in
1845. Since that time all outsiders
who have entered this city and who
have brought back descriptions of it
have been Buddhists. The only
photographs we have of Lassa were
taken by Buddhists so recently as
1901.

Since 1846 the attempts to invade
the sacred city of Lassa have been
numerous. The Russian, Prievalvay,
set the example in 1879. He crossed
the whole of northern Tibet, but was
obliged to turn back when he had
reached the point situated 160 miles
from Lassa. Ten years later two

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Chicago, Ill.
Frenchmen, Bonaparte and Prince Henry of Orleans, were stopped in this holy city. The English Captain Bower, in 1851, and the American traveler, W. W. Rockhill, in 1852, were able to reach points about 180 miles distant from Lassa. In 1853 three other Frenchmen—Dutreuil, De Rhins and Grenard—and in 1855 R. Littledale, the Englishman, failed to get beyond the region previously reached by the Prince of Orleans. In 1857 A. Henry Savage Landor spent nearly nine months in attempting to reach Lassa. His terrible experiences, it was thought, would discourage any other from making the attempt, but he had hardly returned before the Swedish traveler, Dr. Sven Hedlin, pushed his way into the forbidden land, but was unable, like all the others, to reach the golden domed city.—Phil. Ledger.

BAPTISMS.

At Bethania, Aug. 10, 1904, RALPH PARKEN, infant son of Bro. Wm. and Sr. Essie Leinbach, m. n. Kinney.


At Friedberg, ARTHUR JASPER, son of Bro. Solomon and St. Julia Miller.

At Friedberg, ELLA GRACE, daughter of Bro. Wesley and Sr. Sarah Fisiel.

DEATHS.

At Bethania, Aug. 18, 1904, LORETTA SVILLY TISE, m. n. Stockburger. Age 81 years, 11 months and 22 days.

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CLEMMONSVILLE, N. C.
The Wachovia Moravian.

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

The REV. JOHN H. CLEWELL, Ph. D., Editor.
Mr. EDW. T. MICKLEY, Business Manager.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilized and in heathen lands.

Subscription price, 50 cents a year.

A GREETING.

If the reader will glance at the head of this column it will be seen that with the present month the editor’s duties have been transferred to the undersigned. In assuming the duties of the office it is right and proper that a brief statement should be made in regard to the circumstances connected with the publication of the WACHOVIA MORAVIAN. There are many difficulties connected with the printing of the paper, and frequently the question has arisen whether or not it would be wise to discontinue the same. Thus far it has always appeared unwise to discontinue the publication. It seems to be the only connection between Wachovia and the outside world of Moravianism; in fact, as widely scattered as our province is, from Mt. Bethel to Enterprise, it seems to be the only way that our own people can be united into an organic whole. Hence it has never seemed possible to discontinue the WACHOVIA MORAVIAN.

One of the difficulties with which those have contended who have thus far watched over the interests of the paper is that it is almost impossible to make the paper self-supporting, even though those who do the work do it without compensation. Hence, in this necessarily difficult work it is right and proper to appeal to our membership to assist in strengthening the paper by taking an interest in the same. This can be done by becoming subscribers; by reading the paper; by saying a kind word regarding it; by sending in communications and notices. If this practical interest be taken the WACHOVIA MORAVIAN will become a true exponent of the interests of the Southern Province.

It is not the intention of the present editor to change the methods or the policy of the paper. There has been much able and painstaking work done in the past by earnest and devoted men. But as years pass and the interests broaden naturally an effort should be made to gather together an increasing strength. This can be done by retaining the kind influence of the present workers and by adding new workers.

We will send personal requests for news, for articles, for opinions, for personal items, and we hope in this way to make the paper a pleasant medium to tell the members of one section that the members in another section are doing; we hope to draw out discussions on live topics, so that when subjects such as “How to increase the number of ministers in our province,” or “How to secure the best workers in our Sunday Schools,” or similar topics of present interest are brought before a District Conference or a Synod they may have first already been discussed in the columns of the WACHOVIA MORAVIAN. In like manner topics which are taken up in the gatherings of the churches can with profit be carried forward in the special articles in the official church paper. Finally, we feel that the paper should be a medium for the spiritual life of the members. This is the highest and noblest object. In sermon and religious thought; in poem and in exhortation the spiritual life of the congregations should be deepened and strengthened.

These and other similar thoughts come to us as we ponder over what is involved in the step which our brethren have requested us to take in the direction of the direction in which one suggestion will make in the nature of a negative position. If we succeed in eliciting spirited discussions on topics of present day needs and deficiencies, there may be times when well meant articles sent to us as contributions will contain unkind reflections on others. Possibly there may be no intentional offense; but in all questionable matters the editor must be allowed to decide what should be considered as calculated to cause unhappiness to others. With this simple safeguard as a protection, the fields of present day topics can be entered and beneficial discussions of these topics printed.

We therefore close our salutatory by requesting our friends to actively come forward in the interest of our church paper, to be very kind in supporting it in all its worthy efforts and to be charitable and considerate in viewing the many shortcomings and imperfections.

JOHN H. CLEWELL.

At the request of the Business Manager of the Wachovia Moravian, will be glad to extend the facilities of our paper by receiving the names of new subscribers or by adding to the list of advertisers.

The Theological Seminary opened its new term on Sept. 22d. The handsome buildings erected some years ago have served a good purpose in that they give to the students a more comfortable school home and seem to have stimulated the excellence of the work in every way.
WITH this message the apostles went forth into the wide, lost world. They had experienced the healing of their own souls through the blood of Christ and they preached it with a full and joyous confidence as the remedy for every human creature. "We have redemption through his blood," Paul said, (Ephes. 1:7). "Ye know," Peter testified, "that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19).

This was the apostle John's happy experience: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). So the writer of the Hebrews spoke of the Ascended Christ: "Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us." (Heb. 9:12).

In heaven itself, as was revealed to the beloved disciples, there is constant and exclamant mention of the blood of Christ. The Heavenly Elders answered the inquiring apostle, when he asked concerning the seven golden lampstands, "These are the seven churches." "Seven golden bowls filled with the golden oil of the Holy Ghost, and a great stone, having written thereon, seven golden words, My Lord and David, and the key of David, and a little book opened," (Rev. 1:20).

The scarlet thread of sacrificial blood runs through the whole Bible. If it is torn out the entire Scripture fabric lies as a meaningless wreck,—as a poor heap of tangled tatters. The Centre of the Gospel is the atonement through the blood of Christ. It is here that we feel the very heart-throb of the love of God. "A Christ without a cross is an impotent Christ." Our faith is in the blood. So the Scripture states the case describing Jesus Christ as the "Lamb," Whom God hath set forth to be a propitiation through faith in his blood." Jesus said of this precious sacrifice: "It is shed for you and for many for the remission of sins." (Luke 22:20; Matt. 26:28). Believe it; believe it for yourself. There is a little confession of faith which is dearer than even the great creeds of Christendom. It is worth more than Apostles' or the Nicene creeds, or Angsburg or Westminster or Heidelberg. It is contained in two lines which everybody can easily remember. It gives the very heart of all that is wisest yet set forth in the great words that have been mentioned and in all the rest. It is simply this: "His blood can make the foulest clean: His blood availed for me."

It is very easy to satisfy the demands of an indifferent or self-righteous conscience. Such a conscience is asleep, or even dead. It really makes no demands. But when a man's conscience is fully awakened; when he comes to feel somewhat as he will feel before the bar of the Eternal Judge, it becomes very hard to satisfy his conscience. It aches and cries out with a continual pain. There has only one remedy been found which will satisfy such an aroused conscience and that is faith in the blood of Christ. It does it in the happy hour of conver-

Faith in His Blood.

"BY V. T. REV. EDWARD DONAHUE.

TEXT:—"Through faith in his blood." 1 Corinthians 1:14.

In the third chapter of Romans we find a passage which every Christian needs, in its essential meaning, to have impressed upon his heart: "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood to declare, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The glorious Gospel passage shines upon us like a heavenly consolation and out of it I have chosen its brightest stars for our text to day.

"Faith in his blood." Romans 3:25. It is a text on which an angel would love to speak about. May God, by His Holy Spirit, help us into its right appreciation and day.

In the beginning of human history men brought their offerings to God, and Abel brought as his gift, lambs from his flock. Their blood stained the altar of his acceptable sacrifice. The Bible expressly says that God was pleased with the primeval faith which made its offering through the blood.

At a later time, when an Israelite realized that he had committed some particular sin, he brought his offering of bullock or goat to the Mosaic tabernacle; and there he laid his hand on the victim's head as a sign that the animal's life was substituted for his own life. Then the blood of the sacrificed bullock or goat was carefully gathered in a basin. Some of it was sprinkled before the veil of the Holy of Holies; some of it was painted on the golden altar of incense and the rest of it was carefully poured out at the foot of the great altar of sacrifice. It was the use which was made of the blood that characterized "the sin offering" as it was called and constituted what it was God said with regard to this sacrificial blood: "I have given it to you upon the altar to make an atonement for your souls; for it is the blood which maketh an atonement for the soul." Lev. 17:11. Atonement in the Hebrew language is "covering." The blood of the victim covered the sin. The life of the victim was substituted for the life of the sinner by the shedding of its blood. Not the blood of bulls and goats could really do this. They were only symbols of a victim that was yet to come. The real sacrifice for sin was made when the blood of the Lamb of God was shed on the cross. So Jesus understood this ancient symbolism. In the last Supper he said: "This is my blood of the new covenant which is shed for many for the remission of sins." On the cross as on any other Jesus' own life was substituted for ours. His pure and precious blood "as of a lamb without blemish and without spot," stoned for man's sin. It covered the sin of the world with a pure and stainless covering from the eyes of a holy God and a righteous Judge.

With this message the apostles went forth into the wide, lost world. They had experienced the healing of their own souls through the blood of Christ and they preached it with a full and joyous confidence as the remedy for every human creature. "We have redemption through his blood," Paul said, (Ephes. 1:7). "Ye know," Peter testified, "that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19). This was the apostle John's happy experience: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). So the writer of the Hebrews spoke of the Ascended Christ: "Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us." (Heb. 9:12).

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It does it still, after the lapse of many years for which Christianity has been known. It does it, so a multitude of instances have shown, upon a dying bed.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Shall be saved, to rise for ever more."  

A distinguished Christian professor said, on his death bed, to his students: "Make much of the blood!" The more you make of the blood of Christ, the sweeter your assurance becomes in the forgiveness of your sins. The more you make of the blood of Christ, the stronger your Christian life gets to be. The more you make of the blood of Christ, the happier will be your dying hour. I knew a preacher who, at the last, could scarce find expression for his joy as he exclaimed: "I am sweeping through the gate, washed in the blood of the Lamb!"

If you have faith in his blood, you will also have love for him who shed it in your behalf. He did it because he loved you as Rev. 1:5, says, "unto him that loved us and washed us from our sins in his own blood.'"

Faith is not faith until kindles love. Because it is love by means of which faith must work; otherwise the faith is cold and dead. You say that you believe in the blood of Jesus, but, do you love him for whose sake Christ shed his blood? Your answer must be in the negative or an uncertain answer, this is a sure sign that you must go more deeply into the matter; you must think more about it, pray more about it and give up besetting sins out of regard for the precious blood which made atonement for you on the cross. The time when through these means you find that you are beginning to love the Saviour. Then first you may truly say that you are beginning to have faith in the blood. And that is what makes you a Christian and keeps you one. Faith in the blood, when it is a Christ-loving faith, makes the soul sensitive about sin. It causes men to hate the evil and love the good. Faith in the blood, when it is a Christ-loving faith makes men desirous to perform good works. They are glad to have the opportunity. They need not to be prodded on to Christian duty with the fork of constant warning. They want to do something for him who gave them the atonement in his precious blood. Faith in the blood, if it is a Christ-loving faith is the line along which the Spirit of God ever acts warming the soul into piety and resistance of sin and all good works.

