THE WACHOVIA MORAVIAN.

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

VOLUME XXII.

WINSTON-SALEM, N. C. APRIL 1911.

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The Wachovia Moravian

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Address all communications and other business to THE WACHOVIA MORAVIAN.

EDITORIAL.

The Wachovia Moravian starts with this month in a new series of monthly issues, upon which it humbly invokes the blessing of the great Head of the Church, our Saviour. We want to be used for His glory, for some little share of service in the advancement of His Kingdom on earth. We want, by means of our monthly visit, to do our brethren and sisters all the good we can. We want to encourage them, as far as God gives us grace to do it, in their Christian faith and practice, and in their work, of whatever kind it may be, for the Master. The paper comes from a Moravian office, but it comes with the Apostle's universal greeting: "Grace be with you all that love our Lord Jesus Christ in sincerity." -

Owing to unavoidable circumstances THE WACHOVIA MORAVIAN has not been appearing during the greater part of the year 1910. We are glad to say that it has been missed, both at home and abroad, and that the paper was struggling with its difficulties that nobody cared for it. But when, for a while, it was gone, people remembered the good it had done, and they missed it. "What has become of THE WACHOVIA MORAVIAN?" was a frequent question, and one that came to us even from across the seas. And so, by an earnest vote of our Southern ministers, and under the endorsement of the Provincial Elders' Conference of the South, THE WACHOVIA MORAVIAN greets you again, and hopes, if God will, to be even more valuable than ever before, and asks for a renewed and kindly welcome into your churches, your homes and your hearts.

The Wachovia Moravian, in the course of its twenty-three years, has called for the labors of a succession of editors. Bishop Edward Rondthaler commenced this work. For a number of years the paper, while remaining in his name, was very acceptably edited by the Rev. Howard E. Rondthaler, at that time pastor of Christ Church in Salem. When he was called to be Resident-professor in the Moravian College at Bethlehem, Penna., Dr. John H. Clewell took up the work with the string spirit which characterized his twenty-five years of service amongst us. He is now busy as ever, in the Northern Province of the American Moravian Church, but we greet him across the line with the love and thankfulness due to a man who toiled with all his might in our behalf. May God give him great success in his present important field, the old established Young Ladies' Seminary at Bethlehem. When Dr. Clewell was called to his new field, Mr. George H. Rights, out of pure church patriotism, took his place. Mr. Rights is no ordained minister, but in his conduct of local and general news in his important journal, he writes as truthfully and yet as kindly as if he were a minister, and many an article from his pen might profitably be quoted in the Christian pulpit.

The Wachovia Moravian desires to express the gratitude of the Church to Mr. George Rights for his editorial management of the paper in a transition time of peculiar difficulty, as well as to Mr. Nixon Podget, who did excellent service as the Business Manager. They were faithfully supported by a committee of brethren, of whom Bro. Ernest Stockton was the Chairman. In the time and care which they gave, amid their abundant business engagements, to this difficult religious publication interest, they have deserved well of the Church, and we thank them heartily in the name of all their fellow-members.

The ministers of the Province, in a strong and ringing resolution, have called for the renewal of THE WACHOVIA MORAVIAN, believing it to be an almost indispensable adjunct of their own work and that of the Southern Province. They have expressed their desire that Bishop Rondthaler undertake the editorial management. "We want to be used for the Lord Jesus Christ in the South, and ask for a renewed and kindly welcome into your churches, your homes and your hearts."

EDITORIAL.

It will be worth while thus to exchange greetings and encouragement with one another, because we are looking forward to a large circulation. Arrangements have been made to put THE WACHOVIA MORAVIAN into every communicant home of our Province, including the homes of our members who live where there are no Moravian churches. We believe it will be worth the large liberality of our congregations, as such, to carry out this plan, so that in every home of the Moravian Church it may be known what pastor and people are doing; what the Sunday Schools and Societies are accomplishing; what benevolent causes are being pushed; what has happened in joy or sorrow to one or another of our individual members; who have been baptized, or confirmed, or married, or have, in the providence of God, departed this life. We want a record in which your child, in looking up a back number of 50 years, may see note of what, in one or another way, came as the sacred event in their lives. Going into every communicant home and telling as much good as it can of the greatest possible number of the people THE WACHOVIA MORAVIAN hopes to be a bond of union. It has advisedly adopted the motto:

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

Because it wants to be a minister along that line, so that in our own communion and, measurably, also, outside of it, the Saviour's wish may be carried out a little more — "that they may all be one." —

When Bishop Rondthaler went to the Board of Trustees of the Home Church in Salem, and laid the new plan before them and asked their contribution to send THE WACHOVIA MORAVIAN into every home of their congregation, the brethren listened kindly, and then said: "You are not asking for enough; we must give you more." And then they added: "It is going to be worth all that it will cost us to be, in this way, kept in..."
touch with all our members every­where.

If a strong congregation feels this way, a weaker one may be expected to derive a still greater advantage. Its scattered members will hear what their brethren and sisters are doing, and will be kept closer to them, more interested and more ready to help along in every congregational work. Sickness and weather and distance will not hinder the United States mail from keeping members constantly informed and, therefore, more sympathetic with their congregational affairs whether it be in a large church like the ‘Home’ in Salem, or a little church like ‘Wachovia Arbor’ or ‘Willow Hill.’

While our purpose is to have the congregations, as such, send The Wachovia Moravian into every communicant home, we shall be especially obliged to members and friends who will make personal and individual subscriptions at 50 cents a year. It will greatly help in improving the paper to have a goodly number of such individual subscribers. Will you not at once send us your individual subscription? Many people do not care to send or to bring a subscription of 50 cents. If so, please send the subscription for two or more years; or send in the name of any number of individual subscribers. A very patriotic member, of Bethlehem, Penna., Bro. Abram Scropp, once sent us a subscription in this way for ten years; and we greatly appreciated it. It may be also that a few subscribers, in view of the temporary suspension of the paper, did not receive the full return for their subscription. If so, they will do us a special favor in sending us a postal card stating the date to which their subscriptions run, and perhaps they will be so kind as to renew them for a longer period.

The Wachovia Moravian has been recognized as the chief means of communication between our own Province and the other Provinces of the Unity. It has been a help to our brethren, who, as delegates, have represented our Province in General Synods, because they have found a better understanding of our Southern situation and work than could have been had our fellow-members beyond the sea. It has not been possible to read the news of our churches as brought out in our monthly columns. We hope to maintain this connection of the printed page between them and us.

We shall be glad to have Northern brethren, as well as British, German and Mission brethren, write to us. Particularly do we appreciate the interest of our American representative in the General Mission Board, Bishop John Taylor Hamilton. We want to assure him that his own frequent question about The Wachovia Moravian has been an important factor in its revival. We shall heartily welcome his further communications, and thus be brought still nearer in our Province to the great Foreign Mission work which he so zealously represents. It is one of our most ardent wishes that the interests of Moravian Missions may, through our monthly journal, be promoted in the Southern Province.

OFFICIAL NOTICES FROM THE PROVINCIAL ELDEERS’ CONFERENCE

THE ANNUAL REPORT BLANKS

The new Report Blanks have now been printed and distributed to the congregations. They will give a great deal of very useful information with regard to the state of the work in each of our churches. They have been conformed to the questions which the United States Census asks with regard to property, income, expenses and contributions. They will exhibit the whole financial case of the congregation, and will put it under the eyes of each member and of the entire Province. The careful filling out of these blanks will prove a great help to Church Committees in making their annual collections for ministers, salary and for provincial causes. An annual copy will be deposited with each congregation, so that there may be a comparison of every year with the previous one. The information will thus be readily which the Synods are always calling for, and which is needed for wise and helpful Synodical action. The ministers will please send in their filled-out report at their earliest convenience. As soon as they are all in the Provincial Sheet will be printed in The Wachovia Moravian.

THE TRIENNIAL SYNOD OF THE SOUTHERN PROVINCE

The date fixed for the meeting of the Triennial Synod is Tuesday, Nov. 14th. As the Synod of 1908 made an important constitutional change with regard to the right of representation at Provincial Synods it will be well for the Boards of congregations to see to it that the pastor’s salary for last year has been duly made up and the prescribed Provincial Collections have been made.

A MINISTERIAL CHANGE

The success attending the Fairview work has made it important that Bro. Luckenbach should be more constantly engaged in that field. He has been relieved of the charge of the Friedland congregation, and will now have more time for the very encouraging work in the north of Winston-Salem.

THE CHURCH BOOKS

It has been found, on inquiry, that the larger congregations are all well supplied with Church Books, conducted in the approved Moravian way. If any of the smaller congregations are not so supplied their Committees are requested to confer with the P. E. C. on the subject.

THE SOUTHSIDE AND CENTREVILLE CHURCH BUILDING ENTERPRISE

As the Central Boards of the Salem Congregation have agreed to the building of a new church on the beautiful lot at the junction of Sprague Street and Sunnydale Avenue the Financial Board has decided to convey to this new enterprise the accrued value of the lot which was purchased some years ago for the purpose of a Southside Church and Parsonage but is now too near the new Southbound Railway to be used for Church purposes. It is expected that work on the new building will soon be begun.

THE CHURCH AID AND EXTENSION BOARD

The Board met on Tuesday, April 4th, the members present being Bishop Rondthaler and J. W. Fries, of the P. E. C., and the brethren Leon G. Luckenbach, Walter T. Spangh and Edgar A. Holton, of the Church Aid. The Financial Report of the first year was presented. It showed that the new Board is getting its affairs well in hand. The offerings of the churches for the aid of weaker congregations has, during a period of some 5 years months, amounted to $1026.00.

The Ministers’ Conference

met on Thursday morning, April 6th, all present except Bro. Mendenhall, who was detained by school duties. Bro. H. A. Ploeh, of the Provincial Foreign Missionary Committee, presented a very interesting report of the Committee’s work. The four recommendations of the brethren were heartily adopted:

1st. The acceptance of the Committee’s mission literature for the best circulation and use in the congregations.

2d. A mission prayer in connection with the stated services of each Sunday.

3d. A missionary day for each Sunday School.

4th. A missionary month in the course of which each congregation shall have the privilege of hearing a missionary sermon.

The Statistics for 1910.

The following table presents the Statistics of our Southern Province for the past year. Most persons find these statistics uninteresting, and, we admit, they are rather dry food. The majority of our readers will scarcely take time for more than a casual glance at them, noting the size of their own congregation and passing all the rest by. And yet, each year, they tell their story. Not the story of actual work done, the effort put forth, the difficulties overcome; not the sum total of what has been achieved, nor the amount of the full harvest gathered in (spiritual results can never be estimated by mere numbers); but the actual numerical increase or decrease in the membership of congregations and Province and the sources from which it has come.

The year just closed was an average one in point of increase, but unusually heavy in its decrease. The latter is in part accounted for by the largest number of deaths ever reported in a single year, and because of the practice, especially noticeable in recent years, and by no means a discouraging sign, of the careful revision of the membership lists. Several features, decidedly encouraging, may be noted. The fact that our town congregations are receiving quite large accessions from other congregations, while it may appear somewhat discouraging to the country congregations from which they come, is really to be considered as a gain.
The Statistics of the Southern Province of the American Moravian Church for the Year 1910

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<th>Congregations and Sunday Schools</th>
<th>Communicants</th>
<th>Non Communicants</th>
<th>Children</th>
<th>Total</th>
<th>Adults Baptisms</th>
<th>Communicant Increase</th>
<th>Communicant Decrease</th>
<th>Non Communicant Increase</th>
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**Salem**

**Congregation 1910** 131 639 2665

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<th>Willow Hill, Va.</th>
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**Total, Dec. 31, 1910 4228** 350 1859 8437

**Increase** 102 3 27 132

| The Lord knoweth them that are his.—2 Tim. 2:19. |

were young men and young women who are, as it were, "hand picked," reached only by direct personal effort. The number of infant baptisms, which was an entirely different bear- ing, shows an encouraging increase, and is, in fact, double the number reported three years ago. But the greatest gain in the year was in the Sunday School work. It was the unprecedented gain of 719, and is not due to the starting of new schools, as might be naturally inferred from so large a gain (only one new school, that in West Waught-town being reported), but to a general revival of Sunday School interest and activity. The schools at Carmel and Willow Hill were again opened after a brief period of inaction, and a very healthy increase in members was reported in the case of fifteen of the other schools.

This Increased activity in Sunday School work is significant of greater interest among the membership generally. Pastors may be given credit for the increase in church membership, but any considerable gain in the Sunday Schools means increased activity on the part of teachers and scholars. That this has been the case during the past year is, we trust, an indication that, through the influence of the Holy Spirit, our laity is being led to see their responsibility for advancing the interests of the Kingdom in our midst and is not only hearing but heeding the call for definite service in the extension of the work.

From these things let us take courage, and, with thanksgiving to Jesus Christ, our great Leader, push forward yet more earnestly.
MISSION DEPARTMENT.

BY REV. J. TAYLOR HAMILTON, D.D.

LATEST INTELLIGENCE FROM OUR MISSION FIELDS.

With the last African post come tidings of several earthquakes in German East Africa. It is well known that the formation of a large part of this German Colony is volcanic, and that earthquakes are by no means rare occurrence. But the latest shocks appear to have been of more than ordinary severity, and to have done considerable damage. Prov- dential loss of life or limb need not be reported from any of our stations. The seismic disturbance commenced on the 15th of December and continued at intervals, though with less severity, till the 18th. In Kungwe it was calculated that the first shock lasted 6 minutes. Mwaja and Ipyana on the lower land appear to have felt the disturbance least. At the other stations in the Southern province chimneys were thrown down and crashed through roofs, whilst the walls of the houses suffered more or less, and since then show cracks. Langenburg, the seat of the district governor, came off less easily. The gable walls of houses fell, chimneys were thrown over and houses rendered unsafe. It is reported that Magoye, a station of the Berlin Mission suffered severe damages. Galula, a station of the Roman Catholic mission to the west of Mbozi, is said to lie in ruins. Similar intelligence comes from Urunyawe. At Sikonce one of the shocks, occurring in the night, drove the missionary families out of their houses half dressed. But here also nothing worse than a fright and cracks in the walls resulted. In Usoke the shocks appear to have been more severe. Brother Hartmann's description of his experience is very graphic: The chief shock lasted about three minutes. Then the subterranean thunder rolled quite a long time, we estimated about ten minutes before it became quiet. Everything was in motion. The ground heaved beneath our feet. The galvanized iron rattled on the roof. The windows and doors shook in their frames. In short all was disturbance. The children lay in their beds. My wife happened to be out at the place where our washing is done. I snatched the children and sprang out shouting that the house would crash in upon us. Those were terrible moments. Willy cried bitterly and lamented that the house would fall in, and 'where would we live then?' Praise to God for His having being put to effective use. On November 21 Brother G. R. Heath opened a 'Preachers' Class' in Bluefields. Once a week for two hours in the evening, he meets with men who have been selected by the congregation to be trained to become assistant preachers in the town and its vicinity. Five of these Brethren, men who have already been doing their part, for instance, in the Sunday School, at present constitute the class. Obadith Hall, Peter Hoeker, Joseph Harrison, Larry Hodgson and Milles Cassanova, I am sure every thoughtful member of the Moravian Church will greet this move with sympathy. It is a very healthy sign, when laymen in a congregation like that of Bluefields volunteer to be active in the intended way. May God lay His blessings on this in reaching plan. Dingwall's last letter from Demerara contains several items that may be of interest. The Woman's Missionary Society in Bethlehem, Pa., has already shown practical concern for Brother Henry Grant, who was married at the end of November to Miss Annie Bayley of St. Johns, Antigua, the wedding taking place in Barbados. His congregation out at Beterverwachting, Demerara, has been engaged in the erection of a new parsonage for Brother Grant and bride, an undertaking to which Brother Dingwall, as Superintendent and Treasurer of the province, gave his personal supervision during the absence of Brother Grant. So Brother Dingwall writes: To prepare a home for the new couple has kept me on the move between Queenstown and Beterverwachting. Now planning and devising, now aborting and deliberating, now painting and cleaning up, now shopping and bargaining, now at this and then at that; I length managed, with the aid of a few lassies, to have the house fixed up against their arrival. I took the entire management of church and school during Brother Grant's absence (on furlough for a short time for his health's sake), and we managed to raise nearly $100 by special effort towards the meeting of expenses in connection with the carpentry. The painting has still to be met. Meanwhile Brother Ding- wall's own work at Queenstown has not been neglected. He can write: "Our hearts are full of joy at the close of this year's work. There is a steadier, more earnest and thought- ful Christianity. The new members at Queenstown number 50; our estimated income has been exceeded by about $120. For all this we bless the Lord and take courage. Our beloved missionary lovefeast took the form of a missionary meeting on Monday night, the 9th of January. His Honor, the Chief Justice, Sir Henry Bowell, presided over a fair gathering. Our report showed that we had not been resting on our ears. We reported $120, including the collection taken at the meeting.

SUNDAY SCHOOL DEPARTMENT.

The special line along which Sunday School activity needs to be directed, is to be determined by conditions which are constantly changing. These conditions will not always be the same in different schools, and for this reason united action is not always possible. The work of the schools of our Province during the last past year is, therefore, the more significant in that it shows that virtually the effort of the individual schools was along the same general line, that is, toward an increase in enrollment. This leads us to see the possibility of a united, systematic effort for the present year toward increasing the average attendance.

It is a deplorable fact that less than 50 per cent. of those enrolled are in regular attendance upon the sessions of the schools and, as a consequence, they are accomplishing less than half the good of which they are capable, with practically the same expenditure of money and of effort. There needs to be a strong and persistent effort towards securing a better average attendance.

Towards accomplishing this certain plans suggest themselves:

1. The improvement of the school itself. Opening exercises should be made more interesting; individual classes should be enlisted in some special effort, or given some definite service to render; the music should be improved; and, more important than all, teachers should seek to be better prepared and bring their classes instruction of so great value that it would compel their interest and attendance.

2. The Friedberg group of schools, consisting of Friedberg, Enterprise and Advent, has inaugurated a contest for an "Attendance Banner," which each month goes to the school showing the highest percentage of attendance in proportion to its enrollment. Good results are already in evidence. And this plan is capable of further development. A banner, to be awarded to that school in the Province which could show the larg-
t average attendance for a term of six months, or a year, would be an excellent stimulus in this direction. Who will offer the banner?

6. The use of such devices as the "Cross to Crown" system of rewards, or the division of the school into opposing teams in a friendly contest, for regular attendance has often been attended with good results.

Whatever the method, and this must be determined by local conditions, the effort ought to be made to secure just as large an average attendance for 1911 as possible.

The North Carolina State Sunday School Convention is announced to be held in High Point, April 20 to 28. A program of unusual merit has been prepared, and some of the strongest Sunday School workers of the world will be present to deliver addresses and lead Round Table discussions. Among these prominent workers are: Mr. Marion Lawrence, General Secretary of the International Sunday School Association; Mr. W. H. Hartshorn, Chairman of the International Executive Committee; Field Secretary B. W. Spillman, of the Southern Baptist Association. The music of the Convention, which is always an inspiring feature, will be under the leadership of Mr. and Mrs. Charles Butler, who are known to many of our people by reason of their service in connection with the Torrey meeting held in Winston-Salem, in 1909.

The holding of this convention at our very door, so to speak, gives to our Sunday School workers an opportunity they cannot afford to miss. Apart from the enthusiasm which attends such gatherings there is much to be gained in the way of a better knowledge of Sunday School problems, advanced methods of work, the broadening influences of contact with Christian workers of other denominations and from other sections, the enjoyment of Christian fellowship and the uplifting influence of a wider vision.

The railroad offers special reduced rates and the people of High Point will furnish free transportation to all regularly appointed delegates. Appointment of talking gait is in the hands of the regular County Association officers. But any Sunday School or organized class may send as many visitors as desired at its own expense.

It is hoped that many of our workers will take advantage of this unusual opportunity to attend the sessions of the Convention. And it would be a good investment of Sunday School money if the members would send some superintendent or teachers as their representative. It would also show an appreciation of service and faithfulness that would greatly cheer the heart of one so favored, and would prove in the end as great a blessing to the senders as to the sent.

REPORTS FROM THE CHURCHES

Centerville, Southside, reports a very pleasing service in memory of Miss Emma Vogler, for many years a most devoted worker in Church and Sunday School. Many of those for whom she had so faithfully labored were present. Appreciative remarks were made by her pastor, Rev. J. Kenneth Pohl and by the former superintendent of the Centerville Sunday School, Bro. Rufus A. Spangh. On the same day special services were commenced, in which Bro. Ed- gar A. Holton gave special assistance, and which were well attended and blessed.

Bethania reports decided growth of interest, especially in Sunday School work. The Sunday services at Olivet in the future will be as follows: 1st Sunday in the month at 7:30 p.m., 3rd Sunday at 3 p.m.

The Alpha Chapel service has been arranged for the second Sunday night of the month.

From Providence we are glad to hear of a new week night service. The preaching at this place has been set for the second Sunday afternoon.

Mayodan reports that the "Story of the Pink Rose," in recitation and song, was given with much appreciation on the part of the community. Bro. White, the pastor, is doing a valuable service in giving lectures on the value and uses of the Church Library.

--We learn with regret of the resignation of Bro. E. N. Rennison from the superintendency of the Colored Sunday School, in which he has been faithful for a number of years. He leaves the school in a very good condition.

Christ Church, West Salem, has had a series of twelve revival meetings, in which Bro. McGinty was assisted by a number of ministers. There were large attendances and much blessing for the church.

From Friedberg we hear of the recent departure of one of its most esteemed members, a very dear brother in the whole Province, Bro. Harrison Crowe. We hope to obtain for our next issue, some further account of a brother whose membership had extended over a period of 50 years.

Enterprise enjoyed a large occasion, on March 4th, at the close of the District School. A very large number of the Junior Order participated. The Enterprise church band supplied the music. A similar occasion took place in Bethania during the past month, which was highly successful. It is a pleasure to note the interest of our congregations in their neighborhood public schools.

Home Church, Salem, reports deepening spiritual interest. The pastor says: "The month has been one of unusual activity and of great encouragement. A work of grace is evident in many phases of the congregation's life, and still greater blessing is in prospect." The Lenten commission Mrs. Claudia Parrish and Mrs. Katherine Snyder were received into the congregation.

Twelve little boys of Fairview Sunday School, members of Miss Emma Smith's class, gave a delightful strophion evening of Lenten pictures, shown by Mr. Jesse Langenour and explained by Bishop Round-thaler. The occasion brought out the fine condition of the Fairview Sunday School under Bro. John Frazier's superintendency and Bro. Leon G. Luckenbach's pastorate.

--"We must consider one another. No one liveth to himself. We are members of the body of Christ, and have no right to injure any who are so closely allied with us, and on whose healthy existence our own materially depends. If then we see that certain other souls are constantly made to stumble by what we do, then there is no alternative—for their sake we must forego what is innocent and pleasant to ourselves. It may be a daily glass of wine, or attendance at some form of amusement, or some evil habit—but the love of Christ is to be."—F. B. Meyer

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SPECIAL SERVICES
Friedland—Good Friday, April 14, 10 a.m., Communion.
Kernersville — Maundy Thursday, April 13, 7:30 p.m., Communion.
Greensboro—Friday, April 28, 8 p.m., Preparatory Meeting.
Sunday, April 30, 11 a.m., beginning of Prolonged Meeting.

EASTER SERVICES
Home Church—5 a.m., Early Morning Service.
11 a.m., Easter Litany and Sermon by Bishop Rondthaler.
7:30 p.m., "The Acts of the Resurrection."
Calvary—11 a.m., Easter Litany and Sermon.
7:45 p.m., "Easter in Modern Jerusalem." (Illustrated) by Bishop Rondthaler.
Christ Church—10 a.m., Easter Service by the Sunday School.
Fairview—8 p.m., Holy Communion.
East Salem—7:30 p.m., Easter Service and Communion.
Centerville—11 a.m., Easter Sermon.
Colored Church—2 p.m., Easter Service.
Bethania—2 p.m., Easter Service.
Bethania—5 a.m., Early Morning Service.
10 a.m., Litany and Sermon.
Friedberg 10 a.m., Litany and Sermon.
Advent—3:30 p.m., Easter Sermon.
Enterprise—5 a.m., Early Morning Service.
Friedland—11 a.m., Easter Service and Sermon.
Kernersville—5 a.m., Early Morning Service.
New Philadelphia—10 a.m., Easter Service and Sermon.
Macedonia—10 a.m., Easter Service and Sermon.
Wachovia Arbor—3 p.m., Easter Service and Sermon.
Oak Grove—10:30 p.m., Easter Service and Sermon.
Greensboro—7:30 p.m., Easter Service and Sermon.
Mayodan—5:30 p.m., Early Morning Service.
Avalon—4 p.m., Easter Service.
Clemmons—10 a.m., Easter Service.
Hope—3 p.m., Easter Service.

PERSONAL ITEMS

A very delightful occasion was celebrated at the farm of Mr. Wesley Willard on March 5th. A surprise birthday dinner was given to Sister Willard. The table was spread in the yard and 112 persons, relatives and friends, gathered around it to enjoy its abundance and exchange cordial greetings. The day, though in the early spring, was so mild and bright that an outdoor dinner was very comfortable. Bishop Rondthaler was invited over from Friedland to open the happy occasion with prayer, and every one was full of good wishes for this worthy couple.

The departure of our dear sister, Elizabeth Reid, was an event which deeply moved the whole community in which she lived, as the great and sympathetic concourse at Friedland showed, where the funeral was held on April 2nd. With her husband, our well-remembered brother, Samuel Reid, she had, for a generation, been a faithful member of Friedland. All her children survive her; her son, Mr. William A. Coulth, by her first marriage, and her children by the second: Mr. George R. Reid, Mr. Joseph W. Reid, Mrs. Nancy B. F. Hine, Mrs. Sarah C. I. Robbins, Mr. Albert H. Reid, Mrs. Joyce C. Weyd and Mrs. Daisy R. Reid, and with these, 27 grandchildren.

Dr. H. T. Johnson and family are expected home before Easter from several weeks’ stay in Florida. The good news of the improvement of the Doctor’s health has cheered us all.

Mrs. D. E. Kester and Miss Adelaide Traeger, who undertook operations in Stokes-Whitehead Sanitarium, in Salisbury, are improving rapidly, and hope soon to leave for their homes.

Bro. Ivory Ayers, of Spencer, was a welcome visitor to us a few days since. He reports our Moravian colony there as enjoying good health.

Bro. Will X. Coley, with the Raleigh News and Observer, spent some days in our city recently in the interests of his paper. He is a brother whom we are always glad to see.

We sympathize deeply with Bro. David Tesh, of Enterprise, in his long and serious illness, and wish him an early recovery.

Miss Rights, of Hope, Ind., has come to Winston-Salem to reside with her relative, Sr. Regina Vogler, in the Cedar Avenue.

Two of our young brethren, Wm. B. Ellis and Douglas L. Rights, students at the University of North Carolina, recently spent some days with us while making the annual tour as members of the Glee Club. As usual when at home they showed much interest in the work of the congregation and assisted in the music of the congregation and of the Sunday School and preaching services.

The young brother, Walter Strupe, had the honor of representing the Bethania High School in the Declamers’ Contest recently held at Guilford College.

Bro. H. A. Pfahl recently attended the great Laymen’s Missionary Convention at Allentown, Penn., where he gained much information which will be of service in helping further the mission interests of the Province.

We are pleased to note that Bro. C. H. Wenhold, who for several weeks has been in a hospital in Charlotte, has returned to his school duties at Walkertown, much improved in health.

Bro. Fred C. Hege who moved with his family some months ago to Rosemary, N. C., has lost his love for the Sunday School cause, but has identified himself with the Men’s Bible Class of the Methodist church of that place. He served the cause well while with us and we are glad to learn of his continued service even though for a time at least it must be elsewhere.

We regret to learn of the continued illness of Bro. James Shutt, of the New Philadelphia congregation.

Mrs. Annie Bessent, one of our Raleigh Moravians is expected to spend the Easter-tide with relatives in Salem.

Messrs. Christian, Peter and William Winkler, former Salemites and Moravians, are on a visit to their sister, Mrs. John W. Brown, from the far west. It has been many years since they visited their old home and their many friends are most happy to see them.

Mrs. Arthur Chase and her family of interesting children are spending the Easter Season with Mrs. Chase’s parents, Bishop and Mrs. Rondthaler.

—God made this world and has a right to rule it whether we believe in it or not. The devil, together with all other pretended rulers, is an intruder. God will win in the end."


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APRIL 14, 1904

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How the Chimes Rang

"How please tell us a story, in the twi-
light, mamma," said little Dick, as he
saw his mother fold away her work,
when the evening shadows gathered.
"A Christmas story?"

"Oh, pleased," said big brother,
Robert. "Christmas has gone on
a month and I heard you talking to-day
about what you wanted next Christ-
mass."

"Never mind," said mamma, as
she saw little Dick's lip quiver, and
took him on her lap. "It isn't so
far gone that we cannot talk about it,
and I, too." she added, looking at
Robert, "for it teaches kindliness
and love for the weak and helpless."

Robert looked a little ashamed,
and passed his hand kindly over
Dick's curly head as he seated himself
on the rug at mamma's feet, while
Ethel drew up a little stool, and
mamma began:

"An old legend says that there
was in a city in Germany an ancient
church, in whose belfry were the
most beautiful chimes in the world.
No man or woman living had ever
heard them ring, but every body had
heard his father or grandfather tell of
their wonderful beauty.

"There was a belief among the
people that the chimes would ring
on Christmas Day if they brought
their most precious gifts and laid them
on the altar of the church. So the king
appointed the next Christmas for
every man, woman and child in the city
to bring his or her gift.

"First came the king and laid his
crown upon the altar. The people
gathered in wonder, and sat waiting ex-
pectantly; for surely no gift could be
more precious than the king's crown.

But the chimes did not ring. Then
a soldier came and laid his sword
upon the altar, but the chimes did
not ring. A woman brought a beau-
tiful dress, all of her own weaving,
and laid it by the soldier's sword, but
there was no sound from the old
belfry. A maiden brought flowers,
planted and watered by her own hand,
but still the chimes did not ring.

"Now, there was in a distant part
of the city, a little boy, named Peter,
who for weeks had been saving a few
small coins for his gift. It had been
very hard to save them, but, at
last, he was on his way with these,
his most precious gift, to lay on the
altar. He had nearly reached the
steps of the church when a white

made him look down on the sidewalk.
There, in a doorway, crouched a little
dog, with a broken leg. What should
Peter do? It was getting late. If he
waited to take the dog home and
found his leg the church would be
closed, and he would lose his little
chance to make the beautiful chimes
ring. But another chime came from
the dog. Peter took his hand from
the pocket where the hard earned
money lay, picked up the dog in his
arms, and ran home as swiftly as he
could. As he came to the door
he called to his brother, Hans:
"Hans, come quick; take the money
and run back to the church. Quick,
Hans, or it may be closed for the
chimes have not yet rung."

"Then he set to work, binding
up the dog's leg. His little brother ran
to the church. The western sunlight
was throwing long shadows down the
aisles as the people sat waiting,
discouraged, hoping against hope, as
one gift after another was laid upon
the altar, and still the chimes were
silent. Just as a few left their place
to pass out, giving up hope, a tiny
boy came panting, breathless, up
the steps, down the long aisle, straight
to the altar, where he laid a few small
coins.

"Suddenly, from out the long
silent belfry broke the most won-
terful music, filling the church, the air,
the city, with glorious harmony.
People fell upon their knees in joy
and thankfulness; men who had not
prayed in years praised God; moth-
ers held their little children more
closely to their hearts. The whole
seemed caught up in heavenly melody
and held close to the heart of God.

"And from a window in a distant
part of the city little Peter's face
looked out, its great longing changed
to great peace. His own small gift
had made the chimes ring out at
last."

The way to get a thing which is
purchaseable is to pay for it. The
way to get a thing which is to
be earned is to work for it. The
way to get a thing which is to be
given is to ask for it. The Christian,
in receiving from God, has neither
to pay nor to earn. What he gets from
God comes by gift, and the way to
receive it is simply to ask. In Matt.
7:7 God says: "Ask and ye shall

"I am not bound to win, but
bound to be true. I am not bound to
succeed, but I am bound to live
up to what I have. I must
stand with anybody that stands right;
stand with him while he is right, and
with him when he goes wrong." -Abraham Lincoln.

CHIPS FROM HISTORIC TIMBER

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Bibles! Bibles!
The Salem Bible Society carries in its
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WINSTON-SALEM, N. C.
Fortunately have no room for her.

Kretuska is an attractive child, and all the other children love her.

Next year, God willing, we hope to celebrate the 25th Anniversary of our Orphanage, and it would make us very proud if, during the year, we could wipe out the debt which presses upon us.

During the past year the Lord has blessed us, and the children have given us much joy. The head teacher of Potzemn recently complimented me upon our children, which encouraged us greatly.

With hearty greetings and best wishes for the New Year,

Yours sincerely,

Jos. Mihulastik
Pastor.

Communication from the Salem Academy and College.

April 7, 1911

Many times daily I am asked regarding the latest news of the Endowment and each day it is possible to report the amount still needed is diminishing. At the time that this copy of The Wachovia Moravian goes to press about $23,000.00 is still lacking to complete the $300,000.00 Endowment.

After working, with many helpers, in this cause for more than a year I am certain that the remaining amount can be raised only by a very large number of interested persons contributing each a comparatively modest sum. Without this united giving I am quite certain that even though the situation seems encouraging now, the Endowment will ultimately fail, because it must be remembered that we either get all or lose all. There is no half way ground.

If the Academy can secure from its friends pledges for the remaining $23,000.00 then it will have an Endowment not surpassed in the state and equalled by only one or two Southern Women's Colleges, and we may feel certain that under the blessing of God the future of our venerable and beloved institution is reasonably secured. It, however, there goes abroad some general impression that a few persons will shoulder this last $23,000.00 I am absolutely sure that our cause will fail and all that Salem College stands for will become a disappointment and a failure.

