The Wachovia Moravian

VOLUME XXII. WINSTON-SALEM, N. C., JANUARY, 1909 NUMBER 196

Statistics of the Southern Province of the American Moravian Church for the Year 1908

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<thead>
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<th>Congregations and Sunday Schools</th>
<th>Totals 1908</th>
<th>Communicant Increase</th>
<th>Communion</th>
<th>Communicant Increase</th>
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<th>Re-admissions</th>
<th>Gross Increase</th>
<th>Continuing Members</th>
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Pastors: F. W. Grabs.
THE WACHOVIA MORAVIAN

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

Rev. John H. Clewell, Ph. D., Editor
G. H. Right, Associate Editor
W. A. Smocks, Business Manager

Publication and Business Office, W. Third St. Telephone 213

Published monthly at Winston-Salem, North Carolina, and sold to the interests of the Moravian Church in the Northern Province of America, and the Church at large in civilized and secluded homes.

Subscription price, 50 cents a year.

Memorabilia of the Salem Congregation for the Year 1908.

"I am not worthy of the least of all the mercies, and of all the truth which thou has shown unto thy servant."—It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness. "The Lord hath been mindful of us; he will bless us. He will bless them that bear the Lord, both small and great. It is with great thoughts like these, bearing upon them the stamp of God's own spirit, that we make our earnest, cheerful, humble, trustful passage out of old year into a new one. Different years are like the different faces in a crowd. At first glance they seem alike, and yet, as we look at them more closely, we notice that each of them has a face of its own, individual and distinct. It is a year different from any other that has gone before or that is to follow after. Let us to-night try to make out the special face and features of this good, old year of 1908, to the very last hours of whose 366 days we have now come.

The world in which we live is made up of aspiring races, of ambitious nations, of keen and grasping states and communities—it is like the ocean which, even in its most peaceful moods, is tossing back and fourth in ceaseless unrest. Such general peace as our restless world can have, it has enjoyed during 1908. There have been minor disturbances in Morocco, in Haiti, in Venezuela. There have been heavings of national discontent in such far off lands as Persia and India. There has been a terrible assassination of both king and crown prince in Portugal, there are even now flashes of possible war in that tinder-box of Europe, the Balkan peninsula, but the tendency of the greatest nations of the earth is more distinctly toward peace with each other. It is, of course, an armed peace, with constant increase of drilled battalions and of warships. But it must be remembered that increase of armaments makes war less likely, because more expensive and more hazardous. Two mighty neighbors, armed to the teeth and ready, will not be so likely to spring upon each other as would be the case if one of them, at least, were unprepared. In the national movements toward peace our own country has held an honorable place. Its great cruise of battleships, the greatest the world has ever seen, commenced December 20, 1907, in the waters of Hampton Roads. It has not yet been completed in its long course, and its perfect order, through the Puerlo Fugio Stralis to San Francisco, Hawaii, Australia, Japan, Hong-kong, Ceylon, the Suez Canal and home. But it has served everywhere, not as a threat of war, but as an embodiment of peace and good will, and so it has been received, notably in that island Empire with which there seemed serious danger of a misunderstanding a year ago. The treatment which the United States has given to its Spanish possessions and dependencies has been a broad notice to the world that we mean to be fair to even the smallest or weakest peoples. China has recently sent an embassy of special thanks to Washington, and with tomorrow our troops begin to move from Hawaii, in strict accord with our pledged word. All over the earth our Stars and Stripes wave for peace with those who will keep the peace.

Peaceful Problems.

Freed from the perils and excitements of great wars, the world has been able to devote itself the more earnestly to the peaceful problems of political and social improvement, of invention, of scientific progress, of the general well-being of the individual, especially if he be sick or poor. Even a country like Turkey is waking up to the value of representative institutions, and on a day in this month of the year the streets of Constantinople were crowded with happy people, dressed in the costumes of a dozen nationalities, to welcome the Sultan as he went to open the parliament. This great nation's hopes have quietly forced upon him.

The sort of questions which are interesting the world now are different from the narrow personal ambitions of former ages. Take, as a sample, the general interest in old-age pensions which has recently become the subject of law in England, and by which every workman, as in Germany, Italy and France, may look forward to a fairly comfortable old age. The drift of men's thoughts all over the world are in such a general direc­tion as this—

Fight Against Disease.

The great fight which modern medical science is making against disease has pursued its wonderful course this year. To the discovery of the connection of mosquitoes with fever, especially of the yellow fever type, has been added the other fact that rats are the real cause for the spread of the bubonic plague—and on this basis, the marvelous campaign against the plague has been successfully carried on in San Francisco—so that, in the same series of months which had cost half a million of lives in an East Indian state, our Golden Gate City was practically delivered from the same impending calamity. We cannot yet say that the care for that subclass of all diseases that afflicts humanity, consumption, has been discovered. But we seem to be at almost the door of this medical triumph likewise. Through fresh air treatment and through careful observance of those actually suffering from the disease, there has been a lessening of victims, and a lengthening out of lives such as could scarcely have been dreamed of ten years ago. And what is most beautiful about this modern medical science is the all inclusive, all inclusive, all inclusive character of the Gospel it holds with it. The missionary hospital is now a settled benefaction in the most remote and wild parts of the earth. Even the ice-bitten sufferers along the coast of Labrador now find their way into the refuges of mercy which the Oxonian missionary, Dr. Greenfield, has established there.

Science.

Theoretic science is busy, as never before, with every force and element of earth and sea and air. How intense this search is we note in such a fact that our government recently bought one-thousandth of a drachm of that rare element, radium, for $3,000, simply to conduct experiments with.

As soon as theoretic science has opened the way, applied science moves in to occupy the field, for the good of all mankind. It is the age of every kind of wholesome, helpful invention. We have not yet fully admired the newest achievements of electricity, before we are invited to witness what men can do in navigating the air. The aeroplane, the dirigible balloon and the air-ship have, along their several lines, made remarkable progress during the year. How great the interest is in these experiments is shown by the sympathy which a whole nation ex­ pressed toward the staunch old Count Zeppelin, when his third air-ship met with an accident—$750,000 were quickly raised for him, and his fourth air-ship is now taking its re­ sult and well-directed course through the air, with an occasional royal guest enjoying its apparently entire safety.

For this peaceful, busy, philanthropic year of 1908, our own dear United States have, as we have already seen, well held their conspicuous place. It has been with us, in America, as with all the world, been a year of sins and sorrow, but the good has been, thank God, more than the evil.

Politics.

It has been the year of our presidential election, resulting in the election of Judge William H. Taft, by a majority of 159 electoral votes and a plurality of something over a million popular votes. If the United States could form its constitution over again, it would probably make the presidential term longer than it is, and forbid a re-election. But we must make the best of things that are, and despite the irruption of business, we can rejoice in the fact that every four years our men and women go to political school, and thus become the better instructed citizens of the great republic. And there is another fact which is an honor to the party that is defeated in a presidential election. It is the quiet and even churlish acquiescence in the re­sult. This may best be illustrated by the telegram which a Texas man sent to Mr. Taft just after the election. "I am a Democrat and voted for Bryan yesterday. I am starting on the first vacation I have had in two years and am contented to leave my business in your hands." It is such joining of hands—the successful with the unsuccessful—that helps to make a great people.

On February 11, 1908, the one-hundredth anniversary of the discovery of the uses of anthracite coal was celebrated at Wilkesbarre, Penn. During this century there has been a wonderful expansion in the use, but also in the waste of the natural resources of our country. It is a...
THE WACHOVIA MORAVIAN

matter of great satisfaction that a
Governers' Convention could be
held this year at the White House,
commencing April 13th, and solving
the sentiment of the whole united
people (about nine-tenths of our
nation) in favor of the preservation
of forests, mines, water-ways, of
irrigation and reclamation of marshes
in a word, the majoriy of people
proclaiming 'We will preserve the
natural resources which our God has
so wonderfully given us.'

We must admit that there is an
appalling amount of evil in the land.
Such disclosures as are opening up
at Pittsburg, Penn., such iniquities as are being revealed
in the night-riders' trial going on
in Tennessee, make one sick at heart.
In our dear South, especially, hu-
man life seems to be cheaper some-
times than that of cattle. But on
the other hand, there has been no
period in our history when the con-
science of Americans has been more
stirred toward better things. We
see it in such a movement as that
which Governor Hughes of New
York pushed through against gam-
bling at races, and we see it especial-
ly in the strength of the anti-saloon
sentiment. By a majority of over
40,000 in a vote of 175,000 North
Carolina declared on the 26th day
of May for prohibition. In so do-
ing she has placed herself side by
side with a sentiment that is sweep-
ing over the country, to such an ex-
tent that, whereas in 1900 there were
18 millions of our people protected
against the saloon by local option
or state prohibition, there is in 1908
no less than 36 million so protected.

Business

The year which we are closing
opened with a deep business depres-
sion. How deep it was may be
measured by such a single fact as this: The railroad earnings for
the first half of 1908, as compared
with those of 1907, were 250 millions less.
It has, however, been a year of
gradual recovery. There has been
nothing whatever to indicate that
there is a "boom" at hand, but there
is a great deal, in the way of rail-
road earnings, of demand for iron
and steel and the like, to encourage
the business man and the workman
in the legitimate pursuit of their life
tasks. There are several steady el-
ements to be reckoned with in their
bearing upon the improvement of
our affairs. One is the natural in-
crease of our population, which nec-
dessarily creates a demand for manu-
factured goods, calls for the build-
ing of homes, and brings about a
natural uplift in the items of ma-
terial improvement. The other is the
bountiful harvest of 1908, yielding,
in the aggregate, about eight billion
dollars in value—far more than our
country needed, and therefore in
good part laid up as permanent
wealth. Such elements of increase
must, under the blessing of God,
give us, after every depression, a re-
turn of good times—"the clear shin-
ing after the rain."

Locally.

The first of January came upon
this community of Winston-Salem
with clear weather and thermometer
at 72. The winter was not severe,
and, at the normal time, about
March 15th, the spring, with its
blossoms, was really here. The
summer was not excessively hot, nor
dry, as in some portions of the coun-
ty, and the autumn has been beau-
tiful. As the year was favored in its
weather so has it been in its health.
No epidemic of any kind has pre-
vented summer or winter, unless we
count the uncomfortable grip of such.
Our municipal affairs have moved on
smoothly. A good deal of paving has been done and street
improvement, without the undue
haste which disturbs the welfare
of some ambitious communities.
School and church life have pursued
their usual and prospered way.
The beauty of our avenue and square
have repaid for the care which was
 expended upon them. In treating
the business development of Win-
ston-salem the pastor has again, as
in other years, availed himself of the
careful estimate made by a valued
friend and correspondent, by whom
he is here incorporated:

Business Conditions.

A review of the incidents and
occurrences of the business and ma-
terial interests upon communities
and the relative effects of the general
business upheaval of October is,
comparing with other communities
of similar characteristics, and a
general comparison of with the
effects experienced throughout the
country, affords an interesting study
and adds to the many implications
of the general growth and progress of
the communities and the position
they have attained in the general in-
dustrial development of the state
and surroundings.

In accord with the expectations
of a year ago, the year has been made
up of alternating influences both de-
pressing and encouraging; some in-
dustries being practically at a stand-
still for a portion of the time, and
many of them showing a decreased
volume of business, and all to great-
er or lesser degree experiencing the
effects of the financial depression.

Many people have been out of
work for part of the year in all sec-
tions and our communities have
shared with the others in this ex-
perience. Although the lack of em-
ployment probably had as little effect
here as at any other place, as many
of the industries were in operation
throughout the year and a few of
them at practically their full capac-
ity. This kept money in circula-
tion and helped to keep trade mov-
ing to some extent until the general
business interests could recover.

This period of depression had
the effect of retailing to an appreciable
extent the rapid expansion of the
communities which had been going
on for several years in an increasing
degree, but along with this has also
appeared another result of more
agreeable character, the vitality dis-
played by the various industries and
manufactures and the business com-
unity throughout, as notwithstanding
the fact of many people being out
of employment, some of them for
considerable periods, the towns
seem not to have emptied, as is of-
ten the case under like circumstances,
but the demand for houses and ten-
ements did not cease, so that the
erection of both large and small
has continued throughout the
year, and the number erected will
compare favorably with the preced-
ing years, and the demand does not
even now appear to have been over-
supplied.

These evidences of vitality have
been commented upon by many who
have had the opportunity of general
observation and has reflected credit
upon our business men, who have la-
tered unceasingly, and sometimes
under great odds, to keep business
moving.

What Has Been Done.

The year has witnessed the ac-
complishment of extension of many
enterprises for the general good of
the community, both Winston and
Salem have done a large amount of
work on permanent improvements in
paving streets and sidewalks, sewer
lines and water mains.

The city of Winston has erected
a large and well-appointed high
school building, a market house
and fire department in Fairview; and
a fire department on Eighth street,
near the site of the old reservoir.
The county commissioners are erect-
ing a modern and fire-proof jail and
hospital building for the accommo-
dation of the county prisoners at a
cost approaching $60,000.

The Liberty street car line has
been extended to the Chemical
Works and the old Piedmont Fair
Grounds have been removed and
new and larger buildings erected at
the new terminus of the car line.

The Bell Telephone Company has
installed a new automatic system in
place of the old one, which had
been opened for business, at a cost
eceeding $10,000.

The store buildings erected dur-
ing the year have been more than
was anticipated, and all buildings
seem to be kept filled, indicating that
the mercantile establishments
are having their share of the trade.

Many of the manufacturers have
added new equipment or increased
their storage capacities, or in other
ways enlarged their capacities for
doing business.

Another landmark of old Salem,
the old Shultz timber shop, has
undergone a remodeling and is now
providing service as a handsome and
durable dwelling house.

Church Interests.

Passing on more particularly to
our church interests we are glad to
say that our Moravian province has
been prosperous during the last 12
months. Our ministry consists
either of young men or of older men,
still in the vigor of their years.
They have been able, therefore, to
lab on with no break occasioned
by death—without protracted illness
and with good support from the con-
gregations. As a result there have
been gracious revivals of various
kinds and a good deal of accession
to the membership. In the spring
of the year a church building was
purchased in Greensboro, in which a
promising congregation was or-
ganized in the autumn. The schools
of the province have done well.
Salem Academy and College more
than keeps its large number of pu-
pils and had the honor of welcom-
ing in March the first meeting of the
Presidents of Ladies' Colleges in
North and South Carolina. Clem-
son school is vigorously conti-
The Wachovia Moravian Church has grown in its various churches to a communicant membership of nearly 3,000, and brought face to face with conditions entirely different from those of a generation ago. It has much, under its pastor, Rev. E. S. Crosland, to show for its first fifteen years, both in the appearance of the church building and in the increase of the membership. The past year has been marked with special increase of the Sunday school interest, and with the fuller development of the Moravian services, both in the Passion in and the Christmas week, and with very great encouragement in both cases.

Christ church has likewise materially increased its membership. The Sunday school has grown to be one of the few largest in the province. The young people have been very active in the social life of the congregation. During the summer the church was finely renovated, at the expense of the members themselves, so that it now presents a beautiful and fresh interior, capable of seating more people and more comfortably and well situated for Sunday school and other work. On November 1st, Rev. John F. McConiston, succeeded Rev. J. Kenneth Pfohl as pastor and the recent Christmas occasion has shown how solid the work was which has been done in this congregation and how heartily welcome the new pastor has come to be.

Fairview church is situated in a quarter of the city which is developing to a surprising degree, and the church is keeping pace with this development. The Sunday school and Christian Endeavor have been progressive occasions. The board of deacons, with their names in the Church Journal, has been in the forefront in the support of the church. The women's Missionary Society and the Mission Band have maintained their former usefulness. A foreign missionary has been supported in all and an estimable native missionary in part. On the first day of November, the pastor of 31 years, whose 31st anniversary had been affectionately celebrated on December 24th, yielded his place in the Home pulpit to Rev. J. Kenneth Pfohl, and the work showed its immediate strength by going on steadily and happily as before.

Calvary church celebrated its crystal wedding on Sunday, June 7th. It has much, under its pastor, Rev. William Spaugh, the pastor, his wife, and Mr. Emory Knouse, the superintendent, with other faithful workers, have wrought nobly during the past year, and their Christmas concert, with its vast crowd of reverent bearers of both races, has testified to the regard in which the work, notwithstanding all its difficulties, is held in the whole Winston-Salem community. So, after a review of the whole situation, we may thankfully say that the Salem congregation has, during 1908, been richly blessed.

News of Earthquake.

As the memorialists was closing there began to come the news of the most terrible earthquake which this generation has known, and which in a moment in the early morning of December 28th, blotted out the city of Reggio in Southern Italy, overwhelmed Messina, in Sicily, and a large number of other towns and villages caused the death of perhaps 75,000 people. We, in the Salem congregation, have had no such sudden removals of dear ones to lament, but the inevitable flight of time has been apparent here as everywhere. As Zinzendorf said in one of his finest hymns: "One here, one there, is gone Into the sweet eternal home.

We miss them; we prize their memory, we pronounce their names once more tenderly and solemnly this evening as having once been a part of our number here, and still remaining a part of it, in yonder world of light and glory.

"Let us call to mind with joy, Those who have before us gone, Who obtained the victory, Through the blood of Christ alone; That we may all zealously imitate their constancy Till we, too, may receive And with them in glory live."

The memorialists is signed by Bishop Rondhaler, as pastor of the Salem congregation; Rev. J. K. Pfohl, pastor of the Home church; C. T. Pfohl, F. H. Pines, Dr. J. H. Clewell and Walter T. Spaugh.

It has been a frequent source of comment that there is always good singing by Moravian congregations. This is as it should be. When the singing is left mainly to the choir a church loses much of its essential power.
Kernersville

Under the blessing and guidance of the Spirit of God this congregation has gone forward during the past year, gaining both in numerical and spiritual strength. As in former years the most helpful and encouraging service of all those enjoyed each month was the prayer meeting. These meetings are times of true religious fellowship when the pastor and his own people meet most intimately to study together the difficulties and needs and opportunities of service of both the individual members in their daily life, and of the congregation as a whole. They have resulted in a renewed interest in the affairs of the Moravian church and the activities of the Christian church throughout the world, together with a larger and more useful insight into the word of God. All the usual church Festivals were in a happy and blessed manner. At Easter time the passion week readings were listened to by attentive and sympathetic congregations and the early morning service on Easter Day was attended by a large company of people who entered quietly and reverently into the spirit of the beautifully simple worship. On Great Sabbath the children of the Sunday school were afforded the pleasure of their annual egg hunt on the parsonage grounds. This lovely custom, in some respects peculiar to the congregation, is deserving of special mention because of its charming simplicity and its consecration to the happiness of our boys and girls. During the summer Bro. E. R. Rondhalter gave us his splendid lecture on Palestine. The church anniversary on the fourth Sunday in November was the most encouraging of the present pastorate. Bishop Rondhalter preached the anniversary sermon in the morning. In the afternoon a lovefeast was held followed by the Holy Communion. At night Bro. Jonathan Reinko gave his intensely interesting lecture on the earthquake in Nischnia. On this day as on every other special day the church was beautifully decorated and the choir did efficient and much appreciated service. The Sunday school had a good year under the faithful leadership of Bro. Kohler Greenfield and his associates. The school numbers 51. The average attendance was 39 with the large average collection of about 50 cents per Sunday. The sum of $1.18 was given to mission work. The Christmas entertainment was a splendid success and was enjoyed by a congregation that filled the church. As in other years the ladies of the Whatever Circle did their much appreciated work humbly and well. To them the pastor and the church can always look, never to be disappointed, for the performance of those odds and ends of tasks, so easily forgotten and which would otherwise go undone. True to their motto, whenever their hands find to do they do it, dedicating it to the glory of their Master. In the fall a helpful Missionary Lovefeast was given by them when a offering of $50.00 was received for the Lepers Home at Jerusalem. After revising the list of members, dropping such names as cannot be accounted for, the communicants membership of Kernersville congregation numbers 63. During 1908 there were received into the fellowship of the church 5 persons, 3 by adult baptism and 2 by confirmation. 2 were transferred to other congregations and one was lost by death, Rev. J. W. Meredith. The congregation made an excellent financial record, contributing during the winter months in different ways the sum of $564.54 an average donation of $5.79 per member. The sum of $537.66 were given to Foreign and Home Mission causes and the pastor’s salary was paid in full. Truly the Lord has blessed us in giving us generous hearts and a devotion to his church. As we look back over the past year we work not take the credit to ourselves who have been but instruments in the hand of God to fulfill His purposes, but rather say with St. Paul “It is God who worketh in us both to will and to work of His good pleasure.”

WINSTON-SALEM

composing a Variety of Topics, Local Notices, Comments and Suggestions.

Col. F. H. Fries has been enlisted as teacher of the Nitchman class in the Home Sunday school and this class is growing in both interest and membership in consequence.

Rev. and Mrs. J. Kenneth Pfohl have organized a class in the Home school and this class is growing in both interest and membership in consequence.

These little books can be purchased of Mr. Lineback at his office on Main Street.

Rev. Edgar Holton has accepted the call to Friedberg church and will enter upon his duties about March 1st. His churches at Avon and Mayodan will be duly supplied until a permanent appointment can be made.

The church work in the Southern Province was never more encouraging and since Bishop Rondhalter resigned as pastor of the Home church, his duties have been many and pressing in his larger field of effort.

The new committee appointed by the Church Extension Board have charge of the Work of God in this congregation and the careful oblations and agreements will be sent to the Legislature for enactment.

Social and worldly attractions are many this season and while there is no occasion to be Puritanical, yet a member of the church will often find it a duty to draw the dividing line and closely, to meet the requirements of his Christian profession.

The Women’s Missionary Society of the Home church gave their annual lovefeast, Jan. 22nd. Rev. Mr. Lumpkin, of the Broad Street Baptist Church, delivered the address and the choir of the First Presbyterian Church assisted in the music.

There are three sides to Christianity, the spiritual, the social and the beneficent. The church acts wisely that can reasonably and happily combine the three. A sermon could be preached and written on the subject, but the facts are plain and in our limited space we can only hope to allude to these features singly and collectively briefly, from time to time.

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Tuition: $11.88 per month.

S. F. BROOKS, Headmaster.

WINSTON-SALEM DIVISION

OCT. 18, 1908

WINSTON-SALEM

A.M. P.M.

J. H. FLEET, Ticket Cashier.

Winston No. 24

2:10 2:50 4:00

10:00

4:00

Salem No. 25

2:10 2:50 4:00

10:00

4:00

Winona No. 23

2:10 2:50 4:00

10:00

4:00

Winston At. 2100 9:10

2:10

4:00

Winston At. 2100 9:30

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4:00

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THE WACHOVIA MORAVIAN

THE MONTH IN WACHOVIA

Fairview.

Fairview has launched her ship into an era of new activity. The outlook for 1909 is the brightest Fairview ever possessed. With a residential pastor and a thriving community, I say the outlook looks good. The year opened brightly for the Sunday school also, there being 35 new members and the school continues to grow. The street has recently been torn up by the Trolley Car Co. and the sidewalks are not paved, but 118 made it convenient to attend Sunday school on Sunday, Jan. 17, 1909, notwithstanding the mud.

The new home of J. M. Cummings is nearing completion and this will add materially to the appearance of Fairview. The committee from the Salem congregation has agreed with Mr. Cummings to lay a cement sidewalk 10 feet wide across the two properties, making a total of 200 feet of cement sidewalk 10 feet wide. This means much to the social function of the church. The Sunday school has organized a vocal class of 43 members, under the direction of Prof. Amon Holls.

K. P. P. CUMMINGS.

Bethania.

The autumn communion was held on the second Sunday in December. Two members were received by confirmation and two by adult baptism.

Christmas Eve was observed in the old fashioned manner. As on the previous year, we were glad to have the wax candles, trimmed in white paper, through the kindness of Mrs. E. T. Kopp. The church was decorated in a nice, plain style. The distribution of presents was left out of the service this year and attended to in a separate meeting several days later. New Year’s Eve was observed by the usual overflowing crowd.

The Week of Prayer was held with more than ordinary interest. A great deal was added by the presence of the students. Prof. Daniel delivered the address on Thursday night. From conferences during the week by the pastor—one with the young men, the other with the young ladies of the village—encouragement was gained for deeper spiritual life in the community.

New Philadelphia.

The Christmas services were held on December 24th in the beautifully decorated church. The Sunday school entertainment, given on the 25th, was an enjoyable occasion to a large congregation. In the distribution of presents the pastor was pleased to receive an umbrella as a substantial Christmas present from the men. We are glad to have Bro. Mock continue as Sunday school superintendent for another year.

Bethesda Sunday school gave its entertainment on Sunday, December 27th.

*Providence.

On the regular preaching day—December 27th, the hour for service was taken by the Sunday school in giving its Christmas entertainment, in which the pastor was present to deliver an address at the close.

ACKNOWLEDGMENTS

Recapitulation of Contributions for Foreign Mission and Home Mission Purposes, During the Year 1908.

<table>
<thead>
<tr>
<th>FOR FOREIGN MISSIONS:</th>
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| FOR PROVINCIAL HOME MISSION WORK: | | |
| Bethania | $11.40 | Clemmons |
| Bethania | $7.00 | East Salem |
| Bethania | $1.00 | Hope |
| Bethania | $3.13 | Friedberg |
| Bethania | $5.00 | Kernersville |
| Bethania | $6.18 | New Philadelphia |
| Bethania | $1.97 | Mayodan and Avalon |
| Bethania | $4.00 | Salem Congregation |

| FOR THEOLOGICAL SEMINARY: | | |
| Bethesda | $7.00 | Clemmons |
| Bethania | $20.00 | Hope |
| Bethania | $1.28 | Mayodan and Avalon |
| Bethania | $4.00 | Salem Congregation |
| Bethania | $8.25 | Providence |
| Bethania | $2.00 | Salem Congregation |
| Bethania | $159.47 | Bethania Ladies Mission Band |

| PROVINCIAL COLLECTIONS: | | |
| Christ Church | $5.74 | Salem Church, Plate Collector |
| Christ Church | $122.87 | Salem Church, Plate Collector |
| Bethania Ladies Mission Band | $400.50 | Woman’s Missionary Society |

| PLATE COLLECTIONS: | | |
| Home Congregation | $65.00 | New Philadelphia Congregation |
| Calvary Congregation | $50.00 | Kernersville Church |
| Bethania | $7.90 | New Philadelphia Congregation |
| Fairview | $3.75 | New Philadelphia Congregation |
| Kernersville Church | $6.85 | Kernersville Church |
| Friedberg | $5.47 | Joseph N. N. N. |
| Bethania | $3.52 | Joseph N. N. N. |
| East Salem | $3.00 | Joseph N. N. N. |
| Oak Grove | $5.84 | Joseph N. N. N. |
| Friedberg | $10.03 | Joseph N. N. N. |
| East Salem | $7.56 | Joseph N. N. N. |
| Mayodan | $4.64 | Joseph N. N. N. |
| Bethania | $5.00 | Joseph N. N. N. |
| Elm Street Sunday School | $4.94 | Joseph N. N. N. |

JAS. T. LINEBACK,
Treasurer and Mission Agent,
Salem, N. C.

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Agents Wanted.

THE WACHOVIA MORAVIAN

FOR HOME MISSIONS:

FOR HEBREW MISSIONS:

FOR BETHESDA MISSIONS:
The Wachovia Moravians

Before the days when "Organized Classes" were the rule in every Sunday School, an enterprising young teacher in the Salem Home Sunday School insisted that the class in the case of one or two "shut ins," and directed the correspondence which was carried on vigorously for a time. Then a class was chosen, the "Wayside Workers," a modest title, indicating that the members sought no great change, but simply the doing of little kindly deeds to brighten the path of those who might be met along the wayside of life.

The needs of a mission Sunday School in the neighborhood opened the door to local charity, and when added years scattered the Sunday School Class, the "Wayside Workers" held together, quietly giving aid to the needy as opportunity offered. Never was there a more informal organization! When the payment--regular dues began, in July, 1893, a Treasurer was elected; in February, 1894, a Secretary's book was begun, but no need of a President was felt, and this office was not filled until June, 1906.

In Nov. 1892 the first Fancy Work Fair was held, and was such a success that it became an annual event, and an important source of revenue. The first new members were admitted to the circle in Feb. 1895, others joined from time to time, and the Wayside Workers now numbered eighteen. The membership, however, gradually changed somewhat with the years, but four of the charter members still remain, and the teacher continues as an honorary member, gladly welcomed to the meetings when home on a visit. Only once in the eight years has death broken the little band of friends.

As already intimated the chief interest of the "Wayside Workers" has been charity. The early pages of the Treasurer's book are devoted to the purchase of shoes and warm clothing for various children. The first contribution to the Salem Home appeared in Feb. 1893, others following from time to time. The large Bible used in the Moravian Home Church was presented by the "Wayside Workers" in August, 1893. In 1894 an interest in education began, and from then until 1908 no year passed without sending one or more girls or boys to Salem Academy or to some primary school. As funds permitted wood, provisions, and rent appeared on the expense account, and these items of general charity still continue.

In December, 1906, a new work was begun, which has come to hold a most important place in the interest of the "Wayside Workers," and indeed of the community at large. Arrangements were made by which a nurse was engaged to visit among the sick in Salem, in cases where a special graduate nurse would not be employed. By arrangement with the Board of Trustees a room was secured free of rent in the Sisters' House, in return for which the nurse should attend the ladies in the Sisters and Widows Houses free of charge. A generous contribution from the "Willing Workers" secured free service for the Salem Home, while a Church collection, and gifts from other circles and interested friends made it possible to offer her services free to residents of Salem who were not able to pay the small fee willingly given by those who were in condition to do so. The first months were necessarily given mainly to making acquaintances, but by the close of the year it was evident that the Visiting Nurse was both needed and wanted. The records for the second year show a gratifying increase in the amount of service placed in her hands, and the report which follows shows both the condition of the work and the source of the funds by which it has been maintained.


Number of Cases ................................ 86
Number of Visits .................................. 719
Number of Hours of Nursing ....................... 1680

Financial Statement.
Receipts.
Cash on hand, December 1, 1907 .............. $34 94
Feas to Nurse ......... 45 90
Church Collection ... 36 28
"Helping Hand" ....... 24 00
"Willing Workers" .... 25 00
"Junior Helpers" ....... 20 00
"Mission Band" ......... 10 00
"Wayside Workers" .... 74 50
Other Contributions ....... 40 00
530 82

Expenditures.
Nurse's Salary, 1 year $250.00
Sunday Expenses ......... 5 55
530 55

Balance, Cash on hand, December 1, 1908 .......... 8 8 07

Adelaide L. Parks, for Ex. Com.
THE WACHOVIA MORAVIAN

NEWS OF THE WORLD.

The Great Earthquake.

The one great topic which has claimed the attention of the entire world during the past weeks was the great earthquake which visited the southern part of the peninsula of Italy, and especially the island of Sicily.

During the latter part of the month of December the section referred to was visited by a terrific tremor. The earth shook, like the spaces of a few moments demolished practically all of the houses in all of the town within the territory affected. The furor of the earth was followed by a great tidal wave which caused the death of vast numbers who were naval between the wreckage of the houses. A number of subsequent shocks were felt, but the general amount of damage done by the first shock. A number of towns and cities were involved in this trouble, and the loss of life amounted appalling to contemplate. The estimates run from 130,000 all the way to 200,000 persons. The exact number will never be known, since large numbers of bodies were carried out to sea by the waves, large numbers were buried by the wreckage, completely buried and the piles will in some cases not be disturbed, at least at the present. Fire consumed many of her bodies, so that as stated the real numbers will never be known.

One of the estimates which possibly is approximately correct says that 130,000 persons lost their lives in this, one of the most appalling disasters of all history.

Every effort was made by the civilized world to carry relief to the survivors, to send to the wants of the wounded, and to bring food and clothing to the destitute. President Roosevelt, at once dispatched two vessels which had been loaded with all manner of supplies for the returning battleships of our navy, and these ships were soon steaming across the Atlantic on their errand of mercy. Congress met soon after the calamity, and the relief which it sent in various ways will exceed a million dollars in value. Other countries, as well as the Italian home government, assisted in the same liberal manner. Some of the returning fleet of war vessels made their way to the scene, ready to do all that could be done.

The section of Italy which was visited by this great calamity is located just in the line of the volcanic and earthquake activity. From earliest days earthquakes have visited Asia Minor, Italy, Spain, the West Indies, and Mexico. In the immediate neighborhood of this sadly afflicted section are three active and several quiescent volcanoes. This is where the earth, which has cracked as it shivered in cooling. Charleston is in this same general earthquake zone. In other sections the line extends north and south. This is true of the western section of America. Witness the tremors in California, in Mexico, and the western part of South America. Probably the most active earthquake zone is in Japan. It is said that tremors are felt in certain sections almost daily, and at times very severe. Still the fact remains true that outside of the earthquake zones little or no danger from earthquake exist.

IN LIGHTER VEIN.

A little nonsense now and then is relished by the best of men.

In a Heathen Household—Elizabeth's mother did not teach her little daughter much that she should have learned about religion, nor did her father.

The other day a guest said to the little girl—

"Elizabeth, does your father say grace at the table?"

"What grace?" returned the little girl innocently.

"Why, thanks for what you have to eat."

"Oh," replied Elizabeth, now enlightened, "we don't have to thank any one for what we have; we always pay cash."

Changing His Colors. Mr. Jacob A. Riis tells of a little boy who earned his living by blacking boots. Every Sunday he attended a mission school. This school through its well-meaning teachers, decided to have a Christmas tree. The gifts for the pupils were provided by the teachers and some patrons of the school.

"Jiminy, the goose black, was there Christmas Eve, but was much disappointed when his present proved to be a copy of Browning's poems. He folded it carefully in the paper in which he received it, and took it home.

The next Sunday the superintendent of the mission school announced that if any child who was disappointed with his or her gift could exchange it.

"Jiminy marched boldly to the front with his."

"What have you there, Jiminy?"

"Browning, sir."

"And what do you want in exchange?"

"Blacking, sir."

A Sailor's Strange Excuse. An English newspaper gives this strange excuse, which, however, is about as good as the usual run of excuses for drunkenness:

During the visit of the Channel Fleet to Newcastle, England, one of the holiday makers was brought up on the charge of being drunk and disorderly.

"What have you got to say for yourself?" demanded the magistrate.

"You look like a respectable man and ought to be ashamed to stand there."

"I am sorry, sir, but I came up in the train in bad company," humbly replied the prisoner.

"What sort of company?"

"Some of the bluejackets that were bootblackers, was the response."

"What sort?" cried the magistrate in a temper, for he was a real abstainer, "do you mean to say that bootblackers are bad company?"

"Begin, your pardon," answered the prisoner, "we're wrong, for as I had a big bottle of whisky and had to drink it all myself!"

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WINSTON, N. C.
NOTES BY THE PRESIDENT OF THE SOUTHERN P. E. C.

The change which with November 1908 took place in my office enables me to see more of the life of the several congregations and to rejoice in the growth and well being of the Province. On the first Sunday morning in the New Year I had the privilege of preaching in my dear former charge the Home Church. The text was from Numbers 21,14, "Towards the sun-rising" and I truly felt among my beloved people of former days and the congregation was benignant. Indeed, Bro. J. Kenneth Poth, the new pastor, is giving himself manfully to his task and with good success.

In the evening, my way led me to Fairview, where a good congregation had met me, giving the blessing which rests on Bro. Leavenworth's labors.

Thus came the first week of the month meetings of the Boards,—day by day,—the Church Aid and Extension, the Clemmons' Board, the Financial Board, and the Academy Board. With the exception of the Financial Board, they are all creations of the recent Synod and it is pleasant to see the interest and good will with which they are settling down to their tasks, which, in their first stages need to be mainly of an informing character.

On the second Sunday, I found myself in the Centreville camp, where Bro. Kenneth superintends and Bro. and Sister Rufus Spang, Miss Emma Vogler and others give energetic assistance from Salem. Can we not have more workers going out from our strong centres into our more needy fields.

The third Sunday found me among the Presbyterians in Winston with the most cordial welcome,—so many old friends and young friends, many of them Academy pupils—did one's heart good to be with them.

The fourth Sunday took me to Providence. I was surprised and delighted with the new Church building. It is the old church enlarged and reframed, but it makes all the impressions of a new edifice. The new graveyard with the church is giving the familiar pine grove a new appearance and is showing the zeal of our Providence brethren and sisters.

Come to their assistance liberally.

On the fifth Sunday, I was glad to reckon the day as a Methodist day meeting with the Winston-Salem Centennial Church morning and evening. In the evening, the pupil was an especially urgent one where I could not help taking it and my heart overflowed with the reminiscences of old time associations with Methodist churches and Methodist workers.

I have been twice in Greensboro during the month, holding house prayer meetings in various parts of the city, of the most delightful character. The little congregation which Bro. Edgar Holton has so quietly started and in which Bro. C. H. Westphal is doing such exceptionally able preaching is moving right forward. It will interest the readers to know that Bro. Percy Kurns presented the sermon the other Sunday morning and in such a way as to please everybody. Such service of a layman does not take place in many congregations.

Several visits to East Salem, a delightfully improved church, where Bro. Stempel is well in his service and it would have done you good to have been in Bro. McCumber's Christ Church prayer meeting a couple weeks ago, so large and so warmly participated in. You would have felt that Bro. Raker, head of the prayer-meeting service, was rendering just that help which every pastor needs in the most difficult service of the week.

EDWARD RONDTHALER.

The Salem Home is very quietly but nobly doing a good work, providing for a number of aged and destitute. A society of ladies have the institution in charge and the executive ability displayed in managing and supporting the Home is nothing less than exceptional.

EDITORIAL NOTES.

With this issue the Wachovia Moravian passes into the hands of a new committee appointed by the church authorities, in accordance with the directions of the recent synod. The committee is composed of the following brethren: Bro. E. H. Stockton, Chm., Dr. J. H. Clewell, Geo. H. Rights, W. H. Poliz, W. A. Goedel, J. F. Brower, Jr., and R. A. May be that circumstances will arise that undertake their own tasks later with more strength and courage than if the help had not been extended to the Mission Board. We commend this article to all our readers.

In connection with the thought of the value of the church news we must not lose sight of the fact that one other condition exists, and that is the need of having the paper go into the homes of the members of the church. We hope that the reader will find a number of items elsewhere in this paper treating of facts connected with other fields of labor, in nearer or more remote parts of the world.

On another page will be found an article in connection with our obligation to the special needs of the mission board at this time. This cause is one which calls for special effort, and while the burden is not a light one, it is a work which will bring with it a great blessing to all those who enter upon it with the right and proper spirit. The task of raising money for a cause like this one will enable congregations to undertake their own tasks later with more strength and courage than if the help had not been extended to the Mission Board. We commend this article to all our readers.

We bespeak the hearty support of ministers and laymen in our efforts to make the paper just as good as it is possible to make it during the year upon which we are now entering.

Bishop Rondthaler has promised to give us a column from the F. E. C. from time to time. This will contain official announcements, will be an account of his official visitation to the several congregations, and will be specially interesting matter for the readers.

It will be our effort in the future to issue the paper the 15th of each month. This is not an absolute guarantee, since the work of the editorial department is in the hands of a very number of very busy people, and it will be specially interesting matter for the readers.

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mer years a radius ten miles long, with Salem as a center would have taken in the circle nearly all of the members of the Province. Now the line would have to be three or four times as long. Formerly we knew each other pretty well personally. Now the numerous thousand people are in many instances perfect strangers to each other, and it requires the medium of a paper like the Wachovian Moravian to make these brethren friendly and neighborly towards each other. Hence the burning question for the year is, "How can we secure a full report of the news from each congregation each month?" It may be through the efforts of the pastors. It may be through the efforts of the pastors working through the interest of the members. But however it may be, on whatever manner the results be attained, we earnestly commend to every interested member the most hearty and sympathetic support of every effort which is put forth to secure the news of the several congregations.

Before closing these editorial items let us call attention to the real place which the church paper holds in the economy of the Province. The fact that the paper is not found in as many homes of the Province as should be the case, the fact that the publication is carried on with a degree of difficulty, the fact that it is small as compared with many other publications,—these and other facts have no bearing whatever on the real relation which the paper has to the work of the Southern Province. Without the Wachovian Moravian the Province would almost cease to exist as far as its place as an independent Province among the other Provinces of the United States is concerned. We do not mean to say that we would cease to exist so far as religious work is concerned, but the work would be hampered in very many ways, and the world at large would soon cease to know us or to know us. Historical matter would be lost, statistics would be forgotten, and the public is concerned, and we would gradually become strangers to each other. Few indeed realize of what vital importance is the paper to us. We want to try to close the year without a debt on the mission department, and it was happily done. But this special economy meant that repairs to mission property in many parts of the world were left for the year, and last year not only had the mission property to bear the repairs of the current year, but also a church or two or three years before. Hence the year was an expensive one. In addition to that there were a number of special calls resulting from earthquakes and thunderstorms. In the second place the receipts from the missions themselves were subjected, in Africa and other sections, to what we call a pull, that is, small times and consequent falling off of income. We may here remark that few persons realize how much the mission fields themselves pay into the general treasury. Not only do the converts pay liberally and more liberally in some instances than home churches, but stores and other business enterprises are carried on in the mission fields, and from them large sums are secured. Even in certain parts of the world business enterprises have lowered the income, and the mission enterprises could no more prevent this shrinkage in receipts than could a store in our own land prevent a shrinkage during a year of panic or depression. Hence this fact cut down the receipts of the general mission board in Germany.

Another special expense was the burden in the way of tariff and other taxes laid on the supplies needed in the Central American fields. These fields are promising and must be continued, but the addition of these usual expenses added one more item to the general mission board. Besides, it appears one of the greatest causes of the unusual experience of the year is the shrinkage in the gifts of outside friends, especially in England. It may be known to all readers that many thousands of dollars have been given in the past by friends in other churches to the cause of the missions of the Moravian Church. So long as this continued the work of our church was rendered that much more secure. This current came into existence at a time when the interest in foreign missions was not as great as in other denominations as it was in the Moravian Church. Circumstances have changed as the years have passed. The greatest mission activity is now abroad in all denominations. Hence it is natural that some of the money which came to the Moravians is now diverted to other churches that are outside friends, and there is really no way in which we can even solicit a continuation of this munificence; it must come as a voluntary gift if it continues at all. This state of affairs is not really an unnatural one, it is rather a natural condition. But the hard and stern fact remains that our church received from these sources much less than in past years, and the drop in amount will no doubt run up into thousands of dollars. This item of loss is not due to any neglect on the part of the church, nor any more than in the other cases. All these circumstances are circumstances which could not be changed by any action of the church that it could have done. Since the money failed to come in, the salaries of the missionaries had to be paid, and the expenses exceeded the income as we here described.

The delegates to the General Synod have been instructed to unite their efforts with the earnest efforts which will be put forth by the delegates from all over the world to try to arrange the places so that the work may be run within the income, but what is needed is really not cut down the great and growing mission work, but to stimulate the people all over the world to make a greater contribution so that the delegates to the General Synod can be justified in greatly increasing their working forces at the front.

We are thankful to have this opportunity to present the Wachovian Moravian as a paper that has done something for the cause of missions. It means that societies and organizations should use the power which they represent to secure liberal gifts through the channels which bring in their funds. It means that Sunday Schools should be interested in the great and good work by the efforts of teachers and superintendents. It means that special efforts such as suppers and concerts should be given to swell the fund for the liberal gift of ten years ago and for a similar cause is doubled and more than doubled.

The Lord loves a cheerful giver.

The Need of Missionaries.

As an illustration of the need, we may point out that in a single corner of the great Chinese empire—in the three provinces of Yunnan, Szechuan, and Kwangsi, with 38,000,000 population—there is a multitude of missionaries. Fifteen hundred workers are called for in these provinces alone; but, after all, that would be only one missionary to every 25,000 people. Other fields in Central Africa, parts of Asia and South America are almost equally needy. There is need of the Gospel in and throughout the globe that some of the large missionary boards have felt justified in greatly increasing their working forces at the front. There is much yet to be done to fulfill the Master's wish and command. Let each do his or her part, and we can safely leave the rest to Him.

Christian Herald.
THE WACHOVIA MORAVIAN.

A Digest of the Reports Presented to Triennial Synod Held in Salem Nov. 17-20, 1908.

Chas. H. Wenbold, Jr.

The Rev. James E. Hall presented the report of Clermont School from which the following extracts are taken for the benefit of the readers. The purpose of this report was to acquaint the students and the efficient service rendered by the instructors. The institutions and especially the new enterprise at Clermont School was laid to the hearts of the members of Synod for renewed interest and support in whatever way it can practically be given by Moravians of the Southern Provinces. The following important extracts are taken from the report of the Committee on Foreign and Bohemian Missions to which Committee the report of the Provincial Missionary Committee was referred, the latter report being largely based upon the former being a careful review and interpretation of that report. It is hoped that the report may lead to the belief of our Lord that the Moravian Church shall continue to exist, among other purposes, that it should be a missionary church, that in the past it did have a work for us to do. With this understanding of and belief in our missions as a church we should make every effort to relieve the United Mission Board of the heavy deficit and by increased contributions provide against future deficits. The attention of Synod was drawn to the wonderful manner in which God has blessed us in Bohemia and an appeal was made for greater interest and effort for this work. The committee recommended the continuation of a Provincial Missionary Committee; that every congregation appoint a missionary committee of 3 or 5 members, the pastor to be one of the members, to plan aggressive missionary campaign in that congregation; that this plan include a semi-annual missionary sermon by the pastor, missionary programs and studies in the Sunday School, missionary reading circles, the addition of missionary biography and other literature to the Sunday School library and regular and systematic methods for raising money for the foreign mission cause; that each Sunday School have its own Missionary committee and, if practicable, devote the collections of one Sunday in every month to the cause of foreign missions; and that a simple but systematic plan of missionary study be prepared for use in our Sunday School.

The Committee on Church Extension and Home Missions in its report, in view of the excellent work which had been done in Greensboro, recommended that Synod endorse all that had been done in connection with this work and express its appreciation of the faithful work of the pastor and all those who so loyally assisted him. Following the report of the F. E. C. that a number of places were gradually shaping themselves with a desire of having a Moravian congregation in their midst it was resolved that the Synod recognize these as missions of interest and loyalty and recommend the organization of Sunday Schools whenever possible in these places. Because of a lack of information upon doctrinal and governmental principles of our church among both Moravians and non-Moravians it was resolved that the Church Aid and Extension Board be instructed to edit and publish a brief sketch conveying the most essential features of Moravian principles and doctrines and that this sketch be furnished for pious distribution. Recognizing the good work being done in our own home missions at Mt. Bethel and William Hill it was resolved that Synod express its appreciation of the Relief Crew who have so faithfully and efficiently conducted the annual summer school at Mt. Bethel which has been such a help to our work in the Seneca Mission and seconded all the efforts of the members in their endeavors to advance.

Recent Intelligence From Our Mission Fields.

By Bishop J. Taylor Hamilton, D.D.

Friends of our Missions will do well to join in intercessions, that God may mercifully spare our workers in Surinam from a repetition of the sore experiences of a few years ago, when four of their number were suddenly called from labor to rest during an epidemic of yellow fever; for that dreaded scourge of many tropical lands is expected to have made its appearance once more in the Dutch South American Colony. We have thankfully reported, that to the best of our knowledge the trouble has not reached the proportions of an epidemic, and that the colonial authorities are taking all the precautions which sanitary science prescribes. As yet the circle of our missionaries has not been entered by this dangerous foe.

Early in December a very significant and encouraging transaction took place in this mission, the dedication of a new church at Ganneus. In and of itself the dedication of a place of worship is no rare thing in connection with our wide-spread missions. But there were peculiar circumstances in connection with this undertaking, that lifted it out of the ordinary. In the first place the heads of the enterprise in this one is one of our very able ministers who has been raised up from out of the membership in Surinam itself, Brother Martin Schuett. Furthermore the lumber for the building was furnished by his number himself, and the labor connected with its erection was gratuitously donated by them. As it stands, the Superintendent of the Mission, Brother Vondra, who with other brothers of our church from Paramaribo, to this distant post, well up the Surinam River, in order to dedicate the building, estimates its value at some ten thousand florins. He describes it as in every way a neat, substantial and creditable house of worship. As may be supposed, this December 6 was a day of high festival and great joy not only for the people of Ganneus and their minister, but also for the representatives of other congregations, who testified their sympathy by their presence.

At Easter four students of the Theological Seminary in Paramaribo will complete their studies, and will at once enter on active service as assistant ministers. Among them are Brother Edwin Laboude, Frederick Nicholas Sprang, Johannes Fritz Dudas and Cornelius Nilsen. In their case one should not think of altogether young men, for each has had long and life's experience lie behind at least some of them. The eldest is a man of thirty-eight years, and the youngest in his twenties-sixth year. May they bring only credit upon the training given them by Brother Muls and prove a means of large blessing to many of their countrymen.

Somewhat more than a year ago I was missing being present at the exercises which closed the school year of our Women's Normal School at Spring Gardens, in St. John's Antigua, for I had to sail for St. Kitts on the Esb at the very hour when these exercises were in progress. It is therefore with special interest that I received today from the Director, Brother Tindale, who at the same time has the burden of the pastors of the large town congregation, with its nearly fourteen hundred souls, and is also Treasurer and Acting-Supervisor of our Mission on that island, an account of the ceremonies that brought to an end the activities of the institute for the year 1908. These took place on December 11, and among the guests who honored our Normal School with their presence were the Governor of the Leeward Islands, Sir Rholbaut Sweet-Shorto, and the Very Rev. Dean Shepherd and Archbishop Branch of the Anglican Church. A number of young ladies are students here with a view to secure positions in the schools of the government not only in the Leeward Islands but also in Barbadoes. All the more gratifying therefore was the very satisfactory report of the Inspector of Schools, Mr. Charles Martin, with regard to the work of the graduating class. The valedictorian, Miss Prins, is a member of our con-
The Wagovia Moravian.

ggregation at Nkny, St. Thomas; and in presenting to her the pike which she had earned, the Governor addressed her by the words of special commendation.

Our Mission in Nicaragua for various reasons may lay claim to our warm sympathy at present. Here, as elsewhere, the conflict rages with materialism, with insidiousness, in form, is earnest and keen. Abandoning the edifice of the most direct sort, heathenism here rather presents itself as a mixture of the old control paganism and belief, with ideas derived from the Christian religion. It claims indeed to be better taught than "religion of a book," to the needs of the Indians as infants. It boasts of an alleged superiority through the assertion of a direct revelation on the part of the medicine man, or "Spirit Up-luck," as they call themselves. Sandy Bay and Twalli and Dakaqual feel the evil influences of a certain man named Laura, a ring-leader in such matters, especially amongst the women. They, however, were mightily strengthened by his happening to, for once, really guess right as to a coming tornado, that of last October. The Sandy Bay congregation, in particular, has been honey-combed by his false allegations. Many of the people live in dread fear of the man and comparatively few have courage and clear convictions that enable them to boldly controvert his claims. Hence the work of Bro. Theodore Raina in Sandy Bay and his Eliza needs our special intercessions. But the go and work of the man, Laura with reference to tornadoes is not always accurate. In November, as Brother John Palmer, our missionary at Wada, was on an evangelizing tour down the Wangra River, he noticed that the people of various villages were full of anxiety. Inquiry developed the fact that this impostor, Laura, had imitated the councils of the various villages along the river, warning them against a terrible hurricane, which should come on Sunday, November 17. For days before this date, he said, they should go to their provision grounds and gather supplies and bring in food, so as to be prepared for the devastation that would follow. But on that particular Sunday no one should venture out. All the canoes were to be tied fast. Else they would suffer heavy loss. On that particular Sunday Brother Palmer went to the village of Livingstone Creek. The people crowded to the house where he held Sunday School and preached. In the Sunday School he used the Roll of Salvation lesson pictures of various scenes as the lesson the "Good Shepherd" who can and does take care of His own. It was a lovely day. No signs of a storm. But people gave him splendid and interested attention, morning, noon and evening. But at the close of the day he showed them how foolish the claims of Laura were. Whereas he was to have brought them destruction, they might, if they only would, make it their day of salvation.

So the conflict with ignorance, error and devils ever so in the forefront, but the missionaries are working in faith and works faith. Sometimes great encouragement is vouchsafed. This was the case at Cape Dorcas on November 9th, when Bro. Gebhardt baptized nine adults and three children, the former with the exception of one woman all having come from the Krata district, north of the Wangra, and constituting the wardens of a new congregation there. The oldest, a grandfather, between seventy-five and eighty years of age, received the name of Simon. One of the men, Pablo, sixty-five or seventy years of age, had been a reported charmer of evil spirits. One of the women, Lena, about fifty years of age, had been a snake charmer, a noted feared enchantress. These people had made the journey from their homes, two days or more away, and had been camping in the yard of the mission house for many weeks that they might receive daily instruction preparatory to baptism. Part of the time they practically ran short of provisions, and were ready to suffer partial hunger, if need be, that they might learn the essential truths of the faith. The missionary and his wife and the Christian neighbors had given them assistance, but out of principle, would not partake of it. What it must mean for some of these heathen Indians to realize the actual reality of sin and its awful results and consequences, is hard for us to grasp, who have ever had the privilege of walking in the light. For instance Brother Gebhardt tells us of another Indian woman, whom he baptized about half a year ago, what an agony of mind she experienced when her conscience was enlightened. She confessed to having killed two of her own children as babies, in her distress and agony of mind, she begged him to beat her, that by corporal suffering on her own part she might atone for her sin. Twice and again she entreated him to flag her severely. Only with great difficulty could the missionary make it clear to her that corporal punishment could do her no good. All the time she might receive would not sharpen her apprehension of the meritorious life and death of our Saviour. No beating would add to her power of memory to retain promises given in God's Word. But at last she learnt to really know the fountain opened for sin and all unrighteousness. That these Kruta people are in a state of ignorance though they are in contact with the whites for many years. In his capacity of Sec.

retaries his last duty has been to correspond with the Archbishop of Canterbury regarding the Anglican proposals from the Lambeth Conference. He has been in a special manner at the Annual Synod which he helped to establish, and on the various Boards and Committees of which he was an able and useful member. In almost all the great questions that have been before our Church in Britain during recent years, he has taken a deep and practical interest. His views were listened to with attention, for he was universally recognized as a level-headed man whose judgment could be relied upon. So highly was he thought of that it was shown by the fact that at the three Synods at Balsford, Dublin, and Dukinfield, he was unanimously elected Chairman of the Sessions. The verdict of the Synod on the Suez Bill, that the Government of that Synod was in strong hands, was endorsed by all.

Mr. Maclean was elected a member of the Education Committee of the Church in this side of the ocean.

We quote the following extract from the last issue of The Moravian Messenger, of London:

"It is with very sincere regret that we have to announce the death of Mr. William Malällaun. The sad event took place on December 31st at Obberbrook. Mr. Malällaun had been ailing for some time, but his death has come as a great shock to his many friends. Few men in the Moravian Church could so fully be spared, for he was one of our most active and capable workers and one of our most generous supporters. Very few efforts in our Church in recent years but have received his liberal help. To Obberbrook his loss will be almost irreparable. To the members of that congregation he was a kind and true friend, honored and respected by all. What is written in Dr. J. T. Hamilton's "History of the Moravian Church" of the father may be written of the son; it is necessary to change the date. In 1731, the entire Church mourned the loss of one of her most active and most widely-known leaders, William Malällaun." The son followed in his father's footsteps and for the last twenty years has occupied an honored position in our Church. Amongst his various and varied duties he has acted as Warden at Obberbrook, and as Secretary of the Prisoners for the last many years. In his capacity of Seo.

General Church News.

The Death of Mr. Wm. Malällaun. M. A. J. P.

Our British Province is mourning the loss by death of one of its most fundamental laymen, Mr. William Malällaun. He has for many years been an office-bearer in our British Province and his name is very familiar to many in our Church on this side of the ocean.

"It is with very sincere regret that we have to announce the death of Mr. William Malällaun. The sad event took place on December 31st at Obberbrook. Mr. Malällaun had been ailing for some time, but his death has come as a great shock to his many friends. Few men in the Moravian Church could so fully be spared, for he was one of our most active and capable workers and one of our most generous supporters. Very few efforts in our Church in recent years but have received his liberal help. To Obberbrook his loss will be almost irreparable. To the members of that congregation he was a kind and true friend, honored and respected by all. What is written in Dr. J. T. Hamilton's "History of the Moravian Church" of the father may be written of the son; it is necessary to change the date. In 1731, the entire Church mourned the loss of one of her most active and most widely-known leaders, William Malällaun." The son followed in his father's footsteps and for the last twenty years has occupied an honored position in our Church. Amongst his various and varied duties he has acted as Warden at Obberbrook, and as Secretary of the Prisoners for the last many years. In his capacity of Seco.

The "Harmony" in a Storm in Labrador.