As Moravians, small as we are, and perhaps, in part, for this very reason, the singular honor has been given of testifying to the atonement value of the blood of Christ, both as to Christians and as to heathen, all over the earth. Our missionaries have been sent to the wildest and most degraded of the human family. They have found that the blood of Christ does for them just what it does for the gentlest and most refined child in our own midst. The Australian, the Eskimo, the ferocious Indian, the negro in the South American bush or in Central Africa have found peace and a changed life by "faith in his blood."

It was credibly reported that an herb had been found in the remotest ends of the earth for the healing of consumption, men would brave all heat and cold and toil and danger to find it and bring it home for dear imperilled lives. And should we not in view of that other consummation which wastes the soul, seek out the only herb of healing that has ever been known for this spiritual malady? It grows in the garden of Calvary. It is applied to the soul by faith, and those who believe in the blood are healed forever.

"Glory be to Jesus
Who in bitter pains
Poured for us his life-blood,
From his sacred veins.
Grace and life eternal
In that blood we find
Blest be his compassion,
Infinite kind." Amen.

An Example from the Far East.

Editor of the Wachovia Moravian:

One of the pleasant occasions recently held was the closing exercises of Children's Day on the Academy Campus. Hundreds were gathered beneath the cool foliage of this ideal spot, while electric lights illuminated the scene and the many bright and happy faces of the children was a sight long and pleasantly to be remembered. The music by the Church Band and songs by the congregation were inspiring and the addresses by Bishop Rondthaler, Rev. J. K. Pfohl, Mr. Holton and Col. F. H. Fries were opportune and duly appreciated. While all the latter efforts were good, we were especially impressed with the remarks of Col. F. H. Fries, Superintendent of the Home Sunday School. He said in substance that he had not intended to say anything, but being called upon, felt it a happy privilege to respond. Frequently duty called him away from home and often he wished that the children of the Sunday School could accompany him on his journeys. A few days before he had returned from the St. Louis Exposition where he spent three days. He could have looked with interest for as many weeks. Of the many things he did see, one thing especially impressed him and that was the Japanese department. It was neat and attractive and the courtesy and kindness of those in charge made friends of all. Their seeming devotion to duty was noticeable, and among all the wares offered for sale, either home or foreign, the Japanese purchases exceeded them all. Col. Fries further stated that this devotion to duty was plainly shown in the present war in which little Japan is driving before it the great Russian nation. The secret of their success is in their perfect willingness to do for their country everything that duty requires. This is shown by a saying which they have in this wonderful nation, and which translated into our language means, "A thousand lives for great Japan," that is if the Japanese citizen could have a thousand lives he would sacrifice them all for the good of her native land. It was just this spirit that all of us need. The devotion of the Japanese to their nation and what it represents. If all who were gathered within the sound of his voice were as faithful and as zealous in the service of Christ and His Kingdom, what an army for good work it would represent and what victories would be won for the Master and what an example for us all is thus presented by the aggressive, progressive and ever earnest "Yellow man" of the far East.

In his remarks Bishop Rondthaler confirmed what Col. Fries had said, but under very different circumstances. He was visiting in a near by city and met a representative Japanese. He could not speak English very well and to Bishop Rondthaler's interrogation regarding the war with Russia, briefly but emphatically replied, "Japan she win."

These few words emphasized the true patriotism and heroism of these people. Let us catch the inspiration and apply it, as Col. Fries suggests, to our Church and Sunday School work.

Then, like the Japanese, we will win the world for Christ though we die in the attempt.

G. H. E.

Some months ago the superintendent and teachers of the Salem Home Sunday School decided to make an effort to teach Moravian Church History in the Sunday School in addition to the regular Bible lessons. They were unable to find a text book that exactly suited their purpose, so a Committee was appointed to prepare a short historical catechism. The desire was for a series of questions with answers so short and simple that even the youngest children might memorize them easily, the information given to comprise the essential points in the history and doctrine of the Moravian Church, briefly and concisely stated.

The Committee was signal success in the execution of this difficult commission, and practical experience in the School has demonstrated that all classes from the youngest to the oldest can be interested and instructed in the Church history.

The little catechism is now printed in The Wachovia Moravian for the benefit of all who have felt the need of concise, accurate, information about their Church, and the editor of this column is permitted to say that if any Superintendent in the Southern Province will undertake to teach this short history to his Sunday School, he can secure as many copies as he desires, in pamphlet form, free of charge, from Mr. H. A. Pfohl, Salem, N. C., Chairman of the Home School Committee.

Moravian History for the Sunday School.

1 Why is our Church called the Moravian Church? Because many of its early members came from the Kingdom of Moravia, now a part of the Austrian Empire.

2 Who was the founder? The reformer, John Hus.

3 What did he teach? Salvation by faith in Christ, and real Christian living according to the precepts of the Bible.

4 What was his fate? He died a noble martyr death at Constance, July 6th, 1415.

5 What was the Church called which sprang from his preaching? The "Unitas Fratrum," or "Unity of the Brethren."
THE WACHOVIA MORAVIAN.

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THE WACHOVIA MORAVIAN.

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The Everett is an artistic instrument in the highest sense of the word, and by reason of its superior tone quality and reliability of construction, ranks with the oldest and most renowned makes.

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Salem Boys' School.

SALEM, N. C.

THIS School is under the direct control of the Salem Congregation, for the education of Moravian boys and others who wish to avail themselves of its advantages. The Course of Study prepares for active business or for College. Special attention given to the Business Course, which has recently added Shorthand and Typography. Music and Elocution may be taken at extra cost.

Tuition, $1 to $3 per month.

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The social feature of the Christ Church work is one of the strong points of this congregation. This will be seen from notices which describe how Rev. and Mrs. Pfohl entertained the Sunday School teachers; how the pastor took the members of the Boys' Club to the Pilot mountain and camped, Indian fashion, with wigwam made of boughs resting on fence rails; how a real live rattlesnake, with three rattle and a button was discovered and killed.

There are other Societies equally active, as for example the "Neighbors' Circle," which recently elected officers: President, Mrs. J. K. Pfohl; Vice President, Mrs. R. L. Hanes; Secretary, Mrs. P. G. Pfaff; Treasurer, Mrs. Wm. Journey. The Society recently placed an order for a beautiful silver Communion service for use of the congregation, and we also note that a number of new rooms are being fitted up in the rear of the church for the use of the Sunday School.

In the special religious life of the church we note two events which have been crowned with success: The one is the "neighborhood prayer meeting," which is being very greatly blessed. The other is the Sunday School Teachers' meeting, the meeting being of a spiritual nature. The effect has been to strengthen the summer's attendance and retain an average of nearly 200; the collection amounted to $34.

In Calvary Church, Bro. Crosland made a new departure which he thinks promises to materially aid the work. That is the introduction of night services on Sunday. The attendance is increasing, new faces and friends are being drawn to the church, the pastor hopes to gain good results. What is true of the church services is also true of the Sunday School. The first Sunday in October recorded the largest attendance for many months and a comparison of the roll of 5 years ago and the present time shows that the good work which has been so well founded continues to grow.

An interesting social organization is the Boys' Club, with the pastor at its head. This Club has as its object pleasure and at the same time improvement. One feature consists in journeys into the surrounding county. Early in this month this company of boys from 8 to 17 years made an excursion to a neighboring chinquapin grove, and all North Carolina boys, at least of a generation ago, know what that means.

At other times factories will be visited and other points of interest taken.

The most marked material improvement at Calvary is the new heater which is being installed. The old heater has not been entirely satisfactory, and the one now being placed into position is guaranteed.

One of the very interesting sections of the Church work in Wachovia is at Clemmons. As the visitor passes along the road he notes a small village, made up of School, parsonage, headmaster's house, girl's dormitory and various other buildings. Bro. Hall has charge of the work, and Prof. Mendhall is headmaster of the School.

The School opened the middle of September and though the work is not yet promises in time to become a most important portion of Wachovia's interest. The buildings are strictly according to the idea of an "Orts Gemein." or "Place Congregation," and as the traveller examines the buildings and grounds he notes that the sound of hammer and saw indicates that more buildings are needed.

Bro. Hall tells us that they are about to place in position, in a specially erected belfry a fine toned church bell, of the best bell metal and weighing about 300 pounds. If the reader has not thus far visited Wachovia he earnestly advise him to make the trip and he will be well repaid.

Hope and Macedonia are a part of the Clemmons pastorate, and the congregations at these places always welcome Bro. Hall as he serves them in spiritual matters.

Bro. Grabes furnishes us with a somewhat detailed account of the work in Bethania and its chapels, and of New Philadelphia and Providence. In all these congregations the regular services are being conducted with an evident blessing on the work. Bethania is one of our older congregations, and has always been zealous and patriotic in observing the regular services, as well as the special festival celebrations.

The societies are active and do a good work. The Ladies' Missionary Society not only gathers funds for the missions, but alsobusies itself in work for charitable causes at home. The Christian Endeavor Society also is active and is doing its good work. The Pastor reports that he finds

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Dependable Coods.

One price to all and that price to meet all competition.

OUR MOTO: "Use ye not many words in buying and selling but let your yea be yea and nay be nay."

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Free tuition to teachers and to minister's sons. Scholarships and loans for the needy.

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New Dormitories, Gymnasium, Water Works, Central Heating System. The Fall term begins Sept. 5, 1904. Address

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See our line of
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Invites your inspection with a magnificent assortment of rich radiances, French, England, Germany, and last but not least America. All we want are those now toward the make up of this rare aggregation o' Dress Goods elegance comprising the selectest productions obtainable in Dress Fabrics. Plain Wovens are prominent in this display of ours.

SYLPHONIC, CANE'S Hair, Vetchens, Methyls, Scoops, Wristlets, Doshkins, Bread-bolts and many others that have a great3 attractive 'espoze hard to resist. While in the other hand we have a stock that includes a full line of high class Novelties Fabrics that hold the interest of all who appreciate exquisite textiles. Among them are Homespuns, Fanchock, Amarnas, E. etc. Paramus, Shankskin, Nose Sitting, Fanny Valley and soe's of others that will please the most exigent and exacting taste. Each of our other departments have been equally as well cared for and invite inspection.

SOROSIS SHOES.

We are sole Agents in North Carolina except Asheville for the sale of this celebrated Shoe.

Schouler's Department Store.

"Of course!"
THE WACHOVIA MORAVIAN

School, conducted by a number of ladies from Salem. The work is going forward nicely, and among the improvements is a fine new fence around the graveyard, costing about $100. Several young men have recently been received into Church fellowship.

Willow Hill has shown an increased interest in several particulars. Bethabara still rejoices in the blessing which came to it in connection with the Sesqui Centennial celebration, and has its services as usual.

Oak Grove, Mavodan and Avalon are served by Bro. Spough. The same brother reports that a very satisfactory stereopticon evening was held in th Colored Church, the collection being very satisfactory.

In concluding the above sketch of Wachovia during the month we will state that our desire is to secure notice of the work from both pastors and members. Kernersville has a good correspondent, and we know of several in Bethania, as well as in other congregations, whose letters will be most welcome; then too there are ladies connected with the various Societies who can give us very interesting information. The evident advantage of having the information of the ministry supplemented by information from the laity is that often there are features of the ministers' work which should be known, but the minister is too modest to note them, even though his 'friends' would like to rejoice with him in his successes. If you do not want to write a letter, simply dot down the facts and send them to us and we will incorporate them in our report of what was done in Wachovia in October.

PERSONAL ITEMS.

—Col. F. H. Fries addressed the Bankers' Association in New York City. He is at present President of the State Bankers' Association.

—Rev. Charles Wenhold has sufficiently recovered from his recent severe illness to be able to return to his Pennsylvania home. His many friends in North Carolina hope that he may soon be able to resume his duties in our Province.

—Bro. Holton has resumed his studies in the Theological Seminary at Bethlehem, after having done good work in the Southern Province during the Summer.

SECULAR.

—The death of General Matt. W. Ransom takes from the scene of earthly action one of the few remaining prominent figures whose career reached back to the dark days of the Civil War. General Ransom was a man who stood side by side with such men as Vance, Hampton and Gordon, all of whom have already passed away. General Ransom was one who received the confidence of the nation in the election to the U. S. Senate and in appointments to represent our country in other lands. His influence was marked, and he had the respect and esteem of all. He was well known in our communities, had a high regard for the Moravians and their faith and works, and his death will bring sorrow to many who loved him.