The thing which most concerns me is how to make every reader of The Wachovia Moravian realize this, and how to induce each reader to promptly make some subscription to help this cause, for there is not one person who may hold this copy in hand who give something, and there is not one gift, however small, that will not be thankfully acknowledged and further, with these numerous gifts the Endowment will succeed and without them it will certainly fail.

Below you readers will find a copy of the pledge. This may be cut out, filled in and signed and then mailed to the Academy and College, or it may be copied and filled in and mailed.

What you do must be done quickly for Commencement is nearly here and there is no better moment to subscribe than right now, as you are reading this appeal.

I believe that all Wachovia Moravian subscribers are ready to give something and in this belief I shall await with great interest the next few days after the issue of this paper. All gifts will be carefully and fully acknowledged.

Yours sincerely,

Howard E. Rondhaler
Pledge.

Infant Baptisms

Ralph Roland Clinard, Jr.,
son of Bro. and Sr. R. R. Clinard,
born March 29, 1911, by Rev. J. Kenneth Pfohl.

Obituary Notices

North.—Ministers and members are requested to communicate for the Wachovia Moravian by the first of each month. If there are interesting particulars to record in the pulpit, or in relation to the time among us, there will be inserted among the persons and places. In this manner, the information of the death of a brother or sister will be promptly and efficiently reached and the opportunity given for mutual sympathy toward surviving friends.

Vogler.—At Stokes-Whitehead Sanitarium, Salisbury, N. C., on March 5th, 1911, Sr. Emma E. Vogler, daughter of Bro. Wm. T. and Sr. Joanna Vogler, m. n. Mack, of Winston-Salem, aged 44 years, 11 months and 8 days.

Tise.—At Winston-Salem, March 14, 1911, Sr. Sarah Jane Tise, m. n. Hall, widow of the late Bro. John Tise, aged 70 years, 8 months and 7 days.

Reid.—At Friedland, on March 31st, 1911, Mrs. Elizabeth E. I. Reid, widow of Mr. Samuel Reid. She was born in Davidson Co., on Jan. 18th, 1844.

Whicker.—In East Salem, N. C., on March 25, 1911, Miss Lula May Whicker, daughter of Mr. James L. and Mrs. Nancy Hester Whicker.

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EDITORIAL

It will interest our readers to know that the April issue of The Wachovia Moravian amounted to 2,600 copies. Of these 1,500 copies were sent to subscribers, and about 400 copies distributed to those of whom we hope that they will become subscribers. The publication of The Wachovia Moravian, according to its new plan, is a very important undertaking of the Province; in some respects the most important which it has ever attempted. If a copy falls into your hands will you not help us with your subscription?

The Easter services have again in this year attracted an attention far beyond our borders. They seem to be growing more and more to be a means by which our little Church can give an effective testimony to her risen Lord and Christ. Men of various positions in society testify from time to time to the spiritual good which our Easter ritual has done them. A distinguished banker recently spoke to the editor in the most affectionate way of the help which it had been to his faith. A well-known railroad president, not very long ago, expressed himself in the same fervent way. A locomotive engineer told the writer, as he rode with him in his engine-cab, that he had never before realized that his Saviour was indeed risen from the dead. The reverent manner in which thousands of people repeated the Lord's Prayer together in their great assemblage around the Salem Home church shows that a real blessing was being given from the Father and Saviour of them all. In view of the great interest which God was pleased to give to the occasion we have printed the Easter Sermon in the columns of this issue.

In the month of April came the 50th anniversary of the Civil War. It was on April 15th, 1861, that the first gun, fired at Fort Sumter, reverberated throughout the land. Who that was old enough at that time to understand the event can ever forget the excitement of those memorable days? We still see them now and then—through the mist of time; we still see them as the first companies starting for the scene of war. With what joy the young men went forth from their homes in that momentous April of 1861, and how many of them never came back again! In many a cemetery or home graveyard, or lonely battlefield,

"Sleep are the ranks of the dead; Under the sod and the dew, Waiting the Judgment Day; Under the one, the Blue; Under the other, the Gray."

We now look back upon those terrible years, and thank God for our re-united country, for a land in which the South, too, is taking its recognized place of an ever-growing prosperity. There were many bitter losses, but in the Providence of God there has been much gain, especially in the memory of heroic men and women of whom the country would have known little if anything had it not been for the awful struggle of the Civil War.

How poor our national annals would seem without those glorious names! How much the country has gained likewise by the sturdy manhood of many a private soldier who was willing to die without any special halo of fame around him, simply because his country called him to the sacrifice! How much was gained for our united land by the fortitude of noble women who suffered willingly for the sake of their Fatherland. The gain which these United States has made in character and strength of patriotic purpose was worth all the material loss of those four years of awful war. On neither side of the conflict should the flowers of a tender remembrance ever be wanting.

"Love and tears for the Blue, Tears and love for the Gray."

In the last days of April the tercentenary of our English Bible has been held in all English-speaking lands. From Wicliff's time on, so much noble work was wrought on the translation of the Scriptures into the English language. We should, among these blessed workers, never forget Tyndale, who gave his life in holy martyrdom in order that his people might be able to read the Scriptures in his own tongue. But the King James' Version of 1611 is the one which has become dear to us through the familiar and universal use of 300 years, and has done more for the language, the character and the success of the English-speaking peoples than any other event in Anglo-Saxon history. It is the Bible in King James' Version which has made us what at our best we are. The great celebration which took place in New York was made additionally interesting by the fact that letters were read both from the President of the United States and from George V, King of England. The whole audience arose and stood during the reading of President Taft's letter which was as follows:

"I desire to express my deep interest in the recognition which is being taken in this country of so noble an event as the 300th anniversary of the King James version of the English Bible.

"The publication of this version of the Holy Scriptures in the year 1611 associates it with the early colonists of the English people upon this continent. It became at once the Bible of our American forefathers and classic English has given shape to American literature. Its spirit has influenced American ideals in life and law and government.

"I trust that this celebration may continue and deepen the influence of the people upon the people of this country."

Then the ambassador of Great Britain, Mr. Bryce, came forward with the letter of his King, and the great audience remained standing while it was read:

"I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English speaking peoples. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

"The version which bears King James's name is so closely interwoven in British and American life that it is right we should thank God together. I congratulate the President and people of the United States, upon their share in this our common heritage."

The English ambassador, who is a great historian, then made a notable address, in which he spoke of the influence of our English Bible in keeping the members of the English-speaking race at peace with each other on four continents.

EASTER SERMON

Preached by Bishop Edward Roodman, D.D.,
in the Salem Moravian Home Church, on April 16th, 1911.

Text: "He is risen." Mark 16:6.

This was the central thought of our beautiful service: this is the thrilling note which sounds through all our Easter praise. Our Lord is risen—He is risen indeed.

To an angel it had been given to bring tidings of the Incarnation. He was sent to say to faithful shepherds on the pasture-plates of Bethlehem: "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." And again, to an angel it was given to bring the tidings of that event whereby the Incarnation blossomed out into its full glory. It was his highest privilege to say to the true-hearted women gathered about the sepulchre of their Christ, in Joseph's garden: "He is risen! He is not here! Behold the place where they laid Him."

When once the message had been started by angel lips it was transferred to faithful human witnesses. They went every where proclaiming the resurrection of the Lord Christ. And now, in the course of the ages, the glad message has descended to us. Each one of us has his part and place in this evangel. As Christians we are called by word and deed to proclaim to the men and women and children of our generation the glad tidings of the resurrection of Jesus Christ from the dead.

To the ancient world the news of
THE WACHOVIA MORAVIAN.

the resurrection came like a sunburst after heavy clouds and rain. It was such a glad surprise. Most thoughtful men had, at the beginning of the first century, given up the hope of another life. The future was entirely dark to them, and for the best men of that generation the present likewise was. Then came the well-attested message that the God-man had returned in a bodily life from death and the grave. This resurrection-news was the key-note of the new faith. Men met each other in the streets of Rome, or Alexandria, or Antioch, not with a salutation with regard to health and the weather, but with the exclamation, "The Lord is risen!" and the glad response, "He is risen, indeed!" In these opening sentences of the Easter Morning Litany, to which you listened a few hours ago, as uttered at our church door, the Moravians have invented no new forms of expression but have merely preserved the primitive salutation of the first Christians. But it should not be a mere formal greeting: the gladness of the heart should go with it. We should consider the tidings that Christ is risen the freshest, the most interesting, and the happiest that can pass our lips, and we will do so if we use our Easter discourse as an opportunity to enter really and heartily into the actual significance of Christ's resurrection. What does it mean for you and for me? What ought it to mean for us that Christ is risen from the dead?

RISEN CHRIST—A FORGIVEN MAN.

In the first place. Since Jesus Christ is risen the Christian man has become a forgiven man. This is what God says in Romans 3:25: "He was delivered for our offences, and was raised again for our justification, that is, for our full and triumphant pardon." The resurrection of Christ is God's broad seal upon the whole work of the redemption. It is God's open declaration that Christ has really done what it was intended that he should do. "So that if thou shalt confess with the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 9)

The main difference between a Christian and a moral man of the world does not lie in their outer works. In this respect their lives are very much the same. It lies in their inner tone and temper. The Christian is a forgiven man. In the resurrection of Jesus God has told him so. He can, therefore, do his life-work in a joyous temper which is indicated in Romans 8:34: "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

RISEN CHRIST—SECRET ASSET.

Thus we are naturally led on to that second element in the resurrection blessing. Since Christ is risen the Christian has a secret asset in his working and struggling life which is more valuable than any other capital that a man can possess. It is the presence of the risen, living Saviour. It was as the Risen One that Jesus could say: "Lo, I am with you always even unto the end of the world." (Matt 28:20.)

"Always with us, always with us, Words of cheer and words of love, Thus the risen Saviour whispers, From His dwelling-place so clear, When Christ rose again from the dead He did it with the express purpose of taking His place in the ranks of struggling, toiling, suffering, temped men and women and children. He did not want to be a disembodied spirit in a distant, restful haven, but He wanted to be a risen Brother among his human Brethren, in the same world in which they have to do their work and win their fight. The resurrection of Jesus Christ is not a mere fact in past history; it is a fact of present value in Christian lives. It is an event of the truth which can be proved to you every day by the man, in which you are helped, especially in your inward, spiritual life. As a college girl or boy you can ask yourself: Has your Christ returned into an actual risen life by the way that you get the help for which you ask Him in your difficult daily tasks. And the same thing is true of the later tasks and problems of matured life in home and in business. Your Christ has, through the resurrection, become a Saviour near by,—as much so as when He walked on the shore by the Sea of Galilee and there directed His disciples' toils. And thus, by the help they get, particularly in their inward experiences of thought and purpose and character, Christians know that their Lord is risen. You go into your battle with a Commander who is not dead but living, not distant here,—in the very midst of the fighting ranks of those whom He would lead on to the eternal victory. It is this resurrection sunshine which gleams through our favorite Moravian hymn,—

"Jesus makes my heart rejoice, I'm His sheep and know His voice." Such a hymn can only be sung about a risen Saviour.

Lord Bacon, drawing upon Cicero, has said, in his notable essay on "Friendship," that "it works two contrary effects, for it redoubteth joys, and cutteth grief in halves; for there is no man that imparteth his joys to his friends but he joyeth the more; and no man that imparteth griefs to his friend but he grieveth the less." This is just what the friendship of the risen Christ does in the souls of His friends. He is, by virtue of His resurrection, so near, so sympathetic, so interwoven with the lives of His people that He shines as upon their joys till they gleam like windows that have caught the rays of the setting sun, and He lighteth up the dark places of sorrow like the lamp does when it is lighted on the centre-table of an evening. On the title page of a gifted exposition of the nineteenth chapter of John, which deals so largely with the Resurrection, the writer has put the avowal: "I know Jesus Christ better than any other man with whom I am acquainted." When the question was put to a dying believer, who had ceased to recognize the dearest faces around him, "Do you know Jesus?" the answer came back from the very edge of eternity: "Oh, yes, I know Jesus. He is my Saviour." This resurrection friendship of Jesus is the golden thread which binds together the Here and the Hereafter of those whom He loves and who love Him. You cannot foretell what a Christian will be able to do in some great emergency of life. It will turn out that Paul said: "I can do all things through Christ which strengtheneth me." (Philippians 2:13.) The risen Christ is the endless resource of power and comfort for His believing people until Jordan is overpast.

RISEN CHRIST—ETERNAL LIFE.

And so we come to the third great item in the resurrection blessing. Since Christ has risen the Christian man has the hope of an eternal life before him. This is just what the modern world possesses to so little a degree. It has a great deal of science, of money, of physical resource, but it has so little living hope of a happy Hereafter. Immortality has, to a startling degree, died out of current modern thought. Men often dislike the idea, but to whom in this generation should they listen to what is a mere fancy, an idle dream? The old heathen sentiment has come back again with very wide acceptance,—the hopeless view "that death ends all." The sort of life that many a scholar, or business man, or artist leads may best be explained by their lack of faith in the Hereafter. There are no physical or mental arguments by which this sad distemper can be healed. The only real medicine for it is that resurrection-plant which first grew in Joseph's garden. If Christ was in the body, then those whom He rose for will undoubtedly, will inevitably, rise in the likeness of His own resurrection life. There can be no rebuilding of the Apostle's inference: "Now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15:20.) If the first half of the sentence is proved, that Christ is risen, then the second half is likewise proved—those that are Christ's will also rise in their appointed day and hour. The power is already present in their lives which will produce this inevitable effect. So the Apostle Paul tells us (Rom. 8:11): "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Christians can, by experience know, that the Spirit of the risen Christ is with them. It is the very metamorphosising of their inner lives. And, therefore, they know that they too, shall rise from the dead. It is a reasonable expectation which is verified in their daily life. No pessimistic philosophy can take it away from them. They join their own happy voice in the believing age and say with the whole Church of Christ in every part of the world: "I believe in the resurrection of the body and the life eternal."

This then is our appreciation of the resurrection of Jesus Christ from the dead. This is what the angel's message to the women at the empty sepulchre means and ought to mean to you and to me. Since Christ is risen you and I, by faith in Him, are forgiven souls. Since Christ is risen you and I are the people whom Christ helps with His near and intimate assistance, as the one who wishes always to be with us. Since Christ is risen you and I are called through Him to eternal life. We look to the starry sky and think of the milleniums through which these stars shall continue to shine. But we shall live longer than sun, or moon, or stars. By the grace and power of the risen Christ we shall, in soul and body, live forever. Amen.
OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

THE WAUGHTOWN CHURCH EXTENSION.

The Provincial Elders' Conference met the 20th of April and on the 4th of May. At the latter meeting the following resolution was presented from the Central Board of Elders of the Salem Congregation:

"The Board of Elders asks the Provincial Board to sanction a Home Mission Work in Waughtown beyond the Southbound Railroad, now being conducted by the Brethren Clarence C. Crist and John N. Peuhl, with the understanding that it will be supported by a special Home Mission Collection in the entire Salem congregation.

The Provincial Elders' Conference very heartily endorsed the movement in view of the abundant opportunity for spiritual work which this rapidly growing portion of the city offers and are prepared to use their influence with the concurrence of the other members of the Financial Board for the purchase of a suitable site.

—THE WAUCHOPIA MORAVIAN—

A few weeks ago I wrote of the commencement of the mission among the builders of the Central Railway in German East Africa. Our missionary, Gaarde, finds that the work is by no means easy, as might well be expected. It is so difficult to get at the workmen, since his time among them is limited to their free hours during the week and to the Sundays. In the Tropics darkness comes so soon after sunset, that tired workmen seek their rest early. But one class of men he has ever within reach, the patients in the hospital, who number usually from thirty to forty. The physician in charge, Dr. Lowis, has shown himself very kindly, and willingly accepts his aid. The two hundred men belonging to the camp, where his home has been built, also listen to him willingly on Sundays. Quite a number wish to buy copies of the New Testament in Kikuyu. Urambo is well represented among the workmen. The other districts of the Unyanywe province have also their quota. In addition to the native workmen quite a number of European lands have their representatives among the officials at work in connection with the construction of the line—Germans, Hungarians, Greeks, Turks, one Transylvanian and one Dane having already been met by our good brother.

That it requires some amount of acquaintance with the customs of African tribes before their point of view can be appreciated by the children of modern civilization is well illustrated by the following incident, given in the report of the Mission Station, Ipoje, for 1910, where, amongst the rest, a dusky Solomon is described. It appears that a certain man, named Ipuhe, who resides on land belonging to the Mission, had taken to himself a wife, but had failed as yet to pay her parents the customary price for her. They resided in Kamivono, a somewhat distant district of Ngolo. A marriage of this sort is regarded as lawful, but the children that are born of it belong not to their parents but to their maternal grandparents. Now it happened that Ipuhe had two children, five and three years respectively. One fine day, accordingly, the grand-father appeared and claimed the two. But the father was by no means to his taking them, so he said:

"I have fed and clothed them so long a time: now I must with no more ado surrender them. No, that shall not be done.

At least, he thought, he should receive compensation for their support up to the present. What should be done, however, since according to Unyanywe justice the children were undoubtedly the property of the old man? The missionary, to whom all had recourse, was puzzled how to adjust the matter and at the same time maintain a Christian conception of the rights and duties of parenthood. He, with the litigants, therefore, decided to lay the matter before Kigoda, "the mouth of the Sultaness," that is, her chief adviser, prime minister and chief justice.

Each competitor for the children set forth his rights with lengthy arguments. At length Kigoda gave his verdict:

"You, father of the mother of these children, want to have them. But reflect that the children were on land belonging to the Mission. When they fall ill they know no other medicine but to pray to God. Their father prays to God when they are ill. But when you have brought the children to Kamivono and their father is in Ipoje, who will mix medicine for them? Then they will die. Therefore, let the children stay with their parents in Ipoje. You, Ipuhe, pay the parents of your wife ten ruppes for each child, for they do not yet belong to you."

To this decision of the arbitrator both parties to the dispute agreed.

The money was forthwith collected. All concerned left the 'Mouth of the Sultaness' well satisfied.

Cause for thankfulness reaches us in connection with the reports for the past year from the Western Province in the South African Union. Good harvests, better than for many years, have been enjoyed by a number of our stations there. This means everything to the membership. Debts that rested on church buildings or schools have been materially reduced in a number of cases. Good weather, for example, which has long been faithfully trying to wipe out the debt incurred when its church was erected, has brought it down to about $100.00.

Many members of the congregations in this Province have also found profitable work in the diamond fields in German Southwest Africa. The usual pay received is about $15.00 per month and food in addition.

Unfortunately, through the machinations of certain men, the people of Mamre, quite contrary to expectations, expressed themselves as opposed to the application of the terms of the Mission Land Act to their resoration, when the magistrates convened a public meeting at the instance of the Government in order to prepare for its introduction. It is not likely, however, that the Government will be deterred from carrying through a measure that is absolutely essential to public order at the present stage of the development of the native races.

In the Eastern Province it appears, on the other hand, that our people welcome the provisions of the Act, realizing that it is high time for them to own their own land in security and assume the burdens as well as enjoy the rights attendant on the attainment of an orderly and civilized life.

It is some time since news reached us from the Mission in Australia. Indeed, not all the annual reports from that field are in. But the following from Weipa will be read with interest. In connection with statements with reference to the death rate, Bro. Brown's report gives us a glimpse at the appalling disregard for human life and the callous selfishness that characterize heathenism. He writes:

"Of the nine who died during the year, three were literally starved to death in the 'bush.' Two of them were old women, who by reason of bad colds added to infirmity were unable at the time to foreage for themselves; and the other was a young boy whose parents were both dead. This boy was deliberately abandoned by his step-father, and others did not find him until he was dead. The others were deaths of young chil-

Something of the significance of medical missionary endeavor among the people of Kashmir appears from
The following extract from a recent letter received from Bro. Sebastian Schmitt, at present in charge of the hospital at Leh. We do well to pray that those who are hating between two opinions may have the courage of their convictions when they intellectually apprehend the truth as it is in Jesus, and may say with full resolve of heart: "This God is my God, and shall be my guide unto death."

Bro. Schmitt, under date of Feb. 19, 1911, writes: "During the past year I have experienced the Lord's help in a special manner in connection with work in the hospital. Not one of the many patients suffering from Tsanad (Leh fever) died. The Great Physician blest the medicide in every case, and permitted the sick to recover. I have been permitted to hear encouraging testimony from the lips of the highest officials of the land and to receive recognition from distinguished physicians. The Lord be praised for all. Among my present patients are several most interesting persons, the mother of the Rajah, brother the Gopal of Rupchu, on whose eyes I operated, and, finally, the Shushok (saint) of the Hemis monastery, Staksung Ralpha. May the time come when persons of influence and position shall recognize the worthlessness of their religion and embrace the true salvation."

REPORTS FROM THE CHURCHES

In the Friedberg Sunday School the Baraca Class has taken charge of the circulation of THE WACHOVIA MORAVIAN in the congregation. It will be a very valuable service, and shows how much an organized Sunday School class can be worth for Church and Province.

From Bethania there also comes cheering news of Sunday School progress. There are two "New Movement" classes, the one of older men and the other of younger people. Both are well organized. The new Sunday School orchestra is assisting both in the school and in the church services.

The Passion Week and Easter meetings in Bethania were of the most encouraging character. Eight members were received on Palm Sunday and throughout the week the interest was well maintained. Easter Sunday was unusually bright and happy. The music of the Sunday School added greatly to the occasion.

On the 23rd of April the Bethania High School Commencement Service was preached with great acceptability by the Rev. Mr. Abernethy, of the Centenary M.E. Church, of Winston-Salem. Nearly an entire week was given to the functions and activities of this flourishing High School, and the attendance of the people from all the country around grew still larger with each day. There was a graduating class of 8, the first class to graduate from this institution. It was an unusual experience that within seven days, in April, three burials took place in the graveyard.

We are glad to hear that Alpha Sunday School has been revived, and we wish Bro. John Shore much blessing in his charge over it as the new superintendent.

In Mirzapur there was general sympathy and encouragement given to the bereaved which has belabored the faithful superintendent, Bro. Arthur Hoalbock, in the departure of his wife.

The new schedule of services has gone into effect at Olivet; preaching on the 1st Sunday in each month at 7:30 p.m.; on the 3rd Sunday of each month at 3 p.m.

The Friedland congregation has secured 7-10 of an acre to add to the one side of its venerable and well-kept graveyard. The price was $70.

The attendance upon services at Union Cross is large, and the interest which the whole neighborhood takes in them is very encouraging.

It seems especially fitting that in the 20th year of the Centreville (Southside) Chapel the new church enterprise should be coming to a successful head. The Central Board of Trustees has appointed a building committee, which is now engaged with plans for the church edifice to be erected on what is known as the Foster lot. It is a high and beautiful location at the junction of two streets, where the Pilot Mountain is in full view.

In Calvary Church the Ladies Aid has recently done very good work in beautifully re-carpeting the pulpit and aisles of the church and in re-tinting the walls.

The season before Palm Sunday was richly blessed. A revival spirit prevailed in connection with the regular Sunday and week-day services. Some found the Saviour in their own homes. The labors of Bro. Crockett and his assistants in pastoral visits were under the Lord's special favor, and, in connection with the large and interesting Passion Week and Easter services, 81 souls were garnered into Christ's fellowship.

The canvass of Calvary for Foreign Missions has just closed with the gratifying sum of $250.00.

In the Colored Moravian church of Salem the Easter interest was good. A special feature of the season was the address made on Palm Sunday by Miss Strathern, a lady whose philanthropist labors in New York and her affection for us in the South has endeared her to us all.

In Providence congregation the new service arrangement seems to be working well. One of the faithful workers, Mrs. Sullivan, gathered a company of thirty children to be addressed by the pastor on his last Sunday visit.

The neighborhood of Providence church is changing. The old McGregor home is being reconstructed into a good large story house by Mr. William Grubbs, and the well known home of the late Mr. Philip James, where so many of our ministers have been hospitably entertained, can hardly be recognized under the new and improved form which it is getting under the hands of Mr. Joseph Grubbs.

At Mayodan and Avalon there was a good deal of Passion Week and Easter interest. For the first time the "Hoanna" was sung in alternate choruses, with very good effect. The Church Band did excellent service at both places under the willing leadership of Mr. Thomas Lehman. The musical announcement of the coming Easter festival was made by this Band at 8 o'clock in the morning, and at 8 a very large and reverent congregation gathered in the graveyard for the Easter Morning Liturgy.

Our faithful brother, Edgar Hege, Superintendent of the Avalon Mill and of the Sunday School and of everything else in this pleasant little town, had reason to rejoice in the success of the recent Day School closing entertainment. The education of the children of the place is his constant care.

The congregation of Avalon has suffered a great loss in the departure of one of its best young men, Bro. Arthur Myers.

An earnest request for service at Pulp will be attended to by Bishop Rondthalor, probably on the second Sunday of May.

The Friedland Easter was a very fine occasion, attended by great crowds of people. The service was conducted by Bro. J. Kenneth Pohl, the large detachment of the Salem Band gave their valuable assistance. The Friedland people called for them with their waggons and carriages at the end of the car line and entertained them with the usual Friedland hospitality.

There is a growing interest in the new Waughtown work, which has hitherto been conducted by the brethren Clarence Criss as Sunday School Superintendent and Bro. J. Kenneth Pohl as pastor. Thus far the meetings have been held under the hospitable roof of Bro. and Sr. Libass. The place is always filled to its utmost capacity,—many scholars and shoppers taking up the vacant seats. There is a wide territory here which has but little church facilities and arrangements are now being made for a permanent work.

As we go to press we receive encouraging accounts of the revival meetings which are being conducted at Greensboro by the pastor, Bro. White, with the very valuable assistance of Bro. J. Kenneth Pohl.

Bro. Clarence Criss held the night service on Easter Sunday. Bro. Crockett preached the Baraca Sermon in Greensboro at the great State Convention of Baracas and Philathists, to the marked edification of the assembled workers.

The Salem Home Church has had a very blessed Lenten and Easter season, with no special services, but much revival interest. 42 were received into the congregation on Palm Sunday, and the whole week was filled with blessing. At the very solemn and impressive Great Sabbath service nearly 1100 were served with excellent.

Special arrangements had been made to count the attendants on the Early Easter service, with the result that 7000 were found to be present. The morning was beautiful almost beyond precedent. It was worth while to have come from a far distance simply to hear the great throng repeat the Lord's Prayer together.

More than 60 musicians led the music in two great detachments. The Spirit of the Lord was evidently at work in the vast assembly, and strangers testified freely to the deep impression which had been made upon them.

At the Easter 11 a.m. service a collection of $184.00 was taken up for the Mission deficit.
THE WACHOVIA MORAVIAN.

The Oak Grove Easter services, both in church and graveyard, were held by Bro. L. G. Lockenbach.

Christ Church, Salem, had revival services in March, at which a number of ministers assisted. There was an accession of 30 on Palm Sunday, and a good interest during the week. The Christ Church property is being greatly improved with cement walk and walls, which is being done at the expense of the congregation itself.

The Hope graveyard which, in its quiet forest recess, is one of the oldest, is to be greatly improved with a new fence and in other ways.

The oldest member of the Clemmons congregation, aged 34 years, was recently buried beside her husband in the Dunkard graveyard. As a sign of the good feeling of these worthy people, the Dunkard pastor requested Bro. Hall to use the Moravian form of burial in his graveyard. At the Hope graveyard service both Dunkard preachers of the vicinity were present.

Kernersville had a very encouraging early Easter service conducted by Bro. Stumpel. A cement sidewalk is about to be laid in front of the parsonage, and we hope that the members of the congregation will be more concerned to keep the church and graveyard as it is.

The Chapel in the old town is to be painted during the Summer.

On passing Moravia some time ago we were struck by the well-kept appearance of the church and graveyard. This charge is at present vacant, but the premises show no signs of neglect. Bro. J. A. Calhoun, a member residing in Greensboro, was recently laid to rest in the Moravian church grounds.

Bro. P. W. Grabs now preaches at Mt. Bethel and Willow Hill, Va., on the 4th Sunday of the month. The Willow Hill Sunday School is doing well, Mr. and Mrs. Levering, assisting.

Fairview received 12 members in connection with the recent season of grace. A class of a dozen boys, "The Fidellans," under their ever watchful teacher, Miss Emma Smith, planned a very successful Lenten evening with scripture pictures, given by Bishop Routh, with a well-filled church. It was a pleasure to note the activity of these little boys. A social reception of members and friends was given after Easter with fine success.

Macedonia had the usual Easter service, held by Bro. Meredith. The church has been in part roofed and weatherboarded, and is soon to be painted.

The New Philadelphia congregation, with which Bethesda is connected, had its annual Mission Week Lovefeast on Palm Sunday, instead of Maundy Thursday. Bro. McCuslin held a large Easter service in the church and graveyard, as at a later hour he also did at Wachovia Arbor, where the present work in church and Sunday School is very encouraging.

The New Philadelphia congregation has just met with a very heavy loss in the death of one of its most influential members, and also a member of the Church Committee, Bro. James Shutt.

CHIPS FROM HISTORIC TIMBER

BY WINE ABBEY (pastor)...

[At a recent meeting of the Mission Study Class (Home Church) the subject was "Mission Ships." Much interest was expressed in the paper prepared and read by Miss Constance Pohl, and the editor of this column is glad to give it space here, for the benefit of those who were not able to be present. Next month we will give a short account of our own Missions, Missionary, and Missions, the latter treated this month belong to other denominations.]

The "Morning Star." Missionary effort was begun in the Caroline Islands in 1852, by three American missionaries and their wives, accompanied by two Hawaiian mission helpers with their wives. In five years they were joined by three more missionaries and their wives, and the first "Morning Star" was built.

From 1869, (when the second "Morning Star" was wrecked) until 1871, there was only one white missionary in this field. In 1871 the third "Morning Star" carried as passengers, from Honolulu, the three veterans, Messrs. Sturge, Snow and Bingham.

The "Morning Star" provided for the Sabbath School children of America, and thence rebuilt, has been an invaluable aid to Mission work.

The "Dayspring" is the name of a vessel given by the Sunday School of Nova Scotia, for the use of the missionaries when visiting the other islands of the Pacific. Mrs. John G. Paton (wife of the famous missionary) says:

"The "Dayspring" has been prised by the missionaries when all went well with them, but O, how their hearts have gone out in gratitude to God when the white-winged messenger of mercy has been seen approaching at a time of sickness or danger."

Of the Hermansburg mission ship, "Candace," we read that "year by year the "Candace," moving to and fro as a shuttle, wove a closer bond of union between the home church and the mission field."

John Colerdige Patteson, the missionary bishop and martyr of Melan-aisal, was born in London on April 2, 1827. In 1861 he was made bishop of the Melanesian Islands, with headquarters at Motu, from which he made frequent visits and voyages to the other islands of his diocese in the mission ship, "The Southern Cross," exercising himself in various ways for the good of the people. He says: "My home is "The Southern Cross," where I live always, in harbor as well as at sea."

In August, 1796, "The Duft," purchased by the London Missionary Society, and supported by various denominations, bought in one year, blooming one guinea, and commanded by Captain James Wilson, "a worthy gentleman who had retired in a long and gallant manner, and discovered the East India Service," but volunteered his services for this voyage, sailed down the river, and

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— I have a rich neighbor who is always so busy that he has no leisure to laugh. — Isaac Walton.
"The Messenger of Peace." John Williams was probably the first to entertain the idea of introducing the Gospel in the Samoan Islands. At the age of 30 he offered himself to the London Missionary Society as a missionary, and, in 1816, he and his wife sailed for the Society Islands, where he made his headquarters on the largest island, going back and forth to the others, working and teaching among them. When planning to visit Samoas he needed a boat suitable for a voyage of 2,000 miles; so he set about making one. With the aid of the natives he made the necessary tools, and within four months completed a vessel 60 feet long, 18 feet wide, and of 70 to 80 tons burthen,—the sails of native matting, the cords of the native hibiscus, the oaks of coconut husks and banana stumps, the sheaves of ironwood, the redder "of a piece of a pickaxe, a cooper's adze and a long hoe." His utmost ingenuity was needed for this task: a pair of smith's bellows, as well as certain tools for working in iron were needed, and these he made for himself; a stone was used for an anvil and a carpenter's pair of pickers for tongs. This vessel was named "The Messenger of Peace," and was used by Mr. Williams in making a number of trips to Samoas about 1820.

On the 4th of April, 1838, a farewell meeting of intense interest was held in London, and a few days later "The Camden," steamer for Samoa, having on board a party of 15 missionaries, including Mr. and Mrs. Williams and their son. Other ships owned by the London Missionary Society were "The Hawaiis," and

"The Endeavor," but the last and largest of all, one having a memorable history and bearing a memorable name is "The John Williams."

"The Allen Gardiner," Captain Allen Gardiner, the founder of the South American Missionary Society, was born in England, in 1794. In 1834 he consecrated himself to his lifework to become the pioneer of a Christian mission to the most abandoned heathen." At last he settled upon South America as his mission ground, and from that time on his life was one series of persevering effort and heroic endurance, closed by a triumphant death. The mission vessel is named for him, and is employed in keeping open communication between the West Falklands and Terra del Fuego, conveying missionaries and natives to and from the coast, carrying farm produce, supplies, etc. In his last journal Allen Gardiner says: "I all pray for is that I may patiently wait his pleasure, and whether I live or die it may be to his glory. I trust poor Fuegia and South America will not be abandoned."

Let nothing adverse, nothing unforeseen, impede the bark that ploughs the deep serenity. Charged with a freight transcending in its worth The gems of India, Nature's rarest birth. That flies, like Gabriel, on his Lord's commands, A herald of God's love to pagan lands.

Saalem Academy and College Endowment Fund.