** The Harmony had a good run North to Killinak, but do what he could the Captain was not able to make up the time lost by stress of weather on the first voyage. He reached the northernmost station, Killinak, on September 4th—the day, when, according to his preconceived plans, he ought to have sailed from that port. While at Killinak the vessel encountered bad weather, with rain and snow for four days. However, no time was lost there. Crossing the Gulf, on September 12th, the former mission-house and store, which had meanwhile been taken down and pushed ready for shipment, along with innumerable packages of store goods, were taken on board.

As our readers may know, Ramah is being given up as a regular station—only the church left on the spot for the benefit of a few of the station inhabitants, who intend to remain there at least a while longer. All the Eskimos, with the exception of two families, have left, some of the packages of store goods, were taken on board.

Consequently, they were instructed by the Captain to bring their goods and chassis, including their kayaks, sledges, &c., on board on September 12th. When everything was on deck, "The Harmony," the Captain writes, "could scarcely be seen for the stuff piled up on board."

During the following night, however, a very terrific storm came on—
THE WACHOVIA MORAVIAN.

NOTES IN PASSING.
A Glance at Things Local and Things in General.

A well defined public school system for Salem is under discussion.

The electric car line to High Point, via Greensboro, is again being considered.

Our Board of M. E. Church friends, of this city, are going to erect a new place of worship and also establish a daily nursery.

Where the Salem reservoir formerly stood a handsome resident flat now graces the site and adds much to the appearance of that portion of the city.

Electric Power from the Catawba River will soon be transmitted to Winston-Salem and distributed by the Fries Power and M'Gy's plant for general use.

Much praise is due to the ladies of our congregations for their excellent work in every department of Church and benevolent work. To Societies of both kinds and another there are constant demands and prompt response.

Moving picture shows are claiming a fair share of attention. Upon the whole they are both interesting and at times amusing. Occasionally there is a tendency to the obscene creeps in but public sentiment can soon stamp such features from the roll.

The Salem Choral Class, organized and conducted by Rev. and Mrs. J. R. Pfeil, is filling a long felt want. Good singing is a characteristic of Moravian worship and such training will but add power in song. The first concert by the Society will be given Thanksgiving Day.

Large hats are a great annoyance at places of public gathering. At the Auditorium and the moving picture shows kind invitations are extended to the ladies to remove their immense head gear. While this petition does not insist, our ministers might consider such a request at their services, at least until the fashion changes.

President E. J. Pfeil, of the Men's League, with his worthy associates, are doing much to make this institution attractive and interesting to our young men. The League depends entirely upon its dues for support. This sum is not large but the good derived can hardly be realized. Move pretentious institutions of a similar nature might study both the system and economy exercised with remits achieved, and profit thereby.

The Greensboro Moravians kindly remembered their retiring pastor, Rev. Edgar Halton, Sunday, when he preached his farewell sermon, having accepted a call to the Friesburg Moravian church. In both congregation Rev. C. H. Wenhold presented Mr. Holton with a beautiful leather chair, also a overcoat, the latter the work of the ladies of the church.

The series of free lectures and entertainments instituted by Rev. J. K. Pfeil cannot be too highly commended. It gives both young and old an opportunity of keeping in touch with the matters of import, in science, music and literature that are occupying the attention of the world at large. "The Drifting Sands," followed by "Wireless Telegraphy," with others to follow show the trend of this very interesting feature of information.

The Wachovia Moravian is considered indispensable to the interests of the locality. It is a common bond between the different congregations and the Northern and Southern Provinces and can be the means of doing valuable work. The committee in charge will do their part in making the paper a welcome monthly visitor to every Moravian home. A liberal support of the effort by a subscription of 50c a year from each family will greatly encourage this effort to print our church paper.

Elm Street School Committee comes to the front again with a series of enthralling events, embarking on new enterprises under the direction of Miss Broad- ingham, of Salem Academy and College; illustrated Lecture "Through Switzerland," by Bishop Rendshamer; "A Trip to Northern Cities," illustrated by Dr. J. H. Cowell; illustrated lecture by Col. Fries on "Jerusalems!" an entertainment under the direction of Miss Garrett, of S. F. A. Jacoby; lecture by Col. W. A. Blair, who will select his own subject; lecture by Salem Band.

The constant growth in business in Winston-Salem is a source of gratification to many ways and to many particular, regarding which few possibly ever thought and that it enables our young men, as they reach the majority, to resell and enlist their talent and ability at home. Years ago, the majority, from necessity, sought homes in distant places. Now the places is optional.

Our friends will please remember that the business office of the Wachovia Moravian has been changed and in future will be located at the Cuina Republican office, Winston-Salem, N. C. All matter for publication should be sent to Dr. J. H. Clevel, Editor, and all subscriptions and advertising to Mr. Nicolas Paige, at the Republican office. Both gentlemen will promptly attend to the duties assigned them.

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FROM THE CHURCHES OF THE PROVINCE.

The following items are culled from the papers read before the monthly meeting of the pastors of the Province. This meeting of the pastors is held the first Thursday of each month, at the home of Bishop Ronthalber, and is one of the oldest of the organizations or societies in the Province, having held its sessions continuously on the first of the month for more than a hundred years.

The first paper was read by Bro. Grube, who stated that in Bethania during the month of January they had observed the week of prayer with interest on the part of the congregation and also on the part of the pupils of the Bethania High School, who attended and took the place as attentive hearers.

Two important conferences were held in Bethania during the week of prayer, the one with the young men of the congregation, the other with the young women.

About the middle of the month on a cold, misty night the annual lovefeast of the Christian Endeavor Society was held in the music room of the school building. The programme consisted of religious exercises, music, recitations and some social features.

The child of Mr. Ringley was baptized on the 17th.

Bro. Holton made an unexpected visit to the pastor near the end of the month.

The last day of the month was appointed for the Sunday School rally, but the weather was so intensely cold that few could attend except those from the town of Bethania itself. We were very glad, indeed, to have Bro. B. J. Pfohl with us on that occasion, and our only regret was that more could not be present to listen to his address.

Bro. Grube continued his report in connection with his work in Providence.

The pastor conducted the funeral services of Mrs. Mary Krause, (n. a. Grube), a member of the Providence congregation. The interment took place in the Marshall graveyard. Later in the month a child followed the mother, and Bro. Leuenbach conducted the funeral services.

New Philadelphia.

Bishop Ronthalber preached at New Philadelphia the fourth Sunday in the month.

On the 21st, Bro. Grube married Mr. Grover Ebert to Miss Pauline Aspleague, the latter a member of the New Philadelphia congregation, the ceremony having been performed at the Bethania parsonage.

Mt. Bethel and Willow Hill.

Bro. Grube reports that he visited Mt. Bethel and Willow Hill Jan. 24, and was driven from Mr. Alby to the home of Bro. Constantine Hiatt, where he spent the night. In the evening when he conducted evening prayers he handed a text book, showing that this valuable little volume is in use in our Virginia congregations.

The attendance was good in both congregations. The church committees were elected as follows: At Bethel, R. W. Packet, Robert Mann and Wm. Ayers; at Willow Hill, M. V. Hiatt, W. M. Hiatt, and D. F. McMillan. During the days following the preaching a considerable amount of visiting was done.

Calvary.

From this congregation comes the report that the work of the year was commenced with a special effort so that the start might be a good one in every way. There are a number of things which encourage the congregation.

One of the encouraging features is the growth in the Sunday School. The attendance has been large and is growing.

Another particularly gratifying feature of the work is the interest in the prayer meeting. The pastor reports that at no time since he has been associated with this congregation has the church shown such much interest in the prayer meeting.

Another Christian Endeavor Society has been organized among the young people. The new organization meets on Wednesday, while the older society meets on Sunday evening before the preaching service.

A pleasing material improvement has been the installation of the new pulpits furniture at a cost of a little more than $1000.

From the city papers we note that Calvary has placed in use a new and improved stereopticon, and that it is giving good satisfaction. It is used to illustrate various features in connection with the evening services.

The following personal notices were given by the pastor. Sister Yates, a new but most faithful member died Jan. 3d. On Jan. 20 Bro. Crockland held the funeral services of the little son of Bro. and Sister Gideon Clayton, near Rural Hall.

During the month one member was received into the Church, Miss Carrie Fishel, from Friedberg.

There were two marriages by the pastor. Grover C. Stewart to Stella Alspaugh; J. H. Heinrich to Eliza Long.

Home Church.

A good beginning is reported for the Home Church, by the pastor, Bro. Pfahl.

The week of prayer was observed, addresses having been made by the Brethren Ronthalber, McCuiston, Leuenbach, and R. A. Spangh. The copies were those suggested by the Evangelical Alliance.

A Christian Endeavor sociable was held at the parsonage with an attendance of about fifty young people.

The Nitschman Class of young men in the Sunday School have secured Col. Fries as teacher of the class. This company of young men have in view more than the study of the lessons from Sunday to Sunday, they hope to do work in various important lines of educational and reformation activity.

Lecture by Prof. Colier Coble on the subject "Drifting Sands." This was in Memorial Hall, and was given under the auspices of the Men's League, and was free to all friends.

The Woman's Mission Study Class resumed its studies the middle of January.

A large and interesting meeting of the members of the Home Church met Jan 21 to discuss the general subject of Church improvement. And on the 21st a congregation council adopted the new charter which will be sent to the Legislature for legal enactment.

The Mission Band held its annual lovefeast on the 20th with an address by the Rev. Mr. Lumpkin of the Broad Street Baptist Church.

Christ Church.

Bro. McCuiston reports a number of interesting events in Christ Church in January.

The prayer meetings are receiving the interest of the Christian Endeavor members in an especial manner.

The Board of Trustees of Christ Church met and organized by the election of Bro. A. H. Bisher, President, and Bro. Lee Haas, Sec. and Treasurer.

At a later date the Elders met and arranged a regular order for communion and lovefeast services.

The pastor spoke in the Y. M. C. A. on the 24th.

There were two deaths in the congregation during the month. Bro. Lindsay Rake's child and the congregation also lost an esteemed member in the death of Sister Laura Johnson.

East Salem.

Bro. Stempel is happy in the several improvements which have recently been placed in the East Salem church. The one is that of electric lights and the renovation of the

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interior of the chapel. The other is the addition of the love-seat room, a gift from Bro. H. E. Fries.

A society which was held in the midst of the East Salem congregation, just described, and is annually held on the same occasion, perhaps one of the best ever held in connection with the interests of that congregation.

The committee election resulted as follows: Bro. Johnson was elected for three years, Bro. Boozer for two years and Bro. Gordon for one year. Bro. Johnson was elected treasurer.

The above extract from the report is not complete, since interesting reports were handed in by the Brethren Wenshol, Spaugh, Luchenbach, and Hall, but as this present paper has already reached its triumph towards completion the above all that the editor had to dispose of the remaining reports.

The next month we hope to present the abstract of all the news of interest to the general reader which is found in the reports of the ministers present.

Fairview.
The work at Fairview is being systematically pushed. The visiting committee has canvassed the entire community with a view of seeing what the future prospect is for this year.

We were very glad to have Bishop Bonnithaler with us in the absence of Bro. Luchenbach the first Sunday in January.

The Holy Communion was celebrated and reception of new members on the second Sunday.

The new parsonage was occupied Jan. 12th, and all members present enjoyed a fine dinner. Mr. Luchenbach in turn was surprised with a heavy pouding. He received many nice things.

On January 26th the Philathetae class of the Nightingale Classes was held, and also the choir, both being held jointly at the home of Mr. and Mrs. J. M. Cummings. About 100 persons were present. All seemed to enjoy the occasion. The most genuine fun was derived from the web. Miss Naomi Haster received the first prize, a cup and sauce, for finding the end of the string. Miss Vera Masten received the second prize, a box of note paper, for guessing the number of yards of string in the web.

On January 30, Mrs. Luchenbach entertained in honor of the birthday of Mr. Luchenbach. Bishop and Mrs. Rondithaler, Rev. and Mrs. McGuirt and Rev. and Mrs. Stemple, Mrs. Dr. Shafter, Sr., attended from Salem. The extremely cold weather made the love-seat very delightful, which the young ladies served dressed in white with the dainty white aprons and caps.

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AMERICANS VISIT THE PYRAMIDS.

This is the time of year when people who are able to do so are making what is called the Mediterranean trip, and are prospecting interesting journeys through Egypt and Palestine.

The best scholars and writers are describing the natural scenery, the inhabitants and the customs of those ancient countries so graphically that we turn to the reading of our Bibles with new light and faith. Such a trip is not considered complete until the travelers shall have had a talk with the Sphinx and lived up for a photograph of themselves, including the pyramids. What wonderful stories those pyramids could tell this kindly company of travelers if they would only use their tongues!—what the people looked like in old times; how they got the blocks of stone upon another, what kings ruled the nation. But the stones are unresponsive. What eloquent things the Sphinx could say if it would about the people and customs, the ambitions, the joys, the sorrows and the contents of that far-off time! But the riddle is unsolved, and the silence is as great as it has been for thousands of years.

There is an important lesson which the living may learn of these solitary landmarks of a dead past, and that is that the law of oblivion is on all material things; that the dust of time has covered from mortal sight most of the things men ever made with their fingers. The sphinx and the pyramids have looked down upon many travelers, century after century, and seen them go down into the dust. History records now and then the name of a general, but does not care anything for the name of the other officers and the private soldiers that have fought through the thousands of years. Most men and build human institutions have gone down under the flood of years—only a Sphinx and pyramid left as a reminder of the universal riddle that time has wrought. With the Sphinx, the pyramids and oblivion as a background, the living tourists appear and will appear until the last stone of the monuments shall have disappeared beneath the sands. For life and love and faith and hope cannot be covered up by the dust of time; they are immortal.—Christian Heral.

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By No Means.

Two Irishmen, Pat and Mike, stood looking at bricklayers who were working on a building that was being erected, when the following conversation was overheard:

"Pat, how do you feel when they break a brick there next to where you are standing?"

"Sure, Mike; it's the mortar."

"Not by a blind sight; that bricks them apart."

---(o)---

Pastoral Changes.

In Dr. Edward Everett Hale's younger days he was about to leave a parish, and a good old lady was bewailing the fact and insisting that the church would be ruined thereby. Dr. Hale, startled by her words and manner, and wishing to console her, said:

"But, sister, the man who is to succeed me is a fine preacher, and a splendid fellow. You'll soon see that everything is all right and get used to it."

"No, no, I won't," she answered, tearfully. "I don't get used to this changing. I've seen six changes in preachers now, and it's got worse and worse each time."

---(o)---

It Was Not Wasted.

Two tramps came to a house one day and wanted food. The lady told them she would give them something to eat if they would work for it. They consented and she set them to clearing some picture-frames.

After a little while the lady came out to see how they were getting along, and one of them asked her if she knew that whiskey was a fine thing to clean picture-frames with. She said she had never heard of it, but would get them some whiskey from up stairs. She brought the whiskey down and, as soon as her back was turned, they, of course, drank it.

When the lady came back fifteen minutes later the picture-frames were shining. She was greatly pleased.

"And to think," she said, "that I came near throwing that whiskey out! It was some we used two or three times to bathe little Fido in just before he died."

---(o)---

Thought They Worked Like Cows.

The story is told of a man who was very wise in college lore, living near the city of Philadelphia, Penn., that on one occasion he decided that he would try the experiment of raising chickens. All the preparations were made and the hens hatched out a nice lot of young chicks. All went well for a few days when the young chicks began to die in numbers. The learned professor decided to consult a practical neighbor as to the cause of the alarming death rate in his family of little chickens. The practical neighbor began to question the professor.

"What do you feed them on?"

"Feed them? Why I don't feed them at all. I thought the hens had enough milk for them."

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GENERAL ITEMS.

City Improvements.

Winston-Salem is showing advancement and improvement in very many ways, but seldom has there been as great a change as that which has come to our city in the neighborhood of Fourth and Cherry Streets. Near this point has stood for a number of years the imposing First Presbyterian Church, facing down Third Street, towards Court House Square.

Just north of the Church on the corner of Fourth and Cherry Streets was erected the Young Men's Christian Association Building, which is out of the conventional style, and unusually attractive and imposing. It is assumed that the Association has a Y. M. C. A. building planned which combined the homelike attractiveness and at the same time displays the imposing features of a public building.

Then the visitor turns to the east side of Cherry Street and admires the beautiful Carnegie Library, with its tasteful piazzas and the unique tile roof. When the good word it is doing is added to the ornament which it is to this part of the town one feels that it is a worthy building to grace this particular section.

Turning once more to the west side of the street, there is found the new City High School building, just completed. This has been planned to do away with the conventional type of school buildings, and to add to the decided homeliness tone. The beautiful front portico seems to apply this admirable feature, with the large pillars, painted a faience white, and graceful as well as imposing.

The visitor by this time will doubt have been attracted by the stone mason's hammer blows, and going to the north corner of Fourth Street would see the busy company engaged in erecting the handsome stone structure which will be the future place of worship of St. Paul's Episcopal congregation. The building is only now in course of construction, but enough work has already been done to allow the citizens of our growing city to recognize that when completed St. Paul's Church will be one of which all the people of the Twin-City will be proud.

While standing at this point the visitor looks but a very little distance eastward when his eyes falls on the new Masonic Temple, one of the most imposing structures in the state. It towers upward story upon story till the roof is reached, and it is said that the view from this elevated point is so extensive that it is almost possible to see the outskirts of our aggressive neighboring city of Greensboro, so wide is the scope of territory, (according to report), taken in by this enterprise.

When the visitor reaches the Ma- sonic Temple there spreads out on all sides of him such an array of new and splendid store rooms and other fine buildings that a sketch like this cannot even enumerate them. But returning in imagination to the corner of Fourth and Cherry, we again venture the statement that seldom has a city of our size one to equal it in the splendid group of buildings which surround and ornament it.

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NOTES BY THE PRESIDENT OF THE SOUTHERN P. E. C.

The grips is no respecter of persons, and it has certainly shown me very little respect during the past few weeks, so that visits to Calvary Church, of Winston-Salem, New Philadelphia, Greensboro and Fairview needed to be postponed.

Still the month has been a busy one with Board meetings and many other Provincial engagements at home. The Boards which were constituted by the last Provincial Synod are getting into good working order, and already the wisdom of the Church, in creating them, is beginning to show itself, by the close attention which great interests of the Province are receiving from the ministers and laymen who, with the P. E. C. constitutes these committees.

The Board of Church Aid and Extension meets on the first Tuesday of each month and often if need be; the Clergy Board on the 1st Wednesday; the Financial Board on the first Thursday; the Academy Board on the first Friday. Another very important meeting has recently been constituted by the Revised Rules of the Salem Congregation—the monthly Pastors’ meeting, on the last Monday of each month. When it is considered that these pastors have nearly one-half of the communicant membership of the Province in charge, the importance of their business will appear to all. With the great growth of their congregational work it is no longer possible for them to visit in the country so freely as was the case in the years when the Brethren McCuiston, Tinsley and Howard Rondthaler rendered such excellent service in so many places. It is therefore especially important for the Province outside of Winston-Salem, that means should be provided for the increase of the ministry. The Provincial Home Mission collection is now in the care of the Church Aid Board and every dollar contributed to this collection helps the church to keep the country charged the better supplied with the needed ministry.

In this connection, it is a pleasure to announce that Rev. Carlton E. White, of the Theological Seminary, has been ordained to the office of the ministry in the Holy Church, on the last Sunday morning of March. He has been called to take charge of the congregation of Mayodan, Avalon and Oak Grove, and will enter upon his duties with the month of April.

A recent letter from Germany has made special acknowledgment of the large contributions of the Province to our interesting and worthy missions in Bohemia and Moravia. By close attention to this cause, it will not be difficult to keep the annual collections at the creditable mark now attained, and even go somewhat beyond it.

And let us by no means forget the special effort which is being made to pay off the debt resting on our missions to the heathen. It is our debt, as well as that of our Northern, British and German brethren, and as far as we are able to help, it is our individual debt to the church and to the Lord. What can each of us do? And let us remember that he gives who gives quietly.

Our British brethren have been following an excellent plan, in the last years, and with very fine results. They help a new enterprise until it is fairly on its feet, and then they go on to the next. From this point of view, our Fairview Church, which with its young and active membership, formed largely out of country, and town Moravians has outgrown its limited quarters, ought now to be the recipient of special help. The people themselves have done all that can, at present, be reasonably expected from them. A thousand dollars more are needed to house their Sunday School and young people. Contributions large or small, will, if sent to the Bishop’s office, be thankfully acknowledged in The Wachovia Moravian.

Sincerely yours,
EDWARD RONDTHALER.

EDITORIAL NOTES.

The season for the close of the schools is now rapidly approaching. Our schools have had another good year, and they play no small part in the general church economy.

We will be pleased to receive the report of the Easter services for the Wachovia Moravian, and also the number of admissions which take place on Palm Sunday and Maundy Thursday.

The Wachovia Moravian desires to thank the various friends who have contributed to the matter in this number of our paper and the last number. There is quiet an amount of interest in the success of the work, in the several fields where it is called for, and we believe this interest will be permanent. If such is the case the success of the paper is assured.

The delegations to the General Synod are now making the final preparations for the long journey, and we trust that the season of travel and sojourn in a foreign land will be to them not only a time of spiritual uplift, and of opportunity for good and important work for the church at large, but that we hope that it will carry with it much pleasure and enjoyment so that all may return strengthened for the new period of activity in the home field.

The visit of Mr. S. D. Gordon to our town was an event which will no doubt result in much good in the general church work. His manner is very quiet and scholarly. His language is simple and easily understood, but not only is he deeply taught in scripture matters but his style is philosophical and scholarly beyond the average pulpit effort. Still so quiet, so simple, so earnest is he that his "quiet talks" will long be remembered with profit by those who were privileged to hear him. While in the Twin-City he visited the Salem Academy and College and addressed the students, and also spent a morning in the Historical building.

The season for the special Easter efforts is now with us, and we trust that the power of the Holy Spirit will be felt among both old and young, but especially among the young. It is sometimes said that there should be no time specially selected for Christian work, but that all times should be harvest time in the Lord’s field. This is very true in one sense of the word, but still the truth of the statement does not in any way deter us from putting forth special efforts at Easter. This is the season in the church year when we celebrate the sufferings of our dear Lord, and we also celebrate his great victory over death and sin. Hence it is certainly fitting and proper that we should follow the custom of our church for generations and make the holy season a spiritual harvest time when we bring into the church many precious souls won for the master. May the harvest this year be an abundant and a blessed one.

The question is sometimes asked in our community as to the results of prohibition. We suppose that as in all cases where there is possible argument there will be differing opinions, and men will be found who will claim that prohibition is "not working." But if the many arguments which appear to the thoughtful man are set in array for examination, there will be many interesting things to consider. For example we were conversing with a man who voluntarily, in a general conversation, remarked that on the day before a neighbor had called upon his wife, and this neighbor lady had remarked that her husband had given her more money for household expenses in the two months that prohibition had been in effect than he had given her in the previous ten years. The speaker added that the man referred to had been absolutely no good for all these ten years, and that it actually seemed the impossible had happened, viz: the worthless man, by the power of prohibition, was evidently changed into a more provident husband and father. Multiply this case many times, and we see that prohibition is bringing happiness into many homes. This certainly is one marked blessing. An examination of the so called "prescriptions" in the drug stores shows a very small number on file, and our newspaper reporter states in the paper that an examination shows that apparently there is not a case where it was sold as a beverage. Hence the slur which was
so often cast in general at our worthy and esteemed physicians is shown to have been only the lowest slander of one of the highest gentlemen in our community, and the fears which were so zealously agitated by certain parties in regard to the drug stores were also only intended to bring the great and good cause of prohibition into disrepute. Furthermore we note that the law appears to be enforced with a degree of energy which promises so easy road for the law breaker, and hence we find that the work is going forward in as good and healthy manner as could be expected while the work of reform is still new.

RECENT INTELLIGENCE FROM OUR MISSION FIELDS.

By Bishop J. Taylor Hamilton.

By way of London a wonderful tale comes to us of the discovery of the buried remains of ancient civilization in the deserts, now extending between Western China and Turkestan. Dr. M. A. Stein, leader of an exploring expedition sent out by the British Indian government, reached London on January 22, after three years' travel in Central Asia. His absence from London was one of five years' duration. One hundred and thirty maps of regions hitherto practically unexplored, and the discoveries having been made, of great interest and importance from a geographical point of view. In the Turkestan Desert sand-buried villages were explored, whose abandonment dates from the early centuries of the Christian Era. Intense cold and rarity of atmosphere and terrific violence of the winds at the high altitudes of the Desert of Loh Nam made the very struggle for existence a severe one, the thermometer sometimes ranged to 16 below Zero. Fähr. "The trees of ancient river beds, which were marked by dead trees, and which we crossed again and again, gave striking proof of the desiccation which had overlain the whole of the region. The finds of implements of the State Age in a region far removed from any water, fresh or salt, called up pictures of life like that which might have been lived by lake dwellers in the pre-historic periods." For a distance of more than 300 miles Dr. Stein traced the remains of an ancient frontier wall which had been constructed by the Chinese at the end of the second century before our era to protect the newly opened routes for the pursuit of military policy and trade toward the West—Asia Minor. High watch-towers guarded the line of this wall at intervals. The land is now absolutely barren. One of the most remarkable finds was a cave filled with ancient manuscripts, paintings and other Bodhisattvas, remains of an entire temple library, probably deposited there to be hidden from barbarian invaders, and so heretically sealed by the drifting sands, that the colors remain as fresh as at the first. The number of the manuscripts exceeds four thousand in some seven different languages. In a region of over 28,000 square miles, that was surveyed, no human being was encountered by the exploring party.

On the return journey Dr. Stein passed through miles and miles of desert land, "Imagine hundreds of square miles, covered with absolutely dead, dense scrub, and by great skeletons of giant poplar and other trees, which have been buried by the ancient courses of the ever-changing river. It was a veritable tropical delta, stricken with death and desolation, with no trace of life except the tracks of wild camels, made a scene which never can be forgotten." On the last day of his exploration Dr. Stein became severely frost-bitten. It took eight days' hard marching over terrible Himalayan passes before the injured man could reach medical assistance in Ladash. An amputation was necessary, from the results of which he is still lame.

Such is the newspaper account in brief.

To us it appears that the account would have been more complete, if it had stated, that on receiving tidings of the distress of the brave explorer, our missionary, and Rev. Schnei­der Schmitz, a Livingstone College man, at once started from Leh to meet him though himself at the time by no means in the best of health. It meant for Brother Schmitz a two or three days' journey, over one of the awful passes, already snow-clad. But he knew that a life was at stake. Had he not responded at considerable risk to himself, Dr. Stein would have been exposed to the danger of blood-poisoning. The journey was risked by the missionary; the supply made, and the life of the explorer saved.

But in the newspaper account no mention is made of the missionary and the risk which he took; nor of the further acquaintance of Dr. Stein with the mission at Leh. Yet we fancy the attentions of the missionaries hardly ended at the surgical operation. But to spend and be spent, not counting one's own life dear, that is part of the make up of a missionary's routine. Indeed it is only incidentally that we know it was our Brother Schmitz who went to the rescue of the almost perishing explorer.

Let the incident be taken as typical of the work in which missionaries and missions not merely carry out their first and foremost purpose, the effort to bring the knowledge of salvation to those without the Gospel, but also incidentally render many a service to science and to the representatives of civilized and Christian lands.

From India it is a far cry to Deu­erence. And yet there is a connection, in that about on third of the population consists of East Indian immigrants. On December 9th Dr. Dingwall had the pleasure of receiving twenty-two persons into full membership. Five of these were East Indians. During the past year the Queenstown congregation has added seventy new members to its prominent membership. May they all prove stable and consistent Chris­tians in whose influence tells powerfully for good in that city. We sincerely trust that health and strength may be vouchsafed to Brother Dingwall, burdened as he is with varied duties.

From Southern California we do not often hear; but it is gratifying that what we do hear of late brings much encouragement. From Martinez de­sert, gradually changing we hope to more of a garden-spot through the systematic irrigation which becomes possible, thanks to the artesian wells driven by the Federal Government. Brother Delbo writes: "On the whole there is a great deal of improvement. Many are building better homes, and we are teaching them to live in a more sanitary way. We have organized a sewing circle and established a Reading and Sewing Room. There has been no drunkenness in my knowledge and the people are more industrious as a whole. We have instilled the spirit of giving to the Lord, as you will notice by the account. We had a good Christmas; there were about 130 at the Christmas entertainment.

When a missionary is on furlough, it does not necessarily mean that he is merely resting, though there are times when rest is the first and foremost duty, in order to prepare for further work, and, if God please, prolonged usefulness. Often he is in great demand for missionary addresses. Invaluable will be the consultations which he may have with the Mission Board or with the correspond­ent for his field. Sometimes he labors at home for his people, though its openings are miles away. In preparing for the press most important publications for their use, Brother R. Stern, Superintendent of our Upanwadi Mission, in German East Africa, has been very much engaged for the public in Germany as a mis­sionary speaker during the past months. But he is also engaged in a most important series of literary undertakings. Together with experts connected with the Oriental Seminary in Berlin, he has been de­termining the alphabet and the orthography of the language of the races occupying the heart of German East Africa, a language as yet without a literature, and several works of his will be ready for print, as soon as these preliminaries have been definitely and authoritatively settled. Most important of these works is his translation of the entire New Testament, which will only need transcription to be passed over to the publisher. This literary labor is of inestimable importance in view of the need of fitting the converts in that Colony to become bearers of the Gospel to their country-men after the fashion of the converts in Uganda, and in view too of the ambition to reach, which is becoming characteristic of the people.

We at home are also anxious for missionary literature, that an intelli­gent interest in the work may be promoted. I may therefore close this communication by drawing attention to two missionary books that are ready and on sale from the Foreign Lane Agency in London, viz.: "The Miracle of Mapoon: or, From Native Camp to Christian Village," by the Rev. A. Ward, and "Fire and Snow: Stories of Early Missionary Enter­prises," by the Rev. J. E. Hatton, M. A. These books are reprints of articles which have appeared under somewhat different titles in succes­sive numbers of Moravian Missions. Our Sunday School libraries would do well to possess them, and also the book room. We have appeared previously, "The Fall of Tornagak" and "The History of Western Tibet." The cost of each volume is an item not to be overl­ooked; in fact, it is the cost of the books for our Sunday Schools can venture upon. I have no doubt that they can be had through the Moravian Book Store, Bethlehem, Pa.

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Winston-Salem, N. C.

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Southern Business College
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THE WACHOVIA MORAVIAN
A Digest of the Reports Presented to
Triennial Synod Held in Salem
Nov. 17-20, 1898.

Chas. H. Wenhold, Jr.

In the report of the Committee on Sunday Schools we found these interesting and valuable facts: There are 33 schools in active operation in the Province which is 1 less than reported Dec. 31, 1907. The total enrollment of officers, 8, teachers 328, scholars 3,909, a grand total of 3,280. The average attendance was 2,518. Money expended $12,179.20. In spite of the loss of 3 schools there has been an increase of 13 teachers, 111 scholars, a total of 124. The greater number of individual reports received showed that the most encouraging feature of the work was the faithfulness and loyalty of those who have charge of the schools, both teachers and scholars. The greatest need among the schools in the majority of cases is the interest and encouragement of the adult members of the congregations who are not connected with the schools. One of the most necessary things desired for the schools by the Committee is more efficient teachers and superintendents and they, therefore, recommend that if practicable some plan be adopted by the Synod whereby some portion of the salaries could be secured who are willing to work and they be trained to fill positions as teachers and superintendents. As one means of encouraging the country Sunday Schools it was recommended that Synod request the P. E. C. to appoint some competent man to fill the position of a General Provincial S. S. Secretary, who shall devote at least one half of his time in visiting the various schools in the Province, strengthening and improving the work wherever necessary and giving every assistance and encouragement within his power.

In the report of the Finance Committee we find these significant facts worthy of close study by every member of our church. Whereas in former years the treasurer of the Province has been able to report a considerable surplus in receipts over expenditures in the Wachovia Sustentation Fund, this surplus has decreased greatly during the past years for the following reasons: 1. The demands on the part of the Province for increased pastoral service. 2. The greater cost and improving the work where necessary and giving every assistance and encouragement within his power.

The following very valuable suggestions were presented to Synod by the Committee on Church Government: "That the P. E. C. is hereby fully authorized to take such steps toward the organization of the scattered members of the church into state or local church societies as, in the judgment of the P. E. C. may be deemed necessary and expedient. That visiting looked toward the organization of state or local church societies be made whenever it is deemed wise and feasible and by such brethren as may be designated by the P. E. C. That the expense of visiting be shared by the members of the church for the organization of state or local church societies shall be provided for under the direction of the Financial Board and the Church Aid and Extension Fund. In order that the statistics of the Province may be more uniformly and completely kept this committee presented these resolutions: That P. E. C. shall establish, as soon as possible, a uniform system for permanently registering, recording and cataloguing, in proper form and manner, all necessary statistics, pertaining to the membership of each congregation, church, chapel, mission and church societies and all such other details concerning the work of each, as may be required in conformity with the system of annual reports which the P. E. C. shall establish. It shall be the duty of all pastors or otherwise constituted persons, who may have charge of the congregations of churches, chapels, missions, or church societies of the Province to faithfully do all the necessary work required by the system of recording and reporting to be established, as the P. E. C. may direct. The necessary expense for the first set of books and records shall be borne by the Financial Board, subsequent expenses to be borne by each individual congregation. That the P. E. C. shall establish a uniform system of annual reports, similar to those in the Northern Province, to be made to the P. E. C. by the pastor, or by those in charge of each congregation, church, chapel, mission or church society which reports shall contain all necessary details and statistics relative to membership, finances and the general condition of the work. These reports shall be carefully filled out examined and signed by each pastor, Elders and Trustees, or Committee. One copy of each report shall be preserved by each pastor or by those in charge of each congregation, church, chapel, mission, or church society, and one must be returned to the P. E. C."


FROM THE CHURCHES OF THE PROVINCE.

Clemmons.

Bro. Hall reports that the term of the public school which is conducted by the members of this church closed the end of February. As pastor of the Clemmons Congregation Bro. reports that during the month he was called upon to visit a number of the homes of the members and neighbors, and found in the home of Bro. Jesse Rich four members sick with pneumonia at one time. All were spared, however, and recovered their wonted health.

Bro. Hail served Friedberg congregation for the second year.

A brief report from Bro. Mundenhall, also connected with Clemmons School indicates the fact that he served the following congregations, having preached at least one time in Clemmons, Macedonia, New Philadelphia, Bethesda, Bethania and Olivet.

Bro. Luckenbach is a able man as is shown by the list of the congregations which he serves. Friedland, Union Cross, Centerville, Bethany, and Fairview all for preaching and pastoral attention. At Friedland the addition to the graveyard was surveyed by Bro. J. T. Lineback. At Bethania more interest is shown in the collection of funds for the ministerial support, and for the general church causes, than has been the case in the past. This is a good sign. The Fairview report has been made by a special correspondent and appears in another place.

Bro. Holton reports for two months at the recent minister's conference, and they were of more than ordinary interest. We will give a number of the facts which appeared in the papers.

The Greensboro work has concluded so far as it relates to Bro. Holton. Early in January he drove from Mayodan to Greensboro, 35 miles. Starting from the former place he journeyed from 6 p.m. till 3 a.m. and preached and visited the next day. A drive to Bockford, Winston-Salem, and other places supplied the following list of travel for the month:

<table>
<thead>
<tr>
<th>Mode of Travel</th>
<th>Miles</th>
</tr>
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<tbody>
<tr>
<td>By Rail</td>
<td>180</td>
</tr>
<tr>
<td>Street Car</td>
<td>10</td>
</tr>
<tr>
<td>Horse Back</td>
<td>10</td>
</tr>
<tr>
<td>In Buggy</td>
<td>257</td>
</tr>
<tr>
<td>On Foot</td>
<td>4</td>
</tr>
</tbody>
</table>

Total: 461 miles

In February the farewells were said to the several congregations, and at Greensboro a handsome leather chair was presented, and other useful gifts. Farewells
took place at Mayodan, Avalon and Oak Grove.

The baptism of the month of February at Reo. and Sister Holton and their little girl moved to Friedberg, and were very cordially welcomed by the congregation, who had filled the pews with good and useful things, and had gathered in numbers to welcome the new workers in this old and interesting field.

Reo. Holton reports among other items that one might be spent at the home of the "bachelor minister" of the Province, but he fails to mention any names in this part of his report.

Calvary.

The report of Bro. Cresland shows that the work has moved along in a satisfactory manner during the month. The prayer meeting and the Sunday School continued to be the cause of the greatest encouragement.

The Baracas gave a Colonial Tea at the Y. M. C. A., on the evening of the 26th. The gross receipts amounted to $80. The Philathlets have placed an order with the Reehl Rink Decorating Co., for brass rods and plush curtains to be placed in front of the choir loft and organ, at a cost of about $100. This, with the new pulpit furniture and proposed new carpet will add much to the appearance of the church. The committee on church grounds are gathering funds for the purpose of fencing and beautifying the lawn. They hope to place a neat iron fence along Holly Ave., and a privet hedge on the south and east sides.

Salem Home Church.

During the month there have been several meetings of the men of the congregation to devise means for furthering the general work for the congregation. Great interest was shown, and marked results are expected.

There have been two very interesting special occasions. The one was a lecture by Prof. Hammel, from the State Normal, on wireless telegraphy, and the other was a concert by the young people of the congregation. Both these were in Memorial Hall.

Upon invitation of the pastor, Reo. Pfohl, the pulpit was filled by Bishop Rombachler on the 21st.

The death of Mrs. S. F. Patterson brought sorrow to the hearts of her many friends in our community. So too the departure of our esteemed sister, Miss Henrietta Peterson brought with it sadness, for not only was she esteemed for her many personal virtues but she was a most devoted and helpful church worker.

Sister Maggie Brewer whose home was near Advent was buried in the Salem Graveyard Feb. 3.

Christ Church.

Bro. McGuire reports good interest in the work during the month, and arranged for a special report which appears elsewhere in this paper.

East Salem.

A portion of the time of the pastor, Reo. Stempel, was given to Friedberg, but still he had enough remaining to do a large amount of good and successful work in his own charge. The effort is being made to interest both older and younger members and what we like in this connection is called field work, that most important part of church work the raising of the pastor's salary, even little boys and little girls can be salvaging and paying something to the general list, if not more than 25 or 50 cents. In fact we do not know but that when all things are summed up at the end of the year East Salem may be found to be the most liberal supporter of the pastor, numbers considered, of any congregation in the Province. This report is volunteered by the editor of the paper, but let us watch this little company and then let us later make a few comparisons.

Kernersville.

In this congregation, Bro. Weihold states that the new and beautiful communion set, presented by Brother and Sister Atkins was used for the first time. He also reports that steps are being taken to paint the church building.

The pastor also preached at Greensboro, Moravian and Carmel during the month.

Bethania.

Bro. Grube reports that the approaching celebration of the sesqui-centennial of the founding of the congregation, and the celebration of the centennial of the church building, is calling for much thought in Bethania. It is the plan to have a love feast this month to commemorate the latter event, and in the Autumn to have a more elaborate programme for the commemoration of the former.

A part of the time this month the pastor spent at Mt. Bethel and Willo Hill. He says that a very healthy spirit is being manifested in the matter of ministerial support. Good, we say. If the example which this little company of Moravians seem to be about to set to the church in the matter of the care of the pastor is followed by all of our churches, a better day will dawn, and the Lord's work will go forward.

The pastor also ministered to the congregations of Olivet, Pleasant Ridge and New Philadelphia, but the Reverence appointment was filled from Salem.

Salem Academy and College.

The unusually good weather of the month of February enabled the work of the school to progress in a specially satisfactory manner. The report of the Day School Department showed a better record than has probably been the case in any February for years.

Dr. Clewell and Prof. Shirley made a visit to northern cities on business connected with the college, and among other things made the purchase of a fine new Steinway Concert Grand Piano for use in Memorial Hall. It is claimed that nowhere is any land better concert grand made than those made by the Steinways. And as this instrument came into the factory only a few months ago it has the latest and best in its mechanism, and the addition of this magnificent instrument to the concert occasions in Memorial Hall will be most welcome to the music loving community.

A sad experience was the death of a young student after a surgical operation performed by an expert from Atlanta, under the direction of the family of the sick pupil. Everything was done that could be done, but it was of no avail.

Colored Church.

Bro. Spaughs reports a good month. Among other interesting features was a missionary effort, which was made specially profitable by a paper read by Miss Belle Vogler. The tireless and most faithful workers in this field deserve rich rewards for their labor of love, and the affection in which they are held by those to whom they minister is proof that they have a very happy reward.

Fairview.

The Martha Washington party celebration given at the home of Mrs. J. M. Cummings was enjoyed by a large company. Mr. J. C. Cummings played "George," but confessed that he was lacking in at least one moral. Miss Mabel Masten acted the part of Martha beautifully and received many compliments. The boys were clad in knee breeches and the girls were a corresponding paraphernalia of capes, lace collars, white aprons and bonnets. The house was patriotically decorated in flags and other paraphernalia. Rev. Luckenbach delivered a splendid address very much enjoyed by everyone present.

The young boys, 6 to 15 years of age, about 75 in number have had two parties during the month and are very grateful to Mrs. Cummings and Rev. J. A. Craycraft for the beautiful carpet and curtains they have enjoyed during the month.

There has been a sewing school organized during the month and the attendance is fine. There are nine teachers and all are kept busy.

Seven children and two adults have been baptized during the month, and three have been received into the church by cord making a total of 150 members.

The Nitschman Class, under the direction of Dr. Phil Barton, met in business session Feb. 25th, and elected officers as follows: Luther Rector, President; Edward Masten, First Vice-President; Elwood Tatum, Secretary, Vice-President; Arnold Wagner, Assistant Secretary; Mr. I. O. Grube, Treasurer; Monroe Warren press reporter; Arnold Wagner, Chairman of Shouting Committee.

The Messenger Cadet service was introduced into the Sunday School Feb. 14th and working nicely. The largest attendance since the New Year was Feb. 28.

Mr. J. F. Frazier, who has been receiving treatment in the Sanitarium of Richmond, is home again. He is able to walk and his old friends rejoice to see him on his feet again.

Mrs. Millicord Masten, who has been quite ill for several weeks is able to be at church again.

Mrs. Southern's class organized Feb. 28th, into a Sunbeams Society and the following officers were elected: President, Grace Barnes, first vice-president, Mattie Pool; second vice-president, Gertrude Cook; secretary, Nell Dry; assistant, Grace Warren; treasurer, Mabel Hampton; visiting committee, chairman, Rachel Lucken, Belle Whitted, Edna Whieldon; look-out committee, chairman, Issie Campbell, Hattie Lawrence and Champie Brown.

The snap in the singing school is fine, on one Tuesday night 83 were present and all showed interest.

K. P. B. CUMMINGS. "Christ Church."

On the afternoon of the twelfth of February the neighborhood circle of Christ Church celebrated its 10th anniversary with about thirty ladies present, twenty of whom were present ten years ago when the society was organized.

After spending a part of the afternoon in social conversation, refreshments were served and a very encouraging report read by the secretary, Mrs. R. L. Hanes.

Among the many things this society has done during the ten years of its existence are the following: Provided carpet and curtains for the
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of Study prepares for advance busi-
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A number of classes of the Home
Sunday School have formed them-
selves into clubs, with an appropriate
name, such as “Willing Workers,”
“The Travellers,” “Every Ready,” etc.,
with the purpose of doing as
well as they can where there is a
need or opportunity for duty during
the seven days of the week.

All God’s providences are but His
touches on the strings of the great in-
strument—the world.—Charnock.

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WINSTON-SALEM, N. C.
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WINSTON-SALEM DIVISION
No. 24, 25, 26, 27, 28, 29, 30, 31 No. 23
A. M. P. M. R. 2:20 a.m., Winston at 2:40 a.m.
5:40 8:20 11:20
5:40 8:20 11:20
12:20 1:20
9:00 11:45 2:45 5:45
8:30 11:30 2:30 5:30
9:00 11:45 2:45 5:45
8:30 11:30 2:30 5:30
P. M. M. R. 3:15
M. F. BRAGG, Trav. Agt.
E. S. SEYMOUR, Sup’t.
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23 and 24 Daily except Sunday.

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Dining Car meals in Car. Leave Roanoke
daily.

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fortable and quickest way. Write and
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ing, with one of our complete Map
Folders.

For all additional information ap-
ply at ticket office, or to
ROANOKE, VA.
NOTES IN PASSING.

A Glance at Things Local and Things found in General.

Those who are forever looking backwards never get very far. Remember this.

There is much joy, spiritual and real, for those who enter into the Easter season with the right spirit.

Mr. I. B. Reickenstein is building a handsome residence on the site of the Louis Heda harness shop, Main Street, Salem.

On Cherry Street Mr. W. F. Shaffer owns the knob just across from W. A. Blair's with a beautiful new home, now in process of erection.

New books and a new catalogue for the Union Church Sunday School library is being looked forward to with much interest by the scholars of that school.

The Moravian Church is small in numbers beneath it is more necessary for an earnest, working, ever active membership in every department of church work. Let us ever remember this.

Dr. Torrey, a noted evangelist, will visit Winston-Salem and begin a series of meetings June 20th. The series will be of a union nature and will probably be held in one of the warehouses.

Rev. Edgar Holton, the new pastor at Friesburg, preached his first sermon there March 8th. A very cordial reception was tendered himself and family by the congregation upon their arrival during the preceding week.

March 20th Rehobeth will celebrate its 150th anniversary. On this date Bishop Roudnghaler will preach in the morning and a love-feast will be held in the afternoon. During the summer and fall other semi-centennial features will be observed.

The pleasing announcement is made of the engagement of Miss Eleanor Fries, daughter of Col. and Mrs. F. H. Fries, to Mr. Richard F. Willingham, a prominent young business man of Macedon, Ga. The wedding will take place some time during May.

Rev. Geo. F. Bahnsen, pastor of the Moravian Church at Selonnerk, Pa., paid a short visit to relatives, in Salem, his native home, about March 16th. While here he held services in East Salem Church, where, thirty-two years ago, he started the first Sunday School at this point, being succeeded as Superintendent by Mr. R. E. Fries, who is still in charge.

The warm weather is approaching and soft drinks will soon be in demand. While cool and refreshing and befitting to the taste, Dr. Wiley, the Government Pure Food expert, issues a word of caution against the soft drinks habit, stating that of 100 samples sold at soda fountains he found each to contain caffeine and many of them a deadly drug.

An earnest effort is being made in the Southern Province to contribute a liberal sum during the next month to aid the Foreign Mission Work, which, owing to increased expenses and other causes, appeals very earnestly to the liberality of every Moravian.

The world of amusement keeps humming along at a rapid rate and the young folks never had so many attractions to divert and distract their attention from practical, domestic and religious duties. It will require much careful guidance to keep this trend within a reasonable limit.

SHIPS FROM Historic TIMBERS

The Old Salem Tavern.

By Mr. W. S. Pfold.

Read before the Wachovia Historical Society at its annual meeting Oct. 19th.

The Tavern or House of Entertainment as it is often called in the early records, dates back to the very beginning of Salem to the time when the population of the place numbered about one hundred persons, and, like all of the early industries, was established and maintained by the Moravian Church.

The site for the Tavern was chosen in December 1768 and lies on the west side of Main Street just at the bow of the hill where the street makes its steep descent to the creek. Here a plot of ground extending from West St. to Walnut St. and west to about where Marshall St. is now situated, except four lots at the corner of Main and West Streets, was set aside for the use of the Tavern.

This land consisted of meadow land and pasture land, gardens, fields and woodland, and an additional tract of 11.5 acres, later known as the "old peach orchard," in West Salem, also belonged to the Tavern.

No description of the first building has been found, but it is generally supposed to have been a frame building surrounded with the necessary outhouses, barns, stables, granary, etc.

As soon as the buildings were completed, in 1772, the first landlord, Jacob Meyer, who had been appointed by the Church authorities, took charge, and his family, moved in and assumed the management. The first inventory bears the following heading: "Last of things which were turned over to Jacob Meyer, Feb. 13th 1772 from the Tavern in Bethabara when he first took charge of the Tavern in Salem, together with the outstanding debts which from time to time developed." This inventory shows that the total valuation of the household and kitchen furniture, linen, bedding, groceries, provisions, etc., was £ 485.10s. 8d, and this included a negro woman named "Susy" and a negro girl "Katye," worth £ 200,—the first slaves to be owned by the Tavern.

Mr. Meyer had probably been connected with the Tavern in Bethabara and when the two congregations were divided he was chosen landlord for Salem.

The times were very unsettled. The whole of the western part of the state was in a turmoil for the War of the Regulators was not yet over; company after company of Regulators had passed through the towns on Guildford, and many threats were made against the infant settlements if their army was successful; but their army was defeated at Alamance and now those who had made the threats came humbly to Meyer asking him to intercede for them when the Tyron arrived.

No doubt the Tavern in Salem, like the one in Bethabara, was a stopping place for many of the Regulators, as well as for the state officials whose names appear in our records, as they journeyed to and from the seat of government at Hillsboro. On August 10th, 1772 Gov. Josiah Martin passed through Salem on his tour of the State, and through his efforts largely the Regulator troubles were ended.

Although the times were trying and the authorities of the Congregation were often perplexed, with the conditions of their surroundings, they continued planning for the future, well being and safety of the community, and prominent amongst the rules which they formulated were the "Regulations for Chimney Sweeping" of January 25th, 1773, in which it is particularly mentioned that the chimney of the Tavern kitchen must be swept out five times a year, whereas in smaller houses two or three times would be sufficient.

But hardly had the State settled down to ways of peace when new troubles and disturbances arose, the time of the Revolutionary War was drawing near. Again the Moravian authorities were perplexed. Strangers passing through the town and stopping at the Tavern were not always favorably impressed with the strict neutrality which the authorities were endeavoring to maintain, and false reports were current which occasioned a visit from the Committee of Safety and resulted in the Committee excommunicating the citizens from all accusations, (Feb. 10th, 1776).

(Tobacco Continued.)
A HIMALAYAN ERATEEN FESTIVAL.

It is now a little over a half century since the first Moravian Mission was established in the Western Himalayas, on the borderland of Tibet. In that period, many faithful workers have labored there, and a number of the pioneers have gone to their reward. At the present time, there are five Moravian mission stations and one out-station in the mountain region in and around Ladakh, with a working force of eight ordained preachers, eight missionaries' wives, five white helpers, twenty-one native missionaries and three helpers.

This year there have been many evidences of spiritual life among the Tibetan Christians. Several earthquakes occurred, but they were not of a serious character. The Gospel has been proclaimed in the Mission churches, and in the open air, to native Christians and the heathen. Medical mission and sacred work at Leh have prospered in spite of losses in the missionary ranks. The staff of able workers is very inadequate. Dr. Adolf Bauer, a medical missionary, will soon be added to the staff at Leh. Further reinforcements are needed.

At the towns of Kyealan, Poo and Leh new mission houses have been built. Native assistants have rendered valuable help, especially Jotung, Chompen and Paud, three most faithful workers. A little weekly publication, issued by the missionaries, was stopped for a time by order of the government, which suspected the journal of political tendencies, but the prohibition has now been removed.

The Gospel of Mark, translated into the Ladakhi dialect by Missionary A. H. Francke, has been printed and published. He has also rendered Mark into Bonak, a dialect of the Lahaul people around Kyealan, and a Tibetan Gospel hymn book has been completed. Various books of the Tibetan Bible are also ready and will be issued soon.

In a letter to the Christian Herald, dated at Leh, Nov. 4, S. R. Ribbachi, one of the missionaries, writes:

"Our progress is slow, as is the case with all these hill people; but from time to time the Lord shows us that his servants are working in vain. Before leaving my station at Kolotse, in Lower Ladak, I was privileged to baptize Rasaal and his wife, Rooma, who, after long asceticism with the missionaries and much hesitation, have now decided to follow Christ. I had to leave Chompen, our catechist, in charge of the work there, as we are very short-handed, several workers being ill. All the workers here are grateful to The Christian Herald for the kind gifts of its readers. May God bless you and our united efforts for his cause!" The mission at Leh has in connection with it mission farms at Leh, long and Poo, but these are not profitable, although from the missionary standpoint it is desirable to carry on farming. All the workers at the stations, far from being discouraged, are hopeful and even enthusiastic as to the spiritual future of the Himalaya Mission, believing that God in his wisdom will yet make the power of the Gospel manifest among these strange heathen hill tribes, and bring them into the light.

Another mission in the Himalayas is the Tehri Border Village Mission, at Landour. It is an independent work in a lovely mountain section, and is carried on amid many difficulties and personal perils. Missionary William Greet, who is in charge, writes to the Christian Herald:

"Thank you for your gifts sent to us, with your kind letters of September 24 and 30, both of which reached us in camp at the most distant village we have yet included in our correspondence. We reached that place, Manji, as a family, and our two or three weeks there were the most interesting, both sadly and pleasantly, that we have yet had among the Himalayan villages. Here the reign of demons is seen in some of its most hideous forms."

"During our stay, we had to move our camp outside the village bounds, unless we were prepared to await the expiration of the eight days of sacrificial purification of the village, before the people could engage themselves as carriers for our next stage. During the past year, an unusually large number of deaths had occurred, so it was decided that the serpent god Mig must be appeased. One horse per house was levied by the village council, at the direction of the priest, and half a horse on each sert's house, to pay for the sacrifice and the priest's fees and perquisites, including a new turban and a quill. Holow water was sent for from a distance of several days' journey; a sheep, a goat, a pig, and various other animals and inanimate things were brought to be sacrificed, and the god of the next neighborhood was invited to be present with that of their own. The ram drum was beaten, men worked themselves into a frenzy, but the initiated declared that the god had treated up the hill. However, they drummed on and after a most harassing struggle had beaten the bounds of the village, brandishing garuda knives, swords, axes, and various fantastic weapons over the sacred animals that they led, they took them back to the shrine to smite off their heads, amid united wailing and drumming. What foolishness! Yet much religious foolishness in European countries resembles it in some ways, and those who take part have some reason, real or supposed, for all of it. What great enlightenment of the Spirit is necessary, both here and there, to free men's hearts and minds from the chains of error!"

"Among the most prominent in that heathen procession were some who came nightly to our tent or called us to their homes to inquire into the Truth, and they showed much more than usual interest. We do not know just how much one of them meant when he said: 'We may see much truth and accept it, yet what we are bound to with our people we are bound to.' In the meantime we struggle on preaching and praying, praying and preaching."

And we, they are occupied with translating the Gospel into their dialect. How shall we write of the Spirit when 'body' and 'spirit' are interchangeable terms between them and the people of the neighboring district! But we have found one man in four years who can help us a little, and we must give all time to him while we have him. This winter we camp below the snow line, where we hope to be able to sit close at this book."

—Christian Herald.
A Little Knight.

Drip, drip, drip, fell the rain. It was the first sound that Dorothy and Fred heard when they woke up.

"Oh, dear! I wish it wouldn't rain so often on Saturdays," said Dorothy, as she began to dress. "I did want to play out-door today." Fred said nothing, but walked to the window and looked up into the gray sky; he was thinking of his new velocipede.

I don't mind it as much on school days," Dorothy went on, "for then we can go on the cars and get out anyway, but it does spoil Saturdays so!

When Dorothy said "school" Fred thought of the story Miss Holden had told them the day before about King Arthur and his Knights of the Round Table. The children had admired the good king and his brave knights and had wished that they were living in these days, and then Miss Holden told them about Washington and Lincoln, of the missionaries, and many men living now, just as brave, and braver, than those old knights. She said it didn't matter when you lived or where you lived, and if they would just look about them they would find plenty of things to do that would help them to be as brave and good as any of King Arthur's knights. Fred had made up his mind to try, and as he looked up into the sky, from which the rain kept coming, he said this little prayer. "Dear Jesus, please help me to be a little knight for you, today."

"Maria has the toothache," said Mamma, at the breakfast table, "and I shall have to send her to the dentist. Dorothy and Fred will have to help me with the little ones this morning."

"All right, Mamma," said Fred, "we'll take them up into the play-room. I know a nice new play, and we can all be in it, and Dorothy and I can study our lessons at the same time, too!"

"That's nice!" said Mamma, smiling at his bright little face, "I'll bring baby up in a few minutes. Can he sit on his rug and play?"

"Yes," said Fred, "and he can be the good little child that the knight finds and takes to ride!"

"Oh," said Mamma, "is it to be a play about knights?"

"Yes m'am. I'll have to tell Jamie the story first. Come on Dorothy and Jamie," he said, taking the little brother by the hand. "It's a fine story!"

When Mamma came in a little later with the baby, Dorothy and Fred were already studying. Jamie was busy with his blocks in one corner of the room, and the rug and play things were ready for baby.

"See, Mamma," Fred explained, "Jamie is building the big castle where King Arthur lives, and then he is going to make a round table, and put some of his paper-doll men around it for knights. I'm King Arthur, and Dorothy is the Queen; we are busy studying so that we will be wise and know how to help our people."