—The near approach of the Presidential election is hardly apparent in its effect on the country at large. The candidates of both of the great parties are men of uprightness and integrity, and the campaign is being conducted on lines which are largely free from the personal abuse so often a marked feature of political campaigns. The business interests of the country do not seem to have suffered because it is a Presidential year.

—The war news from the Far East leaves the reader in perplexity as to the position of affairs. It seems that Port Arthur has not fallen, and it is now claimed that there are provisions enough to care for the garrison for months, perhaps a year. The Japanese seem to be driving the Russians northward, but even as we listen for the news of another victory, the papers bring reports which make it very uncertain as to the probable outcome.

With Russia there is the great nation with its vast army and vast wealth, well known powers of endurance, but so very far away from the scene of warfare. The Japanese are very enthusiastic soldiers, everything modern and apparently irresistible as fighters, and with home, supplies and men all near at hand, but in numbers inferior to Russia. So the student reads and thinks and wonders what the outcome will really be.

—The opening of the great New York Subway was an event of far reaching importance. This immense tunnel, running from the Battery at one end of the city to the country far up the island, practically annihilates space, and enables the New Yorker to reside in the country but work in the town. The underground railway is fitted up in magnificent style, cost a mint of money, but will, no doubt, be worth to the city all that it cost.

MEMORIZING SCRIPTURE.

Rev. H. H. Smith, of Walkerton, Va., has compiled and classified a pamphlet of choice scripture verses, called "Memory Verses from the Bible." There are about 200 verses of the Scriptures covering the essential doctrines of the Bible, and just such verses as one would like to "learn by heart." The object of this pamphlet is to aid and encourage young people and others to memorize scripture. They may be had of the author, at the above address, for the nominal sum of 2 cents per copy, or 25 cents per dozen, postpaid.

Teachers and Students

Parents and Children

will find it to their advantage to

OPEN AN ACCOUNT

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Savings Fund Department

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WINSTON-SALEM, N. C.

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INSURANCE.

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**THE WACHOVIA MORAVIAN.**

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For all additional information apply at W. H. Tayloe, Gen. Pass. Agent, Winston, N. C.

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For information or to answer inquiries:

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**ACKNOWLEDGMENTS.**

For Religious Mission:

*Friedberg, New Philadelphia, Pa.*

$8.00

Bethanth, 12.34

Towards support of one girl at Portiuncula Orphanage, from Juv. Miss. Society, 17.99

For Foreign Missions:

*Friedberg, New Philadelphia, Pa.*

$12.10

Towards Mission Debits, from a friend, "R."

$2.00

Towards rebuilding church destroyed by hurricane at Friedenthal, St. Croix, West Indies, from juvenile Miss. Society.

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**JAS. T. LONNERBACK**

Mission Agent to North Carolina.

**BAPTISMS.**

In Clemmons Township, Sept. 27, 1904, by Bishop Rondthaler, Mr. J. D. Grimes to Miss Ida J. W. Wharton.

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**DEATHS.**

At Salem, Sept. 27, 1904, Miss F. S. McPherson, aged 28 years.

At Salem, Sept. 27, 1904, Capt. John W. Houchins, aged 21 years.

At Salem, Sept. 27, 1904, Mr. A. J. Brown, aged 32 years.

At Salem, Sept. 27, 1904, Mrs. S. H. Brown, aged 52 years.

At Salem, Sept. 27, 1904, Mrs. L. W. Brown, aged 49 years.

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**PULLMAN SLEEPING CARS.**

Beginning Sunday, May 1st, the Norfolk & Western Ry will inaugurate Pullman Sleeping Cars Roanoke and St. Louis on trains 3 and 4 via Columbus, Ohio, and Pennsylvania lines. Trains 3 and 4 now carry Pullman Parlor Cars daily Norfolk and Roanoke. With this additional extension for a practically unbroken Pullman service from the Atlantic to the World's Fair, Excursion tickets of several kinds and limits are now on sale. Additional through train and sleeping car service will be inaugurated about May 1st.

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**LANDQUIST & PFOHL, PURE DRUGS.**

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Manufacturers of

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Music, Book keeping and Dress-making are special features.

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**Wachovia National Bank**

**WINSTON, N. C.**

**CAPITAL**

$150,000 00

**SURPLUS AND PROFITS**

150,000 00

**AVERAGE DEPOSITS**

300,000 00

W. A. LEMLY, President.  JAS. A. GRAY, Cashier.

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DIRECTIONS:— Eugene E. Gray, J. W. Hunter, F. H. Fries, W. T. Vosler

Frank Miller, W. A. Lely, Jas. A. Gray.
The Wachovia Moravian

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

The Rev. John H. Clewell, Ph. D., Editor.
Mr. Edw. T. Mickey, Business Manager.

Published monthly at Salem, North Carolina, and devoted to the interests of the Moravian Church in the Southern Province of America, and the Church at large in civilized and heathen lands.

Subscription price, 30 cents a year.

SPECIAL OFFER TO CLUBS.

Various efforts have been made in the past to increase the subscription list of this publication. Each effort has resulted in some returns, but still there are many homes in which the paper should find its way but where the question arises, "How can this result be accomplished?" Sample papers have been sent out, agents have been appointed and other efforts put forth, but still the subscription list is not as large as it should be. Hence, we, the Church Extension Committee, have determined to make a some what different effort.

We offer to any one, young and old, boy or girl, brother or sister, who will be willing to make a canvass among friends a fair compensation for the work. The compensation will not be in money. This would hardly be an inducement. It will be made in the form of premiums, a per cent. of the subscriptions being used for this purpose. The hope is that the effort will bring to us subscribers whom we would possibly not otherwise receive, and that is equally desirable we will discover new workers for the paper who will aid us to take the paper into families where heretofore it has not been a visitor. With this object in view we offer the premiums enumerated below under the following conditions:

Each subscriber must be for at least one year and must be at the rate of fifty cents per year. The names may be either new or old subscribers. The money must accompany each application for a premium. If the premiums are to be sent either by mail or express the transportation must be paid by the party receiving the same.

For two subscriptions accompanied by $2, we will send either one of the following articles: A set of five of the handsome new colored Souvenir Postal Cards, of Winston-Salem. In place of the cards we will give a neat box of paper and envelopes.

For three subscriptions, with $1.50 accompanying the order we will give a copy of the Shorter Moravian Hymn Book. In place of this if the person prefers it we will give a Pocket Book or a Glass Water Pitcher.

For four subscriptions, accompanied with $3, we will give a large print Bible, leather cover, Or in place of this we will give either a Pocket Knife or Ladies' Purse.

For six subscriptions, accompanied with $3, we will give any one of the following articles: A Nickel Plated Open Face Watch, Fountain Pen, Hymn Book. The last named Book has all the Moravian tunes printed as well as many beautiful hymns of the other churches.

For eight subscribers, accompanied with $4, we will give either of the following: One copy of History of Wachovia in North Carolina, Nickel Plated Lamp or half a dozen Silver Plated Tea Spoons.

For twenty subscribers accompanied with $10, we will give a Dinner Set of Dishes, handsomely ornamented, 44 pieces.

For seventy-five subscribers, accompanied with $27.50, we will give a new Domestic Sewing Machine.

NOTE.—In case money is sent without request for a premium we will understand that it is intended only to renew the subscription and that no premium is to be paid.

Trusting that this offer will secure many new subscribers, and that in this way the paper may be brought into many new homes, we are,

Very truly yours,
G. H. Rights, Ch'm'n.
E. T. Mickey, Sec. and Treas.
W. T. Spaugh,
H. A. Pforr,
J. R. Crouter,
J. D. Lautenshul, Committee.

Address all letters relating to clubs or call in person upon
Edward T. Mickey,
Winston-Salem, N. C.

THE sad intelligence of the death of the Rev. E. F. Greiter, of Lebanon, Penn., has been received, and we desire in this brief editorial note to convey the sad intelligence to his many friends in our Province. He has been so intimately associated with the life of one period in our history, and has so many loving friends who cherish his memory that in the December number we will present a detailed sketch of his useful and consecrated life. His death occurred at Lebanon, Penn.

We specially call attention to the article by Miss Adaela Fries Miss Fries has spent much time and effort in gathering the information in regard to the Georgia history, and the suggestion which she makes should be met with a hearty response in both the Northern and Southern Provinces.

EDITORIAL NOTES.

—The District Conference was indeed an interesting gathering. There was no lack of interest. The freedom with which matters relating to the welfare of the Province were discussed was profitable to all, and yet with the perfect freedom there was also the utmost consideration for the feelings of every one. That is the spirit which tends to bring a blessing. The willingness to have our work discussed and the willingness to discuss it—at the same time the ability to discuss the work in such a way as to make all feel better because of interest that is being taken.

—We give considerable space to the official report of the Conference. In addition to the minutes our readers will do well to carefully consider Bro. Fohl's article on the duties of the ministry and of the laity. The article suggests a number of things and we feel certain that Bro. Fohl will be glad to have some one take up the subject and carry it still further. Is there not some layman who will take up the duties of the laymen in church work? Let us hear from some in regard to this part of the subject.

—Our suggestion last month to make THE WACHOVIA MORAVIAN a medium for the discussion of live topics of the day has met with a great many expressions of approval. We have the promise of a number of articles on these topics which are on the minds of the members. This, however, is only half the battle. When a subject of interest to us all has been introduced, as in the case of Bro. Fohl's article this month, the other half will be gained if the subject is taken up and carried on by other writers. By all means let us make the paper a record of the events of the day as a future historical reference, but in addition to that let us make it the medium to carefully discuss all matters of interest to the Province, and hasten the wise and judicious inauguration of new efforts which the present day and time require.

The large space devoted to the Conference report crowds out some very interesting missionary matter. We have received some letters which will no doubt greatly interest the general reader, and will give the information full space in our next issue.

—The same cause which has compelled us to omit this month the missionary news has also required the delay of some interesting congregation items. THE WACHOVIA MORAVIAN is not intended to take the place of a newspaper in this sense that what is not published immediately at the time of the event is necessarily stale. The events which transpire in Bethania
or Kernersville or any other congregation are always ready to hear the church news. Hence we desire to say to our readers that if the space at our disposal is full and your welcome communication comes a little late we will find that next issue will give the information and to just as interested readers as if the letter had been printed this month. For example, it was not possible for us to secure an account of what Bro. Crouch is accomplishing in Mt. Bethel at this time. But we will all be glad to have him send us a report of the work in that field in which there is at present so much interest on the part of so many of our people.

The Committee now in charge of the welfare of The Wachovia Moravian is determined to place the paper in as many families as possible in the Province. Try to help them to read it in every way possible. As our Province develops we will need the paper more and more, and if it is not read by the membership the fact will certainly be recorded in history as a lost opportunity, for the paper can be a means of great good if it is read by all the members. Help the cause in every way that you can and in that way you will be helping the general church cause.

The reception given to Bishop and Mrs. Rondhalder was not only an exceedingly pleasant occasion but also a somewhat remarkable one. Seldom is a pastor in one congregation for so many years. Seldom can a man pass to a pastorate of this length of time and appear as Bishop and Mrs. Rondhalder did on that evening in the most robust and perfect health and strength. And then too, the meeting was a remarkable one because of the flow of cordiality between the members of the Home church and the branch congregations. It was a great occasion and the good results will be felt for a long time to come.

Minutes of the Annual Conference of the Southern Province of the Moravian Church, held at New Philadelphia, November 1 and 2, 1904.

The Conference was called to order at 10:15 a.m., by Bishop Rondhalder, President of the Provincial Elders Conference, and was opened with the singing of hymn 628: "Grace and peace from God our blessed Saviour." Bro. J. H. Clewell read the 43rd Psalm and Bro. J. F. McCuiston led in the opening prayer.

Bishop Rondhalder then brought to the Conference the Greetings of the Provincial Board, read the daily texts of the Church for the day, and the Conference then proceeded to the roll call of delegates.