What Other Moravians Are Doing.

Gnaedenfrei, Germany, March 21, 1911.

"Good resolutions, to give something for a good or charitable cause, are like snowballs, the longer you keep them in your hands the smaller they get, and at last nothing will be left in your hands; therefore snowballs must quickly be thrown in the direction they are intended for," says the late Emil Frommel in one of his books. I, therefore, too, after having read No. 10 of The Moravian, throw right away my snowball at the Salem Academy and College, hoping it will not drop into the Atlantic before reaching its destination. With the prayer God may move so many hands and hearts as are required for the cause, I close with cordial greetings.

Fraternally yours, Z. Leonard, N. Dakora.

The Trades, April 15, 1911.

We greatly rejoice with you over the good things so nearly in sight for you at Salem. We are not near enough to have any hopes of personal benefit from our school there, but we should feel it as a reproach nevertheless if we did not give our support and the enterprise should fail. We feel the need of a school somewhere in the Northwest, and yet as there is nothing doing at present we wish to help where such extraordinary efforts are put forth. We feel that the enclosed would be a comparatively large gift for our circumstances, and yet to save the cause and pull you through I would double that several times if necessary. Write us again and state your need shortly before the close of the "grant" period. Very fraternally yours, H. Philadelphia, Penna., April 4, 1911.

As I told you personally, on the occasion of your visit some time during the Winter, calls up North here are pretty close and frequent, and I hardly know where to cut out, when I want to give to all the causes, even if it is but a little. However, I don't want to be left out of helping in the present loud call through The Moravian so take pleasure in enclosing check.

E. Moravian Mission Board, Herrbuth, Saxony, March 21, 1911.

Salem is making so brave an effort to secure that splendid endowment, that members of our church must feel moved to rally round you. I do trust that you will succeed in getting this help for your grand old school. "Many a mickle makes a muckle," so please draw for me on Bro. Lineback, as our Mission Agent, who will settle it in account with our Mission Board. Wishing you all the joy and success in this supreme effort.

I. Nazareth, Pa., March 26, 1911.

Enclosed you will find a printed slip, signed by a few of the teachers at Nazareth Hall, which will at least assure you of our good will and best wishes for your success in your present efforts. You know that Moravians, being a united people, are of course very anxious to help in a good cause, and we send you this sum of $50. We are all very anxious to see the school developed, and believe that with God's help you will be successful. Your loving wish and hope will be most helpful to us, and we are assured that God will vindicate his people and give you the victory. Very truly yours.

A. DAI & CO.
vian teachers usually have no large contributions to make to any cause, but this is an unusually worthy one, and we should do all we can.

H——

Lebanon, Pa.,
March 30, 1911.

May I add a slight contribution in the hope that it may help you gain the goal for which you are so manfully striving? I feel that the Moravian Church cannot afford to let such an opportunity pass for lack of a little temporary self-sacrifice.

H——

Friedberg, N. C.,
February 27, 1911.

I am certainly glad to see the Endowment Fund making such hopeful progress. I wish I were in a position to make a large subscription towards it, however you can count on the rest of the amount. I am surely glad for you continued success in this most important work.

A country minister.

I——

Barmen, Germany,
Your appeal in "The Moravian," of March although not livin 8th, to the Moravians throughout the United States has just been read by me, and not living in the States for the present I feel that I ought to aid you in splendid undertaking. Therefore, I accept the pledge attached hereto, with my best wishes for the successful accomplishment of your great task. With kind regards,
Yours sincerely,

The Presbyterian Manse. Newport,
Penna., March 8, 1911.

The Moravian has just now arrived, and from its columns I receive my first intelligence of your heroic efforts to establish the $800,000 Endowment Fund for Salem College and Academy. Your enterprise deserves success, and the school is worthy of the good fortune you so earnestly covet for it. I wish I could send you a thousand dollars. What I can subscribe is cheerfully remitted herewith. It will interest you to learn that I have forwarded the copy of The Moravian, containing your appeal, to a friend who has a Tilling Fund.

W——

Dear Reader:
We are now at the very "Eleventh Hour" in the Endowment movement for Salem Academy and College. As I write, May 6th, we still need Twelve Thousand Dollars (exactly $12,787.50) to complete the Three Hundred Thousand Dollar Endowment.

Every reader of The Wachovia Moravian can subscribe something, with five years in which to pay it. Do not hesitate if your gift seems small. The Endowment will succeed from now on, only if a very large number of so-called smaller subscriptions are received. The big amounts have been given, and cannot be looked for again. The gifts needed now are from One to Twenty-five or Fifty Dollars.

One Dollar subscribed now means only 20 cents a year, Fifty Dollars means only Ten Dollars a year.

Unless this last amount is subscribed the whole cause fails and I do not dare even to suggest what that failure would mean.

One word more—our Moravian Priests and Sisters, everywhere, where North and West are heading subscriptions, we who live in the Southern Province must not lag behind. Just to-day I received a letter from a congregation in Minnesota where thirty members expect each to give something to the Salem Academy although it is more than a thousand miles away and cannot help them in any way.

With such an interest in distant places can any real member of the Southern Moravian Church actually refuse or neglect to give at least something? Cut out or copy this pledge and send it in, and do it NOW because only two weeks remain until the time is up.

Yours faithfully,

Howard E. Ronthaler. Salem Academy and College.
Winston-Salem, N. C.
May 8th, 1911.

PLEDGE

1911

To aid in securing the $800,000 Endowment Fund for Salem Academy and College I hereby agree to pay the Treasurer of Salem Academy and College the total sum of Dollars, payable in five equal annual installments of beginning July 31, 1911.

Signed

Address

In the public schools the women teachers exceed the men in numbers two to one.

The Dawn of a New Day.

We have been hearing a great deal of late years about the development of the resources of the Southern country. We have seen with our eyes the marked advance along all industrial lines as well as the vastly improved conditions of agriculture. The past decade has been a marvelous one. Within that time thousands of our people have arisen from poverty to wealth; and this improved situation is continued to no section but is generally true of all sections where reasonable economy and industry have been exercised. But in a peculiar sense, what is known as the Piedmont region of North and South Carolina, is on the eve of the greatest forward stride that has ever been made in our Southern country. The harnessing of the water power for the generation of electricity means more for this section than the various optimizations ever dreamed. From Greenville to Durham, the section in which the Southern Power Company has chosen to employ its energy, the country during the next decade is destined to blossom as the rose. Already a fertile and prosperous region, it is only in the dawn of the day that is breaking. Charlotte already feels the thrill and the next census will tell a startling story of its progress and power; and all the towns along the line are now busy with their growing industries, will bound forward by leaps never dreamed of before.

A Successful Man.

There are chances for every man with keen sight and perception. The farmer who cultivates land costing $200 an acre should use some arithmetic and he will make a discovery at once. Then unless his farm produces immense and valuable crops and makes from two to four crops it will not pay him to cultivate it.

House Plans.

Seldom is a second thought given to the common house fly. It has always been considered a nuisance, but recent studies have shown it to be very much more than a mere nuisance. Of all the substances used to kill or repel flies the one which has proven most satisfactory is ordinary air-slaked lime. Lime is a first class deodorant. A free use of it around all stable places and garbage cans will cause those places to lose half of their disagreeable features, and they will cease to be attractions and breeding places for that menace to health—the common house-fly.

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The Salem Bible Society carried its depository, a full line of Bibles published by the American Bible Society. Best quality at lowest prices. For the Family, the Sunday Schools and individuals. See Julius A. Lineback. Agent.

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—TRAVEL VIA—

New Subscriptions Paid.

Mr. E. B. Cobb, May '12.
Miss Araminta Waggoner, Feb. '12.
Miss Regina Vogler, 12.
Mrs. George O'Neal, Feb. '13.
Clarence W. Thaeber, Mar. '12.

Love feels no burdens, regards not labors, would willingly do more than it is able, please not impossibilities because it feels sure that it can and may do all things. Love is swift, sincere, pious, pleasant and delightful; strong, patient, prudent, long-suffering, manly, and never seeking itself; it is circumpect, humble and upright; sober chaste, steadfast, quiet and guarded in all its senses.—Thomas a Kempis.

—Every member of the Church is different from every other, and has a gift of his own. Some are fitted to nourish the Church herself, and maintain the body of Christ in health and efficiency; some are fitted to act on the world outside; they are eyes to perceive, feet to pursue, hands to hold of those who are straying from the light.—Dods.

—Napoleon was walking with a young lad on the Island of St. Helena. A man was coming towards them on the same path, carrying a heavy load. The young lad seemed bent on keeping the path and making the laborer step to the side, but Napoleon gently, with a wave of his hand, moved her out of the way, saying: "Madam, respect the burden!"

—Even Mahomet felt something of the value of supreme love and kindness. He said: "When a man dies people will ask what property he has left behind him? but the angels will ask what good deeds he has sent before him."
The Wachovia Moravian

VOLUME XXII. WINSTON-SALEM, N. C. JUNE, 1911 NUMBER 21

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

The Wachovia Moravian

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

E. Rev. EDWARD EDELMAN, D. D., Editor.
Rev. James F. Fritts, Bishop, Manager.
Miss M. A. Pogue, Circulation Manager.

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EDITORIAL

The Endowment of Salem College has been secured! This was the glad Provincial news for the last month, and never in all our Provincial history has tidings come that were more encouraging than these. Compared to other Churches we had a very small field to draw from in this great effort. It was evident from the beginning that we could not succeed unless the Lord, the Head of the Church, gave His very marked and special help. And this He has done. The history of the Endowment movement is, from beginning to end, a story of the Divine help given in his hour of emergency in answer to prayer. We are heartily thankful to every worker in the great cause from the President of the College on through every committee to the workers who helped so earnestly. But our chief thanks are rendered to the Church, gave His very small field to draw from in the north and west. It is a very gratifying fact that considerable help to the endowment of Salem College has come from northern and western Moravians, Dr. Paul de Schweinitz, of the Northern Provincial Board, wrote a very timely and vigorous letter on the subject. The Moravian, and the responses among its subscribers have been very liberal. In the last number of The Wachovia Moravian extracts were published of letters sent by northern Moravians in connection with their gifts. The Southern Moravian Church in this time of its great need, recognizes with thankfulness the fraternal spirit of its fellow-workers in the north and west.

Every sunbeam has its corresponding shadow. There is danger connected with the securing of the Salem College Endowment as well as advantage. One of the dangers is undue and hasty expectation of what the Endowment will do. It must be remembered that the pledges, very many of them, will be paid in installments. It will only be after five years that these payments will be completed, and the General Education Board only puts up its cash as the other cash is gradually secured. And, further, even when after a period of years the Endowment has all been collected, the annual income from it will be small compared with the cost of running a college. New buildings and improved equipments of every sort will be needed and gift after gift will be required in order to procure them. The raising of the Endowment has been a great victory—but, after all, it is only one victory in a long campaign.

On the 9th of June the Provincial Synod of the German Unity will meet at Herrnhut: We hope to give the readers of The Wachovia Moravian some account of its proceedings. In the proportion in which the several Provinces of the Unity become independent there is need of increased knowledge of each other, of deeper sympathy with one another and especially of much prayer, the one for the other.
any thing from your 'protracted' meeting this Fall, it is high time to begin prear ing for it now. Let every pastor who expects to hold a meeting start on his search after individual souls at once; let superintendents, teachers, fathers and mothers, all good Christian members and personal Christian friends be busy from time on. Sow your seed of friendly advice and influence and prayer, and tend it kindly and faithfully, and then you may, under God's blessing, expect some harvest of souls in October and November.

We are greatly encouraged by the degree of interest which THE WACHOVIA MORAVIAN has awakened in our congregations and among our ministers. Friedle, which was the first to send in its congregation-subscription has expressed its warm approval. One of its oldest members presented his separate subscription the other day with the emphatic remark: "That paper is coming, and I want to pay for it!" We hope that Bro. Charles Rotherock's view of the case will spread everywhere. Each separate fifty cent subscription is a great help to us.

SERMON

Delivered by Rev. Edward S. England before the Baraca-Philathea Convention at Greensboro, N. C. April 8th 1911.

It is a simple gospel message that I bring you, nothing more, and I trust, nothing less. The text is found in Matthew's Gospel, 22nd chapter, 42nd verse: "What think ye of Christ?"

I do not know of a more important question. Can you think of one of greater importance? It is a sweeping question which embraces all of faith and life. For it is an intensely personal question, but before I press it, let us hear what others think of Christ, and in order that we may be perfectly fair, let us hear what he swore that you did not know Him.

"I have sinned in that I have betrayed the innocent blood."

Pontius Pilate, take the witness stand.

You were governor of Judea under Caesar, and in that capacity you came in touch with Christ. He was tried before you. You passed sentence that He should be crucified. Now tell us, Pilate, what do you think of Christ? (John 18:38.) "I find in Him no fault at all.

"Centurion, take the witness stand.

You are the one that carried out the sentence of Pilate against Christ. You, and the soldiers under you, drove Him along the Via Dolorosa to Golgotha; nailed Him to the Cross, and beheld Him as He suffered and died. Tell us, what think ye of Christ? (Matt. 27:54.) "Certainly this was a righteous man: truly this was the Son of God."

Thomas, take the witness stand.

You were one of Christ's disciples. You are called "Doubting Thomas", because after Christ had risen from the dead, you said that unless you could see the print of the nails in His hands and put your finger in the print of the nails, and thrust your hand into His side, you would not believe. Now, Thomas, tell us, what think ye of Christ? (John 20:28.) "My Lord and my God."

Simon Peter, take the witness stand.

You were one of the three favorite disciples. You were with Jesus when He raised His friend's daughter. You were with Him on the Mount of Transfiguration. You were one of those that went farthest with Him in the garden on the night of the betrayal. And, Peter, you denied your Lord; you swore that you did not know Him. Now tell us, what do you think of Him? (I Peter 1:18; 2:24.) "Ye were not of corruptible things, as silver and gold, but with the precious Blood of Christ, as of a lamb without blemish and without spot. Who His own self bore our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."

John, take the witness stand. You are the disciple whom Jesus loved.

In the upper chamber at Jerusalem, just before He went forth to suffer, you lay in His bosom; you felt the throb of His heart. John, what do you think of Christ?

(1 John 1:7.) "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin."

Paul, take the witness stand.

You are the greatest of all the apostles. You are a man of broad information,—a man of great learning, having studied in the school of Gamaliel. Your testimony will be worth so much. We are anxious to hear from you, Paul. What think ye of Christ? (Rom. 1:16.) "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation."

"Angels of Heaven, what think ye of Christ?"

(John 2:11.) "Unto you is born a Saviour which is Christ the Lord.

Father in Heaven, most reverently do we ask, what think ye of Christ? (Matt. 8:17.) "This is my beloved Son in whom I am well pleased."

What think ye of Christ? It is astonishing that a great many people are not thinking of Him at all. They are thinking of other things—thinking of a great deal of other things, but never of Christ. That is the position that Felix took,—and where is Felix? That is the position that a young man took by whose grave I stood the other day. We laid him to rest gently, but it was all dark; there was not one ray of hope.

There is no need to think of Christ, you say? No need to think of Christ? No need to think of Him of whom we read in Col. 1:17: "He is before all things, and by Him all things consist?"

No need to think of Him of whom we read in John 1:3: "All things were made by Him, and without Him was not anything made that was made?"

No need to think of Him of whom we read in I Thess. 4:16: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first?"

No need to think of Him of whom we read in Acts 4:12: "Neither is there salvation in any other: for there is no other name under heaven given among men whereby we must be saved?"

No need to think of Him who says (Rev. 1:18): "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death?"

What is the matter with so many today? Is it that they are wholly bad? Is it that they are opposed to all that is pure and good? Nay. It is simply this: they are not thinking of Christ. He has not His rightful place in the mind, in the heart and in the life plan.

A gentleman said to a friend one day: "What think ye of Christ?"

He replied: "I suppose I never think of Him."

"Well," said the friend, "when you were born, B. C. or A. D."

Have you been dating letters all these years without even reflecting that you were daily commemorating the nativity of Christ? Have you actually not formed an opinion concerning that personage whose advent among men changed the reckoning of time, whose birth-day shook the race into a new era? It is true, very true, sadly true, that many seldom, if ever, think of Christ.

Baracas, Philathea, what think ye of Christ? I mean the Gethsemane Christ; the Golgotha Christ; the Christ with bowed brow; the Christ with the nail marks in His hands. It is said that one Lord's day morning while St. Martin was at prayer, there appeared before him a radiant form, having upon his head a crown of gold sparkling with diamonds, and said: "I am the Christ, fall down and worship me." St. Martin looked into the face; it was radiant. He looked upon the robe; it was gorgeous. But when he looked into the hands there were no nail-prints there; whereupon the good man said: "Avast! thou devil! As an angel of light thou hast come. I will not worship thee!"

Some one has said: "Watch for the modern strategy of the devil which brings before men the radiant forms of Christ; the Christ that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death?"

WHEN WE THINK OF CHRIST, WE THINK OF THE CROSS.

There is no Christ without the cross. Christ and the cross go together. Anything that does not bear the stamp of the cross is not Christ. Any Church, any organization that does not bear the stamp of the cross is not of Christ. I believe that the Baracas-Philathea movement bears the stamp of the cross. But let this stamp be more and more deeply set into your organization; into every part of it, and then your slogan, "We do things," will flame with glorious realization. It is a proper estimate of Christ, a proper recognition of the power of the cross as set forth in His..."
THE ACADEMY BOARD
met on May 29th, the brethren Edward Rondthaler, J. W. Fries, F. H. Fries, W. F. Shaffner, J. K. Pfohl, F. A. Fogle, Charles Siewers and Howard E. Rondthaler. Heart thanks were voted to the many committees and individuals who helped to make the great Endowment work a success.

THE CHURCH AID BOARD
met on June 6th, the brethren C. D. Ogbum, Clarence Crist, J. W. Fries, James E. Aall, E. A. Holton, L. G. Luckenbach and Estw. Rondthaler present. A special committee was formed, consisting of the brethren J. W. Fries, C. D. Ogbum and Clarence Crist, associated with them Bro. J. Kenneth Pfohl, in order to decide upon the proper locality for the West Waughton Chapel and take other steps for the immediate furtherance of this promising enterprise.

The great importance of the Bethesda Chapel work, in view of the large Hanes' mill development aside of it was emphasized, and preparatory measures taken in that direction. In order to facilitate the pastoral support of churches which need help from the Church Aid and Extension Board the attention of the congregation is drawn to the present constitutional method of procedure. Congregations which need Church Aid will first decide what annual sum they themselves can raise; next, their committee will apply, by letter or in person, to the Church Aid Board for assistance. When by this joint action the needed salary has been subscribed the P. E. C. will be notified and requested to seek a pastor for the. Until these steps can be taken the Province will do the best it can in general for these smaller but very important changes.

THE CLEMMONS BOARD
met on June 7th. Present the brethren James E. Hall, B. J. Pfohl, W. A. Lemy, H. W. Spaugh, Principal J. F. Brower and Edward Rondthaler. A successful year under the new management was reported. The probable erection of a public school building in the village of Clemmons will somewhat change the nature of the Clemmons School work, but the cooperation of the one school with the other will doubtless become a great and mutual advantage.

THE FINANCIAL BOARD
met on June 1st. All the members were present, and with them the brethren Columbus Reich, W. Harper and Frank Ebert, of the New Philadelphia Committee. The question submitted was the rule of the New Philadelphia church with regard to members failing to make their regular contributions to Church support. As the resolution of the Board on this subject sets forth the constitutional provision of the Province we publish it in full.

Resolved, That this Board considers it quite proper for any congregation to establish a rule that if members fail to pay dues, unless they are absolutely too poor to pay, they be considered as indicating thereby that they voluntarily withdraw from their membership.

The brethren James E. Hall and H. A. Pfohl were appointed by the concurrence of the Board and the Philadelphia committee to act in consultation with the New Philadelphia committee in matters connected with its property and finances.

Continuation of Sermon.

own words: "And I, if I be lifted up from the earth, will draw all men unto Me," will carry forward your organization triumphantly and gloriously. Remember, it was the power of the cross that conquered Rome. It was the power of the cross that put down the corruption and gigantic miracle of the Romish Church. The power of the cross has brought men out of barbarity into civilization. The power of the apostles was the power of the cross. The power of all the great and good men of the early Church was the power of the cross. The power of the reformation, under Martin Luther, was the power of the cross. The power of the cross is seen to-day in lifting men from sin to righteousness. There's a man who for ten long years drank heavily, but now he has stopped drinking. What did it? Temperance societies? No. Good though they are. Prohibition laws? No, good though they be. Moral suasion? No. What then? The power of the cross! There are men and women who are no more what they used to be than the Easter lily is nightshade or the mocking bird a vulture. What brought the change? The power of the cross! Let every organization within the Church, and the Church herself, fear lest they fail to recognize the supreme fact that the one winning force in the hearts and lives of men is the cross, Christ and Him crucified.

ALL DEPENDS UPON YOUR ESTIMATE OF CHRIST.
Baraka, Philathœa—"Blessing"—"Lovers of Truth"—well chosen names, and back of them there is an organization of young men and of young women the like of which the world has never known. People everywhere are asking: "What does it mean? What is there in it? What is it worth? What is it worth to the world? What is it worth to God?" Your rating is found in your estimate of Christ; not in Dun nor in Brad, street, but in the Lamb's Book of Life and in the minds and hearts of those whose names are written there. Your estimate of Christ decides your future. I believe that the Lord is calling you to contribute largely toward bringing the world to Christ. Let Christ have his rightful place in mind and heart, in your plans and in your activities, and surely you will hasten the day when the kingdom of this world shall become the kingdom of our Lord and of His Christ."

THINKING WELL OF CHRIST MEANS FOLLOWING HIM ALL THE WAY.
What think ye of Christ, Baraka, Philathœa, Vœux, and Baraka? You, and you, and you, and you, what think ye of Christ? Do you think so much of Him? Do you esteem Him so highly? Do you love Him so dearly that you are willing to follow Him anywhere, everywhere, even to Golgotha? One's willingness to suffer for the cause he has espoused is the test of genuineness. The man who talks long and loud about patriotism; who sets himself up as a patriot, but is not willing to suffer for his country's good, is no patriot. We often hear people professing great friendship for the laboring man, and they are mostly those who never did a hard day's work in their lives; men whose hands do not bear the marks of toil. Sometimes a great preacher delivered a brilliant sermon on the gospel of poverty. The burden of his discourse was, that the great need of the world and of the Church to-day is that some disciple of the Lord renounce the world, all of its honor, all of its comforts, and literally go forth, without purse and without script, to preach the gospel. The sermon did not impress the hearers; they only smiled: for when they looked upon the preacher they saw that he was well fed and enjoying all the comforts of life; his hands were soft, there were no nail prints there; he bore no marks of self-denying, self-sacrificing service. People will receive that kind of Gospel only from those who have denied self, who have really sacrificed for the good of others. Directly after the Spanish-American War, a number of regiments that had been to the front marched through the streets of New York city, and as one regiment after another passed, the ranks well-filled, the soldiers well-groomed, and every thing spick and span, the people looked on with admiration. Then there came marching by a regiment whose ranks were thin, and the garments of the few remaining soldiers were all tattered and torn. That regiment bore the scars of service, and it is said that as it came marching by the multitude cheered, and cheered, and cheered again. The life that impresses the world to-day is the life of self-denial and self-sacrifice,—the life that bears the scars of unselfish service. What, more than anything else, draws us to Christ? His splendid sermons? No. His wonderful miracles? No. The giving of himself for others. His whole life through
He was giving Himself for others,— and this is what He says to us: "Follow me." Where? To the marriage feast in Cana of Galilee? Yes. To the Mount of Transfiguration? Yes, and to Gethsemane and to Golgotha. "We do things" is your motto. Do you really want to do things? Very kindly do I put joy for Christ's sake. Do you think enough of Him to do it? What think ye of Christ?

In one of the cathedrals in Austria, there is a famous statue of the Emperor Frederick. The Emperor is represented standing with outstretched arm, and on the tips of the extended fingers are the words, a e i o u, which, being interpreted, is: "Austria est imperare ob universum." "Austria shall conquer the world." Another and a grander figure meets our gaze to-day, and bears the inscription in letters of fire: "Jesus est imperare ob universum." "Jesus shall conquer the world!" Do you want to have part in the conquest? Do you want to share in the victory? Then, think well of Jesus Christ,—think much of Him,—let Him be your all and in all. Amen.

MISSION DEPARTMENT

ST. REV. J. TAYLOR HAMILTON, D. D.

We welcome as among the most acceptable items of news the accounts of baptisms of adult heathen, which constantly assure us that our Saviour's name is exerting its power of winning and changing the lives of men. For it goes with the saying that in accordance with our principles Moravian missionaries baptize only after a careful course of instruction and after they have reasonable assurance that the candidate is in deep earnest.

Typical of what it means to take this stand in the heathen land, is the intelligence recently received from Brother Zollhoefer, of Nicaragua, who on March 19th baptized seven adults and two of their half grown children from the Kura region. He writes that they were put to severe tests by their fellow-countrymen during the long period of instruction. A medicine-man from Lake travelled through the district and pretended to be able to guarantee a good harvest and ward off plagues. He was in consideration of respectable pay. Our Christians and candidates for baptism would have nothing to do with him. Then it was prophesied that they would soon have nothing to eat. The heathen did their best to help these prophecies to a fulfilment by destroying what grew on the plantations of the Christians. But they took the robbing of their goods with joy for Christ. One young member of the church, who was employed at the harbor of Cabo Gracias preferred lose his position rather than agree to work on Sunday.

From Ipyana, in Nyasa, come tidings of the baptism of three adults and four among were children. One near that station. It will be remembered that they have been instructed by the evangelist T'winlegee, their "own missionary" of Laketown, Minnesota, who rather than abandon his wife, now a leopard, went to live with her in the leopard colony and teach the gospel there. On the 28th of December Brother Kretschmer baptized six men and four women and two children. One of these men was a much traveled person for a native of this region. He had been to the south part of the continent and had worked for two years in the gold fields near Johannesburg.

Mbozi reports a very interesting celebration of the Christmas festival. On Christmas Eve the church was well filled, between four and five hundred persons being present, many of whom were children. Songs and recitations by the children constituted a feature of this occasion. On Christmas Day the church was similarly filled, but this time adults only, about one third of whom came from the various filials of the station. The members live very scattered, the most distant having a walk of twelve to fourteen hours to Mbozi. The Lord's Supper was now celebrated. Nineteen persons partook, and ten were spectators. Of those who enjoyed the privilege of the sacrament eleven partook for the first time. Three communicants were hindered by poor health from being present. Sixteen members were debarred the participation, being under discipline. Fourteen did not appear for the confidential interview which proceeds the communion occasions in our missions fields.

That conditions of life are by no means secure in Equatorial Africa our missionaries are ever and again reminded. And it may be well to call to mind the way by which we are in order to call forth steady intercessions for them. In his report for the last quarter of the year 1910 Brother Kruppa, of Ileya remarks that the various kinds of beasts of prey have been making themselves unpleasantly prominent late. Not long ago he was attacked by a pack of hyenas, that dashed with a terrible howling out of a ravine. Providentially in order to get at him they had to cross an open space one hundred yards wide. He could therefore shoot down the three foremost, and at that the rest took to flight and once more disappeared in the ravine. Two weeks prior to this writing the teacher standing to the left in full flight and disappeared behind a bush. Now grows began to sound also from left and right beside me, and at the same to my no small terror I discovered that I had only three ball cartridges in addition to a few charges of quite small. Very slowly and cautiously I retreated backwards and climbed the tree. From it I saw three lions standing not more than two hundred yards from me in the leafless bushes. I dared not waste a single shot, for it was certain that there were at least three lions and I had only three balls. I climbed from my outlook and most cautiously made my way back to my home, keeping every shot in reserve for an emergency. When I reached home, I thanked God that the danger had thus mercifully passed. The sun had now gone down, so that we could not think of returning armed with suitable rifles.

The home for lepers at Bethesda in Surinam calls forth much sympathy from many friends. Its report for the year 1910 is couched in a hopeful and encouraging tone. Thanks for liberal gifts from Holland and the United States, and especially from friends in Buffalo, the debt resting on the undertaking by reason of building operations in 1909 was very materially reduced. Yet the financial side of the institution continues to be a source of care to the manager, our missionary, Brother Bernhardt. He entered the house in charge, seventeen men, the same number of women and ten children. Since then three Roman Catholic lepers from Paramaribo, who were formerly Protestants and who desired to return to the evangelical faith, have been added to the number of the inmates. One of these men was formerly a machinist on a steamer, and has made voyages as far as New York. This addition to the already numerous colony, has resulted in a crowding of the quarters for men; for the present, therefore, there can be no thought of welcoming any more men. And financial considerations forbid an extension of the home for the present. With increase in numbers the problems connected with the maintenance of contentment and harmony also increase; for the poor sufferers have come from the most varied environment and very different previous conditions of life.

It is a joy to read the report of a well organized and carefully administered congregation like that of Fairfield in Jamaica, where one may see an instance of finished missionary work. This large congregation of one thousand and sixty-four souls, of whom 516 are communicants, has a board of elders or overseers, composed of twelve men and six women, to which the minister, Bishop Westphal, who has ministered to this people for a long series of years, in connection with the development of the inner life of the people and the administration of discipline, and also a committee to look after financial matters and externals, with a membership of sixteen men. Four of the men serve on both boards. Several have honorably given their time and attention to the business of the church for years. The year 1910 was an encouraging one for the congregation at Fairfield. Accessions to its membership amounted to 107, with a net increase of ten to other places, which in the recent past had threatened to sap the strength of the organization in time, if the stream of migration should long continue, were less than half in number of those in 1909. Brother Westphal, in his report, speaks of the opportunity of making a decent and honorable living in our own district.
for those who make up their minds to work industriously and to exercise thrift." "Reviewing the outward and temporal condition of our congregation, we have abundant cause to praise God for having dealt so bountifully and graciously with us.

While the rainfall for the year, 57 inches, was somewhat below the average, we were mercifully spared a protracted drought, and not a month passed without some showers of rain, more or less plentiful. There were fair crops of ground provisions and vegetables. As to our two staple products, pimento and coffee, there was little of the former, except in one or two favored localities; and the bearing of coffee was light, but the price was better than it has been for a number of years, and the outlook for the continuation of better coffee prices was said to be good.

... In the work of our Penny Bank we may gratefully report progress. The number of depositors is greater, and the deposits exceed those of the previous year by one fourth." Spiritual results cannot be tabulated. No one can say how many experienced a change of heart and passed from death into spiritual life. We have had unmistakable tokens that the Holy Spirit has done His work powerfully in some hearts. Classes for reception and confirmation were duly prepared, the number of members largely preponderating in the latter class. Our interest in Missions has remained unabated, and we may say that the interest is growing. It is no doubt fostered by the reading of "Moravian Missions" and by the monthly meetings of our American Association. That these less than six hundred adults are in earnest is very manifest to a thoughtful reader of the report of the congregation's activity in connection with the financial support of its organization. Church subscriptions brought in the sum of $1,040, a large sum, when one considers that wealth is not characteristic of the holders of small tracts of mountain land in Jamaica. Collections for the poor amounted to $195. For Home Missions the sum of $100 was given. Summing up all the contributions of the members for the Lord's cause in the year the very creditable total of about $1,675 results. We congratulate Brosher Westphal and his faithful corps of office bearers and co-workers; and we wish this fine Jamaican congregation many a blessing in its congregational and home life during the present year.

Many of the friends of Bro. Gebhard C. Brennecke will be interested in the announcement which recently appeared in The Moravian, that "he has been called to go out as an ordained medical missionary to be stationed at Bethel on the Kuskokwin River, Alaska, the call to go into effect as soon as after July 15, 1912, as possible."

Bro. Brennecke will spend the next year in hospital service in Spokane, Washington, having just completed his four year medical course at Rush Medical College, Chicago. Having received the full training for the ministry and for the practice of medicine likewise he is well equipped for the service to which he has devoted his life.

SUNDAY SCHOOL DEPARTMENT

BY REV. J. KENNEDY SCOTT.

Good lesson helps are numerous to-day, and accessible to all, and it is not the purpose even to attempt through The Wachovia Moravian to add another to the list. The Sunday School Department hopes to be of service in other directions, too. As in this issue, it may give an occasional suggestion in regard to another lesson of the quarter. We would like for these columns to be of value in the presentation of subjects of general Sunday School interests and will welcome communications and suggestions from any interested workers.

June 18th. The Downfall of Samaria.

Many causes may be said to have contributed to bring about the downfall of Israel. Among them teachers would do well to point out the following:

1. The prosperity of the nation made it a coveted prize.
2. The passion for wealth and luxury became the chief end of Israel's striving.
3. Great wealth and prosperity bred weakness in its people and led to immorality and oppression.
4. Israel had no settled policy which successive rulers carried out.
5. Jehovah was forgotten and his laws were disregarded.

In connection with this last cause teachers will need to use all possible officebearers. It was the great source of all the trouble that came to Israel. The lesson text tells the sad story of Israel's forsaking Jehovah and tramp-

ling his mercies underfoot. View their conduct in the light of the goodness- ness of their God to them and it will appear the more base and sinful. Study the lesson in its relation to the great law of the harvest: 'Whosoever a man soweth that shall he also reap.' Call attention likewise to the observation of the wise man of Israel: 'Righteousness exalteth a nation, but sin is a reproach to any people.' Prov. 14: 34. Let the application be both individual and national.

June 25th. Review Sunday.

Reviews are often difficult for the simple reason that no definite plan has been formed for the teaching or rather the hearing of the review. The lessons of this quarter lend themselves to a review which might perhaps be best conducted by centering the attention upon the characters studied—Naaman, Elijah, Josiah, Uzziah, Isaiah, etc.