"And I must ride on my hobbyhorse and blow my horn and go and find baby," said Jamie, who was already enjoying the play.

"Yes," explained Fred, "Jamie is going to be one of the five knights who went out to find a boy who was good enough to become a knight. His name is Sir Galahad."

"Well, I will come in after while," said Mamma, "and see if you have found a good child and to see, too, whether this little King and Queen are really growing wiser."

About eleven o'clock Mamma came in and found little Sir Galahad on his hobby-horse, blowing his horn as loud as he could, while Dorothy held the baby on her lap and Fred rocked them gently.

"See, Mamma!" cried Jamie, "I did find a good boy and now I is taking him to ride, like my King Arthur told me to."

"That's fine," said Mamma, "I'm so glad you are having a good time."

"And we know all of our lessons and have worked all our examples, too," said Dorothy and Fred.

"Good! And now how would you like to keep on being little knights and help me this afternoon? I want to go over your out-grown clothes and get them ready for poor Mrs. Barker; you know she has a hard time to get along with her three little children since Mr. Barker died."

"Why that will be just like real knights," said Fred, "they did help the poor—but what can we do, Mamma?"

"Sun I help, too?" asked Jamie.

"Yes, you can all help," said Mamma, "Dorothy will help me sew on buttons and mend a little, and Fred and Jamie can make a scrap-book for the little Barkers. How they did work! Baby took a nice long nap, so Mamma could sit with them all the time.

"What do you suppose the Barker children do on rainy days?" asked Fred.

"I don't know," said Mamma, "I'm afraid they have a lonely time; their mother has to go out to work by the day sometimes, and they are left quite alone."

" Haven't they any play-fellows?" asked Jamie.

"Not many," said Mamma, "they have always been poor."

"Couldn't we take them some?" asked Fred. "I'll give them my new paint-box and some of my magazines."

"Yes," said Dorothy, "and don't paste all the pictures in the scrap-book, they might like to do it themselves and we can give them a bottle of paste and a brush."

"That is a good idea," said Mamma, "and now see, the sun is out, and by the time we get everything ready I think it will not be too damp for us all to go to Mrs. Barker's. A little walk will do us all good."

There was a happy little group around the supper-table that evening and as Papa looked at the smiling faces and clean clothes he said, "Well, it looks as if the sun had been shining her all day."

"It has," said Mamma, and then they told him all about it.

At bedtime Fred said, "I like to help people!" and Dorothy said, "I do too, I didn't mind sewing one bit, today, because I kept thinking how glad Mrs. Barker would be to have some clothes for her little children."

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**The Question of Buying Good Clothing**

Is often a very perplexing one. The very fact that good clothing is only sold by reliable people makes the question all the more important.

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The Wachovia Moravian.

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

Rev. John H. Claywell, Ph. D., Editor.
Geo. H. Smith, Associate Editor.
Nelson Pelkey, Business Manager.

Publication and Business Office, Union Republican Building. Telephone 553.

Published monthly at Winston-Salem, N. C., and devoted to the interests of the Moravian Church, its members, the General Province of America, and the Church at large in civilised and heathen lands.

Subscription Price, $5 a year in advance.

EDITORIAL NOTES.

As we go to press with this issue of our paper the most important sections of the Christian Endeavor convention are in progress. The great founder, Dr. Clark is with us, and this is a compliment to our town. Dr. Clark is a man of world-wide fame, and he stands forth as a man who has shaped movements influencing millions of people. We are happy to have this great and good man with us, and we hope that the results of his stay with us will be of great good, especially to the young people.

The Easter season was observed in all of our congregations with success, the weather being favorable, thus making attendance easy for the members, and the interior was great both in town and in the country. The services in the several sections of the Salem congregation were numerous, about seventy-five having united with the church. We have not received reports from the other congregations, but we trust that all of the churches will send us an account of the masses in which the blessed Easter season was spent in their communities.

As we print the present number of our paper all of the friends are on the ocean, journeying to the General Province of America, and the Church at large in civilised and heathen lands.

The first party consisted of Bishop and Mrs. Rondthaler, Rev. J. F. McCluskey and Rev. F. W. Grube. The second party was made up of Mr. and Mrs. J. W. Fries, Miss Adaide L. Fries, Mrs. N. S. Sweers and Miss Margaret Blair. The delegates from the northern province will also begin the journey during these days, and the church will pray earnestly that all may be protected from harm during the journey, and that they may be given wisdom to successfully do the important work which is before them.

We note that very earnest efforts are being made to secure money for the mission deficit. It is a most worthy cause as we have already pointed out in the Wachovia Moravian. A committee has directed the Salem congregation and an appeal is being made to the individual members. This will no doubt secure much better results than any form of effort. So too we are told that other congregations are planning to make efforts in ways best suited to their membership, and we further note that entertainments and social occasions are being used to further this good cause. All this will bring the blessing to those who receive and to those who give.

A very interesting educational meeting was held in Spartanburg, South Carolina, some weeks ago. It was the annual gathering of the Presidents of Colleges for women in North and South Carolina. It will be recalled by our readers that this same meeting was held in Salem a year ago. We are pleased to note that the influence of Salem Academy and College is an active one in this company of twenty-five presidents, and this is as it should be. The interest the Moravian Church has always taken in education is such that it should not only take part in all wise educational movements but it ought to be among the leaders, since no more healthy principles underlie educational efforts anywhere than those laid down by the Moravian Church.

The ordination of Bro. Carlton White was an event of great interest to our Southern Province. The ordination took place in the Home Church, in Salem, March 28, Bishop Rondthaler officiating, and the Brethren Cwilell and Pfaff assisting in the service. Bro. White has already shown his interest in the Master's work by his ministrations during the vacation season, while at college, and he has become endeared to the congregations in this way. Hence he comes to his duties practically as an experienced man; and to this fact is added the consecration to the work which he has already shown, and also natural ability which has been recognized by those who know him. Hence we consider this accession to our able and energetic younger ministry as a distinct gain to the general efficiency of the work. We welcome Bro. White into the ministry, and trust that his efforts will be abundantly blessed.

Among the pleasant features of the commencement of the Salem Academy and College is the banquet which will be given by the members of the Alumni Association. It is well known that in family and social circles there is no place where the good will be brighter than around this friendly meal. Acting on this principle the ladies have decided to have the banquet this year, and invite not only the members of the Association but also any of the patrons who wish to attend, and also any other friends of the school, gentlemen, or ladies. The circular letter which explains the entire situation we give below, for many readers of the Wachovia Moravian are former students of the college, and will no doubt be interested in reading the circular. The letter is as follows:

To the Members and Friends of the Alumni Association:

The Alumni Association has arranged to close the present year with a banquet in connection with the regular business meeting. The banquet will be held in the College Chapel at three o'clock, Monday, May 24, 1909. Only right and proper that the members of the Association should arrange for the expenses of this pleasant occasion, and hence all those who attend are requested to pay the sum of one dollar for that purpose. This sum, however, will as usual also pay for one year's subscription to the Almaunum paper, "The Academy." We hope that many of the former pupils will attend. There are others who are warm friends of the school who are not members of the Association, and these will be welcomed to the banquet. In this number are friends, gentlemen and ladies from the Twin-City, as well as patrons and other friends from abroad. In all cases we request the friends who will be present to return the enclosed Postal Card at as early a date as possible.

MRS. BETTIE B. VOLGER,
Secy.
Winston-Salem, N. C., April 1909.
and this with enthusiasm and devotion the great occasion he brought to a close. These are some of the suggestions which have been made, and while they are not to be understood to be an official programme still they are all good suggestions, and the members of the Bethania congregation can study over the suggestions which were made at a committee meeting of the Bethania church, and whether these suggestions or some other plans be finally adopted, we feel certain that the final decision in the matter will be a wise decision, and will be a blessing to the congregation and an uplift to the entire Province.

ACKNOWLEDGMENTS.

Received at office of Mission Agent since Jan. 1st, 1909:

From Salem Congregation ........................... 
Plate Contributions .......................... 287.81
From Young Ladies Mission Band ............ 30.75

For Foreign Missions:

From a friend ........................................ 5.00
From Mayodon and Avalon ...................... 4.35
From a friend ........................................ 2.00
From a friend ........................................ 1.00
From Oak Grove Congregation ................. 3.00
From Friends Congregation ..................... 4.40
From Enterprise Congregation .................. 29.69

For the Mission Deficit:

From Bethabara .................................... 3.62
From Salem Missionary Society ............... 45.81
From Kernersville ................................. 0.66
Kernersville S. S. Class No. 2 .......... 1.50
Kernersville Congregation ....................... 6.00
Bethania Congregation ............................. 27.17
Mirapha Congregation ............................. 7.63

For Provisonal Home Missions:

From Salem Congregation .................... 118.05

For Bohemian Mission:

From Salem Juvenile Missionary Society towards support of one Orphan girl .......... 25.00
From Salem Congregation ....................... 155.44
From Friedland Congregation .................... 6.23
From Bethabara Congregation ................... 3.63

For Hospital at Leh, India:

From Salem Juvenile Missionary Society ........ 17.50
From a friend ....................................... 1.00

Total ........................................ 820.05

JAS. C. MELNICK
Mission Agent.

A feature at Salem Academy and College commencement this year will be an Elizabethan evening of Shakespeare's Mid-Summer Night's Dream which will be given on the Academy campus.

THE WACOVIA MORAVIAN
HISTORY OF THE THEOLOGICAL SEMINARY, BETHLEHEM, PA.

By Prof. Schwalbe.

The first purpose of the institution has been and remains the training of men for the ministry of the Moravian Church. Ever cherishing this, it has during the century given mighty impulse to education, church extension, Christian enterprise, home missionary activity and foreign missionary activity. As the human motive re-organized with the religious motive in the establishment of the institution, albeit as a subordinate factor, it is worthy of remark that a considerable number of graduates of the college department have pushed to the front in professions other than the ministry and some have won the distinction as energetic and diligent workers for God and fellow-man. These constitute a worthy offering of the institution to humanity in general for its progress and development.

Not the least among the forces securing such results has been the perpetuation of the distinctly Moravian ideals of education. The founders of the Moravian Church in America brought with them the best of European education. They were also conservators of the traditions that connected them with the ancient Ubitas Fratrum, whose schools flourished in Bohemia and Moravia from the middle of the fifteenth to the beginning of the seventeenth centuries. From its forerunner, John Huss, great and later sustained would have made the college department have pushed to the front in professions other than the ministry and some have won the distinction as energetic and diligent workers for God and fellow-man. These constitute a worthy offering of the institution to humanity in general for its progress and development.

The family in South Africa:

Young Ladies Mission Band
Enterprise Congregation...

From Oak Grove Congregation
From Bethabara Congregation
From Salem Congregation

For Foreign Missions.

For General Mission.

For Hospital at Leh, India.

For General Mission.

The college was established in Germany, these men regarded education not as a thing to be sought for in itself but as a means to the perfection of the young. Their schools aimed not simply at scholarship but at enlightened Christian manhood and womanhood. Their object comprehended cultivation of the mind, the reasoning faculty, the will, the affections, so as to produce symmetrical development.

By the foundation of educational institutions and maintaining them, it generally happens that vigorous personalities emerge. Such personalities are needed to give force and direction to plans and programs, and they find in the institutions with which they are connected media for wielding powerful influence. An interesting figure is that of the first head professor of the institution, Ernest Lewis Hazelius. He was ordained on the paternal side from a long line of Lutheran ministers, reaching as far back as the days of the Swedish king Gustavus Vasa, whom one of his ancestors served as chaplain. The parents of Ernest Lewis had become connected with the Moravian Church, and he pursued his studies at the institutions of that church at Kleinwelcke, Barby and Nicky. By nature and by grace he was eminently fitted for the duties to which he was called in the newly established Seminary at Nazareth, after having for a number of years been engaged in advanced teaching in Nazareth Hall. Unfortunately differences with some of his brethren with respect to church government and discipline induced him to sever his connection with the Church and the Seminary. Subsequently, he became an honored professor successively in Hartwick Seminary, New Moravian Church, Gettysburg Seminary, Pennsylvania, and Lexington Seminary, South Carolina, all of them institutions of the Lutheran Church. He was one of those men who, thoroughly trained in the classical liberal education of the Moravians, went forth to labor in important fields to overcome unbelief, to strengthen and purify the church; another being Schleiermacher.
er, philosopher and theologian, who, coming out of a sequestered Moravian school summoned his countrymen to honor the Cross and acknowledge the supremacy of the Gospel as a time when rationalism was about to celebrate its triumph; another, George Christian Knapp, doubtful defender of the faith at Halle; another, John Wesley, the founder of Methodism. Did the limits of this paper permit, interesting data might be communicated concerning his successors, some of them singled out as heads of the institution by various titles, such as principal, inspector or principal professor, until the Synod of 1819 dissolved what had been the official title of the brother at the head of the college and seminary be President, the Rev. L. F. Kampmann being the first to be so designated. Representative types of the Moravian ministry of their day and generation, these men have presided over the interests of the oftentimes struggling institution with understanding and wisdom and piety, their lives being distinguished by industry, courage and patience. (To be continued.)

C. E. Convention.

It is a pleasure to announce that the Christian Endeavor State Convention this year will be held in Winston-Salem, the date being April 23-25. The fact that Rev. Francis B. Clark, D. D., founder of the Christian Endeavor Society, will be present, adds much to the interest of the meeting. "Christ and 1!" will be the convention motto, and this companionship will be emphasized at each session. The State Union is very desirous that as many pastors as possible, of all denominations, attend this convention. The attendance of delegates from the C. E. societies will not be limited, and it is hoped that a very large number will be present. Each delegate is requested to bring with him a letter of introduction to the convention committee, which will aid them in their work. Endowers and all others interested in the convention, are urged to pray earnestly for the success of the meeting.

Infant Baptisms.


Marriage.

Bethania, April 11, 1869, Foster E. Sprinkle and Ella May Linebeck.

The Wachovia Moravian

CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct., 1868.

By Mr. W. S. Pfohl.

(Continued From Last Issue.)

Again the Tavern was the place where strangers and citizens come in contact with each other and it was the earnest desire of those who had the oversight of the Tavern that everything connected therewith should be conducted in such a manner that even those who might be evil disposed should have no grounds for accusations. To this end the following rules were drawn up:

Instructi0ns for the Host of the Salem Tavern.

(Translated by Mrs. J. Wurrsechek.
Repealed May 5th, 1877.

Whereas it is the duty of the Board of Directors of the Congregation to supervise, with a watchful eye, the Tavern, and it is their ardent desire that the guests who come here (who are of very different disposition and nature—yes, even occasionally enemies and spies) may be served by our Brother and Sister, in every respect, in such a way that their conscience must tell them that we are honest and Christian people, such as they have never before found in a Tavern; and that this Brother and Sister thus, by their correct conduct without words, testify to Jesus, death, and in their different offices and calling, be an honor to the Lord and Congregation. To this end, the following written instructions are given to our Brother and Sister Jacob Meyer, for their guidance.

(1.) That, in their household arrangements, they, like the other families in Salem, shall be obedient to the statutes and ordinances of the Congregation, and that they especially shall keep their servants, both male and female, their children and strangers, in their proper places.

(2.) That the Tavern keep, at all times, good stable, hay, oats and corn of good quality and in abundance. It also must make a good pasture, enclosed with a good fence, enclosed, and properly cared for, and the guests themselves must be served with wholesome and plentiful food; also the beer, liquors and wines must be good and unsulluted, and at the same time, the correct weight and measure must be given in every respect.

(3.) That the Tavern, the rooms, windows, beds, and all the crockery and utensils which are used in serving the guests be kept clean and in order. The guests, however, must have their drink served from the bar in the hall, and not, as herebefore, in the guest-room, so that this privilege may be used and kept for the purposes originally intended.

(4.) That the host treat guests with kindness and cordiality, but not encourage them to be intemperate or run themselves in debt. Nobody's account in the book must be allowed to reach 40 shillings, and only those must have accounts whose credit is known to be good. If, however, it seems desirable to take a better debt in place of a worse one, in that case, and only in that case, he may take the debtor's note, with security, but bonds must be given for 10 to 15 shillings in future not occur, and the host must see to it that they do not run up so high.

(5.) That, at all times, someone must be at hand to receive the guests and take care of them. Also the host must look to the proper fencing in of the yard; must look after the different out-houses and such-like buildings; must prevent association of the inhabitants of the kitchen and house; and seriously to prevent any games of cards or other games from being played in the tavern.

(6.) That he must adhere to the rate of charges as fixed by the law, and not overcharge; but that he sell the liquors and wines at the low prices that prevail in the settlement when they are fetched by the quart in the town and not drunk in the tavern. The above tavern rate, as well as the license, has been charged for some time by the Court, and the host must never omit to procure the correct schedules of charge, and as soon as possible, according to law, and display it. Also he must pay the license tax, which has been, or may be, put on liquors, and be punctual and faithful in the payment of it, and in this respect, as in all others, to follow the law of the land.

(7.) That he keep correct books of account, in which the names of all debtors and creditors of the tavern are shown, and that he is not allowed to write down any debts or drinkimg bills on the walls, but instead, write them on paper or into the book.

(8.) That if, by mistake, he has collected counterfeit money, he must not spend it again, but keep it until he returns it to the one from whom he received it, but if the person is unknown, it must be destroyed, and the deficit fall on the tavern.

(9.) That he may allow members of the Congregation, who own horses, to put them in the places, to take a straggler into the tavern, and treat him, according to circumstances, with food and drink, but he must not allow a company of the inhabitants of the place to set themselves together as guests, in order to drink and feast, which is seriously prohibited; and the host is permitted, and even commanded, to admonish and speak seriously to such inhabitants of Salem who come together for gossip, or lurking, or unnecessary acquaintance with strangers, or curiosity, when found around or inside the tavern, and to remind them to go to their business, or it be Sunday, to go to their respective dwelling houses.

(10.) That the host is allowed to take in travelling peddlers, but he is not allowed to give anyone, he be servant, porter or acquaintance, a separate room to sell his wares. They must remain in the guest-room. If they do not wish to exhibit their wares there, they must go elsewhere, which they may be the wiser course, until once a proper law is fixed according to which one may act.

(11.) That in purchasing supplies, fruit, and other current articles, he must not, of his own accord, change the prices as fixed by the Board, until they themselves change it.

(12.) He is not allowed to engage in any other business, besides the keeping of the tavern; he is not allowed to buy any other article of merchandise, to sell it again, except things for the business of the tavern; he may take such things as barter, but he must be very careful from whom he takes such things in barter, which ought not to be done except in cases of necessity, in order to avoid the bad appearance of injuring another's business.

(13.) He must also, in time, look after all the repairs inside and outside the house, but without undertaking anything new or abolishing anything old; for instance, altering existing arrangements, cleaning small or large buildings, new undertakings, borrowing or loaning money, fencing in land, clearing land, or things of this kind, he must not undertake, without taking counsel with those in authority; he is, in fact, expected to consult with the Warden of the Congregation about his business with open confidence, and to let him know his requests in ample time.

(14.) The host is not permitted, without special permission, to receive anybody, be he servant, porter or acquaintance, to spend the night in the tavern; but when persons of high rank or standing, to whom one is obliged to show deference, or if he meets with suspicious persons, who are in every such case, give notice to the officials of the Congregation without delay.

Duly signed in the Assembly of the
Officers of the Salem Congregation, Jan. 26th, 1775.
Signed
JNO. GEORGE WALLIS, TRAUCOTT SADGE, J. CASKAR FRENZMAN.
JNO. HEINRICH HERST, NIELS PETERSON.

These rules were repealed in 1787. A new form of agreement between the Church Wardens and the Landlord was drawn up in 1790. This new agreement was simply a modified form of the rules of 1775 with all of their suggestions and instructions for the management of the Tavern put in legal form, and were properly signed, sealed and witnessed, one copy being kept by the Warden and another by the Landlord. This form of agreement remained in use as long as the Tavern was Church property.

(The to be Continued.)

THE MONTH IN THE PROVINCE.

The reports of the ministers handled in at the regular ministers' meeting beginning the beginning of the month of April form the basis of the following items, and it must therefore be remembered that they do not include the account of the Easter services nor of the services to the church membership during the holy season. This will all appear in the May number of our paper.

East Salem.

Bro. Stempel had a somewhat "scattered" month, having visited many congregations, and on one Sunday had the misfortune to "break down," not in a sermon, but in the public road, far away from the church, and as a result he failed to make his morning appointment at Oak Grove. If the members do not know why Bro. Stempel failed to appear on the morning in question, the above item will explain.

Bro. G. F. Bahnon, pastor of the congregation of Schoeneck, Penn. preached at East Salem in March. The congregation was happy to meet this earnest and successful brother from the Northern Province, but they were particularly happy because of the fact that he was the one who founded the congregation in its present form.

A series of meetings were held in East Salem in March which were largely attended and the pastor reports good attendance. The work in this congregation is progressing very nicely, and both people and minister are encouraged.

Friedberg.

March was a busy month with the congregation at Friedberg. Bro. Hulton moved to his new field of labor, and on his arrival found a large number of the members present and a beautiful meal awaiting him and his family.

He preached introductory sermons in Friedberg, Advent and Enterprise.

Bro. Holton in his report tells of the manner in which he began the work of getting things started, cleaning out the well, sowing the fields, going to mill, and so on.

He also tells how the very first weeks brought him into the sorrowing of the flock, the incident which befell Mrs. Burk and the death of Mr. Saufed Fishel, and the destruction by fire of the barn of Mr. Hanson Sink, with the loss of stock, grain, farm implements, as well as the loss of the building, and the injury to his son-in-law, Mr. Crater.

The Friedberg congregation has taken a good step in the right direction in the insuring of church building and parsonage.

Another good move, which is still only in proposition but will no doubt become a fact is the effort to arrange for the support of a native missionary by the congregation.

The Friedberg congregation wishes to return thanks to Bishop Rondthaler, to Bro. Hall, to Bro. Stempel, and to all others who assisted the congregation during the time they were without a pastor.

Bethania.

Bro. Grabs is safely out on the ocean as we write of his work, and we hope that he is not too much troubled with sea sickness.

He reports that he attended to the various services in the Bethania home church as well as the affiliated congregations, and was at Willow Hill and Mt. Bethel. The bad weather interfered with the meetings at the latter place.

A number of committee meetings were held in regard to the plans for the sesqui-centennial celebration. Mention of these meetings is made elsewhere in the paper.

Bethania has been interested in the closing exercises of parts of the school. The school interests of Bethania are becoming very important, and add greatly to the life of the place. The many young people form a pleasing feature.

The centennial of the church building was celebrated on the 20th of March. Bishop Rondthaler delivered the sermon, and Bro. McCuiston assisted the pastor in the services. One pleasing feature was the presentation by Mrs. E. T. Lehman of the large picture of "Christ in Gethsemane" (Hoffman), in the pulpit recess, as a memorial to her father, at one time pastor of Bethania.

In connection with the visit to Bethania and New Philadelphia Bro. Grabs reports that he attended the golden wedding of Mr. and Mrs. Thomas Jones. He was also at a surprise party at the home of the assistant sexton, Bro. John Shoaf.

Greenboro.

The beginning of church work is somewhat like the establishing of a business. At least such a comparison may be made to the extent that neither can assume obligations beyond the point of development if a steady growth is to be maintained. Since the beginning of this work Greenboro has not assumed the pleasant task of抿ing reports of work accomplished with those of other congregations, but now desires to rise to the opportunity and privilege, and with brotherly greetings makes this first appearance.

There is much that might be said in an initial article like this. We have an entire year to review. It hardly seems possible that one Sunday School celebrates its first anniversary the first Sunday in April. The Sunday School has been one of the most encouraging features of this work.

The officers are, Bro. P. D. Keener, Supt., Bro. H. C. Snyder, Asst. Supt., and Bro. L. H. Cherry, Secy. The total enrollment now is seventy-five.

Mrs. Th adler makes an excellent superintendent for the primaries, and her punctuality is remarkable and admirable.

During the summer a most delightful picnic was held at Linley's Park in which about sixty participated. The Christmas concert rendered by the Sunday School is recalled as a most pleasant occasion, and demonstrated the responsive talent to be found in our midst. This entertainment was given on Tuesday evening before Christmas and as the weather was very much against the attendance it was reported on the Sunday School program following to a large gathering. Printed programs were supplied to the audience and each item was presented promptly without direction from the leaders, adding much to the smoothness and beauty of the occasion. It was the simple and ever charming story, to both young and old, told in song and recitation, of the coming of the Christ Child upon earth. Although old Santa, Jack Frost and the fairies were excluded from the service, old Santa showed his true friendship by remembering each scholar of the school with a generous gift. We were glad to have with us on both occasions Bishop Rondthaler, who responded to his portion of the program in his happy style. Through the winter our Sunday School sessions have been conducted in the mornings, which seems more satisfactory all around than afternoons, which was the time during the summer.

On Monday evening, the 5th of October the organization of the congre-
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Sash, Doors, Glass, Lime Portland
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SALEM, N. C.

This School is under the direct
control of the Salem Congregations,
for the education of Moravian boys
and others who wish to avail them-
selves of its advantages. The Course
of Study prepares for advanced busi-
ness or for College. Special at-
tention given to the Business Course,
which has recently added Shorthand
and Type Writing.

Music and Elocution may be taken
at extra cost.

Tuition, $1 to $3 per month.

J. F. BROWER, Headmaster.

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THE WACHOVIA MORAVIAN.

The Sunday School secretary, Bro. Wm. Shore, resigned as he had been removed to the country.

On the night of March 29, a meeting was held to arrange matters during the absence of the pastor.

Kernersville.

Bro. Wenhold tells us in his report that he has found the prayer meetings specially blessed occasions during the winter. Special lectures are prepared, and the attendance is unusually good.

The men of the church have done work on the walls of the graveyard, and it is in every way well-arranged and well-kept.

The town of Kernersville was made sad by the burning of the wooden mills of the Crews Brothers. This loss will throw out of employment a number of people.

The collection for the mission deficit is encouraging, and at a meeting of the members and friends it was resolved to raise the pastor's salary fifty per cent. above its present figure.

Fairview.

Fairview Sunday School has long been a crowded school. The work was first begun in an old church badly crowded for floor space. Bro. Howard Roudthaler, seeing the inconveniences of such a building, laid the matter before a few members and teachers present one rainy Sunday afternoon. To everyone's surprise a little less than $500 was subscribed.

The work was opened; the new church in 1900 and since that time has steadily progressed first in the main auditorium only. A primary department was next fitted up by a lady friend of the school. Still the school continued to be crowded and another friend of the school donated enough to complete the church. This last annex has become filled and yet there is not room. Since Dr. Phin Horton came to us a few months past it has become evident that something must be done. He has made a nice collection of books for a library, but we have no place to store them. We have a nice cupboard of Lovefeast mugs but no lovefeast kitchen.

Fairview's committee has accepted the Central Board of Trustees proposition to build an extension which will cost not less than $1,000, but which will add 100 per cent. to the appearance of the church. Mr. Nor- throp is working on the plans and will very probably finish them next week. The finances will be raised by subscription from Fairview's members and friends as far as possible and the remainder will be borrowed.

The Bishop was glad to hear on the 21st ultimo, and promised to be with us again if possible. Later we se

ed him for Palm Sunday. We were so glad to hear him once more before he took his voyage.

The services, during the week of prayer held last month, were well attended and it is evident that good was done. We have had an increase in services the 3rd Sunday morning having been added.

The boys have had two meetings during the month and are indebted to Mrs. Hampton and to Mrs. Har- nes for a very nice time on each occasion.

A very successful Apron Bazan and supper was held by the Ladies Aid Society at the parsonage on March 25th and 26th, at which over $800 were realized.

Masters Walter Crews and Walter Mains are beginning to play the violin in our Sunday School and it is hoped that this is the beginning of an orchestra.

K. P. B. CUMMINGS.

Bro. Luckenbach reports that the proposed alterations at Fairview had been approved by the proper boards and that a special occasion held in the interests of the proposed change brought in the sum of $800. The offerings in the several churches under his care for the general church causes are encouraging.

Bro. Stempel was introduced to the Centerville congregation by Bro. Luckenbach and in the future will have charge of that work.

Regular services were held at Fried­ land, Bethabara and Union Cross.

The funeral of Bro. Paul Reid took place March 1.

Bro. Spangh tells us that his mis­ sion work among the colored people is encouraging. Their interest is shown in the fact that on one occasion in the Sunday School the collection amounted to four dollars, a large sum when the limited income of the children and their parents is considered. Bro. Spangh also visited Avahon and Mayadan in March.

We regret that we have no report from several of the congregations, and we hope to have something to say regarding them next time.

... April 28th, the Salem Home will hold its annual reception. The management states that the institution is in need of funds. It has no support but such contributions as a band of faithful ladies can gather. The good it is doing cannot be estimated in dollar and cents. Let an effort be made to increase the gifts rather than the Home should suffer for lack of support and its usefulness limited when there is such a demand that it should be increased.

GENERAL CHURCH NEWS.

The delegates of the American Province to the General Synod, which convenes at Herrnhut on the 18th of May, will leave the home-land in four groups and will be accompanied by some friends. The first party will consist of Bishop Karl Mueller, the Rev. Henry Richter and the Rev. C. A. Mollick. They sail April 10th on the North German Lloyd steamship "Koenigin Luise" for Naples.

The next group sails for Glasgow on the Anchor Line steamer "Caledonia." May 1st. It consists of the Rev. and Mrs. Geo. F. Ruhmanson, the Rev. E. S. Hagen, the Rev. W. H. Romig, the Rev. S. H. Gaipp, Mrs. S. C. E. Becker and Miss H. Notwell.

The last group sails on North German Lloyd steamship "Prime Friedrich Wilhelms" for Bremen, on May 8. Bishop and Mrs. M. W. Lottbert, Bishop C. L. Moneck and John Kernodle, LL. D., constitute this company.

On April 27th, the Rev. and Mrs. Franz Zeller sail for the old country, the former to visit his parents in the fatherland. Rev. Zeller is not a delegate to the General Synod, but expects to visit Herrnhut while it is in session.—Moravian, Bethlehem, Pa.

Mission Deficit Offerings.

And now the German Moravian congregation of Grand Rapids, Wisconsin, has joined the ranks of $1,000 per communicant givers by sending $100 for the Mission deficit. Its energetic pastor, Bro. C. A. Mollick, is likewise a delegate to the General Synod, and he will now feel that he really represents something worth while!

But here is an offering, that puts us all to shame. One of the most self-sacrifice missionaries in the service of the Moravian Church, whose life is full of constant hardships, has given $100.00 to this cause. This represents more than 15 per cent. of his entire year's salary, and he has given to other causes besides. Many other missionaries are likewise giving heroically. Who will follow in their train?

Foreign Missions.

On Easter Sunday, April 11th, the annual offering in behalf of the general Foreign Mission work of the Moravian Church is to be gathered in all the churches and Sunday Schools of the Province. It is of peculiar importance that the offering this year should be exceptionally large. The very laudable efforts to liquidate the Mission Deficit may all too easily cause a falling off in the regular offering, and this should by all means be avoided. We have 407 Foreign Missions (including wives) in charge of 265 stations and outstations and

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THE MAN'S STORE
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NOTES IN PASSING.

A Glance at Things Local and Things in General.

Heavy frosts about Easter seriously shortened the fruit crop.

Some people give a tenth of their income to the Lord and others scarcely anything.

Regular services in the jail and at the county convict camp would be carrying the gospel to those who cannot come and receive it for themselves. Both are sadly neglected fields.

The Senior Class of 1909, of Salem Academy and College, will duplicate as their gift the handsome granite pedestal and electric light which graces the campus. The two will form an imposing arch for the wide walk to the park and will serve to light the campus at night.

Extensive preparations are being made for the meetings to be held in this city by Evangelist R. A. Torrey June 20th to July 11th. The services will be union in character and held in Brown's Warehouse Dr. Torrey is one of the world's greatest evangelists and his coming to the Twin-City is cause for general congratulation.

The amusement world is filled with attractions. Just a day or two age we counted ten entertainments in one night. With so many diversions there need be no surprise if attendance at week day services is not as large as might be desired or as it should be. We are not denouncing pastimes reasonable and in moderation, but excess in anything is calculated to do harm.

Elm Street Sunday School held a very pleasant anniversary exercise early in April. The address was made by Mr. J. D. Rogers, assistant Supt. of Centenary M. E. Sunday School. Messrs. E. A. Ebert, R. A. Spangh and C. E. Crist also made encouraging talks. There was excellent music by the school and orchestra and last but not least, a cake and coffee love-feast was served.

Everything is freely advertised these days but religion. A mere announcement once a week is all the publicity given religious work. What applies to business is applicable to religion. Not of the bargain counter style but attractive notices of sermons and church work generally should be put before the people.

Commencement days are with us. For some time the public schools have been closing and the private institutions are following, which calls forth extra work and practice by both teacher and pupil.

The municipal election will take place in both Winston and Salem early in May. The first municipal officers in Salem were elected Jan. 5th, 1857 when town and church officers were separated. Since then the town has been favored by good men who have administered wisely and economically the affairs of the corporation.

THE WACHOVIA MORAVIAN

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Friends (non Moravian)

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Printing, postage, etc.

to seasickness,

"My husband is peculiarly liable to seasickness, Captain," remarked the bride. "Couldn't you tell him what to do in case of an attack?"

"That won't be necessary, Madam," replied the Captain; "he'll do it."

SOME FOREIGN MISSION FIGURES.

In line with the special effort now being made to raise a special amount for the Foreign Mission deficit, the following figures in connection therewith will be read with interest:

Annual cost of maintaining Moravian Foreign Missions about $400,000.

Members in Moravian Mission Fields 101,000.

Annual cost per capita not quite $3.00.

Money expended has heretofore come from following sources:

Mission Fields themselves $207,000.00

Friends (non Moravian) 130,000.00

London Association 65,000.00

Members Moravian Church 88,000.00

$400,000.00

Each dollar expended is used in the following proportion:

Expenses in Mission Fields .78

Training Missionaries .025

Pensions of retired Missionaries and widows .08

Education of Missionaries' children .05

Members of Mission Board and Secretaries .015

Book Keepers Salaries .015

Literary Work and Agents .02

Printing, postage, etc. .015

$1.00

Self-Help at Sea.

(Referred to our delegates for verification.)

On the steamer the little bride was very much concerned about her husband, who was troubled with dyspepsia.

"My husband is peculiarly liable to seasickness, Captain," remarked the bride. "Couldn't you tell him what to do in case of an attack?"

"That won't be necessary, Madam," replied the Captain; "he'll do it."

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The purchase of a Piano is a simple transaction when the method of selling is correct.

It is wholly wrong that a customer should be expected to protect himself against extortion by having to insist on reduction in price.

A Piano has but one value, and that value should fix its price.

To ask more is misrepresentation of its value and price.

A man who will misrepresent value and price, will as readily misrepresent quality.

A man who will pretend to give you an advantage over other purchasers, by offering you a reduction in price, will, as a rule, take advantage of you if possible.

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The Question of Buying Good Clothing

is often a very perplexing one. The very fact that good clothing is only sold by reliable people makes the question all the more important.

REECE-MOCK-BAGBY Co.,
Clothiers and Gents Furnishers,
with their new and nobby 1909 Spring and Summer fabrics of the very latest cuts and styles are ready to offer you special inducements as their introduction. It will pay you to see them for your Spring selection. The goods are the best, their prices right on Clothing, Hats, Shirts, Underwear, Etc.

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The Wachovia Moravian.

The Wachovia Moravian.  

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influence and power of evil. 

But he and Mrs. Rondthaler will enter upon their duties at the same time that Dr. and Mrs. Clewell leave for Bethle-

men, about the first of July. There was difficulty in securing Prof. and Mrs. Rondthaler for the same reason that Dr. and Mrs. Clewell were discouraged by our board in the matter of the change, viz., that their work was of the President's, but believing it to be a matter of duty both calls were finally accepted.

Prof. and Mrs. Rondthaler are not strangers in our Province. Their as-

sociation with the educational interests north will be invaluable in their new field in the south; the energy and ability of Prof. Rondthaler, combined with the culture and refinement of Mrs. Rondthaler will insure the success of their work; and the love which they bear for our college will heighten the love of those connected with the school.

—(o)—

EVIL AS A POWER.

That evil exists is no question. That evil is generally considered as an accident, rather than as an organized power, we believe to also be a fact. That Satan, as the chief and father of the power of evil, was not intended and looked upon in entirely too light a manner, every thoughtful man will acknowledge.

As Christians we reverence God, we love the Lord Jesus Christ, and we pray for the presence of the Holy Ghost. These things together form the strength and power of the Chris-

tian. But the Christian is a soldier, and with duties to perform, as a soldier should perform them, and consider the commander and the weapons of defense is not all that pertains to the soldier's duty.

Consider the manner in which earthly warfare is conducted, and useful deductions can be drawn. In earthly warfare the army considers its own strengths, its armament, its numbers, its fortifications and its leaders. But it also considers the enemy, with equal care, to ascertain all that is possible to learn about its leader, its numbers and its armament. Scouts are kept round about the enemy, and never has a successful army underrated or laughed at a worthy foe. Use the above comparison to ascertain whether we do give sufficient thought to evil as a power, and that too as an organized power.

Satan is a prince and a potentate; Scripture speaks of this force, and uses the term "principalities and powers." He desires to have us as his subjects, and to gain control of us he employs methods beyond our conception, and he would be successful in securing us, if it was not for the fact that a stronger than Satan has solicited us in his army. Nowhere in the Bible do we find that Christ made light of Satan and the powers under him.

The entire ministry of Christ was a battle with Satan, and he never spoke of Satan but as a most powerful foe. The temptation in the wilderness; the rivulets of his success of their work; and the love which they bear for our college will heighten the love of those connected with the school.

—(o)—

EVIL AS A POWER.

That evil exists is no question. That evil is generally considered as an accident, rather than as an organized power, we believe to also be a fact. That Satan, as the chief and father of the power of evil, was not intended and looked upon in entirely too light a manner, every thoughtful man will acknowledge.

As Christians we reverence God, we love the Lord Jesus Christ, and we pray for the presence of the Holy Ghost. These things together form the strength and power of the Chris-
tian. But the Christian is a soldier, and with duties to perform, as a soldier should perform them, and consider the commander and the weapons of defense is not all that pertains to the soldier's duty.

Consider the manner in which earthly warfare is conducted, and useful deductions can be drawn. In earthly warfare the army considers its own strengths, its armament, its numbers, its fortifications and its leaders. But it also considers the enemy, with equal care, to ascertain all that is possible to learn about its leader, its numbers and its armament. Scouts are kept round about the enemy, and never has a successful army underrated or laughed at a worthy foe. Use the above comparison to ascertain whether we do give sufficient thought to evil as a power, and that too as an organized power.

Satan is a prince and a potentate; Scripture speaks of this force, and uses the term "principalities and powers." He desires to have us as his subjects, and to gain control of us he employs methods beyond our conception, and he would be successful in securing us, if it was not for the fact that a stronger than Satan has solicited us in his army. Nowhere in the Bible do we find that Christ made light of Satan and the powers under him.

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we suppose that there was nothing very serious connected with the voyages of the three generations in the distant land. The Wachovia Moravian extends its very best wishes for a happy and a blessed season.

(6)

The arrangements for the pulpit service of the summer have been carefully made, and although three of our ministers will be away, there will be little interruption in the regular preaching occasions. Bro. Hall will minister specially in Bethania. Bro. Stempel will in a special manner look after Christ Church. Bro. White will assist in one and another field, and other brethren will be ready to assist. In this way, because of the willingness of the ministers to assume special duties, the Lord's work will go on uninterrupted.

(6)

The close of our schools is now rapidly approaching, and we are pleased to note that the year has been a good one, for Salem Academy and College, for Clemmons School, for Salem Boys' School, and for the various private schools. The work of the church among the young has been an important feature from the beginning of our history, and apparently the call for work in this particular part of the Lord's vineyard was never greater than at this time.

(6)

As our readers receive this number of our paper, the work of the General Synod will have begun, and we should ceaselessly pray that God will give this important gathering His richest blessing and His wisdom from on high. The problems are great, and the future of the church and its precious work, will be greatly influenced by the results of the deliberations of this Synod.

(6)

The visit of the Rev. Francis Clark, the distinguished founder of the Christian Endeavor movement, was an event of unusual interest. Not only because he is a man of world wide fame, was he welcomed, but also because his is so good a man and because his efforts have been so signal blessing. He is an example and a stimulus to our people, young and old.

(6)

The work of securing the gifts for the mission deficit is now fully under way, and in some cases completed. It is of great importance that we do the best we possibly can. Not only does the cause appeal to us, but our standing as a Province among the other Provinces of the Unity is at stake, and hence it is of utmost importance that no effort be overlooked.

A LETTER FROM GERMANY.

The Wachovia Moravian has received a letter from Bro. Ad. Schulte, from Hermath in which he relates some of the plans being worked out for the pleasure of the delegates to the General Synod. The letter explains itself, and is as follows:

"The members of the Hermath congregation look forward with pleasure to the visit of the representatives from England and America, and this feeling of pleasant anticipation is shared by the neighboring congregations also. It is hoped that the delegates will honor these neighboring congregations with visits, from time to time. To express thiscordial welcome which is felt by the congregations in Germany arrangements have been made by the musicians of the four congregations of Hermath, Niesky, Kleinwelka and Gundernberg to give a sacred concert on Ascension Day, May 20, complimentary to the visiting friends. The subject of this musical effort is the Oratorio of "St. Paul," which is not only dear to us, but we believe is admired in England and America also. The chorus will consist of about 100 voices, and the military band connected with the Zittau Infantry Regiment will furnish the orchestral accompaniment. We believe this reception will be a worthy one for our visitors, whom we desire to welcome.

Some days later in the week, before Pentecost, there will be a large fair for the benefit of the Bohemian work, and this will be in Hermath, as well as the concert. The ministers hope that this effort for the benefit of the entire church's work in Bohemia will elicit the interested support of all the visitors.

In our anxious desire that all these undertakings may be blessed, but that the richest blessings will be given to the deliberations of the delegates to the General Synod.

AD. SCHULTZE.

SCHOLARSHIP FOR SALEMA ACADEMY AND COLLEGE.

A generous and kind gift has been made by Mr. Thomas P. Sims, of Spartanburg, S. C. The gift was made on the occasion of a visit of Dr. J. H. Clewell to Spartanburg. The gift is $1,000 to be invested by the Trustees of the College and the interest is each year to be used to assist some worthy girl in securing an education. During Mr. Sims life-time he will name the recipient, if he so desires, and if he does not name one, the Trustees will do so. This gift is in memory of Mr. Sims' loved ones, a number of whom were educated in the college. The scholarship is named in a word formed by the first letter of the members of the three generations. A memorial tablet will be placed in Alumnus Memorial Hall, and the gift will be presented to the Trustees on Commencement morning. The inscription on the tablet will be as follows:

SIMS "NEMERT" SCHOLARSHIP.

In Loving Remembrance of
Nancy Saunders Sims, Paternal Grandmother
Ediza C. Lyles, Maternal Grandmother
Mary A. Sims, Mother
Elizabeth A. Sims, Wife
Blanche Sims Harris, daughter of Thomas Pickney Sims, Spartanburg
S. C. by whom this tablet was erected and by whom the Sims "Nemert" Scholarship was founded, May, 1909.

AFFAIRS IN TURKEY.

A revolution has taken place in Turkey which has brought about the deposition of Abdul Hamid II, the Sultan, and has placed upon the throne as his successor Mohammed Reschad Effendi, the brother of the deposed monarch. Abdul Hamid II has been a disturbing element in the world's affairs for a generation. He is an unscrupulous man, treacherous and cruel, resorting to any measures, however horrible, in order to gain his ends. Associated with him was a Nubian who came into Turkish affairs as a man in humble circumstances, but who by intrigue and plotting, made his way into the favor of the equally vile Sultan. Crimes and riots were planned and carried out; pledges were broken, and the country has been a pest spot in the eyes of the world. Recently a party of young Turks arose and demanded a constitution. An assembly was called, but was so harassed by the ruling powers that at last the party of young Turks determined to seize the government by force, depose the Sultan and put a better man in power. Forces were organized and the march on the capital, Constantinople, was begun.

In the meantime the old monarch began to plot, thinking that by doing cruel things ondium would come in the cause of the reformers, because the world would suppose these men of the new party were responsible for the acts. Among the cruel plots were the following: Mutiny in the garrisons, among the soldiers. Massacres in the provinces, in which the Armenian Christians, and also foreign Christian missionaries were slain in numbers. But the most gigantic scheme was the plan for a general massacre of foreigners, in Constantinople. This plot included the destruction of not only the general list of foreigners, but also the official representation of the foreign governments. This plot was discovered, and before the same could be carried out the young Turks marched upon the city, captured the same, defeated the former Sultan and placed the new one on the throne.

The autocracy that began the task of punishing the guilty parties. The old Sultan was confined in a palace in Constantinople, with eleven of his wives, and a retinue of servants. The terrible Nubian Prime Minister, paid for his nameless crimes by being hanged on a public bridge of the city. Since then various murderers and plotters have been executed. The massacres in the provinces are being checked.

It is hoped that this revolution will bring about a general reform, and that the so-called "sick man Turkey," a country which really dominates a considerable per cent of the population of the globe, the Moslem world, may become a much better country in the future, a condition of affairs which is greatly longed for by the world at large.

ACKNOWLEDGMENTS.

Received for Foreign Missions.
From Friedberg.......
From Enterprise.......
From East Salem.....
For Mission Deficit.
From Bethania.....
From Mipah.....
From Fairview.....
From Elm Street S. S...
From Friedland.....
For Provincial Home Mission.
From Salem Congregation...
From Fairview.......
For Missionary Parson.
From Christ Church..

$277.24

JAS. T. LINEBACK,
Mission Agent.

Ten Cents Difference.

A well known minister in Philadelphia accepted an invitation to lecture in a small town in New Jersey, but afterwards discovered that he had a prior engagement on the same date, so he notified the committee accordingly, and offered to make good any loss the society might have incurred through his delinquency. In reply the society said that no harm was done, and issued a handbill which read as follows: "As the Rev. Mr. Blank is unable to give his advertised lecture as announced, a negro ministrel troop has kindly volunteered to give a performance. Any person who has bought a ticket for this lecture can have it exchanged to this on payment of ten cents extra."
HISTORY OF THE THEOLOGICAL SEMINARY, BETHLEHEM, PA.

By Prof. Schwartz.

Eminent alike for length and excellence of service was the Rev. Eliza Schultze, D. D. First connected with the institution from 1847 to 1850, in 1853 he founded the Moravian College and Theological Seminary, and first considerable contributor to the fund. He was born at Iseringen in Germany, September 30, 1747. At the age of nineteen he emigrated to America. He was so poor that he crossed the ocean as a Redemperor, his master being one, Paul Beck. Jr. While Philadelphia was occupied by the British during the War of Independence, he iterated in the territory now included within Bucks and Lehigh counties, Pa., as a tailor. After the evacuation of Philadelphia by the British, he began business in that city and having in course of time accumulated a comfortable fortune, relinquished his business in 1793 to his two clerks, Frederick Bolley and John P. Berend. He then engaged in the importation of German goods and traded with the West Indies and South America. He was greatly prospering retired in 1814 a wealthy man and became a prominent and honored with public trusts and, eventually, with a seat in the Pennsylvania Legislature. For many years he was a member and an officer of the Moravian Church in Philadelphia. Having no direct heirs he constituted the Society for Propagating the Gospel his residuary legatee. Of the considerable sum of property he bequeathed, the pecuniary portion, the sum of $20,000 was to be held in trust for the Theological Seminary. The fund thus created in 1825 has since been increased by donations and by the annual contributions of the members of the Synod. The sum of twenty thousand dollars. Gifts from seventy-five individuals or congregations or organizations, the largest of which have been the Legacy of Mrs. Eliza Richardson Yoder, of Bethlehem, amounting to $25,000, and the Legacy of Mr. Albert Ebermann, of Lancaster, amounting to $25,000, have swelled the fund to an aggregate of $125,000. If to this sum be added gifts toward grounds, buildings, equipment, special funds, the grand total of donations amounts to the sum of $220,000, not including the annual contributions of Moravian Congregations.

Another body of men of vigorous character and varied experience who have been brought into close touch with the institution consists of those who have served on the Board of Trustees. This Board, at first consisting of the members of Provincial Elders' Conference, at various times augmented by men elected by synod, is now made up of the members of the Provincial Elders Conference as ex officio members and thirteen ministers chosen by the Synod of the Northern Province together with five men representing the Southern Province as advisory members. This body has supervised the educational concerns of the institution with ability and success and has at the same time been thoroughly sympathetic with all scholastic concerns.

More or less directly under the influence of various of these men have come the five hundred students, who during the century have pursued their studies for a shorter or longer time, one hundred during the first half century and four hundred during the second half. Review of their names and the chief facts of their lives makes it clear that the institution has in the main been fortunate in attracting young men of serious purpose and earnest character. Two hundred and eleven of the former students have entered Moravian ministry, eight of these in course of time becoming ordained with other denominations. Twenty-six entered the ministry of other denominations. Twenty-nine became teachers or professors or heads of institutions, not counting those who taught for a short time before entering the ministry nor the ministers who have become professors or principals. Eight engaged in the service of the government. Thirty-five, physicians, seven professors of music, two dentists, two journalists have in various ways secured background and resources for professional study and service. Seventy-seven men entered upon business careers. In the case of twenty-two work was interrupted during the death. Thirty-five have been retained in the work, still pursuing their studies. Of a relatively small number we have no record of the career subsequent to their leaving the institution.

Great has been the development of undergraduate life and interests during the time these men have studied in successive classes. Formation of associations and support of enterprizes of varied character testify to this. The Convenant Literary Society, founded in 1874, tracing its origin to the oratorical instinct, that has given birth to so many student organizations, have given expression to the happiness and freedom of college life. The Y. M. C. A. has flourished and continued with success and blessing its distinctive work. Various athletic organizations have been formed and are kept up as temporary or permanent needs. As under-graduate interests multiplied, they secured a median sum for expressing under-graduate sentiment in a college paper, named "The Convenant." During an honorific career of sixteen years this journal has made its way among student publications. In all of these, also, in the distinctive characteristics marking the student body of this institution justification might be found for the statement of a recent writer on "The History of Higher Education in America," that "Students form not a class but a race."

(To be continued.)

MISSION DEPARTMENT.

By Rufus Spanghi.

Timothy Stand-By before the Skool.

(Copyright, 1800, Joseph Clark.)

My Dear Sister Mandy:

My dear sister, it is now midnight, and Marthy and yore brother Timothy are in our sittin room enjoyin the comfort of a good wood fire just like as if we was already in the deed of father. I'll back-log on, and the big iron kettle where belonged to Grandmaw Skruggs is a-hangin from the crane singin the song what iron kettles aller sings when they git the chance to hang over a blain wood fire in freezein wether.

If I followed my feelings I'd draw up my rockia chair afore the fireplace, warm my feet, watch the fire burn, and do nothing but think and think, till I got sleepy. But no one but sick fokes and old people and lazy fokes wastes their time that way. Onet in a while, in a minit of weakness I ketch myself doin it. Marthy duz it rite smart, fer she aint overly strong, and she often comes to nite tuckered out with her day's work. Marthy aint worth much after nite, but long afore daybreak she's up and stirrin around like a three-year-old titty on a frosty mornin.

Of korse you've found out long ago this is the only one thing I do aside from farmwork, and I ain't nothin but a hoss and I ain't got no use for it. I'm tryin to live up to my motto, "Keep the Skool a-hummin.'"

I feel that I oetra do lots for the Lord this winter, fer I aint ever before bin so far along with the work on the farm as I am this fall. The weather has bin glorious. The corn is all husked, the wood is all chopped, and the work is about six weeks ahead of the almanack. Glory! I kin see now that I'm going to have rite smart more time than usual to put in on the work of the Kingdom; that is, the oil well keeps on a-runnin. Ever since I got my vision on Missions I can't git the poor lost wurl out of my head. I baddent much more than got into bed last Monday night, afore I herd way down in my sole, a voice, sayin; "Timothy Standby, since you slid under those bed clothes last nite, a hundred thousand people have died, and..."
two out of every three that I had never heard of Jesus the Savior.

My! Mandy, I don't know when I've bin so stirred up in all my born days. I just laid there in bed, andRegularly drunk. 'Two out of three without Christ, and they're dead.' I couldn't git to sleep for thinkin' of the 'two out of three that died without Christ.' Then I said to myself if 'two out of three' that die do not know the Saviour, then two out of three of what are livin' must also know nothing about Jesus. I spose my thawts wuz runnin' along Missionary lines because I had bin a-reading aloud to Martha. "The Smoke of a Thousand Villages," and some other missionary tracts.

Well, Mandy, I saw the 'Smoke' all right, and I crept out of bed and got down on my knees, and promised the Lord that if He'd save my life till Sunday I'd have a Missionary Day in the Brush Fork Sunday School, and git everybody in the school to give something every week to the missionary fund.

Afore Tuesday night I had tramped all over town and called a meetin' of the new Sunday School Missionary Committee for our house on Tuesday night, and when Wednesday night came they was all there and I told the Committee my experience. I told them that I'd put this hole matter into their hands, and would expect them by next Sunday to have a cellar all worked out reddy fer to bring afore the school.

We've had many blessed religious meetings in our parlor, but none wuz ever better than this one. Why, Mandy, afore the Committee ad-jurned it wuz turned into a regular prayer meetin'. To hear those young people pray you'd a-thought there wuznt nothin' else worth prayin' for but missionary work. They prayed that their Lord would lead them to work, and prayed to him to deliver us from makin' experiments, but to hit on the right thing the first time.

The spell wuz kinder half prepar-ed for such a day eny way, fer since our meetin' of the young people at our house a few weeks back when I told them about havin' my eyes opened at Silver Bay, and when I ap-pointed the Sunday School Missionary Committee sam things had bin a-doin' along Missionary lines in our school. The spell had been organized inta the Missionary society, and three of the teachers were havin' Missionary Sindy Classes in their homes every week. Miss Skinner's Junyer class was havin' a sight of Missionaries in the Dark Continent. Miss Jivi-len's class of Intermediate girls wuz a-studying 'I'ganda's White Man of Work,' and Sam Latham's class wuz a-studying "The Uplift of China." I, as superintendent, had sent for the set of six large pictures on home and foreign missions and had worked off two talks to the school from the platform.

The Sunday School Missionary kabin was wizen too. It was on the wall near the platform. It had a glass door and the odd things in it was labeled. The school children came early to see the pictures from missionary countries. So you see, Mandy, that the spell wuz about ripe fer Missionary Sunday Day.

Well, when last Sunday came I was all excited to see how the day would work. The Committee had got up some illustrated pledge blanks. The one I had was a picture of a statute of a dog on it and a story of a 'Dog What Preaches a Sermon.' It wuz mighty interesting. Down at the bottom of the circular was a little blank what tore off, and what red like this:

"I will give in $2, $3, or $10 per year, and will pay it monthly, through the gospel to those who have it not.

"(Mark a 0 around the sum you wish to give, or write your gift in the blank space.)

Date: _______  Signed: _______."

I put in a lot of time arrarin' the program of the spell fer last Sunday. The hymn wuz chose so's to work up missionary feelings. I got class-leader Petril fer to make the prayer. I knew he'd make a good one fer he never gets on his knees without pourin' out his sole fer the people in darkness across the deep sea. That's so wunder-fer, over in one of the Missionary countries in China he has a daughter who died trying to save the heathen.

Then I tell fer the school to put in the rosettes leadin' up to the signin' of the blanks. Then we had a little quiet prayer and asked God to show each one in the school just what he or she give. Then the spell went at the signin' of the blanks.

I had mine signed all ready, so I sat up on the platform and cried fer joy. When I saw everybady a-writin', I had to knock over a Glory, or two, to disturb the piece. Then I had the pledge-blanks wuz collected and hauled up to the pulpit, and the preacher presented them to the crowd in a little prayer of dedication. My! Mandy, I wuz havin' a camp-meetin' wizen up in my soul while the prayer wuz been offered up. And as soon as the spell wuz done and the school wuz solemn and quiet-like, Pauline Love, the dawter of Rachel Love, one of our Home Department visiters got up in her seat and sot, in a tremblin' voice, "Reuter Standby may I have the privilege of sayin' a few words?" Why, of course I said. Then she began to make a little speech that hoke up the hole school. She sot, "Dear friends, it is hard for me to say what I am going to say now, but I shall say it with more joy than any words that have ever passed my lips. I have a member of this school ever since I was able to walk. At thirteen I was conversed at the altar in this church. I have for years been afraid to ask the Lord what he would have me do. He sure is wantin' me to do His work and I have never asked him. Since this class has been studyin' 'The Uplift of China,' I have been forced to talk to God about His plans for me and I now wish to publicly present myself for service in the Missionary field, and to say that I feel myself not to be a Missionary, called of God.