The following were present:


Clémensville—A. H. Patterson.


Mt. Bethel—W. M. Ayers, K. F. Chapel.


Oak Grove—H. M. Sievers, W. M. Smith.

Providence—J. W. Fulp, L. W. Walker.


The Conference next proceeded to the election of permanent officers and elected: Bro. H. E. Fries, President; Bro. J. F. McCuiston and Bro. J. K. Pfohl, Secretaries. Bro Fries having taken the chair, in a few brief remarks rounded the keynote of the Conference and of the future work of the Province, when he said, that he accepted the honor conferred upon him, because he felt it was the duty of the layman to assume his part of the burden; that the church had reached a critical stage in its history, it was entering upon an era of expansion and progress such as it had never known before, and this progress was to be the result of the greater expansion of the body of the Province.

After the singing of "Nearer, My God, to Thee," Bishop Rondhalder made a brief intermission was taken, and on re-assembling the Conference joined in singing the hymn 616, "Gracious Lord, may we believe," after which the President appointed the 1st D. A. Shore, J. A. Satter, F. W. Grabb, as a Committee on Entertainments. Bro. Grabb then read the 45th Psalm and offered prayer for God's blessing on the Conference and the opening session with the Conference Sermon in particular.

Hymn 606, "I Love Thy Kingdom, Lord," was sung, and Bishop Rondhalder was called upon to preach the Conference Sermon, which he did from Psalm 205: "We will rejoice in thy salvation and in the name of our God we will set up our banners: The Lord fulfill all thy petitions."

It was a plain, practical discourse, centering around the three ideas of the text: thankfulness, work, prayer. Again did the Bishop strike the keynote of the Conference—individual support of the work—this was to be given in connection with the work of the Sunday School, the protracted meetings, and in the financial support of every branch of the church's activity both in the home and foreign fields.

At the conclusion of the sermon, "Jesus makes my heart rejoice," was sung, and the Entertainment Committee rendered its report, and after singing again the doxology, the first session was brought to a close with the benediction pronounced by Bishop Rondhalder.

AFTERNOON SESSION. 1:45 P. M.

The devotional exercises of song and prayer were conducted by Bro. J. H. Clewell.

The minutes of the morning session were then read and approved, after which the first subject for the discussion of the Conference, "Individual Responsibility for Congregational Work," was introduced by the President with timely remarks and then thrown open to the Conference. In the discussion that followed, the following brethren took part: H. W. Foltz, J. C. Crouch, J. F. Crouse, J. A. Slater, E. A. Ebert, J. A. Lineback, J. K. Pfohl, C. T. Pfohl, E. F. Strickland, F. W. Grabb, J. W. Fries, J. F. McCuiston, K. Greenfield and W. A. Blatt.

"Oh could we but love that Saviour," was sung and the second subject on the program—"Individual Responsibility in Saving Souls," was introduced by Bro. J. F. McCuiston.

The closing discourse of the afternoon, which was in the form of a summary, was made by Bishop Rondhalder. Bro. Grabb made the report of the Entertainment Committee. The second session of Conference was closed with the singing of hymn, "So long as Jesus Lord remains," and the Benediction pronounced by Bishop Rondhalder.

MORNING SESSION. 9 A.M.

The devotional exercises were conducted by Bro. C. D. Crouch, and at 9:30 the President called the Conference to order, and the minutes of the previous session were read and approved.

Reports of Sunday Schools were next called for, and an interesting discussion of the needs of the Sunday Schools followed, and was taken part in by a large number of delegates.

Hymn, "I love Thy Kingdom, Lord," was sung, and the Financial Reports were called for. These being given, the roll call of delegates followed and the following delegates were found present who were not in attendance on the sessions of the first day of the Conference:


The President next called for the Financial Reports of the Congregations, and these having been given, the financial interests of the Provincial work were discussed, by a number of the delegates, and it was agreed that this discussion should be carried over to the afternoon session.

The Entertainment Committee made its report, the congregation sang, "A charge to keep I have," and the benediction by Bishop Rondhalder brought the third session of the Conference to a close.

AFTERNOON SESSION.

The devotional exercises were conducted by Bro. McCuiston, and immediately thereafter the subject of the Financial Support of God's Cause, was again taken up for discussion, during which Bro. H. A. Pfohl was called upon, and made the report of the District Conference Committee. Bro. E. T. Mickey next presented to the Conference the cause of THE WACHOVIA MORAVIAN, and asked for its co-operation in securing a wider circulation. He expressed the
wish that the paper might continually be placed in every Moravian home in the Province.

The conference for Provisional Finances and ways and means for increasing our ministerial service was both earnest and pointed, and finally resulted in the following offer being made by Bro. H. A. Pfohl for the District Conference Committee: "For every dollar raised by any congregation towards ministerial support over and above what it raised during the past year, the Committee would add one dollar."

The offer was received with evident satisfaction by the delegates, and the Macedon congregation through Bro. A. R. Sheek, at once accepted the offer. Providence and New Philadelphia delegates declared it their purpose to take the matter under immediate advisement.

The conference next voted its thanks to the District Conference Committee, and requested that the same Committee be continued another year.

On motion, Bro. A. R. Sheek was made a delegate to the Conference from Macedonia.

The President next extended the thanks of the Conference to the New Philadelphia congregation for its hospitable entertainment. Motions were also passed thanking the President and Secretary of the Conference for their labors, and the Bros. W. J. Peterson and H. C. Snyder for their assistance in the music of the Conference.

Bishop Rondthaler was next called on and spoke briefly of the life and work of Bishop and chapel with flowers and with the most richly colored autumn leaves. On the east of the chapel a bower of these bright leaves had been erected, and with furniture and rugs a tasty place prepared where the pastor and his wife could receive the members as they extended to them their congratulations. The vestry and adjoining rooms were filled with tables, and a neat card handed to all guests as they arrived informed them that they were invited to repair to this part of the building and partake of the refreshments which generous hands had provided.

In addition to the flowers and fall leaves which made the reception so pleasant to the guests as they arrived, a musical programme was prepared which was rendered from time to time during the evening, either in the church or in the chapel. This was received with universal approval and greatly enjoyed by all. The names of some of those who took part in this part of the exercises of the evening are Misses Lucy and Cornelia Lineback, Miss A. Van Wiek, Miss Mabel Butner, Prof. Shirley, Rev. J. K. Pfohl and others. The selections were both vocal and instrumental, solos and quartettes. A very pleasing feature of the evening was the music rendered by the young church band, that splendid organization of twenty-four members, under the direction of Mr. B. J. Pfohl and with their new silver insrumenta discoursed music in a manner that would do credit to musicians of older years and longer experience. This band rendered several selections in front of the church before Bishop and Mrs. Rondthaler came from the parsonage, and also at times during the evening.

About eight o'clock the guests of honor, Bishop and Mrs. Rondthaler, came to the chapel, and took their places beneath the bower prepared for them. For an hour or more the many friends who were present filed by them, giving them a hearty handshake, and wishing them many happy and gratifying years for the future. It was a delightful occasion for both those who were receiving and for those who were present as visitors. Soon the chapel, the church and the vestry were filled and it proved to be an occasion when the members of the Home church and of the affiliated churches were brought into close and friendly relations and in some respects it was one of the warmest and most fraternal occasions the church has ever had. So, in trying to honor the pastor and his good wife, the congregation found a blessing for itself in the social joys which the occasion brought with it.

Between nine and ten o'clock, Col. Fries and his company of busy assistants quietly gathered the entire great company into the main auditorium of the church, and a special order of exercises was entered upon. In addition to the Moravian ministers there were present ministers and other representatives from many other churches in the town. These were all gathered together upon the platform and all took part in the special programme. Rev. Edward S. Crossland, pastor of Calvary church, presiding. After a few opening remarks he called upon Rev. Jas. E. Hall, of Clemmons, to represent the Provincial Elders Conference. This he did, laying special stress on the long and happy association he had had, both official and also as a personal friend of the Bishop, and characterized the long association as one in which the love principle had always been the predominating influence during all these years.

Dr. Clewell was then called upon to follow Bro. Hall, and he did so by reading a number of letters from brethren away from our Province. These letters are so cordial that we feel sure our readers will be pleased to have us print them in full. The first communication is from Bishop Levering, President of the Provincial Elders Conference of the Northern Province.

"Having been informed of the intention to signalize the twenty-seventh anniversary of Bishop Rondthaler's pastorate at Salem in accordance with the characteristic cordiality and appreciative courtesy of Salem people, I beg heartily to offer to him, and to all who participate in the pleasing occasion the fraternal congratulations of our Provincial Elders Conference, with my own personal best wishes. A pastorate so long as his is notable, and significant both for him and the congregation, and with so many evidences of the Lord's blessing lying along its course, it must be attended in the retrospect with many sentiments of close attachment and warm gratitude deepening with the passing years. May the divine head of the church continue to graciously manifest his presence and lay his benediction upon pastor and congregation. In the bonds of Christ, I am very faithfully yours,"

J. M. LEVERING.

Bishop Moench, of the First Church, Philadelphia, Penn., wrote as follows: "Will you kindly add my greeting to our honored and beloved brother, Bishop E. Rondthaler, on the happy occasion which celebrates his long and signal blessings pastorate of twenty-seven years. Such a high privilege of serve-
ing one congregation and with it an entire Prov-
ing one congregation and with it an entire Province of our Moravian Church for over a quarter of century, under the manifest and increasing blessing of God, does not often come to man. Please convey my own hearty congratulations to the bishop and the clergy and laity of the First Moravian Church of Philadelphia, whose membership ranges from the very poorest to the very. poorest causes and the very. poorest minds. When the bishop was called upon to speak, he spoke for Dr. Brown and Bishop Rondthaler well. The address of Dr. Brown, of the First Baptist Church, Winston, for the love he has for his congregation. The entire company united in singing the hymn, "Blest be the tie that binds," after which Bro. Crosland led in prayer and the company dismissed with the benediction.

Ministry or Laity—Which?

BY REV. J. K. FFOHL.

That the recent Conference at New Philadel-

phia, was among the strongest and best we have ever held, was the most unanimous opinion of the delegates. It was remarkable for the freedom of the discussions, the frankness with which views were expressed, and the splendid spirit in evidence through it all.

As we think of the discussions and the ques-
tions raised by them, the question—who must bear the burden of the work?—is the one uppermost in our mind. Perhaps all the discussions of the Conference in their final form might be brought to rest on the proper answer of this question. On the proper answer to this ques-
tion depends too the future of the individual congregations and of the Province. It involves the difference between a dead church and a live church, a work that stands still and a work that moves forward.

It of course involves likewise, the question of the membership of the minister. That must be settled first of all, and it ought to be settled in this one statement—The office of the ministry is primarily spiritual. The minister is the spiritual leader of the congregation. The members as a whole and each individual member looks to him for spiritual oversight and spiritual food, and if he does his duty in this respect he has little time to give to other matters. He cannot supply spiritual food unless he has first received it, and that requires time, much time, for Bible study, for prayer, for the improvement of his mental and spiritual faculties and for spiritual exercise. Besides there must be much time given to the pastoral care of the flock.

Is it a fact or is it not, that in the majority of our congregations, in town and country, the province of the ministry. That we need is to have the love he has for his congregation. It is a fact or not that in many instances the minister carries the temporal as well as the spiritual affairs of his flock? Has he to concern himself with the collecting of his own salary, besides the contributions for the causes and for the running expenses of the congregation? If the dues of the members are not paid, at whose door is the blame laid? And if, in addition to all this work, his sermons are lacking in spirituality, or members are not visited as often as they think they should be, on whom does the criticism fall? Again, who, in thinking of his work, remembers that he is forced to divide his time between two to six fields of activity, far separated from each other, and requiring much valuable time to be lost in going from one field to the other, and gives him credit for that?

What we need is to recognize that one man can't do everything. There is a difference between a minister carrying a congregation and a congregation carrying its minister. This difference is the difference between a work that lags behind and a work that pushes forward. The abler minister is not going to do anything when he must carry his congregation, while the very poorest minister, as regards competency for his work, will succeed if carried by his people.