Let the teacher assign to each scholar, on the Sunday previous to the review, one character concerning whom he will be asked to answer the following questions: Who was he? What did he do? What was the result?

REPORTS FROM THE CHURCHES

At Friedberg, the Young People's Lovefeast and Communion were held with a good interest on May 7th. There were more than 100 at the Lovefeast and 87 partook of the Holy Communion.

The May Festival of the congregation, held on the 13th was a large and happy gathering. There was a notable attendance of ministers, the brethren present being Bishop Roddahler, James E. Hall, J. F. McCus- ton (both former pastors), J. Ken-

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The Wachovia Moravians

GETH N Pohl, Edward C. Stempel, W. F. Spangh and the present Pastor Edgar A. Holton, who, in his characteristic way, made every one welcome and happy. The persons present took of the Lovefeast—the friends all went away delighted with Friedberg's cordiality.

Friedberg congregation is establishing a very fraternal connection with its assistant Missionary in far off Somnarr. Recently he brought a number of South American curiosities which were shown in connection with a missionary discourse both at Friedberg and Enterprise.

The South Fork Sunday School Convention held on May 21st was a large affair, 600 people being present. The Township officers are Bro. John Crouch, President; Jesse Robertson, Vice-President; Carl Reich, Secretary and Treasurer.

The Enterprise Chapel Band did good service, proving that they lead the singing in the Friedberg graveyard service and then accompanied the pastor to Advent Chapel for the same purpose. The Advent graveyard is neatly arranged and enclosed and the Easter service was held in it for the first time.

The Bethabara graveyard is the oldest in the Province, and with its two ancient stones over the graves of the first settlers of Wachovia and the Matthew Stach monument commands the interest of all who visit us. It is, therefore, of especial value that a complete record of its graves is being prepared under the careful supervision of Bro. Luckenbach, the pastor.

At Fairview, a very happy service was held on May 7th. It was the first observance of the Festival of Single and Happy, 450 children in this young and wide awake congregation. The whole Sunday School had been invited to rejoice in the feast. Bishop Rondthaler, who was invited to explain the Feast, and all seemed as happy as they could be. If any one wants to see the beauty of Moravian service, let him, on some special occasion, go to Fairview, where pastor and people are alike alert to welcome every friend who comes.

The Sewing School which is one of the busy Fairview Circles, had its annual outing at Nissen Park on May 20th. The Sunday School has recently taken up its first Foreign Missionary offering amounting to $5.

Eden Chapel is stirring, under the impetus given by several vigorous brethren. Plans for the improvement of the chapel building are under consideration.

The Centerville-Southside improvement has been waiting for the disposal of some of the lots which are going to be the corner-stone of the new building. But now the actual work of building is about to begin and we hope that the foundation of the new church will be started in a few weeks.

The Salem Colored Sunday School is surpassing its usual record of Sunday School attendance, in the summer season. We note the development of a well known number of the old time, Bro. Harris Stafford.

We are glad to note that the East Salem Sunday School contributed the nice sum of $170 to the Salem College Endowment.

At the new Sunday School, conducted by Bro. C. E. Grubb of Waughtown, Bro. Stempel preached on Sunday in May. House and porch were overflowing with people, some 70 being in attendance. Few persons would so freely allow the use of their house for crowds of adults and children as do Bro. and Sr. Joshua Libass. The whole Province should quickly come to their aid with a suitable chapel. The prospect, too, in the case of the F. E. C., the Church Aid and the Central Elders this will be shortly done.

The Providence congregation is doing well with its change of schedule of Sunday services. It is now an afternoon appointment and the church seems to have made a new start with its work. The children's meetings in connection with Bro. Grab's visits are becoming a special feature.

In New Philadelphia the departure of its deeply esteemed and lamented minister, Bro. James Shutt, is truly felt.

Bethesda Sunday School is unfortunately without a superintendent at present.

In Christ Church, Salem, Mrs. Howard Rondthaler made an address at a very pleasant meeting in which the Junior Endeavor Society gave a reception to the mothers of the congregation. In this congregation, as at Friedberg, the Single Sisters and the Single Brethren celebrate their Annual Day together. This took place on Sunday, May 7th. The lovefeast address was made by the Rev. E. A. Schenck, of the Lutheran Church.

The 'June Feast' at Bethania, on June 11th, was a very inspiring occasion. The festive service was preached by Bishop Rondthaler on I Cor. 1: 4. Three hundred people partook of the lovefeast, which was most genially presided over by the pastor, Bro. Grabs. Addresses were made by the brethren Hall and Rondthaler. This service was followed by a large communion.

The church band of 19 men played finely on the church terrace at the opening of the feast, and the well-trained and large on the orchestra, under Mrs. Dr. Strickland's skilled accomplishment, did excellent service, and the welcome and the welcome. Bethania gave its guests from Bethabara, Winston-Salem and everywhere else, was of the heartiest sort. It was a splendid occasion.

Clemmons has had a fine Commencement on May 23rd. The young people's speeches were well delivered, under Prof. Brower's close and excellent drill. Mr. W. D. Grab of the Winston Bar, made a vigorous address on "Success," and eleven pupils were graduated.

Bishop Rondthaler received a great welcome at Fulp on Sunday afternoon, May 14th. Many old friends were present; the old times were happily discussed, and the most cordial feeling seemed to prevail.

The crowd of attentive young people who monthly fill the Union Cross Chapel is a constant wonder to the brethren who presides there. We all deplore the sympathy with the good bereavement of our chief workers at Union Cross, Bro. and Sr. Johnson. In the recent drowning of their young son.

In Friedland the appearance of the Sunday School, superintended by faithful Bro. Daniel Hine, would, on a recent Sunday, have been a pleasure to any visitor.

In no congregation are the traditions of Bro. James T. Linebach's Sunday School management so faithfully kept as at Oak Grove. The brethren and sisters who teach or who meet in Bible Class and the superintendent, Bro. Virgil Sievers, greatly impress us with their unmarked steadfastness of service through all the years.

The Greensboro pastor, Bro. White, could not attend the last Conference, so that no new report of that charge is in. We learn, however, that there is encouragement in connection with the new selection of evening services. A secular editor recently stated that nothing which the Moravians had done of late seemed to have made so favorable an impression as the new work at Greensboro.

Bro. White has been holding a series of very well attended services at Mayodan. Bishop Rondthaler preached on one of the evenings. The interest was very evident, and the singing was delightful. The presence of a number of very faithful men from Avalon was specially noticeable, and at their urgent request, as they gathered around the bishop, a similar meeting was summoned at once and arranged for them.

In Calvary Church, Winston, the ushers of the church, all young men,—and a very vigorous and useful company they are,—have formed an organization for the better performance of their useful service. The Lawns Supper of the Philathes on May 20th was a decided success. During the month two were added to the congregation by reception.

**VACATION TIME**

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In Macedonia the painting of the weather-beaten church will charge the appearance of a landmark as for many a generation, we have known it.

In the Home Church the month was one of unusual activity, the Sunday School interests being of particular encouragement. In few Sunday Schools of like size are there so many laymen as teachers. In result in a larger interest among the boys and young men is very noticeable. On May 6 a sale and supper was held by the Tri-Mu Circle of young ladies for the benefit of the church improvements and number of musicals, etc., were held in the interest of the Endowment of Salem Academy and College. The brethren of the congregation rendered most valuable and efficient service in helping to gather the many gifts that on May 24, at the Commencement Exercises a reception was given to our beloved College the much desired Endowment. It was an occasion of great joy and the occasion of a feeling that joy could not be held back when the announcement was made. On May 14 the pastor preached to the Junior Order of United American Mechanics, and on the following Sunday the congregation was happy to hear the announcement of the re-opening of Carmel Chapel both of Congregational Home Missions, and amounted to $106.40.

It is a delight to preach at Kernessville. In no other congregation is the attendance more evenly good. A choice decoration of flowers, a beautiful choir anthem, something that is specially kind and pleasant, always greets the preacher there. Everyone that has come back with some good news of a most hospitable reception.

The Kernessville brethren and sisters were very kind and helpful to the preacher, and to the re-opening of Carmel Chapel both for Sunday School and services.

PERSONAL ITEMS.

—We regret to learn that our greatly beloved Bro. David A. Tesh, of Enterprise, has not yet regained his health. He is greatly missed in the Sunday School.

—Bishop Rondthaler spoke to a very large audience in Charlotte at the Commencement of the Presbyterian College for Women. He also had aousing welcome at Oxford, N. C., in the course of the Commencement of the Women’s College there. All the dimensions of that wonderful and busy town met on this occasion, in the ample auditorium of the Baptist church.

—We note the happy escape from serious injury of the little daughter of Bro. and Sr. Carl Hoff. She fell down a pair of 17 steps, and was found unconscious at the bottom but is nicely recovering.

—Bro. John Frazier, we learn, has been laid up with serious illness at the home of his son, Bro. W. F. Frazier, the Superintendent of Fairview Sunday School.

—Bro. Scale Earnest, of Christ Church, residing on 16th street is very ill.

—Ex-Governor Hauser, of Monticello, recently paid a visit to his old home neighborhood, Bethania, better known by many people as ‘Hauserville’. The new physicians at Clemmons, Dr. Faine, has already entered into a fine large practice. Everybody is delighted with him.

—We were very happy at Bethania Festival, to greet Bro. Meyers, who gave the plot of ground on which Bethesda Chapel stands. He has bought a farm near Olivet on which he now resides.

—We trust that the health of Bro. Sutton who is so very important to our little but precious Moravian work is materially improved.

—Bro. Edgar Holton contributes a wise remark gathered up in the Friedberg neighborhood: ‘Church members are like horses: when they stop pulling, they begin kicking.”

—A New Philadelphian Committeeman, speaking of the cost of finishing the house on the church land said: ‘If it is to be finished for a minister, it will cost more, for we must do it better for him than for any other body.” A very friendly sentiment toward the ministry, which deserves to be considered in many other things as well.

INFANT BAPTISMS.

Bethania.


On March 24, 1911, by Rev. W. W. Grabs, May Belle Winfired, daughter of Bro. and Sr. Mary A. Chadwick, m. n. Strupe.


Culuary.

On April 9, 1911, at Winston-Salem, CHAS. M. GRIFFITH to Miss EMMA F. ORMESV, by Rev. J. K. Phoeh.


Christ Church.


On April 12, 1911, in Winston-Salem, J. S. CARLISLE, to Miss ALICE A. BELLO, by Rev. E. S. Crossland.

陆quH-DOUG.-On April 12, 1911, in Winston-Salem, LUCY SPAINHOUR to Miss LILLIE HAUER, by Rev. E. W. Grabs.

On April 15, 1911, at Winston-Salem, WILLIAM R. PENNY to Miss LUCY McINTURFF, by Rev. E. S. Crossland.

On May 14, 1911, at Winston-Salem, WILLIAM R. PENNY to Miss LUCY McINTURFF, by Rev. E. S. Crossland.

On May 14, 1911, at Winston-Salem, WILLIAM R. PENNY to Miss LUCY McINTURFF, by Rev. E. S. Crossland.

On May 14, 1911, at Winston-Salem, WILLIAM R. PENNY to Miss LUCY McINTURFF, by Rev. E. S. Crossland.

On April 19, 1911, at Winston-Salem, H. E. GRIFFITH to Miss ADDIE SPAINHOUR, by Rev. E. S. Crossland.

FLAKE-CLINARD.-On April 22, 1911, at Winston-Salem, ROBERT B. FLAKE to Miss LOLLIE CLINARD, by Rev. J. K. Phoeh.


MARRIAGES.


SPAINHOUR-DOUG.—On April 12, 1911, at Winston-Salem, LUCY SPAINHOUR to Miss LILLIE HAUER, by Rev. F. W. Grabs.

BREED-BRUSHES.—On April 12, 1911, in Winston-Salem, J. S. CARLISLE, to Miss ALICE A. BELLO, by Rev. E. S. Crossland.

LINEBACK-DOUG.—On April 30, 1911, ERNEST L. LINEBACK to Miss ELAINE DOUG, by Rev. F. W. Grabs.

FENDLY-MCINTURFF.—On May 14, 1911, at Winston-Salem, WILLIAM R. PENNY to Miss LUCY McINTURFF, by Rev. E. S. Crossland.

Shore-Long.—On April 15, 1911, at Winston-Salem, JOHN I. SHORE to Miss MATTIE E. LONG, by Rev. E. S. Crossland.

OREHAM-SPAINHOUR.—On April 19, 1911, at Winston-Salem, H. E. GRIFFITH to Miss ADDIE SPAINHOUR, by Rev. E. S. Crossland.


BRUSBE-GOODMAN.—On May 8, 1911, at Winston-Salem, LEWIS F. BRUSBE to Miss FLORENCE N. GOODMAN, by Rev. E. S. Crossland.

WILLARD-UPDIT.—On May 8, 1911, at Winston-Salem, ROBERT WILLARD to Miss ROSA UPDIT, by Rev. E. S. Crossland.

YATES-WOOD.—On May 12, 1911, at Winston-Salem, I. IRVING YATES to Miss ALICE WOOD, by Rev. E. S. Crossland.

KNIGHT-BROWN.—On May 18, 1911, at Winston-Salem, SAMUEL B. KNIGHT to Miss PEARL BROWN, by Rev. E. S. Crossland.

PERRY-FETTER.—On May 19, 1911, at Winston-Salem, F. W. PERRY to MISS ELEZABETH FETTER, by Rev. E. S. Crossland.

W. T. VOGLER & SON

JEWELERS AND OPTICIANS

WINSTON-SALEM, N. C.

Bibles! Bibles!

The Salem Bible Society carries its depository, a full line of Bibles, published by the American Bible Society. Best quality at lowest prices. For the Family, the Sunday Schools and individuals, See Julius A. Lineback, April.

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Near Bethania, on April 29, 1911, at home Church......

American

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On May 29, 1911, at Home Church......

Owens-Guthrie—On May 28, 1911, at Home Church......

Owens to Miss Mary Guthrie by Rev. L. G. Luckenback.


Matthews—Shouse—On May 30, 1911, at Home Church......

n. Bodeahamer, aged 19 years. April 27, 1911, Sr. Julia Heltzfelsly toward.

AGENCIES—

HELSABECK, wife of Bro. C. N. Rothrock.

Winston-Salem, on May 25, 1911, little son of Bro. and Sr. Wm. T. Shutt—At Clemmons, on May 28, 1911, Mrs. Harvey Spach, m. n. Bodeahamer, aged 19 years.

SPACH.—Near Bethania, on April 23, 1911, Bro. Alfred A. Spach, aged 77 years, 5 months and 8 days.

HELSABECK.—Near Bethania, on April 27, 1911, Sr. Julia Sophia Helsebeck, wife of Bro. A. A. Helsebeck, of Mirzap, Chapel, aged 31 years, 6 months and 8 days.

CONRAD.—Near Bethania, April 28, 1911. Alma Lee Conrad, daughter of Bro. Rufus Conrad, of Olivet Chapel, aged 14 years, 10 months and 10 days.

Tuttle.—In Winston-Salem, on April 9, 1911, Nellie Mae Tuttle, daughter of Bro. Rufus and Sr. Besie Tutle, of Calvary church, aged 2 days.

Rothrock.—In Greensboro, N. C, on May 6, 1911, Sr. Carrie C. Rothrock, m. n. Brewer, wife of Bro. C. C. N. Rothrock.

Shutt.—At New Philadelphia, on May 3, 1911, Bro. James Shutt, a member of the Church Committee of the New Philadelphia congregation.

Conrad.—In Alabama, on May 8, 1911, Bro. Grover Ernest Conrad, aged 22 years, 7 months and 9 days.

Spach.—In Winston-Salem, on May 29, 1911, Marcus Edwin Spach, son of John and Laura Spach, aged 1 year, 9 months and 1 day.

Spach.—Near Advent, on May 24, 1911, Mrs. Harvey Spach, m. n. Bodeahamer, aged 19 years.

Fischel.—Near Friedberg, on May 20, 1911, Howard Fischel, little son of Bro. Jordan Fischel, aged 2 years.

Spach.—Near Advent, on May 24, 1911, Mrs. Harvey Spach, m. n. Bodeahamer, aged 19 years.

Denny.—At Winston-Salem, on May 28, 1911, David Franklin Denny, son of Bro. and Sr. Wm. T. Denny, aged 32 years.

Jones.—At Clemmons, on May 29, 1911, Aaron Jones, 14 year old son of Bro. and Sr. F. A. Jones.
Within the last year the students of the Moravian College and Theological Seminary in Bethlehem have planned and begun a campaign for the erection of a modern gymnasium to complete the otherwise excellent equipment of that institution.

The faculty and alumni are heartily in favor of the project, and are giving it moral and financial support. At the June meeting of the Trustees the Students' Gymnasium Committee was recommended for its efforts and its cause recommended to the earnest consideration of the churches and individual members of the American Provinces. At the same time the Building Committee was empowered to begin the erection of the new building as soon as the money is in sight.

Moravian College and Theological Seminary belongs to the whole American Church. The large majority of our ministers, north and south, are graduates of this institution. Therefore it deserves the active support of the entire American Moravian Church as the one institution common to both Provinces.

Moravian College is the only institution of our Church in America which lacks adequate gymnasium facilities. The only opportunity for physical exercise now offered during the long winter months is in a small, ill-ventilated, unsanitary cellar room. And then consider that nearly all of the men who have broken down in the ministry of our Church in recent years have been non-athletes.

Consider that a gymnasium for Moravian College will give all our future ministers and students the advantages of physical exercise and the resulting health and vitality.

Consider also that the erection of a gymnasium will mean an increased enrollment, and thus be another step toward self-support. This is not a theory but a proven fact. Moravian College is the only institution within a radius of several hundred miles without a gymnasium, and again and again paying students have refused to enter because of this defect. The gymnasium project is a business proposition. Increased equipment will mean increased enrollment. The new building will make Moravian College second to none.

To date we have collected $6900.00. Of this amount faculty and students contributed almost $7000.00, some sacrificing the wages of a whole month of their summer's work to pay their pledges. Bethlehem has raised over $6000.00 in spite of the many other demands made upon that congregation. The rest has come from Philadelphia and alumni. The committee hopes to raise one-half of the needed $12,000.00 in the home-town of the institution. More it can not do. We need $5000.00 more. The appeal goes out to all the churches. This is the first general appeal of the institution since College Hall was built twenty years ago. Since that time, however, the Borhek Memorial Chapel and the Harvey Memorial Library have been erected through the munificence of individual friends.

This is a frank appeal for immediate help. Delay means another year without a gymnasium. Another year during which 80 per cent. of the student body will be deprived of exercise during two-thirds of the year; another year of loss of pay students.

Southern Moravians! this institution belongs to you as well as to us of the north. Its prosperity ought to be a matter of pride to every one of you. The building of a new gymnasium, which will be at the same time a music and assembly hall, means the making of Moravian College: the best small college in the country. The undertaking must succeed. It is hopeless without the aid of our friends.

You are one of them. The fact that you are reading this proves that. We need $12,000.00 before Oct. 1. How much are you willing to give?

The Students' Gymnasium Committee
Theophil H. Mueller, Sec. and Treas.
Winston-Salem, N. C.
MISSION DEPARTMENT

A request recently came to us for the names of the wives of our missionaries in Labrador whom the Berea Class of the Home Sunday School wanted to send Christmas gifts. Later a second request reached us for information concerning other missionaries and their fields of labor and a suggestion that the reading of Moravian Missions would mean more to many readers could more definite information be in their possession as to the workers in a certain field, when the name of the Station only was mentioned, or the name of the Station where the name of the worker only was mentioned.

We, therefore, begin in this issue, to give such information, which has been taken from the Moravian Year Book for 1911. For the proper understanding of the tables the following explanation is given.

The number immediately following the name of a Station indicates year of founding; that enclosed in brackets shows communicant members of the congregation. Where a man is appointed for work other than pastoral the office is stated. Of native ministers only those fully ordained are given. The numerous native assistants are omitted; also the "out stations" and "preaching places."

Labrador, 1771.

Killick, 1904, (48) Rev. and Mrs. Heinrich Simon.
Mrs. and Mrs. John Goleby, Merchant.
Hebron, 1850, (180) Rev. and Mrs. Paul Schmidt.
Mr. William Bulmer, Merchant.
Okak, 1881, (325) Rev. and Mrs. Sigismund Waldmann.
Mr. and Mrs. Edmund Heath, Merchant.
Rev. and Mrs. Paul Hettasch, in Hospital service.
Nain, 1771, (244) Bishop and Mrs. Albert Martin, President and Business Manager of the Mission Province.
Rev. and Mrs. Walter Perrett.
Mr. Ernest Payne, Assistant Superintendent of Stores.
Hoffenhall, 1782, (218) Rev. and Mrs. Berthold Lenz.
Mr. and Mrs. Michael Merkelin, Merchant.
Magogville, 1856, (148) Rev. and Mrs. Squire Townley.
On Furlough in Europe. Rev. and Mrs. Karl Flischke.
Rev. and Mrs. Christian Schmidt.
Rev. and Mrs. Ernest Bohmann.
Alaska, 1885.
Bethel, 1885, (78) Rev. and Mrs. Butzin, President of Mission Province.
Rev. and Mrs. Johannes Hinz.
Rev. and Mrs. Samuel Rock.
Mr. and Mrs. Hermann Holtmeier, Teacher.
Quinagvik, 1900, (158) Rev. and Mrs. John Schoechert.
Mr. Frederick Schwablar.
Miss Anna Rehnel, Teacher.
On Furlough in Europe. Rev. and Mrs. Adolf Stecker.
Indian Mission in Califoia, 1890.
Potteroe, 1890, (73) Rev. and Mrs. William Weinland.
Martinez, 1898, (92) Rev. and Mrs. Arthur Delbo.
Rincon, 1893, (5) Rev. and Mrs. David Wooley.

The Mission Deficit, as last reported, stood at $23,055.

Through the interest and liberality of members of the Provincial Missionary Committee, each minister of the Province has recently been furnished with a copy of Mr. J. R. Mott's well-known and authoritative book, "The Pastor and Modern Missions."

It contains information of world conditions from the standpoint of Missions which makes strong appeal to the pastor to become a leader in missionary endeavor, and furnish him with many helpful suggestions as to the best methods of caring for the mission interests of the congregation.

The thoughtful study of the subject, as presented by Mr. Mott, will, we are confident, bear good fruit in the mission activity of the Church.

SUNDAY SCHOOL

STORY OF ENVIRONMENT

The summer session and individual faithfulness.

Summer is a favored time for Sunday School activity. It is not looked upon by us, as it is by many city schools, as a time for closing doors and suspending operations, but as a season for putting forth special efforts and taking advantage of the unusual opportunities which the season offers.

There is no period of the year when our schools face conditions which lend themselves to more successful work. It is the best season for the people to "come out;" the roads are in the best condition; the weather is most favorable, and there is usually the least amount of sickness.

But to take advantage of these opportunities special emphasis must be placed on individual faithfulness. No work can possibly succeed without it. The farmer would not think of being irregular or spasmodic in tending his crops. He works faithfully and systematically, and knows that is the only way to gather in the full harvest. The business man wants to be regularly at his desk to see that there is no let down in his business.

And herein lies the secret of successful Sunday School effort. The hosted season brings many temptations to neglect the work, to be irregular in attendance, to be spasmodic in efforts. We need to guard against it, particularly officers and teachers. If they become careless, scholars will do the same. If the class is without a teacher one Sunday the teacher is more likely to be without a class or a portion of a class the following Sunday. If the teacher neglects the Sunday School, the scholar naturally thinks he has a right to do the same.

In fact, his teacher, who is supposed to tell him what to do, does so, and teaches him by his example to do likewise. Weather conditions are a frequent excuse, but a rather poor one. The superintendent or teacher brother doesn't stay out of the field or office, or mill because the weather is too hot; he doesn't neglect his own business and he shouldn't neglect his Master's. Summer is a good time for visiting, too, and the mother and daughter are more than tired, perhaps, from their week's stay at home. But the visiting ought to be permitted to interfere as little as possible with the work of the school, for the teacher who absents herself from her class for the purpose of visiting comes to be looked upon as a visitor to her class, and may find, to her sorrow, that her scholars instead of being present at each session of the class have become just visitors as she herself is.

In preparation for the summer's activity, let there be the firm resolution on the part of each leader in the work to be individually faithful. And if there is a vacation to be had or a visit to be paid, let a substitute be found in advance, the superintendent and class notified, and ample time be given the substitute for the preparation of the lesson.

Bro. Stemple has been able to arrange his work in such a manner that Centerville will have services every Sunday morning and East Salem every Sunday evening. There has been a cheering accession of members in the latter place. Before Bro. Henry E. Fries' departure for Europe members and friends and children gathered in a large and delightful picnic at Nissen Park, and on July 6th, the Centerville people, old and young met around a large supper table, in the same Park, as one great and cordially united family.
OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

BETHESDA SUNDAY SCHOOL
At the request of the P. E. C. our experienced Sunday School worker, Bro. H. W. Foltz, has been asked to take charge of the Bethesda Sunday School, and has entered upon his work with characteristic skill and enthusiasm. The immediate neighborhood of the new Hanes Mill settlement has given Bethesda Chapel additional importance as a centre of missionary work.

THE WAUGHTOWN CHURCH LOT
The Financial Board on June 6th, transferred its remaining interest in its former Southside Church lot to the purchase of the Vawter's lot on the car line, just beyond the point where the cars cross Main Street in Waughtown. Through the kindness of the Fries Manufacturing & Power Co., this lot will face upon the wide Peachtree Avenue. The chapel will be in full view from the main street while sheltered from the noise and dust of this busiest corner in Waughtown.

CHURCH AID BOARD
The brethren present at the meeting on July 11th, were Bishop Rondthalier, Chairman, and the brethren James E. Hall, Walter T. Spaugh, David A. Tesh, Clarence E. Crist, Charles D. Ogbum and Edgar A. Holton.

It was resolved: That a committee be formed, consisting of the Bro. J. Kenneth Pohl, W. T. Spaugh, C. D. Ogbum and Clarence Crist, to continue the Waughtown work, with a view to the building of a chapel on the newly purchased church site.

AN IMPORTANT NOTICE CONCERNING THE CHURCH AID BOARD.
The Provincial Elders' Conference draws special attention to the constitutional change, instituted by the last Synod, in connection with the establishment of a Church Aid and Extension Board: Congregations which cannot fully support their own pastors, but which desire more pastoral service than the P. E. C. through its ordained members can give them, will please confer with the Church Aid Board by correspondence, or by sending of personal delegations. In this way they will learn how far and under what conditions the Province can aid them. The Church Aid Board now performs this financial duty which was formerly assigned to the P. E. C., and will cheerfully assist struggling congregations to the best of its ability.

THE PROVINCIAL SYNOD OF THE GERMAN UNITY
Through the kindness of Bishop Hamilton we have just received news of the elections at the Synod of the German Province. The brethren Bertram, William Koehnig and Paul Doher have declined re-election. The new Provincial Board consists of Bishop Hermann W. Reichel, Bishop Hermann Bauer, Rev. Leonhard Bourquin, Rev. W. Jacky, Rev. Karl Kuescherer, and the Bro. Ernst Witz, Paul Hoehe and Edward Roy. Bro. Paul Marx, the pastor of Herrnuth, has been elected a bishop of the Unity.

THE WACHOVIA MORAVIAN.

Making the Sunday School Interesting.

AN ADDRESS BEFORE AN IMAGINARY CONFERENCE OF SUNDAY SCHOOL WORKERS.

Did you ever hear of the old-time Sunday School to which the children were sent at nine o'clock on Sunday morning and which lasted until four in the afternoon, with only hour's intermission for dinner? From all accounts it was a very different institution from that with which we are familiar. It was opened with a hymn and prayer and these were followed by the first Bible lesson. It was long before the day of lesson helps and only the Bible was used. Each scholar, in turn, read a verse of scripture which the minister or teacher explained; then they had some memory exercises, passages of scripture were memorized and recited or the books of the Bible were repeated. At ten o'clock all went in a body to the church service. It was dinner time when the service was over, and at one o'clock the afternoon service began. The second Bible lesson was gone through with, some questions in the catechism were studied, the memory passages were again repeated and at four o'clock the tired and restless children were dismissed.

How many of our hearers would advocate a return to the old-time Sunday School? Imagine one started in your community, how large an attendance would it have? The first Sunday, out of pure curiosity, there might be a large number present; but the second Sunday the number would be considerably smaller; the third still smaller; and, in the course of a few months, a sign would appear on the door, "Closed for lack of interest among the Scholars." Yes, what would doom to failure the old time Sunday School, if started today, would be the change to an uninspiring character. It might even be possible to hold young people for four hours on Sunday if the exercises were made sufficiently interesting, but uninteresting exercises would hold them for four hours not yet for one. And even our modern schools must suffer if this important feature is overlooked. Making a Sunday School interesting is a necessity and it is just possible that many a school which is presenting a rather "run down" appearance and seems to be on a decline, will find the cause of its trouble to be that it is not interesting the young people, that it is not being made attractive for them. Young people, you know, are very much alive and they like live things. They are not overly fond of funerals and it is a difficult matter to get them to associate with the sick or dying. They are not to be blamed for it. They simply cannot help it and we ought not to try to make them otherwise. They are full of zeal and energy; they like to be moving; and they want everything with which they are connected to be moving too. They like to have part in what is wide awake and full of life and enthusiasm. Anything else is foreign to their spirit and they cannot bring themselves into sympathy with it.

For these reasons, the Sunday School that hopes to interest and hold young people must exert itself to make every session attractive. It must be full of life and action and the young people themselves be given some opportunity to assist in its work and expend a part of their energy in helping to make it go. They must be made to feel that the Sunday School, in part, belongs to them and that their help is needed to make it a success. The responsibility for an interesting school rests, first of all, upon the Superintendent. He must be a "live" man and have a "live" interest in his work. He must also be a man who is hearty sympathy with young people, who has not lost the spirit of youth and who does not place himself in opposition to youthful zeal and energy.

"Oh, we miss our former Superintendent so much!" I heard from a worker in a country Sunday School recently. He was such a "live" man and so interested in his work. He always had everything planned beforehand and the school was a happy place. I had known the man referred to, had been in his school and had been much pleased with it. But, unfortunately for the school, it seemed, the young man had passed away and his successor was a man very different type and the change in the school was sadly noticeable. I mention this incident which came under my observation recently because it emphasized to me the importance of the Superintendent's position and the way in which he shapes the real character of the School.

Unquestionably, he is more responsible for what takes place during the Sunday School hour than any other person. He should have his program outlined, his songs selected, his remarks thought out, his review of the lesson carefully planned before he comes to Sunday School and he should exert himself to see to it that there is not a dull moment from the time the session begins until it closes. If he comes to school without having made such preparation, he is more to be blamed than the teacher who comes with lesson unp repared; for the teacher's lack of preparation touches but one class, while the Superintendent's effects the entire school. The ringing of the bell should find him ready to call for the attention of the school, and, once gained, he should endeavor to hold it until the school is dismissed.

Much of the misbehavior and lack of attention on the part of scholars would disappear promptly if Superintendent would make thorough preparation and not be afraid of it. They cannot sing well at sight, neither can they enter heartily into songs only partially learned, nor will they feel that they are wanted to take part if not supplied with books. More important to attend the opening songs than to all the rest.
THE WACHOVIA MORAVIAN.

To gain the interest of all, at the very first, in a good, ringing song of praise in which all can join, is often half the battle and should be striven for each Sunday. Not too many stanzas of a song but more songs and fewer stanzas is wise leadership. Varied reading of the lesson will also help to vary the opening exercises and break the monotony of the hour. And some special feature for each Sunday’s program helps in many ways.

One Sunday School has aroused great interest among its members and a spirit of healthy rivalry among its classes by making a class responsible for the opening exercises on a certain Sunday. That assures a class meeting and united action on the part of its members, which is a great aid to the class leader and besides giving to the school varied and interesting exercises, it also enables superintendent and teachers to see what scholars are interested in learning. It shows, in a way, the scholars’ ideal of what opening exercises exercises should be.

Perhaps none of our schools make enough of temptation and missionary Sundays nor of the quarterly reviews. It taken advantage of, they would afford opportunity for six or eight special occasions each year with varied programs and enlisting the aid of many classes and scholars. But they must be carefully planned for beforehand. Let Superintendent and his Executive Committee or leading workers consider together the lessons of an entire quarter, find out the possibilities offered by the lessons and announce from the desk, or better still, by a printed program of the quarter’s session put into the hands of each scholar what will take place each Sunday. It would bring more system into the work, provide ample time for preparation and prevent one working from week to week with no looking ahead, which is one of the evils of our present method.

Another way to gain suggestion and add interest to the work is to learn what others are doing. None of us know it all. Each school can learn something from its neighbor school. A Superintendent who was too well satisfied with his school and saw little room for improvement was persuaded by an energetic teacher to visit the other schools of the community. To be sure, his eyes were opened and while he had revealed to him many strong points in his own school, he was shown many weak ones likewise and how they might be remedied.

But while the responsibility of Superintendent needs to be emphasized, that of teacher is not to be overlooked. It is the teacher who comes into close personal touch with the scholar, and no matter how efficient the Superintendent may be, unless the teacher does his part towards making the lesson interesting, the scholar may be lost to the school.

It goes with the saying, no teacher can hold a scholar’s interest without preparation, nor by talking of things foreign to the lesson. The irregular teacher cannot hope to interest his scholars and neither can one who pays attention to his scholars on Sunday, but neglects to show his interest in them at other times. “Our teacher is failing for lack of sociability,” explained a scholar recently. “He is friendly enough on Sunday but we hate to see him during the week.” A mother, not long ago, told of her difficulty in persuading her little boy to go to the Sunday School, of which he had formerly been a most regular scholar, and attributed it to the lack of interest which the teacher himself was then showing in the work.