Will you please pray for guidance as I offer myself to our Missionary Board for acceptance?"

Well, Mandy, by the time Pauline got through there wasn't a dry eye in the house, and the Preacher prayed for her before the spell closed.

The first Missionary Sunday Day in our Brush Fork school resulted in a subscription of $29, and one life.

Glory! That's $185 and one Life more than the school ever gave before.

One Life! Just think of it, Mandy, now quick God answered my prayer. The duplex envelopes is distributed and the missionary mill will be a-workin' full time from now on.

Glory! Thank the Lord fer the vision.

The oil well is still a-running.

Yours truly,
TIMOTHY STAND-BY.

A Consistent Woman.

She will not let him in the house

Until he wipes his feet,

Then she slips out in long-trained gown

And wipes up all the street.
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct. 1888.

By Mr. W. S. F. 1891.

In spite of the fact that all efforts were put forth to keep good order, there were times at the Tavern when the roughest element which gathered there were almost beyond control, especially when the Paymasters of the Army visited Wachovia, we are told, there was much drinking and fighting amongst the soldiers, and broken heads and flowers were required.

Not less alarming was the nature of the companies of Patriots and Tories that gathered at the Tavern to bear arms for the cause. One day news was brought by a company of soldiers that Washington had crossed the Delaware and had captured a large number of Hessians. In the midst of the heated discussion, some patriot whose feelings had been aroused, would raise a shout. "Hurrah for Washington," to which a Tory would instantly reply with "Hurrah for King George."

It was during these troublesome times that the first water works for Salem was established. The source of supply being the spring near where Culverly Church now stands. The work was begun early in 1778, and a note is made that on March 21st, the pipes had been laid to the Tavern; on March 24th the system was completed.

As the combat with Great Britain increased, the seat of the war came nearer home. Company after company of soldiers passed through the town on their way to join the armies, and their visits often proved a hardship to the community. First came the Americans under General Gates in the summer of 1780 just before his terrible defeat at Camden, S. C.; then after the American victory at King's Mountain, October 7th, 1780, three hundred prisoners, and a number of wounded were sent to Wachovia, fifty British Regulars being quartered in Salem for three weeks. Again in Jan. 1781 a detachment of General Green's army was stationed in Salem for one month. These soldiers, together with the Church officers exerted a building, called the Baracks, on the Tavern grounds, west of the Tavern, for the use of indigent travellers who could not pay the Taxation, and also for the use of the soldiers as they came and went; a hospital was also established on the corner of Main and Bank streets. On Feb. 16th, 1781, the British under Cornwallis passed through Salem, on their way to Guilford, and were followed during the next days by many small commands who did much damage to the community, special mention being made of the Wilkes Militia, and the day of their visit Feb. 17, 1781 has been called the darkest day of Salem. After the battle of Guilford Court House hundreds of soldiers again passed through Salem, many wounded were brought in and nursed in the hospital; and appeals were made to Col. Armstrong, "our tried and true friend," and to Campbell for protection against the Wilkes militia, as they retained power. The seat of war being transferred to Virginia, our section soon settled down to days of peace.

Many names prominent in the revolutionary history of our State are mentioned in our records, as having passed or sojourned in Salem, we doubt if the Tavern, but few of the have; however our records; only a slight hint of the trying and exciting times in which the Tavern had played a prominent part is contained in the inventory of April 30, 1781, which closes with this clause, "Loses."

For entertaining the Officers Armstrong, Shepard and Cummins, 8 shillings

For entertaining Maj. Winston twice, 8 shillings

For expensive entertainment of Col. Cleveland and six other officers and feed for horses, 2 pounds, 18 shillings.

For ten yards of wood burnt by the soldiers and feeding fifteen horses for four weeks for which there is no ticket, 4 pounds.

Col. Gunn also remained in debt for his entertainment, 7 shillings, 6 pence.

For 6 ows, 1 ox and 2-year-old heifer, lost, 30 pounds.

Total, 40 pounds, 15 shillings.

We almost wish that some prominent officers had left, like Col. Gunn did, without paying their bills, so that their names might also be kept on record.

On Nov. 30th, 1781 Gov. Alexander Martin, ex-gov. Richard Caswell and sixty-three members of the legislature arrived in Salem for the purpose of holding a meeting, the Governor being entertained at the Brother's House. On the night of the 24th, the alarming news was brought that a large body of Tories were near town and intended to make an attack for the purpose of seizing the body of the Governor. It was a cold, rainy day, and all night long company of soldiers patrolled the streets, and guarded the building, but no attack was made. On November 27th the meeting adjourned. Gov. Martin again arrived in Salem on January 25th, 1782, and with him the speaker and a number of the members of the legislature; and on the 30th Gov. Burke joined the number. No doubt the citizens were taxed to find accommodations for so many visitors, and the Tavern must have had its share of guests, for in evidence of this, in the inventory of April 30th, 1782, there is mentioned among the assets of the Tavern: "One ticket (receipt) from Governor Martin, 55 pounds, 37 shillings, 8 pence."

Amongst the many obstacles with which the landlord had to contend in these days was the different kinds of paper money that were in circulation, thus the inventory of April 30th, 1781 mentions the following:

Half Dollar, $50.00--2, 14s.
Continental Dollars 1169.00--2, 4s.
Proclamation Money $31.00.
Hard Money or Silver $4.44.

Total $42.90.

Mention is also several times made of "Congress Money." (To be computed)

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When a Bride Goes to Market.

After the bride of a week had inspected all the vegetables in the store, purchased a few and inquired prices all around, she said to the patient clerk: "These tomatoes are just twice as dear as those across the street. Why is it?"

"Ah, yes, Ma'am, to be sure; but you know, as I see you are judge, these—and the greener smiled—"these are hand-picked."

"Of course," she said hastily, "give me a bushel, please."}

(6)---

So Back We Came.

An official of the Superior Court of Cook county, Illinois, which has jurisdiction in the matter of the naturalization of foreigners, tells the following: "In October last a man named August Hulzberger took out his first papers. As he was about to leave the court room he was observed to seem very closely the official envelope in which had been inclosed the document that was to assist in his naturalization. In a few days August again turned up. Presenting himself to the clerk of the court, he bestowed upon the dignitary a broad Teutonic smile, saying:

"Well, here I am!"

"Pleased to see you, I'm sure," said the clerk with polite sarcasm.

"Would you mind adding who you are and why you are here?"

August seemed surprised. He exhibited his official envelope. It says: "Return in five days," he explained, 'and here I come!'"

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THE WAGHOMIA MORAVIAN

FROM THE CHURCHES IN THE PROVINCE.

Not all of the ministers were present at the ministerial conference, held the first week of March, so that we did not succeed in securing the reports of all of the members of the association.

East Salem.
Bro. Stempel was engaged a part of the month in East Salem, and a part of the time in Centerville.

In East Salem the Easter services were very happy occasions, and the number were added to the communicant membership. One of these new members is a sister sixty years of age.

In Centerville it has been decided after careful conference to have the preaching services each first and third Sundays, and the prayer meetings will be held from Friday to Thursday night.

In addition to his regular appointments Bro. Stempel has assisted in other congregations, and has conducted funeral services and performed marriage ceremonies.

Macedonia.
Bro. Mentenhal leads us in a very interesting account of the experiences in his charges. His work at Clemmons School is heavy at this time with the commencement public occasions crowding upon him, but still he gave more than usual attention to the religious services in his charges.

At Macedonia the graveyard contains the graves of many loved ones, and is very dear to the hearts of the people. The house has recently been enlarged, and the graveyard had been nicely cleared for the special Easter services, and decorated with flowers.

At Easter the largest company which has ever assembled for an Easter service assembled, and in regular order proceeded to "God's AERO," where the litany was read. In an equally orderly manner the company then rejoiced to the church where Bro. Mentenhal preached to the attentive throng, his subject being the resurrection. The occasion was indeed a blessed one.

At Bethesda Bro. Joel Beauchamp has been very ill, though at the time the report was made by Bro. Mentenhal he was improving. He is one of the leading and greatly interested members.

Clemmons.
Bro. Hall gave a full account of the month at Clemmons, and we copy the paper as it was presented to the ministerial meeting.

The Easter season coming as it did, in this month, naturally becomes the subject of chief importance.

The Easter service on Good Friday was the most successful of the month at Clemmons and other places. Miss Cowles, our music teacher, was interested in the music for Maundy Thursday, Good Friday and Easter Sunday, remaining in the school during the Easter recess to attend to the music. The acts of the Easter services were read at Hope on the day previous, Maundy Thursday, and lovefeast served and communion celebrated on the same day. The Good Friday services were well attended at Clemmons, but still the company was not as large as usual. Sickness in one section and a death in another section occasioned the falling off of numbers.

Bro. Mr. Marr, of the M. E. Church presided in our church on the fourth Sunday.

There was some sickness and two deaths in our neighborhood, and also the wedding of Bro. Henry Johnson's home.

Fairview.
Bro. Luckenbach reports that he attended to the various services in his several charges, and at Friedland the Salem band assisted in the Easter service, but while at Bethabara the same service was rendered by the Bethabara band.

At Fairview much interest centered around the proposed addition to the church building. This addition will cost $1,300 and of this amount the congregation has raised more than $600. The addition will facilitate the work of both church and Sunday School and will also enable the congregation to serve lovefeasts with greater ease.

Fairview elected its officers as follows: Elders J. M. Cummings, J. A. Green, Sanford Sudder, J. E. Frazer, J. K. Lewis and W. L. Hampton, Trustees as follows: J. W. Frazer, Geo. W. Blum, J. Fred Gerner, Kemp Cummings, Burton Byerly and J. E. Jordan.

Friedberg.
Bro. Holton is still engaged in becoming settled in his new home. The month was of course a busy one in the various parts of the congregation with the Easter services, the lovefeasts and communions. At Enter­prise the band connected with that congregation did good service. The Friedberg congregation voted $10 to pay the expenses of the ministers who served the congregation while it was without a pastor.

The members of the Friedberg congregation decided to pay the expenses of a native helper in the mission field, a step which will help the mission and will bless the Fried­berg members.

Bro. Holton reports a number of visits to the homes of the members, and that they enjoyed visits from Bishop Randtke, Mrs. Thalmer and Bro. Shields.

Among the secular affairs Bro. Holton reports that he is preparing his land for planting crops. He also tells of the damage done by a man­dog in the general neighborhood of Friedberg. The financial loss by the death of animals bitten is at least $25.

When Bro. Holton reported that he and three friends had captured 200 fish on a recent fishing expedition, the brevity of the conference were at once on the alert, since the size of the fish had not been given in the report, but the matter was finally dismissed without any serious damage to the faith of the report.

Kerseville.
Bro. Wenhold was in charge of the appointments at Kerseville, Greens­boro, Moravian and Carmel. The report at Greensboro is given in full elsewhere. The services in the other charges were well attended.

An egg bust in Kerseville was participated in by 54 little children and was greatly enjoyed.

Mayodan and Avalon.
Bro. White assumed charge of the work and we give his report in full.

He says: Having arrived from college the latter part of March, and having been ordained the 28th of the same month I was ready to begin work the first of April.

The first Sunday in April I attended the Sunday School at Wach­ovia Arbor and preached immediately after Sunday School. In the evening I preached at Pine Chapel, as Bro. Crist had to be out of town. The second Sunday in April I began my work in Mayodan and Avalon. The early morning service was held on the graveyard, and was preceded by a praise service in the church. There was only about fifty present, because the service had not been fully announced, but the eleven o'clock sermon was very well attended, as was also the evening service at Av­alon.

After indicating the various appointments filled during the month Bro. White concluded his report by saying that the work at Mayodan and Avalon seems to be very encouraging at this time. The attendance at the prayer meeting is large and many members bring their Bibles. The book of St. John is being studied at the present time.

Sales Home Church.

The month of April was a very busy one, but much of the news will appear under other headings. Bro. Pfahl reports the usual Easter ser­
On Easter morning Bishop Rondthalor conducted a meeting of the members during the Easter season. The young people assisted by giving beautiful contacts: "The Resurrection," on Easter Sunday evening.

The collection in the Home Church on Easter day was for foreign missions and amounted to nearly $100. The "Gleaners," a class in the Home Sunday School gathered $50 for the mission deficit.

The visit of Dr. Francis Clark to the Christian Endeavor Convention was quite an event, and his sermon in the Home Church was greatly enjoyed.

The death of W. H. Wheeler removed from our community a well-known citizen.

A very pleasing feature early in May was the organization of the Moravian Brotherhood held in the Home Church, with the following officers: Dr. P. E. Horton, president; L. P. Owen, first vice-president; J. F. Crouse, second vice-president; J. Fred Brower, secretary; B. E. Shore, treasurer. The cardinal principles of the organization are fellowship and service. Four distinct lines of work will be undertaken and permanent committees will be appointed for each work—good fellowship, young people's interest, missions and spiritual interests.

Eden.

Bro. Spaugh attended to the regular appointments at Eden and also ministered to Oak Grove.

Greenboro.

With the month of April we passed the second year of our work in this city. The anniversary of the Sunday School was held on the first Sunday in the month and the occasion was fittingly observed. The Sunday School session and morning worship were conducted as one service at 10:30 a.m. At this service Bro. Clarence Crist made an effective address, of special interest to the children and young people of the Sunday School. The choir rendered the same pieces that were used as special music in the opening service a year ago. During this service Miss Pearl Sink read a paper giving a history of the Sunday School during the year. At three o'clock in the afternoon a very successful fancy dress ball was held. This was the first service of this nature attempted much preparation was necessary. A hundred mugs were purchased and a sufficient number of cups were rented to make out the required number. We are indebted to kind friends in Salem for four coffee trays and much valuable assistance in arranging for this service. A hundred and fifty cards of invitation were given out upon application from those outside of the congregation and over two hundred were served. The offer for Great Sabbath was used to good advantage and the special music, comprising an anthem, a male quartet, and solo by Miss Byrd was greatly enjoyed. Those serving coffee were: Messrs. Cherry, Hilton, Baker and Hockett, and serving buns were: Misses Hill, Lyall, Thacker and Mrs. Snyder. The service was carefully planned and the smoothness with which the occasion passed off was a source of much satisfaction. At the evening service the first of the readings from the Passion Week Manual was made. Following this two young men, Chas. Rothrock and Howard Thacker were received into the church by baptism. This was followed by Holy Communion. The church was decorated for the day in a very beautiful manner with palms and ferns.

The Passion Week services were held each night during the week, the readings being made by Bro. P. D. Kerne.

On Easter Sunday our pastor preached an excellent Easter sermon and at night the concluding reading from the Passion Week Manual was given. On the third Sunday the pastor made an address at the evening service of the W. W. C. A. at G. F. College which concluded in time for our regular evening service.

During the latter part of March the Whetstone Circle gave a box party which netted them the amount of $20.00.

P. D. KERNE.

The Colored Church.

The work of the Colored Sunday School the past three months has been very encouraging. There has been an average attendance of 110. The collections have also been good, the collection of the past quarter amounting to $621.51. Outside of this there has been $100.00 collected for the Mission Debate. The teachers always find the scholars willing to respond in any new work they wish to take up.

In the death of Aunt Elise Stafford we lost one of our most faithful members in the Sunday School and Church.

It Seemed to be Unanious.

A student at one of the great missionary colleges was conducting a prayer-meeting, and in an outburst of enthusiasm he prayed:

"Give us all pure hearts, give us all a passion for the salvation of souls: To which the congregation responded: "Amen!"

The Prohibition Situation.

We have been watching with very great interest the development of the prohibition law and its results. As a matter of information we will give you from time to time items which we think will be of general interest. We hope some of our readers will add to this information if you note any features which will throw light upon the development of the movement the Wachovia Moravian will welcome the same.

One item which came to our notice was the statement of the reporter of one of our daily papers that on a certain occasion in the police court a man was tried for drunkenness. The item declared that cases of drunkenness at least visible drunkenness have almost entirely disappeared from the city.

Again the remark was made by a prominent citizen that the Easter season had been so much more quiet and orderly than ever before on the streets. This was certainly due to the closed bar rooms, so at least the gentleman said his opinion.

While on the streets recently the writer of this item was in conversation with a party who has ample opportunity of observation. There passed a man who was formerly seldom seen entirely sober. The question was asked: "Is that the man since the prohibition law went into effect?"

"Why," said the citizen to whom the question was addressed, "he seems to me much different. I don't think he is as drunk as he was seen drunk these days. He told a friend recently that whiskey was no temptation to him when it was out of sight. That he would never hurt it, if he was not out of the way. But if that it was open in bar rooms no power on earth could stop him."

Let any unbiased thinker put these three things together. The police court reports that seldom does a case of drunkenness come before it. A citizen remarks on the orderly condition of the town on an occasion when formerly disorder marred a most esteemed church festival. And still another party tells how an habitual drunkard is willing to live a sober and industrious life if the authorities will only keep the terrible temptation out of sight.

Some sad stories come to us from one or two centres where under the protection of a semi-private organization it is said that drinking is still the custom, but the law apparently cannot reach these places, so those who will cling to the evil must suffer in body, in family and in their soul's welfare. But the number is infinitely small, compared with open bar rooms.

THE WACHOVIA MORAVIAN
CHILDREN’S DEPARTMENT.
By Miss Besse Bell.

SMILING JOE.

About four years ago, a little boy just three years old was taken from his home on the east side of New York to the hospital at Sea breeze, “walking dead,” as the nurses and doctors called him then, and “Smiling Joe” he has been ever since: for through he had tubercular spinal trouble and had to be put in a plaster cast and fastened to a board, so that for months he could only move his arms and head, little Joe was always smiling.

One day a photographer came to the hospital and took Joe’s picture, which was published in several magazines and papers throughout the country. The smiling little face above the head, stiff and cast and bandaged so sweet and appealing that many people began to inquire about him. They heard about the hospital at Sea breeze which was only large enough to care for forty children, while there were more than four thousand, on the east side of New York alone, who were suffering with the same trouble.

Money began to come in from one place and another; Mr. Rockefeller gave $150,000 so that now there is a fund of $250,000 for a new hospital which will be able to care for all the children who are ill with this disease. And Joe’s smiling little face has done it all.

It is no wonder then that there was a celebration for Joe several weeks ago, before he was sent back to his home well and strong. For Joe is seven years old now and can run and walk like other children and has gone to begin life in the real world.

The celebration was one Saturday when Joe took all the little children, who were able to go, to the circus. There were Anna, Torquato, Mary, Philip, Harold, Simon, Max, Jacob, Frank, Georgiana, Agnes, Madeleine, Louis, Sally and Mary. There was a great deal of getting ready to be done in the morning, but when the great automobile, large enough to hold everybody, drove up in front of the hospital everybody was there and waiting. Some of them had to take their crutches but there was not one unhappy face.

The circus was Ringling’s, and as all circuses should be, it was held in a tent. When they jumped or were helped from the automobile a kind hearted circus man led them to the front row of the reserved seats. Then there were three hours of joy.

Somewhere, the peanut man came along the line and gave up half of his peanuts for a very little money, so the attention of the children was divided for the rest of the afternoon between peanuts and the circus.

There were so many things to see—the beautiful ladies dressed in pink, the trapeze artist, the monkeys and bearded lady who went through so many motions on horseback, the trained pigs and other animals, and, best of all, the two comics who floated about in the air, hanging to suspended straps by their teeth, and looking as Max said in a whisper, “Just like angels.” Then there was the clown dressed like a policeman. Joe was the first to see him, as he came tumbling into the ring and called out “Look at the cop, Jacob. Jacob looked and so did the others. This tickled the clown so that he came right over to that side of the tent and did all kinds of funny things just for them.

The applause of the other children in him and we are very grateful a little annoying at first. Joe and his friends found a circus thing to be taken with much seriousness. Joe was very dignified because this was his celebration, except when a peanut was dropped. Then he had to scramble. It is quite likely that Joe will get on in the world. When he left the circus his bag of peanuts was still half full.

“I’m savin’ em,” he explained smiling.

There was so much to see that it had to be watched with both eyes, and then you were afraid you would miss something. Harold suggested that they should divide up the rings so that somebody should see everything that went on. “An’ then we can tell each other about it later,” he said.

But the circus came to an end at last and Joe and his party had to go home. Joe, out in the great world, may get a chance to go to other circuses soon. The others must wait until their arms and legs are entirely well.

“Joe has been the success of our work,” said Mr. Townsend to a gentleman as he left the tent. “When he came to us he could scarcely crawl and was in danger of being bent almost double. Now he is a healthy child.

In 1905 President Roosevelt visited our hospital and became particularly interested in Joe. There are many others too who take an interest in him and we are very glad to him for helping us so much with our work.

When the new hospital is built the largest picture in the building is to be that of “Smiling Joe.”

The wireless “phone,” says its inventor, will be a secret. The wireless, then, is not a lady’s “phone.”—Durham Herald.

THE WACOEVIA MORAVIAN

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown, for four he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in his living tomb, death came to his rescue, and the following remarkable resources taken from the Bible, and marked with an old nail on the walls of his cell, told how the brain sought employment through the weary years.

In the Bible the word Lord is found 1883 times; the word Jehovah 6535 times, and the word Overhead but once, and that in the 9th verse of the exi Psalm. The 8th verse of the exi Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse, 35th verse, 11th chapter of St. John is the shortest. In the exi Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the xxxvi Psalm ends alike. No names or words with more than six syllables are found in the Bible. The xxvii chapter of Isaiah and xix. chapter of Joel are alike.

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Rev. J. H. Clewell, Ph. D., Editor.
Geo. H. Bright, Associate Editor.

Published monthly at Winston-Salem, N. C., 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.

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LETTER FROM DR. CLEWELL.

To Our Friends, the Readers of the Wachovia Moravian:

With this number our pleasant relation to the readers of this paper will cease, at least so far as the official position as editor is concerned. We have appreciated the privilege of being in a certain sense the spokesmen of a Province of our church, and our heart was in any work which had as its object the building up of our church work in the south. We have been pleased to note the growing interest in the Wachovia Moravian, and we believe the paper has at this time so large a circle of interested friends that it is to be congratulated on the bright prospects for the future. The new committee having the paper in charge is a fine working committee, and the general interests of the publication will be safeguarded.

There are a number of friends who regularly contribute to the columns, and in this way the history of the Province is being faithfully recorded. There are a number of friends from a distance who write to us and communicate the news of other parts of the world, and this has become a very interesting feature. And finally the paper is being used more and more to discuss questions which are before the church, and on which discussion and more light is needed.

Therefore we feel happy to say in this farewell editorial letter that while we have through a number of years watched the development of the paper as it passed through brighter and darker days, we can at this time say that the outlook is certainly bright, and apparently the clouds have largely passed away.

In saying farewell to the official connection with the paper we will venture to take a small space to have a little talk with our friends. We are sorry to leave the editorship of the Wachovia Moravian, because it has been a pleasure to us. We are sorry to leave the Southern Province, because it is our native land, and we have been very happy in the work. We are sorry to leave the school, for we have been treated more kindly than we have been treated, while we have been in the service of the Province. But the call to the service of another Province carries with it duties which seemed to make it right and proper to respond, and about the middle of July Mrs. Clewell and myself will, with our family, move to the new field of labor, which is connected with the Bethlehem Seminary, for the education of young women.

We feel that we will be happy in the new field, even as we have been happy in the field which we are now leaving. And even though the work is in another section we will watch the progress of affairs in the south with the keenest interest. We believe the south is on the verge of a decided advance in many ways. Perhaps you will be interested to know why we say this. A few comparative facts will show you. I take up a text book dated 1888. That was the year before we began our work in this Province. The following facts are given for comparison. There were at that time a few more than two thousand total numbers. There were the names of four ministers given in pastoral service, the Ben Rights, Leinbach, Rondthaler and Hall. I take up the text book of last year and note that the total numbers given is only a short six thousand, and that there are twelve ministers in the pastoral service, whose names are given in the text book. That is, the pastors have increased threefold, and the membership has increased threefold, within the period of twenty-six years. The number of congregations given at that time was twelve, the number given now is twenty-six. A similar increase during the next quarter of a century would give us fifty churches, thirty-six pastors, and eighteen thousand total membership. We do not mean to say that we are a prophet, but we do say that the future of the Wachovia Province is very bright, we do say that the ministry is a company of unusually consecrated and able men, and we do say that he believe the membership of the churches is just beginning to awake to its power and possibilities in the matter of giving, in the matter of extension, and in the matter of new conquests for the cause of the church and for the glory of the Lord Jesus. For this reason we say that we will watch with the keenest interest the development of our beloved church in Wachovia.

The case of travel is so much greater at this time than it was years ago that we hope to have the privilege of coming from time to time to visit our life-long friends in the south, to speak with you in your churches, to greet you on the streets and in your homes, and to rejoice in the continued prosperity of our dearly beloved work, the Salem Academy and College. We feel, in leaving, that we take the friendship of many christain friends and neighbors, both older and younger, and we believe that as years pass this friendship will not pass away, and hard as it is to break off the associations of so many years we are not going to grieve about it, but we are going to look forward to the happy meetings which we hope to have from time to time with our friends in Wachovia, and we are going to look forward to the happy meetings which we hope to have in the Lord's work which we feel He has called us to do in the new field of labor and on which we ask you to pray that His blessing may rest.

In closing this letter we do so praying God's richest blessing upon each member of the several churches, upon my fellow ministers, upon the churches and upon the schools, upon the many neighbors and friends who have been so lavish in their kind wishes, and upon the entire Province.

J. H. CLEWELL.

Editor Wachovia Moravian.

THE GENERAL SYNOD.

Elsewhere we give communications from two of the brethren who are in attendance on the Synod. The prayers of the entire church should go up to the throne of grace that the de-liberations of this important company may be wise and to the glory of God and of his cause.

From the Bethlehem Moravian we quote the following:

The General Synod of the entire Moravian Church opened in Herrnhut, Saxony, Germany, on Tuesday, May 25th. Organization was effected by electing Bishop Hermann, Walter Reichel, of the German Province, President; Bishop Evelyn, of the British Province, and Bishop Edward Rondthaler, of the American Province, Vice-Presidents; Bishop Morris W. Leibert was chosen Speaker of the American delegation; Bishop Evelyn, of the British delegation, and Bro. Roy, Speaker of the German delegation.

The following two letters have just been received and we are happy to be able to present them to our readers. The first is from Bro. McCauslin, and is as follows:

Dear Readers of the Wachovia Moravian:

I will endeavor in a brief way to describe the countries through which we passed on our way to General Synod.

Scotland comes first, for it was in Glasgow that we set foot on European soil. A ride of forty miles to Ayr, the home of Robert Burns gives one a good glimpse of the country. A more extended observation is gained on the journey to Edinburgh. The absence of forests strikes one who has been accustomed to see them along our highways. The pasture lands feeding hundreds of cattle was always a cheering sight, for you had the comfortable feeling that you would not need to go hungry. The raising of sheep must be a special feature of farm life, for they were to be seen in large numbers. The shepherd carrying a lamb in his arms was one of the things we saw as we passed in the midst of a light fall of snow, and a very cold wind.

The portion of England seen on our journey was the low lying country, but in a good state of cultivation. In conversation with a stranger, he pointed to a field of wheat and said, that is corn, I informed him that we called it wheat. In Scotland and England you see the thatched roof; the straw is carefully placed and fastened, to the depth of about twelve inches, which makes a good
covering. The wonder is that such coverings do not catch fire.

The country which had most interest for me was the section where the mountains extend. The canals and windmills are very much in evidence. The canals are a necessity for draining the country sufficiently for cultivation; furthermore they are great thoroughfares for the carrying of freight. The fields are separated by narrow canals instead of fences or hedges.

This is also a great cattle raising country, black and white being the prevailing color of the cows. This is the country of cheese making. About our Moravian Church at Zeist there are forests of Beech trees that astonish one; set out in rows, they stand like files of soldiers waiting to obey orders. And when the warm days of spring come they put forth a thick foliage and make the finest shade. Everywhere the forests are carefully planted; and when a tree is cut the little branches are gathered and tied in bundles and sold.

A trip to the north of Holland to The Holder is full of interest. Here is the great Dyke which keeps the North Sea and the Zederzee, from overflowing the whole land. This dyke built of earth and stone is about five miles in length, and where it stops, the natural formation of sand dunes protected by coarse grass and trees holds the sea in check. The country lies so much below the sea level, that a break would inundate the whole land. To stand upon this Holder Dyke and feel the spray of the North Sea upon your face, and turn and look upon the top of the mountains, one has doubts whether or not you would want to live so near such a great danger.

Amsterdam is a kind of Venice, with a chain of canals used for floating purposes. The Old City is the notable Rysk Museum, and Picture Galleries where one may spend a day and find interesting objects every minute. The chief fuel in Holland is peat. The customs in dress are changing so that one seldom sees the old styles as shown in pictures, some wooden shoes are still used. In Germany the country becomes more rolling; and the fields are enclosed by hedges. The farmers live mostly in villages and towns, this arrangement gives opportunity for many social privileges and conveniences which can not be had where people must live miles apart.

The Saxon division of Germany where Herrnhut is located is mountainous with beautiful valleys, and carefully protected forests. Many mountains, like our own Pilot Mountain, show castle ruins where some rich lord or monk of the long ago had his stronghold.

J. F. McCuiston.

The second letter is from Bro. Grabs. Even across the water the dry wit of the brother appears when he tells us that in the church in Hoboken, New Jersey, the services were of the strange Dutch language, but in what he seems to imply is the more home-like German tongue, but even then Bro. McCuiston did not join in the singing, and seems to imply that possibly his own singing is not quite equal to what he can do in the Bethlehem church. The letter is as follows:

The appearance of The Wachovia Moravian on the table of the reading-room kindly provided for the members of the General Synod reminds me of the promise to send a contribution for the readers of this periodical. By mutual agreement Bro. McCuiston and myself are writing on different lines. It becomes my pleasant task to write up our experience derived from the part of the world Moravians are in, and that we have touched on our journey.

As there were four in our party, we preserved our Moravian identity from the time of sailing until we come into the heart of things in Herrnhut. It fell to our lot to take active part in the services that were held on board ship on the two Sundays, of the ocean voyage, Bishop Ronthaler preaching on each occasion. Before landing, as we were passing the coast of Ireland, our attention was called to the part of that island where the Moravians are to be found. When we were in Ayr, Scotland, we were near another Moravian congregation.

It was in London where we met the first brethren. This greeting in the Fetter Lane offices was very cordial. We attended service in the old church on Sunday afternoon.

The stay at Zeist, Holland, was a happy one. We were reminded at one of the presence of Moravians, as we put up at the Hotel Breider Geb. Here we had good opportunity of seeing the town. Here we saw the very familiar arrangement of the Moravian buildings about the square. The church is beautiful with its plainness. Men and women sit in separate services as we have found it in the other Moravian churches in Europe. The singing was grand. Although Zeist is in the country of the Dutch, the services in the Moravian church are conducted in German. Bro. McCuiston did not sing. Whether the writer did better or worse than he by singing words the meaning of which was not grasped, the readers must judge for themselves. I am sure what we had expected in Zeist in the way of comprehending the language is that, nothing. I refer to Bro. McCuiston and myself, in spirit, however, we did receive a great deal.

Our next Moravian stopping place was Neuwied on the Rhine. Here we spent two nights in the Moravian Hotel. We received a hearty welcome and were shown around in the church schools and industries.

Mr. von Weylendt and the services we had a delightful time meeting with eight brethren and sisters of the Northern Province, who also were on the way to Herrnhut. Here we spent all day, Sunday, attending morning and evening services and receiving on Sunday night after service a hearty reception given by the brethren and sisters of the congregation in that place. The day will never be forgotten.

Leaving Neuliestenudorf Monday afternoon, we arrived in Herrnhut in the evening and found brethren waiting for us at the railway station. The face of Bishop Hamilton, so well known to many of us in Wachovia, N. C., looked very familiar. The preliminary meeting of the American delegates, North and South, was held at the beginning of the evening, and feeling which is manifest in a large degree from day to day. General Synod opened next day, Tuesday, May 18.

Now, we are in Herrnhut. As we go over these historic grounds and find reminders of the Lord's gracious dealings, with the church of our fathers, we feel the spirit of the past horning us with a benediction. To a true Moravian a visit to this dear old place, the first time, is thrilling. The sight of these places, so full of sacred memories, touches the heart to its utmost depths.

Here are the buildings hallowed with the glorious history of the Unions at Berthelsdorf with the old church in those days. Where the first tree was cut for starting Herrnhut; there on an elevation is the house of Jacoby, with a church and school where the first meeting was held about 1777. Amid these surroundings we are gathered with the representatives from Germany, Great Britain, America, and the Mission fields, for the transaction of affairs of vital importance to our beloved church.

F. W. GRABS.

The Great Torrey Meetings

The visit of Dr. R. A. Torrey to our town is one of the most notable events of the kind which has thus far been connected with a special religious effort. Dr. Torrey is one of the ablest and most successful evangelists in the world, and there is no part of the Christian world where his name is not known and loved.

He will come with a little company of workers, these workers being well known masters in the divisions of the work which they represent.

Dr. Jacoby will be the leader of the company of personal workers, and will train and direct them. Mr. Torrey and Mr. Palmer the musical director. In addition to this there is a pianist and a private secretary.

The ministry of the city are thoroughly organized, Bro. Cross-land being the chairman of the committee on arrangements.

The meetings will be held in Brown's Warehouse, and it is expected that comfortable benches will be provided, with backs to the benches. Plans are being devised to keep the building cool and comfortable all during the services, and there is no doubt but that this feature will be well cared for. There will be some expense necessarily connected with this effort, and the various churches in the city are making an effort to gather a sum which will correspond somewhat to their numbers and means.

We hope that our members in town and country will take an active part in the work of this special series of meetings. We often hear men say that we should christianize the home first. Now is the time to aid the great special effort to reach our town and neighborhood, and to add to the great work which is going on all through the year.

WHERE TO FIND IT

Here is a list of passages whose locations should be familiar to every Christian:

The Lord's Prayer—Matthew 6.

The Commandments—Exodus 20.

The Beatitudes—Matthew 5.


Christ's Great Prayer—John 17.


The Ten Virgins—Matthew 25.

Parable of the Talents—Matthew 25.

Abiding Chapter—John 15.

Resurrection Chapter 1 Cor. 15.

Shepherd Chapter—John 10.

Love Chapter—I. Cor. 13.

Tongue Chapter—James 3.

Armor Chapter—Ephesians 6.

Traveler's Psalm—Psalm 21.

Bible Study—Psalm 119.

Greatest Verse—John 3:16.


Rest Verses—Matthew 11:28.

Worker's Verse—II Timothy 2:25.

Another Worker's Verse—Psalm 126.

How to be Saved—Acts 6:31.

Should I Confess Christ?—Romans 10:9.

Teacher's Verse—Daniel 12:3.

The Great Commission—Mark 16:15.

Christ's Last Command—Acts 1.8.

A man is just as good as his secret thinking—no better.
much good in the religious life of the school, and one of the pleasing features is the fact that the young men in the League have studied many features of the situation and have worked for the good of the meetings with so much wisdom, that many things were possible which otherwise would not have been possible.

The organization of the Brotherhood in the Home Church was a decided step forward. The plans are not fully developed, but the work promises to become an important factor.

The Br. J. Fred Brower and Edward Mickey assisted the pastor in the prayer meetings of the month.

The pastor reports a number of marriage engagements during the month. Prof. E. W. S. Cobb and Miss Lizzne Shore. Miss Eleanor Fries and Mr. Richard L. Willingham. Miss Deliah McQuistin and Mr. J. Alphons Johonson. Miss Stessa Crews and Mr. Julius Livingston.

The special services of the month were held as usual, and also the usual meetings. In this month the movements were held. The account of the Commencement Service, the offer of communication, the speaking of the young men being far above the average for such occasions.

Clemmons and Macedonia.

Bro. Mendenhall writes a full report for May and we give the substance of his letter:

On the second Sunday he filled his regular appointment at Macedonia, and had a very fine congregation present for an ordinary Sunday occasion. The Sunday School is in a flourishing condition. He attended the session on the day in question, and found that the roll of scholars is now more than a hundred, and the collection for that day was $2.70. One of the largest classes is made up of men, some of them being older persons, and this is a pleasing feature of the school.

As Br. Hall was north on business Bro. Mendenhall reports that he attended the filling of his appointments.

During the month he attended to the funeral of the child of Mrs. McLeanrock at Macedonia. But the Bethania appointment could not be filled, it being impossible to secure a horse, even though he trumped faithfully through the mud to secure one.

From Br. Hall’s letter and the report of Bro. Mendenhall we learn that the Clemmons Commencement was a happy and successful occasion.

The commencement occasion was a season of more than ordinary pleasure, because everything passed off with so much smoothness and success. The churchwork was most excellent, and the soloist was Mrs. Leibert, of Bethlehem, Pa., whose singing was greatly enjoyed during the days of commencement.

Saturday night the music was equally high grade, the occasion being specially interesting because of the presence of Dr. Fred Wolle, the head
of the music department of the University of California, and better known to us because of his fame in connection with the Bethlehem Bach Festival. Dr. Wolfe was secured largely through the influence of Prof. Shirley, himself a prince among organists, and with these two musicians connected with a concert it could not be otherwise than a success.

Saturday afternoon and Monday morning the Senior class had special exercises, in the Memorial Hall and on the campus. They read their essays, planted their class tree, presented their handsome granite memorial, and gave their hearty class yells.

Sunday morning Dr. Kincosh of Charlotte delivered a forceful sermon in Memorial Hall, and again the music was beautiful.

Monday afternoon the banquet of the Alumnae Society was given in the Academy chapel. A large fountain played in the center of the room around which were forms and in the water of the fountain gold fish played. The toasts were very interesting, and the ovation given to Mrs. Clewell by the ladies was a very touching and tender testimony to their love for her, on the eve of her departure.

Monday night one of Shakespeare's plays, "A Midsummer Night's Dream" was given in Memorial Hall. It was to have been given on the campus, but the rain prevented. The people of the Twin-City were very enthusiastic, and were loud in their praises of this occasion. To Miss Garrison belongs great credit.

There were receptions by Dr. and Mrs. Clewell given in honor of their guests, Rev. and Mrs. H. E. Rondhaller, the incoming executive of the college, and of Mrs. Lehnert and Dr. Wolfe, the distinguished musicians from abroad, as well as to the Trustees and Faculty, and all the musicians and those who assisted in the work of the week.

Tuesday was the commencement proper, and the address was delivered by Dr. Anderson of Winston. It is seldom that a more scholarly address has been heard in our town. Rev. Mr. Rondhaller, the new President, took part in the exercises, and Dr. Clewell delivered the diplomas to the graduates. The Sims "Nemeb" Memorial was a gift of $1,000, and a number of additional gifts were made to the college.

Altogether the commencement was a great occasion and to any former student of the school, or interested friend who wishes a detailed account, a copy of "The Academy" will be sent free, if a card is sent to Dr. J. H. Clewell, Winston-Salem, N.C.

It is a blessed way to be known in the world as one who brings others to Jesus.

CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct. 1908.

By Mr. W. S. Pfohl.

"Early on the morning of January 31st, 1784, the cry of fire disturbed the peaceful slumbers of the citizens of Salem. The Tavern was in flames and Brether and Sister Meyer, with their children, had rarely time to escape." The main building was destroyed, but the stable and other outbuildings were saved. The timber and other building materials which were being prepared for the erection of a "Single Sister's House," were now used for the re-building of the Tavern and the work of re-building was begun on December 30th. This fire had most effect on the authorities, no doubt, for the next year fire engines were procured from Europe and new fire rules entitled "Treatise on Fire Regulations, Salem, 1785," were drawn up.

The new building at the time it was completed was the largest in town. The building, two stories in height, constructed of brick of immense size, the steep roof covered with tiles; its dormer windows, and the broad porch in front, must have made an impression on many strangers as they drove up before its door, and a visit to the stone paved kitchen with its two immense fire places with embers for pots and kettles, the large bake oven and the array of Dutch ovens, skillets and long handle frying pans, and above all, the good savory smell which radiated from this part of the house must have created a far deeper impression. And could they have gone down into the deep rock-vaulted cellar and have seen all the good things to eat, they probably would have decided to stay a month or two; and if they had known what was in that back room belted, they would have, if they had been the right kind of men, decided to become permanent boarders; and what was in that room?

It contained the following, according to the Inventory dated April 30th, 1867:

924 gallons whiskey, 455 gal. Apple and Peach brandy, 60 gal. Malaga wine, 137 gal. rum, 5 gal. gin, 30 gal. cornwhiskey, 15 gal. vinegar, 15 gal. Syllis wine, 8 barrels cider, 120 gal. molasses. The whole worth $440, 13 shillings.

On May 5th, 1780, while Mr. Meyer was still in office, a new form of agreement was made between the Warden of the Congregation and the Landlord, and according to these agreements, properly signed and dated, the list of landlords is as follows:

No. 1
Jacob Meyer 1772-1780.
Jacob Meyer 1780-May 5, 1780.
P. W. MARSHALL.
H. H. HERBST.
John Heil.
Wardens.
No. 2
Jacob Blum May 30, 1787.
P. W. MARSHALL.
Ch. L. BENZIEN.
No. 3
Adam Elrod Feb. 1, 1803.
S. STOTZ.
No. 4
S. STOTZ.
No. 5
John C. Blum Jan. 2, 1811.
S. STOTZ.
No. 6
Isaas Boner Dec. 1, 1815.
S. STOTZ.
No. 7
Gottilieby Byhan Nov. 1, 1816.
S. STOTZ.
No. 8
Matthew Rights Dec. 1, 1820.
S. STOTZ.
No. 9
Benjamin Warner Dec. 1, 1825.
GOTTILIEBY BYHAN.
No. 10
Ch. L. ZIEN.
No. 11
Henry Senseman Oct. 1, 1833.
THEO. SHULTZ.
No. 12
Wm. Gott Jan. 1, 1840.
S. T. PFoHL.
No. 13
Theo. Wilson, Sr. Sept. 1843.
S. T. PFoHL.
No. 14
Timothy Vogler Nov. 10, 1844.
S. T. PFoHL.
No. 15
S. T. PFoHL.

According to permitted to engage in any outside work, but was to devote

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his whole time and energy to the Tavern. For this he besides free boarding and lodging for himself and family, was paid $150.00 per year, and for his better encouragement, one-third of the clear profits, if the year was successful, was also paid to him at the close of each year.

The Inventory of 1849 bears this endorsement: "The last inventory taken before the Tavern was sold to A. Butner."

We must not picture the old time landlord as a gentleman of leisure simply welcoming and entertaining the guests in a friendly manner, for a very busy man he was; superintending the outside work of the establishment, looking after the garden and the farm with its 15 cows, 39 sheep and 10 hogs, and the laying in of winter supplies for man and beast, must have kept him on the go continually. And if the landlord was so busy what shall we say of his wife? Bending over the Dutch oven, the pots and the skilllets before the kitchen fire place, she, no doubt, often puzzled herself with the question, "What shall we cook?" for little corner grocery stores with their nicely labeled canned goods were not yet known, so when we think of the jars of pickles, preserves and jelly, and saur kraut stored away in the great old cellar, we know that they represented many a hard day's work for her. And the wash days! When the sun would not shine, and the clothes would not dry,—for, didn't the rules for a hundred years almost, expressly state that the curtains and the sheets must be kept clean?—surely, no one knows the trials and tribulations of a housekeeper, except the housekeeper herself?

(To be continued)

STONE AND NOT LAW IN HIS HEART.

The late Albert Pell, a Conservative member of Parliament, who devoted his life to the betterment of agriculture, the prevention of cattle disease and the administration of the poor laws, was a man of ready wit.

It is stated in a recently published volume of reminiscences of Mr. Pell that during an election he was asked if he was not the member who had made the law which commanded poor men to support their parents.

"No," he replied, "that is an older law. It was written by God Almighty on two tables of stone and brought down by Moses from Mount Sinai; and as far as I can make out, Thomas, it is the stone and not the law that has got into your heart."—Youth's Companion.

HISTORY OF THE THEOLOGICAL SEMINARY, BETHLEHEM, PA.

By Prof. Schwartz.

The esprit de corps has generally been strong and healthy. Close and intimate association of students with each other as here fostered has been productive of an education that comes from men mingling with men, developing such qualities as courage, tolerance and courtesy. The religious atmosphere that naturally pervades the academic community of an institution of this character has been even of intellectual value. As the heart awaketh has warned the mind and the conscience purifies has clarified the intellect, students have been quickened to more faithful and painstaking discharges of their duties as well as to the forming of habits and acquirements of convictions that have helped to ward off failure in chosen career or profession.

Considerable interest attaches to the home of an institution such as this, at the place where men, distributed now in the past, over this broad land and other lands, have prepared for their life work. For fifty years the institution of higher learning is more important and had already acquired a place in the history of which has been that of slow growth and has been connected with many names of individuals and families within and without the bounds of the Moravian Church. House in these substantial buildings, planted on the outskirts of the town of Bethlehem, to which clinics and the students have from 1858-55, the theological class attended lectures in Philadelphia. As the institution grew to be more and more important and had already acquired the nucleus of an endowed fund, it naturally became the concern of the authorities to provide a permanent habitation. In 1868, by order of Synod, the College and Seminary was finally transferred to Bethlehem and located in a remodelled building on the south side of Church Street, a little to the north of New Street, therefore known as Nisky Hill Seminary. When in course of time the institution outgrew the arrangements of this building, the erection of the stately group of buildings on College Heights, North Bethlehem, was begun. Effort to raise the funds for these structures culminated forth what has been aptly termed the "most unselfish, enthusiastic and co-operative effort of clergy and laity ever witnessed in the American Moravian Church." In 1892 Comenius Hall, a massive structure in Romanesque style and finish and furnishings an ideal college hall, the refectory and the resident professor's house were occupied. A year later the Helen Stodigler Borchert Memorial Chapel, also patterned on the ideals of nobility and impressiveness of the Romanesque forms, was added, a magnificent gift of Mr. and Mrs. Ashton C. Borchert of Bethlehem. Loyal alumni and trustees of the Lehigh Valley Branch of the Alumni Association secured to the institution an athletic field of generous dimensions and fine location in the year 1904.

In this centennial year it has been possible to commence the erection of a building to be known as the Harvey Memorial Library through the generous gift of the late Mr. Comenius Harvey, an alumnus of the institution, and his brother Mr. Charles Harvey, secured largely by the instrumentality of the New York Branch of the alumni association to assume certain necessary obligations accompanying the gift. Architecturally in harmony with the other buildings as it is to, it will furnish a noble and dignified home for the library at present

AND WINTER SUPPLIES FOR MAN AND BEAST, MUST HAVE KEPT HIM ON THE GO CONTINUALLY.
Herodotus describes the city as a square, each side counted a wall, and the city was surrounded by the seven wonders of the world. Babylon, which had been destroyed by Senacherib and rebuilt by his son, Esarhaddon, rose under Nebuchadnezzar II to a height of splendor and magnificence which had never been surpassed in the long course of her history. Herodotus describes the city as square, each side being fourteen miles long. He says the city walls were pierced with a hundred gates and were defended by 250 towers. It is likely that his description is something of an exaggeration, but from the description given by the later Hebrew prophets, it was a city of colossal proportions. For eleven years the German Oriental Society, under direction of Dr. Robert Koldewey, has been digging among its ruins. Ten years ago the Doctor began work on the mound of Kassir, or the palace, "as the natives term one of the largest of the city mounds. The palaces of King Nebuchadnezzar were uncovered and a small temple of the goddess Ninkharsag and a larger temple, dedicated to the god Ninah, were thoroughly excavated. The next important discovery was the site of the great Temple of Bel, the city of Babylon. Then the excavators traced the course of the Sacred Road of Babylon, which led from the Temple of Bel to the royal palaces. But the search of Koldewey was recently rewarded by the discovery of the great Gate of Ishtar, erected by King Nebuchadnezzar, which was the pride of Babylon. Ishtar, the goddess of love and war, was the most favored one in the Babylonian Pantheon, and the gateway which Nebuchadnezzar erected in her honor was a worthy tribute to her greatness. It is a double gateway, with interior chambers, flanked by massive towers, and was erected at the end of the Sacred Road, at the northeast corner of the southern palace. But its unique character consists in the scheme of decoration on its walls, which are covered with rows upon rows of bulls and dragons, represented in brilliant enamelled bricks. Some of these creatures are fantastic, and others are raised in relief. It has been reckoned that there were 400 of these creatures. The world owes a debt of gratitude to this society and to Dr. Koldewey for his great discoveries, and his work at Babylon is nearly done. Babylon, great in wealth and power, fell on account of her sins. Excessive wealth, ill-gotten gain, pleasure, wine, licentiousness and unbelief threw down her palaces and temples and walls into a heap of ruins, and the spade that uncovers the stones is teaching the world the future, as well as the folly of fighting against God. There are modern cities which are cherishing the visions that destroyed Babylon. It is worth their while to listen to the eloquent sermons which these uncovored stones are preaching.

FORTY GOLDEN BIBLE CHAPFERS.

1. Creation.—Genesis 1.
2. Prevailing Prayer.—Gen. 32.
3. Passover.—Exode 12.
5. Decision.—Ruth 1.
6. David's Lament.—2 Sam. 18.
7. Dedication Prayer.—1 Kings 18.
8. Model Worker.— Neh. 4.
10. Favorite.—Psalm 23.
11. King's Daughters.—Psalm 45.
14. Street Preaching.—Jonah 3.
15. Forgiving.—Matthew 18.
17. Earnestness.—Mark 10.
27. Justification.—Romans 5.
29. Benevolence.—2 Cor. 9.
30. Reformation.—2 Cor. 11.
32. Access to God.—Eph 2.
33. Concentration.—Phil. 3.
34. Gentleness.—I Tim. 2.
35. Bible Study.—2 Timothy 3.
36. Fidelity.—2 Timothy 4.
38. Growth in Grace.—2 Peter 1.
39. Knowledge.—1 John 2.
40. Millennium.—Revelation 20.

A BIBLE READING ON "ROCK OF AGES."

Rock of ages cleft for me,
Let me hide myself in thee;
(Ex. 38:22.)
Let the water and the blood,
(John 19:34.)
From thy right side that flowed,
(John 19:34.)
Blest is the man whose soul is saved
(2 Kings 2:10.)
Cleanse me from its guilt and power.
(Isa. 1:18.)
Not the labor of my hands
(John 5:29.)
Can fulfill the law's demands.
(Matt. 5:17, 18.)
Could my soul or no resist the know,
(Psalm 69:2.)
Could my tears forever flow,
(Psalm 6:6.)
All sin for could not stone,
(Heb. 12:5.)
Then must save, and then alone.
(Heb. 10:19, 20.)
Nothing in my hand I bring;
(Isa. 55:1.)
Simply to the cross I cling.
(Phil. 3:12.)
Naked, come to thee for dress;
(Prov. 1:18.)
Helpless, look to thee for grace,
(Psalm 145:11.)
Foul, I to the fountain fly;
(Psalm 61:6.)
Wash me, Savior, or I die.
(John 13:8.)
When I draw this fleeting breath,
(John 14:26.)
When my eyelids close in death,
(John 15:2.)
When I soar to worlds unknown,
(John 14:2.)
See thee on they judgment throne,
(Mat. 25:31.)
Rock of ages cleft for me,
(L. Cor. 10:5.)
Let me hide myself in thee;
(Psalm 17:8.)

LASHMITH SHOES--THAT'S ALL.
IN LIGHTER VEIN.

All Were Impressed.

The ship, upon clearing the harbor, ran into a half-pitching, half-rolling sea, that became particularly noticeable about the time the twenty-five passengers at the captain's table sat down to dinner.

"I hope that all twenty-five of you will have a pleasant trip," the captain told them as the soup appeared, "and that this little assembly of twenty-four will reach port much benefited by the voyage. I look upon these twenty-two smiling faces much as a father does upon his family, for I am responsible for the safety of this group of seventeen. I hope that all thirteen of you will join me later in drinking to a merry trip. I believe that we seven fellow passengers are most congenial and I applaud the judgment which chose from the passenger list these three persons for my table. You and I, my dear sir, are—Here, steward! Bring on the fish and clear away these dishes."—Everybody's Magazine.

A Surprise for the Cabman.

As an enthusiastic philanthropist, he saw that he was wet and cold after the long drive in the pouring rain.

"Do you ever take anything when you get chilled and soaked through like this?" she asked.

"Yes, ma'am," said the cabman with humility. "I generally do.""Well, wait here in the vestibule a moment," said the philanthropist as she opened the door of her house and vanished, to reappear a moment later.

"Here, my poor man," she said, putting a small envelope in the man's outstretched hand. "These are two-gram quinine pills; you take two of them now and two more in half an hour."—The Kind.

A Sunday School superintendent wanted to "show off" the intelligence of his pupils to a visiting delegation on the platform, so he smiled at the school and said:

"Now, children, tell our friends here what kind of people to God. Now who can tell?" "I can," said Tommy. "The dead ones."—Sufficient Unto the Day.

One summer day a colored man and his family of eight, who depended entirely on the town for their support, started away from home all arrayed in their best, each carrying a bag of goodies. One of their benefactors met them on the road.

"Well, Uncle Sam, where are you going with all your family so dressed up," was the inquiry.

"Why, Boss," said Sam, "doan' you know de circus am come to town?"

"Yes, but I can't afford to go and take all my family.

"Well, Boss, I tell you, it is jes dis away wid us. We done sol' de heatin' stove 'cause de winter am far off—but de circus am here!"

He Know.

He professed to the class in England that he was telling his young men of the impressionable age about the Elizabethan Era, when suddenly turning to one of the young men who seemed to be in a dream, with a far-away look in his eye.

"And how old was Elizabeth, Mr. Case?"

"Eighteen," replied the cabman.

"What's that?"


Willie had tried by various means to interest his father in conversation.

"Can't you see I'm trying to read?" said the exasperated parent.

"Now don't bother me." Willie was silent for almost a minute. Then, reflectively:

"Awful accident in the Subway today.

Father looked up with interest.

"What's that?" he asked.

"An accident in the Subway!"

"Yes," replied Willie, edging toward the door, "a woman had her eye on a seat and a man sat on it."

How She Pleased the Bishop.

A well-known Bishop, while visiting at a bride's new home for the first time was awakened quite early by the soft tones of a soprano voice singing 'Nearer, My God, To Thee.' As the Bishop lay in bed he meditated upon the piety which his young hostess must possess to enable her to begin her day's work in such a beautiful frame of mind.

At breakfast he spoke to her about the information is yours for the asking, with all your heart.

"I think I am—" she answered.

"No!" to Jesus Christ, and let him know the secret of his life is that power of saying 'Yes' and 'No' to God. If you say 'Yes,' then you have the blessedess of the Beatitudes; if you say 'No,' "I'm sure to him that strive with his Maker" God wants to make you, but you have the power to resist, and you have used it. A great Christian worker when dying, was asked the secret of his success. He modestly disclaimed any title to saintliness, but he said: "The secret of my life is that I have said 'Yes' to Christ." I think I hear that clay saying 'Yes'!"—LIKE CLAY IN THE POTTER'S HAND.

The clay has no option but to be what the potter would make it, but, somehow, you and I possess the marvelous power of saying 'Yes' and 'No' to God. If you say 'Yes,' then you have the blessedness of the Beatitudes; if you say 'No,' "I'm sure to him that strive with his Maker" God wants to make you, but you have the power to resist, and you have used it. A great Christian worker when dying, was asked the secret of his success. He modestly disclaimed any title to saintliness, but he said: "The secret of my life is that I have said 'Yes' to Christ." I think I hear that clay saying "Yes"!"—LIKE CLAY IN THE POTTERS HAND.
GRANDMA'S WASP STORY.

Grandma Whitley was on the pleasant back porch, darning stockings. It was a sweet June morning and she sat near the steps at the south end, where she could look out over the old-fashioned garden with its beds of candy-tint and clove-picks, of Sweet Williams and larkspur and hollyhocks. Now and then, she smiled to herself as she heard above the buzzing of the bees the sound of happy little voices, from the orchard beyond.

Mrs. Whitley lived with her daughter, Mrs. Overman, on a beautiful farm just a mile and a half from town. Her son lived in the town and his two little children were spending a week with their Overman cousins.

I'm so glad the children can all be together for a while," said Grandma to her daughter, who came with her work-basket to join her, "they are so happy and play so well with each other.

"Yes," said Mrs. Overman, "I think it is good for all of them.

Just then a terrible wail came from the orchard.

"That's my poor, little Bobby, again!" said Mrs. Overman, jumping up, "something is always happening to him!"

"Get the camphor bottle, quick," said Grandma, as she hurried down the steps.

Mrs. Overman ran for the camphor and witch-hazel and met the excited little company at the gate.

"A big, big bee has run under a splinter in Bobby's," shouted little Ruth, who led the procession.

"It was a wasp, Mamma," said Herbert, who was a good deal older, and followed next.

"He took a stick and hit at it and of course it stung him," said Annie as she came leading chubby, little Bobby, whose wail never ceased.