When we can once reach the point that each congregation is well organized, with a responsible person or persons at the head who will look after all the temporal affairs of the church, and will take these cares off the shoulders of the minister, then and not till then can we hope for the best spiritual results from the labors of the ministry. And for that we hear complaint lodged that our spiritual life is at a low ebb, that few souls are being gathered into the church, that little personal work is being done, where is the blame to rest?

The same things apply to the work of the entire Province. What we need is to have the laity organized for its work, and the individual congregation and members realizing their responsibility over against the Province. Let the laity of the Province care for the temporal affairs of the Province. Shall it be necessary for the minister to push the laity for money sufficient to advance the work, or shall the laity push the ministry with the needed funds, and thus be ready to support it?

Who must bear the burden of the work? Laity or Ministry—Which?
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBER.

[Paper read at Annual Meeting of the Wachovia Historical Society, October 27th, 1904]

In the centre of the quiet God's acre on top of the steep hill near Bethabara, stands a granite monument to the memory of Matthew Stach, who lies buried at its foot. Matthew Stach was well known as the first Moravian missionary to the Melanesian islands, and a monument in his honor is eminently fitting and valuable besides as a reminder of those heroic days when men desisted of means or worldly influence, but rich in bravery and faith, started out to evangelize such portions of the heathen world as they could reach.

But I venture the assertion that the fact that Matthew Stach was the first Moravian missionary to Green land was not the chief reason for the erection of that monument! If the impulse sprang simply from a venera tion for his missionary enterprise, why was not the money raised to a monument to Leonard Doder, the first to volunteer for missionary service, and the first to seek a foreign field, a warmer than that to which Stach went, but a nobler trying one? Does any one here even know where Leonard Doder was laid to rest? Certainly I do not, and it has never occurred to any of us to care particularly. He labored faithfully in the West Indies, and was then recalled to Germany, and we assume that when he laid down his earthly task the German branch of the Unites Fratram saw to it that his grave was properly marked. But Matthew Stach belonged to Wachovia, by virtue of long residence there after his missionary activity was ended, and because of that fact loyal Wachovians bethurst themselves to raise that monument.

This evening I come with another appeal to your Southern Moravian patriotism. Do you know that the first Moravian settlement in the United States was on Southern soil? Do you realize that nearly one quarter of that first colony gave up their lives in their effort to establish a centre from which the gospel might be carried to the Indians? Is it not a shame that there are ten unmarked, unidentified Moravian graves in and near the city where they labored so manfully and died so trustfully?

It is true that the remnant of the Savannah Moravians eventually went to Pennsylvania, and founded Bethlehem and Nazareth, but when those ten fell asleep Bethlehem was no more planned than was Wachovia. They were among the pioneers of the whole Moravian Church in the United States, and we all, Northern Province and Southern Province alike, have entered into their labor.

In 1749 the Unites Fratram won from the English Parliament exemption from military service, and permission to affirm instead of taking a legal oath, in Great Britain and her colonies. This was a concession of vital importance to the Church, and it was procured by an exhaustive investigation into the history, doctrine and character of the Moravians. The member of Parliament who planned and carried the measure, in spite of great opposition from cer tain sources, was Gen James Og lethorpe, sometime Governor of the Province of Georgia, who had learned to know and respect the Moravians through their settlement in Savannah, 1735-40. His testimony to the industry, honesty and thrift of the Moravian colonists moved Lord Granville to offer the Unites Fratram one hundred thousand acres of land in North Carolina, and, as you know, this was selected, surveyed, and purchased in 1753. Wachovia therefore owes her first settlers to her elder sister Bethlehem, but owes her land, her very existence even, to the good name established by the Georgia colonists, even as Bethlehem owes her founders to that same little settlement.

The Moravians kept a daily Diary, which was sent home to the leaders of the Church in Hermnuth, and is still preserved in the Archives there. Recently it has been copied and sent to me, and is found to contain a complete outline of their religious services, with valuable glimpses of their daily life. Perhaps the historian would have preferred fewer texts and more anecdotes, but wishing has no effect on ancient history! As the story of the Savannah congregation unfolded page by page, one name after another was added to the death roll, until ten were numbered. Comparison of an old and a recent map of Savannah showed that the first cemetery, probably the oldest in the United States today, still lies undisturbed, although in the heart of the city. What more natural then than to send a letter to Savannah, asking: Can the Moravian graves be identified, and would it be permitted that they should be suitably marked? Any one who had read the story knew without being told that the Savannah Moravians in 1736 had no means wherewith to place headstones on the graves of their departed, but I did hope that there might be some
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old cemetery register by which the graves could be identified, and then in fancy I saw our Society placing a great white marble tombstone upon each. But alas! that hope is vain, there is no register, and the oldest marked graves are twenty-five years later. But among those yet older, those unmarked graves, there are right that belong to us, further up the Savannah River, at Purburn, there is another, and on a plantation by the Ogeechee there is still another. If we cannot mark those graves can we not erect a monument in that old cemetery to bear the names of all ten? The Aldermen of Savannah would surely not refuse permission, and it would be an enduring witness to the memory of our pioneers.

And who were these pioneers, and were they worthy of our regard? The Diary is almost startling in the candor with which it comments upon the various members of the congregation, and its death notices are not eulogies, but clear, official statements of their lives, and especially of their spiritual conditions. In 1735 there was no light marking to be a member of the Moravian Church. Candidates were admitted to Confirmation only after a most rigorous examination into their religious experiences, and then the Christian life demanded of them was nothing short of perfection. The Unitas Fratrum was intensely democratic in its insistence upon the equality of the members, the "brotherhood" as they loved to call it, and deference was to be paid to character, not to worldly conditions. At the same time they believed in strict discipline. Officers were elected by the congregation, but once installed implicit obedience to their requirements was demanded. A member, to meet the accepted ideal, must be ready to go anywhere and do anything required by the Elders and sanctioned by the "lot," he must be most industrious, ready to make any needed sacrifices, cheerful under all circumstances, never failing in love toward his associates, his friends, or his enemies, submissive to his superiors in office, courteous to subordinates, ready to witness everywhere to his faith, to do everything, bear everything, be everything that the service of Christ required. Any falling short of this ideal was a subject of serious concern, and as the Moravians were only men and women after all there was much honest humility in Herrnhut, even while outside friends could not say too much concerning the beauty of their lives. So when the Diary criticizes a member, or when it approves, the high plane upon which they tried to live must be remembered, and the remark gains much in significance.

The first company of Moravian emigrants reached Georgia, April 6th, 1735, and all during the summer they suffered much from the diseases to be expected in the change of climate and mode of living, but no death occurred until Sept. 30th, 1735, when Friedrich Riedel succumbed to a severe attack of fever. Of him the Diary says that his spiritual condition had at times caused much anxiety to Toelssing, who was charged with the oversight of the company, but in the main he had been an earnest man, a willing and industrious partner in the common toil, and his death caused much regret. Perhaps the most pathetic part of it was that even then his wife was starting to Georgia with a second company, and learned at Tybee, five months later that her husband was no longer there to welcome her. The second was Jacob Frank, he had been in poor health when the second company left Germany, but insisted on going with them, and after one month in the New World he "passed to the Lord" on March 19th, 1736, leaving to his associates the remembrance of his beautiful Christian spirit, and his willing and happy departure. Henry Knecht followed him on March 30th, having also been sick ever since his arrival. Little is said of him, but Dr. Mrs. Haberech said that his companions found it hard to understand why he should be taken for he was a good man, who gave promise of much usefulness in the Lord's service, but Boettcher himself, conscious almost to the very last, was perfectly willing to go, and all felt that the influence of his life "would be a seed which would bear fruit" in others. On the 9th of September, 1737, George Hakele passed away. He had learned much during his life in Georgia, had been confirmed, and had served acceptably as one of the officers of the congregation, which at that time had 17 members. After the time of his death was already beginning to disintegrate. Some time during this same fall little Anna Cath­erine Rose died. She and her twin sister, Maria Magdalene, were born September 26th, 1737, the first of the American Moravians, one soon to be laid to rest in the Savannah cemetery, the other to move to Pennsylvania.

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with her parents and live to marry a Moravian minister there. The last of the eight who were buried at Savannah was the lad, John Michael Schobert, who had come to America with David Zeisberger, Jr., the future missionary to the Indians, the two boys, it must be confessed, having run away from Holland. Both, however, were really good characters, and young Schobert did his best to be useful, until he died, August 10th, 1739.

Of the other two who are included in our list one was George Schudius, the companion of Peter Beuhler, on his mission to the negroes of South Carolina. They located at Purisburg, on the Savannah River, where Schudius devoted himself to the white settlers and especially to their children, for whom he opened a school. Over come by the prevalent fever Schudius died August 4th, 1739, and Beuhler, being himself sick and with the same fever, unable to reach the negroes scattered over the swampy plantations, soon gave up, and returned to Savannah.

The other was very much later, in 1775, when an effort was made to re-open missionary work in Georgia. Ludwig Mueller and his companions made a promising start on one of the inland plantations, but Muller's death on October 11th, and the outbreak of the Revolutionary War, ended the effort.

These then are the Moravians who died in Georgia. They were not great as the world counts greatness, but they did their best, so long as life lasted, to serve God and the Unitas Fratrum. If you think this entitles them to remembrance I ask you to take up the matter, and see whether it is possible to erect a suitable monument to them in the old cemetery of Savannah. I also suggest that an appeal be made to the Moravian Historical Society, of Bethlehem, for their co-operation in the work. At least let it no longer be a fact that American Moravians know and care nothing about the first settlement of the Unitas Fratrum within the bounds of the United States.

On October 9th, at a private Communion held in their home in West Salem, and attended by their children and the Church Committee, of Christ Church, our aged Bro. and Sr. James Crim, were received into communion and membership of the congregation.

MEMORIZING SCRIPTURE.

Rev. H. H. Smith, of Walkerton, Va., has compiled and classified a pamphlet of choice scripture verses, called, "Memory Verses from the Bible." There are about 200 verses of the Scriptures covering the essential doctrines of the Bible, and just such verses as one would like to "learn by heart." The object of this pamphlet is to aid and encourage young people and others to memorize scripture. They may be had of the author, at the above address, for the nominal sum of 2 cents per copy, or 25 cents per dozen, postpaid.

October in Wachovia.

As stated in the editorial column, we will not have space enough to tell all that has happened this month in the Province. The month has been very busy one, and has witnessed great progress in many directions. If the reader asks what is the key note of this busy month we reply that it is the development of that idea which has always preponderated in times of special activity in the past history of our Church, viz, the aggressive work of the laity. The student of our Church History will find that there has been no period in our past when great things were accomplished that the laity were inactive. At such times the ministers were specially active, as is natural to suppose. But the efforts of consecrated business and professional men, united with the work of an active and able ministry, has always accomplished great things. This is the key note of the month. The special activity has been in the restlessness of some members because they feel that the number of ministers is too small. Other members are devising plans which will gain this and other objects.

Of course the Conference was the central theme of the month. The minutes will give the account that the members will specially desire. But there are some things which the minutes do not give. The minutes do not tell what beautiful weather we had, nor do they tell how hospitably the New Philadelphians entertained the visitors. Nor do they relate what hearty singing was heard, and how zealous were the petitions sent up to the throne of grace. The very large attendance was a matter of congratulation, and it seemed that there was more cordiality and brotherly love abroad than in any conference in the past. The offer of the special board, through Bro. Herbert Pohli, the chairman, that each extra dollar raised by the smaller congregations would be supplemented by a dollar from the board, may mean great things in the future. Certainiy the New Philadelphi Conference can be considered a successful as well as a happy gathering.

[In view of the fact that our next number will appear as early as the 20th, we will give the news of the congregations for the past weeks in full in the December number.]

BAPTISMS.

On October 9th, 1904, in Salem, N. C., MARY DOROTHEA PRONT, infant daughter ofRev. J. K., and Mrs. Besie Whitington Pohli, Teachers and Students

Parents and Children will find it to their advantage Teachers and Students

OPEN AN ACCOUNT

in the Savings Fund Department

WINSTON-SALEM, N. C.