So with teacher, as with superintendent, there are many points where care must be exercised. The teacher must be wide awake, interested in his work, well prepared by previous study to teach the lesson, personally interested in each scholar and ready always, whether in the school or on the street, to show himself a real true friend.

Where such is the case and the work is undertaken in the spirit of earnest consecration to the Master and with fervent prayer for His blessing, every school will be made to prosper and will accomplish great things in the religious instruction of the young and the upbuilding of the Kingdom.

MORAVIANDOM ELSEWHERE

The formal opening of the new Moravian church in South Bethlehem, Penn., took place on Sunday, May 28th, and was in every way a splendid occasion.

The building is of the newest type of church architecture, with Sunday School building and church combined, and represents a cost of $87,000. The work was begun during the pastorate of the late Rev. Wm. Henry Rice, and is the result of a layman’s movement, Bro. H. E. Stocker is the present pastor.

South Bethlehem has doubled its population in the last decade and the congregation has a wide field for service.

The Commencement Exercises of our Moravian College and Theological Seminary was held from June 4th to 7th. The Commencement Address was delivered by Bro. Howard E. Roudhalter. Five young men graduated from the Theological Department, and all who were not previous to graduation called into active service have received and accepted the calls given since graduating. They are now busily engaged in the following widely separated fields of service: Bro. Walker E. Beisiegel in Bluefields, Nicaragua; Bro. Edmund de S. Brunner in Coopersburg, Pa.; Bro. Alfred de G. Vogler in Gracehill, Iowa; Bro. I. Melvin Haines, Minn.; Bro. Roland at Bahnson in Canadensis, Pa., and Bro. P. Edmund Schwarze in Hope­ dale, Penna.

The death on May 18th, of Bro. C. A. Zoebish, of New York, re one of the leading lay workers of our Northern Province. Bro. Zoebish was 87 years of age and had been closely connected with the work of our Church for 33 years. He was a valued member and rendered efficient service on various Boards of the Church, notably the Church Aid and Extension Board and the Board of Trustees of the Young Ladies Seminary, of Bethlehem, Pa.

From the Moravians, we learn that a stone in memory of the Rev. Ernst H. Reichel, the former member of the Mission Board who was lost at sea in January, 1910, while traveling to Surinam, S. A., is to be placed in the graveyard at Herrnhut.

On Easter Sunday the 76 Indians who attended the services at our Mission Station at Martinique, Cal., contributed $5.00 for the furtherance of the Lord’s cause.

The Moravian Seminary for Young Ladies, at Bethlehem, Pa., of which Bro. John H. Clewell is now President, held its closing exercises on June 11th to 14th. A very successful year, with largely increased attendance was reported, and announce­ ment was made that beginning with the new school year, the Weingartner School of Music would be united with the Music Department of the Seminary. This advanced step greatly strengthens the music department and gives it five gentleman/professors in piano, organ, violin and voice. We rejoice to learn of Bro. Clewell’s success in his new field of labor.

In the month of May both eastern and western provinces of our West Indian work held their Provincial Synods. The revival of their Home Mission work was encouraging and steps were taken to increase the supply of ministers. In both Provinces the Provincial Elders were re-elected, viz: In the Western Province—Rev. J. Reinke, Rev. F. P. Wilde and Rev. J. E. Harley. In the Eastern Province—Rev. E. C. Greider, Rev. B. Romig and Rev. P. Barker.

Bro. and Sr. John H. Kilbuck, former Missionaries in Alaska, are to return there as public school teachers for the United States Government, and will be stationed at Akioak, on the Kuskokwim River near our central mission station, Bethel, where they will be in position to render very valuable service to our church.

REPORTS FROM THE CHURCHES

At Bethesda, the reorganized Sunday School was opened with Bro. H. W. Foltz as Superintendent; Bro. Frank Jones, Organist; Bro. Ber­ rier and Bro. Conrad, of Calvary; and Sisters Miller and Johnson as Teachers. The attendance on the first Sunday was 47, and on the second Sunday it rose to 88. The members of Avalon who have recently come to the Haney Mill, near by, have heartily entered into the work.

Friedberg reports a considerable gain in the collection this year for the Theological Seminary. A Philathea Class has been organized in the Sun­ day School, but we have not learned who has taken charge of it. Capt. Brown, of the Salvation Army made a very acceptable address on the second Sunday in June, upon the subject of Consecration. On the third Sunday in June the officers of the very efficient Foreign Missionary Society were elected as follows: President, Bro. John Crouch; Vice President, Bro. William Crouse; Secretary, Sr. Edgar A. Holton; Treasure­ rier, Sr. Gertie Spaugh.

At Enterprise, the Young Ladies’ Class, of which Sr. Allen Tesh is the teacher, has undertaken to furnish the Sunday School with a fine cabinet organ. Their recent supper for this purpose was a great success. The Sunday Schools of Enterprise and Friedberg will shortly unite in a.
picnic in the Friedberg grove, and the proceeds will be devoted to that purpose.

Sunday, June 25th, was a red letter day in Kerner ville congregation. The attendance in the morning on preaching was, as always, very good. For the evening, a special Sunday School service had been arranged. The church had been decorated with unusual beauty by the skillful hands of Bro. and Sr. David Kerner and others. A Cantata entitled "Creation’s Praise" was given by the Sunday School, which had been seated in and around the pulpit behind a lovely screen of flowers. The music had been so carefully drilled by Miss Tillie Harmon and there are such fine voices in the school that the congregation which crowded the church was highly delighted.

Carmel Chapel is about to be painted, and arrangements are being made for the conduct of music under the competent charge of Miss Tillie Harmon, of Kerner ville. It is expected that the chapel will be reopened for Sunday School and preaching on the fourth Sunday in July.

At Mayodan, Bro. Carleton E. White, has conducted a two week’s meeting with eight acclamations, which have greatlystrengthened the church.

A glimpse of Fairview on the second Sunday in July showed that all was working well during the absence of Bro. Lochnaben, the pastor, who is on his richly deserved vacation. The choir was in its efficient place: the office bearers of the church were mostly in attendance and the spirit was encouraging.

There was a large attendance at Christ Church at the Communion Lovefeast of June 4th, when an excellent address was made by Dr. Schallert. At the annual meeting, the Bros. P. G. Piaff and R. L. Hanes were chosen Elders and the Bros. W. R. Petree and A. H. Daisher, Trustees. The picnic lovefeast at Nissen Park on June 22nd, impressions every one both by its size and cordiality. There was a great outpouring of members and friends of Christ Church and it was probably the largest occasion of the kind which the congregation has ever had. A very considerable improvement around the church has been completed—the cement walk and pavements on Academy and Green Streets, and the, cement walk up to the church. The whole cost was $892, of which a good deal more than half has been already raised. Much encouragement is reported both in church attendance and Sunday School.

Calvary reports strengthening of the Sunday School during the Summer—a most unusual phenomenon in a city Sunday School. June 7th was given to the picnic in Nissen Park, which like all the others of this year indicated the cordial spirit prevailing in the church. There was a very large attendance at the outdoor illuminated sermon on July 2nd, on "The Birth of the Nation." Bro. Croslin also gave an illustrated lecture for the benefit of the Greenboro church on "Rambles in Sunny Italy."

In the Providence neighborhood the pastor, Bro. Grube was present at an outdoor dinner on the grounds of Mrs. Ellen Grube, 180 guests were present of whom 99 bore the name of Grubes. This respected family name in our county is evidently not dying out.

Bro. Mendenhall is finding it very difficult to meet his somewhat remote Macedon appointment on account of the change in the railroad schedule.

At Mt. Bethel, the Sunday School has been restarted with Bro. Robert Puckett, as Superintendent. The Bros. Lee Fleming, Robert Puckett and Edward Boyd were elected into the Committee. The Summer School conducted by Salem ladies is again awaited with much interest.

At Willow Hill Bro. R. G. Levering is conducting a good Sunday School.

From Clemmons Bros. Hall reports the death of Mrs. Emily Griffin on June 6th. She was the mother of Dr. James F. Griffin, the well-known and beloved physician of Salem, and the Nose, Eye and Ear specialist of the city.

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Clemmons and neighborhood, who died Jan. 7th of this year, after a generation of efficient medical service in his community.

The Home Church, of Salem, has had a month of quiet, but real progress. The Whitsett Sunday School and Lovefeast, when one new member was received. The picnic Lovefeast at Nis- sen Park on July 8th, was its size and cordial spirit a remarkable occa- sion. About 30 boys and young men under Bro. J. J. Ploh's leadership envied the service with their music. On June 21st, the young ladies of the Tri-Mu Circle gave a delightful Missionary evening. The pastor read the most thrilling missionary story of Dr. Grentell and the reading was interspersed with beau- tiful choruses, duets and quartets. The music was admirably conducted by Bro. J. K. Ploh.

The Southern Provincial Missionary Conference had been affectionately dis- charged. The despatch of the boat now bearing the name Avasia on Bohemian Missions was made in the Lovefeast by another member of the Avasia Mission, his name has moved from the church to this meeting with its warm-hearted hearing机器 and afternoon. A large collection was taken up for the Bohemian Mission, and the festival is closed with a full and devout Communion. Truly it was good to have been there.

PERSONAL ITEMS

Bro. T. Mueller, member of the Theological Seminary, at Bethlehem, Pa., and son of Bishop Mueller, assisting in the Academy office during part of the Summer. He is also occasionally editing our pulpits and is a very welcome visitor among us.

Bro. L. G. Lucke, and family are spending a vacation month in Pennsylvania. We regret to hear of some sickness in his family and we hope for their speedy recovery.

Several of the well known and highly esteemed missionaries, Berrns, Oakley's, Reeds, Harpers and Powells, since the burning of the Avasia Mission, have moved to the Hanes Mill. The neighboring Be- rthedo Chapel is feeling the value of their presence.

It was a great pleasure to wel- come Bro. D. A. T. to Knox- ville, Tenn., where his wife has been visiting her sister, Mrs. Pratt. He left Mt. Bethel at 3 in the morning and followed several of the mountain gap roads as far as he was able to find them. He was twice lost among the ravines and forests of the Blue Ridge, waded streams, followed un- known paths and finally reached Gal- ax, Va., after a twelve-hour march. In Galax, he found several of our members, belonging to the Speas and Kennedy families.

We are sorry to find Sr. Sharon, the efficient Sunday School teacher at Oak Grove severely ill of us.

Bro. Leonel Mendenhall one of the last of the old members of Fried- berg and for 52 years a communicant of that congregation, on June 26th, after a long illness entered into his rest.

Bro. J. K. Ploh and family are present at the guests of Bro. and Sr. W. T. Vogler in their beautiful mountain home at Roaring Gap.

On Tuesday, July 11th, quite a party of Salemites sailed for Europe in the German Lloyd Steamer, Kaiser Wilhelm II. The party consisted of Mrs. H. Fries and wife, Mrs. H. E. Fries, wife and daughter, Marguerite, and Bro. Herbert Vog- ler. We wish them a prosperous journey and safe return.

Mr. P. H. Hanes is a warm friend of our Bethesda Sunday School. He has recently had a road built from his nest new mill settlement to Bethesda. We greatly appreci ate his interest.

CHIPS FROM HISTORIC TIMBER

By Miss Adelaide Prine

Moravian Mission Ships.

A Mission Ship—what a far-away, shadowy thing it seems to Moravians, indeed born and bred, whose self-acquaintance with the ships is through books and an occasional visit to the seashore! Yet what an important part have the Mission ships and boats in those distant Mission fields where trolley cars and automobiles are unknown worlds are rough trails, and the water offers the easiest means of communication, supplemented by dog sledges or ox carts for stations back from the sea or rivers. Of course not all of the Mission fields have special ships. In South Africa, for example, the regular Atlantic liners carry missionaries and supplies to the seaports, and travel within the Provinces is overland. In Alaska, on the other hand, boats are a necessity, and the Mission owns three, the Joseph H. Fries, (a sail boat), the Wednesday (gasoline power), and an unnamed boat also driven by gasoline. Mr. Joseph N. Snegar, for whom the first boat was named, was a member of the Board of Directors that financed and fostered the Alaska Mission. Always interested in the work he was, for many years personally superintended the collection and forwarding of supplies for this field, and kept in closest touch with the missionaries engaged there. The three Alaska boats were bought at the cost of many thousand dollars within the last decade, and have been of immense value to the Mission, carrying the annual supplies from the ocean going vessels up the Kuskokwim River, rescuing white traders and miners from more than one shipwreck in Kuskokwim Bay, and constantly going on errands of mercy, and mission ary preaching tours.

North Queensland, Australia, also has a boat for local use, the J. G. Ward, named after one of the founders of that Mission, who gave his life for the blacks in 1895. The Ward sails between Mapoon and Thursday Island, and takes the Mission supplies down to the coast to other stations, forming the connecting link between Mapoon and civilization.

The boat bearing the name is now new, having reached the steamer on December 23d, 1910, the boat whose place it takes being given over.

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to the service of the new work in West Australia. Mapoon also has a smaller boat, the Minnie, for local use.

The West India missionaries depend almost entirely on regular steamers for service between the islands, but the station on St. Thomas has followed, and is replaced by the Dottie No. 2. It was recently reported that the missionaries had decided to give up this boat, and depend on fishing boats frequently passing between the islands.

Three boats are in service on the Labrador coast, the Agnes, the Spill, and the Overland, and are sailboats, and are used by the missionaries in order to reach their people at the fishing places on the numbertless islands off the coast. Many fishermen not connected with the Moravian Mission seek the same fishing places year after year, and to them also the missionaries' visits are a source of pleasure, and opportunity is given for spiritual work among them. The Northern Star is a motor boat purchased a year or two ago for the Hospital at Okak, and has already been considerable use for visiting both sail and steam power. Her Benjedngup was decided to purchase a sloop the Labrador, after a time it was decided to purchase another of the same type.

The Amity, a vessel not more than two years old, was purchased deededup something, too, and a number of people interested in Mission work, and countless thoughts and prayers go with her.

At Grandma's.

It was a bright spring morning. Grandma stood at the open window looking out across the lawn, enjoying the fresh air and the sunshine. Presently a loud chattering was heard down the street and she smiled to herself as it came nearer. Louder and louder it grew as it reached the gate, then in a moment two little boys in blue overalls and big straw hats came dashing up the walk to the porch, drawing a red express wagon in which a set of garden tools was being tubed. "Grandma, we've come to dig," they shouted, without waiting to take breath.

"While, well," said Grandma, "you are beginning early, but go around to the lilac bush and you will find a pile of sand and gravel—dig as much as you please but don't hurt each other."

Grandana sat down to her sewing when the sun grew so bright that even the shade could not cool her. The little boys were now and then the little voice—once it sounded as if something exciting had happened but it grew quiet again. After a little while she heard a cry of "Oh! Oh!" and "Grandma! Grandma! I come quick and see what Teddy dug up!"

Grandana went to the window and saw Teddy standing by the gate, facing a dark lump of sand and gravel. He did not have any of the little boys, just a handful of sticks and a few leaves. "Look, Grandma, look!" shouted Ben as he touched it gently with his shovel. The little, dark object came up a jump, and then another and another, until it reached the violet bed; there it hid under the cool, green leaves.

"Why, Teddy has walked a hop, step and jump from his winter's nap," said Grandma, "he can't hurt you, Teddy."

"Ben didn't do anything, too," said Teddy.

"Yes, Grandma," did dig up a big, white worm but I put him very careful over on flower-bed, I was afraid but Teddy is all right.

"I don't like worms and toads," said the little boy, "they make me sick—let's stop digging, Ben, and go play."

About an hour later Teddy appeared at the sitting-room door—this time his face was full of mischief.

"Grandma," he said, "Ben fell down now he's wet and muddy."

"Muddy?" said Grandma, "what have you been doing?"

"We were making a dam and Ben was pumping water and he slipped and fell down—I told him not to, Grandma, but he did."

Grandana hurried out to see. She found Ben almost in the hands of faithful Betty who was washing out the overall and stockings, while Ben stood by the kitchen stove to keep from taking cold."

"I think I'll tell you something about boats to-day," said Grandma, "so that Teddy will forget how ugly they are when he knows how interesting and useful they can be."

"Last summer the toad which Teddy dug up was a tiny little tophole, belonging about in the water, somewhere, a funny-looking little creature without a mouth and without legs. When he was about two or four little knobs, it showed on his sides and in ten days they had grown to be two nice pairs of legs."

"But something funny had happened to little tophole's tail—while his legs were growing his tail was shortening—it got shorter and shorter and by the time his legs were grown he had no tail at all. But then he had gotten a big, broad back, and two fine, big eyes so what did he care? He was almost a toadfrog now, tho' not quite ready to stand the hot sunshine. He hopped out of the water with some more little toads of his age and found a nice cool place under a stone where he spent most of his time for several days.

"At last there came a rainy day and all the little toads decided that they were big enough to leave the pond and go to work. Our little toad came to help Grandpa in his garden—and a great help he was. Everyday after the sun was down and on rainy and cloudy days he hopped out of his cool hiding place and began to look for the bugs and worms which were hurting the plants and vegetables. He snapped up everything he could find, beetles, caterpillars, spiders, centipedes, ants and flies. It was wonderful how much he could eat—why he could eat sixty-five caterpillars before he stopped, or seventy-seven centipedes, or one hundred beetles and then be ready to catch the lightning bugs when they came out.

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VOLUME XXIII.

WINSTON-SALEM, N. C. AGUST, 1911

NUMBER 214

The Wachovia Moravian

The Piedmont District of North Carolina, is never visited by droughts in the full sense of the term. That was one reason why Bishop Spangenberg selected it. He learned that the streams between its mountains would never run dry and the experience of 150 years has verified this wise observation. Bishop Richard, of Germany, spent a month in Wachovia, which was unusually dry. He noted with surprise that the streams were flowing nevertheless. We remember his especial astonishment as we drove over the Friedland road together and the water was running over it all the same as if it were a rainy season. But although it has not been a drought, the season has been very dry. Farther south, and especially in the case of our good neighbor city Charlotte, there has been an actual water famine. We are, therefore, the more thankful for the copious showers which have again begun to fall, and we raise our hearts to Him whom the Psalmist so aptly addressed: "Thou wateredst the ridges of the earth abundantly: thou sett'est the barren thereon; thou makest it soft with showers: thou blessest the springing thereof."

One of the most affecting events in recent years was the meeting of war veterans on Bull Run battlefield just fifty years to the day the battle was fought—July 21st, 1861. The contest on the Henry Ridge was very severe. The field was taken and re-taken over and again and was well covered with dead and wounded when the fight was over. But on the 21st of July, 1911, fifty Confederate veterans came out on one side and fifty Union veterans on the other, and when they met in the middle of the field they heartily shook hands. As they felt, so the Nation feels. The old grudge is healed. We cannot say that the sword has yet been beaten into a plough-share and the spear into a pruning-hook, but the golden time of each's peace is drawing nearer.

When on August 3rd, 1911, the United States, England and France signed a Treaty by which they agreed to submit to arbitration all matters of difference that might arise between them, the cause of the world's peace made a step forward such as nations have never taken before.

The number of our ministers is small, compared with the number of our preaching places although it fully equals the number of ministers for whom there is sufficient support. Congregational or Provincial. Not one more man could not, so-called, the Church Aid Board informs us, and receive a living salary. We have come to that point of our rather rapid extension when we must do what we can with what we have. We have to lay-help to piece out our ministerial effort. Every minister needs to work as far as his work will go, and every congregation and preaching place needs to help to have the ministers' services rendered as effective as may be. There is a great deal being done, but an intelligent cooperation with each other will do a great deal more. It may be a trouble that we have so many fields but who would want them to be less? It is the blessing which God has given us that has created the difficulty, and what He himself has caused, in that He will be sure to give His Almighty help. It is better to have too few ministers and too much work, than to have, as in some places, too many ministers for what there is to do. But the call with us in the South, is the more imperative for every body and especially for our youth to do in the Southern Province, all that they can for each other and for the Lord.

We are having some very helpful articles contributed on Sunday School work. We may hope that no Sunday School superintendent or teacher or parent will leave the suggestions which are being made, unread and unheed. That Sunday School in our Province will undoubtedly be the best, in which those contributions to the Sunday School columns are most regarded. We are in some respects a "Sunday School Province." When the Sunday School cause moves on the whole world. For a while there seemed to be a going backward. Now a new advance has been started. Let us all fall in line and do our best.

There is a great deal of advantage in a Province like ours. It is small but it is compact. The ministers and workers can easily meet each other; then go to their fields encouraged. Help can be sent in one direction and in another which could not be if we were scattered at wider distances. And it does not matter so much where the worker lives as it does that he should be active in the field where he gets there.

The Moravian Month of Blessing.

Sharing in the Blessing.

The Moravian Church has been richly blessed. God says: "I will bless thee and thou shalt be a blessing." That is the secret of our continuance. Where God can use us for a blessing we go; when the blessing fails, we see no particular reason why we should stay. Our enterprise is for Jesus Christ. He has made it a happy one, and has made very many happy with us. Often those who have thus been blessed are not members of our Church. They have been educated among us; they have listened to our teaching and sung our hymns; they have given to our Missions among the heathen. They are, in many cases, good Moravians as if they were members of our Church, for they have shared in our blessing.

The month of August, 1727, was our month of blessing. Out of its experiences have resulted everything that we are and all that we can do. People who know the story of August, 1727, have learned the secret of Moravian influence in the world.

The Beginning of the Blessing.

In the little village of Herrnhus, in the German Empire, at the beginning of 1727, a couple hundred people were living an humble and laborious life. The most of them were exiles for their faith's sake from the neighboring Austrian Province of Moravia. They had left their fertile fields and pleasant pastures at Zauchenthal and other places in order to be able to serve their God with better conscience than they could do amid the oppressive superstitions of the Roman Church. Many of them had come away with only what little they could carry on their backs. The Count Zinzendorf had allowed them to settle on a wild and uncultivated part of his wide estate. There they were, became poor for Christ's sake, as self-sacrificing a people as the world has ever seen. Devout souls from different parts of Germany had settled with them, and they proposed to live together as an earnest people of God.

If they only knew how! That was the rub at the start. Some had one sort of doctrine; others another. Every man watched his neighbor to see whether he was as religious as he ought to be. If they had simply lived together to make money, they would have been the most peaceful people in the world, for they were busy and were turning the wilderness land into a garden. But they had sacrificed so much for conscience's sake; they prized their views of doctrine and duty so highly, seeing that they had given up houses and lands for the sake of these very views and modes of living. It made them intolerant toward each other. The prospect seemed to be that they could not continue to live comfortably together. They were very earnest and yet were getting to be very miserable.

The Progress of the Blessing.

Then the pious young Count Zinzendorf took them into his heart as he had taken them into his lands. He talked with each member of the community separately, seeking to impress them with the simplicity and truth of Christian doctrine and fellowship. He prayed with them...
THE WACHOVIA MORAVIAN.

constantly. In a few months this quiet effort for individual souls, had its gracious effect upon these earnest but discordant people. They were getting nearer to the Saviour and nearer to each other. The good Count was encouraged, upon consultation, to draw up a series of Christian statements and rules, which form the basis of Moravian "Brotherly Agreement" ever since. They were discussed and expounded and unanimously signed on May 12th, 1737, which has been the "Brotherly Agreement Day" ever since.

After that, those Moravian exiles and their friends were growing from week to week to be more of one heart and mind. Their meetings were very frequent, on Sundays in the Bertholdspf Parish church, a mile away and on week nights in their own meeting place at Herrnhut. For some weeks they were talking much in these meetings on the First Epistle of John, praying much and singing heartily together. They were becoming happier and more united every day. At last there came a Sunday, the 13th August, in which the meetings were so crowded and blessed, in doors and out, that the happy people were ready for any further announcements. The pastor, Rothe sent out the notice: "Come to the special Communion, Wednesday, August 13th at 10 o'clock!" The intervening days were given to preparation. Two young girls were to be confirmed and the whole Herrnhut congregation took their case upon their own hearts, met in evening meetings with them and answered their Confirmation questions along with them. On Wednesday morning, August 13th, Count Zinzendorf gathered the people together once more and talked with them affectionately upon the subject of the Lord's Supper. Then they all started out for their walk to the Bertholdspf church. It was afterwards remembered that some who had not quite got over their hard feelings were deeply affected by the way; embraced and forgave one another. So they came to the ancient parish church still stands as a memorial of the happy day and hour.

THE CLIMAX OF THE BLESSING.

The Communion service proceeded according to the Lutheran rite, which previous to the Moravian re-organization, was the one which they employed. The greatest happiness of the hour was unsurpassed. Tears and sobs of joy and peace interwove themselves with the hymns and prayers and sacramental participation. What one felt the other felt, with equal emotion. Love flowed from heart to heart in great waves of quiet emotion. There was no shout or outward excitement. The blessing was too deep for such manifestations. It was a foretaste of what "eye has not seen or ear heard, or hath entered to be described, which God has laid up for those who love the Him." It was one of those days when heaven touches earth and it was all one great scene of God's love. Zinzendorf said that it was a sudden, inexplicable, transcendent sense of the nearness of Christ to each one in his oneness with all the rest. The separations had passed like heavy clouds—there was a pervasive sunshine of grace and Herrnhut was one thing from end to end, in the course of these days. It was the beginning of the Methodist revivals, and of a multitude of other revivals, and of modern missions among the heathen—it was the beginning for all the Churches, of the glory of the latter day.

THE EFFECT OF THE BLESSING ON THE CHILDREN.

The children who were not present, for communicants were not as young in those days as many now are, were during this memorial month of August likewise greatly blessed.

On the 17th of the month a little girl, about 13 years of age, who had recently lost her sainty mother, came running to her father at a very early hour—after several days and nights of frequent, earnest prayer and said: "Oh now I know how mother is feeling in heaven; for my sins are forgiven." On the same day, a little company of boarding school girls whose instruction Count Zinzendorf had for months, been devoting himself came into the same experience.

In those days boys were dispersed through the forest-bush in praying groups. It was the beginning of the modern Moravian education which has brought tens of thousands of children under our care, often out of denominations as far distant from us as the east is from the west. It was long afterwards remembered that many of the children blessed in the course of these golden August days became distinguished servants of God at home and abroad. It was in this school, not of theory but of facts, that the Church learned to lay its deep "foundations of love for the Saviour in children's hearts, believing that those are best guarded for this life and best guided for the next life, who have early learned to know Jesus in the Forgiveness of their sins.

THE BLESSING OF THE HOURLY INTERCESSION.

This happiness which ran like a river through the month of August, 1727, naturally had its head-springs in prayer. So it came to pass that before the end of the month, what is called the "Hourly Intercession" was established. A number of persons were banded together to study subjects of prayer, especially for individual souls. Then the day and night were divided into 24 parts according to the hours. The parts were distributed by lots cast from time to time, so that there was no hour of day or night in which several were not engaged in the intercessions which had been previously agreed upon in behalf of others. This precise arrangement continued for several generations and, is, in its spirit, still practiced by many of our people in all parts of the world. The success of our recent Endowment movement for the Salem Academy and College was connected with such intercessory prayers, and so has been every other blessing which has come to us as a people. We have never had a crisis so deep and painful but that intercessory prayer has pulled us out of it. It is, reverently said, the capital with which we carry on business.

THE MISSIONARY RESULT OF THE BLESSING.

In the month of August five years later, came the start of our foreign missions, which had now become, especially through the Laymen's Missionary Movement, as wide as the Universal Church itself. We note the 21st of August, 1732, because on that day, the first two missionaries went on foot toward their sailing port several miles away. People laughed at them as foolish fanatics; scarcely any one bid them God-speed, but the fire of the 13th of August, 1727, was warm in their hearts and what mattered poverty or the scorn of men if Christ was so very near. At the port of passage they were told that only a West Indian slave dared converse with slaves. "If it be so," they said, "We will be sold as slaves to bring them the gospel." In the fullness of the August blessing a man was unexpectedly asked, "When will you be ready to start for the Missions among the heathen across the seas?" "To-morrow he said, if I can get my shoes soled by that time." Any one who reads the story August of the Moravian Church with attention and sympathy, knows hence forward what the Church is and what it can do. Our doctrines and our prac-

Recent News from Our Mission Fields.

Early in August a very important Missionary Conference is expected to convene in Daresalam. Representatives of the various evangelical missionary organizations working in German East Africa will then consult as to ways and means for promoting the common cause along more uniform lines. Cooperation is the watch-word of Missions to-day more than ever it was, alike in field and at the home-base. In this particular instance the following Missionary Societies will be represented: Berlin, Leipalg, Bielefeld, the Church Missionary Society and our own organization, The Superintendent of our Unamwysi Province, Brother Loebner and Brother Traugott Bachmann, of Mbozi in Nyasaland—the latter on his way out for a well-earned and much-needed furlough—will present the views of our workers. Papers will have been brought on a number of issues, that are burning questions in German East Africa, as the basis of the discussions. The tendency to mutual cooperation comes very decidedly to the forefront in such propositions as these: How to regulate the relationships of Christians belonging to one mission, when they temporarily or permanently remove within the sphere of other missions: What should be the uniform method of carrying out church discipline in the case of more helpers and evangelists, when disciplinary measures becomes necessary; How to provide for literary work in the Suaheli, that shall serve the interests of all the societies—in particular for the revision of the Suaheli New Testament and for the preparation of religious tracts and other literature. Other topics are: The position of the Missionaries over against Islam; the Signifi-
The encouraging announcement has just reached the office of the Wachovia Moravian, that the deficit on our Foreign Mission work at the close of the year 1910, which had threatened might reach the sum of $45,000, has been found to be only $33,500, and that too inconsiderably of the remainder of the deficit of 1909. To be sure $33,500 is a large sum and yet in comparison with recent deficits it is small and shows that the measure of contraction end economy ordered by the last General Synod are beginning to tell and that our Missionaries are in earnest in their effort to economize whenever possible. Now let us do what we can to pay off this deficit before 1911 comes to its close.

The Provincial Missionary Committee visited the Providence congregation on Thursday, August 10th, where a special mission evening was held. An illustrated lecture on Moravians in Tibet was given by Rev. J. K. Pohl.

—During the past month Missionary Methods for Sunday School Workers by George H. Trull, was placed in the hands of the Pastors and Sunday School Superintendents. If this book is carefully studied and its methods adapted to the use of the different schools, there should be much growth of interest in the great Mission cause among the young people of the Province.

If congregations or Sunday Schools desire help from the Provincial Committee in arranging for a Mission evening for the Summer or Fall season, they will find the Committee ready to aid them. Just let it be known.

We continue below the list of Mission Stations and Mission Workers of our Church, begun in the last issue.

The number immediately following the name of a Station indicates the number of founding; that enclosed in brackets shows communicant members of the congregation. Where a man is appointed for work other than pastoral the office is stated. Of native ministers only those fully ordained are given. The numerous native assistants are omitted; also the "out Stations" and "preaching places.

**Neuarrang, 1849.**

Provincial Conference: Rev. G. R. Heath, president and business manager; Mr. F. Jung; Rev. H. Schubert.


Cay 1838, (179) Rev. and Mrs. George R. Heath.

Mr. and Mrs. Fritz Jung; business superintendent.

Rev. and Mrs. Paul Colditz.

Magdala, 1855, (385) Rev. and Mrs. Heinrich Schubert.

Karawala, 1896, (167) Rev. and Mrs. Jacob Lewis. (native).

Ephraim, 1890, (168) Rev. and Mrs. Hermann Beck.

Quamwania, 1884, (840) Rev. and Mrs. Newton Wilson, (native).

Karata, 1875, (263) Rev. and Mrs. Iaze Bega.

Kukallaya, 1871, (308) Served from Ephraim.

Yula, 1854, (461) Rev. and Mrs. John Fisher.

Teappi, 1886, (355) Rev. and Mrs. Karl Kahlhoefer.

Dukura, 1890, (640) Rev. and Mrs. Otto Duska.

Sandy Bay, 1896, (491) Vacant.

Cobo Gracias, 1900, (57) Rev. and Mrs. Frederick Zollhofer.


Sang Sangga, 1907, (22) Rev. and Mrs. Guido Groppmann.

Rev. and Mrs. Benjamin Garth, (native).

On furlough in Europe: Rev. and Mrs. Franz Schrampm.

On furlough in the United States: Rev. and Mrs. Theodore Reintz.

Called: Mr. Walter Beisiegel.

**German East Africa.** (Nyasa, 1890)


Rungwe, 1891, (145) Rev. and Mrs. Theodore Meyers, President and business manager of the Province.

Rev. and Mrs. Johannes Zickmatt.

Rev. and Mrs. Oskar Gemuseus, Mr. and Mrs. Paul Hollan, in charge of the furniture factory.

Rutenganio, 1894, (111) Rev. and Mrs. Johannes Kretschmer.

Rev. and Mrs. Emil Bachmann.

Kimbilo, 1908, (7) Mr. and Mrs. Gustav Adami, Superintendent of businesses.

Mr. and Mrs. Adolf Stolz, Merchant.

Mr. Johannes Richter, Merchant.

Ipyana, 1894, (113) Mr. and Mrs. Emil Boehme, in charge of the house building concern.

Maya, 1907, (30) vacant.

Isko, 1900, (101) Rev. and Mrs. Wilhelm Zeeb.

Mbozi, 1900, (272) Rev. and Mrs. Tewligne, Headman.

Utengule, 1895, (106) Rev and Mrs. Johannes Kootz.

Rev. and Mr. Paul Ulhmann.

Ieya, 1906, (61) Rev. and Mrs. Alfred Krupa.

Called: Rev. and Mrs. Herbert Baurer.

On furlough in Europe: Rev. and Mrs. Ferdinand Jansa.

**Moraviandom ELSEWHERE**

Rev. Arthur D. Thaler is now the representative of the Moravian Church on the Board of Trustees of the United Society of Christian Endeavor.

A new history of the Moravian Church will soon make its appearance in England. It is from the pen of Rev. A. Harold Mumford, B.D., and will be profoundly illustrated.