"Well, well," said Mamma, "there is our friend, Mr. Witt-do-hazel, he'll soon make everything all right. Let's go and sit on the nice, cool porch and rest a while. I guess it was getting pretty warm out in the orchard, anyway.

"How would you each like to have one of Bettie's little sugar-pies?" she added.

Bobby's wails ceased as suddenly as they had commenced and the little cousins, who had been too distracted to talk, suddenly found their tongues.

"That mean, old wasp!" said Richard, "I've a great mind to take a gun and go right down 'ere and shoot 'im every one!"

"Then you'd get stung, too," said Edith.

"Yes," said Grandma, "that would never do. I don't believe you know what wonderful little insects the wasps are!"

"Tell me about them, please, Grandma," said Herbert and Annie, who knew how interesting Grandma's talks were.

"Yes, do," begged the others eagerly, as they seated themselves on the steps.

"Well," began Grandma, "Mrs. Wasp sleeps all winter. The first thing she does when she comes out from her hiding-place in the spring is to make paper for her nest.

"Paper!" said the children, "how does she make paper, Grandma?"

"She has two little, sharp saws in her tail with which she cuts off bits of dry, old wood. She wets this sawdust with a kind of glue from her mouth and rolls it into a ball. Then she stands on her hind legs and her front feet puts the ball into her mouth and flies to the place where she wants to build her nest. With her tongue, her saws and the flat feet she spreads the ball out thin. It dries into a fine, gray paper. Mrs. Wasp lays one sheet of paper on top of another until it is thick enough to make a neat nest.

"Where does she put her nest?" asked Richard.

"This kind of wasp generally hangs her nest in a tree. It is round like a ball or shaped like a top and has two doors in the bottom. Inside, there are many rooms, called cells, and in each cell she puts an egg. The eggs grow into grubs or larvae, and then Mrs. Wasp must feed these grubs with honey or a kind of pap made by sucking the juice from bugs or fruit. She goes from cell to cell and feeds her grubs, just as a bird feeds its young.

"I've seen peaches with little holes in them," said Herbert, "and it looked as if something had sucked out the juice—you do think the wasps did it?"

"Yes," said Grandma, "wasp grubs and bees, both, bite fruit and spoil it. The baby wasps have no wings nor feet. They have to be shut up to grow into wasps, so, when the time comes, Mrs. Wasp puts a wax lid on every cell. At last the new wasps eat out the lids and come out full-grown wasps, called pupas, and ready to go to work. They work very hard all the time and fly about to find food and stuff to make paper, wax, varnish and glue.

"There are different kinds of wasps," continued Grandma, "but this is the kind that stung Bobby, I think. Did you notice if she had yellow marks around her blue-black dress?"

"Yes, she did, Grandma," said Herbert, "for I saw her; and she had two wings."

"No," said Grandma, "she had four wings; tho it looked like only two, because the two under wings are banded to the two large, upper ones. Her body is in three parts. The wings and six legs are fastened to the thick, short middle part. The hind part is long and slim and looks as if it might drop off, but it never does."

"Where is her stinger, Grandma?" asked Richard.

"She has a long, sharp sting in her tail, it is like two fine saws and a drop of poison runs through it from a bag. But you need not be afraid of her, tho she is cross and can fight. She will not sting if you let her alone."

"I'm never going to hit her again," said Bobby.

"And I'm not, either," said Richard, "cause I like Mrs. Wasp, she's so smart."

"Yes," said Grandma, "and she can only live a little while. They seem to know that they must nearly all die when frost comes. When the cold begins the old wasps look into the cells and kill all the eggs, grubs and half-grown wasps that they find there.

"Why do they do that?" asked the children, "don't they love their babies?"

"Yes," said Grandma, "but they are more likely to keep them from dying of hunger and cold."

"Is that all, Grandma?"

The great Torrey meetings which opened in this city last Sunday, in addition to the good that it is expected they will accomplish, impress another important truth and that is the union effort which makes them possible and a success from the beginning. While there are distinct churches and will ever be, there also exists a fraternal feeling and fellowship at this day, never before observed. Churches and their membership are working zealously side by side, each for their own congregation, but as is duly recognized, all for the salvation of souls. The harmony at home exists in the foreign mission work and even the heathen, rational and far seeing as they are, are being favorably impressed with this marked change from former efforts and more readily accept the great truths presented by the one church with its different doors. It cannot nor should ever be otherwise.

INTRODUCTION.

The Vose Piano has been a prominent factor in the making of Piano history. Beginning away back in 1851, when Vose ideas and Vose methods opened a new era in the building of high-grade pianos, it has passed through over fifty years of uninterrupted success, and today occupies a position among the leading pianos of the world that is enviable and invincible.

So pronounced has been its influence in piano development,that no chapter of piano history covering the last half century and more would be complete without a consideration of the Vose, its progress being intertwined with the progress of scientific piano building and the progress of the art of music.

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Its essential features— Tone, Scale, Action and Construction—represent the most perfect application of science and skill to piano making, producing a twofold result: 1. Greater possibilities in artistic musical rendition for the accomplished musician; 2. Wider opportunities to develop musical talent for the student of music.

These distinctive characteristics give the Vose a home value that is exceedingly high, and have made it a favorite in thousands of homes throughout the country where the finer musical qualities are most highly appreciated.

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R. J. BOWEN & BROTHER, WINSTON-SALEM, N. C.
The Wachovia Moravian.

VOLUME XXII. WINSTON-SALEM, N. C. JULY 1009. NUMBER 222.

The Wachovia Moravian.

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

Geo. H. Blount, Associate Editor.

Subscription Price, 50c a year in advance.

EDITONAL Notes.

A gift made grudgingly is worse than no gift at all.

Are you a Moravian? Do you read The Wachovia Moravian? If not, why not?

We cannot all be Torreys but we can do our part in carrying the message and living what it teaches.

Religion is a duty and not a convenience to be set aside upon the slightest pretext and ease and pleasure substituted.

Some people give a tenth of their income to the Lord. Some give less and still others give nothing, in comparison with the blessings they receive.

Until a new editor is announced the Associate Editor makes his bow and presents The Wachovia Moravian for a very kind consideration on the part of its patrons.

Now that the Torreys meetings have spiritually warmed up the church membership of our community, let the good work still further permeate and reach out to the remotest corner and to the blessing of God.

There is a place in the church for its members at every service and if the attendance upon our places of worship was as regular as it should be, church extension would be the order of the day with many of our places of worship.

A duty devolves upon every church to see that the gospel is carried regularly to the County Home, the Convict Camp and the Jail. In every community, religiously speaking, these institutions are much neglected places.

The Moravian faith is plain and sincere, it has stood the test of centuries with oppression and even martyrdom and if faithfully practiced, we have the assurance of the thousands who have preceded us, that it is a safe and sure reliance when the dying hour comes.

The day of sectarianism is past. Every denomination has its doctrines and teachers and teachers prepare the scriptures, but the aim and end of all are the same and no church can justly claim the exclusive right and only way to salvation. It is after all a great church with many doors.

The management of The Wachovia Moravian thus publicly acknowledges the service of Miss Bessie Pfahl in her regular contribution of the Children's Department, which is often prepared when she is very busy and thereby the sacrifice of time and faithfulness thus exemplified, makes this feature of the paper even more appreciated.

A news item says that three thousand gallons of water from the River Jordan were poured into the sewer in New York, recently, because no one attached any importance to it and it proved a financial failure. It is not the water, or form of any church which directly saves a perishing soul, important as such may be, but the faith in which such are received is where the merit rests.

IN UNION THERE IS STRENGTH.

The Torreys meetings, recently held in this city impresses a great truth and that is that the day for sectarianism has passed. While there are still different denominations and will possibly ever be, the fraternal spirit and fellowship of the time has never been equalled, all churches and people working zealously side by side for the salvation of immortal souls. As there is harmony at home so also is there getting to be a union of effort in the foreign mission field, and even the heathen, rational and far seeing, are becoming impressed by this union of effort. Under this universal union spirit God's cause will prosper and spread amazingly. It cannot nor should it be otherwise.

SOMETHING TO THINK ABOUT.

It is estimated that Winston-Salem has a population of between 25,000 and 30,000 people. What per cent of this number belong to the churches? A canvass of Raleigh, Greensboro and other places revealed the startling fact that only one-fifth to one-sixth of the respective populations belonged to any church. Commenting on these figures the Senator, N. C., Mascot is constrained to say:

"When we consider that one-half of those who do belong to the churches are dead-heads, that is they do not take an active interest in church work or in supporting the institutions of Christianity and when we further consider that a good number of these remaining are wolves in sheep's clothing, and are church members for popularity or just because they were brought up that way, the proportion is appalling. Notwithstanding all this the power of the church for good, the influence of the ministers of God and the power of undoubted Christianity is the mainstay of our country and are potent agencies of civil righteousness than any other institution in our land."

ABOUT GIFTS AND GIVING.

We do not believe that gifts to good causes are the means of paying the donor's way to heaven. Still many are blessed who generously give while living, or leave a part of the whole of their possessions to some good cause when they are done with it and the world with them. We have noted many instances in years where gifts were made during life so that the giver was privileged to see to the disposition and feel some gratification at the results. We would seem the most satisfactory as it presents the possibility of a test in the Courts by those who may even be inclined to doubt the sincerity of the donor or the bequest, and leaves no opportunity for dissention and bitterness between loved ones which so frequently occur and never heals while life lasts.

SUMMER SUMMARIZING.

We are now in the midst of the summer season and owing, presumably, to recreating absentees, but weather, etc., there is a noticeable shortage in Church attendance. It has been said that "summer is the devil's harvest time." Be that as it may, we were much impressed with what a minister of this city told us some time ago. It was in substance that while for years, he could hardly wait for his summer vacation, and never failed to embrace it, he never took one now. A careful study of the situation had taught him that while there was less activity in general church work during the heat of the summer, he had found it the very time to put forth his best effort, while others were seemingly idle and indolent. The devil never takes a holiday and utilizes idleness among people to its very best advantage. No church should ever close its doors, if possible. Lost time and opportunity can never be regained while life itself, at best, is short, and time precious.

THE BEATEN PATH.

Rev. A. B. Crumpler, the Pentecostal Holiness evangelist, who organized many churches in this State and was a power in his manner and method of persuasion, has recanted and returned to his first love, the Methodist E. Church. He preached earnestly and effectively in this city several times. But this came a division in his conference upon the question of admitting the 'Unknown Tongue' feature and Mr. Crumpler and his following lost out by a small majority in a test vote. He simply returns to his original church and advises all who joined any Holiness Church under his preaching to return to their original faiths as he has done. As Mr. Crumpler had a following in this section this public declaration is made nor is it printed in a spirit of criticism or censure, but rather as a means of encouragement to those who through sunshine and shadow, amid new ideas and manifestly new methods, have clung persistently to the faith their fathers of the Reformation stood, through prison, torture and even violent death and which led them and will lead us safely through if we but persevere to the end.

THE CHURCH AND THE SCHOOL.

In this issue of The Wachovia Moravian Brother Edwin J. Hecht fur-
JUST A WORD.

Dr. J. H. Clewell retired as Editor of The Wachovia Moravian with the last issue. This was made necessary owing to a call and acceptance to duty in the Northern Province. In the meantime, he will be announced. During the interval the Associate Editor is called upon to fill up the column of the paper which he has rendered so excellent a service for. The reason is that in the past he has only been required to give a limited aid, such as filling up space which was lacking after the column was filled. By these means expected conditions he has been pressed, for the present, to assume entire charge and contribute such matter to The Moravian as he may have time to prepare. During much of his time to The Union Republican, the editing of a church paper makes a considerable difference, and if a little of the secular should creep in, it is but second nature and let us hope that it will not be occasion for criticism. Dr. Clewell, although a very busy man, always took time to give careful attention to The Wachovia Moravian, and it was often quite a task upon his time, but he made the sacriiice cheerfully and with a faithfulness that only those acquainted with the circumstances know how to duly appreciate. We shall miss him, as a personal friend, a teacher and a preacher and especially as editor of The Wachovia Moravian. He has promised to let us hear from him in his columns regularly in his new field of labor and his contributions will be looked for with expectancy and read with interest. May every blessing attend him, his good wife and entire family.

THE TERRY MEETINGS.

There will be many good results from the great series of meetings which took place the latter part of June and the beginning of July in Winston-Salem. One of the results of course is the conversion of many precious souls from sin to a life of service of Jesus Christ. This is one of the most marked result. But this is by no means the only result. No one can estimate how great is the power which comes from the union of effort of the several churches. The ministry hold the sessions of the ministerial association, and the results are marked. So too there are union meetings from time to time, and this is a good thing, with good results. But seldom is the opportunity given for the ministers to membership to take part in one great meeting, where thousands are present at the services, where a great and famous man, with a company of experienced workers labor by night, and day after day, and the powerful inspiration of numbers is felt.

We believe however that one of the greatest of all the many results of these meetings is the training of skilled workers for future work in the churches. No one will deny that the churches use every possible right and proper means to promote the good cause for which they stand. They hold beneficial business meetings. They supply eloquent preachers. They provide the sweetest music. They have polite workers, and in a hundred other ways they use right and proper means to save souls.

But when it comes to the work of personal effort, of effort to bring the heart of the individual to the decision to forseek sin and accept Christ, the moment is so momentous that the great majority of people devoutly desire the decision to be made by the unseen, still shrink from the personal effort. But evidently that is the very essence of the highest and most effecftual form of Christian work. Now this training is being received by many at the great Terry meetings. To the careful observer it is apparent that many good personal workers are becoming better workers. Others who were indifferent workers are becoming good workers. And some who were not workers at all are becoming members of the company of soldiers of the great army which is being used to redeem the world.

With great pleasure we note the interest taken by the ministry and members of our own denomination, It has been sometimes claimed that the Moravian church is indifferent to this form of bringing souls to Christ.

Paul declared that he was willing to do all things to all men. So should we be as worthy servants of our Lord and Master. Apparently never in the past has our church been as active to the personal form of work, and in the past days it has appeared to many careful observers that the plan of our early church, which so largely used the personal effort, in personal "speaking," and in similar ways is being powerfully renewed. May God bless this great advance which is present with not only many older members, but with many who are very young.

GENERAL CHURCH NEWS.


The mission deficiency has now been reduced to a little over £6,000.

Mr. A. Butten, of Bethlehem, Pa., has been appointed to mission work in Alaska.

The quarantine in Surinam on account of yellow fever has been removed.

Mrs. A. Rehmel, of Gracehill, Iowa, has been appointed a teacher to Alaska.

The ship Harmony sailed June 22nd for her annual trip to the land of snow and ice.

There is naturally a general feeling of regret that owing to the receding large deficiencies, there will have to be retribution in almost all the mission fields.

Rev. J. C. D. Bloice writes encouragingly from San Pedro De Macoris, theominings, of erection and dedication of the Mission House, the securing of a "Casa," at Cabuya, for holding service and the gift of a piece of ground at Angelina for the erection of a church building.

Missionaries in active service who are delegates to the General Synod at Hrenhut are Bishops Van Calker (South Africa) and Westphal (Jamaica), and the Revs. L. Reichel, (Nicaragua), Vanlaere (Suriname), Reinke (Jamaica), T. Meyers (Nyasa), Bartels St. Croix, Peter (Tibet) and R. Kleiss (Antigua).

Recently there were days of terror for our missionaries and members living at Isoko, one of our mission stations in East Central Africa, occasioned by a severe earthquake. Our missionaries, Mr. and Mrs. Bockman found it a trying experience as clumps of ceiling fell between them and their baby, only 8 days old and which was lying in a cradle in the same room.

If you are privileged to take a summer vacation enjoy it to the fullest. The extent of such is not your good fortune but the extent to which you hope to remain at home, for after all contentment is the secret of real happiness.

THE WACHOVIA MORAVIAN

John Huss.

This month the Moravians all over the world commemorate the martyrdom of John Huss, who was burned at the stake on July 6, 1415, at the age of forty-six years.

This "pale thin man in mean attire" had troubled archbishop, king, pope, and emperor, and by a church council was condemned and executed for alleged heretical teachings. His teachings, however, were those of John Wycliffe, the English reformer who had preceded him, and very similar to those of Luther, who followed him. He was a moral hero rather than an original thinker. He stood firm for what he believed, and refused to recant until his teachings should be proved to be erroneous.

In a letter to friends written a short time before his death he says: "I write this in prison and in chains, expecting tomorrow to receive sentence of death, full of hope in God that I shall not deserve from the hour of death any abruse errors imputed to me by false witnesses."

After sentence of death was pronounced and his soul had been by all present consigned to the devil, Huss clasped his hands and reverently lifted up his eyes, and committed his soul to Christ. He went to his death with fortitude and even cheerfulness. After he had been tied to the stake and the wood had been piled, he was again urged to repent. His reply was: "God is my witness that I have never taught or preached that which false witnesses have testified against me. He knows that the great object of my teaching and writing was to convert men from sin. In the truth of that gospel which hitherto I have written, taught, and preached, I now joyfully die."
In the West Indies, for a number of years a total abstains campaign has been steadily carried on by various Protestant denominations, in St. Thomas, as one united body. In this work the Moravian Church acts in connection with the Wesleyan. Indeed a Thomas, as one united body. In the Lutheran, the Dutch spirit of harmony and comity characterises the entire relationship of these various bodies in St. Thomas.

In Surinam the Protestant denominations, Moravian, Dutch Reformed and Lutheran, jointly maintain a hospital for lepers apart from the Government Asylum. This hospital, known as Bethesda, at Groot Chatillon, near Paramaribo, is administered and maintained by a committee, in whose membership all three denominations are represented. Monetary support comes from all three. The Moravian Mission Board supplies the teachers, and is also wholly responsible for the salary, funeral aid, education and children and pension of the superintendent. The Moravian Church also trains the nurses.

In Nyasaland the missionaries of the Moravian Church and those of the Berlin Society have worked hand in hand from the inception of the mission, seeking a common solution of all manner of problems such as the establishment and working of their system of schools, treatment of polygonomists who come under the conviction of the truth, etc. A version of the New Testament is the joint product of the two missions, and a hymnal is used in common. They make common cause against the threatened encroachment of Islam and other foes of evangelical truth. It goes without saying that they have been untiring in their work in cooperation with the mission transportation, etc. From the first a clear agreement was reached as to the respective spheres of operation assigned to the two missions. From the Scotch Presbyterian Mission, Livingstonia, under Dr. Laws, the Moravian Mission has drawn several native teachers by mutual agreement.

The mission in North Queensland is among the black-fellows of Australia, and it is a special work of co-operation. From its inception in 1890 the Moravian Church has supplied the missionaries, for whose training it is responsible. The Federal Assembly of the Presbyterian Churches in Australia controls the mission and provides the salaries of the missionaries, including costs of furloughs. The Moravian Church educates their children, and guarantees their pensions, the Presbyterians paying an annual sum to the pension fund of the Moravian Mission Board.

In connection with co-operation in the field mention may also be made of the Home for Lepers at Jerusalem, the support of which is owed to the Presbyterian Churches in Australia, and is considerable in amount, from friends who, like the members of the London Association, belong to other churches.

In 1772 he accepted a call to be superintendent and nurses, and is in the London office of the Moravian Mission Board. The price of the house or shop was written by Rev. John Fawcett, who in the latter part of the eighteenth century was the pastor of a poor little church in Lochleigh, England, according to Church Eclesiast. In 1772 he accepted a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears. Mr. Fawcett and his wife sat down in a packing case and cried with the tears of a body of gentlemen representing the German Evangelical Church of Jerusalem. The support of this worthy charity is derived from gifts of members and largely of friends of the Moravian Church in Great Britain, on the European Continent and in the United States.

London Association. In connection with co-operation for Missions in the support of the same through contributions, would especially be made of the London Association in Aid of Moravian Missions, which since 1817 has been contributing large sums in aid of Moravian Missions in general. In 1908 this assistance amounted to 62,000 dollars.

On the Continent of Europe friends of the Moravian Church have also for years steadily rendered aid, without which the extensive missionary operations of this small body would have been impossible. This aid amounts to between 30,000 and 35,000 dollars. From time to time the Moravian Mission Board has also received legacies, often considerable in amount, from friends who, like the members of the London Association, belong to other churches.

ACKNOWLEDGMENTS.

*For Mission Debits.*
From Coleroy 8. S. Salem... $ 10.00
From Salem Congregation... 60.00
From Friedberg Congregation 12.75
From Friedberg "Bon Ami" Class Mrs. Johnson, teacher 20.50
From Winnetook Class, Kerensville... 5.00
From Salem Home S. B. Class Mrs. J. K. Pfeiffer 30.00
From J. Missionary Society 43.81

*For Home Missions.*
From Friedberg Congregation 3.15
From Provincial Home Missions 4.15

*For Foreign Missions.*
From Macedonia Congr... 2.75
From Bethania Congr... 19.87
From Bohemian Missions... 28.00

*JAS. T. LINEBECK, Mission Agent.*

*The Best Be the Tie That Binds* was written by Rev. John Fawcett, who in the latter part of the eighteenth century was the pastor of a poor little church in Lochleigh, England, according to Church Eclesiast. In 1772 he accepted a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears. Mr. Fawcett and his wife sat down in a packing case and cried with the tears of a body of gentlemen representing the German Evangelical Church of Jerusalem.

*Rest In the Lord.*

The human soul is restless until it reposes in God. If we faithfully seek and find this safe retreat in the grace of the reconciled God, then the cause of all our restlessness will be removed, and it will be fulfilled what the Saviour says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”—Rev. Ernest A. Tapporn, Lutheran, New York.

The price of not becoming a Christian is the loss of joy and hope. All life is lived by hope. The business man consolizes himself for his present condition with the hope of future activity. We have much to content with in this life, and it is the hope of resurrection and eternal life that spurs us to our best efforts. It is by that hope that we are able to give our best efforts in this life.—Rev. F. E. Dark, Baptist, Portland, Ore.
The Wachovia Moravian:

Educational Work in the Mission Field of the West Indies Where a Local Church Supports a Native Helper.

Editor Wachovia Moravian:

Educational work has always been an integral part of mission work in the West Indies. There is no kind of Christian service, perhaps, which yields more satisfactory results, up to the standard to which it is conducted. It is regrettable, however, that that standard is still low.

Apart from the influence of social and family life, a West Indian child, in our church especially, has its life moulded by the twin forces of the day school and the Sunday School. The Sunday School training in historical knowledge is, on the whole, remarkably thorough and the mass of scriptural data acquired by our pupils is sometimes surprising. To the native of the picturesque, gifted with retentive memories, and with an intense sense of spiritual realities, the Bible makes an irresistible appeal.

But what is being done in secular education? Trinidad and Tobago form, together, a British Crown Colony. Governmentally, Tobago is a ward of Trinidad, and one which at times seems to receive but scant attention from the administration. But the Moravian Church has not yet been twenty years in Trinidad, whilst our much older mission in Tobago is, of course, more highly developed and firmly established. However, conditions of school work are practically the same in both islands, and what applies to Trinidad applies almost equally to Tobago.

Before considering the status of education, the word might be said about secondary education. What opportunities are there for higher studies, after the common school course has been completed? In Tobago there is absolutely no opportunity; in Trinidad there are three colleges, of a grade a trifle higher, perhaps, than that of a high school course educational in these colleges has to be paid for. A few free scholarships are available annually, but no Moravian boy has yet won one. For girls there are only private schools, besides the Roman Catholic Convent School. Of the three boys' colleges, the smallest is managed by the Canadian Presbyterian Mission to Trinidad. There are 100,000 East Indians in Trinidad; the second is a Roman Catholic institution. These two are subsidized by the Government, which also funds the third entity. In Port of Spain, the capital of Trinidad, it is also possible to get instruction in commercial and other branches by attending night classes at the Victoria Institute and elsewhere.

To return to the primary schools, the necessity for a primary school education is free but not compulsory. These schools are of two kinds (a) Government school, and (b) the more expensive - class, day schools, receiving government aid. The curriculum is the same in each. It might be thought that, inasmuch as the buildings, apparatus, and instructions are, in most cases, superior, in the government schools, they would be the more numerous and better filled. But it is not so. For this there seem to be several reasons. 1. The religious character of the Church schools appeals to the negro; 2. The manager of such schools is invariably a minister. To him a pupil is a young soul whereas the head manager of the government school may be some unapproachable official or private person. It costs the government much less to help denominational schools than to run its own schools. Today, the only aid we receive from the State is the teachers' allowances, which, however, a considerable item. The buildings and apparatus the church must provide. Formerly there was a great for maintenance, but only the older schools still receive that. As a consequence, our equipment is of the simplest kind. When the manager of the school is also the head of church funds, and is opposed with the problem of raising cash, he has often to hesitate before laying out money for such necessary things as blackboards and maps.

In Trinidad, the Moravian Church has three schools of class (b) above; in Tobago we have nine. There are about 300 scholars in our Trinidad schools. The pupils are negroes, of varying types, in the Port of Spain school, a Portuguese, Chinese or Indian child is occasionally found.

The teaching staff for a school of 120, 190 children, would consist of a male head teacher, an assistant mistress and four pupil teachers, all colored. The head teachers' salary is $300 a month, but, with persuasion and a bonus on the results of the annual examination, he may increase it by, perhaps, another $10. Pupil teachers commence at $2 a day. They must be over 16 years of age, and have passed the 5th standard (7th is the highest) before they can be appointed. That standard, perhaps, may be seen from the following extracts from a letter—a fairly typical specimen received from a girl of 16 who had left us to go to Spain:

"Dear Revant,—(for Reverend.)

I went to spend my Sunday in the country so I took praise at Sharon. How are you and Mrs. Heath? I am learning to sew. My aunt has shop and help us to sell while he is here. I want to go to school and wished many friends good-bye but I had not much time. How is the Sunday School come on; Sunday School is very much. I want to write for you and Mrs. Heath. I always remember when I come on the Sunday morning and you told me that I must always pray. Please give my best regards to Mrs. Heath. Our head teachers are certificated, and even some of the senior pupil teachers have passed the not very difficult examination for a teachers' diploma. Quarrels between the head teacher and some parent, or between the teacher and one of his staff, are not infrequent. The causes are many. It may be that a pupil teacher is afforded because the head teacher fails to address him as 'Mr.' or the head teacher may have a garrulous pupil teacher who has a shabby appearance. Or a parent places his children at school with instructions that they are too hard and need plenty kicks. Some of the very able and industrious scholars are always the object of much complaint and ridicule by his associates. The pettiness of these quarrels, the display of lack of self-control, suspicion and quickness to take offence, are indications that our people have not yet capacity for self-government.

The studies in the higher standards of the school include (besides reading, writing, arithmetic) English Grammar and composition, and Geography. There is very little manual or technical training. The girls are taught a housewife, and our schools have, as a rule, been successful in preparing for needlework prizes. The elements of agriculture are taught to the boys. The immediate benefit of this study, in country schools, comes to the head teacher, who is able to keep a vegetable garden, and reap the produce, through the boys labor.

In the towns it is well nigh impossible to have a school garden, because, even when ground can be secured for the purpose, midnight thieves never allow the children to have any vegetable garden in its maturity.

In Port of Spain, children hardly remain in our school after they are 12 years of age. To stay not at the country schools is not possible in Tobago, some remain for a few years longer. It would often be better for them to leave and begin to work, for by remaining they get a distance for hard labor. On the other hand, in the country, in Trinidad, children are often kept away from school to work on the cocoa estates, where they can earn from 24 to 30 cents a day during crop time. The want of books and clothing, especially in Port of Spain, prevents many children from attending school regularly. There is no reason why the boys and girls should not go to school, except that parents are more concerned about their children's personal appearance and social standing than about their mental and moral development. This, no doubt, is human nature. But it supports the doctrine of the fall. One notices, further, that towards the end of the week, school attendance drops off. This is not simply because the children get lazy after attending school from Monday to Thursday, but because clothes get soiled and there are no others to replace them; and also those who think that our work is ironing on Friday, and keeps the child at home to run her messages for her.

The periods of instruction are also reduced by the number of holidays. Apart from the usual eight weeks a year, there are extra holidays on Empire Day (May 24) King's Birthday (Nov. 9) and on various church festivals as Whit Monday, Ascension Day and Corpus Christi. The races also unsettle some; and in the rainy season head teachers cannot be persuaded to open school, if by so doing their attendance grant would be imperiled. This is also human nature.

In fine, human nature is met with in some of its most marked features in our school work in this mission. Not all of its features are grotesque or ugly. Some are very beautiful. Teachers, head teachers, especially, sometimes show marked zeal, patience, and devotion to duty. Parents make large sacrifices to keep their children in school. Many scholars, too, are bright and industrious.

But when one remembers that education is not compulsory; that practically none of our Moravian people have gone further than the elementary school, that even head teachers are sometimes accused of impropriety, there have been two such cases in our Tobago schools this year—to say nothing of another head teacher caught stealing grass, one cannot but wonder whether a tremendous blunder is not being made throughout the West Indies. It is no longer a Mission. For even to educate a native ministry is not to create a native church. The day is coming when this must be considered. Harrily to apply the spurs towards independence may cause a galloping conceit, but may retard the development in the character of the people.
THE WACHOVIA MORAVIAN

CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct., 1906.

By M. W. S. Pfohl.

On Tuesday, May 31st, 1791, President Washington, with his Secretary, Maj. Jackson, and retinue, arrived at the Longwood near Fred. Wm de. Marshall, Christian Lewis Beznz and John Daniel Koehler went to meet him; as the party approached he was welcomed with music by the Trombone Choir of that day. In one of the trombonists' books, which has been preserved, is found music especially arranged for the occasion, over which is the title "Gay Nineties, Washington." The President descended from his coach, in front of the Tavern, and greeted the assembled company in a friendly manner, being especially hospitable to young and old, both boys and girls. He conversed with some of the citizens, who acted as a committee, and was then escorted to his room, on the second floor, northeast corner of the building.

He intended to continue his journey next day, but when informed that Gov. Martin would meet him here, he decided to remain another day. During the evening meal, music was furnished for his entertainment.

The next day Washington, Jackson, and a number of citizens visited the places of business and the manufacturing establishments. The President expressed himself as pleased with all these things, especially with the system of water supply for the town.

At 2 o'clock a formal address of welcome was presented to President Washington by Marshall and several others to which the President was pleased to return an appropriate reply. Six citizens were invited to dine with the President, and the meal was enlivened with enjoyable music.

Many people from the surrounding country came to greet the President, and in expectation of the large crowd of visitors, a heavy bean had been placed, a few days before, under the floor and just at the entrance of what from that day on was to be known as the "Washington room."

Late in the afternoon Gov. Martin arrived from his home, 40 miles distant, and we may be sure that the Landlord did his best during the short time when a President and a Governor were his guests.

In the evening Washington, Martin and Jackson attended service in the church, and later were serenaded by a number of musicians. The next morning at 4 o'clock, the President left Marshall and Beznz accompanying them to the borders of "Wachovia."

How easily we can picture the crowds of curious people as they stood gazing at the great cemeteries, the green lawns, the graves adorned with soft black leather cushions; the four large white coaches and the milk-white saddle horse; the outriders and the servants all clad in white livery with yellow trimmings, as they drove in the hotel yard, and we imagine that for many days after, this visit was the talk of the people for miles and miles around.

But this great occasion was only one of the events in the list of many, which from the very beginning were associated with the hotel yard. The long row of stables and sheds stretching from Main street westward and another long row running northward enclosed a large open space and here at times, Regulator, British, Tory, Patriot and the Blue and the Gray alike were wont to stop and hitch their horses and ork in the times, etc. Here too the wagons and gigs and sulky and rockways and carriages of all descriptions were placed and here too came at examination times the fine old family coaches with their silver trimmings from far off Southern States and many a time the yard was crowded to the utmost, the stables filled so that arbores had to be erected in the field beyond to shelter the horses from the hot summer sun. Here too, in early times, the showman pitched his tent and the horses galloped around the ring; the lions roared behind their bars, the people laughed at the capsers of the clowns, and the fierce war-whoop of the Indians, gaily decked in paint and feathers, sent the cold shudders to many a little child.

Here too at times, the negro trader, as well as the horse trader, offered his goods for sale or barter. And here at the very last, our own fellow citizen, Gus Reich, the "Wizard of the Blue Ridge," pitched his tent, and deserved the eye by his skill and success in horse performances, whilst his comrade, Dock Webb, played the fiddle. Verily, the old yard had its days!

But what of the old hotel itself? It certainly can tell us something of the times through which it passed when it was still under the charge of the long line of landlords. Of the days when was again was in the band and the tramp of soldiers was heard before its doors; (Feb. 2d, 1813) of the day when the officers of the newly organized "Salem Volunteer Co.," in their new uniforms and high leather caps, lined up in front in order to receive their Commissions, and how a short time later, amid great rejoicing, this same Company passed by on their way to help quell Nat Turner's short rebellion; of Fire Company days, and Master and Mistress days—the days of the fine and the drum, when the gaily dressed generals and their side shot silently waiting to be escorted to the master grounds. Of election days, and tax listing days and days for paying taxes. Of the people who from afar lodged there and the people from town who boarded there—for here it was that the outside world came in touch with Salem and Salem came in touch with the outside world.

Here, before the great old fire-places in winter, or, out on the broad piazza in summer, men, as men do everywhere, smoked their pipes, discussed the news of the day, read their papers, blessed old Andy Jackson, or harangued for William Henry Harrison as they saw fit.

And were some of the noted men who passing through made this their stopping place? Governors, Swaim, Morehead and Graham; Man­dell, Latta and Vance; Chief Justice Pearson, Chief Justice Ruffin, Judge Sanders, Judge Settle, Judge Howard, Lawyers Jos. T. Morehead, Robt. McLean, J. M. Leach, J. A. Long, Judge J. A. Gilmer, Thos. J. Wilson, ---, Steadman, A. J. Joyce, T. B. Keough, Rufus A. Wharton, John N. Staples, John Crane, W. H. Ball, C. P. Duffey, Congressman A. H. Shepard, Elisa Mitchell, Col. Dodge, Col. Con­vington, Chalmers Glenn, Tyre Glenn, Nick Williams, and many others whose names are long forgotten, each in his day and generation came and went. And here too, from his home beyond the Yadkin came Peter Stuart Ney, supposed by many to be Napoleon's famous Marshal Ney, "exhibiting to the staring crowds his thrilling feats of sword-play and other martial exercises." Col. Joseph Ney, and Col. Benjamin Forsyth, too, stopped here frequently, and from the inventory of April 26th, 1814, we learn that Col. Forsyth must have been a little short of ready money, and at the close of the next year he was no better off, but by the end of the next year every thing was settled.

(To be continued.)

Mr. S. A. Hege, who has for some time been in charge of the Mo­ra­vian Grav­eyard and Cedar Avenue, has been confined to home limits for quite a while, by sickness. The Doctor in his care and keeping the Avenue and Graveyard never looked neater and occasioned much favorable com­ment.

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7:45 10:15 12:45 15:45 18:45
9:45 12:15 14:45 17:15 20:15
11:45 14:15 16:45 19:15 22:15
6:30 8:00 9:30 10:30 11:30
4:30 0:00 0:30 0:60 1:00
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ROANOKE.
Every time the neighbor drove by Grandpa Brown's melon patch they shook their heads and said, "too bad." There was nothing wrong with the melons. No one in the country ever raised a better crop; round watermelons and long watermelons, covering five acres.

"The trouble is," Grandpa Brown explained to little John, "there's no market. You can't give them away. Seems as if every farmer in the country planted melons this year. The grocery stores won't take them. Last year it was different. Melons scarce and prices high."

"Too bad," sympathized little John, rubbing the sentiment of the country. Everyone respected Grandpa Brown. He was a good man, a kind neighbor, always did what was right so far as he knew, and he made it his business to know what was right.

"I can't believe," said Grandpa Brown to Grandma Brown. "I can't believe that crop of fine melons is going to waste."

"But it is," commented little John as he trudged toward home, "it is, because my father said so. Too bad.

Three days later Grandma Brown asked little John over the telephone if he would do an errand for Grandpa Brown.

"Yes, a big yes," answered the child. "Then let me speak to your mother, please," continued Grandma Brown.

This is what little John heard his mother say between pauses: "Oh, good. "Oh, if my husband were only home instead of way out West." "To be sure." "A fair price." "Well, well." "Yes, no." "Possibly. " "Yes, I will send John right over." "Indeed you did!" "He will be so glad," etc.

Little John was relieved when his mother hung the receiver and stopped nodding and smiling at the telephone.

"Tell something about watermelons?" he inquired.

"Yes, dear. If he can get his melons to the freight house before six o'clock this afternoon he can sell his entire crop. Mr. Evans, the commission agent down town, has an order for all the melons he can get if they are at the station in time to be delivered in the city tomorrow morning. There is a sudden demand for melons.

"Why, mamma, Grandpa Brown can't take more than seven loads to town in one day, if he started ye- day and works all tomorrow. The things can't be done."

"What errand do they want me for?" he asked.

"You are to go to Isaac Underhill's and ask if one of the Underhill boys can be spared for the day with a wagon and pair of horses. From there they wish you to call at Mr. Burton's, Mr. Sam Burton—and ask if he can come over with a wagon, too. Grandpa Brown says they will call up as many of their friends as possible over the telephone.

"Oh, if every one will help a little," exclaimed the boy, "the thing can be done. Goody-bye, mother."

"Good-bye, my son," said Grandma Brown.

"Thank you later, little John returned.

"What luck?" asked his mother.

"No luck at all," grumbled John.

"Worst neighbors I ever saw. Every one of 'em too busy to help Grandpa Brown, everyone 'cept Mr. William White and Mr. Green, and honestly, mamma, they were the busiest of all. Both those men said they would let their boys go and turn in and help the old gentleman. So three loads of melons are on their way to town, and I came home for my little wagon!"

"Your little wagon, child!"

"Yes, sir—ma'am—yes, mamma! Every melon count, and I'm going to haul as many loads to town as I can. I'll be worth about one cat power, but I'll help!"

Mother could hardly keep her face straight, although she managed not to smile in the face of such earnestness. Truth is, she didn't feel like smiling when her small boy went trudging by in the hot sun with six melons in his express wagon. "Poor little fellow," said she, "he'll be so tired."

Ezra Mason, who was working in a field near the town road, tried to be funny when the boy passed his farm.

"You're a-goin' to help save the nation, hey, Bob?" he inquired. Afterwards Ezra wished he had kept still; it made him feel uncomfortable to think that he hadn't given Grandpa Brown help for at least half a day.

"The little fellow is right," he commented. "If we'd all turn in and help much as possible we'd make that melon patch look sick. I declare, ain't you a 'goin' to be beat by no such little chap! I'm a-goin' to hitch up my team and join the procession!"

And he did.

"Hey, there; where you goin'?" inquired Mr. Underhill of the small boy.

"Taking a load of melons to market for Grandpa Brown," was the reply.

"Why! Can't he get help enough to market them?" asked the man.

"No, every-one said, 'Too bad!' but they're all too busy."

"Well, there's no, that's a shame! Look here Johnnie you tell Grandpa that I believe I can spare one of my boys and a team for a day after all, I'll send him right over."

By the time little John reached town his dusty face was streaked with wee rivers of perspiration, but his smile was a joy. He realized, with triumph in his heart, that example is a powerful thing. He rode home on Mr. Lane's milk wagon.

"Pears to me, my boy," remarked Grandpa Brown some time later, "it peears to me that you don't need to make another trip to town, considering that the neighbors have kept the telephone busy since they saw you with your little red wagon. Result is so many teams have come to our assistance you better stay right here to superintend the hauling!"

"What a joke!" exclaimed the boy who tried to help.

Grandpa Brown invited little John and his mother to supper that night, and she would give the child two pieces of custard pie; her's were the deep kind.

"I'd like to hire neighbor John by the year," said Grandpa Brown.

"Best man on the farm today."

"Couldn't spare him," was mother's laughing response. "He always tries to help and you know such a boy events in a family."

"If I don't know it, my melon patch does," said Grandma. "Not a ripe melon under the stars tonight, thanks to our little man and his small express wagon.—Frances Margaret Fox, in Christian Intelligence."

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Brother Ernest Stockton lost a very interesting little daughter, Elizabeth, who died July 14th, aged 1 year and 8 months.

This is only a suggestion but it seems born of a demand and that is that as soon as Memorial Hall is paid for that effort be made at once to enlarge it.

For this issue of The Wachovia Moravian, Rev. H. H. Clewell and family arrived early in July and Mr. Rondthaler will assume at once his new duties as Principal of Salem Academy and College.

The Salem Band went to Greensboro July 5th and in winning the first prize in a Band contest gained credit for themselves as well as the community they represented.

It has been suggested that Elm Street Chapel be organized into a church. It has a flourishing Sunday School and while there is good news from these faithful workers, the harvest is diversified. Why not centralized?

The Moravians have a beautiful lot on South Side near Brother Lehman's residence. The writer was an object of visions of a neat church building and a flourishing congregation at this point when South Side comes to own with the building of the Southbound Railroad.

In the acceptance of Rev. H. H. Rondthaler, of the position as Principal of Salem Academy and College, it will make three of his family who have held this office, viz: Rev. John C. Jacobson, his grand-father, Bishop E. Rondthaler, his father, and now the son of the latter.

A private letter from Brother F. W. Grubbs says that he has left HerrICK but for the remainder of his trip comprising a visit to Dresden, Prague, Nuremberg, Munich, Constance, Switzerland and Italy and that he will sail from Naples on the steamer Italia, for New York, July 29th.

At a meeting, July 13th, in the Home Church the following were elected as Elders and Trustees of that congregation: Elders: Brethren R. A. Spang, H. H. Stockton, H. E. Fries, G. A. Booner, R. J. Parrish and J. W. Hartman. Trustees: Brethren E. T. Mickey, A. H. Holland, L. F. Owen, Jacob Crouse, J. F. Shaffer and E. V. Teas.

Dr. Clewell has carefully kept a file of The Wachovia Moravian since its first issue, for he has been identified with it during all these years. This valuable contribution to Church and local history will be turned over to Brother William Pfohl, who will continue Dr. Clewell's good work in continuing the file.

The West Salem Steamer Company captured several prizes at the State Firemen's Tournament at Asheville, July 5th to 9th. Salem has the oldest fire company organization in the State and back the claim by having in possession, as a rule, the first fire engine in America, imported from Europe.

Dr. J. H. Clewell preached a farewell sermon at the First Baptist Church, July 11th, and at the close of the services the congregation presented him resolutions testifying their appreciation of him as a minister, a teacher and a citizen and regret the departure of himself and family from this community.

On the evening of July 13th, Dr. J. H. Clewell and family were tendered a farewell reception at the Salem Academy and College. Several hundred people attended and in person testified their regret at the departure of Dr. Clewell and family and extended them best wishes for health, life and continued usefulness in their new field of labor.

Patiently our people have waited for the very gratifying and reliable news that the Southbound Railroad is at last to be built from Winston-Salem to Carolina, the N. & W. and the S. A. L. joining in the work as the Southbound will connect with the N. & W. in this city and the S. A. L. at Wadesboro, thus giving the Twin-City another through competing line North and South with the Southern.

With the good news of the building of the Southbound Railroad, it is but right to pay just tribute to Brethren F. H. and H. E. Fries, to whose efforts the successful culmination of this great work is mainly due. Col. F. H. Fries built the Romose and Southern, now N. & W., at a time our community greatly needed it, and with his characteristic zeal he championed the cause of the Southbound, aiding later in the work and at present by Mr. H. E. Fries. Too frequently in our joy over an accomplishment are we apt to overlook the hands who guided the helm. Hence this brief but sincere tribute to the chief and successful promoters of this great industrial work—the Southbound Railway.

THE MONTH IN WACHOVIA.

Greensboro.

At the evening service on the first Sunday in the month we were very glad indeed to have with us Bro. Jas. E. Hall, who preached a strong sermon. Bro. Hall was in the city for a short while enroute South.

A church social held on the evening of the 11th proved a most delightful occasion. The object of the gathering, as planned by the ladies of the Whatsoever Circle, was to widen the acquaintance of members and friends of the congregation. A bountiful table was spread in the basement of the church and the quality and quantity of the lemonade and good things to eat was all that could be asked for. The blessing was sung, adding to the Moravians' spirit of the occasion. Bro. and Sister Wrenhold were with us for the evening.

The pastor filled all his regular appointments for the month which comprises each Sunday except the fourth. The morning service for this latter day was conducted by P. D. Kernan. No evening service. Children's Day service will be conducted on the evening of the first Sunday in July. Outside of the time devoted to practicing for this occasion during the regular Sunday School session five special rehearsals have been made.

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AMONG THE SCHOOLS.

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

After conference with a number of interested friends in our own and in our sister provinces it has been thought wise to begin a careful study of our school interests, using the medium of our two church papers in the first, and one also in the west, with the consent of the editors of the same. The discussions referred to have brought forth the thought that not only will the discussion of matters pertaining to our eight or ten larger schools here in America be of benefit to the schools but the publicity of these topics will be of interest to the general readers. Then too there are many Moravian schools in other lands,—in England, in Germany, in Switzerland, in the West Indies, and in other countries,—about which so very little is known that the general reader would hear of them as if they were entirely strange and unknown. Hence a general plan such as has been discussed would embrace information in regard to the schools of the church in many parts of the world.

Then further it is apparent to every careful observer that our Moravian schools are gathering strength and power and as the Lord has had great tasks for them in past generations so he may be preparing our schools for great tasks, in other ways, for the future. If such be the case the situation ought to be studied, and where is there a better method than through the medium of the church papers?

We feel sure that many men and women in the church will take part in the work of making this department successful. It will be easy to read the news from the schools. Perhaps we can see pictures from time to time, of the buildings and grounds. And when there are deeper discussions, involving the deeper principles of methods, present day problems, and curricula, we believe the laity will be as greatly interested as the professional schoolmen, for at this particular epoch the careful observer will find that some of the deepest thinking in the great wide world in educational matters is being done by business men, and men who are in entirely different professions. So that we believe that with a proper degree of interest on the part of thinking people, and with news, pictures, discussions of various trends, a section devoted to the Moravian School interests in general will be a worthy addition to the excellent contributions which are now made to the Wachovia Moravian.

The brother who will be responsible for this column in the Wachovia Moravian invites the aid of all who are interested in this great work, and will be glad to enter into correspondence with them with the view of placing before the readers the very best results of the study of all who feel that they have information to give, or who feel that they desire to secure information on matters connected with the educational work of our beloved church.

IN LIGHTER VEIN.

Banks in China.

"It is 100 years since the failure of a bank in China," said a bank examiner. "More than 900 years ago, in the reign of Hi Hung, a bank failed. Hi Hung had the failure investigated, and to his indignation found it had been due to reckless and shady conduct on the part of the directors and the president. Hi Hung at once issued an edict that the next time a bank failed the heads of its president and directors were to be cut off. This edict has made China's banking institutions the safest in the world."

He Knows.

Kaiser William's fondness for jokes, especially when they are sprung upon his subjects with something bordering on courage, was illustrated afresh when a delegation of Bavarians visited Berlin last week in connection with the dedication of the new National Museum. The Kaiser remarked to the delegation:

"I hope you South Germans will embrace this opportunity to study Berlin thoroughly."

"Your Majesty," was the reply, "I know Berlin with all its advantages and disadvantages."

"Disadvantages!" quoth the Kaiser with astonishment.

"Your Majesty," responded the intrepid Bavarian, bowing humbly, "I have a Berlin woman for wife."
The Kaiser, amused, retold the story to the members of his suite.

Averting Libels.

It was announced by one of the ministers in a neighboring town a few weeks ago that he would proceed on the subject of "Hell and Who will be There," says the Monmouth City News. Before Sunday came around he received letters from three lawyers, two merchants, two town officials, and an editor, threatening to sue him for slander if he mentioned any names in the discourse.

Teacher: "Johnny, what is a hypocrite?"

Johnny: "A boy who comes to school with a smile on his face."

"You're such a wreathed writer it's a wonder you wouldn't get a typewriting machine."

"I would, only that would show what a miserable spell I am."

Doctor Parr's Advice.

Sir James Mackintosh once asked Doctor Parr to join him in a drive in his gig. The horse growing restless, "Gently, Jenny," said the doctor.

"Don't irritate him. Always soothe your horse, Jenny. You'll do better without me. Let me down, Jenny."

But once safe on the ground, "Now Jenny," said the doctor, "touch him up: never let a horse get the better of you. Touch him up—comparative."

Johnny: "I won't do it."

Sir James: "And I'll stay down." But then he added: "Now I'll leave you to manage him; I'll walk back."

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Greensboro, N. C.

Southern Business College
Wilmington, N. C.

INTRODUCTION.

The Vose Piano has been a prominent factor in the making of Piano history.

Beginning away back in 1851, when Vose ideas and Vose methods opened a new era in the building of high-grade pianos, it has passed through over fifty years of uninterrupted success, and today occupies a position among the leading pianos of the world that is enviable and invincible.

So pronounced has been its influence in piano development that no chapter of piano history covering the last half century and more would be complete without a consideration of the Vose, its progress being intertwined with the progress of scientific piano building and the progress of the art of music.

Thus the Vose Piano has a place in history that is unique and conspicuous.

The Vose is pre-eminently the piano for the home.

Its essential features—Vose, Scale, Action and Construction—represent the most perfect application of science and skill to piano making, producing a two-fold result: 1. Greater possibilities in artistic musical rendition for the accomplished musician; 2. Wider opportunities to develop musical talent for the student of music.

These distinctive characteristics give the Vose a home value that is exceedingly high, and have made it a favorite in thousands of homes throughout the country where the finer musical qualities are most highly appreciated.

Remember we have but one price—the lowest.

R. J. BOWEN & BROTHER, WINSTON-SALEM, N. C.
If you can say a kind word or do a good deed for any person do not hesitate to do it. A flower now and then is far more beautiful than any car filled with bouquets after the toil of a grand and glorious life. May Bowser, Bessee Foy and Nannie Robertson, teachers. East Salem—J. H. Nance, Principal and Miss Blossom Traveler teacher.

The Wachovia Moravian would be pleased to receive short communications comprising news, suggestions and anything calculated to interest, instruct and prove of profit to the readers of a church paper. We are impressed in reading our exchanges of other denominations at the fund of good reading furnished by contributors. There are many in our congregations who could aid us in making the Wachovia Moravian bright and attractive could their service be thus enlisted.

The Torrey meetings, in a statistical sense, have been made public by the Executive Committee. Let us summarize. There were 43 meetings with a total attendance of 71,800, Receipts $1,573.17. Disbursements the same less $38.24 surplus given to the Twin-City Hospital. Of this amount Dr. Torrey was given $1,000 and his helpers, with board, etc., $1,213.43. Of the very many conversions, as estimated thousand over, there have been only 250 to 300 accessions to the churches since the meetings.

The tendency to multiply social organizations and to side-track church duties and privileges for the sake of social and secular demands is one of the most serious phases of our modern life. Unless this can be successfully overcome, another generation is likely to find some of the larger congregations stranded. Where the present generation stops and debates as between duty and pleasure another will say, “Let us eat, drink and be merry,” and will utterly ignore the claims of church and religion.

A CONTENTED SPIRIT.

There is one secret in life which every person should strive to learn and that is the spirit of contentment, or more directly, a willing resignation to all that pertains to a temporal existence. So many persons worry and vex themselves regarding non-essentials and matters over which they have no control. With some it is too hot, or it is too damp, or they are not privileged to take a vacation or obtain an article to wear, to use or with which to amuse themselves, while others are more fortunate in such respects, and the result is that the strain becomes akin to sickness and often leads to a physical breakdown. To all of the above is true and those who love Christ in their hearts should not be slow to find it in the cultivation of a spirit of contentment, which, if acquired, it matters not whether you are rich or poor, a specialist or a plodder, have many privileges of enjoyment or only a few you will be in a position to experience what is real true happiness just the same. Life is short at best and it is our duty not only to get the very best out of it for ourselves, but to contribute all we can to encourage our fellow pilgrims on their way. If we are blessed with this fortunate condition there will be occasion for much genuine satisfaction when our brief span of life is over and the world will have been the brighter for our having journeyed here.

A COMMENDABLE UNDERTAKING.

The Wachovia Moravian gives hearty endorsement to the effort now being made in this city to establish a Juvenile Protective Association, whose aim and object is to rescue boys and young men from the courts and endeavor to reform them before they are sentenced to terms of servitude or confinement. Its possibilities for good are beyond conception. The saving of one boy alone is well worth every effort. Unfortunately jails, a hateful camp and penitentiaries do not reclaim. Those who come from them at the termination of their sentences seldom if ever regain even their former positions in the social or business world and in very many instances become discouraged at the ostracism meted out to them and return to debauchery and crime, making their last state even worse than their first. To a boy or young man whose habits are just forming these bad conditions are more appealing and touch the tenderest chords of sympathy within the human breast, for quite often their environments are such that they fall an easy prey to temptation, where others are shielded by influences which serve as a safeguard and which keeps them in the path of rectitude and right living. Some of our best people are enlisted in the organization of this Juvenile Protective Association and it will meet with an earnest and general cooperation as such an effort most certainly deserves.

LEST WE FORGET.

During the summer season there is always more or less sickness in the community and the District Nurse is kept busy as well as the mothers in many homes. It is a time, also when there is need for much sympathy and even more, such aid in volunteer assistance as occasion may demand. As the community grows larger, and trained nurses have come in, there is not so much of a tendency to offer services as was the case years ago. We remember that very frequently, in our own experiences, when a neighbor, or friend became ill, there was not only inquiry and visits but groups were formed and certain nights allotted for two of the number to sit up and wait with the patient, thus affording the family a much needed opportunity for rest. This custom should still continue. Not every family is able to employ a trained nurse, and it is a duty incumbent upon every one physically able to render their services and not wait to be asked or do be content with simple inquiry, sympathy and the hope of speedy relief and recovery of the one afflicted. Let us now as a church or a community lose this very commendable spirit of brotherly love and true christian fellowship. Noticeably it is gradually and we fear seriously disregarded. It is not intentional but more through indifference and the lack of actual experience when the fevered head or aching body in our own homes brings us face to face with the fact and renders us, perhaps, more inclined to accept the seeming trend that in this day and generation every family is expected to make its own provision, and care for its own in times of sickness as well as under the blessings of good health.
FROM HERNHUT.

What the General Synod Did During Its Meeting of Nearly Seven Weeks.

In a recent issue of The Moravian Messenger, a fortnightly magazine of the Moravian Church in the British Province, published at London, England, we find a concise report of the General Synod which has recently closed its session at Hernhut, as reported by Editor H. P. Mumford, on the staff of that paper, who attended the sessions of that body. He says:

"In this somewhat hurriedly written article we will try to answer the question which is being asked by many readers—'What has General Synod done after its long meeting of nearly seven weeks?'

To begin with, it is necessary to state that discussions took place on important questions of administration, doctrine, and finance which we can only just mention, although they occupied many days. Three weeks, for instance, were spent by the Finance Committee in carefully going through all the Mission Finances in order that it might be in a position to advise General Synod as to the policy it should pursue in the Mission Business, and also to find out where it might suggest retrenchment.

The Question of Doctrine.

Four outstanding questions came before the General Synod of 1909. The first concerned the German Province. It was known to Synodals as the Lehrfrage. In England it would be spoken of as 'The Question of Doctrine.' A number of proposals and reports on the subject of Benefice and Teaching in our Church were brought forward by German and American representatives. These proposals approached the question, whether or not, and to what extent, constitutional guarantees can be given that the scientific theological teaching, especially in our Colleges, shall be in perfect harmony with the doctrinal teaching of our Church. The proposals were carefully considered in a large committee, and as a result of the deliberations a Declaration of Faith was brought before Synod and accepted with general unanimity. We quote one paragraph from it:

"Of one thing above all others we are convinced, and that is, that if our Church is to remain true to her Divine mission, she may not move from that doctrinal foundation in which she has been built from the very first; the less so, since we are convinced that the conception and statement of Gospel truth, as handed down to us from our fathers, are drawn from the depths of God's Word, and are in full spiritual harmony with the opening up of the Scriptures graciously granted to the Church at large by the business men. At the same time we are aware that a diversity of views is the outcome of a genuinely evangelical and conscientious study of the Bible at all levels, and in every church, also in our Church. Such diversity should not cause apprehension, in so far it is a shining forth of different rays from that one God-given Light of the World, Jesus Christ our Lord. Nor may we close our eyes to the fact that all attempts to set forth the articles of our faith on the basis of Holy Writ and the spiritual life of our Church are ever subject to human imperfection, as the Apostle Paul also says: 'We know in part.'"

The second important question was that of "Closer Relations with the German Church." A special article on this subject appeared in the last issue of the Messenger, and we need not again refer to it here except to emphasize the fact that the unanimous decision of Synod was to accept the hand of friendship held out to the Moravian Church by our Anglican brethren was deliberately arrived at at the most careful consideration.