A. C. Vogler & Son UNDERTAKERS

and Furniture Dealers, SALEM, N. C.

When You Want INSURANCE Fire, Life or Accident, call on, or write to

H. W. FOLTZ, He will save you money on your insurance

Office in Gray Block, WINSTON.
MARRIED

On October 29th, 1901, in Salem, N. C.,
by Rev. Edward Rounthwaite, D.D.,
Mr. William L. Beka to Miss Lucetta
Rempson

DEATHS.

On October 14th, 1894, in Waughtown,
Paul David Libby, infant son of Mr. Jordan
and Mrs. Mary Libby Libby,
aged 3 years, 3 months and 2 days.

On October 20th, 1901, in Salem, N. C.,
Mrs. Jane Ethel Wright, aged 74 years,
8 months and 22 days. A life long
friend, and a devoted church member,
and an exemplary Christian.

On October 20th, 1894, in Salem,
Mrs. Warren North Thomas, infant son of
Mr. Lawrence and Mrs. Florence North
Thomas, aged 2 years, 7 months and 19 days.

On October 6th, 1894, in Salem, N. C.,
Harvey Eugene Tesh, infant son of
Mr. and Mrs. John Tesh.

ACKNOWLEDGMENTS.

For Foreign Missions:

Clemmons and Hope cong., $40.00
Macedonia, 2.75
Christ Church, 2.75
Salem congregation, 55.32

For Theological Seminary:

Clemmons and Hope cong., 2.06

For Sudan Mission:

Clemmons and Hope cong., 12.50

For Provincial Work:

Christ Church cong., 2.00

JAS. T. LINENBACK
Mission Agent in North Carolina.

S. A. PFAFF,
Heavy and Fancy
GROCERIES,
624 S. MAIN ST., SALEM.
A full stock of the
BEST GROCERIES,
always on hand.
Cash or Barter in exchange for fresh country produce.

Plain Dealing. Honest Values.

PULLMAN SLEEPING CARS.

Beginning Sunday, May 1st, the
Norfolk & Western Ry will inaugu-
rate through Pullman Sleeping Cars
Roanoke and St. Louis on trains 1,
2, 3 and 4 via Columbus, Ohio, and
Pennsylvania lines. Trains 1, 2,
3 and 4 will carry Pullman Parlor Cars
daily Norfolk and Roanoke. With
this additional extension for a prac-
tically unbroken Pullman service from
the Atlantic to the World's Fair.
Excursion tickets of several kinds
and limits are now on sale. Addi-
tional through train and Sleeping
Car service will be inaugurated
about May 2nd.

B. H. BEVIL,
SPECIAL OFFER TO CLUBS.

Various efforts have been made in the past to increase the subscription list of The Wachovia Moravian. This effort has resulted in some return, but still there are many homes in which the paper should find its way, but the question arises: "How can this result be accomplished?" Sample papers have been sent out, agents have been appointed and other efforts put forth, but still the subscription list is not as large as it should be. Hence, the Church Extension Committee have determined to make a somewhat different effort.

We offer to any one, young and old, boy or girl, brother or sister, who will be willing to make a vass among a fair compensation for the work. The compensation will not be in money. This would hardly be an inducement. It will be in the form of premiums, a quarter of the subscriptions being used for this purpose. The hope is that the effort will bring to us subscribers whom we would not otherwise receive, and that is equally desirable, we will discover new workers for the paper, who will aid us to take the paper into families where heretofore it has not been a visitor. With this object in view we offer the premiums enumerated below under the following conditions:

Each subscription must be for at least one year and must be at the rate of 50 cents per year. The names may be either new or old subscribers. The money must always accompany each application for a premium. If the premiums are to be sent either by mail or express, the transportation must be paid for by the party receiving the same.

For two subscriptions accompanied by $1.00 we will send either of the following articles: A set of five of the handsome new colored Souvenir postal cards of Winston-Salem. In place of the cards we will give a neat box of paper and envelopes.

For three subscriptions, with $1.00 accompanying the order, we will give a copy of the Shorter Moravian Hymn Book. In place of this, if the person prefers it we will give a Pocket Book or a Glass Water Pitcher.

For four subscriptions, accompanied with $2.00 we will give a large print Bible, leather cover; or, in place of this, we will give either a Pocket Knife or Lady's Purse.

For five subscriptions, accompanied with $4.00, we will give any one of the following articles: One copy of History of Wachovia in North Carolina, Nickle-plated Open-faced Watch, Fountain Pen, Hymn Book, Offices of Worship and Hymns. The last named has all the Moravian Hymns, as well as many beautiful hymns of the other Churches.

For eight subscriptions, accompanied with $8.00, we will give either of the following: One copy of History of Wachovia in North Carolina, Nickle-plated Lamp, or half-dozen Silver-plated Tea Spoons have been suggested.

For twenty subscriptions, accompanied with $20.00, we will give a Dinner Set of Dishes, handsomely ornamented, 44 pieces.

For seventy-five subscribers, accompanied with $150.00, we will give a new Domestic Sewing Machine.

NOTE: In case money is sent without request for premium we will understand that it is intended only to renew the subscription and that no premium is desired.

Trusting that this offer will secure many new subscribers, and that in this way the paper may be brought into many new homes, we are,

Very truly yours,

G. H. Rights, C'n'n.
E. E. Mickey, Sec'y.
T. Spivey.
H. A. Fiohl.
J. F. Crouse.
J. D. Laugenhouse.

Committee

Address all letters relating to clubs, or call in person upon,

EDWARD T. MICKEY,
Winston-Salem, N. C.

November in Wachovia.

This month again we give space to several longer and most important articles deserving of special editorial comment. But in view of the fact that the church news did not appear last month we will give the editorial space to this subject. We make this suggestion to our readers. Preserve with special care numbers of The Wachovia Moravian, since we hope to have discussions on a number of topics that are now appearing, and you may wish to refer to the original articles.

Before we give place to the events of the month we will state that in January a general collection for Foreign Missions will be called for, and the results will be published in February. Let your congregation appear to advantage in what is acknowledged.

With this brief outline the reader may pass to the consideration of some of the events of October and November:

It was the pleasure and privilege of the editor to visit the congregation of Enterprise during the month, and while there to speak with one and another of the members in regard to the work. It was very interesting to learn of some of the things which led to the establishment of this branch of the Friedberg congregation, and hence we give the following brief outline which may be of interest to our readers.

The congregation carries out the idea of the name, for the impressions made on the occasion of a recent visit indicate that there is a spirit of "Entertainment" abroad among the people. "Where is Enterprise?" asked a worthy Moravian some time ago. Perhaps others may not be entirely familiar with this church's location, which has not been built very many years. It is affiliated with the Friedberg congregation, with Rev. McCutcheon as pastor. Passing by the Friedberg church and going in the general direction of Lexington some five or six miles, we find a neat, white church, with a steeple, and with an acre of well-kept lawn about it. Several rows of maple trees surround the church, and nearby is store, dwelling-house, a mill and a school-house, enough to call it a small village, or, at least, a "settlement." We enumerated the buildings and you will note that we mentioned a school house. This is situated about one hundred yards from the church, and connected with this building is a history. It seems that the Sunday School had been accustomed to meet in this school house, when, under some strange and hostile influence, the Sunday School was forbidden to use the school house. As is usually the case where the cause of Christ is attacked the Lord makes the wrath of man to praise him. Instead of destroying the school it received the support of a number of men who determined to protect it. Among these were the Bro. David Tesh, Julius Hoge, Frank Tesh, A. L. Tesh and Lewis Tesh. These and others determined to provide a place for the school, and accordingly built the fine, large and comfortable place of worship which we have just described. On the day when we visited it we were surprised to see the strength developed. The young people, so earnest and respectful, gave great promise of the future of the church, the older people were so happy and so hopeful, and the younger children attended the preaching services in large numbers. Altogether we felt that it was turning a hardship into a blessing, for if the people had not been driven out of the school house it is possible that Enterprise would not have been built.

One of the interesting events in Salem was the meeting of the Home Church Committee, which is nothing more or less than a meeting of the entire congregation. This is the second meeting of this character. It was held on October 14, and the special committees appointed by the meeting last year made their reports. In some instances the work was being begun only, but in other directions aggressive work was reported. For example, one committee reported that they had secured from members nearly $1,000, and had used the money to place a slate roof on the church as a sesqui-centennial memorial. The subject of the avenue, graveyard and square was taken up, and received a large part of the discussion in the discussion of the needs of the case. The meeting voted for the committee to continue to represent it during the year, and selected the following nine members: Bro. B. J. Phibbs, J. D. Laugenhouse, F. H. Vogler, H. F. Fries, R. A. Spaugh, L. B. Brickenstein and the Srs. Miss M. A. Vogler, Mrs. J. H. Clewell and Miss M. A. Fogle. Through this Committee it is believed that all needed subjects, such as the care of the property in the matter of unusual repairs, the interests of the music, missionary work, church attendance, in fact, any and every work which calls for the special consideration of the congregation to aid and supplement the work of the regularly constituted boards will receive the active and earnest support which it deserves.

The meeting of the Historical Society we will note in our next number.

The meeting of the Woman's Missionary Society in October was held on a wet and disagreeable night. The attendance was unusually large for the character of the evening, and the collection was good, though not as good as if the weather had permitted a larger attendance. The meeting was presided over by Bishop Rondthaler, and addresses were made by the Brn.
The Sabbath Day.

Text: "Remember the Sabbath day to keep it holy."—Exod. 20. 8.

If God is to be worshipped, if the soul is to be saved, there must time be given to this great employment. Sunday is the best time for special endeavor toward these grand ends. It is therefore a master-stroke of Satan to take away other life-problem. Many of the novels of the day secular work.

I ciaJly not free to save the immortal soul. day, which utterly ignore Christianity in their comparison with the railroad record of the only other country which can compete in rush of business with ours, namely, Great Britain, and where the Sabbath is kept much more strictly than with us. The number of fatal accidents on British railroads was six compared with nearly ten thousand on ours. It stands to reason that men who are worked very hard during the week and then on Sundays also will, if not actually asleep on their posts of duty, be so drowsy and sleepless as to be unable to exercise a clear and safe judgment in the highly responsible office which is assigned to them along the railroads. Working men ought to be looking more closely into their Sunday liberty than they are doing. A man should not hesitate to seek another place if in the one in which he is serving no adequate arrangements are made for Sunday rest. Great manufacturing companies have their sufficient night reliefs for the simple reason that men cannot work day and night. For the same reason there need to be sufficient Sunday reliefs in those cases in which a certain amount of work must be done on that day. People who work as Americans do must have Sunday or, at least, a fair part of it for rest. The same principle holds good in smaller businesses, and especially in the household. The working people's rest should be strictly maintained and safe-guarded in the home as well as along the railroad. A man or woman who is obliged to work on Sunday very much as on other days is not a free person, and is especially not free to save the immortal soul.

But let us go on in the second place to consider the Employers' Sabbath, which is being curtailed even worse than that of the working people. There are many business men who now labor nearly seven days a week throughout the year. If coming along to church you should have seen one of these employers saving wood, or mowing his lawn, or digging in his garden you would have said in your heart, "What a sinner?" But many of them are doing worse than that. Bodily work might be their recreation. But they are doing brain work on Sundays just as on week days. They are examining their mails, and these will bring letters requiring much and perhaps anxious thought. They are laying out new enterprises which call for the highest expenditure of mental force. They are consulting with one another in business interviews where one mind rouses the other into extremest tension. There is a motto sometimes used which sanctions Sunday secular work. It is said: "The better the day the better the deed." This is a devil's motto. The actual truth of the case with regard to Sunday is the better the day the worse the deed" which breaks God's holy commandment against Sunday work. The strain of American business life is hard enough in its six days of unfagging toil. Why should we allow the mercy of God in giving them a day of relief, and add a seventh day of mental labor to the six which aretasking brain and nerve already at and even beyond the safety line? It is to be feared that many a vigorous business man, worn out before his time, will be obliged to spend numbers of Sabbaths in the silent grave instead of spending them in the company of his loved ones because he has neglected the commandment which, like a kindly hand was interposed to save him: "Remember the Sabbath day to keep it holy."