The Rev. Charles B. Shultz, a native of Salem, N. C., and a native of Bishop Henry A. and Rebecca Bagge Shultz, died in New York City on Friday, July 21st, in his 70th year. Bro. Shultz had served the Church in various ways since 1884, but had been in retirement since 1899.
The Annual Report of the work of the Church in Bohemia and Moravia for the year ending March 31st, 1911, points out these facts of particular encouragement. There has been steady growth, there being now six congregations with a membership of 1,178; the Austrian government has ceased to regard the work with much more favor than formerly, and the greatly increased contributions from friends in England will make possible the wiping out of the deficit resting on the work during the present year.

Another disastrous fire has visited the city of Bluefields, Nicaragua, and threatened our Mission buildings. They were, however, happily spared.

The building of the new Moravian church in Kingston, Jamaica, to take the place of the one destroyed by the earthquake of 1907, has come to a standstill because of the lack of funds. $6,000 is needed to finish it so that it may be used. The happy and fraternal spirit existing between our Church and the Angelican is evidenced by the letter which the Archbishop of the West Indies, East Jamaica, has recently written to one of our English brethren, appealing for aid, that Bro. Reinke, the pastor, may soon have his church completed.

On Friday, June 30th, the Moravian Mission ship, Harmony, sailed from London, Eng., on its long and dangerous voyage to our Mission Stations on the coast of Labrador. She had ten passengers on board: Rev. and Mrs. C. Schmidt and their youngest children; Rev. and Mrs. Fitchie and two children, and Messrs. Ward and Woodard, who are going out to Labrador as Missionaries.

We are pained to report the departure of a well known and prominent minister of our Church, Bro. Paul Eugene Reichel, who has served in many important offices of the German Unity and previous to his retirement was the President of the German Unity's Board. He was an intense lover of the Bohemian work and for a long time served at President of the Bohemian Committee. He quietly fell asleep at his home in Herrnhut on July 24th, 1911, at the age of 74 years.

East Salem had a very happy Anniversary on July 2nd—the 38th. Bro. McCuiston a former pastor, whom all East Salem loves dearly, made a spirited address.

REPORTS FROM THE CHURCHES

At Bethesda, the services were omitted on the first Sunday in July for a very fraternal reason. It was the day of the consecration of the new Douba's Chapel, of the Methodist Episcopal Church. The church does not serve the honored name that it bears. Old father Douba was a notable figure in the religious history of our country. He did a great work for God and the people and, his blessing has descended upon those who still bear his name among us. Bro. Grabs was present at the consecration to convey the good wishes of the Moravians and many of his members were there likewise.

The burial of Bro. John Conrad in the Bethania graveyard on July 21st, was an occasion which called forth much sympathy. Bro. Conrad was the fourth member of the familysummoned away by death in the course of the present year.

Joy and sorrow lie side by side in the life of a congregation as of an individual. Bethania Sunday School picnic, postponed for a day by the funeral, was happily held next day in the ample yard of Mr. Alonso Yarborough. When passers by heard the band, the orchestra and the piano all going at the same time, they knew without being told, that Bethania was celebrating.

Alpha is showing new life and vigor under the direction of the Sunday School Superintendent, Bro. John Shore. An ice cream supper was recently given there. And what was better, the prayer meeting has for the first time heard the voice of one of its own members leading in prayer.

Mizpah Chapel keeps the good and even tenor of its way. Its grounds are an ideal place for an ice cream supper such as was recently enjoyed there.

In the Colored Church Sunday School Miss Annie Rights was cordially welcomed back after her refreshing vacation in the mountains. An ice cream social was recently given, and a very good member, Mr. Jordan Dunham, was added to the church. It is a pleasure to see our small Colored Church work steadily holding its own.

Wachovia Arbor had a good series of meetings conducted by the pastor, Bro. J. F. McCuiston and some assistance from the Bro. White and Stemple. There were several confessors of Christ.

Providence is moving forward decidedly, the children as is usual leading the way. The church is a singing church and has recently profited greatly by the class conducted by Mr. Simmons. On the recent Children's Day, addresses were made by Bro. Grabs, the pastor and by Bro. E. H. Lash. The special services of the congregation commenced on the last Sunday in July. Bishop Rondthaler preached there on the next morning to a good audience. It was a pleasure to see the friendly, eager crowd gather about the front of the newly painted church. It would have made a fine photograph.

In Christ Church, Children's Day was a fine occasion. The church, being crowded, an address being made by the former pastor, Bro. H. E. Rondthaler. The beautiful annual cement walk around two sides of the wide church grounds are now finished and are a testimony to the zeal of the people, and the pastor, Bro. J. F. McCuiston.

The Centerville Sunday School picnic was attended at Nissen Park by about 200 people. The recent collection for the Theological Seminary from this chapel was the largest they have ever taken for this cause.

In Greensboro, an interesting Sunday School Rally and Lovefeast was held on July 17th. Rev. S. Peeler, of the Reformed Church, spoke in a fraternal spirit. Short addresses were made by Sr. S. Theeler, Sr. Robah Kerner, Bro. Percy D. Kerner and Bro. White, the pastor.

From Clemmons Bro. Hall reports that a new public school is to be built this Summer, in the village, in charge of the Rev. Mr. Kirk, the Baptist minister. There is much fever in the community. Bro. Hall has recently preached twice in the Victory Camp which is situated near Clemmons.

We passed by Hope, the other day, with its neat chapel at the one side of a forest lot, its trim school house in the centre and the beautiful home of Bro. and Sr. Patterson, the faithful care takers of the chapel on the other side, it is one of the prettiest localities in the county.

At Eden Chapel, Bro. E. C. Stemple was recently heard by a good congregation as a very welcome visitor.

During the month of July, Bro. White has been preaching at Mayo- dan in the mornings. Bro. Green- boro in the evening of each Sunday, making the round about journey from the former to the latter place of 70 miles each way, on each occasion.

Avalon congregation seems, alas! to be no more. Happily Bro. White has been able to hold several large meetings, which included a number of former Avalon members at Be- thesda.

Through an exchange between the Brethren McCuiston and Grabs, Mt. Bethel and Willow Hill recently enjoyed the presence of the former, who as the pastor of the mountain Missions did so much good there in years gone by. Bro. McCuiston while at Willow Hill, preached the Memorial Funeral Ser- mon of Bro. William Hiatt. He re- ports the Summer School at Mt. Bethel in good progress, well attended and greatly appreciated by par- ents and children.

Friedland Sunday service on July 2nd, was large and cordial, as was their picnic in Nissen Park on the 16th, with the great dinner table spread beside the spring in affectionate union. They gave their first pic- nic lovefeast in the Park pavilion on this occasion, but did as well as if they had been doing it regularly for a hundred years. Meanwhile Bro. William E. Grunert was presiding with his usual skill over a kettle that contained some of the best coffee in the United States.

It was a fine sight to drive into Union Cross on Sunday afternoon, July 2nd, and see Mr. Bodenhamer's hospitable grove filled with all sorts of conveniences of people gathered for the preaching. Then came the Union Cross picnic on the 22nd. On entering the village, a little child said rather dismally: "Where are we going to find anything to eat?" He soon found it and many others in the pleasant shade of Bro. Rosa Johnson's trees. It was a wonder that the tables did not break down with all that was loaded on them. And finally, the young people who have recently profited greatly by a singing school, sang on Bro. John- son, the good superintendent's porch, in a way that cheered everybody. Bro. and Sr. H. W. Fultz added to the joy of the occasion by their pres- ence. Among the rest were two young men who last winter performed the feat of pulling a Bishop (in an automobile) out of a mud hole with their two mules.
THE WACHOVIA MORAVIAN.

There seems to be some prospect that Friedberg will secure a Davidson County High School. We hope very much that this will be the case. There is also a movement to secure a straightened road from the church to the Salisbury macadam. Bro. Holton is unwavering in every sort of effort to secure advantages for Friedberg and the congregation is just as mindful of him and his family. Recently as a little delicate attention, the whole house was screened at every door and window. The beautiful church lawn has been morny this season with young visitors. The Waughtown Sunday School, under Bro. C. E. Cris's fatherly guidance, was there on July 5th. The Baracoa and Philathia Classes netted $22.00 there on the same night, for their class furniture, and the Enterprise young people, intending originally to be there, used the same evening nearer home, for their favorite church organ project. Thus there was a crowd of cordial people. Although it was an ordinary preaching meeting, under the sense of the pastor, Bro. Lewis. Rights.

Sunday, July 23rd, was a good day at Kernersville, with preaching and communion and the adult baptism of a grand daughter of our beloved Brother Lewis Rights. It was Miss Annie Lee Stafford.

At Carmel in the afternoon, there was a crowd of cordial people. Although it was an ordinary preaching Sunday one young woman, upon the given invitation, came out for the Saviour. The young people are busy collecting money for the purchase of a church organ and the chapel is soon to be painted.

Macedonia will have its special meetings in the present month, under the charge of its pastor, Bro. Mendenhall.

A visitor would be surprised to see how many people came out to preaching at Fulp, and they are very attentive and cordial. During the last hare, a heavy shower came up, the best in three months. It was a pleasure, after the service, to watch the happy people looking out of the doors upon a road standing in pools of refreshing water, while all the forest trees were dripping with gladness.

At Oak Grove, Bro. H. E. Rondthaler preached on the 3rd Sunday in July on his Palestine journeys. Now and then a special meeting or two, near by, and some sickness, there was a large attendance. Bro. Victor Slayers, Bro. McGee and others had busied themselves in spreading the notice of the service.

Bro. Wm. E. Spanghal preached for our sick Bro. Luckenbach, at Bethabara on the second Sunday of July. The 13th of August services are also being arranged for.

Bro. Hall is to be at New Philadelphia on the Saturday before the 13th of August, in connection with important and interesting services.

Calvary, through several of its best members, is interesting itself in Berhesda Sunday School. Bro. Crossland's illustrated sermons continue to awaken a deep and widespread interest.

Fairview has felt the absence of its pastor, who has been very ill, at Bethlehem, Penn., with intermittent fever. We are thankful to hear, as we go to press, that he is slowly recovering, as is also his daughter Louise who was similarly stricken. Still Fairview has been very full during several Sunday evenings they united with the Home church in the Campus evening service and on one occasion the Fairview choir furnished the very beautiful special music of the meeting.

During the month of July, after Sunday, July 20th, Bishop Rondthaler took charge of the Home Church, in view of the absence of the pastor, Bro. J. K. Pihl, conducting the morning and evening services and the week day meetings, with the exception of the fourth Sunday morning when Bro. James E. Hall kindly filled the pulpit. The Fourth of July Praise Service was the largest which has hitherto been held and was very greatly cheered by the numerous Boys' Band which filled the entire Academy Portico. On the evening of July 27th, at the invitation of the energetic President of the Society, the Bishop made an address on "Brotherhood Work." The Wednesday evenings were given to "Illustrated Talks for Young and Old." The subjects were: "The Saviour and the Children;" "Our Wonderful Bible Stories;" "Pleasing the Saviour;" "Our Mission in the World." It was a pleasure to see children and grown ups gathering in from all sides on these Summer evenings.

The excellence of the Home Church Choir was very evident during the month. Despite the heat and vacation absences and the lack of an organ, they rendered very full and beautiful music. The offering for Bohemian Missions were $80.64. On an evening in July, the Lent A. Hand Circle gave an ice-cream supper for the Home church improvement fund in the old Vogler orchard. The number of members has quickly grown to 64. They will meet on the 5th at the residence of Mrs. Shore, the address to be made by Mrs. H. Rondthaler.

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PERSONAL ITEMS.

—Miss Taylor, of the Calvary congregation, is enjoying a health rest at the home of Mrs. E. F. Side in Bethania.

—Mrs. E. T. Leham fitted birth- day celebration, July 20th, was a happy event for Bethania.

—We are glad to hear that the family of Mrs. S. E. Kapp are improving from a long season of sickness.

—We have just heard of the serious illness of the son of Bro. Reuben Linebaugh, and hope earnestly for his recovery.

—On the 3rd Saturday of August, the Shields family are to have a reunion of their members from far and near at Bunker Hill, in the vicinity of Kernersville. Our dear Brother Thomas Shields, pastor of the Port Washington Moravian church in Ohio, is expected to speak on the occasion. Bro. Edgar A. Holton, the Friedberg pastor another offshoot of this goodly race is scheduled for another address. It is going to be a very large gathering.

—Bro. Meredith Knouse, Secretary of the Centerville Sunday School is now at the Twin City Hospital, after an operation. He is reported as doing very well.

—Bro. Stempel and wife had a recent providential escape, their horse backed down a steep bank near the Railroad and overturned the buggy. The horse was killed but Bro. and Sr. Stempel escaped without injury.

—Our community was shocked on Monday July 31st, to hear the report of the sudden death of our friend Bro. and District Attorney Holton at Washington, D.C. Happily it turned out to be a false report. Everybody sympathized with his little daughter as she heard her father’s voice at the long distance telephone in Asheville. “Oh papa! you aren’t dead, are you?”

—We had a pleasant visit the other day from Mrs. C. H. Weil who so kindly assists her husband in the in the Walkertown High School. The School is in its new building, and is growing finely.

—In the recent departure of Bro. John F. Frazier, the Province has lost one of its kindliest and most sympathetic members.

—Bro. Allen Greider, of Lebanon, Pa., has recently been visiting his old friends and those of his highly esteemed father, Rev. Eugene P. Greider, of Bethania and Salem. His daughter accompanied him. They were very welcome visitors.

—Bro. T. T. Hine, of Bethabara, has just been in the office. He is hale and hearty at 81 years of age. He cannot hear very well, but says he has no excuse to stay away from the Sunday School. Let us think of Bro. Hine the next time we want to excuse ourselves from the house of God.

—Bro. Douglas Rights is busy in the office of the Home Church during the summer. We look forward with much joy to his entrance into our ministry.

—The young Bro. Robert McQuiston and William Bollin, students in the Moravian College, are spending their vacation at home. They are enlisting in their institution and especially in the new gymnasium, which the young men have very much at heart.

—Arthur, the little son of Bro. and Sr. Frank Jones, was on August 2d, kicked by a horse in his forehead and yet is happily recovering.

—We regret to learn that Sr. Harrison Davis, of Clemmons congregation is quite ill with fever.

—Bro. Kenneth Ploeh spent the last Saturday night of his vacation in moving. Five houses were burning down in East Bend just opposite his father-in-law’s home and there was no water. So they all moved out hastily at midnight. Everybody was excited except little Ruthi who, as she was carried out, said, “Looks to me as if this town was a burning up!”

—Bro. Howard Rondhalter preached at Kanuga summer resort on the 4th Sunday in July. He reports a magnificent artificial lake two miles long in a most romantic neighborhood, near Hendersonville, N. C. Under Mr. George Stevens’ enthusiastic management every modern comfort is scientifically provided at a fairly moderate cost. The unique feature of the resort is the fact that only those guests are welcome who bring children with them.

—Bro. Kenneth Ploeh is probably the most expert fisherman among the Ministers of the Province. He caught six fine mountain trout in one morning, fishing a large old one out of a hole in which he had been maintaining himself against all comers for a year or more.

—We hear good news from the Fried party in Europe. Col. and Mrs. F. H. Fried are at Bad Nauheim, Bro. H. E. Fried, wife and daughter and Bro. H. A. Vogel have recently been in London.

—Bro. F. Mueller, of the Theological Seminary, made a very forcible address in behalf of the new College Gymnasium before the Ministers on August 4th.

CHIPS FROM HISTORIC TIMBER

BY MISS ADELAIDE PRIEST

Organization of the Unitas Fratrum in 1789.

The organization of the Unitas Fratrum in the latter part of the Eighteenth Century was essentially what it was in the Twentieth, a representative Synod with elected Boards to serve during intersynodal periods. In details, however, the plan was somewhat different from that followed to-day, and it is well to have clearly in mind the exact form the organization took, as portrayed in Johannes Loretz’s Ratio Disciplinae Unitatis Fratrum, printed at Barby, in 1789.

The Unitas Fratrum is composed of numerous congregations, scattered on the continent of Europe, in England and the United States. The executive body of the Unity is the General Synod, meeting at stated intervals to consider the welfare of the Unity in all its branches, “to renew and strengthen the brotherly union in Doctrine and Life.” In 1789 those entitled to vote in the General Synod were: The Unity’s Elders Conference, and other general officers elected by the preceding Synod: Bishops; Senators Civilians; Leaders of the Troops; The Provincial Elders, that is those having the oversight of groups of congregations; the noblemen on whose land congregations were established where said noblemen were members of the Unity; such congregation Vorstehers, or business managers, as might be called to attend; delegates elected by the congregations; and any persons who for special reasons were summoned by the Unity’s Elders Conference. That no portion of the Unity might be slighted the women also were represented at some of the sessions, though they could not vote. The idea of the “Trope” is difficult for a modern American to grasp. In the Zinzendorf era the Unitas Fratrum was held to be a union for religious improvement, rather than a business arrangement, a conception easily understood when consideration is given to Zinzendorf’s vital, generous Christianity on the one hand, and on the other the difficulties which would have attended the founding of a new, separate, “Church,” in opposition to the State Church. It was believed that a Lutheran, for example, could become a full member of the Unity without giving up anything in his own Church which he held dear. All members coming from the Reformed Church were the Reformed...
"Trope," the Moravians, the Moravian "Tropes," and for such provision for the free enjoyment of differences concerning things of secondary importance. "Moravian Brethren, Lutheran and Reformed, lived together in brotherly union, as members of one body, and encouraged each other to a godly life." "The Tropes stand for no difference in heart, they are one in Christ Jesus, there is one faith, one Savior, one life, one redemption. The difference is only in the method of expressing ideas, according to a man's training." As the Unity grew the "Tropes" gradually faded, until they entirely disappeared.

The office of Senior Civilis has also passed away. The minister holding the office ranked with a bishop, but was especially charged to see that the constitution and discipline of the Unity were upheld, that the laws of the land were obeyed in the congregations, and to maintain friendly relations with the civil authorities of the neighborhood wherein a congregation of the Unity was placed. Both bishops and seniors civilis were elected by General Synod, subject to the approval of the Lord as manifested through the lot.

For the transaction of business relating to the Unity as a whole between Synods, the General Synod elected an Aeltesten Conferen or Elders Conference. Each voting member of Synod cast his ballot for the requisite number of men; the votes were counted, and the candidates in turn submitted to the lot, from the largest vote down, until a sufficient number had been approved.

The Conference was divided into three boards: the Helfer Department, charged with the oversight of the religious life of the congregations; the Aescher Department, to see that the constitution and discipline of the Unity were upheld; and the Diener Department, which superintended the business affairs of the Unity in general, and its diaconies in particular.

The word diacony is one which might well be adopted into English, as there is need of a term to cover just what it expresses. It comes from a Greek verb meaning "to manage affairs," and the root word appears in the word "deacon," a title first applied in the New Testament times to the men "of good report, full of the Spirit and of wisdom," who were set apart to superintend certain business matters pertaining to the Church, that the Apostles might give all of their time to preaching and teaching—

Uncle Hal whistled out of large sticks two or three tiny boats, which were the best of all. Not less than thirty vessels were started down the stream.

Then the children sat and watched them as long as they were in sight.

"I wonder who will find our boats," said Mary.

"Maybe they will all be shipwrecked," ventured Fred; and he could well think that would be their fate, for not less than ten or twelve were overturned and sank while the little flotsam was in sight. But some gallantly rode the tiny waves and pushed farther out into mid stream.

"Can't we follow that large one and see the rest of the afternoon?" pleaded John; but Uncle Hal would not grant his request.

Though the children could not see it the pretty round bottomed boat bobbed safely on its course; Uncle Hal's skilful hand had fashioned it for a successful voyage. For four days and nights it sailed down the river without having had any adventure.

Twenty-five miles down stream, on the morning of the fifth day, Jack Browsler got his row boat, with its cargo, ready to cross the river at an early hour. Jack was a lonely boy; three years before this time his mother had died and left her little son in the care of Mr. Green, the miller. Mr. Green was a well meaning old bachelor, but he did not try to understand Jack; he thought he did his duty by the boy because he gave him food, clothing and work enough to keep him out of mischief.

Jack loved to play in his seant free time, but he had no playthings. Within his heart was a great longing for at least one thing which was like the toys of other children. He remembered the stories his mother had told him of her childhood, the playmates she had enjoyed, the toys and books she had left behind in her childhood home. He realized that during his babyness and until she left him she had been too poor to buy even one for him. So with the years as he grew older the longing of his heart grew more intense. He wanted something, he knew not what, which had been touched and prized by other children.

He pushed out from the still water near the mill, and rowed lazily away to carry a sack of flour to the Widow Sawyer on the opposite bank. He ought to have made a quick trip for there were many sacks of flour and meal to be delivered that day.

Suddenly he thought of the many duties which were awaiting him.

THE WACHOVIA MORAVIAN

CHILDREN'S DEPARTMENT

CONDUCTED BY MISS RUTH LEMINE

One Other Little Child.

A deed done to-day may bear fruit to understand Jack; he thought he...
With a jerk he sat erect and resolved to row more rapidly: two or three strokes of his oars brought him into the open channel; he beat forward to his task, and looked up stream. Not ten feet away was something—what was it? It was moving toward him, and he caught it eagerly as it came near. It was a hard-made boat—a hayboat. Oh, the joy his heart tasted! He played on and on, unheeding the time, feeling no hunger. Late that afternoon the Widow Sawyer received her sack of flour.

MISS ETTA SHAFFNER.

SIDE LIGHTS.

—A recent Sunday School Convention in our County showed a fine sense of humor in the selection of its hymns. As one of our well-known pastors closed his address the audience began to sing: "Oh, I was glad!" Just as another brother was beginning, they very properly, perhaps, tuned up the song: "Eternity is drawing near!

—A recent search in our old Archives reveals the hard luck of a respected brother at Salem in the olden times. He needed a wife and eight sisters were proposed. In the case of three of them the lot said no! Four sisters, of their own accord, said the same. The eighth likewise said no! at first, but then using her woman's right, changed her mind, and went into a happy wedded life.

—Bro. Kenneth Pichol during his recent vacation, enjoyed a Sunday of impromptu service. He went to the County Sunday School Convention, and on arriving asked who were the speakers going to be. There are only any, was the answer, "you are the Convention." In the evening, he was one of the well filled church, where the opening of the services was delayed. He whispered to his neighbor in the pew: "When is the meeting going to begin?" The answer was, "whenever you get in the pulpit?"

—Old Sister—"When I was born I was so little that they had to carry me on a pillow!"

—Young Sister—"Oh! and did you live?"

—Old Sister—"Yes, they said I did, and that I did well!"

—Two little children were being chased by a bull. The little brother told his sister to pray, which, dropping on her knees, she did. But all that she could remember to say was the usual family grace: "For what we are about to receive, make us duly thankful!"

—If we occasionally introduce into this sober sheet a few "side-light" we want to remind our readers that we are only following the most respectful example of our southern contemporary, the Bethlehem Moravian. We always turn, as do all in our readers, to the "Sun Shines" column. A recent hint there give at the expenses of Summer resorts struck a sympathizing chord.

Father of the Family—"Wife and I spent several months in studying the prospectuses, pamphlets and advertisements of resorts by the sea side and in the mountains, and then after minute calculation of the expense, concluded that we had just about enough money to spend our Summer in our own back yard!"

INFANT BAPTISMS.

Home Church.

MINNING—On July 16th, 1911, by Bishop Rondthaler, D. D., HENRY H. BROWER. — On August and that I did! chased this sober sheet a live?"

Summer in our own and that I dId chased this sober sheet a live?"

MARRIAGES.

HAYES—BROWER. — On August 2, 1911, at Clemmons, N. C., by Bishop Rondthaler, D. D., Mr. LAWRENCE J. HAYES to MISS LAURA MAY BROWER.

SCOTT—RING. — On June 21, 1911, at Calvary Parsonage, by Rev. E. S. Crossland, Mr. E. W. SCOTT to MISS CLARA RING.

BOYDENHAME-GRUBS. — In Winston-Salem, N. C., July, 1911, by Rev. E. S. Crossland, Mr. T. F. BOYDENHAME to Miss LILLIE M. GRUBS.

KENT—RITTENHOUSE. — On July 10th, 1911, by Rev. E. S. Crossland, Mr. H. C. KENT to Miss MAMIE RITTENHOUSE.

OBITUARY NOTICES.

NOTE—Ministers and members are requested to send the obituary notices to the editor of THE WACHOVIA MORAVIAN by the first of each month; there are interesting particulars with regard to the recently deceased who are often the most among us. We desire to have these notices inserted in this way away an influence for the benefit will be given every member and opportunity given the "Winston Moravians" to extend and nourish sympathy toward surviving friends.

FRAZIER. — At Salisbury, N. C., July 28, 1911, BR. JOHN FUEL FRAZIER, aged 54 years, 6 months and 2 days.

ACKNOWLEDGMENTS.

Mrs. S. A. Smith, June, 1902.
Mrs. Reba Jones Tucker, July, 1912.
Mrs. Julia Stockton, March, 1912.
Mrs. A. B. Haberkern, March, 1912.
Mr. Roy Haberkern, March, 1912.
Mrs. Eliza Hors, March, 1912.
Mrs. Wm. Owens, July, 1913.
Mrs. Mollie E. Spaulding, July, 1913.
Mr. J. H. Clewell, (2 copies) March, 1912.

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Mt. Bethel— $0.60
Willow Hill— $0.60
Avalon— $2.56

$24.21

THE WACHOVIA MORAVIAN.
In this issue of The Wachovia Moravian we present to our readers throughout the Province a cut of the new church now in course of erection in Salem Southside. It will be a substantial building of brick with stone trimming and a church which will compare favorably with most buildings in this city. The main auditorium will seat about 300 comfortably and underneath will be a Sunday School room seating 200. The location of the church is on the street car line on a beautiful slope about a mile south of Salem in a growing section of the city. It is hoped the cornerstone may be laid early in October and the building completed by end of the year.

The Wachovia Moravian

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

Rev. Edward R. Roper, D. D., Editor;
Rev. J. C. Hines, Provost; Assistant Editor; Mr. C. A. Jones, Business Manager;
Miss M. A. Fish, Circulation Manager.

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EDITORIAL

We draw attention to the discourse which is printed in this issue of the Wachovia Moravian. It was preached by the Rev. F. Walter Grabs in his home church in Bethania on the 18th of August of this year. The subject is a timely one, and the treatment which Bro. Grabs has given it is interesting and helpful. It will be a special pleasure to the many households of this widely scattered church to have a sermon of their own beloved pastor spread before their eyes in their own homes. He will thus be preaching to them all the way from Willow Hill just under the towering heights of the Blue Ridge down to Olivet on one side of Forsyth county, and to Providence on the other. People living elsewhere have small idea of the extent of the ground over which some of the brethren toil and travel. It is therefore of special advantage that the printed church paper should occasionally come to their aid and help them to meet their scattered people with words of gospel life and comfort. Rev. Edgar A. Holton is another brother who has a pastoral field of very many square miles, which all bears the name of Friedeburg—the largest country congregation we have in America. There has been a great blessing which recently has spread over this wide field, and Bro. Holton has promised us, probably for the next issue, a brief discourse which God was pleased to own with special indications of grace at the recent meeting in Friedeburg church. In fact, at the suggestion of one of our leading laymen and a firm supporter of our Church paper, all our ministers have undertaken to serve their turn in thus preaching to the Province and to the friends outside of it. We are sure that our large constituency of nearly two thousand subscribers will welcome this edition to the spiritual resources of the Wachovia Moravian. We want our paper to speak out the best which our men and women in the South have to say for each other's uplift and encouragement and so we shall the better fulfill our motto:

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

—The Southern Province rejoices in its visitors who occasionally come to us from North and West. They bring to us the friendliness of the Northern Church and carry our own friendliness home with them. We have recently had several of these very welcome visitors. Bro. Thomas W. Shields with his son Theodore has spent a few weeks in the South. Bro. Shields, Sr., is now pastor of the Moravian church in Fort Washington, Ohio, and his son Theodore is at present located as a teacher at Nazareth Hall, Penna., having become favorably known among us by similar school labors, previous to his present appointment. The special reason for Bro. Shields' coming, was the Shields' family reunion held at Bunkers' Hill, Forsyth county, N. C., on August 19th, where he was a most genial and welcome speaker. How strong the Shields' clan is, both in numbers and the esteem in which it is held in this part of the world, may be known from the fact 1,500 people, members of the family and its connections and friends met in the ample grove at Bunkers' Hill for cordial addresses and greetings among kinfolk and a vast family dinner. As one looked the audience over, one recognized much of the very bone and sinew of our Carolina Piedmont population. Bro. Shields during his Southern stay, did us the kindness of preaching in many of our pulpits with fervor and affection—Southern man among Southern people.

Another very welcome visitor has been the resident Professor of the Moravian College, at Bethlehem, Penn., Rev. W. N. Schwartz. He came as a collector for the new Gymnasium enterprise of the College, but was just as welcome as if he had not been collecting money, perhaps even a bit more so, because his errand gave him friendly access to many of the houses of the well wishers of our College and Seminary. He was kept very busy in preaching and in making addresses at a rate which could only be kept up by rapid automobile service. It is worth a great deal to the Church to have the professors of the Theological Seminary kept in closest touch with the people, learning to know who they are and seeing what they need. We are sure that Bro. Schwartz's recent and very cordial visit has been a help in this direction.

The fifty years which have just elapsed since the opening of the Civil War, bring back many memories of that stirring time. Sons and grandsons have grown up since then, but they have heard so much of personal reminiscences of campaigns and bat-
THE WACHOVIA MORAVIAN.

We recently attended a Sunday School Convention, presided over by an excellent man, member of a church called "Sedge Garden." It was once an appropriate name for almost any large town church. We lived in a paradise of barren sedge. But we don't live there any more. People who visit the Piedmont country of Carolina, at intervals of five or ten years, invariably remark on the way in which the country has been cleaned up and the better method in which it is being cultivated. New well drained farm houses of modern pattern are dotting our macadam roads and our improved clay highways, in every direction. New agricultural machinery peeps out at us, as we pass the thrifty homes of our young and also of our older farm house population. And with these improvements at the foundation of things have come many other indications of changed times. You must hunt for a log school house now, because they are getting to be few and far between. The pleasant frame building with its cozy porch has taken its place or often the more pretentious high school of the country district. Neighborhoods which not long ago were in the back woods are now within a few miles of railroad stations, if not beside them. A man who travels the Southern Railway between the Virginia and South Carolina lines, wonders at the quick succession of cotton mills, furniture factories, knife and hosery plants and the like. They seem to have sprung up almost in a night and yet the most of them have the solid appearance of structures that have come to stay.

Back of this growth there lies God's gift of a singularly healthful climate, with its short winters and agreeable summers. When years ago the writer asked permission of his Life Insurance Company to live in the South and gave the Piedmont section in which he proposed to settle, he received the answer: "You don't need any special permission; it is the sort of country we like to have our patrons live in." Many are now discovering the same truth for themselves, in an air which is a balm for their weak lungs and a solace for their delicate weak frames. It would seem as if God had intended the Alleghany and Blue Ridge country and their foot hills east and west to be the health plateau of our Eastern United States.

Our ministers are apt to be a pretty hard worked set of men, although as is generally the case with men who are really at work they don't complain very much about it. Their congregations whether in town or country are considered as they often have many appointments and when the time for special meetings comes, it is like the farmer in the harvest field—it is the hardest and closest kind of work. And then our people are so immensely hospitable that unless the minister is a man of strong determination he will get three times as much as his busy brain can bear.

Such men, of course, have a keen mind for their own improvement as workers for their God and for the people. It is in this spirit that the Wachovian Ministers' Conference has made a decided forward step. First Thursday morning of each month has hitherto been devoted to ministerial reports and business. The afternoon of that day is now to be given to the study of the best and most energetic methods of preaching. Rev. F. Walter Grabs opens the movement with a paper on "The Preaching which the Times Require." While these proceedings must be strictly private, we mention the beginning in order to ask the prayers of the Province for its ministers. They want to do the very best for the people that they can. Ask God to help them.

SERMON
Preached by REV. P. BALDWELL GRAB, in Richmond, Church, August 12th, 1872.

TEXT: "I charge you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

The message of our text is not the cry of an alarmist any more than it is the remark of an easy going man. It is the sound statement of the great Teacher, who, as man among men, took in the whole situation of human life and gave directions calling for immediate attention.

1. THE UPLIFTED EYES.
In a plain manner the Master tells us to do a very simple thing—"Lift up your eyes." From an honest study of this command obedience becomes absolutely necessary.

In these days the farmer is lifting up his eyes, as we see in agricultural schools and literature, larger fields and literature, larger fields and more intensive cultivation. The business man is lifting up his eyes as he adopts ways and means to suit the present day. In travel and communication men are lifting up their eyes, as we see in the fast train, the air ship and wireless telegraphy. The man of education lifts up his eyes from the traditions of the past and results are foretelling. Statesmen are lifting up their eyes and the court of arbitration is consulted.

Here we find a great lesson to learn for the religious world. We cannot, live on the history of the past. To-day we celebrate the renewal of the United States, but there is more in this anniversary than a review of the days of resurrection. We do well in keeping this anniversary, but we must do this with uplifted eyes to meet the situation of the Church of the twentieth century as we hold fast the doctrine of salvation in these times of skepticism outside and inside the church. The narrative of the revival on the 15th of August, 1727, is not sufficient in these years when so many efforts at revival meet with failures. Praise of the self-denying missionaries who went out in the years following 1727 does not remedy the condition of the present day, in which a great many members of the Moravian Church are not yet doing their duty towards missions.

Conditions are changed. Fresh problems have come before us. Unexpected difficulties present themselves. Broader fields are opening.