The third matter of importance was the proposal to hold Quinquennial Synods with reduced representation. This was carried in spite of the determined opposition of the British delegates, and the next General Synod will therefore meet in 1914 with 37 members instead of 55. A special article by the Rev. C. H. Shawe appears on this subject, and we pass on to the "Future of our Mission Work," which was the outstanding question of Synod. The discussions occupied by far the greatest part of the time. We will deal briefly with the most important points.

Constitution of the Mission Board.

It is generally known that our Foreign Missions are managed by a Board consisting of five men elected either by General Synod or, if a vacancy occurs in the inter-Synodical period, by the Provinces. One of the questions debated at great length both in Committee and in full Synod was whether Mission Board should in future consist of six or seven men instead of five, and whether one of these should be an expert business man. The German representatives emphasized strongly that the Mission Board should have a business man as a member of the Board owing to the large business interests which are carried on in Suri­nam, South Africa, and elsewhere. This was known to Synodals as the Lehrfrage. In England it would be spoken of as 'The Question of Doctrine.' The German representatives emphasized strongly that the Mission Board should have a business man as a member of the Board owing to the large business interests which are carried on in Suri­nam, South Africa, and elsewhere.

It is satisfactory to know that the contributions from our members and friends have considerably increased in recent years in all the Provinces. This is especially the case in the two American Provinces, where, however, there is still much leeway to make up. The question of retrenchment took up much time. The German representatives emphasized strongly that the Mission Board should have a business man as a member of the Board owing to the large business interests which are carried on in Surinam, South Africa, and elsewhere.

Curtailment of our Work.

When General Synod met, the large deficiency of 1907 had not yet been paid off. As a matter of fact, a debt of £4,000 still remains. During the Synod it became known that another large deficiency was before our Church, and that unless a considerable reduction in the expenditure was made, the Mission work would not continue. The proposal was rejected both in Committee and in General Synod, though the German delegates fought bravely and well. The Board will continue to consist of five men. Synod also urged that Mission business should be contracted as much as possible. Recognizing that Mission Board needed financial advice, a Finance Board consisting of seven men was appointed to aid the work in the difficult future. The Finance Department will also be at their back to render assistance.

Retrenchment in Mission Expenditure.

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conclusively met the arguments that had been brought forward that the resolution was withdrawn. General Synod does not recommend the giving up of Labrador or even the selling of everything. Unyamwezi, the new Province of East Central Africa, was also proposed as a field to be sacrificed. This resolution was moved by one of the German delegates, Rev. F. Frier, President, of the Mission there, pleaded strongly for it, and his words certainly deserved consideration, for he has worked well and with much self-sacrifice for the Missionaries of the field, and the future will show whether this sacrifice will be required. The Mission Field that will suffer the most will be Niaragga, where the work is going the best. Our Niaragga Mission is at present in a precarious state owing to the conditions that prevail in that country, and our missionaries laboring there need the prayers of all in the home Province. South Africa, Surinam, Alaska and other fields will also receive less financial aid than hitherto. The Himalayn Mission may have to lose one or more of its stations, but this is a strenuous effort by the President of the Tibetan Mission was made to keep Kyelang.

Mission Schools and Colleges.

A great deal of time was spent in the early days of Synod, when long speeches were the order of the day, over the educational stations, but the missionaries, who have to make the great sacrifice of parting with their children for many long years, are naturally anxious to see that the educational standard should be raised for the little ones, sent to the homeland at an early age to be educated. The missionaries at Synod—and in passing we would say that our missionaries are unanimous in their representatives—made several proposals respecting the Mission Schools at Kleinwelkheim. The Mission Colleges at Nienkay and at Bristol were also discussed the former at great length. The Principal of Niesky, the Rev. Konrad Gruger, who was present as an Advisory member, made a satisfactory statement regarding the work. Synod urged strongly that the educational standard should be raised, as well educated men were now needed in the Mission Fields. A proposal that Mission Board should move its residence from Berthelof to Herrnhut received considerable attention. Synod decided that M. B. had made out a good case, but that owing to the large Mission deficiency it was not advisible for it to take any steps at present.

Our Work in Bohemia.

Several days were devoted to this question, and various important resolutions were passed. The report presented by Bishop Bauer, as President of the Bohemian Committee, was, on the whole, encouraging. It showed that the number of members has doubled during the last decade. The advance, it is true, has not been as great as many hoped, but many obstacles have had to be encountered, and Protestant work in a Roman Catholic country is of necessity uphill. The number of members of our Church has increased from 507 to 1,139. Three congregations became legally constituted churches in 1892, Wilderschweiz-Landkirch in 1903, and Hauzenburg in 1907. In Prague a fine, well situated house was bought, and in a suburb of the city meetings for evangulisation were begun. A guarantee of support has been given by the American Province (North) for Hauzenburg. Various churches have been built during the last decade, notably at Pottenstein, Herzogwald, and Neupaka. The work at Neupaka among the Croats is progressing satisfactorily. The representatives of Bohemia pleased that this self-sacrificing work should receive the heartiest support not because of the prospects of great material gain, but because the need of the people. Synod appointed the Rev. Walter E. Schmidt, Ph. D., as secretary, and it is hoped he will visit the British Province before long. Space and time fail us to tell of the discussions on the Reports of our Mission Fields, the West Indian question, the Leper Home, Missionary Literature, the Rules of Order, and the Quinquennial Synod.

THE CROSS.

Bless they who seek. While in their youth. With spirit meek. The way of truth;
To them the sacred Scriptures now display the path of Christ as the only true and eternal path. His precious blood on Calvary was given to make them heirs of endless life in His own and even on earth the child of God can trace The glorious blessings of His Saviour's grace For them He bore In Prague His Father's bones; For them He wore The thorny crown; Nailed to the Cross. Entailed 144 days. That His life's blood Might be their gain. Then haste to choose That better part, Nor dare refuse The Lord thy heart, Lo! He declare, "I know you not." And deep despair Should be your lot, Now look to Jesus who on Calvary died And trust in Him who there was crucified.

An order by the Commissioners for side-walks on Church Street, north of Memorial Hall, will add both convenience and improvement.

THE NORTHERN PROVINCE.

Our first letter to the Wachovia Moravian from our new home in the Northern Province is regarding a pleasant visit made by a beloved brother from the Southern Province. We briefly seated in our little home, when a ring at the front door summoned us to meet the earnest face of Mr. F. Walter Grabes. It is needless to say that we gave him a hearty welcome, and we believe that he was at home at once.

We asked Bro. Grabes why he had not persuaded Bro. McCulloch to return from New York to visit us, if only for a few hours. He replied that if Bethlehem were in the midst of the celebration of the five-hundred anniversary it would not have served to turn Bro. McCulloch aside from a straight line leading from New York to Winston-Salem. He feared that he would have missed him a hearty welcome to America and to the Bethlehem circle.

Well, you can imagine how many interesting things Bro. Grabes had to tell us of his experiences, and it seemed that the irony of fate followed him in these experiences. Those of us who are accustomed to meet Bro. Grabes socially well know that at times they have increased in North Carolina general inclination to tease him a little bit, even though Bro. Grabes generally gets the best of the repartee. But when he was trying to make use of his best German in a certain family in Herrnhut, doubtless he caused some merriment when he informed them of a charming member of the family that he had a "good time" a "high time," and as he literally translated the latter phrase said "I have greatly enjoyed my Hochzeit in your family." But even this was not quite as bad as was the question addressed to him by a new acquaintance, a Southern Moravian who has just arrived in the United States; "Have you seen Mr. Winans?" "No," replied Bro. Grabes with considerate energy, "I am not a politician; I am not even once married, so say nothing of being numerous married.""Well," said the official, "I will correct the entry on our books."

During the visit to Bethlehem we together called on the Rev. Schulze, Thaeler, deSchwiens and Moench, all of whom accorded Bro. Grabes a hearty welcome.

Seated comfortably in the house, after the visits to Bethlehem friends, we discussed fully the plans for the celebration of the sesquicentennial of the Bethlehem congregation. His plans for the various occasions are certainly attractive, and there is a very enjoyable time in prospect for those who will be fortunate enough to be in Bethlehem on the occasion of the celebration, which will, we understand, take place sometime in October. May the festival be a means of blessing to all who participate.

Our space is now filled, and we have not touched on matters in the north, but next month will soon be here and we will then take up the latter subject.

J. H. CLEWELL.

A Welcome Visitor.

Prof. Albert Rau, of Bethlehem, Pa., spent a few days in Winston-Salem, during the month of August. Prof. Rau is well known in Moravian educational circles as former head of the Bethlehem Parochial School and at present as Dean of the Moravian College of that city. In addition he is also a gifted musician, having charge of the large Moravian organ at Bethlehem and is also director of the Moravian Choir and Choral Society of Bethlehem. A recital on the new organ in the Memorial Chapel, was a very happy feature of his visit. Also a visit to Old Town, to local industries and last, but not least, we would mention a complimentary dinner in his honor at Salem Academy and College of the graduate alumni of the Moravian College at Bethlehem now residing here. Those invited were as follows: Revs. Jas. E. Hall, Clemmons; Carleton White, Mayhoro; Edgar Holton, Friedberg; C. H. Wenhold, Kernersville; Leon Luckenbach, Edward Crossland, Edward Stempel, William Spaugh, and H. E. Rondthaler, of this city; Messrs. J. W. Fries, H. T. Baham, C. A. Hege, Fred Fogle, of this city, and Prof. A. I. Butner, of Bethania.

The day is coming for a larger Men's League building. The plans suggested some time ago are not dead, but temporarly dormant awaiting designing revival and realization.

The Home Church, Salem, has organized a large Baraza Class with Col. F. H. Fries, teacher and the following officers: President L. E. Owen; vice-president, W. Ledoux Sievers; secretary, Ernest L. Pfahl; treasurer, Clarence T. Linebeck; reporter, Herbert W. Wohlfard.

A street car line to Woodland Cemetery is offered as a suggestion. This would signify a funeral car which would be a matter of great convenience and economy, as the distance from the city is considerable and the matter of transfer quite an item in cases of bereavement and burial.
for years, no doubt many readers
of the Wachovia Moravian have
heard about the good Mission ship
"Harmony" and its regular visits to
the Eskimo along the bleak and dreary shores of
Labrador. It was in the latter part of
June that the "Harmony" started
on its 139th journey and below it is
the有限 mention of a sledge journey he
shared with them the limited accommodation
of a snow hut. As might be expect-
ed were there those amongst them
whose spirituality was very superficial,
but when the Eskimo was truly
converted his zeal and devotion and
steadfastness were exemplary.

The meeting this year was held
under exceptional circumstances.
General Synode are necessarily un-
compromising in regard to time ex-
tensions, the same was given up
and the buildings dismantled.

The frame and timbers of the main
building, a comparatively modest
building, have been removed to
Nain and were being used for the erection
of a new church there, supplemented by
additional material carried out by the
"Harmony" on this voyage.

The meeting this year was held
under exceptional circumstances.

The Missionary could become inti-
mately acquainted with the inner life
of his people. He could get very
close to them, especially when in the
course of a sledge journey he shared
with them the limited accommodation
of a snow hut. As might be expect-
ed were there those amongst them
whose spirituality was very superfi-
cial, but when the Eskimo was truly
converted his zeal and devotion and
steadfastness were exemplary.

Mr. Hesketh Pritchard, who spoke
briefly, said it always gave him pleas-
ure to advocate the cause of Mor-
avian Missions, as, from his own
experience, he had himself seen on the
Labrador coast, the work was one which deserved
every sympathy and encouragement.

The hymn "Eternal Father strong to
save" was then heartily sung, during
which the collection was made on be-
half of the Mission. Mr. Goleby,
who was returning to the Coast in the
capacity of storekeeper, also spoke a few
words showing the manifest ap-
preciation of the Eskimos towards
the work of the Mission.

As the weather showed no immediate signs of
improvement it was decided to
bring the meeting to a close, which
was done by singing the hymn "This
ship we now commend to Thee," fol-
lowed by the Benediction. Amongst
other visitors present was Mr. Shig-
guya Minnou, a member of the Jap-
ese Society in London, and lately
associated with Prince and Princess
Nashimoto when on their visit to
England. Mr. Minnou was anxious
to make himself acquainted with every
phase of English life.

Miss Mary L. Lord, a teacher
among the Sioux Indians, relates the
following touching incident in the
Christian Press:

An Indian Girl's Prayer.

An Indian baby was dying. It lay
in its father's arms, while near by
stood another little daughter a few
years older, who was a Christian.

"Father," said the little girl,
"little sister is going to heaven to-
ight. Let me pray." As she said
this, she knelt at her father's knees,
and this sweet little prayer fell from
her childish lips:

"Father God, little sister is com-
ing to see you to-night. Please open
the door softly and let her in. Amen."
Amongst the many with itself, it was the center for many industries and stores drew an overall kind of roads, night and everything you would expect to build up, and the state was prospering and fast faithful drivers who in all purchased who immediately moved on.

And what shall we say for the ladies! Shall we neglect them with all their fancy lines and trimmings and ruffles and ribbons? How few they must have looked to the plain and simply dressed women of Salem. And the girls! But here we stop lest we become engrossed in their finery and will refer you to some one who is better acquainted as to how they were dressed.

Then too, there sometimes came another run on the front porch, when the days work was done—leaning back in their chairs and with feet resting high upon the banisters, they too discussed the passing events and prosperity of the property was $5,000.00. O. Lasch, Dr. "Sam" Martin and Dr. Howlett; Solomon Mickey, Benjamin Turner, W. B. Cramp, Sam Café, and many others—all busy in their day and generation, but now long since passed away.

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WITH THE CHURCHES IN WACHOVIA.

The churches in Wachovia never close their doors in summer; it is not a vacation season with us, but it is a time of unusual church activity. Ministers are kept busy, Sunday School schedules are well attended, roads are in better condition than at any other season, and the minister like the farmer seeks to "make hay while the sun shines." How busy our workers have been during the months of June and July will appear, in part, from the reports of the brethren at their monthly conference.

Friedland.

The pastor of this one of our largest country congregation traveled with horse and buggy in the month of July alone 298 miles. He reports unusual activity in the Sunday School. A cradle roll department has been started, classes have been engaged in efforts to raise funds for special needs, quite successfully so for more than $60.00 was realized, and the average attendance for the month has shown an encouraging increase. There has been much sickness in the congregation and the death of one of the older members, Bro. Timothy Fishel who had been a member of the congregation for fifty-seven years. Church property too is being well cared for. The parsonage is receiving a fresh coat of paint and the Advent church is promised one in the near future.

Clemmons and Hope.

As the only P. E. C. member in the Province, the Principal of Clemmons School, the pastor at Clemmons and Hope and in fact the supply pastor during his absence of Bethania, New Philadelphia, and Mt. Bethel, Bro. Hall has been more than busy. How he has held up under the load it is hard to see, yet his face is like the President's, still wears "the smile that wont come off." He reports large congregations at Mt. Bethel and Willow Hill and splendid success of the Mission School conducted by Misses Stipe and Voy. The enrollment this year has reached seventy-six and thorough work has been done. During June and July much time has been given to the work of the Clemmons School and if careful and extensive canvassing is any sign of results, there will be a full school at Clemmons this year. Bro. Mendenhall in several canvassing tours covered more than two hundred miles going for the most part by private conveyance through Davie, Forsyth and Rockingham counties.

Bethania.

The Bro. Hall and Mendenhall have regularly supplied the pulpit during the pastor's absence to General Synod. The June feast was an occasion of special interest and encouragement. The congregations were large, an offering of $20.00 was gathered for foreign missions, and a Bible for pulpit use was presented to the congregation by Miss Emma A. Lehman of Salem. In the lovefeast a letter of greeting was read from Bro. Grubs and was the next best thing to having him actually present.

Macedonia.

At this place the Sunday School has always been a strong factor in the work, and during the present summer has again been very active. A very interesting and helpful Children's Day was observed in July, the little folks taking the leading part in the program which was carefully prepared by Misses Janie Hall and Nannie Sineck. The pastor delivered a special address on "The Proper Environment in the Home," and did much pastoral visiting in the community.

Friedland.

Bro. W. T. Spaugh accompanied the pastor for his June appointment to the cause of the Sunday School. He is the pastor of the Clemmons Church Aid and Extension Board and likewise gave to each teacher of the Sunday School a copy of the new Moravian Church History. The July appointment was filled by Bro. Mendenhall, Bro. Wm. Huff one of the older members of the congregation has the heartfelt sympathy of the members because of the death of his wife on June 1st.

Kernersville.

There is one item in the Kernersville monthly report which is very cheering. Bro. Wenbold reports good prayer meetings with studies in Daniel and Esther. One person was received into the congregation by confirmation. Improvements have been made on the lawn and the church porch and through the generosity of Mrs. J. P. Atkins a piano has been placed in the church for the use of the Sunday School and prayer meeting. At Moravian the thirteenth anniversary was observed on July 24th, the pastor preaching a sermon appropriate to the occasion.

Greenboro.

This new congregation believes in keeping its members in close touch with each other and to aid in this endeavor held an enjoyable church social. The Children's Day exercises on July 4 brought together a congregation which completely filled the church and the combined cantatas of "Creation's Praise" and "The Voice of Nature" were rendered by the choir and children. Another item of interest is reported with the object to show the loyal spirit of one of the younger members. Desiring to render a much needed service, a young brother, of his own accord, furnishing the material and tools himself, gave the farmstead a splendid coat of black paint. And so modest was he in carrying out his plans he preferred to entrust by a window rather than ask for a key to the building.

Wachovia Arbor.

Though one of the smallest congregations of the Province much zeal and activity is being displayed. On the first Sunday in July a very helpful lovefeast was held and an inspiring address was delivered by Bro. Clarence Crist. Two weeks later the Sunday School observed Children's Day and the exercises were rendered in a very acceptable manner.

Fairview.

This name has come to be a synonym for "punk," the congregation is a real bee-hive of industry. The extensive additions to the church is nearing completion and the members are going to see to it that the debt does not long remain on them. A large class of young people is being carefully instructed preparatory to confirmation and there are strong evidences of a mighty work of grace in the hearts of the members.

Custerville and East Salem.

These congregations have received additions to their membership as a result of the Torrey meeting and the work is being carried on with renewed activity. The attendance upon the services attests increased interest.

Christ Church.

As this is being written, the members are looking forward to the home coming of their pastor and soon all lines of church activity will be in their normal condition. The Bro. Simpon and White have rendered efficient service during the pastor's absence and their preaching has been very acceptable to the congregation. The Children's Day observed early in July was an occasion of interest to old as well as young.

Calvary.

Bro. Crosland, the pastor of this congregation, has seen arduous service during the past months as Chair­man of the Executive Committee of the Torrey Meetings, and did his work well. His congregation more than any other Moravian congregation in the community reaped the benefits of the work in the accession of new members and the year will show a phenomenal growth in members. The additions to the church being erected by the Baracac is well

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DRUGGIST

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under way and will ere long be completed.

Home Church.

In an article such as this, the great activity of the Home Church can only be touched upon. The most important of the many recent happenings was the election of the new boards of the congregation in accordance with the rules and regulations adopted last fall. The Rev. R. A. Spang, E. H. Stockton, H. E. Fries, Geo. A. Booser, R. J. Parrish and J. W. Hartman were elected to the Board of Elders, and the Rev. E. T. Mickey, A. H. Holland, L. F. Owen, E. V. Tesh, J. F. Shaffner, and J. F. Crouse as the Board of Trustees. Both boards have entered energetically upon their work. Another forward move has been made in the organization of a Baraza Class in the Sunday School; they have chosen Bro. H. F. Fries as their teacher and each Sunday finds new scholars added to the class.

On July 13th, the eve before their departure for their new field of labor, Bro. and Sr. Clewell were given a reception in the main hall of the Salem Academy and College by the members of the Home Congregation. It was a very enjoyable occasion and attested the hearty appreciation of the city and community of the faithful services of Bro. and Sr. Clewell during their quarter-century residence among us. Of especial encouragement and showing the deep interest in spiritual things, is the boys and girls, and has made a fine record in its scholastic work.

Near to the Central Moravian Church is the Moravian Seminary for young ladies, which has recently been placed under the care of your correspondent. It is the oldest school of our church in America, having been founded 100 years ago. A pleasant ride on the trolley of ten miles northward brings us to Nazareth, one of the old and important congregations of the Northern Province. Very interesting indeed is the school for boys in this congregation. Nazareth Hall, a military Academy, is in charge of the Rev. Dr. S. J. Hunn, a Wachovian born man, and the south is proud of the place he has done. I may add that about a mile from Nazareth Hall, Bro. George F. Bahnson, another former Salem boy, has for many years done most excellent work in the old and interesting congregation of Schoeneck.

The last of the five larger schools in the Northern Province is at Lititz, perhaps fifty or sixty miles from Bethlehem, more in the center of the state of Pennsylvania. Lititz has the name of the school for young ladies, and it is in charge of the Rev. Charles Kreider, who with Mrs. Kreider visited Wachovia some years ago. The Rev. Mr. Haggen lives next door to Linden Hall, and many of the readers of this paper will remember his pleasant visit to North Carolina last summer, when he assisted so successfully in the special services conducted at that time in several of the congregations.

Among the Schools.

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

During the past week we have not been able to take up the discussion of the special topics relating to our schools, in our conversation with the interested workers, hence in this letter we will describe the location of our several schools in the Northern Province, as many of our readers have not had the pleasure of a visit to the localities where they are situated.

If a reader in our Southern Province in imagination travels northward to Washington City, and then continues northward 140 miles, he will arrive at the city of Philadel­phia. This is a little more than 50 miles distant from Bethlehem, and in Bethlehem are located three of the schools of the Northern Province. The Moravian College and Theo­logical Seminary is the best known in the South, because so many of the young men from Wachovia have been educated there. This school consists of a large and imposing pile of buildings, a description of which we will give in a later sketch. Dr. Augustus Schultze is the President, and Prof. Albert Rau is the recently elected Dean of the College.

In the central part of Bethlehem is the Parochial School, in its several buildings, and it is now in charge of Professor Roest. This school has a very large attendance, by both boys and girls, and has made a fine record in its scholastic work.

Two Educational Institutions.

There are in our country, says an exchange, 9,000,000 negroes; 12,000,000 foreigners; 2,000,000 mountain­ers; 300,000 Mexicans; 300,000 Mor­iscos; 250,000 Egyptians; 12,000,000 adults who have no saving knowledge of our Lord Jesus. Large numbers of these people are in our cities. What are we doing to discharge the obligation?

Summey’s “Cost of the Gospel” is authority for the following estimate of the financial outlay required to win into the reformed churches each one of the people named: An African, $14; an Indian, $42; a Span­iard, $85; an East Indian, $49; a Jap­anes, $80; a Chinese, $100; a Jew, $2,800.

Concerning the latter, the Hebrew Standard says: “That is mostly flesh indeed”; and it exhorts our Christian friends to “awake to the reality that they will never succeed in Christianizing the Jew.”

We are not hopeless, though the Jews constitute the most difficult mission fields.

It is a sad duty to chronicle the death of Mrs. Minnie Giebel Hage, m. n. Winkler, which occurred, August 14th, after an illness of four weeks of typhoid fever. Her age was 41 years. In the service of the Home Church as Deacon, she was an efficient and as assistant manager, with her mother, of the well known Winkler Bakery she won the love of all over the community who will greatly miss her at her accustomed place of duty, which she has so acceptably filled for the past nine years.

To the bereaved mother, many, six sisters and one brother, sincere sympathy is extended.

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IN LIGHTER VEIN.

Pat's Deficiencies.

Mrs. McCarthy's husband went out in a boat alone. The boat overturned, and he was drowned. A friend met her some weeks later.

"I hear," said he, "that Pat left you very well off—that he left you $20,000."

"True," said Mrs. McCarthy: "he did." "How was that?" she asked her friend.

"Pat could not read or write, could he?"

"No," said Mrs. McCarthy, "not swim."—New York Press.

 Didn't Know He Was Dead.

A certain Sunday school class in Philadelphia consists for the most part of youngsters who live in the poorer districts of the city.

One Sunday the teacher told the class about Cain and Abel, and the following week she turned to Jimmie, a diminutive lad, who, however, had been present at the previous session.

"Jimmie," she said, "I want you to tell me who killed Abel!"

"'Ain't no use askin' me, teach- er," said Jimmie; "I didn't even know he was dead."—Exchange.

A Hopeless Case.

Two Irishmen just landed, stopped at a private boarding house on a hot July night. Retiring early, they left the window open and the light burning brightly. The mosquitoes swarmed into the room and began biting.

Mike awakening, called to Pat to put out the light. Pat got up and put it out and crawled back in bed again. Pat awoke about an hour later and found the room full of fire-flies and said "'Tis no use, Mike. They are sakin' us with lanterns!"—Exchange.

A Springy Feet.

At a child's excursion an elderly lady took a good deal of interest in the little ones' games. She seated herself on the grass beside a little boy with golden curls. As soon as she sat down the lad gave vent to an ear-piercing howl.

"Have you any pain?" asked the lady anxiously.

"No, I haven't!"

"Perhaps you would like some more cake!"

"No!" roared the child. "Wot I want is my frog wot I catched!"

"Frog!"

"Yes, my frog! You're sitting on it!"

Diagnosis of Two Doctors.

The late Ambrose L. Thomas, of Chicago once told a story about two doctors.

"To illustrate my point," he said, "I'll tell you about two doctors."

"Bones was taken ill, and, his family physician being out of town, a specialist was called in.

"'But the family physician unexpectedly returned and he and the specialist entered Bones' chamber together. They found the man in a high fever and partially unconscious.

"Each put his hand under the bed clothes to feel Bones' pulse, and each accidentally got hold of the other's hand."

"'He has typhoid," said the first physician.

"'Nothing of the kind," said the other. 'He's only drunk.'"—Exchange.

ACKNOWLEDGMENTS.

Received for Foreign Missions.

From Salem Cong. additional $36.49

From Macedonia

For Bohemian Missions.

From Providence

For Christ Church.

From Juvenile Miss. Soc. for Orphan girl at Potterson

From Salem Congregation

From Oak Grove Cong.

For Home Missions.

From Christ Church.

From Oak Grove.

From New Philadelphia

For Theological Seminary.

From Friedenberg

From Enterprise.

From Advent.

JAS. T. LINBACK,

Mission Agent.

August 17th the Brotherhood of the Home Church enjoyed a watermelon social at the home of Brother E. T. Mickey.

A lawn party at Fairview, Aug. 19th, and on the Calvary Church lawn August 20th, attracted large crowds and were pleasing and successful occasions.

A picture of Miss Emma Lehman has been presented to the home by the church.

Much interest is being manifested at present in the establishment of a National Auto Highway from New York City to Atlanta, Ga. The N. Y. Herald and the Atlanta Journal are behind the enterprise. After a spirited contest with Greensboro and other places the middle one of three routes has been chosen with Winston-Salem upon the same.

INTRODUCTION.

The Vose Piano has been a prominent factor in the making of Piano history. Beginning away back in 1851, when its designs and methods opened a new era in the building of high-grade pianos, it has passed through over fifty years of uninterrupted success, and today occupies a position among the leading piano manufacturers of the world that is enviable and invincible.

So pronounced has been its influence in piano development that no chapter of piano history covering the last half century and more would be complete without a consideration of the Vose, its progress being intertwined with the progress of scientific piano building and the development of the art of music.

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Entered as second-class matter in the Post Office at Winston-Salem, N. C.
J. H. Eubanks, Associate Editor.
Published monthly at Winston-Salem, N. C., and devoted to the interests of the Moravians in the Southern Province of America, and the Church at large in civil and religious affairs.
Subscription Price, 50 Cents a year in advance.

VOLUME XXII.
WINSTON-SALEM, N. C., SEPTEMBER, 1890.
NUMBEK 254.

EDITAL NOTES.
The Foreign Mission Department has been reduced to $3,099. Special efforts are being made in Germany and on the Continent to wipe it out as soon as possible.

The Assistant Editor is still at the helm. It is a duty not sought but is rather born of necessity, while waiting for the selection of a more versatile pen to fill the columns of our little paper.

The Moravian Missions, a very interesting and edifying monthly publication, of the Moravian Church, published at Leesboro', printed in its September number, a sketch of the church in America, and under this heading reviews the early settlement of the Moravians at Bethabara and Bethania.

While Catholicity is not to our choice, religiously speaking, that church at least has some features that are particularly striking. One of these is the always open church. Every day in the week their places of worship are open. The idea is suggestive. A closed door—seemingly dead or dormant—applies to any building.

We would call especial attention to the article in this issue relative to the "Women's Missionary Lovefeast" and the facts presented by the delegates who recently returned from the General Synod at Herrnhut. The address of Brother J. W. Fries as it deals with the mission work in a familiar way, clearly portrays the present situation and therefore commends itself for a careful perusal by all who desire to know more of the general mission work of the Moravian Church from this very important standpoint.

Years ago every boy in Salem learned a trade. While many never follow them none ever regretted the training. While trades are not now what they used to be, the principle is the same. Keep the boys busy, by giving them some object at which to attain. So many boys now have nothing to do but to play ball and have a good time and thus pass their leisure hours forming habits of idleness, instead of industry.

Much is being said as well as written about Dr. Eliot's new ideas of religion. If Dr. Eliot, journeying through be he, and others, who are demanding a new religion had a little more of the old religion and a little less critical education, they would not be creating a new religious doctrine. The man who is filled with the love of God, the Holy Ghost and love for his fellow-man does not ask for any thing better; it is the lack of this experience which makes some men restless. True religion is not susceptible to change, it is eternally the same.

We frequently learn from others. In planning over the Union Republic-an a few days since we were impressed with an item in regard to liberal giving. It was a Baptist church at Asheboro', N. C., with only 23 members who gave last year to their church $45 per member to all objects. Considering the fact that only two of these members own their own homes, that two-thirds of the number are women and children and that all are poor this is a remarkable showing and doubtless cannot be equalled by any church in the State.

OF A BUSINESS NATURE.
The Business Management recently sent out statements to all subscribers of The Wachovia Moravian who are in arrears. Quite a number responded, while others desired that their paper be stopped. The latter is not encouraging. Instead of stopping the paper how much better it would be if there could be additions instead. While the paper is small and is printed monthly, there are some things that should be considered—that it is our church paper and the only one in the Southern Province; that the price is very small, only 50c a year; that it contains a class of matter not to be found in other publications and directly interesting to the church; that with our 6,000 membership in the Southern Province we should have at least 1,000 subscribers; that it is the means of all the churches keeping directly in touch with each other; that every subscriber should try and get us another; and finally, dear reader will you not do what you can to help us reach the 1,000 mark?

HOME AGAIN.
The Wachovia Moravian extends a hearty welcome home to the delegates to the General Synod. The mission on which they went was a most important one for the Church and the Province, and they are due the thanks of all for the faithful and earnest manner in which they discharged their duties.

We missed them while away and are glad to have them among us again. Their return to their work with new vigor and zeal will be strongly felt in the work of the fall and winter and through them the Province will be brought into closer touch with the Unity, especially in connection with the great Foreign Mission cause.

It is good to have our Bishop with us once more and directing the affairs of Province. After years of experience and still retaining the vigor and strength of earlier years there is a great work before him in developing and extending our provincial interests.

MORAVIANS AND SCHOOLS.

Moravians have two essential features, with their many other commendable characteristics. These are the church and the school. Wherever you find Moravians you find, of course churches, and also schools. At home and in foreign mission fields it is the same. Take Salem for an example. The early settlers had hardly found an abiding place in the wilderness of North Carolina and planted their banner of Christ and civilization, before the school was established. As a result Salem has the oldest Female College in the South as well as the oldest Boys' School. In addition Public and Primary Schools also abound. It can also be said that it was a Moravian who established the first Sunday School in the South and in rural sections and among the colored people these were used in part, in former years, to also teach the essential features of an education. It is now proposed to inaugurate a system of Grade and High Schools for Salem which will succeed the present Public School and other institutions of a private nature. It is but a step forward, a blending of the new with the old and the desire to always give the children of the community the very best educational advantages it is possible to obtain.

A NEW ERA.

For centuries the Moravian Church has been recognized as a missionary church and for the number of its membership, far exceeding other denominations in the extent of its labor in foreign fields. In Europe, especially, the economy and effectiveness of this work has been so apparent that other denominations have been very liberal in gifts to the Moravians, deeming it both wise and prudent to aid them in carrying out this great work rather than to do it themselves. We allude to the above facts, not in a boastful spirit but with feelings of gratification that God has thus chosen our little Zion to be instrumental in doing so much for Him. But with all this glorious record has not the time come for the Moravians to begin a new era? It is not to neglect the foreign missionary work, but with increasing numbers let us give more attention to the home missionary effort. There is a demand and a need for new fields all over the South. With a pure and simple faith which has stood the test of persecution and even martyrdom, it should appeal to all. The history of the Moravians needs no embellishing. It has stood as a church, firm and unchanged by the waves of opposition and through new ideas and new doctrines which come and go in quick succession. New churches at home signify numerical strength and this in turn means more resources for foreign mission efforts and the fulfilling of the command to go to all nations. As a church we have and are still endeavoring to do our part in carrying the light of the gospel to heathen lands. Now let us with equal energy turn our attention as zealously to the home mission field. We are in the midst of an era of progress in the industrial world and expansion and growth greet us on every side. The church has caught the spirit and the sentiment and de-
A GREAT PROVINCIAL NEED.

A Woman's Missionary Society, in every congregation in the Province federated into the Woman's Home and Foreign Missionary Union, is one of our greatest provincial needs.

In all other denominations such organizations are in existence and are each year turning over large sums of money into the treasuries of the Home and Foreign Missions. Recentley one such organization held its annual convention in Winston-Salem and the reports of its officers showed that most excellent results were being accomplished both for Home and Foreign Missions.

The time has unquestionably come when our Province every available agency is to be made use of in furthering our work. Our Church Aid and Extension Board is in great need of funds that it may enter new fields which are constantly offering and we are beginning to realize that a strong church is needed at home to support a great work in foreign fields.

There comes a most urgent call from the General Synod to every portion of our world-wide Unity to hold up the hands of the Mission Board in this time of extreme need. The organization of these societies among the women of the congregations would bring an army of zealous and able workers into united support of the cause and would result in greatly increased gifts to our mission work.

But the increase in contributions would not be the only good result from such a movement. Interest in missions would receive a great stimulus throughout the Province. Mission study classes would be organized and through them the young people would be reached. A great number of able and zealous workers would be enlisted in the cause, and through the federation of the societies, with an annual convention to discuss the needs of the work and make plans for its prosecution, the women of the Province would become better acquainted and the Church loyalty would greatly be increased.

Dean Albert G. Rao, of the Moravian College and Theological Seminary will also be Sept. of Science in the Moravian Seminary for young ladies at Bethlehem, Pa., of which Dr. J. H. Clewell, late of Salem, is principal.
WOMEN'S MISSIONARY SOCIETY
LOVEFEAST.

On Wednesday evening, Sept. 22nd, a large and deeply interested audience gathered in the Home Moravian Church, for the service at which several members from all the branches of the Salem Congregations took part, together with friends of the church, and many of those who have been to the world, in aid of the mission treasury.

Rev. Walter Graub, pastor of Bethel, presided, and in opening the meeting, said: It was not the purpose of the Missionaries to speak not of the work of any special committee but of one paramount impression which he brought away the real, heartfelt sympathy of the Moravian Church in all parts of the world. He instanced the many ways in which this was manifested, the talks and walks together of brethren coming from widely separated parts, the early morning prayer meetings, the spirit of the discussions when in spite of differing language and diverse views brethren came to understand each other's positions and to stand together in all fundamental things. Finally he described a solemn communion service, impressive in itself and in that it so beautifully typified the unity of brethren. Proceeded over by the President of the Synod, the elements were distributed by the Bishop from the American Provinces, North and South, from England, from Germany, and from the Mission Field, a living witness to the bond of united interest and united affection which he believed would long endure.

Bishop Rondthaler referred to two other great questions which had been before Synod, but which could not now be reviewed in detail. For some time past the Church of England and the British Province of the Moravian Church had been discussing the possibility of closer fraternal relations, the entire independence of each church being, of course maintained. General Pfohl, pastor of the Home Church, dismissed the congregation with the benediction.

A pleasant feature of the withdrawal of the church was that the delegates, by request, took their positions near the door, where many friends stopped to give them personal greeting after their long journey.

Mission Finances.

Mr. Fries' report at the Lovefeast was as follows:

In some respects, the most important subject considered by the late Synod was that of deficits in Mission Accounts.

For the last twenty years we have heard more about deficits than anything else connected with our Missions, and of the last ten years only one closed with a surplus. Perhaps it occurs to some of you to enquire whether such a condition could be possible without and mismanagement on the part of Mission Boards. I found there were other members of the Finance Committee of Synod, besides myself, who entered on our duties in this frame of mind, and I am indeed glad to tell you that, after careful investigation, we can say it was not a case of mismanagement, but that Mission Board had uniformly given the most intelligent, economical, and pains-taking care to the details of their office.

Nor have the deficits been due to smaller collections, and lack of interest on the part of our members and friends. On the contrary, the receipts in the last decade averaged the goodly sum of $177,445 and the additional collections to pay off the deficits, raised this to nearly $200,000 per annum.

What then were the reasons for these recurring deficits?

I would say they were the natural result of the Buchner regime. Bishop Charles Buchner was a man of small stature and insignificant presence, but of great influence and character. He was a really great man, entirely devoted to his work, with tremendous energy, tireless industry, and a most lovable personality. His influence was approved the action of the English brethren. The question of Doctrine is causing much confusion in the entire world today, but he brought the assurance that after full and free discussion General Synod had firmly, solemnly, and unyieldingly reaffirmed "the faith of the fathers," the evangelical doctrines of the Christian Religion as held for centuries by the Moravian Church.

The Bishop then asked his hearers for their support of the mission work, and a collection was taken up, the money to go through the Mission Committee to the foreign fields. After singing the closing hymn Rev. J. Kenneth Pfohl, pastor of the Home Church, dismissed the congregation with the benediction.

In bearing out this kind of argument, it is interesting to note that at our last annual conference, that with our Mission Board, and the number of Provincial delegates cut down to about two-thirds. The American Provinces together had 14 delegates at this Synod and will have 9 in 1914. The relative proportion for the Northern Province would be 5 and a fraction, and for the Southern Province 2 and a fraction, and the largest deficit of the decade. The explanation seems to have been that friends who had been helping us, either for the Synod, or for other missions which had had a bad year in 1906.

The number of our mission stations has more than doubled in twenty years, and the number of missionaries has been increased more than 40 per cent, and it costs more to support each missionary. While our income has grown, the work has grown even faster. When we heard one zealous missionary after another describe the growth of his work, and plead for still further extension, we could understand how Bishop Buchner would be an enthusiastic in dealing with such men and for the expenses of a ten year Synod, "Help us to find ways and means to prosecute and extend the work, or authorize us to curtail it.

There seemed to be no alternative but to face the facts, and so Synod directed Mission Board to curtail expenses $40,000 to $50,000 per year. Scattered over all the world as our missions are, it will take considerable time to work out a curtailment, and during this process it is to be expected that there will be large deficits of at least two years more.

It is barely possible that this heroic action by Synod may make such heroic treatment unnecessary. Our members and friends may realize what it means, and say "It shall not be done." If collections could be increased an average of twenty per cent, curtailment would be unnecessary.

The retiring members of Mission Board were so worn out by the burden they had been carrying, and so impressed by the gravity of the problems before them, that they refused to accept office again for at least ten years. This is the reason why Synod decided there should be another General Synod in 1914. The expenses of Synod are paid from the income of a fund belonging to the whole church, but which is administered by the German Provincial Board. This income has been barely sufficient to meet the expenses of Synod, and therefore to pay for a Synod in five years it was necessary to reduce the membership, and this was done.

All ex-officio members were eliminated except the members of Mission Board, and the number of Provincial delegates cut down to about two-thirds. The American Provinces together had 14 delegates at this Synod and will have 9 in 1914. The relative proportion for the Northern Province would be 5 and a fraction, and for the Southern Province 2 and a fraction, and the largest deficit of the decade. The explanation seems to have been that friends who had been helping us, either for the Synod, or for other missions which had had a bad year in 1906.
but our Northern brethren generously agreed to make it six and three. This gives our Southern Province relatively the largest representation in the next Synod, and it may properly be said, that in accepting this relatively large representation we must assume relatively large responsibilities. It is our duty to see to it that we live up to the full measure of this responsibility.

SUMMER SCHOOL AT MOUNT BETHEL.

The closing exercises of the ninth annual session of the Mount Bethel Summer School were held in the Moravian church at that place on Friday, August 20th, and as the weather was perfect, a large number of pa­trons and friends, including several from Winston-Salem, were present.

The program of songs, recitations, addresses, etc., was well rendered and so showed the hard work which had been bestowed upon it by both teachers and scholars. Prizes were awarded to those scholars who were present every day of the session, and the names of all who had read the Gospel of Matthew or the Gospel of Mark; during the term were read out, and a goodly number of names was on these honor rolls.

The school term, which lasted eight weeks, began in June with eighteen scholars and closed with an enrollment of seventy-two. The teachers who had charge of the school this year were Miss Lula Stipe, Miss Bes­sie Foy and Mrs. W. B. Stipe, of Salem, and Miss America Boyd, of Mt. Bethel. Much credit is due these earnest workers for what has been the most successful year in the history of the school.

The Mount Bethel Summer School was inaugurated by the "Relief Crew" Circle, of Salem, and it is through their untiring efforts that the school is kept in existence. The school is doing a good work and is greatly appreciated by the Mount Bethel people, both old and young.

If some of the members of the "Relief Crew" could visit the school and see the good work they are carrying on, they would feel well repaid for their efforts.

NEW CHURCH DEDICATED.

At Canadensis, Pa., Bishop C. L. Moench, of Bethlehem, recently preached the sermon at the dedica­tion ceremonies of the new Moravian Church. From that place, of which Rev. A. F. Franks is the pastor, the church is a handsome structure, costing several thousand dollars. The famous trombone choir of the Bethlehem Moravian Church took part in the celebration.

THE NORTHERN PROVINCE.

Since writing our last letter there have been so many interesting experi­ences connected with our friends from the South that I feel more inclined to tell of those things than to speak of the events connected with the section in which we are now living.

In the first place the reader will im­agine our pleasure when in response to the ring of the door-bell we were greeted with a cheery "Well, well, well!" from Bishop Rondthaler. It was a great surprise to us, and we could hardly find words with which to welcome him. An hour was spent with the Bishop in the same large easy chair in which he has rested in the past as we discussed matters relating to the southern school, or the Southern Province. He had many questions to ask about the changes of the summer and many things to tell us about the events in Germany. Reli­gious claimed the Bishop for the night, so we had to say farewell till the next day, when he promised to come in to lunch with us and we rejoiced to know that we would have this additional pleasure.

About noon the next day a great automo­bile swept up to the front of the school, and we at once recognized our esteemed friend President Blum, of Nazareth Hall, so successful in his work, and so warm in his love for his native southland. As he stepped out of the machine he said that he had just had the pleasure of entertaining Dr. Rondthaler in Nazareth, and that he would not think of allowing him to return to Bethlehem in a trolley car, so he had brought him down from Nazareth in the handsome machine in twenty-five minutes.

The lunch hour was delightfully spent in further conversation, and Bishop Rondthaler took a few moments from his busy day to examine the work in the school, and seemed to be pleased with what he saw. Reluctantly we bade him farewell as he continued his journey.

This afternoon we went to the same door and were again happily surprised to see Rev. and Mrs. Hen­del standing and smiling at our look of pleasure. These dear friends were with us in our Southern home as members of our family circle, and it was thus was it the visit of near rela­tives. Patrons of the school filled the office so that the desired conversation was cut short, but we hope to see more of these dear friends later in the week.

Nor did this end our experience with the Salem friends. On the day on which the festival of the married peo­ple was celebrated we had with us in the love-feast, as a part of our family circle for the day, Bro. C. A. Hege, an esteemed member of our Men's Bible Class in Salem. Mr. Hege could tell us of what was in progress in our Salem circle of friends, and together we called on Bro. Thueer and Bro. Joseph A. Ries.

Mrs. Milburn, associated with us in the duties in Salem Academy and Col­lege for a number of years, made a hurried trip to her friends in this session, and gave us a part of the day. She could tell us of the good things of the summer in the school and town, and so each week of the past month has brought welcome friends to our door.

We hope this will not end the visits, for we want the Bethlehem school to be headquarters for the friends from the South. If the remark of the able Treasurer of the Wachovia Loan & Trust Company is endorsed by other esteemed members in North Carolina, we will be able to tell of many pleasant surprises in the future. In a let­ter to us some days ago he says that he hopes that we will return to Bethlehem at some time in the future since it seems that a Moravian does not become thoroughly Americanized till he has seen Bethlehem. We hope that this opinion is shared by many, and that the Bethlehem Seminary will be the point of view from which the visit is made. As we said above let it be the headquarters of the friends from the South.

J. H. CLEWELL.

THE CHURCH IN FOREIGN LANDS.

Rev. J. Craig, of Springfield, Jama­ico, is building a new school house to take the place of the old church, which was shattered by the earthquake.

The day school recently opened at L'Assne Noir, a new station on the North coast of Trinidad, is progress­ing satisfactorily. Over 150 children have been admitted since the opening of the school.

At Montgomery, Tobago, recently, the choir gave Handel's "Messiah" and Beethoven's "Hallelujah Chorus."

Our membership in Trinidad has grown to ten thousand figures, but only 380 are communicants. The net increase in membership last year was 61. In the day schools there are 302 children; and 590 pupils are taught in 7 Sunday schools by 45 teachers.

In Surinam, the members of the Paramaribo Y. M. C. A., about fifty in number, made an excursion by steamer to the Moravian Leper Home at Bethsaida. On their way they at­tended the festival service at Dong­burg. The lepers at Bethsaida and at Great Chuttinol greatly appreciated their visit.

The Rev. W. Mansfield Williams, of Bethsaida, Tobago, has received and accepted a call to Bethel, St. Kitts. Mr. Williams has served the two sta­tions of Bethesda and Spring Gar­den for the last six years. We wish him God-speed in his new field. The Rev. Mr. Charles, at present in St. Thomas, is to succeed him.

Speaking of the Moravian Leper Home, at Jerusalem, the Moravian Mission says, in reviewing the past 10 years the gifts of friends to this institu­tion has been $17,000, as against $8,250 in the previous intercensal period. The average income has there­fore been $1,700 a year, as against $620 in the last decade, while the average expenditure has been $1,850. Of this amount during the ten years $1,000 came from America.

The Rev. and Mrs. G. R. Heath, who have been doing good work in Nicaragua for several years, have returned on furlough to England. After leaving Nicaragua they visited the Philippines, where Mr. Heath's father, the Rev. George Heath, resides. While there they lost prac­tically all their belongings in the recent fire on the wharf at Kingston.

The legal action of a number of the Mamore people in South Africa against our Mission has been decid­ed in favor of the Mission.

ACKNOWLEDGMENTS.

For Foreign Missions.

From Salem Congregation... $47.25
From Moravia Congregation... 30
From Hope Congregation... 3.00
From Common Congregation... 6.20
From Miss Augusta Brown's Colored S. S. Class, proceeds of a concert... 10.00
For Mission Deficit... 65.00
From Clemmons Congregation... 6.50
For Missionary Rev. E. Heath on Trinidad Island, W. Ind., from Miss M. A. Fogle... 50.00
For Bohemian Mission... 85.00
From Moravia Congregation... 50
From Bethania Congregation... 27.22
From Friedberg Congregation... 6.97
From Enterprise Congregation... 5.37
For Home Missions... 50
From Moravia Congregation... 50
From Wachovia Arbor... 2.01
For Theological Seminary... 50
From Moravia Congregation... 50

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THE WACHOVIA MORAVIAN
FROM THE DARK CONTINENT.

Some Customs and Usages of the People of German East Africa.

By J. Taylor Hamilton.

In the August number of a leading English missionary magazine I met with this expression "many of them have left more mental or moral enlightenment than the savages of a Central African forest." This expression is no doubt characteristic of the average person's conception of the aboriginal tribes of Equatorial Africa. One of the inheritances of the old racial relationship issuing from slavery is the Caucasian's mistrust of all but the educated. If not contempt for the African inborn capacity in regard to intellectual and moral affairs—a grave injustice. We are too apt to forget that the pre-Christian condition of our people in Northern Europe was scarcely one whit better than that of at least the superior tribes of Central Africa. What God has wrought amongst our stock in the past century, the Missionaries in the age of the Gospel and of a civilization that has everything to thank the Gospel for, should encourage us to believe with confidence that Africa also has a future, if the European race will but come to her. Africa's forests in like manner accept the message of saving grace, and permit it to work out all its consequences upon the human heart.

Even apart from the Gospel and apart from contact with white civilization, not all the tribes of Equatorial Africa lie in lowest depths of degradation, devoid of intellectual and moral capacity. To assume that would be to wrong the Bantu race. In these people there do lie geniuses, more or less dormant, which the Gospel with proper direction, may be stimulated to full activity.

The following jottings may prove of interest, based as they are chiefly on the letters of our missionary, Tranqoili Behamch, of Mbizi, whose seventeen years of service qualify him to write authoritatively with regard to this people.

It must indeed be remembered, that he writes in the first instance of the Banyika, the people of Nyika, a tribe some six thousand strong, living in upland valleys south of the east end of Lake Rukwa, and rather more than half way between that lake and the southern boundary of German East Africa. What he writes about their usages may not in every particular hold good of all the tribes of our Nyasa Mission Province, probably from 40,000 to 100,000 in number, still less of the natives of all German East Africa. For even in Nyasa, a region somewhat smaller than the Kingdom of Saxony, there are marked differences. In the lowlands, where tropical vegetation and the fruitful soil preclude a struggle for existence through its lavish provision, life is taken easily and work reduced to a minimum. On the other hand mountain peoples like the Bundalli, are compelled by the climate to labor hard for food and are accordingly more intelligent than the lowlanders.

Nevertheless there is much in common to all these people, and many things differentiate them from the kindred Bantu of the south of Africa. Heathenism is no longer possessed of inner religious power here. Though belief in magic is universal among them as heathen and many names exist for varieties of songs or sort of, it always that more of some generic name exists. Fear of the spirits of the departed may cause the village where a noted person has died, to be abandoned. Circumcision is not known, until introduced by the acceptance of the teachings of Islam. Though polygamy is deeply rooted in the life of the people, and betrothals with children are the order of the day—the number of a man's wives being an index of his wealth, promiscuous immorality is unknown, infidelity is severely punished and certain views of modern cities in civilized lands are not thought of. While dancing to the beat of the drum is the popular amusement, immorality, such as prevail among the heathen Kaffirs, do not exist. Morals might be more pure; but the chief's seek to prohibit immoral dances, which are being introduced by the people of the coast region.

Among the Banyika, who had given up heathen offerings before the missionaries came, many customs exist, that indicate a well developed conception of legal usages—of course African in type.

Children belong to the family of their father. If the father is guilty of murder or of adultery he loses his rights over his children till he has paid the fine imposed.

Inheritance is neither in the line of primogeniture, nor does the property pass to all the children, or to all the members of the family, but to the eldest son. In a form this is common. Nor is any difference made between the sons or children of the first wife and those of succeeding wives. But the property falls as a right upon the family council holds to be the most capable—together with the obligation in case of need to impart a portion to each male member of the family.

Upon the father rests the obligation to build a house for the wife and to care for a field with her aid, which shall provide her establishment with food—for each wife has a home of her own. He must also provide her with the clothing that is customary. It is his duty too to provide his sons with a wife each and his daughters with a husband each. Elder members of the family have no rights over the younger members, but are required to aid the father in caring for them. The younger members must revere the elder. Family love clearly exists. The male members of a family partake of their food apart from the female members.

As might be expected, various superstitions are connected with food, and medicine is supposed to exist that enables human beings to change themselves into animals of prey.

The marriage contract is strictly regulated by custom. Even prohibited degrees of relationship are recognized. True these prohibited degrees would not appeal to us. Strange to say, on the other hand, the relationship of cousins, in certain instances, does place a bar. Cousins are the children of two brothers or of two sisters, call each other brother and sister, and dare neither themselves nor their descendants, to marry, as this relationship may be any longer a sufficient reason for Holiness among the people.

Inheritance is neither in the line of primogeniture.

If a man has a number of wives, the establishment of each is usually in convenient reach of his home. If one of his wives evinces a quarrel some disposition, he will build her a hut at a distance. The first wife is recognized as the principal wife and can lose her position only in case her husband inherits a wife of his father's, who was married at a date prior to his own marriage with his first wife. Her house stands towards the east in its relation to the house of the other women. Her home must be first in order, and the other wives must each of them aid in cultivating it, giving at least one day's labor. She is specially honored in the family. Her eldest son inherits the position of family priest on the death of the father. Neither she nor any other of the wives receives the name of her husband, but rather the name of one of her children.

Betrothal seems to be more significant than marriage. At least there is no marriage ceremony as such, whilst the betrothal is attended with some disposition, he will build her a hut at a distance. The first wife is recognized as the principal wife and can lose her position only in case her husband inherits a wife of his father's, who was married at a date prior to his own marriage with his first wife. Her house stands towards the east in its relation to the house of the other women. Her home must be first in order, and the other wives must each of them aid in cultivating it, giving at least one day's labor. She is specially honored in the family. Her eldest son inherits the position of family priest on the death of the father. Neither she nor any other of the wives receives the name of her husband, but rather the name of one of her children.

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right to dissolve the engagement. The bride may, if she had not been asked to consent, because she was too young at the time, or if the future husband is not acceptable to her. In that case the betrothal gift is returned. But this transpires seldom. The ceremony of betrothal is complete by the family priest, who calls on his ancestors to bless it.

The marriage as such is secret. There is no ceremony, and no wedding feast. The bride hides herself for three days, and keeps away from her relatives for three days. On the fourth day she is brought by her husband to her parents with four different gifts, which must have a certain value and be quite independent of the beauty or station of the bride. The three other gifts must be paid in the course of time, at so much a fixed value, and the young husband must work for his mother-in-law in various ways before he is legally in possession of his wife. Thus a man may be married, and yet not married, for a considerable period, even for years.

Consent to the marriage is given by the family of the bride on her father's side, but never without the consent of her mother. The presents belong to the bride's family on the father's side. As dowry the bride brings two cooking pots, a cooking spoon, and a dish in the form of a pointed little basket.

The location of the new home is settled by mutual agreement. But the wife has no property rights. Possession of goods by man and wife in common is not known.

If a wife leaves her husband, who has worked for her, any children that she may have belong to their father. As long as a member of the family of her deceased husband, and generally does so willingly. But she has complete liberty to marry another husband within the limits of the family, even if he be but a distant relative. In that case the children by her first husband belong to the whole family. However she cannot leave the former home till after the celebration of the feast for the dead from two to four months after the death of her former husband. When the husband of her choice takes her to his home, her position is determined by the age of her former marriage in comparison with that of his marriage to his other wives. It is even possible that she may obtain the position of chief wife.

Such are some of the customs of the Banyika, indicative of the position of woman among the heathen tribes of East Equatorial Africa. We as Christians with right abhor polygamy. Inevitably it brings with it strife and jealousy, and is provocative of gross laxity of morals, in addition to its rendering Christian family life impossible. And we right detest the very thought of child-marriage.

Nevertheless races to exist among whom the position of woman is far lower than that indicated by the customs noted above. It certainly does testify to innate capacity, that the Banyika have thought out such careful, even if to our notion cruel and barbarous, regulations for the government of family life. A race that is capable of attaining so much in its untaught and ignorant state, is surely well worthy to be the object of our persistent endeavors, is capable of redemption and social elevation through the influence of Christian faith. The time was, when we Teutons or Gauls contended ourselves with social arrangements that were scarcely superior. At all events it will not do to class all the tribes of Africa together in one indiscriminate class, as if they were wholly lacking in mental and moral capacity.

AMONG THE SCHOOLS.

It was our intention in this letter to take up the discussion of the organization of our schools into an alliance which will tend to secure the best results for each and every institution, both North and South. But we will defer that till our next number.

The Century Magazine in a recent number says: From Dr. Grenfell we learn of the Moravians of Labrador, that only around the stations of the Moravian Church are there left any number of this interesting people (the Eskimo). The good Moravian brethren have acted as traders as well as preachers and teachers. By tuberculosis and scurvy, the medium of simple religion, and by a paternal surveillance of morals, they have almost prevented any decrease in the number of their people in the last fifty years, during which only they have kept a census. Meanwhile the Eskimo have everywhere else virtually vanished from the coast.

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CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct. 1908.

By Mr. W. S. Fitch.

As travel on the various lines increased, a new and rival hotel, "The Zerely Hotel," was opened just across the street in 1831, and although it enjoyed good patronage for awhile it did not last long, but closed its doors in 1833. So persistent at times were the colored porters of the two hotels in drumming for customers, they would meet the incoming stage and drive it away, but each, running along side, would try to impress upon the passenger that his hotel was the best, and the driver, refusing to drive up to either house would stop his team in the middle of the street and let the passengers get out and go to whichever side of the street they preferred.