Then I wish, in the third place, to plead for the Reader's Sabbath. We are an intelligent people. We are not rested like mere cattle, standing in their stalls. Our rest comes to us largely in reading. Sunday is, for many people, their reading day, and a day to read with tremendous results upon their entire character. What shall we read on Sundays? It is a great question, affecting our destiny here and hereafter. The Sunday newspaper is encroaching more and more upon the American Sabbath. The claim is made for it that the Sunday paper does not require any Sunday work because the issue is all done during the previous week, and that issue breaks the Sabbath less than does the Monday paper. Let the claim stand for all that it is worth, but how about the Sunday reading of it. Imagine a person sitting with the Sunday issue of the Herald or of the Journal-American around him, carpeting the floor with its great picture-figured sheets. Follow him in his reading down the almost endless columns of scandal and crime and frivolity. How can that man ever save his soul when even his Sunday goes to reading like this? His reading is likely to be a lump of lead sinking him down to his doom. Our Sunday reading is a problem which requires as careful study as any other life-problem. Many of the novels of the day, which utterly ignore Christianity in their view of life, if they do not actually oppose it, are unfit for week-day perusal on the part of Christian people, and their Sunday reading constitutes a crime against the Fourth Commandment. Happily there is a great and accumulating mass of literature, wholesome, interesting, inspiring high thought and noble endeavor, in the reading of which we "remember the Sabbath day to keep it holy."

In this new century we need to think over the various Sabbath problems as never before. Modern civilization makes them complex and difficult. There is among other problems that of the college students. It is generally believed that in very many of our higher institutions Sunday is being practically lost in the demands which lessons make upon the pupil. We cannot settle these many Sunday questions with a wave of the hand or the beck of authority. The individual conscience must settle them. Let every man be persuaded in his own mind. Happy are those who do not allow themselves Sabbath employments for which their conscience condemns them. In settling the various questions which the Sabbath will be sure to raise, let us see that two things are done. Let us see to it that our own Sab-
bath is conscientiously preserved, and let us see to it that as far as our own action affects the case the Sabbath of every body else remains unspoiled. And, finally, let us bear in mind that the spirit of the Sabbath commandment is an obligatory duty in America as it was upon anybody any where. The same God who has said, "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal," has also said, and he has said it with the same expectation of explicit obedience: "Remember the Sabbath day to keep it holy." Amen.

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Individual Responsibility and Church Membership.

We have just passed through a political campaign in which the prominent features were the personality or individuality of the leading candidates. The papers and magazines have been filled with articles by men of influence and power, who boldly advocated the claims and championed the cause of favorite candidates. Men have contributed their best efforts, and were not ashamed to declare the faith that was in them.

We are in an era of independent, individual, personal research,—an age of new discoveries in scientific fields, of new inventions, of new applications of known and of heretofore unknown forces.

With increased advantages come increased responsibilities.

Are we as a nation, as a State, as a community, as a Church, as individuals, meeting our obligations as we should?

In the mad rush and turmoil and strife of life do we stop and seriously consider our relations to our fellowmen, our Church and our God?

Nations at stated intervals pause to consider the acts of the officials in power, and approve or disapprove.

States, through legislative bodies, examine into their affairs, and require from governing boards accurate statements as to the condition of the institutions under their charge.

Corporations demand annual reports. The stockholder wants to know each year whether the enterprise in which he is most deeply interested is making progress.

The Church deals with our homes, our lives, our eternal welfare. Through this agency we are surrounded by those influences which contribute most largely to our well being as individuals, as community, as a State, as a nation.

"If God be for us who can be against us."

And what are our Churches but aggregations of individuals? If the Churches wield such a widespread influence, are the individual members of the Churches doing their duty and assuming their responsibilities in this enlightened age?

The business man, the merchant, the farmer, the housewife, will some time in the year stop and calculate as to the cost of the business, the farm or the home. Do we ever stop and have a reckoning with ourselves as to our personal relations to our Church and to our God, and the personal religious responsibility that rests upon us in relation to our family and to our neighbor? Are we doing all we can to have them join some church, or, if a church member, to take a more decided position in the affairs of the Church and the cause of Christ?

In reality many of the Churches are so nearly alike in their work and influence that the individual cannot go astray in joining any of them, and yet we have our preferences.

Recently, in a period of self-examination, I pronounced to myself some of the above questions, and in reply, for my own satisfaction, I noted some of the reasons:

**WHY AM I A MORAVIAN?**

and not a member of some of the other Churches with whom I have been so pleasantly associated and whose services have been so helpful?

In response to a request, I herewith submit some of the reasons:

1. It is the Church of my fathers.
2. It has exercised an influence on my life from earliest years.
3. It stands for the early education and training of children.
4. It stands for sobriety, morality and industry.
5. Its forms of service are simple and sympathetic.
6. Its doctrine is embodied in the few words, "Jesus and Him crucified."
7. Its government is liberal, and yet founded on individual responsibility to a personal Saviour.
8. It magnifies the home as the centre of earthly joys and the foundation of true citizenship.
9. It advocates co-operation in spiritual and temporal affairs.
10. It is a singing and, therefore, a joyous Church.
11. It is a missionary Church.
12. It is a growing Church, and is being filled with new forces for additional growth, for increased opportunities and increased responsibilities.

I have not considered our glorious Church history. Live, our ministers and members are worth more than dead heroes.

We are ourselves making history. We have now in our midst men who, in the future, will be honored as great organizers, and their work will live long after them.

I am not as proud of our Church of 1804 as I am of our Church of 1904.

We can boast of a glorious past, we are responsible for a brilliant future.

How are we meeting the issue?

**HENRY E. FRIES.**

**Shall the Southern Province have an Increased Ministry?**

This question is foremost in many Moravian minds at this time, for upon the answer which our people give depends the future of the Province.

Many points have been touched upon in the discussions which have taken place, but nothing is of greater importance than the fact that upon the attitude and determination of the membership of the country congregations depends the final outcome.

We have really come to the time of testing the loyalty of our Provincial membership and our Moravianism. This brings before each individual the questions:

Do I believe, sincerely and earnestly, in the fundamental doctrines, teachings and institutions of the Moravian Church?

Am I doing my duty in life in a manner consistent with my professed faith in those doctrines, teachings and institutions?

Do I believe that the Moravian Church has a distinct call and purpose for existence under God and Christ for service and influence in the world?

To the writer these personal questions seem all important, and if answered in the affirmative, still other questions arise:

Is the Moravian Church doing what God has a right to expect it to do when considered in the light of its age and opportunities, and in the light of what has been accomplished by sister Churches about us?

Do I stand ready to aid in whatever way I can the uplifting of the work of this Church for which is claimed such honorable history?

As Churches are organizations composed of men and women, the work and progress of any church largely depends upon the condition, not only spiritually, but intellectually and financially,—in general, upon the ability and capacity of its membership. How can the ability and capacity of the membership of this Province be best increased, thereby adding strength to the Church as a whole, and making it a more powerful influence for good in the world?

The congregations which have been constantly and regularly served are the strongest and ablest in every way, and we find in them the highest activity, the greatest intellectuality, the deepest interest in the work of the Unity.

There are those in every such congregation which is regularly and efficiently served who owe the larger and broader portion of their education not to the schools which they attended, but to the teachings and information derived from the pulpit. The influence of an efficient pastor constantly in touch with his people cannot be too highly estimated.

How can the present condition of the Province be made better? The recent Conference afforded encouragement for the hope that soon this question will be answered by the call of additional ministers into the service. Plans were discussed, suggestions, promises and counter-promises were made which, if faithfully carried out, will prove to be the means by which new life and interest will be imparted to the work.

Cultivate in every possible way the desire for more information regarding the Church and its missions; encourage discussion and interest in congregational activity,—in short, let us "talk" church more. Establish more collections in the country congregations for special purposes which will bring about direct correspondence.

Encourage the use of the daily Text Book in every family.

Put the best obtainable Lesson Helps into the hands of country Sunday School teachers and let there be ample supply of the Lesson Helps.

Is the average Moravian in the country less
able to contribute to the causes of the Church than the average Methodist or Baptist? Are our contributions as liberal as theirs?

The future of the Southern Province in the matter of the supply of ministers, in the matter of congregational interest and development, in the matter of general evangelization and mission work, in the matter of education, lies not alone with the P. E. C., but the future lies with the membership. —

What will I do? How much will I give for more frequent ministerial service?

are the personal questions at this time. If we come forward prayerfully and hopefully God will help us.

‘Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.’ — Joshua 1: 9

BERNARD J. PFORR.

CHIPS FROM HISTORIC TIMBER.

THE WACHOVIA MORAVIAN

Schweinitz stands forth easily as the foremost botanist of America known and esteemed in American and European scientific circles, corresponding member of the most noted societies abroad, and an active, working member, consulted and deferred to here in America. Alexander Humboldt, of world wide fame, and others wrote to him, congratulating him on his researches and discoveries. He wrought in the same spirit which led John James Audubon to lie six weeks in the tall grass of the Louisiana swamps in order to note all the habits of a bird, from its first teetle chip for food until it set up housekeeping for itself, and then, writing his close, exact descriptions, paint the bird in Nature’s own colors, for future generations to know and enjoy.

Rev. Lewis de Schweinitz was indefatigable in searching for botanical specimens. After cataloguing, describing, pressing, preserving and painting 1459 species of every plant within a radius of 30 miles from Salem, he took up the then unknown Fungi of North America, doing his best and finest work here, as a pioneer at a time, too, when modern science had not developed the microscope to its present perfection. He ascended to the squirrel’s nest for specimens that grew only there; finding treasures in the Fungi that grew only in the skeleton of a defunct horse, and other unlikely places where these shy denizens of the woods and fields felt secure from the finding, prying eyes of men. He found them and brought them to the knowledge of his fellowmen with the deep, pure joy of the true lover of Nature. Is it any wonder, then, that this man stands high on the list of the world’s great scientists?

Some time ago I got the finest work published on “American Fungi,” and on every page I found his name as undisputed authority in all these matters. In a letter, too, received from a noted scientist on an article in The Academy on “North Carolina Fungi,” the writer said: “It is singularly appropriate that this article should come from the home of that fine old mycologist, de Schweinitz.”

He was a member of a family which easily runs back to 1500, —days when Edward III, England’s hero king, took Calais from the French, and, with Chaucer, founded a “King’s English” out of confused and broken dialects, —before an English language was born! Even so far back as 1100, when the old world shook under the mad rush of the Crusades, his ancestors, of Slavonic origin, came from Dalmatia, in the train of Hedwig the Holy, the pious maiden, who, at the age of 12 years, married the Duke of Silesia; settling there in Silesia they were the friends and helpers of princes. Some of them have been in the service of the royal house of Prussia, that of Brandenburg or Hohenzollern, and in other places of honor and of power. In Upper Lusatia, over the portal of one of their ancestral castles, their coat of arms, carved in stone, is yet to be seen. This coat of arms is a shield with three horizontal fields, the middle one black and white, the middle one black and white, the middle one of a defunct horse, and other unlikely places where these shy denizens of the woods and fields felt secure from the finding, prying eyes of men. He found them and brought them to the knowledge of his fellowmen with the deep, pure joy of the true lover of Nature. Is it any wonder, then, that this man stands high on the list of the world’s great scientists?

Some time ago I got the finest work published on “American Fungi,” and on every page I found his name as undisputed authority in all these matters. In a letter, too, received from a noted scientist on an article in The Academy on “North Carolina Fungi,” the writer said: “It is singularly appropriate that this article should come from the home of that fine old mycologist, de Schweinitz.”

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THE WACHOVIA MORAVIAN

his life-long friend, and largely shaping his career. After graduating he became a teacher in the Boy's Boarding School of Niskey, where he wrote a religious, philosophical novel, "Friedheim," and other works. In this book he tried to combine the philosophy of Fries, whose works were then diligently read and discussed in all university circles, with the simple faith of the Brethren's Church, and we can well understand what a rest this simple faith was to minds imbued and harassed by the deep, abstract philosophic theories of the day.