Instead of depending on the record of the past we should turn to it for all the help that we can get for the duty of the present. Froth the failures of those who have gone before us we should improve ourselves for the task of to-day. Napoleon could tell his soldiers that from the pyramid before them the centuries looked down upon them: the God of earth and heaven reminded us of our former generations, as a cloud of many witnesses, look down upon us expecting to live up to our advantages.

The people of Israel came to fearful reverses because having eyes they saw not. Let us take warning in our age and do our part in the same principle. We do justice to ourselves and our fellow men by acting out the full spirit of the simple command to lift our eyes. We cannot afford to waste our time looking on trifles right around us. As soon one lifts up his head from these little things, hope springs up within him.

2. THE LARGER VISION.
To the thought of the uplifted eye must be added that of looking at something—something definite. One must look upon the field before him with the distinct purpose of seeing something. In the religious world there are wonderful things in plain view if only people open their eyes to get the larger vision. As the Church of God is letting the Spirit of truth unfold this vision hearts are stirred at the brightening scene and glorious effects are appearing.
OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS’ CONFERENCE.

—Rev. James E. Hall has receiv-
ed and accepted a call to the New
Philadelphia congregation, which he
will serve in connection with his
charge at Clemmons.

—At the Ministers’ Conference on
September 7th, Bro. Edward P.
Scimpel was elected President and
Bro. John F. McCuiston, Secretary.

—At a meeting of the Financial
Board on September 8th, satisfactory
arrangement was made for the $40,000
which the Academy has now
and the sustentation. For the first
time in thirty years the Academy is now
out of debt.

—The prospects of the Salem
Academy and College present the
unusual fact that 240 boarding pupils
have been entered to fill the 290 pos-
sible places with the hope that not all
those pupils definitely registered will
not come, at least not precisely at the
opening date. About 20 more have
thus far been placed on the waiting
list.

—At request from the editor of the
Unity’s Year Book, at Herrnhut, our
latest statistical information has been
furnished. The Church will note
that, in accordance with the present
arrangement, a number of congrega-
tions have been stated: “Provincially
Supplied,” which means that the
Province, as a whole, undertakes
their pastoral and preaching supply,
under the superintendence of the
P. E. C.

In view of the close accord which
prevails between the various authori-
ties of the Province, the Ministers’
Committee has likewise recommend-
ed the above arrangement, and has
pledged its support. In this way, no
to how small and weak a con-
gregation-circle may be, it will not if it does not part, fall of the support
and encouragement of the whole
Province. The Ministers’ Committee
however, looks forward to the possi-
bility of engaging a competent Field Secretary to do this service.

—The Southern Provincial Synod
will meet on Tuesday, November 14.

Continuation of Sermon.

We are gathered to-day on a large
festal occasion to broaden our hori-
zons. We have to look back in a foreign
manner. There are two ways of look-
ing. The one is to bring the whole
surrounding scene to the center in
one—his own salvation; his lit-
tle place of work. The other is to
look on oneself as a very small part
of the entire field within view, and
from himself as a center to reach out
in ever widening circles as far as his
influence can extend. Animated by
the spirit of this latter method let us
get our vision as we lift up our eyes
and look on the fields.

From oneself the view enlarges to
the bounds of his congregation. Use-
ful though he may he is not all of it.
There are other Sunday School
classes besides his own, other offices
besides the one that he fills, other
places perhaps more important than
his position. The congregation ex-
tends for him, but in a more emphatic
sense does he exist for the congrega-
tion.

In proportion as one is helpful in
his congregation he should be true to
the larger body of which his congre-
gation is a part. It could be possible
for a number to spend all his energy
on his congregation and ignore the
needs of the Province. One shows
that he has caught the larger vision
when he does not let his zeal for a
cause near at hand consume him so
that he cares nothing for the needs of
greater spheres of action.

We are enjoying this festal occa-
sion as other congregations in our
Province are doing. Our vision ex-
tends, and our hearts enlarge, as we
think that we are only a part of the
entire Moravian Church celebrating
the same event.

Our denomination is but a small
portion of the universal Christian
Church. Sectarianism has run its
course; such a spirit belongs to the
dark ages of church history. The
person whose affection and zeal
terminate at the borders of his own
religious sect is a good relic to be
placed on the shelf, but we do not
need him in the world wide work
of the church. A member is true and
useful in his own denomination in
proportion as his vision includes the
united Church of Jesus Christ.

The easiest plan of work was laid
down by our Lord to the Apostles
just before his ascension. Beginning
right at home he directed them to
field that would ever grow larger as
he said: “Ye shall be my witnesses
both in Jerusalem, and in all Judea
and Samaria, and unto the uttermost
part of the earth.”

Paul caught this larger vision as
he expressed himself to the people
of Rome: “I am debtor both to the
Greeks and to the Barbarians, both
to the wise and to the foolish . . .
For I am not ashamed of the gospel;
for it is the power of God unto salva-
tion to every one that believeth; to
first, and also to the Greek.”

John has had the vision, and in
his life and his martyr death he started
a light which has cleared the spiritual
sight of thousands. Martin Luther
had the vision and not only gave the
Bible to the Germans in their own
language but started an influence
for good which has gone its way through-
out the world. One and another of
the church fathers had the largest
vision; and while they stand in his
story as founders of denominations
they could justify claim that their
field was the world. Inspired by this
vision, Dober and Nitschmann set out
on their pioneer missionary work, in
which the church of Jesus Christ has
been following.

In modern times we see evidences
of the broader vision in the promi-
nant places taken by the world Sunday
School movement; in the Christian
Endeavor Society and other organi-
zations for utilizing the energy of
the vast army of young people; in
great inter-denominational conven-
tions bearing on the progress of God’s
kingdom on earth; in the temperance
cause in our land, and in the echo
from the other side of the ocean, of
the warfare against the curse of

In no better way does the Church
show that the vision is extending
beyond the limits of our country,
which are being made for Missions.
Church Councils are becoming aroused
on the subject. Prominent business
men are giving their attention to it. Large
sums of money are being raised
to advance and support the 20th cen-
tury foreign mission work.

As members of the Repeal
Brethren’s Church we take a special
interest in the widening view of
missions, and well we may. Some
people try to be Moravians and talk
against foreign missions; they make
a miserable failure of themselves.
There is no such thing as a Moravian
who does not believe in missions. He
may bear the name, but he is no more
the true article than a thinly
plated piece of jewelry is solid gold.
“T hey are not all Israel, which are
of Israel.” That is not a first class
Christian who professes to love the
Lord and disobeys the great mission
command; he has a name to live and
is dead. With the foreign mission
deficit of the Moravian Church at
$13,500 and the statement that this
deficit is being reduced very slowly
now, and with the process of re-
founds are not maturing. Our funds
are already setting in, it is not high time
for our missionary church to catch a
vision of still larger things?

3. THE OPEN FIELD OF SERVICE.

Before we leave our text which
speaks of the uplifted eyes and the
larger vision, we must get the prac-
tical application. “Behold, I say
unto you, Lift up your eyes, and
look on the fields; for they are white
already to the harvest.” The fields of
service lie before us in plain view.

But a few glances reveal a sight
that cannot be put from the mind.

All over the field there are multi-
tudes of unavowed people. They are
the young people having a good
worldly time, the middle-aged bur-
dened with the cares of life, and even
those growing old without any appar-
ent concern for the soul. The ordi-
nary means of grace have been held
out to them. Time and again they
have ignored the Holy Spirit away.
They are going on in this indiffer-
ence, and now and then one passes
away in this hopeless condition.

If they only knew their hopeless state
the cry of this multitude would be:
“T he harvest is past, the summer is
ended, and we are not saved.”

What is to be done?

The vast field of the Sunday
School lies before us. It is coming
to be recognized as one of the chief
agents of the Church. The greater
the number of things accomplished
the wider do the way open for still
more to be done. Yet the appalling
figures of those who take no part
whatever in this movement stare us
in the face.

What is to be done for the
army of children and young peo-
ple outside of the Sunday School?
What shall be done for the parents
who are permitting their children to
go on in this careless manner?

We see the young men and young
women in responsible positions, but
much of their youthful energy that
should be employed for Christ and
the Church is wasted. We are not
reaching them. Many have join-
ed the Church and that is all; others
have not even come that far. What
are we doing for them?

New possibilities are arising. Fresh
fields are appearing. Untold means
are being introduced. Where we
least expected it, results are begin-
ning to appear. Are we ready for
the situation? “The harvest truly
is plenteous, but the laborers are few.”

From the Master, calling people into
THE WACHOVIA MORAVIAN.

or Moravian elsewhere

The parents of our lamented young brother, Gerhardt Brennicke, have used the $1,000 life insurance carried by their son for the establishment of a fund in aid of the Alaska Mission. It is to be known as the Dr. Gerhardt Carl Brennicke Memorial Fund.

Bishop E. R. Hasse, of England, represented the Moravian Church at the recent coronation services of the King of England, and writes most entertainingly of his experience in the Moravian Messenger.

The congregation at Emmaus, Pa., of which Rev. R. H. Brennerick, Jr., is pastor, are planning extensive improvements on its church and Sunday School building.

Another serious fire is reported by our Mission Superintendent in Bluefields, Nicaragua. This time, however, our mission property was not endangered, though the Angelican St. Marks church was destroyed. Our own Sunday School Hall has been tendered the St. Marks congregation for use until they can make other provisions.

Some Ministers of the Queensland Government have recently inspected the work of the Moravian Missions in Australia, and report most favorable impressions of their visit. Read the account of their visit in the August Moravian Missions and see how foreign missions pay.

Ninety First Birthday of Prof. A. I. Butner.

Notwithstanding the rainy weather, about 75 people, including several from Salem, gathered for the birthday celebration of Bro. A. I. Butner, ninety years of age.

The intention had been to mingle in an informal manner on the church grounds but the rain forced us indoors. After some singing led by the Sunday School orchestra and a brief devotional service, sugar cake and coffee were served. Bro. Butner ninety years old on that day, was at his best. He gave a brief talk, overflowing from a heart mellow with a good old age and going deep into the feelings of those present, and closed by reciting an original poem. In response to a request from a former student, it was touching and beautiful to see him leaning over the Bible and hear him read the ninetieth Psalm in the same elegant manner in which he did it years ago in the school room.

About half of the company stood as former students, of whom the ages varied from 14 to 78 years. If all the people taught by him could have been gathered for this occasion, the number would have been astonishing. Bro. Butner has been a power in the school room. A born teacher, thorough as he could be in his own knowledge and in his teaching others, jolly yet firm with his students, feared and loved by young and older pupils, with a record unsurpassed by any, now in retirement from public life, yet active in body and mind, he still imparts the influence of a scholarly Christian man.

The WACHOVIA MORAVIAN adds its hearty congratulations upon this long and useful life of a brother beloved. May the Lord still preserve him for us, during many a day to come.

REPORTS FROM THE CHURCHES

Kernersville took a lively interest in the Schild's family reunion. It was held not far away from the town and many of the people are connected with this wide spread and highly esteemed family. Bunch's Hill about 4 miles south east of Kernersville, is a large grove with two churches in it, a Methodist and a Primitive Baptist. In this neighborhood the Shields settled more than a hundred years ago, and hence they have widely extended in many related branches. The gathered family and its friends were variously estimated at from 1,000 to 1,800, good, solid, cordial people. Many addresses were made and songs sung from the outdoor platform and an immense dinner was served on tables which gleamed at astounding length through the woods.

In Kernersville, despite the heat the monthly service was well attended and also at Carmel.

At Flood the services are now being regularly held on in the second Sunday afternoon of every other month. Mrs. Dr. Fulps watches the interests of the meetings very closely and very many attend them. We look forward very happily to the opening of the Pulps Sunday School, under the charge of Miss Besate Crist who teaches in the neighboring Walnut Cove, and is showing the love and zeal for the work so characteristic after her.

At Mayodan new congregation officers have been elected. Bro. Charles Harris, Chairman; Bro. I. R. Price, Secretary, and the Brethren J. W. Maybe, S. P. Tesh and Roscoe Richardson Committee. The pastor, C. E. White was elected Treasurer.

The number of young men who attend Friedleid church is surprising. This is in part owing to the excellent Sunday School which is being conducted there by Bro. Daniel Hine. A pleasant feature of the last preaching service was a letter read from the former pastor, Bro. Leon G. Luckenbach in grateful response to a kindness shown him in his great affliction by the Young People's Society of the church.

At Union Cross, the first Sunday in September was given to the Sunday School Township Convention of Abbotts Creek. There are only two Sunday Schools in the Township, the visiting school at Sedge Garden church and the Moravian at Union Cross. The attendance was very large, both inside the chapel and in the grove outside. The Brethren Samuel, of Sedge Garden and Rominger, of Union Cross, managed the Convention very successfully and Miss Hine was an admirable help at the organ. Bro. Henry E. Shore presented a very good paper on the history and progress of the Sunday School movement. The special feature of the morning was an address by a young lawyer, recently graduated at Wake Forest, Mr. Whicker, of Abbotts Creek. Bishop Rondthaler made the closing address in the afternoon.

At Oak Grove it was a pleasure to see Sr. Disher until after a severe illness. The Sunday School was preparing for a picnic in Nissen Park. Old friends of Oak Grove would be surprised to see how many houses are being built a short distance below the church along the Brandon road to Winston-Salem.

Bethabara had a very full celebration of August 18th. In the morning Bishop Rondthaler preached the festal sermon. The congregation filled the church and included many visiting friends. In the afternoon Bro. Crosland conducted the Love-feast and the Communion. Much interest is felt and sympathy expressed in view of the affliction in their pastor's family.

SUNDAY SCHOOL

What is your Sunday School doing for Foreign Missions? Have you ever had Mission Sunday or Mission Exercises at the opening of School? We want you to try it and in order to help you we are giving below a Program for Mission Sunday.

It is only a suggestion that we make and the program may be carried out in part or adapted to local conditions. The songs used have been taken from the Gospel Hymns but they may also be found in other collections. Let the arranging and the carrying out of the program be given to some class of the School. The members of the class can act as usher on this day, give out the song books, receive the offerings and take some special part in the program as indicated.

Program for Mission Sunday.

Sung. Praise Him! Praise Him! Praise Him!

Prayer. Ho! Reapers of Life's Harvest!

Scripture Lesson. (Read in unison by a class of the School. Matt. 28:16 to 20. Psalm 97)

Exercise or Recitation. (Selected).

Song. Cast thy Bread upon the Waters.

Reading. A Moravian Mission Station in Australia.

(See Moravian Missions, August, 1911, page 149)

Song by class. Throw out the Life Line.

Address. William Casey the Cobbler-Missionary.

(See Wachovia Moravian, November, 1907)

Quartette. Speed Away.

Offering for Missions.

Prayer. Closing with the Lord's Prayer.

Song. Bringing in the Sheaves.
Bro. H. W. Foltz came in the other day with good news from Bethesda Sunday School. Attendance is growing and the spirit is good. Bro. and Sr. Foltz and Bro. Conrad with other more occasional visitors from Calvary are greatly encouraging the work. Bro. C. E. White went out the other evening to look after the Avalon members now connected with the Hanes Knitting Mill and found the church full, though it was a white day. By a unanimous vote of the New Philadelphia Committee Bethesda has been referred to the P. E. C., for special care as a Home Mission chapel.

Friedberg has had a happy month, in the true spirit of the third month of August. The pastor, Bro. Holton seems now to have recovered his health and with beaming face, speaks of the blessing of God on the special meetings both in the Home church and in the filials, Advent and Enterprise. In the Friedberg meeting, the late Warren Stempel and White assisted; the spirit was delightful and the last evening of the meeting was the best. As one of the results, 18 were added to the communicant membership. Bro. Thomas Shielk, of Port Washington, Ohio, assisted both at Advent and Enterprise, and Bro. James E. Hall, the veteran founder of these flourishing filials gave his experience and helpful help.

Enterprise has secured its church organ, a fine one.

The Sunday School attendance at Friedberg during the month of August reached its highest average, 169. Prof. W. N. Schwartz, took occasion on his recent Southern visit to lay the claims of the Theological Seminary very thoroughly before the Friedberg and Enterprise audiences.

At Greensboro the new electric lights have just been installed in the church. Thus little band of devoted people is working on step by step in their difficult enterprise of establishing a city church, in a city filled with light and powerful denominations. Bro. Wm. E. Spaugh took the pastor’s place on August 20th, both morning and evening. The valuable aid which Bro. Spaugh furnished in the Provincial work is greatly appreciated.

At Providence the Provincial Mission Committee had a fine audience on August 10th, Bro. J. K. Pohl giving an illustrated lecture on Tibet. The pastor, Bro. Grabs could not preach her during the month owing to the multitude of his protracted meetings at this time of the year. Bro. C. E. Crist, therefore, kindly took his place. Persons who wonder at our small number of ministers are perhaps not aware of the powerful help we get in the pulpit and in many other ways from our devoted hirty. The Southern Province has, thank God, a mighty band of workers.

Moravia is the only chapel, which according to present schedules has been without regular meetings. Bro. C. E. White who already has a number of Moravia members in his charge at Greensboro, will commence regular service in Moravia during the third month of September.

At Mt. Bethel the summer school came to a very happy and successful close. It is maintained by a very zealous circle of sisters in Salem congregation. Miss Lula Stipe and Miss Emma Smith, of Salem, conducted the School and Mrs. Stipe gave instruction in matters of the household. The admirable music of the closing exercises was the result of the training given them by Miss Suda Miller. A beacon who was present wrote: “As we listened to the hearty singing of “Thy majesty, how vast it is,” to tune 72, he would easily have imagined himself in some other congregation where Moravian tunes are much more familiar.” Bro. Grabs has also held an interesting series of meetings in the Mt. Bethel church. Bro. C. E. Crist preached a memorial sermon, commemorative of the late Bro. Robert Boyd, and also preached several times in addition, to a people who know him and love him well, on several other occasions.

Bethania and its filials, Oliver, Alpha and Mirzapur had a good 15th of August celebration, when several members were received into the congregation. Bethania has had both joys and sorrows during the past month. On August 16th, the home of that veteran teacher and helper, Bro. F. H. Laash was invaded by a band of young ladies from his Sunday School, who came with a joyous feast to celebrate his 67th birthday. A similar joy was manifested at the reception of Prot. A. T. Person on September 1st, in his young bride on Sept. 1st. Many had also gathered together to celebrate the 50th birthday, and less than a week later, the church itself met in a sort of impromptu low estate to mark the arrival of Bro. A. J. Butner, the beloved professor at the 91st mile post of his long pilgrimage.

Then on the other hand, there came the sorrowful escort of the body of Mr. Lindsay Barlow, all the way from Mexico, the victim of an accident there. The sympathy of a wide circle of friends goes forth to his young wife and bride, formerly Miss Ella Lehman.

That nothing further is being reported this month from Calvary is by no means a sign that nothing is being done in that busy hive of congregation, but is solely due to the fact that Bro. Croslad happened to be absent on the day of monthly reporting.

Owing to the illness of Bro. E. P. Mendenhall, the special services at Macedonia were conducted by Bro. White who reports large attendance, much interest and some conversions.

The Colored church did a graceful thing in going on Aug. 25th, to the Colored Orphans' Home and in having their Sunday School picnic with the orphans there.

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PERSONAL ITEMS.

—The Fries party, consisting of Col. and Mrs. F. H. Fries, Mr. and Mrs. H. E. Fries and Miss Marguerite and Mr. Herbert A. Vogler, has returned safely from their European trip. They report a severe ocean storm on their way home.

—Rev. Thomas W. Shields and his son Mr. Theodore Shields, started for their Western home on Sept. 6th. While in Salem they were the guests of Rev. and Mrs. Edward C. Stempel.

—Mr. Jonas Knouse, of Friedberg, is very low and is hardly expected to recover.

—Mr. William Swain, commonly known as "Squire" Swain, was visited by several of our brethren a few days ago. He is bale and hearty at 94 years of age.

There may be something in the Swain blood which turns to longevity, for Mrs. Katie Swain, commonly known as "Aunt Katie," living near Friedland church is of about the same age and reported in fairly good physical strength.

—One of our most valuable old men is Bro. Israel Kerner, the Chairman of the Kermersville Church Committee who is 90 years of age. To some new who recently suggested his approaching departure the veteran said: "I have got more life in me yet than you think!" and soon afterwards showed it by going more than the distance of a block and ringing the church bell.

—Bro. Edgar L. Hoge has moved to his new position as Superintendent of the Edna Mills, at Reidsville, N. C. Our best wishes go with this excellent Christian worker.

—The many friends of Mrs. I. W. Durham, of Charlotte, N. C., will be glad to hear that she is recovering from a recent operation.

—In the Mission box which went to South Africa there was a waitcoat contributed by one of our brethren in Salem. A Kaffir convert purchased it at a small price from Mrs. Von Calker. A few days later the man returned horseback over a very long road to say that he had found $2.00 in an inner pocket and was not sure that it would be right for him to keep it and so the case was referred back to America. It was a fine instance of the Christian honesty of a converted Kaffir.

—Bro. C. E. Johnson has been elected Superintendent of Calvary Sunday School. Bro. Johnson is one of the charter members of Calvary, and the congregation is to be congratulated upon his acceptance of this important service.

—Mr. T. H. Mueller who assisted very ably in the Academy office this summer has returned to his home in Wisconsin.

—We are happy to report that Sr. William Perryman, of Southdale, is recovering from various dangerous illness.

—There are many affectionate inquiries about Bro. L. G. Luckenbach and his family. According to last advices, they are all three, who have been so severely are now doing well and we may soon hope to have them back in our midst.

CHIPS FROM HISTORIC TIMBER.

By Miss Adelaide Priess

Organization of a Moravian Congregation in 1799.

As the Unitas Fratrum had its Aeltesten Conference to conduct the affairs of the Church as a whole, so each congregation of the Unitas Fratrum had its own Board. These were charged with the management of local matters, but it was stipulated that nothing of moment should be done without the concurrence of the Unity's Elders Conference, with which the lowest intercourse was maintained. The Board of highest authority in the congregation was the Aeltesten Conference, — Elders Conference, composed of the Gemeinlehrs, or pastor in charge; the Prediger, who preached, administered the sacraments, gave religious instruction to the youth of the congregation, and superintended the schools; the Heller (Pfieger) and Hellerinner (Pfiegerinner) of the various Choirs into which the congregation was divided; the Diener (Vorsteher) of the Congregation as a whole, and of each Choir. As all of these held office through the formal appointment of the Unity's Elders Conference, they were practically the local representatives of that board, and they became the channel of communication between it and the congregation.

In local affairs, however, the Aeltesten Conference could act only within the approval of the Gemeinlehrs, or Congregation Council. The composition of this body depended upon the rule and regulation of each congregation, but it generally consisted of the householders, master workmen, Church officials, and elected representatives of each Choir (children of course excepted).

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Moravians in Georgia (Fries). Price $1.
Funeral Choruses of the Unitas Fratrum of the Moravian Church (Fries). Price 50 cts.
Brief History of the Moravian Church. Price 75 cts.

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The Ausfischer Collegium was to be "eye, ear and hand" to the Aeltesten Conferen, and also to conduct the secular affairs of the congregation between meetings of the Gemeinbrath, and confirmed by the lot. (The use of the lot was entrusted to the Aeltesten Conferen only; all questions requiring it were referred to that Board for final action.) Ex officio members of the Collegium were the Gemein Vorsteher, or business manager of the congregation, the Vorsteher of the Choirs of Widowers and Single Brethren, the Curators of the Choirs of Widowers and Single Sisters, and certain additional members elected by the Gemeinbrath. The Curators were men specially appointed as the representatives of the Choirs of Widowers and Single Sisters. They were selected by the Choir officers, subject to the approval of the lot, or the office might be held by a member of the Aeltesten Conferen, or by the congregation Vorsteher. The Curators were expected to aid the Choirs, or individual members thereof, by giving advice as to the management of funds, etc.; they were to audit the accounts of the Choir Houses to represent the Choirs in the Ausfischer Collegium and Heinrich Conferen; to act as their attorneys in all legal matters; to further and protect their interests in all possible ways.

The Heller Conferen was composed of the Aeltesten Conferen, the Ausfischer Collegium, and certain additional members elected by the Gemeinbrath. It was purely an advisory board, instructed to keep in touch with the congregation and "prepare material for the Gemeinbrath, Ausfischer Collegium, and Aeltesten Conferen." The Provincial Heller Conferen was a smaller Board, to which was committed the oversight of affairs in a Province of the Unity, being later known as the Provincial Elders Conferen.

For the advancement of spiritual growth and the better observance of the Unity's rules and regulations the congregation itself was divided into Chair, each with its own officers, and frequently the Choir as well as the congregation at large, had its diacony, from the proceeds of which it was supported.

CHILDREN'S DEPARTMENT

CONDUCTED BY ALICE MARIAN FUEG.

A Daring Ride.
The battle of Camden, South Carolina, which lost to the Ameri-
Martha, blushing and trembling, was shown into the presence of the great general. There he stood in his scarlet uniform, seeming so tall and grand, that when she looked at his keen eyes and stern mouth, her courage failed her. Not a word could she speak, but falling on her knees in front of him, she burst into tears. The general kindly patted her on the head, and taking her by the hand, lifted her up. "Do not weep, my little maid," he said gently. "You need not fear me. What can I do for you?"

"My father! my poor father!"

sobbed Martha.

"What is it about your father? Tell me all about it, my child."

Thus encouraged little Martha poured into his ear the whole sordid story of the father held in prison, the dead mother and the helpless children.

Lord Cornwallis listened patiently. Then placing his hand kindly on her head, he said, "My little miss, your father shall not only have this food which you bring, but he shall accompany you home."

Think what joy must have filled the heart of Martha Lenoir as she heard those gracious words! She was more than repaid for all the peril of her daring ride, and for all the terror of the meeting with General Cornwallis.

Of course there was the happy home journey home with her father on the next day, and a joyous greeting when home was reached. To show how much he thought of his little daughter's brave deed, Martha's father had a pair of gold earrings made for her in the blacksmith's shop; for in that day there were no jewelers' shops in the country.

Do you wonder that in all her life Martha Lenoir never had anything that she prized as much as those gold hoop-earrings? When she grew to be an old woman she loved to show her home-made earrings, and tell of her daring ride, and of her talk with Lord Cornwallis.—From Old Time Stories of the Old North State.

**INFANT BAPTISMS**

_Cathory._

_Raymer—On August 20, 1911_,

by Rev. E. S. Crosland, Helen Adelaide Raymer, daughter of Bro. Bready and Mrs. Grace Raymer, m. n. Peterson.

_Friedberg._

_Hartman—On August 20, 1911_,

by Rev. E. A. Holton, George Franklin Hartman, son of Bro. and Mrs. George Hartman.

_CRATER—On Sept. 6, 1911, by Rev. E. A. Holton, Kenneth and Melina Crater, son and daughter of Bro. and Sr. Julius Edgar Crater._

_Bethania._

_SPAINSHOUR—On Aug. 13, 1911, by Rev. F. W. Grubs, Stauter Spainshour Flynn, infant son of Dr. S. S. and Sr. E. E. Flynn, m. n. Stauter._

_KAPP—On Aug. 20, 1911, by Rev. F. W. Grubs, Ernest Elias Kapp, infant son of Francis W. and Sr. Mamie A. Kapp, m. n. Kapp._

**MARRIAGES**

_WILLIAMS—BEAVER—On Sept. 7, 1911, at Winston-Salem, N. C., by Rev. E. S. Crosland, Mr. Henry Williams to Miss Lillie Beaver._

_STORY—JENKINS—On Sept. 9, 1911, at Winston-Salem, N. C., by Rev. E. S. Crosland, Mr. O. T. Story to Miss Sallie Jenkins._

_FULTON—STIFE—On Sept. 9, 1911, at Winston-Salem, N. C., by Bishop Rodbalther, Mr. J. Irving Fulton to Miss Pearl Stife._

_Moser—Speas—On August 12, 1911, at Bethania, N. C., by Rev. F. W. Grubs, Mr. Earl T. Moser to Miss Sallie G. Speas._

_EVANS—JONES—On August 21, 1911, at Bethania, N. C., by Rev. F. W. Grubs, Mr. Ernest E. Evans to Miss Ida M. Jones._

_DAVIS—WILLIAMS—On Sept. 6, 1911, at East Bend, N. C., by Rev. J. K. Poit, Dr. Joseph N. Davis to Miss Minnie N. Williams._

**OBITUARY NOTICES**

Mrs. B. H. T. Smith and members are requested to send the obituary notices to the office of THE WACHOVIA MORAVIAN for publication. If there are interesting particulars with regard to the departed, or in order the name enrolling in these columns, we shall be pleased to insert it. We wish to give every encouragement to the effort to obtain the sympathetic sympathy toward surviving friends.

DOUGLASS—At Winston-Salem, N. C., on June 10, 1911, Ben Thomas Byron Doughty, aged 72 years, 6 months and 15 days.

NADING—At Winston-Salem, N. C., on Aug. 22, 1911, William E. Nading, aged 84 years, 8 months and 6 days.

CONRAD—At Bethania, N. C., on July 20, 1911, John Leonard Conrad, aged 27 years, 9 months and 4 days.

CRATER—At New Philadelphia, N. C., Sept. 6, 1911, George Clinton Crater, son of Bro. Albert and Sr. Ida Crater, aged 10 years, 3 months and 8 days.

**NEW SUBSCRIPTIONS**

Mrs. W. F. Miller, March, 1912.

Mr. R. G. Levering, August, 1912.

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VOLUME XXIII.
WINSTON-SALEM, N. C. OCTOBER, 1911.

EDITORIAL

We are living in a time of great stirrings of God’s Holy Spirit in the church of Jesus Christ. People’s feelings are perhaps not as deeply excited as they sometimes have been in other days, but they are being greatly moved to do things for the spread of the Kingdom of God upon the earth and to do them together. It is a most encouraging sign of the times that the laymen of the churches are being especially awakened into activity for the cause of the Redeemer at home and abroad. There have been periods when the ordained ministers were considered as being the church as far as Christian work was concerned. They worked in the Lord’s wide field and the laity sat on the fence and watched them. But in all the churches of Christ the case is very different now. The laymen are feeling the force of the Savior’s words: “To every man his work.”

The Laymen’s Missionary Movement is a noble indication of this great and gracious change. Christians are burying themselves with missions among the heathen as never before. They are reading about them; they are visiting them to see what is actually being done. A great missionary at Beirut, Syria, said to me years ago, when in this city: “If only American teachers would assist us, and look into our meetings and schools, but they mostly pass through as if we did not exist.” This is very different now. Christian laymen are interested and they want to know all about the work of evangelizing the heathen in connection with their own denomination and every other one. They are stirring each other up.

Conventions have recently been held or are now being held in all our North Carolina counties to awaken interest. You come into a church where a convention is meeting. You can see from the notices that are up against the walls that laymen are at work. They are advertising the Lord’s business as they do their own. They state the statistics, they tabulate the needs, they map out the fields; they calculate how much can be done in a comparatively brief time. They leave their own business for a while to attend to these things. And it is beginning to show in larger contributions, in more missionaries going out, in more converts, in progress all along the line. The secretary whom we met earnestly at work in Wilkesboro a few days ago is about to start for Korea; another of these lay-workers is going to another distant field. Our own Southern Moravian church has felt the impulse. Our laymen’s committees have been busy, going to the churches, even to the little ones, and encouraging them for the Lord’s work. They have everywhere been welcome. Contributions are increasing; we hope ere long, candidates will be coming forward for the mission field. The new movement ought to form a good part of the interest of our approaching Synod. The motto should be: “Every man is a Christian, gained for activity in behalf of missions—Every man who has been gained should become busy for the next man, until the last and most sleepy Christian in the Province has been reached.” Such an interest in what our Savior has chiefly upon his heart will make our Southern Church new in this generation.

When laymen are working up to a larger view of their Christian duty, the question naturally arises, “What are the Christian women doing?” To this we may answer that the women of the churches have been awake a long time already. In this year the Golden Jubilee meeting of the United Women’s Missionary Societies are being held throughout the United States. The North Carolina meeting in this great golden series is to take place on the 13th and 14th of October in the city of Greensboro. Invitations have been sent to our Moravian women of the South also to be present on this great occasion, of which a fuller account will be given in another column.

For fifty years Christian women have thus been busy and the blessed effect in heathen lands is open to all that have eyes to see. More than half of what was accomplished for foreign missions during the last century was the result of woman’s work and prayer in united effort one with the other. And so, in this day, Christian women who are not in giving touch with this woman’s movement to save a lost heathen world. The jubilee year is a fit time for one woman to stir up another, until the coldest, most indifferent and deadliest of all Christian women has been reached and has been brought into spiritual kinship with those women of whom it has often been said, “They were last at the cross and last at the grave and first at the resurrection of their Blessed Lord.” To be a Christian woman and not to be interested in what her Savior loves best—the spread of the gospel among the heathen, is a mystery which only the day of judgment will be able to solve.

SERMON

Bishop Kihn preached at Wachovia on the 12th of the First Service in Friedberg Church. August 2nd.

Text: "Behold the Lamb of God which taketh away the sin of the world." John 1:29.

I want to introduce to you one who will take part in this service, one with whom we are all slightly acquainted, some more intimately than others, however, one who knows Friedberg congregation better than the Pastor; one who knows every one of us present here today even better than we know ourselves. I believe after all I will let another man introduce him because he is better qualified to do it, for that was at one time his whole business. If the President of the United States or the Governor of North Carolina were here today we would feel highly honored at the privilege of introducing them but almost any one of us would say, “I’m not worthy of this high honor.” Well now that is the way that the greatest preacher of any age felt when he was called up to introduce Jesus to the world as the long expected...
Messiah. Yet at this time John was the world’s ideal and some were even saying that he was the Messiah, but John simply says, "I am the voice of one crying in the wilderness." And I can imagine him saying, you people think that I can preach but you really don’t know what good preach ing is, for you haven’t heard Jesus. But I do, and you must get into the light so that it was hard for them to see the Christ and John speaks to them thus, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance:"

John’s introduction was what the Greeks wanted when they came saying, “we would see Jesus.” That is exactly what the world needs and for these nineteen hundred years men have been looking at the Lamb of God for their own salvation. Even Pilate would have us look at the innocent man whom he is turning over to the mob to be crucified. “Behold the man! I find no fault in him.” Well then, Pilate, what made you have him scourged if you knew him to be innocent? His very looks had healed them of the deadly bite of the system. But God recognized our need and helplessness, and immediately comes to our aid.