In the mean time more room being needed at the Butner Hotel, a large addition was erected at the north end in 1833, thus completing the building, with its double porches, hundred and seventy odd feet long.

The year 1857 is memorable in the history of the old hotel on account of the death of Mr. Augustus Staub which occurred Aug. 2nd at 11 o'clock at night, while experimentally working with some chemicals. The terrible explosion tore through the walls, shattered the window and flung the piano across the room and killed Mr. Staub scorching and mangling him terribly. Had it not been for a soldier friend, he either fell or threw himself.

In 1838 Mr. Butner sold the hotel to Mr. N. A. Chaffin and soon after the war clouds overshadowed the land and the tramp of soldiers was again heard before its doors. On Monday morning, June 17th, 1861 the "Forsyth Riflemen" and the "Forsyth Grays," accompanied by many friends, marched down by the hotel to the Salem bridge, and from there, amid loud shouting and stirring music by the band, they set out for Danville where they were to be mustered in, while the citizens thronged to their houses.

From this time on the old hotel became a noted gathering place for those who were anxious to hear the latest news from the North, or to discuss the serious problems of the day. Hence, many a soldier bade his last loved ones as he took the stage for the scene of conflict, and here too loved ones greeted their soldier friends as they returned home on furlough. Company after company, as fast as they were organized were marched to the front and across the mountains in the summer of 1862 Capt. Cooper's Company, "The Sarry Fool Killers" eighty strong, were entertained at the hotel as they journeyed on their way to Wilmington, the eastern end and eventual years passed and the end drew near. With the fall of Fort Fisher, on January 15th, 1865, the last hopes fled from the eastern part of the State and many refugees from the Wilmington section, and from South Carolina, came to Salem and made their homes in the hotel until peace should again be established.

On Monday, April 19th, 1865 Gen. Palmer's brigade reached Salem and encamped on the hill beyond the creek for one day, the General making headquarters in a house just across the street from the hotel. Soon after their departure a company of Gen. Wheeler's Confederate Cavalry arrived and greatly excited the community by their lawlessness and bold threats innumerable that an alarm was sounded on the church bell and the citizens scurrying up their muskets, rifles or shot gun, quickly gathered at the hotel and square in readiness to resist, but trouble was soon averted.

After the surrender, the 10th Ohio Regiment was stationed in Salem, and the hotel again became a general lodging and drinking place for the soldiers, consequently it suffered greatly.

In 1868 Mr. Adam Butner again became owner and landlord and under his management the hotel began once more to flourish. The bar was closed and the injured reputation was soon restored; a brighter day was coming, but the stage lines which had done so much for the hotel were deamed, the crack of the whip, the sound of the stage horn as it reverberated from the old Salem hill, the rumble of the stage were soon to become things of the past.

For years already the whistles of the locomotive had been heard at Greensboro, High Point and Lexington and in 1868 the High Point, Salem and Germanic Railroad had been chartered, stock subscribed and contracts ready to let when war put an end to it all. With the return of peace the railroad came, the Salem Branch R. R. from Greensboro was finished. On Saturday July 21, 1873 amid great rejoicing of the gathered throng and music by the Salem Band, the locomotive for the first time steamed slowly across the high trestle over Brushy Fork, and on Friday August, 1st, the trains began their regular runs, leaving Salem at 4:40 p.m., and returning at 1:40 a.m.

(Continued in next issue.)

THE WACHOVIA MORAVIAN

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CHILDREN'S DEPARTMENT.
By Miss Bessie Pfohl.

AUNT JEANETTE'S STORY.

"I wish I hadn't any hands, so there!" snapped Clem. "Then nobody'd say, 'Won't you please to pick some stringbeans for dinner?' and 'Won't you please to pick some currants for tea?"" and 'Won't you please to pick some—some—'"

"Chicken for Thanksgiving!" fin­ished Danny, glibly. Clem laughed, and then, of course, she felt bet­ter.

"But you couldn't make those lovely currant buns out o' mud 'bout any hand," little Doris remarked, great­ly.

"Then I'd make them with my feet!" laughed Clem. She had put on her "bra­d-brimmed" and pick­ed up her basket, ready for the en­rant patch. The little ra­ine­bowed had quite blown away, Aunt Jean­ette was writing a letter to her sol­­dier. The children thought she was away off in the Philippine Islands, and it almost startled them when her sweet voice sounded suddenly in their ears.

"I saw a little boy making mud pies with his feet," said Aunt Jean­ette.

"Auntie! With his feet!"

"Yes, with his little two feet, and he did it in a very workmanlike way, too. You would have been sur­prised." "Oh, auntie, don't stop! Tell us the rest!" pleased the three children eagerly.

"But I'm afraid to keep Clem waiting—it will be so hot in the cur­rant patch soon," objected Aunt Jean­ette.

"Hot! I'd rather pick currants in — in Vanilla, aunt, than not hear that story!" Clem cried. Auntie slapped her soldiers' letters into her portfolio and told them the story.

"I think he must have been on his way home from school. He was a bright-faced little fellow about as old as Clem, and he had on a little blue cape like a soldier boy. It hung around him in loose folds. There was a new house going up on the street, and he was making his pies out of a little heap of sand beside the great box the men were mixing mor­tar in. I wish you could have seen the neat way he made them!"

"Oh, auntie, with his feet!" said Clem.

"With his feet. He drew the moist sand up with his little pie­like, with one foot, and worked it and stirred it and patted it with the oth­er. He was so busy he didn't no­tice anybody watching him until I said, 'How much do you ask for your pies?' and then he smiled up into my face. We felt quite acquainted then.

"Then I a'pose you shook hands," little Doris said.

"Auntie Jeanette's sweet face sobered.

"No, but we both smiled. That was a beautiful way to get acquainted.

"They are beautiful pies," I said, 'but why do you make them with your feet? It's such a funny way.'

"Oh, I hadn't said that! I am sorry for it still, and I said it years ago. For when the little fellow looked up at me gravely, I knew all at once why he stood there patting his little sand pies with his feet. He need not have told me. There were no hands under his little, blue-soldier cape.

"Oh, auntie!"

"Oh, no, please no, auntie!" The tears were in Aunt Jean­ette's eyes.

"But I don't mind—huh! the little fellow said, cheerily. Then he turns o' things a fellow can do with his feet. There 's run, 'n walk, 'n slip, 'n—'n this.' And he went back to his pies again, whistling. I bought a dozen pies, and went away and left him there. Whenever I think of him now, it's standing there still, whistling and making his little, round, wet pies."

"There was silence in the big bright nursery for a minute. Danny broke it with a soft, little whistle that had quivery-quavery notes in it.

"Clem was shuffling her stout little boots about, as if she were trying to make imaginary sand pies on the carpet. They were clumsy little feet at that work.

"I couldn't do it, auntie — couldn't!" she said soberly.

"Is that all of the story, auntie!" little Doris asked.

"Why, no, not quite. I used to see the little fellow often after that, and I found out some other things he could do. He could print and add sums on the blackboard."

"Now, auntie!"

"Now, auntie? But it was true that he could. Wait till I tell you how. His brother went to school with him every morning and took the shoes and stockings off from his little pink-and-white feet. Then the teach­er lifted him up on a high stool and let him take the chalk in his bits of toes and go to work. That is truly what happened every day. And they told me he was a real little scholar. That's all, little Doris."

Clem picked up her basket again and started across the room. At the door she stopped.

"I'm going to pick the currants first and then the string-beans," she said, 'and then, auntie, don't you want me to pick you those red elev­ers to dry? You needsn't say, 'Won't you please,' ' she added, softly, look­ing down at her little brown hands.

"because I feel just exactly like pick­ing things. - Youth's Companion.

Christ delivered men by rekindling their hope. That is how we must de­liver them, following humbly in his steps. By tenderness, by patience, by sympathy, that is how sinners are converted and the faithless are made faithful. This is the note of the prophetic office. This is the pro­phetic temper and the prophetic spir­it. Where there are not, let us turn away and seek them elsewhere, even at the very fountain-head of com­munion and truth.—Alfred Ainger.

Marriage.
Bethiah, Alpha Chapel section, Aug. 26th, Ernest Speare and Georgia Speare.

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INTRODUCTION.
The Vose Piano has been a prominent factor in the making of Piano history.

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So pronounced has been its in­fluence in piano development that no chapter of piano history can be complete without a consid­eration of the Vose, its progress being interwined with the progress of scientific piano building and the progress of the art of music.

Thus the Vose Piano has a place in history that is unique and com­pinuous.

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R. J. BOWEN & BROTHER
WINSTON-SALEM, N. C.
THE WACHOVIA MORAVIAN.

VOLUME XXII.

WINSTON-SALEM, N. C., OCTOBER, 1899.

SUBSCRIPTION PRICE, 50 CENTS A YEAR IN ADVANCE.

EDITORIAL NOTES.

In those churches where the choir does all the singing there is need of a change to the old time religious custom when the congregation did its part in this feature of the service.

If you can induce your Moravian neighbor and friend to subscribe to The Wachovia Moravian, you will do the paper a good service. It has need for every 50c it can get and the paper is worth the investment.

Children should be taken to preaching as well as to Sunday School. A revival of church-going, church-growing, and church-saying by preaching the Gospel weekly to the children, as well as to the adults is a very good policy.

Our home is not here, but there. How few of the productions of men abide! A noble life is man's only enduring building. This earthly life is brief and like an inn, where passing travelers spend but a transient night bringing nothing with us and carrying nothing away.

In the great church families women are shown to be in the majority in membership and church attendance. They may not be better than men, but evidence more piety and a stricter regard for the duties incumbent upon a professing christian, which is commendable and exemplary, to say the least.

The intent and purpose of a church is to save sinners as well as to furnish spiritual food to professing christians. It is well to remember these features and not make the distinction so strong that those who need the saving power of the gospel are denied the privileges because of societal and other restrictive barriers that are placed in the way.

The assistant editor is still pressed into service but is anxiously awaiting the selection of a new head to direct the editorial columns of The Wachovia Moravian. We are not objecting to the task nor fail to appreciate the desire for continuance of the editorials of a secular nature render the continuance of this extra duty an impossibility under the circumstances.

From time to time more convincing proof, if such were needed, confirms the truths of the Bible. Quite recently the French expedition has been excavating on the site of the Sann of Bible times has uncovered the remains of three ancient cities, one above the other, and the lowest dating about 4000 B. C. In a monument of the era, was unearthed the figures of two nude men and records of the Chaldean era, which threw new light on the Old Testament.

THE OLD ALONE SURVIVES.

There is a break in the ranks of the Christian Scientists. Mrs. Ella Gilbert, formerly a reader in that denomination, has announced the formation of a rival organization, to be called "The New Christian Science Church." It is to have its headquarters in New York City. According to Mrs. Gilbert, the revolt is against graft, idolatry, superstition and anti-marriage, and especially against the domination of the present head of the church, Mrs. Eddy. Regular Christian Scientists make light of the schism, and declare it will have a very small following. But with it all the fact is evident and proof is verified through the past centuries, that although new ideas in religion come from time to time, all the simple gospel alone survives and will continue to do so until the end of time.

A GRATIFYING COMBINATION.

It has been said that no Moravians ever go to the Poor House. How true this is we are not prepared to say. This we do know, that Moravians are both industrious and sympathetic people. If affliction or misfortune overtakes one of their number, ready hands come to the rescue to aid in tiding the individual or family over the season of trouble. And this is as it should be. The church is far more important than any other organization and through its membership there should be practical as well as spiritual Christianity. And what is practical Christianity and even religion itself if it does not commend the poor and needy to our care and keeping and giving God, not the individual, or some organization the glory for the good that has been both done or received?

A GROWING EVIL.

Divorces continue to increase. In 1870 there were 1½ divorces per thousand; in 1880 it had risen to 2 divorces per thousand; in 1890, there were 3 divorces per thousand; while in 1900 it was 4. If this increase goes on, what will become of the home? It is a serious question and who can answer?

We seek the homes of our land by divorces, obtained upon every conceivable pretext and you shake the very foundation upon which the nation is built. Two things are essential to remedy this growing evil. The first is to marry right, not for one special purpose but for many mutual qualities which are congenial to both parties. The second is, that having made a choice, abide by it until death doth you part. There will come vexations and trials into every home and it is the duty of both the husband and wife to meet them heroically and conquer. To surrender and give up is rank cowardice. There are other reasons among which is a weakness of the law in many States which renders such dissolutions easy to obtain. Let those contemplating marriage remember that it is not only a serious, but that it is a sacred obligation and into which many enter not counting the cost. They look upon it as a pleasure and a custom and soon tire of the realities and seek relief. From the above presents the increase in divorce is alarming and public sentiment should be aroused against it. Upon parents and ministers a great work and responsibility rests in impressing and teaching the young people the importance of building for themselves homes which shall last as long as life, proving a blessing to themselves, to their children and to the nation.

THE CHURCH HABIT.

Organized Christianity in all its branches faces quite a serious problem in the maintenance of the church habit, or the continuous attendance and support of the general community. Support comes more easily than attendance and dues are paid more regularly than the pews are filled. The Christian Endeavor, Brotherhood of St. Andrew, Baracas, and other organizations in the churches are making strenuous efforts to keep people attending or to bring them back to it. Church membership grows faster than population. Church attendance, and especially in the larger towns and cities, does not. A more vivid sense of responsibility for the church habit is needed, not only in the church but out of it. Men in large numbers, able, successful, prosperous and earning fair incomes, who would regard it as a calamity if churches were to disappear, are indifferent regarding their own attendance upon services. In large cities it is very apparent and in smaller and growing communities the tendency is the same way. Men so inclined want a clergyman at baptism, marriage and a funeral, and they want Sunday Schools for their children. They believe in the value of the church as an organization. They like to feel it is active. They admire and approve its work. But they do nothing for it. They neither attend nor support it. They forget their personal responsibility. Unconsciously they are working and acting to sap and end an institution in which they believe, whose loss they would deplore and which they always use when they want it. Plainly, such men have a duty to discharge in supporting and attending the churches of the faith to which they belong, at least enough to keep the present organization of religion alive, active and growing and they should do it.
THE WACHOVIA MORAVIAN

Kernersville.

Quite an interesting and in all an edifying prayer service was held at the Moravian Church here on Tuesday evening, Oct. 19th. Quite a goodly number of the members of the congregation were in attendance and a spirited uplift was manifested throughout the congregation, as a foundation for the good part which followed was the reading of the Sunday School lesson from the quarterly for next Sunday morning. Also was there read a paper showing the exultant good cheer of Paul through all his joys and sorrows, his trials and his triumphs. Inserting that apostles of good cheer are needed today as much as in days of Paul, needed in the home, in the school, in the office and at the marks of trade everywhere. A very fervent and touching prayer was offered by Uncle Israel Kerner as was also by Miss Mattie Stockton. Miss Harmon led the music, and the songs that were sung were very appropriately selected and apparently filled each singer with an inspiration of love and adoration. Mr. D. W. Harmon, who had attended the recent Sesqui-Centennial exercises at Bethania, gave a most interesting and helpful report of the occasion reviewing much of the sermon by the bishop. In the splendid addresses by various preachers in attendance all was abundantly enjoyed by the congregation.

Announcement was made that the bishop would fill the Moravian pulpit in that church on the fifth Sunday in this month.

H. E. S.

The Salem Colored Church.

The Secretary of the Colored Moravian Sunday School makes the following report: While the attendance during the summer months has not been quite up to the average, the interest, especially among the older members has been good, and the collections have been splendid.

At a concert recently given by Miss Augusta Brown's class, the sum of $12.75 was realized, $10.00 of which they gave for the Deficit of Foreign Missions, the remainder being placed in the treasury for future use. Miss Brown's class has also formed a Sewing Circle, and are at present making garments for the children at the Orphan's Home.

The return of Mrs. Spaugh Oct. 17th after a few weeks absence, the school gave her a happy greeting with songs and words of welcome. Jane Penn who has been attending Sunday School for many years asked Mrs. Spaugh in the name of the School to accept a little gift as a token of their regard.

STU RGGLING AND TRUSTING.

We struggle on, each day, each year, Unknown what our fate may bring. or what our future life may be, A Winter dream, or bright, glad spring.

We know not! true—but should we fear To trust the hand that guides us through Our struggles days of Winter drear, Into the Spring where skies are blue!

Trust on sad heart, nor mar thy joy, With thoughts of coming ill in store, Live for today, that the morrow may Find thee trusting still.

You fear to trust If Ah. dear. sad heart Cast off thy load of care Leave it to Him who knoweth all, Who'll all thy burdens bear. Then when at last your Spring is o'er. And Winter drear is past Thy Father's voice will cheer thee on. and take thee home at last. A. M. T.

The Church To Advertise.

A dispatch from New York, under date of October 19th, says that after the fashion of big business advertisers the combined Protestant churches of this country early in January will begin a campaign of advertising social, racial, economic and religious problems which imperil American life and American institutions. The advertising will be in newspapers, magazines, periodicals and books, and on posters and bill boards. Advertising will be inaugurated under the Home Missions Council, representing a membership of about 38,000,000, and a constituency of 40,000,000 or more. It will be directed to the public at large, and such topics as the labor question, the immigration problem, the color problem and conditions in city and town will be discussed in the advertisements.

The campaign will be conducted under the general supervision of the Rev. Charles Sterlile, superintendent of the Presbyterian department of church and labor.
**GENERAL NOTES.**

"Salem" means "peace" and our people, as a general rule, fully sustain the title.

Great things were not heard as Rev. J. K. Pfohl, L. B. Brickenstein, W. J. Bishop Rondthaler is ex-officio Board of Trustees—W. A. Pfohl, E. F. Spaufgh, E. S. John son, C. V. Pfohl and R. A. Spaufgh.


Bishop Rondthaler is ex-officio member of all the central boards.

**AMONG THE SCHOOLS.**

Several years ago two or three educators in North and South Carolina made an organization of the executive officers of the colleges for women in the two States, names, and although the movement met with scant encouragement at first, later the movement proved to be a great success, and will no doubt continue to be a beneficial influence in the educational interests of these two States.

In the same line there has been considerable discussion in certain sections of our own church among those who have the responsibilities of the educational interests resting upon them in regard to the possible good that might be done in school work in the Moravian Churches if a similar organization is effected.

To bring the matter before the thoughtful minds in our church, the following suggestion has been made that a space in each month in the Wachovia Moravian and the Moravian publication for soliciting the thoughts of the men in the educational field, and also the ideas of those who may not be engaged in educational work but who are interested in his concerns. The writer of this letter considered it so important to be sure that hopes to have those who are interested send their views to him in the form of longer or shorter communications, which will be printed in both of the papers.

With this brief introduction we will give in brief outline a few of the suggestions which have been made by one or another, and will then invite the readers to send to our address at Bethlehem, Penn., your views on any one or more points, or on the subject as a whole. The following are some of the suggestions which have as their object the more thorough organization of our educational interests with a view to proper development, and with a view to the same aggressive development which is so noticeable in many sections of our other church work.

One of the thoughts advanced is that the executive heads of our eight or more larger schools hold annual conferences with a view to the development of the most aggressive policy in conducting the work of the schools.

A possible advantage of such conferences would be that the feeling of isolation which sometimes comes to the schoolman will be exchanged for the confidence which comes from companionship of interests.

Another advantage might be that each man would receive the rich experience of six or eight fellow educators—a gain which must approve itself to any thinking mind.

The systematic methods of securing patronage in a topic which should be so thoroughly developed that the

**THE NORTHERN PROVINCE.**

The death of Brother Joseph A. Rice cast a shade over our community of Bethlehem, for it was felt by all who knew him as a good friend, a kind and sympathetic neighbor and a wise and conscientious member of the church. We in those notes not attempt to give a sketch of his life, but will say that while he gave his life to merchandising, and conducted for many years one of the best known business concerns in the Bethelhems, he was known and loved specially because of his unusually warm friendship towards those who were fortunate enough to have been in the circle of his personal acquaintances, and still better was he known for the work which he accomplished in the church at large.

While he was superintendent of the Central Church it was in the famous Moody revival which was in progress in Philadelphia. A considerable number of the theological students were teachers in the Sunday School at that time. Bro. Rice brought the power of the revival up to Bethlehem with him, and there are a number of ministers now in the service of the church who attribute some of the deepest and most lasting spiritual experiences of life to Bro. Rice’s meetings during those weeks and months.

Again his interest in the building of the new Theological Seminary was very marked. He raised one thousand dollars in his Sunday School, and from the Southern Provinces he gathered seven thousand dollars or more, and who can say how much good was done by these two gifts in sending forward the work to its final splendid accomplishment.

While Mr. Rice was a quiet man he was a deep thinker and a man of action. He attended all, or nearly all the synods of the church, and though his voice was not heard as often on the floor of synod as was the ease with many others, in committee work he was very strong, and many an important legislation was greatly aided by his unfailing and thoroughly conscientious work.

He had been in failing health for some time, and his end was not unexpected, though when it did come it was a great shock to his large circle of friends. His funeral was attended by many of the most prominent people of Bethlehem, and by a large number of clergymen and friends from the neighboring cities and towns.

Rev. A. D. Thaler conducted the services and he was assisted by the Revs. Kemp and Steiner. The interment was in Nicely Hill Cemetery.

J. H. CLEWELL.
A WACHOVIA MORAVIAN

BESQUI-CENTENNIAL.

1759—1909.

An Occasion of Special Interest at Bethania—A Glance at the Interesting Exercises—Rev. J. K. Pfohl's Address—Miss E. A. Lehman's Poem.

On Oct. 16th and 17th the Moravian Church at Bethania very appropriately observed the 150th anniversary of the settlement of that community and the following program of exercises was carried out:

Saturday, October 16th, 9 a. m.—"I Will Exalt," Choir, Greeting from Mission Board in Bethlehem, Germany, read by Rev. E. S. Stempel. Greetings from P. E. C. of Southern Province, by Rev. Jas. E. Hall. Sesqui-Centennial Address by Rev. J. K. Pfohl. Presentation of Lash Window and other memorials. "Awake My Soul!" Choir, 1:30 p. m.—Mass meeting of the four Sunday Schools of Bethania congregation; with greetings from County Sunday School Association by Mr. E. A. Eberli, and addresses by Rev. J. F. McCutist and Col. F. H. Fries, Rev. E. S. Croesdahl, presiding.

Sunday, October 17th, 9:30 a. m.—"Creation Hymn" by Choir. Anniversary Sermon by Rev. Edward Rondthaler. "Ne'er My God to Thee," Choir, 1:30 p. m.—"Angel Bands in Strains Sweet Sounding," Choir. Historical Paper (written by Miss E. A. Lehman), by E. S. Rondthaler; Poem by Miss E. A. Lehman. 7:30 p. m.—Praise service, with address by Col. W. A. Blair. The singing was conducted by a musical band furnished by Mr. J. L. Kapp. Music choir interspersed these exercises.

The above exercises throughout were largely attended. The various addresses with historical papers and poem by Miss E. A. Lehman, elicited marked attention and interest.

The graveyard services were illuminated with electric lights by a temporarily improvised plant. Special features were the presentation of a beautiful memorial window, in memory of John Christian Lash, by the Lash family. It was unveiled by the two youngest descendants of the family, little Beverly Jones Osborne, of Valdosta, Ga., and little Lash Litz, of Key, Va., members of the fourth and fifth generations. A memorial tablet to Jacob Lash will also be presented at a somewhat later time. Among other memorials which have recently been presented the church is the great picture of Christ in Gethsemane in memory of Rev. E. P. Greider, given by Mrs. Sarah Greider and Mrs. E. M. Lehman. Two pedestals were given by Rev. W. Kapp; pulpit cloths of the family of the late J. H. Kapp; the chair at communion table by the infant classes; pulpit Bible by Miss E. A. Lehman; handsome book by Mrs. E. S. Croesdahl, in memory of her little son Shobor, who was born at Bethania parsouage; carpet and brass jardimieres by young ladies and young men's classes; transom by the Bethania Missionary Society, and the piano by the united efforts of the young people in a series of entertainments. The splendid concrete walk by the church and parsonage was undertaken by Mrs. E. M. Lehman's Sunday School class, though other friends assisted them. Throughout the exercises were a most enjoyable success and under most favorable auspices the historic village of Bethania begins another period of existence.

Those early pioneers have long since passed from labor into their eternal rest. They lived an humble and connected life, made history, served it and we, who succeed them are proud of their achievements and the exemplary record they left us as a heritage to each succeeding generation. They are making the celebration of this sesqui-centennial a grand one and a half century, what will historians say of us when we shall have joined that immemorial caravan? As individuals and as a community, no matter where we live, let us do our duty, faithfully and honorably, so that coming generations may rise up and bless the days we lived, as we have come to remember in this section of North Carolina the Moravian pioneer father's and mothers of Bethania.

From the numerous addresses, papers read and greetings from a distance, the most picturesque print in this issue the very excellent address of Rev. J. K. Pfohl, pastor of the Home Moravian Church, Salem, and also a poem, written by Miss E. A. Lehman, a native of Bethania, and for many years the teacher of the Senior Class of Salem Academy and College:

Address by Rev. J. K. Pfohl.

It is a great pleasure to be present with you on this memorable occasion and have part in the exercises. In fact I am not so sure but that my interest in this event is as great, if not greater than that of any other person present. When mention was first made of the approaching celebration I felt an interest in it, and when asked by Brother Grabs to take some part I was prepared to signify my willingness to do so. But since holding the records of the years, in preparation for my part in the exercises, my interest has been greatly increased. I had known, of course, that my family's history and that of Bethania were in very close touch with each other, but how closely it had been connected I did not know until quite recently. From the list of pastors of this congregation as given in Clewells's History of Wachovia, I learned that in 1699, when this congregation was fifty years old, my great grandfather on my father's side, the Rev. William Thomas Pfohl, was pastor, and as such hadcharge of the exercises incident to that occasion. Again, 50 years later, when in 1859 the congregation observed its one hundred anniversary, my grandfather on my mother's side, Rev. Jacob Siewers, was pastor, and of course took part in the centennial celebration. It is but natural then, after another fifty years have gone by, that I, the only descendent of these two former pastors of the Bethania congregation in the ministry of the church, should be interested in taking part in the exercises of this sesqui-centennial celebration.

Whether it is due to inheritance, love for the brushles of my ancestors, or to the influence of this hour, I cannot say, but I feel that I have somehow caught or been caught by the spirit of the place and occasion, and am in full sympathy with you in this achievement.

It is fitting to pause in the midst of our busy life to think of those who lived and worked for the upbuilding of this community, but who have long ago rested from their toil and whose ashes lie on yonder hill, and to pay tribute to their memory.

One hundred and fifty years! How shall we view it? As a long or short period of time? Measuring in the light of eternity it is very, very short, scarcely a breath. But viewed from the standpoint from which earthly things are viewed it is a very considerable period of time. I had my realization how long a period it was until I held in my hand the little card announcing these exercises, at the top of which I saw, side by side, the dates 1759-1809. With the latter date I was familiar enough, but the former appeared very unfamiliar. "1759!" Away back in the middle of the 18th century! What of it? I asked myself. I was bewildered. Rip Van Winkle was not more so when he found himself in the midst of strangely new scenes, than I as I tried to make my way back through the scenes and events of which I had heard and read to the time when Spangenburg and Lash, on June 12, 1759, made their way from Bethlehem to the sloping hillocks, north of the Black Walnut Bottom, and decided on the exact location of the settlement which they gave the name Bethania. In my journey through the years my own experience was of small moment, for my earliest recollections led me not even a fifth part of the way. So I searched among the memory records for clues from parents and grandparents. I recalled having heard of weekly visits paid by a young bookkeeper to the daughter of a former pastor, at the Bethania parish. But I found that those days when my father was woeing the Bethania pastor's daughter led me back no further than the early sixties of the 19th century. I was still more than one hundred years from the beginning. Once more I sought within my own family history to see if I could find out how long it really had been since the beginning of Bethania. I went back to the time of my great grandfather—four generations back—and found that five pastors had served the congregation before his time, and that I was still in the 19th century. Back to the time of my great great grandfather and fifty years since the beginning. Bethania was, in my estimation, becoming hoary with age. All family connections having failed me, I turned to the dates of important events in our country's history which I had stored in memory's vaults. 1788—the year of the organization of the government of the United States of America; Washington was then in his 36th year; Washington was in my estimation, becoming hoary with age. All family connections having failed me, I turned to the dates of important events in our country's history which I had stored in memory's vaults. 1788—the year of the organization of the government of the United States of America; Washington was then in his 36th year; Washington was yet unacquainted with the world of the New World. And then, in the very middle of that struggle, with which there had always been associated in my mind the adventures of the young surveyor Washington and the awful atrocities of the Indians—in that period, when as yet there was no thought of independence of the mother country; when the need of the Union of the colonies was just beginning to make itself felt; when as yet not one single important event had taken place looking to the formation of the American Union—Bethania's foundation was laid.

How far off the beginning appears to us now! How many the events which have crowded into the years since that time! How important the items of news which time after time reached the ears of the villagers here. At the village store among the men, and in the home around the quilting frame the women discussing
THE WAGHOLI MORAVIAN

such items of news as the Battle of Bunker Hill; the defeat of Napoleon at Waterloo. Of all the events connected with the Revolution, the happiest reformation of our government, and of the growth and development of our great country, this settlement has been an interested witness, and in many of these events has played a little part.

But you ask me what of the place itself? What of the life here during these 156 years? What is there to show for the toil and struggle of those who have lived here and wrought here? What have they accomplished? How have they built? This true measure of things is never to be sought in terms of quantity but quality. It is not the extent of earthly possessions or the vastness of business enterprises that count for most, but character and influence. This we are accustomed to reckon true of individuals, but the less true of communities. Of all things it remains when all else has perished. That a community as well as an individual character has character there is scarcely need to state.

In determining the character of this community two important factors have been at work—the one from without, the other from within—the one almost wholly material, the other spiritual. The influence from within has come from the peculiar position of the community relation to the great trade centres and the principal avenues of trade.

The other force that has operated to determine the character of the place has been the ideals of its people—a force always more potent in shaping character, whether of an individual than of a community. From the ideals of the men and women who during a century and a half have labored and wrought here and have built much of their ideals into the life of this place, there has come the determining force which has molded Bethania character and developed the Bethania spirit.

Do you ask me what it is? It is made up of three factors.

The first is industry. The first settlers were industrious people, men of toil, who gave themselves with zeal and devotion to the building of a home here in the wilderness of Carolina. They were building not for a day only; not from the standpoint of self, but for the good of all. This principle of industry has been maintained.

The second ideal is that of education, or the training of the young. This is a principle to which the Moravian Church has ever sought to be true, and here in Bethania from the earliest days of the education of the youth has been most strongly emphasized. And the idea has been fostered

in its broadest meaning, that of the heart as well as of mind and intellect. In accordance with this ideal there has likewise been instilled into the young a love for the higher arts—those things that bring that broader culture not to be gained from books alone. Here you find a love for music and a piety in the art not found in many communities; here your young men have shown a commendable zeal in conducting debating clubs, and those things with frequent lectures and entertainments, have given the young people and community a culture and polish which is always noticeable to the visitor, and which has given tone and color to your life.

The third factor of the Bethania spirit is goodness. I mention it last purely for emphasis. It properly belongs first, for it has been the very foundation of the life here. If one principle of life was more prominent in the life of the early settlers than any other, it was their godliness. If you would catch something of the godliness of these men who in 1759 laid here the beginning of their work you would be greatly aided by the record given in the History of Wachovia. There we read that on July 12, 1759, the little company of brethren gathered on the spot where the Grabs house, the first in Bethania, was to be erected, and there the morning prayers were conducted, and there they prayed that those who would reside in the house as well as the future inhabitants of the town might be blessed.

If to me it has been given to understand God's purpose with man and His desire for the world, it is that throughout the length and breadth of the world, wherever man dwells, that he may witness for Him; that he may cause it to be known that there is a God in heaven who rules over the affairs of men and desires them to live in harmony with Him and to seek to carry out His purpose. That here, in this little corner of the world, the corner into which God led them to make their homes, our forefathers sought to carry out the great purpose of God, is that which today should furnish the chief joy of this anniversary occasion.

POEM

By Miss E. A. Lehman.

A century and a half ago a band of
From old Bethabara came forth, to this
A place where they could worship God
A place where they could have homes across the
A wider field to see,
A place where they could have homes across the
A wider field to see,
A place where they could have homes across the
A wider field to see,
A place where they could have homes across the
A wider field to see,
A place where they could have homes across the
A wider field to see,

To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl
To raise their sacred altars in a howl

In accordance with this ideal there has likewise been instilled into the young a love for the higher arts—those things that bring that broader culture not to be gained from books alone. Here you find a love for music and a piety in the art not found in many communities; here your young men have shown a commendable zeal in conducting debating clubs, and those things with frequent lectures and entertainments, have given the young people and community a culture and polish which is always noticeable to the visitor, and which has given tone and color to your life.

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So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved
So to Bethania they came, beloved

THE WACHOVIA MORAVIAN
CHIPS FROM HISTORIC TIMBERS

The Old Salem Tavern.

Read before the Wachovia Historical Society at its annual meeting, Oct. 1898.

By Mr. W. S. Pfehl.

One by one the different stage lines, which the omnibus and a familiar sight for many years was the "Butler Hotel," has as it rumbled on its way to and from the depot. The Old hotel, now under its efficient management steadily grew in importance and became a considerable source of revenue to the community, for each of its walls is crowded with the story of the old hotel as it swings from the tall white mansion that was erected in 1816 and was known as the "Salem Tavern." It is summer. The sun shines brightly and the tall elms along the street cast their grateful shade over the moss covered building. The windows and the doors stand wide open to catch the gentle breezes, and as we walk by we get a glimpse of numerous ladies as they sit by the windows of their rooms and hear them as they chat together in the well furnished parlor. Through the lattice railing of the portico, upstairs and down, we see groups of merry children go from one end of the long porch to the other. On the long porch by the office several men sit reading their papers while others are lounging in their chairs, watching the well filled country wagons as they go by; and in one corner of the old porch an old white-headed gentleman, the landlord, sits in his arm chair while a crowd of happy laughing children are gathered at his side. On the edge of the pavement at the foot of the steps the large stone slab where the stage passengers used to sit in the busy days is still in place, while up among the branches of the elm trees, the typical old sign board swings out from its tall white post and informs all who go by that this is the "Salem Hotel." We pass from the front porch into the hotel yard by the flower beds and trees along the south gable; we see the old step led cistern, the rows of stable and sheds, the smoke-house and barn, and peas and beans, the rows of waving corn and the green meadow beyond. We peep into the kitchen where all is life and bustle, and among the many who have tried its sweets, we know Miss Sophie and Miss Sallie are busy with their manifold duties. We stroll along through the cool back yard by the flower beds and vines, and again we see the children, children everywhere! We are tempted to stop under the evergreens and the redwoods but we pass on out and away from this home-like spot, and as we go we hear the familiar sound of the old hotel bell as it swings in its quaint little belfry. We have seen the old hotel at its best and the picture and sound of the old bell will remain forever.

The rest of the story is quickly told. In 1884, after Mr. Butner's death, the hotel property was sold for $8,600.00 to Dr. Z. Swift, of Florida, who made some alterations, but it was no longer a regular hotel. About 1900 it passed into the hands of a company who rented the building for tenement purposes. With the coming of the street car, the old stable and ball room and dining room were removed and the yard dug down to the level of Main Street. Liberty Street was opened through what was once the neatly kept garden, and a new street, Linden street, running East and West was opened just south of the hotel, where the hotel yard used to be, and the whole of the yard and garden is now occupied by new and nicely painted buildings. In 1905 the property again changed hands, this time passing into the hands of the Investment Co., who put the buildings in good repair, changing the northern end into two nicely appointed dwellings and leaving the old brick building as it originally was when it bore the humble name of "Salem Tavern." In conclusion, it might be interesting to note, from the carefully kept inventories of those days, the prices of a few stable articles, which, when compared with the prices of the present time on the same things, were ridiculously low. For instance in 1855, turkeys were quoted at 30c each while during the recent Thanksgiving season and now in the Christmas season of 1898, the cheapest sell for $1.50; chickens, then selling at 10c each, readily bringing from 25c to 50c now; oats were 25c the bushel; corn 30c the bushel, hard 10c the pound and wheat 80c the bushel.

Later, in the year 1858, coffee was quoted at 14c the pound, branded at 60c the gallon, whiskey at 40c the gallon, oats at 30c the bushel, corn at 50c the bushel, while wheat brought almost the same as today, $1.00 the bushel.

We might mention the quotations of other years, but we cannot mention that during the scene of the Old Salem Tavern's fame prices were low, on account of small demand and scarcity of money, but each year, a general rise was evident. We may all be proud of the strides upward which our civilization has taken to the present.

Items From Newspapers.

Farmers Reporter, Feb. 28, 1855.

Salem District Company of Militia are hereby commanded to appear in front of the Tavern in Salem, on Saturday, the 4th day of April next, at 11 o'clock, a.m., properly equipped as the law directs for the purpose of a drill. By order of F. Backenstasle.

I shall attend on the 23rd and 24th of July next, being Thursday and Friday, at the Tavern in Salem, for the purpose of listing the Tax Property for Salem District. F. C. Meinung, Esq.

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HUNTLERRY-HILL-STOCKTON CO.

UNDEUTKERS.
found in stage coach upon its arrival from High Point.


1863—M. Mastin, Sheriff will be at Chaffin's Hotel Sat. Aug. 1, 1863. Pay your taxes.

J. G. Sides, Confederate Tax Assessor.

1870—Concert by Salem Band. May 27.

1873—May 1st, Gas rich will show at Butler's Hotel.

1873—July 24th. Sheriff Hill occupied his old location last Saturday, Salem Hotel piazza, for the purpose of collecting taxes. This same spot has for eighty years, we learn, been the scene of similar transactions.

1873—August 14. Salem Hotel is doing well this summer. Several rooms in private dwellings are occupied by boarders. Mr. Butler's table is famous all over the South. Wilmington is well represented in our town this season.


Notes From an Old Diary.

1816.

March 23. A parcel of Indians passed through town on their way home from Washington; they were of the Cherokee Tribe.

May 6. Mr. Pickens Member of Congress from Burke county, a member of Congress, passed through Salem on his way home from Washington.

May 16. Mr. Lewis Williams from Surry county, a member of Congress, passed through Salem.

June 17. The Paymaster, Mr. Smith, arrived and paid the troops who were at Norfolk in the last War Upwards of 300 persons were in town.

June 18. Yesterday morning and today all strangers left town; the remainder of this week no strangers of note passed through town.

June 27. The Revd. Joseph Caldwell, from Chapel Hill, with his lady and sister stopped a few hours, viewed the church and school and proceeded on their way in the evening.

Sept. 29. This evening a large company arrived from the Sweet Springs in Va., who attended church on Sunday. They stayed in town until the 7th October.

Oct. 1. A large collection of neighbors assembled on account of paying taxes and Postoly so that

with the other Strangers the Tavern was excessively crowded.

Oct. 14. Judge Cameron, Mr. Murphy, Jones and other Lawyers passed through Salem on their way to Germantown Court.

Nov. 10. Col. John Williams from Tenn., Lewis Williams and Maj. Fenney from this State passed through Salem on their way to Washington to attend the Session of Congress.

Nov. 14. A number of Members of our Assembly passed through Town on their way to Raleigh.

Nov. 29. Maj. Jesse Franklin passed through town on his way to Raleigh.

Dec. 31. A number of Members of the General Assembly passed through town on their way home from Raleigh.

1817.

March 13. Mr. Pickens, Member of Congress, passed through town on his way home.

March 24. Genl. Stokes and Lewis Williams passed through town on their way home from Congress.

The End.

Autobnobiles and The Gospel.

A saintly old member of the church, upon reading about 200 automobiles in Charlotte for registration, was moved to say: That means an investment of $200,000 here in these machines. And its costs, so it is said, at the rate of twenty dollars a month, or in the aggregate of forty-eight thousand dollars a year to run them. And the interest on the investment, to say nothing of the loss by wear, at six per cent, is twelve thousand dollars, which, being added, makes an aggregate outlay spent on automobiles of sixty-thousand dollars a year. This is probably three times as much as is spent annually to send the Gospel to the lost in distant lands. What is true of this city is equally true of other cities. This is another way of saying we are yet falling far below the Gospel call to consecration. Let every one of us consider this matter in the light of our personal accountability to God. We are not inveigling against automobiles. But many of them are kept and run for pleasure—they constitute a form of self-indulgence. Presbyterians know.

LASHMIT

SHOES--THAT'S ALL.

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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 advanced business or for College. Special attention given to the Business Course, which has recently added Shorthand and Typewriting. Music and Education may be taken at extra cost.

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Solomon

Solomon was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now she was almost well again. Doctor Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill-boxes. She wondered whether he would bring anything for her today.

The door opened, and in came Doctor Bell, a pulled-out paper held carefully in one hand.

"You never could guess what I've brought you," said he. Then he put the paper on the bed, and uncovered the veeringest specimen of a little black crow that ever you saw.

"O-o-o-o!" cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly; so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"Oh, I shall just love him, I know I shall!" Claire exclaimed, delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Doctor Bell said:

"Oh! I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?" And so Solomon it was.

The bird grew fast, both wise and handsome, and by the time Claire was quite well her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with, if he chose. But Solomon did not choose. Occasionally he would be gone for hours; but he was sure to come back at dusk, and rap on the window with his strong bill. On being admitted, he would utter a joyful, "Caw! caw!"

Once Claire looked out in the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be carried away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they went into the milk, so they set a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughtily Solomon was caught carefully taking off the pail cover, and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but whenever he was not wanted, all they had to do was to say, "Go home!" and off he would fly at once.

Claire missed him one day, and wondered what had become of him. He did not appear for dinner or supper. At bed-time he had not come, and she feared his pet had gone forever. The next night he was still away; but before she went to sleep she heard his familiar, "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were rumpled, and his tail was gone! Where he had been, nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns home by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.—Emma C. Dowd, in Zion's Herald.

Sentence Sermons.

The eternal God is thy refuge, and underneath the everlasting arms is mine.

You are the measure of doing good is the only one that never wears out,—Sehmanan.

And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.—Psalmist.

Religion is not a lot of things that a man does, but a new life that he lives; not a thing for weak souls, but a thing for the manliest soul.—Phillip Brooks.

Seldom can the heart be lonely If it seek a lonelier still; Self-forgetting seeking only Empty cups of love to fill.—Frances Ridley Havergal.

He who cannot forgive others breaks the bridge over which he must pass himself, for we all need to be forgiven.—Lord Herbert.

If you walk with Christ, keep out of all evil company. If you go out of the territory where he would not go, you need not expect to find him.—Matthew Simpson.

Said Spurgeon: "There is not a spider hanging on the king's wall but it has its errand; there is not a nettle in the corner of the churchyard but it has its purpose; there is not a single insect fluttering in the breeze but accomplishes some divine decree; and I will never have it that God created any man to be a blank, and to do nothing."

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the building flower and the opening heart; to hope always, and like God, to love always—this is duty.—Amiel.

Too much of our religion is up in the air. It consists of rhapsodies and emotions, rather than downright, every-day religion and exertion. Religion should have wings, it is true; but it equally should have hands and feet and tongue. Only the creed translated into deeds is of any importance for either world.—Ellis.

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WINSTON-SALEM, N. C.
The Wachovia Moravian.

VOLUME XXII.
WINSTON-SALEM, N. C., NOVEMBER, 1909.
NUMBER 206.

The Wachovia Moravian.

EDITORIAL.

It is not what we can do but what we do, which will count when life's record has been completed.

Send your little folks to Sunday School, but better still, let parents accompany them where such is possible.

Some individuals give a tenth of what they make to the Lord and His work. Others give less and still others nothing.

There are some people who attend religious duties and leave the impression that they have greatly obliged the cause by their presence or service.

Brother Croslund of Calvary Church, has been attracting large congregations and has been doing effective work by his Sunday evening illustrated services.

We are in the midst of Thanksgiving and every one has occasion to be thankful to an ever kind Providence for the very many blessings received since Thanksgiving day a year ago.

There is one feature in serving as assistant editor and editor-in-chief at the same time and that is the employment of a person much needed in the work.

If every church in Winston-Salem had a full turn-out of members at each service, there would be need of church enlargement upon every side. And why not? Is regular church attendance not an important obligation?

A few women and less men attend prayer meetings. It is a busy world and a busy time, we admit, but there are some duties that are even more important than the race after the dollar or diversions of a worldly nature, and church attendance is one of them.

In Greensboro, Thanksgiving Day, the Central Methodist, Westminster Presbyterians, Moravians, Friends and the First Reformed Churches held a union Thanksgiving service and Rev. C. H. Wenhold, pastor of the Moravian Church, was selected to preach the sermon.

Moving picture shows attract many persons. It is an interesting diversion, but there is a tendency toward the immoral, while the vaudeville adjunct render them more so. It does not take the world long to be led astray. The devil's tit-bits are tempting.

The Presbyterian Standard, the organ of the Presbyterian Church in this State, is opposed to the custom so prevalent now of holding shows and bazaars for the benefit of the church. There will be many to agree with The Standard, especially in those towns where there is something of the kind every other day.

We would like to see the Salem Academy and College manifestly endowed for the reason that this institution not only deserves it for the service it has rendered, but because there is need of it more and more to meet the demands that will in future be made upon it as an educational center, excelled by none.

The new School Board of the Salem Boys' School will use every effort to put renewed life and interest into this institution. This school fills an indispensable place in our community and the desire is to make it equal to every demand. It is in good hands, is of worth and the results will be watched with interest.

Our little paper could be greatly improved if our readers and friends would take the time to write us short articles about their church, Sunday School and such items as are suitable for a church paper. Dr. Cline, Miss Adelaide Fries, Miss Bessey Pfohl, and others have been liberal and welcome contributors. Are there not still more?

The Wachovia Moravian should go to every Moravian home in the Southern Province. While it is not a large paper and is printed but once a month, it does not cost much—50 cents a year. It is the medium to keep us in touch with a denomination and furnish us such information about our church which we can obtain in no other way. Let every subscriber try to get another. The effort will be duly appreciated.

DO YOUR PART.

What thought and effort is required to fill up the columns of The Wachovia Moravian, are given voluntarily and without price. Frequently the call for copy comes in the press of other duties and the task assumes a double burden. This is not given in the way of a complaint for our opinion is that every man and every woman should be willing to do some work for their church or the community, without the hope or desire for recompense. That is public spirit pure and simple. It is a credit to our final balance sheet. There are many, however, who live a great deal for self and things which tend almost entirely to their interests. It was only the other day that we were specially impressed with this fact. A helping hand in the preparation of our little paper was suggested and the immediate reply was brief and emphatic—"What's in it." This spirit is manifested more or less in every department of life and among many people. The burdens of the church, the community and all great undertakings rest upon comparatively few. While the majority reap their share, there is a satisfaction in it which cannot be reckoned by a dollar and cent, and especially when closing eyes upon earthly scenes, in realizing then, that we have always done what we could for God and man, while blessed with life and health.

PRACTICAL CHRISTIANITY.

Spiritual and practical Christianity is a necessary combination. The church today, depends too much upon outside agencies to meet practical demands and especially in regard to charitable work about sickness, death or misfortune, especially when sickness, death or misfortune overtakes them. We are not questioning the good that these outside agencies are doing or their most commendable efforts and results. The church seemingly became inactive and indifferent to the demand and the work went in a large measure into other hands. Let us not be misunderstood. Every church is exercising a fair amount of practical Christianity, but what we contend, is that it is limited in scope for the reason that those in need of such benefits have by a gradually growing sentiment looked elsewhere and found relief rendered in a fraternal spirit, and upon business principles. For a nominal sum, insurance, sick and death benefits, etc., are provided and in time of need such prove a blessing in need and in truth. Such practical Christianity is a power for good. Has not the church suffered support and strength for the lack of it? Should it not take up these lines of work and with God's blessing, do all the good possible? We are not speaking of the Moravian Church in particular, but of all denominations. Let us think of these things. They are important.

A WORD ABOUT HOME.

In glancing over the Pacific Monthly of recent date we were impressed with a definition of what the home is by Mr. Stephen S. Wise, who said, in part, "We betide the people which befit their homes! Happy the people which magnifies its homes! Homes are not of set purpose mini-
life is not eating nor drinking nor sleeping. Hours are not so much places fit for children to live in as places in which to fit children for life. Why de multitudes of our youth grow into manhood and womanhood with a mean, ignoble vision of life? Because in their homes they have seen a father absorbed in schemes to get rich instead of being enriched with a scheme of life; because they have been reared by a mother drifting aimlessly upon the tides of comfort and self-complacency instead of being stirred to struggle vigorously with all the changes and chances of life. A home is not made up, it must be understood of things. A home fits children to sit in the saddle and ride things. Wonder is often expressed that a reprouthe should be the offspring of a palatial home and a hero emerge from a hovel. But the reprouthe may have been homeless amid the wealth and splendor of his parental roof, and the hero may have been well-mothered and fathered despite all unnatural circumstances. There are as many homes in Five Points as on Fifth Avenue in New York.

TWENTIETH-CENTURY MISSIONS.

In the past five years the number of missionaries sent out from Protestant churches in America has increased by fifteen per cent, says the editor of The Missionary Review of the World (New York.) The British churches have doubled this increase and the Protestants of Continental Europe show an advance of twenty-five per cent. America now sends out, we are told, "over 6,500 men and women to bear witness to Christ in the uttermost parts of the earth; Great Britain and Ireland support over 8,000 and Continental Europe over 3,000 missionaries."

From the editorial in The Missionary Review of the World we glean some further information. "While there are 141,000 Protestant ministers in the United States, there are less than 6,000 American missionaries." The disparity between this and the number given above results from the fact that here Canadian missionaries are not counted. Some further statistical summaries are given thus: "The increase in Protestant church members at home was 290,000, or about 12 per cent, while abroad in American missions over 87,075 commitments were added, or about 12 per cent. The total number of native church members last year in all fields by all denominations was 16,074 or over 500 a day, and an average of about 8 converts for each missionary on the field."

It is even more significant to note that during the year of financial distress American gifts to foreign missions were increased by $602,000, while the income in Great Britain decreased by $80,000, and in other countries by $120,000. Is not this a clear and conclusive answer to the question: 'Are there any practical results from the women's missionary movement?'

DEFENDS THE CHURCH.

"What is the matter with the churches?" asked Dr. C. E. Manchester, of the Methodist church, in the course of a sermon recently. "This question is being asked with all the fervor of a young man. I have read with ear all discussions of the subject that have come under my notice. And I am free to confess that I am today no wiser than I was when I commenced my readings."

"Instead of answering the first, I shall ask a second question: 'What is it that future church members will expect from us, and you and I?'

That the church is not doing all that may be reasonably expected of it Dr. Manchester admitted.

"The church is an organization, doing its work as an organization," he continued. "And it is right here that we do not take the church seriously. We have not trusted sufficiently in its organization. We have not tried Christianity for all that it is capable of.

"We do not apply the same business methods to church affairs that we are accustomed to apply to secular affairs. No organization can do its work that does not keep its credit good, for instance. Business honesty is of so great value to the church as it is to the community at large.

"But there is a hopeful side. The church is doing more in the fight against evil than it is credited for. The same is true in the building of hospitals, the establishing of schools and the furtherance of other forms of service.

"But there is a hopeful side. The church is not doing all that may be reasonably expected of it. But it is right here that we do not take the church seriously. We have not trusted sufficiently in its organization. We have not tried Christianity for all that it is capable of."

Rev. A. D. Thaele and wife spent a few days this month visiting their many friends in Winston-Salem. Eight years ago Brother Thaele re­signed the pastorate of Calvary Church to fill a similar position with the First Moravian Church at Bethle­hem, Pa. Calvary Church tendered a welcome love feast, and with an address upon this occasion, another at Fairview, a sermon in the Home Church, greetings and visiting, the few days spent here by this estimable couple, were both bountiful and pleasant.

WANTED—A WORKER.

God never goes to the lazy or idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.

Gideon was busy threshing wheat at the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy pacifying the friends of Jesus.

William Cary was busy mending and making shoes.

The members of the Home Church tendered their pastor, Rev. J. K. Pfohl, and his wife, a most enjoyable reception, Nov. 4th, in honor of the first anniversary of their service in the church. Brother Pfohl and his good wife duly appreciated this recognition of their labors, which have been faithful and efficient in every way.
The Wachovia Moravian is privileged to print this month some interesting history pertaining to the society. The Moravian Church is older in England than any man influenced by the "Methodists" theory and Wesleyan practice evidenced itself. Methodists and Moravians began to separate, as water does from wine, and as oil from vinegar. The dissonance between Zinzendorfian theory and Wesleyan practice evidenced itself. Methodists and Moravians began to separate, as water does from wine, and as oil from vinegar. The dissonance between Zinzendorfian theory and Wesleyan practice evidenced itself.

The Breach was final; and Moravians and Methodists went their several ways. The cause were various works; the damage done by Molther was immense.

Wesley's count against the Brethren was, to say the least, manifold. They would never acknowledge that the Brethren had committed themselves too much to the authority of Zinzendorf.... They taught the doctrine of Universal Salvation. Above all, however, the Brethren held the one-sided stress on the doctrine of justification by faith alone. They were, he contended, Antinomians; they despised the law, the commandments, good works and all forms of self-denial.

Zinzendorf endeavored to put out the flames, but his efforts only fanned them. The conversation between him and Wesley is significant.

"Why have you left the Church of England?" began the Count.

"I was not aware that I had left the Church of England," replied Wesley.

The two men began to discuss theology.

"I acknowledge no inherent perfection in this life," said Zinzendorf.

"This is the error of errors. I pursue it through the world with fire and sword. I trample it under foot. I exterminate it. Christ is our only perfection. Whoever follows after inherent perfection denies Christ," Wesley replied.

"But I believe," replied Wesley, "that the spirit of Christ works perfection in true Christians."

"Not at all," answered Zinzendorf.

"All our perfection is in Christ. The whole of Christian perfection is imputed, not inherent. We are perfect in Christ,—in ourselves, power."

Wesley, on the other hand, maintained that a Christian as he increased in love increased in holiness.

The Count refused any compromise on the holiness question; we are poor sinners all, and by the grace of Christ "A babe in Christ is as pure in heart as a father in Christ."
Zinzendorf certainly gave some ground for Wesley's charge of Arianism.

"We spur all self-denial," he said. "We trample it under foot. Being better, we do whatever we will, and nothing more. We ride all mortification. No purification precedes perfect love.

Wesley's practical soul revolted against this teaching. He shook off this doctrine and went his way.

The separation weakened neither party. Wesley commenced his career of conquest, the Moravians were left free to establish themselves in England by Moravian methods. James Hutton was not one of the eight who followed Wesley from the chapel in Peter Lane. He stood by the Moravians, and, as we have said, may be hailed the first English Moravian. He corresponded with Zinzendorf, and introduced Moravian literature to English readers, publishing a collection of Moravian hymns, a Moravian Manual of Doctrine, and an English translation of Zinzendorf's most famous discourses. Hutton asked for further instruction, and in a happy moment for the fortunes of our Church in England, Molther was replaced by Spangenberg. Spangenberg soon brought the Peter Lane company to its senses. He taught them to cease quarrelling and turn their enthusiasm to better account. In 1741 the Society for the Furtherance of the Gospel was founded. In the same year the chapel at Peter Lane was formally licensed for public worship. With the advent of the "public" in worship came a fresher and a milder spirit. With the translation of the Bible to the reader's hand, and the introduction of new forms of worship, came a freer and a more liberal mind. It was the era of Methodism.

First, those who give spontaneously and generously, but only to themselves—self-givers, they might be called.

Second, those who give thoughtlessly by way of doing good or of boasting, they might be called.

Third, those who give as a sop to conscience and self-esteem; in a society of shopkeepers the Mennonite givers.

Fourth, those who give a matter of display to win public applause for their generosity—social givers.

Fifth, those who give because others give, because they are expected to give and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to, who give through a sense of duty and not through love—moral givers.

Seventh, those who give in the spirit of Jesus, who give because they love their neighbor as themselves and, above all things, desire to help spiritual givers.

To which kind do you belong?

Givers Are of Seven Kinds.

RELIGIOUS THOUGHTS.

Gems Gleaned From The Pulpits of All Denominations.

Building Character.

Credo is necessary in the building of the character. It must dominate a man if his character is to be "built on a rock."—Rev. A. P. Wedge, Baptist, Lowell, Mass.

Forget the Past.

Don't worry, don't be depressed over what might have been, but let the dead past bury its dead and look forward to the coming year with hope on the Lord.—Rev. Byron Hall, Episcopal, New Orleans.

Living Church.

The idea of a living church is not a system, a corporation, but learning with faculties and powers, able to receive and assimilate truth and communicate it to others.—Rev. J. R. Stevenson, Presbyterian, New York.

A Beautiful Life.

A strong, beautiful and useful life is God working in a life and looking out through the windows of the soul in which he is invited guest.—Rev. Dr. Charles Edward Locke, Methodist Episcopal, Los Angeles, Cal.