De Schweinitz began to preach towards the close of his stay in Niskey, where, as everywhere else, he became popular as a speaker. His manner was simple, genial and direct—his delivery animated, and his great theme Jesus Christ. In 1834 he became Superintendent of the Single Brethren at Gradenburg, Silesia, where French troops were frequently quartered, and his conciliatory, genial ways made him popular with the officers, thus helping to lighten some of the burdens the town had to bear.

In 1812 he received the appointment of "Administrator of the Church Estates in North Carolina," and member of the Southern Provincial Board. Before leaving Europe he was married by his friend, von Albertini, to Amelia Le Doux, a descendant of a Huguenot family which had fled from persecution in France to Stettin, in Pomerania. She had been a teacher at Kleinwelcke, and was beautiful, queenly in form, and of a noble, pleasing face.

The American voyage was perilous and, while intensely interesting, our limits will only permit a brief outline. The young couple had to go by carriage to Kiel, Denmark, the only port from which they could sail, about June 1st. Their vessel was at once chased by two French privateers to take refuge under the guns of a Danish fort, where these privateers coolly cast anchor and watched them. All at once they left as an English vessel came in sight; but matters were not much improved, for the English vessels fired on them, and they lay between the English and the guns of the Danish fort, not an enviable position. However, the fleet soon went on, and they went their way, to be overhauled by the Gulf Stream, and by a terrific cyclone. Their masts snarled like reeds, the vessel on its beam ends was given up for lost. The passengers had just taken a tender, solemn farewell of each other when, as if by a miracle, the vessel righted herself: jury masts were rigged up, and they reached New York, Sept. 8th, to be told by the pilot, "You may thank your God you did not die yesterday; the English fleet has just left."

Rev. Lewis David de Schweinitz and his bride stayed a short time in Bethlehem, and reached Salem Nov. 14, 1813. In 1817 they returned to Europe on a visit, and the following year de Schweinitz was ordained Presbyter by his friend, now Bishop von Albertini. Three years later he returned to Salem, and was then appointed Senior Pastor at Bethlehem, Pa., and "Proprietor of the Church Estates in the North," as well as Principal of the Female Seminary, which latter office, however, he soon resigned. His work was arduous—negotiations in Washington for various interests connected with the Indians, and other duties requiring the varied powers with which he was endowed.

In 1825 he went to Europe a third time, where he was made "Senior Civilis," being the last one on whom this distinction was conferred, as the office was subsequently abolished. He was to have been made a member of the U. E. C., but his abilities were such that he could not be spared in America.

But the grim reaper, Death, does not always ask if this or that person can be spared. Up to his jubilee birthday his health had been excellent, but from that time it began to fail. In 1831, he went to Indiana, and organized the church at Hope. This trip seemed to revive him somewhat, but he soon again began to decline, and was suddenly called home early on the morning of February 9, 1834, at the age of 54 years, less 5 days.

Eulogy on such a life is poor—his work speaks for itself as the life of a devoted servant of God and of his church. His genial manner and rare social qualities made his death a public calamity. As man he was generous and open-handed; his colloquial powers were of a high order.—wit, humor, anecdote were always at his command, making him a general favorite.

His personal appearance was striking—a commanding figure and a noble, pleasing face. His wife, devoting herself to the training of their four sons, after doing a great work, died in Bethlehem in 1838, leaving these four all distinguished ministers of the Church of their fathers and faithful servants of their father's God. Two of them, Revs.

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THE WACHOVIA MORAVIAN.

Emil and Edmund de Schweinitz were bishops of the Moravian Church—one, Rev. Robert de Schweinitz, is known all over our Southland as a beloved Principal of Salem Academy while the younger, Rev. Bernard de Schweinitz, died at the early age of 24 or 25, while on a visit to his oldest brother, our own Bishop Emil A. de Schweinitz, here in Salem.

And what shall we say of Rev. Lewis David de Schweinitz's scientific works? Time and space fail to do them anything like justice. How he managed to do all his botanical work with such painstaking accuracy, in the midst of exacting duties, is a mystery. While living in Salem he was elected President of the University of North Carolina, but he declined and continued his appointed work here. A memorial tablet to his memory was placed on the walls of the Memorial Hall at the State University, Chapel Hill, N. C.

His nine years in Salem make him seem to belong especially to us here in this place. His friends and correspondents were numerous in Europe and America. The University of Kiel conferred on him the title of Doctor of Philosophy. He was a member of the Academy of Natural Sciences, Philadelphia, Pa., to which he bequeathed his Herbarium of 30,000 species; he was also a member of the American Philosophical Society; Corresponding Member of the Linnean Society of Paris, and of the Society of Natural Science in Leipzig, Saxony. He wrote ten Botanical Treatises or Monographs and other works on Fungi, mostly, however, in Latin, which he used with as much fluency as English, French or German.

His first work was the Conspicuit Fungorum Lusitaniæ, published in Leipzig in 1805, conjointly with his friend, von Albertini. The plates were all drawn and painted by de Schweinitz's own hand. In addition he filled several folio volumes with beautifully painted fungi.

In 1822 his specimen Florae America Septentrionalis Cryptogams was published. In 1821 his "Monograph of American Species of the genus Carex". His last work was Synopsis of American Fungi, published in 1831 in the "Transactions of the American Philosophical Society." It contained the names of 3098 species of American Fungi, of which over 1200 were discovered by himself. The Academy of Natural Sciences, Philadelphia, caused a "Memoir" of his life and scientific works to be prepared, read and published by W. R. Johnson, one of its noted members. A sketch of his "Life and Scientific Works" was published in Raleigh, in 1856, in the "Journal of the Elisha Mitchell Society of the University of North Carolina. The famous botanist. Elliott, named a new plant "Schweinitzia" after him, though the botanists of the new American school call it Monotrosia odorata, a member of the group of Indian Pipes or Monotrosia.

He had many opportunities to enter other fields of usefulness, but as they involved separation from the Church of his birth, he remained true to its principles and service. His colleagues said of him: "In consequence of his talents and his wide-spread activity, he was undoubtedly one of the best known and highly honored ministers of the entire Unity. Like his fathers before him he loved his fellow men and his Church with all his heart and was devoted to the Church in which his ancestors had been so conspicuous, and was literally 'faithful until death.'

November in Wachovia.

Continued from 1st page.

J. K. Pfohl and E. S. Crosland. These were fine efforts and our only regret is that they were not heard by a larger congregation.

Bro. McGuiston sends us a letter from Friedberg, and we will copy the same directly as he describes the events of which the letter speaks. He says: "After much waiting and expectation the telephone wires have at last reached Friedberg, and we hope very soon Friedberg to have the 'phones in and then be in closer touch with our town friends. This will be a great advantage to our country people, saving many a long trip to town, and also saving in this way much time.

Little Wiley Johnson, son of Mrs. Mary Johnson, met with what seemed a slight accident at the time, but which caused much suffering. While cutting corn the knife slipped and cut his knee. This was five weeks ago, and the little fellow is still confined to his bed.

The new house for the public school near the Friedberg church is nearing completion. It will be a neat and comfortable building, taking the place of the last log school house in Forsyth County.

The protracted meeting recently conducted at the affiliated congregation of Enterprise, some six or seven miles from Friedberg, was attended with much blessing. The Sunday sermon was preached by Dr. John

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H. Clewell, from the text, "As a man thinketh in his heart so is he." The sermon made a good impression and started the meeting along the right line for a blessing. The attendance throughout was very good. There are a large number of young people in the Enterprise neighborhood, and Bro. David Tesh is doing a good work among them in the Sunday School and in the men's prayer-meeting. The new carpet in the church adds much to the comfort and appearance of the house.

Bro. F. W. Graps serves the two congregations of New Philadelphia and Bethania, and, we may add, several others also. Of the two, he will tell us of a very encouraging series of services which took place in the former on the fourth Sunday in New Philadelphia. Days previous a special concert was given by the church band, and the band was ably assisted by a number of the singers of the congregation. The practice which was required to prepare for this concert left the people in splendid trim to take charge of the music of the series of meetings. The members worked faithfully in connection with the revival services, and quite a number of souls were won for Christ. On Saturday of the same week the Congregational Festival was held, and in addition to the preaching there was a lovefeast and communion. Seven young persons were received into the communicant membership: Lula Burk, Cassie Shoat, Flora Tramsoo, Anna Harper, Bertha Harper, Buna Mock and May Crater. This communion service was a very blessed one. During the protracted meeting Bro. Ernest Stockton was with us twice and Bro. William Spaugh once. Among the personal items we note that Mrs. Mary Butner was present at the festival, though she has long since moved to Virginia. St. Mary Spaugh we are glad to note is recovering from her recent indisposition.

Bethania has had a late but very happy celebration of the Children's Day of prayer and festival. One of the features of this Sunday was the presence of so many Bethania members who reside at a distance. Among others were noted Bro. J. L. Kennedy from Winston; Sr. M. B. Hailey, Rural Hall; Sr. S. C. Ogburn, Winston; Bro. and Sr. H. A. Peddy cord, Rural Hall, and Mr. W. B. Little, of Winston. The presence of these and other friends from a distance was a happy feature of the day.

Bro. Spaugh furnishes us with the following notes from his several congregations. The Sunday School at Mayodan is growing in interest and numbers. Bro. Smith has suffered much with a sore foot, but great as has been the suffering it has not been great enough to keep him from church. Bro. S. P. Tesh has become quite a turkeys fancier, but as Thanksgiving approaches it is probable that the pride of the flock will have a fall. Mrs. Weathersbee has returned from her summer's vacation and has resumed her duties in the school.

The Oak Grove congregation has for a number of years made special preparations in connection with their Thanksgiving services. They give thanks for the Blessings which they have received during the year but at the same time they think that they should transfer a little of their thankfulness to others, so the occasion is used to gather a gift for missions.

The eighth anniversary of Christ Church was celebrated this year with unusually interesting exercises, though the occasion has always carried with it interesting programmes. It was acknowledged by all who were present that the interest was very great, and that the singing and instrumental music was not only very creditable, but that it was especially fine. The following items will give the reader an idea how happy and blessed was the occasion, though we wish we had space to print all the programmes:

October is always the busiest month of the year at Christ Church, as every one is busy in the work of preparation for the Congregation Festival. The celebration this year began on Friday, Oct. 28th, and closed on Sunday, Oct. 30th. The sacred concert being the new feature of the present celebration. The concert was well attended, and its character and successful outcome can be best given in the words of Bishop Rondhalter: "That concert could have been given in any Moravian Church in the world and been a credit to it."

At the Members' Meeting, on Saturday evening, reports were rendered by the chairmen of the various committees and heads of organizations and gave evidence that much had been done during the year. The Treasurer's report showed an increase of $100.00 in the amount of regular church dues collected, and the total amount collected for all purposes was $150.00 in excess of the previous year. During the year 14 persons were added to the church membership, and there were two deaths, making the total communicant membership 157. The majority of the old officers were re-elected, and Bro. James Miller was chosen to serve for three years on the Church Committee with the Bro. F. M. Kinzel and Jas. E. Hedrick.

Sunday's celebration was ushered in by the Moravian Boys Band, which played from the platform, the number being too large to go on top of the parlors as has always been the custom. A large number of colors, teachers and scholars attended the "Welcome Home" exercises of the Sunday School, and the body of the church was completely
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8:25 p.m., for Greensboro, Raleigh, Bluford, Pocahontas, Kansas City, St. Louis, Kansas City, San Antonio and Chicago. Pullman Rambler Sleepers, Roanoke to Columbus and Bluffton to Cincinnati.

4:30 p.m., daily, except Sunday, for Bluefield and intermediate stations.

4:45 p.m., daily for Bristol and intermediate stations, Knoxville, Chattanooga and points South. Pullman Sleeper to Knoxville.

9:10 a.m., for Bristol and for Blufffield, Pocahontas and Welch.

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