One's Duty.

To do one's duty is the supreme achievement of man, but it is not the cost of Christianity: it is rather the fruit.—Rev. Dr. Ambrose W. Vernon, Congregationalist, Brookline, Mass.

The World's Orchestra.

Every instrument of civilization is being attuned to heaven's keynote of brotherly love and gradually forming a grand world orchestra.—Rev. W. M. Taylor, Christian Church, New Orleans.

Moral and Biblical.

The Christian religion has the highest code of morals and the most sublime code of ethics, as exemplified in the character of Jesus Christ and taught in the New Testament, that the world has ever seen.—Rev. W. M. Vines, Baptist, Brooklyn.

Aristocracy of Character.

Establish and rigidly maintain an aristocracy of character, not of wealth or of ancestral position or social standing primarily, but an aristocracy of character. Manly character is bright and glittering current coin in the realm of true success.—Rev. Frank W. Luce, Methodist, Cleveland, O.

To Get Peace.

If you want to have peace as an accomplishment, peace as a friend and companion, peace as the bloom and blossoming of things, the music ineffable sounding forth in the life, let Jesus Christ come in and take the throne and you will get peace.—"Gypsy" Smith, Evangelist, England.

Need of Self Control.

Self control should always be at the bottom of all human action. It is self control which distinguishes man from the animals which possess instinct. When a man controls himself he is entitled to manhood. When he follows his instincts only he becomes an animal.—Rev. W. W. Bustard, Baptist, Boston.

Every Man's Duty.

The man who does not attend to all the powers of his nature by respecting his body and making his mind clear and acute commits moral suicide, for our duty is to our very flesh. Life is not only a treasure; it is a power house, and it is our duty to get the most we can from the powers of our nature.—Rev. Dr. Thomas R. Sizer, Unitarian, New York.

Man's Incomplete Life.

We play a little game; we do our little work. At night, like children, we are called to rest; just as a mother calls her reluctant child and puts him to quiet sleep for rest, to rise fresher and brighter on another morning. Other creations of God are completed before they die, but no man is complete in this life, for what man ever lives a full and complete life?—Rev. Dr. Lyman Abbott, Congregationalist, Brooklyn.

Solomon's Temple.

Wide publicity has been given to a report that the Free Masons of the globe intend to rebuild Solomon's temple. It would be a mighty undertaking. Solomon built it in seven years, and the construction of Herod's temple occupied forty-six years. Solomon's temple was on the hill Moriah, a ridge a little west of the city, and the traditional site of the place where Abraham put Isaac on the altar for sacrifice. In David's day it was a farmer's threshing floor, until he purchased it from Ornan, the owner. Three temples have stood on this sacred ground in succession; then, in the second century A. D., a heathen temple was reared, which in 600 A. D., gave place to Justinian's Church. Next followed the graceful "Dome of the Rock," built in Caliph Omar's time, which has alternately been in Crusader and Moslem hands. To Mohammed and his descendants all the Hebrew patriarchs, the Haran-esh-Shereef, as the temple site is now called, is held almost as sacred as Mecca. Will they sell it now, after long centuries of possession? Many changes may take place under the new liberal regime in Turkey, but this, if it did happen, would certainly be one of the most surprising.—Christian Herald.
THE WACHOVIA MORAVIAN

CHRISTIAN CHURCHES IN WACHOVIA.

Providence.

The Brethren E. C. Stempel and Carlton White, conducted a meeting at this church beginning Sunday, Oct. 24th, which was beneficial to the members—there was also one profession.

Christ Church.

October is anniversary month in Christ Church, and the 38th anniversary was very happily celebrated on Oct. 24th, the day being ushered in by the Salem Band. The congregation was very happy in having with them on this occasion the former pastors, Bro. H. E. Rondthaler, who was the first minister in charge of the work, spoke in the morning at the S. S. Rally—looking back over the years and bringing to mind many things of interest during his pastorate. In the afternoon Bro. J. K. Pfahl, the second pastor, made the address in the largely attended lovefeast. Bishop Rondthaler was also present, and in the evening preached the anniversary sermon, in his text, 2 Kings 11-17. On Monday night a business meeting was held and officers and chairman of committees elected for the new year.

Clemmons.

The school at Clemmons opened the first day of September. The character of the school is such as to be encouraging. While not so large as to numbers, it is in good working order, and the pupils are still coming in. In Oct. 31st, Clemmons celebrated its 100th anniversary. The weather was fine, the attendance very good. One hundred were in the lovefeast and 34 sat down together at the Lords table. At a congregation council, Bro. Alex. Patterson, was elected a member of the Board of Elders.

Fairview.

October has been a sad and happy month with this congregation—sad, in that God has called one of His little ones from the home of Bro. and Sis. Lackenbach—but hearts are made sad, God can cheer and bless, as was felt on the 31st of October when a specially full and blessed day was enjoyed. On this day, two children were brought for baptism at the lovefeast in the afternoon. The congregation were happy in the presence of Bro. and Sister A. D. Thaeler, of Bethlehem, and Bro. J. K. Pfahl. At night Bishop Rondthaler baptized two and confirmed five persons, he also presided at the largely attended communion. It was a happy occasion.

Culvary.

This congregation was very glad to have Bro. and Sister A. D. Thaeler in their midst. On Sunday the 31st Bro. Thaeler preached to a large and appreciative congregation. This month has seen the opening of the new annex. Col. Fries was present on the occasion and spoke to the young men.

Friedberg.

Friedberg has had a very good month, resulting in 19 additions to the membership. Bro. Wenhold assisted the pastor in the preaching during the month. There has been one funeral, the little daughter of Bro. and Sister Geo. Hartman, died on the 8th of Oct. and was buried in the Friedberg City's bower. The S. S. of this congregation is very prosperous. The attendance for the past month being 129, which is exceptionally good when we consider how many are on the circuit to the Church who would have to travel to the Enterprise meeting. In Oct. 31st, Bro. Stempel assisted the pastor.

Mayodan and Avon.

In October Rev. C. E. Kris kept the services at Mayodan and Avon, while the pastor, Bro. White, was away assisting in protracted meetings at a number of our other churches.

New Philadelphia.

In this congregation a protracted meeting has just been held resulting in 10 conversions and the awakening of much interest among all who attended.

Greenboro.

During the week of Oct. 17 to 24, a series of meetings was held in the Greenboro Church. The Pastor, Bro. Wenhold, was assisted during the week by Bro. White, Bishop Rondthaler, H. E. Rondthaler, E. S. Crosland and J. F. McQuiston, also preached during the week. Six additions were made during the congress, one by adult baptism, one by confirmation and four by letter. The membership is now 42.

An ‘Experience Meeting’ and social given by the ladies of the Whatever Circle recently proved very joyful and successful. Nearly printed invitations were sent out by the ladies and those responding brought one dollar earned for the occasion. The average amount brought was gathered. Among the most interesting accounts given were those of Rev. Wenhold and Mrs. H. C. Snyder. Mrs. Snyder’s experiences were embodied in verse which she read in a very pleasant manner. The children also came in with their portions, contributing their little ideas and telling how much were prepared. The proceeds for the occasion amounted to $36.00. The society has been very active since its organization six months ago. The officers are as follows: Mrs. J. W. Petty, Pres.; Mrs. M. L. Thaeler, V. P.; and Mrs. H. C. Snyder, Sec’y.

Friedberg and Chapels for September.

This has been a very strenuous month for me in the Friedberg Congregation. It has also been a very fruitful month. It begins with close of the Advent meeting in which there were 7 converts and closes while our Friedberg meeting is still in progress. This last meeting Brother Wenhold and I conducted eight days, from the 4th Sunday in September until the first Sunday in October with splendid results. About 35 professions of faith and on Sunday 19 were received into the Church, two by letter, two by adult baptism and 15 by confirmation. There are others to be received later on.

Brother Wenhold preached some strong sermons in both of these series of meetings.

The last of August Mrs. Harrison Cross fell and broke her collar bone. Have held four funeral services. On the 10th Mr. Ephraim Wiese, one of the older members of our congregation who lived in Lexington. At her request Dr. J. C. Leonard of the Reformed Church at Lexington preached her funeral.

On the 19th, buried the infant daughter of Mr. and Mrs. Steele.

On the 22nd, a little child from Lexington, Hunsicker by name.

On the 30th, five year old daughter of Mr. and Mrs. Wood living near Frances Folts’s.

On the 23rd, married Austin Menz-

Kernersville.

We want to give you a short ac-

ACCOUNTS

GENERAL BANKING BUSINESS

LOAN AND TRUST

EFFECTIVE JUNE 20, 1909.

Preparatory and College Depart-

WACHOVIA

THE WACHOVIA MORAVIAN.


SALEM

ACADEMY AND COLLEGE

For Girls and Young Women.

WINSTON-SALEM, N. C.

WINSTON-SALEM DIVISION

A. M. P. M. A. M. P. M.

WINSTON-SALEM, N. C.

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S.C.

B. R.


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FOR GIRLS AND YOUNG WOMEN.

WINSTON-SALEM, N. C.

 affects, both Domestic and Foreign.

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WINSTON-SALEM, N. C.

H. D. A. M. P. M.

WINSTON-SALEM, N. C.

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WINSTON-SALEM, N. C.

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WINSTON-SALEM, N. C.

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FROM Distant Fields.

Rev. L. Beitel has returned to his work at Nicaragua.

According to the Moravian Mission the mission deficit now stands at £11,000.

Bishop E. Van Calcker has returned to South Africa after he had given a number of lectures in various places on the Continent.

Rev. and Mrs. H. Kunitz, who have been in England for over two years on account of Mrs. Kunitz’s health, have returned to their work in the Himalayas.

In Quenewa, South Africa, it appears as if our church there would soon be too small. In East London Missionary B. Mazwi has organized a Temperance Society.

The Foreign Mission work has been largely benefited under the will of two sisters who died in Sheffield, England, this year. Each sister left the Moravian Church £1,000 for mission work.

This month Rev. R. Verdier will return to Sorim via the U.S. He desires to come into closer contact with our congregations and to study Sunday School methods, with a view to more extensive work along that line in Sorim. He hopes to reach Paramaribo, by Dec. 2nd.

The Rev. Th. Schrue, arrived at Gonaoual, South Africa, a short time ago, in order to take charge of the school for assistants there. Mr. Crukosshank, the American missionary in South Africa, went to Witte­water for a time on account of his ill-health.

Notes from Labrador state that in Ramah only twenty persons still survive, many of whom have had their names transferred to Esborn, and live either at Hebron or Sagkey. Others have settled at Killinek or Okak. In Nain a school has been opened for the children of settlers. The Rev. W. W. Perrett intends to construct a school from the materials of the old church. In Killinek the Rev. Waldmann opened Sunday and day schools for adults and children. This summer two lighthouses are to be erected at Killinek by the Quebec authorities.

We regret to hear that a fire at Bluefields, Nicaragua, has done considerable damage to the Moravian premises there. The house recently inhabited by the Rev. S. Morris has been destroyed. The church caught fire, but fortunately, owing to a change of wind, the flames were extinguished without much damage being done. The loss will amount to £750.

The Revs. S. Allen and J. Craig have now returned to Jamaica, as well as Bishop Westphal. The staff in that island will welcome those reinforcements.

The Bethelham, Pa., Moravian notes: “Letters, postmarked at Beitel, Alaska, July 1st, were received in Bethelham, Pa., U. S. A., on August 16th, and confirm the good news of the safe arrival of our missionary and supplies. Mrs. Anna Rehnel arrived at Qiniquagah on Saturday, June 26th, and the P. J. Abier discharged his cargo at Beitel on Tuesday, June 29th. The voyage from Seattle, Wash., to Qiniquagah, Alaska, covered 10 days, as compared with the forty-eight days of 1897. Mrs. Rehnel speaks in high terms of the courtesies of the United States Bureau of Educational Officials, and especially of the kindness of Capt. E. A. Born, of the Abier.”

Bible in 418 Tongues.

According to the 105th report of the British and Foreign Bible Society the Bible will soon be printed in every language and dialect known throughout the world. Complete Bibles or portions of the Bible were issued last year in 418 different languages. During the year six new translations were added to the list. Besides these languages there are complete Bibles or portions of the Scriptures made in embossed type for the blind in thirty-one different languages.

The number of Bibles issued by the society last year was nearly 6,000,000. Of complete Bibles there were 364,195, New Testaments, 1,778,674, and portions of Scripture, 3,923,842, making a total of 5,034,711.

The colporteurs employed in the work of distribution have an adventurous life. Last year some of them were arrested as spies in Nicaragua, robbed in Burma, bitterly mocked by Social Democrats in Germany, driven out of villages in Peru, stoned in the Philippines and beaten by Moslems in Baluchistan.

The Moravians of Kernersville are planning the celebration of the 43rd anniversary of the building of their church on the 4th Sunday in November.

Rev. Carleton E. White has just closed a very successful revival meeting at Avalon Church, near Madison, N. C. Mr. C. E. Crist assisted in the services. As a result there were 24 professions.

Owing to illness, necessitating an operation, Brother William Tesh was forced to resign his position of only a few weeks as janitor of the Hotel Church. James Petree was chosen to succeed him.

Sermon From Death Chair.

Adolph Bertikey, the ‘gentleman burglar’ of Brooklyn, who murdered Frank Jankowski, a Lakewod hotel porter, just before going to the death chair recently wrote his last message to the world, in the form of a sermon. He said:

I can add but little to what others have said. I would suggest an early religious training. It should begin with the lesson of the child, and be continuous and never end until death. The child should be given to know the dangers of an environment that is not religious. His associates should be those only that reverence God. The parental responsibility comes in here. The child looks for examples. As the example set before it by its parents or associates is good or bad he will in most cases grow.

If the boy be disciplined in religion with environments good, associations good, and with love as his teacher till he is come to the age of reason, the fruit of the early training will be invaluable in a moral, religious life. Not all of these came into my early life, but of these that did my one regret is that I did not use them to my advantage.

There is much truth in his statement. His ingratitude for his own home training is largely stoned for by the deep penitence which he expressed at his failure to improve the opportunities which his home afforded him.

The important lesson of this sermon, which he made its climax, is the fact, which is as unvarying as the law and statute, that the more a person’s penalty follows the breaking of God’s law and the still more important truth that a loving God, through the mediation of Christ, is willing to forgive those who break his law in the right spirit, and the reward of righteousness for the penalty of sin. —Christian Herald.

Another venerable citizen has fallen to sleep in the person of Brother William Detmar, whose death occurred Nov. 1st, in the 77th year of his life. Brother Detmar was a native of Germany and came to Salem early in life. He lived an industrious and upright life and left a good name as a heritage, which is above all price. His wife survives.

Dr. S. F. Pfahl is having the old Solomon Mickey dwelling and Cooper Shop adjoining, on Main Street, torn away, preparatory to the erection of a modern dwelling on the site. Thus one by one the old landmarks are giving way to the march of progress and improvement.

THE WACHOVIA MORAVIAN.

IT NEEDS YOUR INTEREST AND SUPPORT . . .

ONLY 50 CENTS A YEAR.

TOOTH BRUSHES.

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

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

IF YOU WANT
LIFE INSURANCE OR
REAL ESTATE
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FOLTZ & SPAUGH,
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Office in Gray Block, WINSTON
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FURNITURE,
STOVES,
CARPETS,
DRAPERIES.
THE LARGEST LINE AT THE
LOWEST PRICES.
HUNTL- HILL-STOCKTON-CO.
UNDERTAKERS.
Morning Thoughts.

SUNDAY
Get heaven into people and you will not need to worry about getting people into heaven.

MONDAY
Come, cheer up, my moody friend! What's the good of whining? What's the good of hoping round, sighing and regretting?

TUESDAY
It’s the little every day helpfulness that makes every day heavenly.

WEDNESDAY
There are seeds of kindness to be seen.

THURSDAY
And this is true: Our own lives are robbed of sweetness by bitter thoughts of others.

FRIDAY
We start on the road to misery when hatred enters our hearts and with it, the determination to “get even.”

SATURDAY
Keep your courage up and, conversely, it will keep you up. Maybe you don’t believe it, but it does no harm to try.

A Much Delivered Sermon.

Bishop Whittaker, of Philadelphia, one of the best story tellers a man could wish to listen to, recently told of a young clergyman whose pastoral charge had fallen to him out of the thinly populated end of a western state. Riding the circuit of his tiny churches, he never imagined that the auditors of one town ever sat under him in another, and so he had been delivering everywhere the same sermon, and it seemed to take well. Just how well that young preacher never guessed until one Sunday he was stopped at the church door by an old negro.

"Pobdam, me, sub, fer a moment," he said, with a most respectful bow, "I jus’ wan’ to say that I suthly have enjoyed dat sermon. De first time I heared it, sub, I liked it, and de second time I liked it better, an’ as I been fellerin’ you aroun’ it just keep givin’ on me like. Now, sub, I sorter in de preachers’ business myself an’ I’se an’ jist’ occurred to me dat you gwine to wear out dat sermon some fine day, an’ den I wants to buy it. When you git ready to sell it, sub, I stan’ to gib you 50 cents."

HE CALLETH ME.

Come unto me the Saviour saith
Come unto me and rest
Come lay thy weary head upon
Thy blessed Saviour’s breast.
I hear thy Saviour calling
I hear his precious voice
Calling me from earthly cares
And bidding me rejoice.

He has a home prepared for me
Where loved ones are gone before
Are waiting, watching, beckoning me
To that bright golden shore.
Oh, hark! again I hear Him
I hear Him softly call
He bids me come, in gentle tones
That swiftly rise and fall.

In this bright home prepared for me
So often I have been told
There flows a crystal river
The streets are paved with gold.
I come oh blessed Jesus
Thou call’st not in vain
I leave this earthly home for thine
Never to return again.

A. M. T.

The Great Work of the Church.

Is not contributing money or collecting money to send out missionaries. It is not collecting money or contributing money or earning money to build new churches. It is not visiting people to induce them to attend church. All these are great and important works, but they are all simply aids to another greater work—that of bringing men to a knowledge of God. Missionaries go forth that they may tell men more about God. Churches are built, and men are gathered into them that God may be made better known. Christ sought to reveal God; the church is charged with the work of continuing and extending the revelation.—Church Record.

YES!

WE ARE GOING TO STAY HERE AND DO YOUR CLEANING.

TWO MACHINES IN OPERATION.

SPRAKER.

PHONE 1065.

Winston-Salem, N. C.
An Afrie Lellaby.

"I'll be a baggage smoker, " was the cry
Of Teddy, as he stood in hunting pants.
With my repeating, trusty rifle,
Well mark the trunks of many elephants!"

Why Willie Had the Blues.

"How old is Kitty Post?"

"Two years old."

"And what is your name?"

"Well, what do you think of that? Kitty has whiskers and I haven't the first sign of any yet."

No Place For Eddie.

A little girl was naughty one day.
In fact, she was so bad that, other corrections failing, her mother took her upstairs to whip her.

While the proceedings were going on the bedroom door opened and the little girl's brother started to come in.

Changing her position, slightly as she lay across her mother's knee she said: "Eddie, go out! Can't you see we're busy?"

A Chance For Uncle.

Little Fanny's uncle is a bachelor, and when she asked him why he had no wife he laughingly told her he couldn't afford one.

One day she saw a newspaper advertisement in large type announcing the opening night prices of admission to a local theater, and at once hurried to her unamed relative with the news.

"O Uncle Bob!" she cried, "there's a 'gai'n' to be made at the opera house tonight and you ought to go."

"Why so, dear?" he inquired.

"Cause it says 'Ladies free.'"

"Well," I say, 'whatcher wan', Jim?"

"Lizzie, does you know what I would like in a white braid?"

"'Ne, Jim, I doan know what you mind yo'se'f of."

"Jim he chuckle and deu he say: "A fly in a pan of milk!""

The Bible Alphabet For Children.

A soft answer turneth away wrath.
Blows are the pure in heart for they shall see God.
Come unto Me, all ye that labor and are heavy laden, and I will give you rest.
Depart from evil and do good.
Every one that asketh receiveth, and he that seeketh findeth.

For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.

God is love.

Honor their father and thy mother.

I was glad when they sold unto me, let us go into the house of the Lord.

Judge not that ye be not judged.

Keep thy tongue from evil and thy lips from speaking guile.

Love thy neighbor as thyself.

My son, if sinners entire thee consent thou not.

Now are we the sons of God.

Ye are the salt of the earth.

The heavens declare the glory of God, and the firmament showeth His handwork.

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.

Visit me with thy salvation.

What doth it profit a man if he gain the whole world and lose his own soul?

Keep a man be born again he cannot see the Kingdom of God.

Ye are the salt of the earth.

Zealous of good works, a peculiar people.

—Mrs. Lee McWilliams.

ACKNOWLEDGMENTS.

For Foreign Missions.
From Home Church........... $188.88
From Sales Jov. Mis. Society 25.00
For Mission Deficit.
From Neighborhood Circles of
Christ Church................ 25.00
A friend..................... 1.00
For Bohemian Mission.
From Christ Church........... 6.25
From Macedonia............... 1.50
For Moskito Mission.
A gift........................ 15.00
For Home Missions.
From Home Church.............. 123.42
For Theological Seminary.
From Macedonia.............. 1.70

$397.53

JAS. T. LINEBACK,
Mission Agent.
A new year resolution is good but one for each day in the year is better.

Dr. J. H. Clewell kindly favors us again this month with news from the Northern Province, which finds a welcome place in our columns.

As far as we can ascertain the Wachovia Moravian was started in April, 1829. That was some 17 years ago. It may be older, and if so, our search for dates will reveal this fact.

The ministers of the Southern Province hold a monthly conference where reports and general matters pertaining to church work are discussed.

We are growing to be a city. The 1901 census will give us a population in the Twin-City of over 30,000. And while evil increases proportionately, let us ever strive to overcome evil with good purpose.

We are in the midst of the festive holiday and glad new year season. In one temporal joy let us not forget the true spirit and import of the occasion—God's best gift to man—a Saviour of the world.

The Sunday Schools have been busy preparing for their Christmas entertainments. These are happy days for the little folks and makes us more than at any other season wish that we were a boy again.

It is a happy privilege to look after the poor, the sick and the lonesome, at this season. Few of us, if we look around, cannot find some one whose condition is worse than our own. It is a good start to bring good cheer and comfort into the homes and lives of many, throughout the year 1910.

In some homes there will be sorrow, even during these festive holidays, for the reason of a vacant chair and a voice that is hushed and still. But there is joy in the thought that while our happiness is temporal and passing, those who have left us are enjoying an eternal season of praise and thanksgiving.

The Calvary Church Barara and Philathes Societies are to be congratulated upon their new and beautiful annex to the main church building. It cost some $2,000 and was dedicated Dec. 4th, Bishop Roadhauler presiding. This annual gathering of workers in the various departments of the church is much enjoyed. It virtually closes an old year of service and is the beginning of another, which with God's blessing, even enter with renewed zeal and encouragement.

New Year is the time when many square their earthly accounts and endeavor to start the new era of life, even with the world. It would be well to look about our spiritual homes at the same time and see how life's balance sheet stands, to smooth out the rough places and if the Master should call during the year 1910, to be ready for the final accounting.

Big hats in church are a nuisance and even the secular newspaper are raising a protest against them in public gatherings. In some churches and other places as well, they are removed voluntarily and if not by a request so to do. The decrees of fashion in dress are peculiar and oftentimes existing. And to what purpose?

Brother C. E. Crotz who established and has so faithfully served the Pine Chapel Mission, South Side, and without compensation, was generously endowed by a number of his friends, at that point, a short time since. While the gifts were duly appreciated, the motive which prompted this recognition of his service, deeply touched the recipient.

The year 1909 will close and with it another mile post is added to every one along the journey of life. As we grow older, these year records seems appassingly in quick succession. Sometimes the road is smooth and at others it is rough and difficult to travel upon. But there is no alternative but to travel on, living right and with hope and expectation for a blessed and eternal rest when the journey ends.

The annual lovefeast for workers of the Home Church congregation was duly held Dec. 3th. Bishop Roadhauler presided. This annual gathering of workers in the various departments of the church is much enjoyed. It virtually closes an old year of service and is the beginning of another, which with God's blessing, even enter with renewed zeal and encouragement.

Miss Ellen E. Hill, a member of Fairview Moravian Church, died Dec. 4th, aged 18 years. The deceased was a sincere Christian and exemplified her profession by a faithful attendance upon the services of her church. She had missed attendance at Sunday School only twice in three years. She possessed the beautiful combination of faith and faithfulness—an example for us all.

A QUESTION OF THE HOUR.

Two ladies from Charlotte, N. C., in this city recently stated that among the general public is a desire for the practical. Let us think on these things. They are serious questions and already we are being called upon to face them, by just such questions as "What is the Matter with the Church?"

MORE PREACHERS WANTED.

The above is a demand that comes from every denomination and we do not have to go outside of North Carolina to prove the assertion. Early in the year Dr. Henry Louis Smith, President of Davidson College, N. C., gave startling figures as to the need of preachers of the gospel and he represents the Presbyterian Church.

The two Methodist Conferences which have recently held conventions in this State found that there were not enough available ministers on the supply list to fill all the places. The Baptists recently gathered at Wadesboro, N. C., found conditions no better. This applies to every denomination to a greater or less extent. How about our own Moravian Church? Let us look at the Southern Province. There is but one young man at present in school with the manifest desire to be a minister. We can remember in years past when there were a number, let us see, Revs. Balsmon, Blums, Hall, Clewell, Spach, Rominger, Crosland, Crowell, Woodyatt, Spach, Rouldhauler, H. E., Holton, Pifoi, White, and possibly others. Now there is but one, unless there is a mighty awakening among our young men to the need and importance of this profession within the next few years. This need of ministers may not be so urgent at present, but with the present gloomy prospect in view, what will be the condition twenty or thirty years from the present? Do we have to go far to look? Is not its usefulness along practical lines being taken from it by other organized efforts? Does the church not lose interest as well as power, thereby? Its field is broad but modern methods are narrowing it down. The neglect and indifference manifested in many things along these practical lines, it would seem, are bearing fruit, rich in return, for those institutions so nobly engaged, but of great loss to the church in general, which is doing noble service with its spiritual efforts, but to our mind, is not complete and well rounded up, without the practical. Let us think on these things. They are serious questions and already we are being called upon to face them, by just such questions as "What is the Matter with the Church?"
The Wachovia Moravian

years hence? And what is the cause? There are many. Among them would note the training at home and the lack of directing the attention of the boys of the family to this high and noble calling, while every incentive is used to get them interested in the education of less men of the industrious world, with the almighty dollar as the goal. Then there is a lack of interest in both the Church and Sunday School, to boys and young men, who may be more especially adapted for the ministry than their companions, with no word of advice, encouragement or aid given them directly which would enlist them in the Master's service. All these are the reasons and more which confront the denominational question in the very near future. God will take care of his own but the work may be hurt and hindered by one neglect or another. Even the secular press has taken up this question of the scarcity of ministers. Let us close our thoughts, briefly and hurriedly, with an extract from the Health, N. C., Observer, of recent date. That paper says upon the subject:

"Why are fewer young men of learning and ability attracted to the ministry? That is a question which confronts the church and should give pause to the leaders in the Christian churches. Is it materialism? Are men so money mad they shut their ears to the call of God? Some tell us that it is because men of ability can earn more in other callings. That is no adequate answer. There never was a time when the call of big brains could not earn more in other callings than the pulpit, and the average salaries and comforts in the ministry are better than ever before. Now man of ability has ever entered the ministry who did not turn his back upon the larger money inducements, which came to men of like talent in law, medicine, literature or in business. * * * Why does the ministry attract fewer young men? At the recent Methodist Conference in Raleigh it was said that in learning and capacity, the new ministers were much above the average of those received in recent years, but the number was not equal to the demand. Why? This is a question which ought to receive serious consideration from all good men, for there is something wrong when the harvest is large and the laborers are few. God could save the world, we are told, without "the foolishness of preaching," but that is the way He has ordained for the salvation of mankind. We may be sure He has called men to His work. Are they too busy delving for dollars to bear the call? Of what is the reason?"

SUGGESTIONS FROM A YOUNG READER.

The Associate Editor, while still peering into the vista of setting the columns of the Wachovia Moravian has been especially gratified to receive suggestions from a young man and a reader of the paper, which, while written as a personal letter, he takes the liberty to point. The need of the Wachovia Moravian is the interest of the members of the Southern Province as well as their patronage. Here is what your young friend says:

"The Wachovia Moravian needs the help of all Moravians and to get this the Moravians must get interested in it in some way or another. As a result of which a philanthropic church man could offer some compensation for the best written article, "What I think most interesting in Salem," A description of a location, or something of the contestants to be by young Moravians, and then publish the contributions. Then I think the congregations should contribute all possible local and literary news, which could be forwarded to interest and which is not utilized by the secular press.

Let us say that as it is at present, the Wachovia Moravian is a very creditable little paper and by the efforts of the otherwise very busy Assistant Editor, makes a welcome monthly visitor to Moravian homes. Yet another thought. Let those who have talent among us, as many as are so endowed, contribute articles upon such topics as they may choose. Though young in years, I feel a deep interest in the church and all that pertains to its welfare. We are a little flock, comparatively speaking, but by God's blessing have done a good part in carrying the banner of the cross both in our church and all that pertains to the great work, the present and the future are with us and before us. The press is a mighty factor in all the departments of life, and to this we must look for much aid in future work and hence our interest in the Wachovia Moravian as our organ in the Southern Province. It is not what the Associate Editor or any other one individual can do, but what all Moravians should do to make it a mighty power for good in our day and generation."

We heartily thank your young readers for their suggestions and work of encouragement. One great difficulty we see is the strenuous times in which we live. Everybody is so busy that spare moments are precious and few are available to give attention to some of the suggestions of our young friend, and for which there is no re-

The Northern Province.

There is at present quite a marked interest in the matter of church buildings in the first District. Bethlehem has several churches in the different sections of the city, just as is the plan in Winston-Salem. West Bethlehem has its neat and commodious church building, the outgrowth of the West Bethlehem Sunday School work in which a number of the ministers now in the Southern Province have labored in the past. This church in relation to the Central Church is much the same as Christ Church is related to the Home Church. Another work in Bethlehem is called the Laurel Street Church, and is about the same distance from the Central Church as Calvary is from the Home Church. There is also a large flourishing church in South Bethlehem, though this has an organization of its own, and is in charge of the Rev. W. H. Rice, well known in Salem.

To return to the Laurel Street work which we have just seen, that near to it is the splendid pile of buildings of the Moravian College and Theological Seminary. The campus of the Seminary consists of an entire city block, and is the group of buildings. The place is known as College Heights. Just east of the Theological Seminary is the parsonage in which Bro. Kemper lives, the pastor of the Laurel Street Church. The work has outgrown the present buildings, and it is proposed to erect a splendid new church near the parsonage, and just across the street east from the Theological Seminary. The proposed place of worship will probably cost between fifteen and twenty thousand dollars, and will tend to beautify this already beautiful section, and will add another to the number of a rapidly developing section of the town, just as Fairview occupies the center of the Winston growing section.

West of Bethlehem five miles, on the Lehigh river is Allentown, a city with probably eighty thousand inhabitants. Twelve miles in the opposite direction from Bethlehem is Easton, another large town, in which is already located a Moravian church. Some years ago an attempt was made to begin a work in Allentown, but it was not successful. At this time it is rumored that there are probably two hundred persons who are Moravians, or are Moravian born, in Allentown. Bro. Albright, the Cooperburg pastor, has taken up the work of purchasing a lot and erecting a church edifice. This work will probably call for an outlay of some fifteen or twenty thousand dollars for lot and building. The undertaking is a difficult one, but will no doubt become strong in the end. A fine new pipe organ has been
installed in the Uriehsville, Ohio, church, and was recently dedicated. The Uriehsville church is one of the Tuscarawas Valley group of congregations, the group being made up of Gnadenhuetten, Port Washington, Saren, Canal Dover and other congregations. This was built about in the time of the panic which swept over the land between 1870 and 1880, and has had many difficulties to contend with. It has a faithful congregation, and this following is the letter from the work will be welcome news to its many friends. J. H. CLEWELL.

AMONG THE SCHOOLS

Since sending you our last letter regarding our schools and their interests, we have received several letters and will today present one of them. We have received several letters and will today present one of them.

Dear Reader:

I have read with no little interest your articles regarding Moravian Educational work as they have appeared in our two church papers, "The Moravian" and "The Wachovia Moravian."

I feel that you have sounded a timely note in emphasizing the opportunity afforded by our educational institutions to those Moravians who desire to give themselves to the life work of teaching. In line with your suggestion of more general cooperation, I have just arranged for the insertion in our college publication, "The Academy," of advertisements of all our American schools grouped together under the heading, "Directory of Moravian Education in America."

These advertisements cover the page in the forthcoming issue of "The Academy" and present a combined array of Educational facilities in both the前往和和它。In the Northern Province we have five institutions under church supervision, and in the Southern Province three. I fell, as do you, that it is highly important that the combined interests of these eight institutions should be furthered as a whole and that every effort be made to ensure the well-being of the schools. I should say, between one hundred and twenty-five and one hundred and fifty persons. In other words the field for trained Moravian teachers is numerically just as large as the field for Moravian preachers.

With your delight in statistical detail and your facilities for obtaining the same, I feel sure that you will be in a position to present those numerical facts in exact and striking array. So far as I know they have never been put before the Moravian public as a whole.

I feel quite sure that the school men and school women of the Southern Province of the Moravian Church in America will stand ready and eager to co-operate in every movement looking to the furtherance of all those interests which we all have in common and ought to share with one another. Your own experience in organization as evidenced in your very successful organizing of the schools and classes for women's interest visits to the world is to Bethlehem in Judaea where Christ was born. The town is situated south of Jerusalem and lies on the top of a limestone ledge about a mile long. The soil is very well suited to vines in the sun; and the roofed houses are all built of limestone, so that you might call it the Stone Town. The streets are long, west to east hill are high out in gardens and orchards. There are silver-yards and fl graved and vineyards, and the green and white of the landscape blend very prettily. At the west end of the hill top is the old gate where Boaz married Ruth and where David and his men fought against the Philistines around the well. Then comes the narrow street, with two story flat-roofed houses on both sides, and stone steps leading up to the little church in the second floor. Down in the first floor there is a busy cellari room, where in the wilderness all the winter through. Nor is it necessary to suppose that the rocks of Bethlehem in Judaea were in the open pastures on every December night. The story seems to show that they were not to be moved and that the shepherds came on the first Christmas. As when the Son of God was born into the sinful world which He came to save.

The Correct Date of Christmas.

Was Jesus Christ born on the eve of the 25th of December? A great many people have doubted it, mainly on the ground that December weather among the Judaeans would be too wintry to allow of rocks lying out in the open. In this the learned writers are mistaken. December as the record of any successive years show, is not as winter at least in Palestine and especially February. The old Jewish writings expressly tell us that many of the rocks stayed out in the open pasture on every December night. The story seems to show that they were not to be moved and that the shepherds came on the first Christmas. As when the Son of God was born into the sinful world which He came to save.

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The Wachovia Moravian

ered narrative, the shepherds were watching by turns, at the time when the birth of the Saviour was most recent and most loved writer on the Life of Christ, John Henry Newman, who has studied the old Jewish writings more closely than had ever been done before, reached the careful conclusion that the December 25th date for the birth of Christ is more likely than any other. He has made a number of calculations from the various indications given in the Bible, complemented with the data of other authors and they always point in the same direction.

December 25th of the year B.C. Because as everybody knows the myth, Dionysus, "the Little" made a mistake in calculating the Christian era and put it four years after the true Christmas, in order to make a manifest impossibility. So that if he had reckoned right one year just before his time would have been 1914 instead of 1916. The best authority, therefore, points to the birth of Jesus Christ, December 25th, just nineteen hundred and thirteen years ago.

In the time of the first Christmas, we should not have celebrated our Lord's birth on the 25th of December. That was the old day observed for the baptism of Jesus, in which the Pagans were accustomed to celebrate his birth at the same time. It was only about four hundred years after the birth of Jesus, that the Church, everywhere agreed to celebrate Christmas on the 25th of December, a practice of the people at Rome, and since that time, the 25th of December has been the established Christmas day. But this was an old Roman custom of having a merry time at that season of the year when the sun seems to be starting on a new course with lengthening days.

On this Christmas day, the trees set up everywhere and hang lights upon them and give each other presents. Then the Christians said: "We will not do these things for the heathen gods any more. We will do them for Jesus who is the Son of Light. For the season rises with healing in His wings. The trees and the lights and the gifts are for our Saviour." It was a beautiful change and it helped people to think of all the good ideas, and when they gave each other gifts, they were reminded that they were still more for Jesus, the Saviour. "His unspeakable gift!" in the bestowal of his dear Son. And when, by and by, the Gospel went to these Teutonic nations to which we belong, the Christmas festival was all the dearer to them, because it came in the place of their old heathen feast, the dark days of the Yule month, which was the name our ancestors gave to December. Then they had heard that this was better in the fire place, and baked their Yule cakes and lighted their Yule candles. They had done these things in honor of their heathen gods, but now they saw what the Saviour would do for the Christian instead.

Thus as at Rome, so also in the Teutonic Race the year is marked as the Christmas feast. A bit of the old log was always kept to light the Yule candle, and the Yule candle must burn the whole evening, and the Yule cake was baked every year and given to the little children as is still done in the north of England. It was a blessed change, just like the one which has come over the name of the first day of the week, when the heathen's "Sun Day" for it is the "Sunday" of Him who is the Son of God. For December 25th has come to have great business value. For music and song and festivities and visits and the great city markets. All over the country the turkeys are being fattened for the Christmas feast. For a year already the outgoings in tens of thousands of German homes have been heavy in making the toys for Christmas of 1909. Facsimiles of many shops have, for months already, been engaged with Christmas goods, children's books and pictures and souvenirs of every kind and price have long already been in course of preparation. The Christmas trade gives on this one day and nothing more than all other days. The stores assumed their Christmas decorations as early as the middle of November, in order that their patrons might be supplied and their populace might be over-worked in the great rush of the season. Railroads and express companies depend largely on the increase of their traffic upon the Christmas time. In years when business is depressed, the merchants are in a different mood, but on Christmas day the tradesmen hit out the faith that underlies the Christmas faith, and to this faith there would find that this season brings a bigger money value than they supposed and the lesson would, in sorrow, be deeply described.

Home-Value of the Glad Season.

The home-value of Christmas is a pleasant thing to think of. Christmas has a wonderful power to bring families together. Sons and daughters have been planning the whole year through to travel back to old home in the Christmas of 1909. Many are preparing to cross continents and wide oceans in order to be with the home folks when Christmas comes. Lessers journeys of the same kind are projected among the number. The young mother with the fatigued little crowd of the long way, that grand ma may see the baby. Thus the old-fashioned Christmas is lost, but all its first-class elements, servants, paper dolls, dinner, reading room, etc., left Jersey City on Christmas morning and did not take on a passenger til Harrisburg. Nobody wanted to be on a journey on that day of household reunion. An Episcopal bishop tells how their trucks showed up somewhere in the far west over Christmas. The traveling men are no less interested. To get a few Christmas bushes, and opened their trunks to find some things that would be possible as possible to get Christmas toys and other gifts for a poor widow and her little ones who happened to be aboard that snowed-up train, in a lonely corner of the far west is the Christmas of 1909, because there, because the times was the blessed Christmas time.

There is a more potent influence at work for kindness and for correction, if it needs, in the spirit of the American Christmas. Hospitals and asylum brighten under the Christmas sun as under no other season of the year. Even into prisons the glow of moves enters in. At Christmas, if it at the other time the children will remember that a poor widow and her children live not far away, that some service in church or in community should be practically appreciated, that in some direction or other the Saviour's recipe for happiness is the only thing in that season.

Religious Interest the Chief Influence.

Because, whether men are fully conscious of it or not, it is the religious interest which lies at the root of Christmas. When that is cut, the whole thing begins to wither. Christmas without an Incarnate Christ is like Easter without a risen Christ. If the story is not true, why celebrate the season which is consorted over by a man who was a king in a manger, or angel visiting the shepherds, or wise men following the star, the wise men following the Cross to find a feast in its honor? Independence Day would cease to be celebrated if historical research showed that there had been no Independence Day. The deoders of the Mecklenburg Declaration know full well that their annual celebration would become a folly, if they could not make good their claim to the historical fast in the ease, And it is exactly the same with Christmas.

Dangerous Unbelief.

There has, in these recent years, a considerable re-interpretation of the 25th word of our Saviour, His virgin birth is denied; the Bible stories of his nativity have been disputed. Nothing in fact is left of Jesus by these men. The Christmas spirit and in the existence of a good man in Palestine, who in the minds of his contemporaries, gradually became the ideal Christ.

There is nothing new in the denial of the Virgin Birth. It has been so from the beginning. Unbelievers, like Celsus
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7:51 7:45 " Walnut Cove " 8:25 8:15
8:25 8:15 " Madison " 8:25 8:15
8:45 8:35 " Martinsville " 8:45 8:35
8:45 8:35 " Rocky Mount " 9:15 9:00
10:15 9:45 " Roanoke " .9.15 9.00
10:45 9:45

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printed in The Republican, giving an account of his connection and association with Mr. Page, a partner of S. F. B. Morse, and connected with him in the invention of the telegraph. Mr. Clemmons claims to have corresponded with Page in 1832, five years before the patent was granted to Morse, and to have furnished him with plans and suggestions that the Morse telegraph was later constructed on these plans.

Copy of "The Western Democrat," of Tuesday, May 26, 1863, published at Charlotte.

Pictures of the interior of the Moravian chapel, 32 Peter Lane, London.

Views of the new Moravian church, London.

View of Lindsay House—the London summer residence of the Rev. C. A. Hauser. At a conference of the brethren held in this house November 29th, 1751, it was decided to accept Lord Granville's offer and to begin the settlement in North Carolina.

Picture of John A. Clemmons. Part of the first incandescent lamps used at the Salem Iron Works—Mr. C. A. Hauser.

Letter for blessing—Mr. C. A. Hauser.

Old hand-cuff found at the old iron mine in Guilford county—Mr. Ralph Starnes.

Old lattice, about 100 years old, and other tools from the old Leight shop in Waughtown.

The Wachovia Moravian would like to say a word in behalf of this Society. The membership dues are $1 a year, a life membership $4.50. All money received are used to meet necessary expenses and the amount is not sufficient. Messrs. J. A. Lineback, W. S. Pohl, B. J. Pohl serve as wardens and treasurer.

The three stories of the Archive building are full of relics, which will take a lifetime to go over and carefully examine and which requires much work to arrange and keep in order. The collection is very valuable in a historic point of view and while the Society has done and is doing a noble service, the time has come when some plans should be formulated for a permanent warden, a stated income, etc. What plans are best we are not prepared to say. Salem and this section is rich in history and the Moravians have carefully preserved it in manuscript as well as in things material which are constantly receiving additions as the above list shows. It is a question which not only interests the Society, but is one in which every citizen has an inherent interest. Any suggestions along the line of permanent maintenance, etc., will be gladly received by any of the above named officers. Strangers who visit the Archive Building are surprised and astonisbed at the extent of the collection and its value. Let our home folks show as much interest and appreciation and we can have an Archive Building that will be deed and in truth prove a lasting pleasure and pride to every one.

SUNDAY SCHOOL IN 1834.

Report of Bethabara Sunday School—Made in That Year By The Late C. A. Hauser.

The following document is a copy of the fifteenth annual report of the Bethabara Sunday School, made in February, 1834, the original of which was kindly loaned The Sentinel of this city, by Mr. A. J. Hauser, who found it among the papers of his father, the Rev. C. H. Hauser, and who had before the copy was received for the interest it conveys. Mr. Hauser was an aged and honored member of the Bethabara congregation until his death a short time since, and throughout his long life was an active and zealous worker in the Moravian Church and Sunday School at that place. It will be seen by the subjoined report that conducting a Sunday School in those days had its trials and tribulations, even to a greater degree than at the present time. It was the planting of the seed and are we not reaping of the ripened fruit in the grand and glorious Sunday School work today. All honor to those who patiently and with much discouragement labored in those days for the Sunday School in those early years:

"We again have the satisfaction to say that our school has been continued by the blessing of God, and to express our thanks and thanks for the blessings bestowed on us and our scholars during the preceding year and we hope that our poor endeavors will explain to our children the way to salvation and to lead them to Him who took them in his arms to bless them, and to make them acquainted with Him, who out of love toward us, poor fallen sinners, left his glorious throne, became man and redeemed us with his suffering and dying—we say we hope that our labor will not be altogether in vain, and even if we do not see the fruits of it now, we are confident that when the children are grown they will acknowledge that by hearing and reading of the love of God toward us, in the Sunday School, they can learn from the Holy Spirit been convinced in their hearts that they are poor sinners and that they have also found forgiveness for their sins in the blood of Christ and that they have received the assurance in their hearts that they are children of God and heirs of everlasting life and happiness."

"Our school is but small at present. About 25 attened school tolerably regularly and the rest were careless and indifferent to the Sunday School cause and we are sorry to say that a few of them have not come to school the whole year round. We can see them follow idle life in the Lord's day and our Lord so earnestly recommends to keep it holy. (May the parents of those children be awakened by the Holy Spirit to see the bodily and spiritual danger they and their children are in?) We trust that our Lord and Saviour will yet bring them to His fold. "Our school has been kept regularly, except on a part of the school, when other religious services would not allow. Our school is generally opened by singing and prayer. The plan of instruction followed in the reading classes is a given course taken from the New Testament, but as it interfered with our public worship, we had to discontinue it. Most of the teachers have attended the school regularly, while there have attended very seldom. We thank those teachers who have served us regularly, very kindly, and pray that the Lord may bless them and their children is their kind service. We have 12 teachers, 6 male and 6 female.

"Our library consists of 40 volumes and some testimonials. In the beginning of last year the treasurer had in hand $1.05; paid for reward books during the year, $2.95; subscription due for the years 1831 and 1832, if it can be collected, $1.75; subscription for the library due, $1.75.

RECENT INTELLIGENCE FROM OUR MISSION FIELDS.

By Bishop J. Taylor Hamilton, D. D.

All along the line it has been for some time past the policy of our Mission to endeavor to develop the employment of native workers. Every item that indicates advance in this connection will be gladly received. In Surinam, for instance, apart from other ways and means, the amount of work for the last year has for some time been the custom to convene a conference of native workers once a year. This conference met on October 7th, and lasted several days. It was constituted of 31 native brethren, who discussed various themes of practical importance in connection with their work. The opening papers of the various discussions were prepared and read by the Brethren Eiaan, Pang Atjik, Jensen and Holston. Several papers were read at the conference in Parr...
amharic, in connection with which reports and addresses were given concerning the work of evangelization among the Amharic and the East Indians, and a lively interest was manifested by the city membership. One illustration of the polyglot nature of our mission in Surinam was presented by the fact that in connection with this conference besides other addresses in Dutch and Negro English an English sermon was preached by Brother A. Hector, assistant at New York, formerly teacher at Batesenverwaltung in Denenara.

As is well known our Mission is putting forth many efforts in Surinam in order to promote the economic advance of our people. The mission firm, C. Kersten & Co., considers it a special task to advance the well-being of the masses and to stimulate industry in every way. It is gratifying to note that such efforts meet with recognition on the part of the colonial authorities. From Sept. 29th to Oct. lst, an agricultural exhibition was held in Paramaribo. In this connection C. Kersten & Co. received a considerable number of prizes, premiums and honorable mentions for agricultural implements, for the production of fodder for cattle, for the manufacture of a non-poisonous insecticide, for various products of rice, the culture of which is specially promoted by this firm, for the improvement of the stock, cattle, poultry, etc. For the last mentioned service a gold medal was received, which had been presented by the Queen of Holland.

Many readers of the Wachovia Moravian will regret to read that the health of Bro. Dingwall, the hard working Supt. of the Mission in Denenara, has been seriously impaired by his refusal to spare himself. He has been compelled to seek rest and a change in Barranquilla. Many will join us in the hope that he may be wholly restored after a few months. He well deserves a vacation. The very letter which reported his physical breakdown told of the addition of twelve communicants to the membership of the Queensmead congregation and of the successful examinations passed by students of Commissary School. In student had won four College of Preceptors Certificates and two certificates of the Cambridge University Local Examinations. Brother Dingwall's son Herbert, had earned a double in connection with both examinations. We heartily congratulate farther and son in this connection.

Often the time of a missionary or furlough is a period of vigorous service in behalf of his field. This has of late been most emphatically so in the case of Brother R. Stern, Superintendent of the Unyamwe Mission in German East Africa. He has seen through the press fifty-five Old Testament stories translated by him into the Kinyamwe. The volume was printed by J. L. Schmidt in Herreha, and the costs have been met by special donations received by Brother Stern in connection with his representation of the mission in question at mission festivals in various parts of Germany for Brother Stern has been much in demand as a missionary speaker. His translation of the New Testament is in process of publication, thanks to a liberal grant from the British and Foreign Bible Society.

Unfortunately from the field itself we have been receiving serious intelligence of the illness of several lion hunters. Pages and Neumann may arrive in Germany on account of the complete break-down of their wives. Brother Seith has been at times for a week, and Brother Becher has been compelled temporarily to leave Kipemboke for Kitunda, that change of air may promote better health.

One might wish that the party of Ex-President Roosevelt would visit our Unyamwe Mission, both on account of his well-known sympathy for missions, and on account of his renown as a mighty hunter. Every day we hear of lions and tigers in many of our stations there again and again slain by fierce carnivorous beasts. Of late Usoke had been terrorized by leopards. Goats and foics disappeared, and even men were killed. On two successive nights as many as seven goats were carried off. Finally our young Brother Schmidt, who is primarily engaged in carpenter work in connection with the buildings operations of this station, lay in wait one dark night. It was almost impossible to see. But when the leopard came he ventured a shot. Next morning, which happened to be Sunday, he had driven a band of men out to follow the blood-stained traces of the leopard, which had been evidently seriously wounded. They succeeded in dispatching it, but not before one of them had received ten ugly wounds. The huge beast measured more than seven feet and a half. It was brought to the station in triumph, and its having been slain at less than ten feet, a man was regarded as not much short of a miracle. No wonder that Brother Schmidt could write that he had excellent attention when he preached that morning.

More than once attention has been drawn to the fact, that our Nyasa Mission has to deal with peoples that present very varied trains, low-landers and mountaineers. The latter are more independent than the former, more self-reliant and industrious and more difficult to win for the Gospel. But when, their very traits of character are likely to render them very useful in connection with the propagation of the truth. It is therefore most encouraging to receive word, that on the first of August 21 persons were baptized at Utangani, nearly all of whom were Swatis, mountaineers, a people of whom a missionary once wrote that they were "like a heavy block of wood, exceedingly hard to move." Hope Brother Schick is at work. At Nya, the new station in Nyasa, in the direction of Lake Nk crashes, White Sunday witnessed the baptism of nine adults and four children by Brother Ulmann, and soon after two married couples and the wives of two Christians also applied for baptism. Such a decision on the part of man or wife, when the other part of the family is still a heathen, requires no little resolution. Often the heathen husband or wife will seek to place all manner of hindrances in the way, from fear lest family life will be disturbed by the religious attitude of the other party. In this connection it is gratifying that in some of the older congregations the daughters of Christians are now preaching the unmarriageable age, so that Christian family life may be entered upon from the very beginning, and at Mboro the members of the congregation have agreed to marriage regulations suitable to conformity with Christian usage.

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Account of An Eskimo Hunt in This Fair Land of Ice and the Mid-Night Sun

By Christian Schmidt.

Ninu, Labrador.—In my last letter to you I related a walrus hunt out at sea, this time I wish briefly to sketch our Eskimo hunting in the interior. Labrador is a bleak and barren coast. We cannot call it productive, either by land or sea, and although we are scarcely able to count one Eskimo to a mile of coast-line, yet the proceeds are small and only offer a menial livelihood to its inhabitants.

It is quite correct to say that any given Eskimo procures his living more or less within a radius of from 100 to 300 miles. In summer and autumn, he hunts and fishes far out at sea the seal, the walrus, the polar bear; and when in season, the codfish claims his attention. In winter and spring he goes more inland, and during this time he is not satisfied only to follow the leads of our bears and insects—which often reach very extensively into the interior of our peninsula—but he frequently leaves the salt water behind him, and sometimes reaches even the highest land while pursuing the deer, or hunting the wolf, black bear or fox. During some seasons, animals are plentiful, and the deer or caribou cover the hills and dales in thousands; but the seasons are not alike, and the scarcity of deer is more frequent than otherwise.

I point no more to you the experiences of three of our Nain Eskimos, while thus hunting. With sleigh and dogs, rifles and ammunition and a sufficient quantity of provisions, they start off for caribou. The weather is fine, the snow hard—having been drifted into banks by recent gales—and the prospect on the whole promising a speedy advance into the interior. The journey leads through a bay forty miles long. The limit of the salt water is reached, and now begins a rough journey, partly through woods, here over hills, there through deep valleys, but all the time more or less ascending, until in a few days several thousand feet above sea level are reached. Here vegetation is scarce; all trees and shrubs are left behind, and only the bare rocks, with occasional patches of lichens or reindeer moss, are visible.

Here the prospects for a successful hunt are not so good. True, the distance thus far has been covered in less than four days; but now the weather is changing; a fierce snowstorm rages from the northeast, which makes traveling for the time being impossible. Our three valiant hunters—Abiag Tagliqi, Joon Panik and Efrain Housek—were buttoned up in a small snow-house, eagerly discussing the situation and planning for the future. Provisions for the dogs are all but exhausted, and, in case of a speedy retreat, it might be possible to reach Nain without actual starvation; but none of our three brave fellows think of retreat, although the future looks very gloomy. What discomfort they most is that no deer tracks have been sighted yet.

Every day, every track has been carefully examined in the snow. There were tracks of foxes and partridges; also two wolf tracks were sighted and commented upon, but no deer—no, not even a sign. What made matters worse was this northwesterly gale, which brought down much soft snow and made traveling more difficult. The gale lasted three days, during which our men could not venture far out from the snow house for fear of losing themselves. During this time a few partridges were killed; but all provisions had now diminished to an alarming extent. It was evident that, if no deer were sighted or killed, starvation would overtake them in the face in a very few days.

What should they do? Besides themselves, there were twelve hungry dogs to feed, and nothing in sight; yet, probably no help within 200 miles. It was too late now to turn back; some food must be secured at all cost, if the men did not wish to subsist on the dogs themselves, and these were their only means of travel.

The men went to sleep that night with heavy hearts. Next morning, the weather had cleared, and it was nearly half past three when they decided to start along slowly with the sleigh and dogs, as the other two should traverse the adjoining hills and valleys on snowshoes, in search of the roe coveted and so badly needed carbon. With what caution each new cavern or valley was entered! Each creek and each corner as soon as sighted were carefully examined, the hunter all the time fearing to start an unexpecting animal. Not a sound was heard; all was still in the glaring sunshine.

Soon after midday, Efrain was overjoyed. He discovered new tracks of a huge black bear. The large paws had left a big impression on the soft, white snow, and where the snow had been piled up it was quite loose and fluffy yet—a sure sign of its recent origin, as it had not yet time to flatten down or settle. Very cautiously, Efrain followed the track, and soon found the bear behind a huge boulder of rock. When he fired his first shot out of a .40-65 Winchester, the bear was still unaware of his presence, and the bullet passing through the head killed him instantly. Efrain was overjoyed to see the huge beast prostrate before him. He could not bear to leave his colleagues in suspense. Before touching the animal, he checked them to the spot, and there these three simple Eskimos, with tears of gratitude trickling down their brown, unshorn cheeks, thanked God for the food that had come in time to avert starvation.

Then they made a good square meal of the raw meat, and the dogs also had their share of the spoil. Soon afterward, they sighted a small herd of deer, and after killing a sufficient quantity, they returned home again.

It is my privilege again to thank my kind readers of The Christian Herald for the gifts they have been pleased to send for our Moravian Mission work. Our Eskimos live more or less at the Mission Station in the winter time; in the spring, summer and autumn, however, they secure their living away from the station, at some of our bays, capes or islands. Here we lose sight of them for a while, and we much regret that it is impossible for us to visit them more frequently. We find in some instances, that the good work done during the winter months is counterbalanced by outside influences from the occasional visits of some of the Southern fishermen. I therefore cannot help thinking how much more effective our efforts would be if we had a motorboat at our disposal.

We could then visit the people frequently, and advise, help and influence them, and learn more of their peculiar difficulties and the ways and means to remedy them.

One thousand five hundred to 2,000 schooners fish regularly on this coast every summer. A motorboat would enable us to visit their harbors, and hold services among the fishermen. Our own society cannot provide such an addition to our work.

If we could procure such a boat with the help of good friends in America, to my fellow-workers as well as to myself it would be a great satisfaction to know that all within our power was done to make the Moravian Mission still more effective.

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