We read in John 12:32 where Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Now by turning to John 3:14-15, we see that what a sight at the Savior really means, “As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life.” We will remember that a look at the brazen serpent was enough to heal them of the deadly bite of the poisonous serpent, and in much the same manner we look upon the uplifted Savior and he heals the deadly bite of the old serpent, Satan.

Peter’s denial comes partly as a result of trying to follow Jesus al a so, and many a one, since Peter’s day, has had the same experience because he has been satisfied with merely a glimpse of the Savior at long intervals. Luke tells us that “the Lord turned and looked upon Peter.” And Peter remembered the word of the Lord. Do you know I believe that if we are close enough to the Lord to catch that look that we will remember the word of the Lord, too, and then it is, that oftimes, if we are true to ourselves and to our God, that we will shed bitter tears of repentance, also. It is dangerous to take our eyes off of our Lord or to get far away from him, for we are subject to all the temptations which may bring on a denial and I want you to notice that it is while Peter’s eyes are off of the Savior that he did his cursing and swearing, for I believe that it is impossible for a man to take the name of God in vain while he is looking at the Lamb of God who is needed to get closer to him. We sing, “I Need Thee Every Hour” and we never express words that are more true, and Paul tells us that “God will supply all our needs according to his riches in glory,” and that being the case we should not fail to look to Him and get as close to Him as we possibly can. I know that we have our own work to do and some of us are engaged in work that simply must be done, but John had a work that was very urgent and he had a tremendous crowd of men around him to whom he was preaching repentance, but another comes upon the scene, and John is not too busy to introduce Him to the crowd. From that day some of those people will turn away from him and follow Jesus but all the same we hear him say, “Behold the Lamb of God which taketh away the sins of the world.” Amen.

**MISSION DEPARTMENT**

The most extensive of all our foreign mission fields is that in Surinam, South Africa. The name of one worker in various of our stations in this great field are given below, as well as those connected with the work in Demarara.

The number immediately following the name of a Station indicates year of founding: that enclosed in brackets shows communicant members of the congregation. Where a man is appointed for work other than pastoral the office is stated. Of native ministers only those fully ordained are given. The numerous native assistants are omitted; also the "out Stations" and "preaching places."

**SAINTH A MERICA**

Demarara or British Guiana, 1878. - Georgetown, 1903, (442) Rev. and Mrs. John Dingwall, native. Graham's Hall, 1878, (482) Rev. and Mrs. Charles Francis, native.

Suriname or Dutch Guiana, 1738.

**Provincial Officers:**

Rev. Richard Voullaire, President.
Rev. Paul Schmiedeke, Business Manager.
Mr. Konrad Reichel, Assistant Business Manager.
Rev. Richard Frowein, Superintendent of Schools.
Rev. Theodore Mueller, Superintendent of the Theological Seminary.

**Paramaribo.**

1. Central Church, 1778, (3447) Rev. and Mrs. Gottfried Freitag.
2. Miss Emmy Berthold, Teacher of Primary School.
3. Rev. and Mrs. Carricus Blijd, native.

*Continued on page 3.*
OFFICIAL NOTICES
FROM THE PROVINCIAL ELDERS' CONFERENCE

The Triennial Synod of the Southern Moravian Church convenes, if God wills, at Salem, N. C., on Nov. 14th at 10:30 a.m. It will doubtless continue in session for several days, the longer the better, because hasty Synods are apt to be a great evil, and like hasty marriages may call for long repentance. No one ought to accept an election as delegate to a Synod who is not able and willing to give a few days to the service of his Lord and Master.

As the constitutional changes made by the last Synod in the matter of representation may not altogether be remembered the chapter is here given in full.

Chap. 5. RepresentativeSynod.

1. Congregations shall be entitled to one delegate for every fifty communicant members, provided the following requirements are fulfilled during the fiscal year preceding the Synod:
   a. The payment of the pastor's salary, such salary to be agreed upon by the Board or Committee of the congregation and the Provincial Elder's Conference.
   b. The payment of its current expenses.
   c. The taking up annually of all the collections required by the Synod, the Board of Elders or Committee being responsible for the taking up of these collections.
   d. The contributing of its quota toward Provincial expenses as fixed by Synod and the P. E. C.

2. No new congregation can be fully organized with less than thirty communicant members. Such congregation must have its regularly constituted Committee.

3. Whenever the number of communicants in an old congregation sinks below fifteen, then the separate organization of such congregation is to be considered as suspended, as far as the right of representation in the Synod is concerned.

4. All the members of a congregation who are of age and entitled to vote in elections having reference to the affairs of their own congregation, have the privilege of voting for delegates.

5. These delegates must be male members and full communicants in the Church.

6. A majority of the vote cast is necessary to decide the election which must be held by ballot. Should there be a tie between the candidates a new election is to be held.

7. Alternates are to be elected according to the same rules as hold good in the case of delegates.

8. The delegates must be furnished with the usual credentials.

The P. E. C. has appointed Miss Adelaide Fries, well known for her historical work and attention to our archives, to the important office of archivist of the Southern Province. Miss Fries has accepted the office.

Continuation of Mission Department.

2. North Church, 1906, (301), Rev. and Mrs. Johannes Haller, Rev. Th. Muller; Theological Seminar, Assistant Pastor.

3. South Church, 1906, (400) Rev. and Mrs. Albin Lehmann.


Rev. Gustav Stolz.
Rev. and Mrs. Alexendar Ein- one of their number,

5. Wanaka, suburb, 1886, (2625).

Rev. and Mrs. Ludwig Schult.


Rev. and Mrs. Otto Staud.

7. Saron-Beekhut, 1843, (708).

Rev. and Mrs. Harm Slink.

Business Affairs.

Mr. and Mrs. Siegfried Beck, Business Superintendent.
Mr. Rudolf Wirth, Secretary, and Treasurer.
Mr. and Mrs. Adolf Gitsch, Manager of dry goods business.
Mr. and Mrs. Wilhelm Huse- winkler, Assistant to Mr. Gitsch.
Mr. and Mrs. Willy Assmann, Manager of the grocery business.
Mr. and Mrs. Karl Moech, Manager of the hardware business.
Mr. and Mrs. Ernst Enkelmann, Manager of the book store.
Mr. and Mrs. Max Gerber, Manager of the bakery.
Mr. and Mrs. Gerhard Richter, in charge of wood-working and building.

Sundae.

Heeht en Sterk, 1905, (350).

Rev. and Mrs. Adolf Schaerd.

SUNDAY SCHOOL
IN REV. J. G. HENRIOT, P.M.
The Church's Support of the Sunday School.


No church member should take any special credit to himself for supporting the Sunday School. It is plainly in line of his duty. To be present every Sunday and give it his most earnest support should lead him to say nothing more than the Apostle Paul said, "I am an unprofitable servant. I have done only that which it was my duty to do." But to be absent from the school, to have no part in its work, should cause one to feel himself most negligent and careless of meeting the plain and clear obligations which rest upon him as a loyal and devoted follower of Jesus Christ and his Church. Is this putting the case too strongly? Not so. The time has come when the case needs plain and strong presentation. Too long already the church has permitted the Sunday School to carry on its work with insufficient support and without the Boards and the adult membership standing loyally behind it. And the time has at last arrived, when the Rally Call needs to be sounded and the entire Church be rallied to the support of the Sunday School.

At the first battle of Manassas, we are told, the confederate forces were at one time in full flight, when, one of their number, looking back, saw General Jackson standing alone and immovable, facing the foe. "Look," he cried, "there stands Jackson like a stone wall." The cry served to check the flight, and turning round, the soldiers rallied round their brave leader and the victory was won.

The conditions are not altogether parallel, for we are not in retreat, We are advancing somewhat, but very slowly. However, there is no time to waste. Why should we delay in our endeavor to have the kingdom come in all its fulness? The King's business demands haste and the great Leader has committed the work into our hands. Yet all along the line there is sloth and indifferance and neglect. Lift your eyes today and see the Sunday School, as it is drawn up against the foe, struggling heroically to win the day for Christ. See its need of increase in the ranks, especially of the adult classes, and the strong encouragement and support of the parents and older members; and, as you see the need, determine that you will withhold your support and interest no longer.
The Sunday School is not the Church, but it is a most important organization of the Church. Yes, we venture, on the strength of the following facts, to declare, that as conditions now are, the Sunday School is the most important organization of the Church and the agency through which the work of the Kingdom is being most efficiently advanced.

The returns made by the Sunday School to the Church may be seen from the following facts, viz.: 85 per cent. of the members of the church, 95 per cent. of the trained workers of the church, 95 per cent. of its ministers, come from the ranks of the Sunday School, and 75 per cent. of the churches themselves are the outgrowth of Sunday School effort.

These facts taken from the work of the Sunday School at large are more than borne out in our own congregation each year. Were it not for the work of our School, it is difficult to see where any considerable increase in membership would be gained.

In view of these things, I feel more than justified in making a strong appeal for every member of this congregation to become identified with the Sunday School. We want you as an active and regular attendant; we want you to become a systematic student of the lessons; we want you to give hearty encouragement to the young people of the congregation and to the children in your own homes. It is your own situation is such that you cannot become an active member of the School, then connect yourself with the Home Department. In some way, associate yourself with the work and be a living part of it.

Every member of the Home Church and every member of the Sunday School, is the motto we have chosen for our new Sunday School year. Will you not help us to realize it?

MORAVIANDOM ELSEWHERE

The Moravian College and Theological Seminary entered upon another year of useful work. For the first time, it has been possible to increase the faculty of the college. The professors are better trained and better equipped to do their work.

The work in the Fifth District of our Northern American Province continues to grow, under the able leadership of Bishop Heyler. Another church was formally opened for public worship on Sept. 10th, this one being at Pleasant Point, Saskatchewam.

The Moravian C. E. Union of the First District (north) which supports Rev. Wm. H. Westland, superintendent of the California Indian Mission, has not only collected his salary for 1910-11, but has also secured subscriptions sufficient to cover it for 1911-12.

Rev. W. W. Wetton Cox, the wide-awake and enthusiastic Secretary of the London Association in aid of Moravian Missions, set out two years ago to raise £2,000 to prevent the closing of our mission station at Kylene, Tibet, as proposed by General Synod in its effort to curtail the work. The movement met with so much success, that £6,000 has been gathered in, and the stock of the station is now financially assured for three years.

Bro. J. H. Schoeckert and family, of our Alaska Mission, are now on thorough work in North Dakota among relatives.

Rev. Paul de Schrenitz, Secretary of the P. E. C. of the Northern Province, has recently made a visitation to the Moravian congregations in Ohio.

Lightning recently struck the steeple of the First Moravian Church of York, Penn. Fortunately little damage was done except to the lightning system.

The Moravian Seminary and College for Women at Bethlehem, Penn, reports a slightly larger enrollment over last year and many improvements on buildings and grounds. We congratulate Bro. and Sister Clewell on the encouraging beginning of another year.

At Mennyane, in Cape Colony, South Africa, the Moravian Church conducts a school and college for the training of native teachers. There are 61 pupils in attendance, and, in their last report, government inspectors stated that "the general tone of the school is excellent. The director and his white assistant are capable and devoted teachers, and the pupils are intelligent and thoroughly earnest about their work. In the most important subjects of the practical examination a high standard was reached."

A Typical Revival Service. We have just had a very happy visit from Bro. Edgar A. Holton who gave a cheering report of the revival services held at Friedland church from October 1st to October 6th. Friedland is one of the congregations which is now provincially served and the meeting which has just closed may be regarded a fair example of our present method of serving the weaker congregations.

For a number of months, interest has been deepening in the monthly preaching, as the attendance, especially of young men, has shown. The Sunday School under Bro. D. P. Hine's charge has been in good condition, and the interest of the Young People's Society in the recent illness of their former pastor has been very encouraging. An affectionate letter from him in response to their sympathetic gift was read in the September services. At the beginning of July a sermon was preached on the words, "Pray for one another," and the spirit of this text went on deepening in the congregation as the time for the October meeting drew near. A very important feature of the arrangement was the consultation of pastors in the Bishop's office during the month of September. Bro. Holton, pastor of Friedland, undertook the conduct of the meeting and a number of pastors promised to assist him. There was a fine spirit of interest, both in the provincial work in this particular instance and in each other's labors.

Then the Sunday came, October 1st, for the beginning of the meeting. The beautiful grounds around Friedland church were filled with buggies and farm wagons and bright with the presence of children and young people. Bishop Rondthal preached morning and afternoon to large congregations and then went on to his next appointment at Union Cross. In the evening Bro. Kenneth Holton came and soon after he had begun Bro. Holton himself arrived, and the evening service was large and earnest.

There were many outward circumstances that were calculated to hinder a meeting at this time. It was Fair week, the weather was unsettled, the tobacco crop was calling for immediate attention. But the interest continued all the same. In the day time small earnest congregations gathered. On one occasion 14 men were present, of whom 12 led in prayer. During the rest of the days Bro. Holton went in and out among the families in all the Friedland district. At night the attendance of hearers was large, sometimes quite filling the church. Bro. Edward Stempel came out one evening to preach. Bro. Grabs delighted his old congregation on another evening. Bro. McGuiston preached a powerful day sermon. The closing service of the Friedland week was the very best, and in it those were received who desired to unite with Friedland; others whose hearts have been touched have been noted for further and more private advice on the subject of salvation. Then, last of all, the church gave Bro. Holton a substantial proof of their appreciation of his faithful and loving service.

So the Friedland meeting was prepared for, was held and was closed in blessing. Its brief story may serve as an example of what the Province gets out of its special services, enabling it, under all its enormous difficulties, to continue markedly to increase. The story of the Friedland meeting also shows what is meant when in our statistics there stands beside the name of the congregation "Provincially served."

REPORTS FROM THE CHURCHES

Bethesda.—Our readers will note the interesting Superintendent's report from this Mission and Sunday School which is now, by the resolution of the New Philadelphia Committee, directly under Provincial charge. Bro. Foltz also writes that Bro. Carleton White went out to Bethesda on Wednesday evening, where he preached a good sermon to a large congregation. Bro. McInnison preached there on Sunday afternoon, October 8th.

New Philadelphia.—Bro. James E. Hall, the new pastor, mentions that he visited between fifty and sixty families last week in his new field and that the reception given him had everywhere been cordial and happy.

In Bethania, the removal of our good friend Mr. George Hauser to Winston-Salem, has been deeply felt. He was the teacher of the 20th Century Sunday School Class, which has now been taken by Bro. E.T. Strupe. The Bethania High School is, this year, to be superintended by Prof. Gues, a graduate of Chapel Hill.

Oak Grove greeted Bishop Rondthal with a good congregation and a good interest on the third Sunday in September, as Fulp had done on the second.
With regard to his appointment last month at Mt. Bethel, Bro. Grabs reports that it was "quietly filled" which does not, however, argue a very wide departure from his usual practice.

The Children's meetings which are getting to be a notable feature in Providence congregation have been resumed, after some interruption during the protracted meeting season.

In Kernersville the audiences are always such as a minister might desire. Probably there is no congregation in the Province, where for the size of the flock, the average attendance is higher. In Carmel, the case is somewhat different but, whatever is wanting there, Bro. Wilson and Bro. Hopkins will be there.

From Greensboro we hear of the coming Jubilee of Women's Missionary Societies, in which some of our members are deeply interested. There is also a Lovefeast approaching in which there is a good deal of interest. Bro. White has recently had several accessions and feels encouraged. He recently preached in Mo- ravia, to a good congregation and will, from time to time, do so again.

In Mayodan and Avalon the mill situation as affected by the great Avalon fire in the month of June, is the absorbing interest. The future in God's Providence, will show what can be done for these fields. But whatever the ultimate issue of the work, it has certainly developed some fine characters and has shown great faithfulness on the part of pastors and people.

In Friedberg, the blessing of the revival in August is still seen in accessions to the church membership. In the course of the month Bro. Holton received a whole family of ten persons into the church at one time—four being baptized as children and six being received as adults, and thus the whole household was included as we read of the jailer's family in Acts 16:32-34, "and he was baptized, he and all his household; and he rejoiced, believing in God with all his house." The first day of October was another gracious day in Friedberg. It was the Married Peoples' Festival and four more were received into the church.

At Enterprise, a very encouraging series of meetings took place. The pastor, Bro. Holton, was assisted by the former pastor, Bro. Hall, and also by Bro. Thomas Shields at that time on a visit to the South. The new organ, for which the young people had worked so hard, was used for the first time. After the last meeting in the series had been held and the congregation had been dismissed, a young girl came up and said: "I want to give my heart to the Savior. Will you have me?"

At Advent, on the second Sunday afternoon of September, there was a very gracious meeting. The address was made by Bishop Rondthaler, and a number of young people were received into the church. Afterward there came a very impressive communion. The Advent branch is feeling the uplift of the entire Friedberg work. Perhaps few now recall the old cabins which stood at the forks of the Salisbury and Lexington roads where Bro. Hall began the blessed work. Now there is the fine chapel, on its wide grass-pilot and back of it, the neatly fenced graveyard. There is an excellent Sunday School where Bro. Perrymen and others labor and the church services reach a population for miles around. The appearance of the place suggests Hope, once hid away with its decrep it woods, now trimmed and neat and new, beside the high-way, in the lovely pine grove, and in the friendly neighborhood of the new school house behind its cozy porch. Such changes as these, even in the very heart of our fields, suggest the alteration which, in the years, has come over our whole Province, and we often stop, amid our ever present perplexities and burdens, and say with wonder, "What hath God wrought?"

Bethabara has been patiently waiting for Bro. Luckenbach's recovery. He was expected to be able to greet them again on the second Sunday of October.

In the morning service at Center ville the congregation gave the name of "Trinity" to their beautiful new church, whose corner-stone is about to be laid in the most commanding situation on the Southside.

Union Cross had its service on the first Sunday of October at a time when very many were absent at the Friedland revival and yet there was an attentive hand of some thirty young men there, with a good many other hearers. The faithful Sunday School work is a good part of the secret of the interest at this outpost of the Province. There was a graceful recognition of it in the birthday visit and feast which the Sunday School recently gave their untiring superintendent, Bro. Ross Johnson. It was a happy day in the old Johnson home.

On the 3rd of September, Bro. Grabs preached for the Olivet people in the Spanish Grove school house, out on the main road. It was part of the movement to transfer the Olivet chapel to some more acceptable place. We are reminded of a conversation between our beloved Bro. Lewis Rights and Bro. Rondthaler which was had along the road up Muddy Creek on the way to Olivet, as the former was coming to the Olivet revival and the latter was going home. Bro. Rights reported it at the Olivet meeting, which he was holding while snow was on the ground, as follows: "Bro. Rondthaler met me on the way up here and asked me if I was ready to go heaven." Said I, "I hoped I was." Then Bro. Rondthaler said, "Bro. Rights, you had better be sure of it before you travel this road any farther." Olivet does seem to need a change of location.

Fairview church has held together very well during the long absence of the pastor, owing to his severe illness at Bethlehem. The services were mostly held by Bishop Rondthaler. Sunday, Oct. 8th has been fixed as the happy day, when pastor and people shall, in God's goodness, meet again. The Sunday School, under Bro. John Frazer's superintendency, has done very well all summer.

Wachovia Arbor continues its quiet and useful course under Bro. McCoist's ministry.

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**A Specialty.**
Christ Church had a good Var­ried Peoples’ Lovelast on Sunday afternoon, Sept. 3rd. Bro. Edward Stempel made the address. The Christ church hill community was grieved over the calamity which be­fie1d the son of Bro. and Sister D. A. Romare, who was crushed to death in an elevator, on Sept. 10th. His remains were brought home on the 19th, and inter­red in the Salem cemetery.

Calvary church sympathized very deeply with the bereaved family of two of their most faithful members, Bro. and Sister Eugene Shore. Their promising son, Dr. Rohab Shore, who had just finished his studies at the university, was called away from this life at the very threshold of his useful profession.

The Home Church of Salem reports a very good and encouraging month. The Festival season closed with a Married Peoples’ Festival, which was an inspiring character and when several were received into the communicant membership. At a locally attended membership meeting on the 5th, the plans were adopted for the improvement of the Home church and the building of a modern Sunday School house to connect with the church in the rear.

On the 23rd, the “Lend-a-Hand” circle had a splendid anniversary in the Home chapel. In a year its membership increased from 11 to 84 and has been still further increased during the month. More than 800 were contributed toward church improvement. Miss Alice Right was the efficient president of the society.

On Sept. 17th the campus summer evening service came to a conclu­sion. They have grown in interest and influence and have been largely attended.

On the 21st, the Infant class had a delightful social occasion in the Home Chapel, when diplomas were given to the little folks, who after good attendance and memorizing the Ten Commandments and other scripture, entered into the main school.

On the next day, Sunday, Sept. 24th, there was a splendid Sunday School Rally Day, when stirring addresses were made to the large congregation by Col. F. H. Fries, the superintendent emeritus, and the pastor, Bro. J. K. Pohl.

—We are glad to learn that Mrs. Harrison Davis, who has been very ill of fever, is now rapidly recover­ing.

PERSONAL ITEMS.

—It was a happy experience to welcome Bro. Luckenbach back again with health restored and that of his wife and daughter. Their father and mother have come with them. Bro. Luckenbach has not yet be­come a North Carolina giant but he is on the upward grade.

—Bro. Rondthaler was called to the far east of the state to unite in marriage, on Oct. 4th, Mr. Harry McMillen, a rising lawyer of that section, and Miss Pattie Bangham, a graduate of Salem College and very devoted member of the Home church in Salem. It was a beautiful ceremony. Bro. Rondthaler found Washington, N. C., a very thriving town of 9,000 inhabitants, beautifully situated on the broad Pantico river. The community has some 16 to 20 former Salem pupils in it, influentially placed in life. Everything in good will toward the college and wonderfully hopeful.

—Saturday, Oct. 14th, will be a red letter day in our neighborhood. Bro. and Mrs. Snyder, who lives opposite the Advent chapel, and Mr. and Mrs. Julius Koerner, of Kers­nersville, celebrate their silver wedding anniversary. May God richly bless both households.

Superintendent’s Report for Be­thesda Sunday School—Third Quarter, 1911—Read Oct. 1.

The following Publications:
History of Moravian College and Theolog­ical Seminary (Deech),
Price 50c.
History of Winston in North Carolina (Davy),
Price 25c.
Memorials to Georgia (Fries),
Price 50c.
Families of the Public Schools of the Moravian Church (Fries),
Price 25c.
Brief History of the Moravian Church,
Price 50c.

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it has been necessary to leave off about fifty names from the new roll, beginning Oct. 1st, and we now have enrolled 100 scholars and 6 teachers, making a total of 114. Our average attendance for the past quarter has been 67.5-6. Our expenses have been as follows: viz: Quarterlies and class books for third quarter $2.74. Dues to Forsyth County Sunday School Association $1.08. Fifty copies of hymn books $14.65. Supplies for fourth quarter $3.84, making a total of $22.31. We have sold 12 hymn books for $3.35 and our treasurer has on hand $13.85, which leaves a balance due on the hymn books of $5.11, and on next Sunday we want to take up a special collection so as to pay off all the indebtedness against the school. There are quite a number who have been here almost every Sunday since the school opened, and who have taken a deep interest in helping to push the work along, and in this connection I want especially to mention Bro. J. T. Jones, Bro. Calvin Williard, Bro. Berrier, Miss Emma Miller and others, who have been faithful in their attendance and various duties toward the school.

The Women's Jubilee.

Unfortunately the October Wachovia cannot reach its women readers in time to inform them of the meeting at Greensboro. But we publish the announcement of it at the special request of our own Moravian women at Greensboro. The next issue will print an account of the services and in this way the women in our church will be kept in touch with other sisters in the other churches. — EDITOR.

GREENSBORO HONORED IN BEING SELECTED FOR GOLDEN JUBILEE NEXT MONTH.

Greensboro is honored in having been selected by the central committee on United Study as the place for holding the Golden Jubilee of the United Woman's Foreign Missionary Societies of North Carolina, and members of the central committee—chosen from the missionary societies of all the Christian churches, are putting forth their best efforts to make this great interdenominational missionary rally the success which has marked these celebrations from Oak- land, Cal., where the first jubilee was held, extending across the continent in the leading western and eastern centers, to New York city. In the fiftieth anniversary year of the work of American women in foreign mission fields, it is fitting that those who have quietly labored for so long in the vineyard should come together, and with praise and thanksgiving review the work already accomplished and with the new things gleaned from personal experience of those who have dedicated their lives to the service, plan for the future a greater movement—one that will reach the remotest corner of the earth, carrying the gospel of Christ to every people.

Such was the thought that filled the mind and fired the heart of Mrs. Henry W. Peabody, chairman of the central committee on united study and originator of the jubilee idea, in reading Mrs. W. A. Montgomery's great work, "Western Women in Eastern Lands." The plan, which came as an inspiration to Mrs. Peabody, was enthusiastically received, the result being a series of triumphant missionary rallies, such as had never before been dreamed of, the services being attended by immense audiences in all the places visited, among which were Portland, Oregon, Seattle, Denver, Chicago, Omaha, Kansas City, St. Louis, Milwaukee, Minneapolis, Cincinnati, Detroit, Indianapolis, Cleveland, Louisville, Nashville, Washington, D. C., Baltimore, Harrisburg, Philadelphia, Pittsburg and other leading eastern cities, including Boston, Albany and Buffalo. On the southern tour Richmond has enjoyed the privilege of this great spiritual awakening, and North Carolina is to have her share in the great national movement in the meeting at Greensboro, October 13 and 14.

The jubilee party organized for systematic, effective work, will be made up of the most noted and attractive speakers in the missionary field, among them being Mrs. Peabody, of wide knowledge and experience, Miss Crane, secretary of the Southern Baptist Woman's missionary work; Miss Davies, field secretary of Woman's Foreign Missionary work of the Southern Methodist Episcopal church; Miss Miller, of the Christian church; Miss Lindley, of the Episcopal church; Mrs. Sallie and representatives from the Presbyterian and Congregational churches. In addition to these, a number of returned missionaries, not of the party, will be in attendance, and the two days set apart for the jubilee celebration will be filled with inspiring talks and conferences, denominational rallies, drawing room receptions and other meetings of a semi-social character, giving every one interested an opportunity to meet and get in closer touch with these earnest and untriting workers; to become thoroughly imbued with the missionary spirit, and to carry away with them some of their enthusiasm, energy and power. A feature of the jubilee will be the luncheon in the beautiful and spacious dining hall of the State Normal college, with a seating capacity of 600. The luncheon, arranged by the committee on entertainment, will be prepared under the direction of the domestic science department of the State Normal college, the price of plates being a nominal sum—merely enough to cover actual cost.

Reduced railroad rates will be given and Greensboro invites the entire state to take part in this most notable and significant event—to share with her the honor and privilege of this glorious anniversary.

CHIPS FROM HISTORIC TIMBER

Lists of names and dates are, as a rule, rather uninteresting; and yet they are valuable from the historian's standpoint, as a key to the events of the passing years. The following was carefully compiled during the past summer, and is given partly as a matter of local Church history, and partly for the personal interest which present-day Moravians may feel in one or another ancestor.

The Geneic Helfer was the spiritual head of the congregation. The place was unusually filled by the resident Bishop, and not infrequently the office of Presbyter, or preacher, was united with it.

Salem Congregation.

Geneic Helfer.
Friedrich Wilhelm Marschall, November, 1771-1775.
John Michael Graf, October, 1773-1782.
John Daniel Koechler, September, 1784-1800.
Charles Gotthold Reichel, May, 1802-1811.
Johannes Herbst, January, 1811-1812.
Simon Peter, January, 1812-1813.
Jacob Van Vleck, November, 1812-1823.
Andrew Beneke, October, 1822-1828.
Christian Friedrich Schaal, December, 1828-1829.
John Christian Becher, June, 1829-1836.
William Henry Van Vleck, December, 1836-1849.
John G. Herman, August, 1849-1854.
George F. Bahnson, April, 1854.
Levin T. Reichel, December, 1854-March, 1858.

Ad interim.

(To be continued.)
INFANT BAPTISMS

Friedberg.


Home Church.


MARRIAGES.


OBITUARY NOTICES

NOTE—Names and members are requested to send the obituary notices, in the order of their occurrence in the death, to the Wachovia Moravian. If there are interesting particulars with regard to the deceased, as is often the case among us, these will be inserted among the personal notices. In this way many an infusion, for the benefit of all, has been obtained and the opportunity given for heartfelt sympathy toward surviving friends.

Storey—At Winston-Salem, N. C., Sept. 11, 1911, Robah Harrison Storey, son of Bro. and Sister Eugene Storey.


Slater—At Winston-Salem, N. C., Oct. 6, 1911, James A. Slater, aged 78 years.

NEW SUBSCRIPTIONS

Mrs. Lula C. Crews, Sept. 1912.
Mr. Chas. F. Shore, March, 1912.
Mrs. L. M. Lash, March, 1912.
Miss Carrie Grunert, August, 1912.
Mr. Wm. Grunert, March, 1912.
Mrs. H. J. Crute, March, 1912.
Mrs. H. W. Masten, March, 1912.

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**The Wachovia Moravian**

**EDITORIAL**

At the time when our readers will receive this copy of *The Wachovia Moravian* our Provincial Synod will be in progress. The December issue will be made as early as possible, and will bring with it an account of these proceedings. The Synod is to meet on Tuesday, Nov. 14th, and it is expected that it will remain in session for three full days.

Several of our congregations have recently celebrated their anniversary days. Christ Church, in West Salem, had an especially bright and helpful day, and we have a similar report from Clemmons. The Salem Home Church expects to celebrate its 146th Anniversary on the second Sunday in November, and on the same day, the mother congregation of Bethabara will carry our thoughts back to the memorable 17th of November, 1755, when the first settlers arrived in Wachovia. Every congregation should have its anniversary. It enables the Church to make a new and thankful start. The anniversary day is worth the best efforts of pastor and people to make it bright, varied, interesting, stimulating. It may be expected that the whole year will get its color from the anniversary day, and especially in regard to the work that is carried on among the young people.

We learn that our representative on the Mission Board, Bishop Hamilton, will be in the country end of the year, in order to enter upon a six months' visitation of Surinam, in the north-east part of South America. Bro. Hamilton has become a great traveler during these late years. He has threaded the frozen moss-districts of Alaska, quite out of the reach of civilized man; he has made his difficult way along the turbulent and fever-stricken coasts of Central America; he has visited the Indian tribes on our own Pacific Coast; he has come to be intimately acquainted with the West Indies; and now he is about to inspect the fields of mission effort in South America, so difficult and dangerous to health. We are thankful to know that he has a hardy frame, beyond that of most travelers. The interest and prayers of the Church will attend him on his arduous and self-sacrificing way.

In no Province of the Moravian Church does the Sunday School work have the importance which it does in ours. Many of our congregations have only monthly appointments for preaching. The interest would be almost entirely lost if it were not for the Sunday School, with its meeting of the workers and the children on every Lord's Day. Not only are the young people taught in the Word of God, but the Church itself is largely sustained by these weekly efforts. If we can keep up and increase the efficiency of our Sunday Schools, our work cannot fail, even in those neighborhoods where we are weakest in members and in resources.

Quite a large number of our congregations have had revival services this autumn. The reports which have reached us are to the effect that meetings were good, and have been enjoyed by those present. In the country these meetings occupy the place in the interest of the people which the Passion Week services have in town. They are well worth the care which our ministers give to them, and they help greatly to keep vital evangelical religion alive amongst us.

It has of late been frequently noticed that the attendance on revival meetings is not generally as large as it once was; that it is confined to a greater extent than formerly to Christian people; that upon the whole the number of persons gained for the Lord is not as great as once it was. This is, in part, due to a change which has come in the way of men's thinking. There are many who now prefer to consider the claim of Jesus Christ upon them in private conversations rather than through public appeals. One of our leading Moravian churches, which is gathering very many members, is holding no special services at all, but is confining itself to private talks and influences. These seem to have great effect, upon men especially. It may be for a year or two that the man is sought for and an interest is shown in his soul, and then it is found that the man has been gained for the Lord Jesus. Probably the best way is to hold special meetings still, whenever it is found that they will do good, but to practice a way, which is really the good old way, of trying to speak a good word for Jesus Christ amid the ordinary duties and scenes of life wherever we see the chance is also well worth while.

The year is drawing toward its close amid much confusion and unrest. The war between Italy and Turkey is in progress for the possession of Tripoli, and no one knows how far the fire will spread. It may set the whole Mohammedan world in a blaze before it is done. In China, with its 400 millions of the human race, an amazing change is taking place. The old-time government of the Manchu emperors seems to be toppling towards its fall; and it is impossible to predict what will take its place. Will it be a republic? a divided country? a land partitioned among other nations? anarchy? No man can tell. Then, there is the socialist agitation, which is spreading deeply and widely in every land. What will the end of it be? But there is one thing sure—amid all disorder and change, amid the storms passing of the old and the oft-times wild and rude incoming of the new, "The Lord omnipotent reigneth!" and the day is approaching when the kingdoms of the world will become the kingdoms of our Lord and of His Christ."

In the new year we shall begin an effort to increase the number of our individual subscribers. *The Wachovia Moravian* is now being sent by most of the congregations to the homes of all their communicant members, but it will add to our financial strength if we can, in addition, get a large list of individual subscribers.

Our brethren and sisters who live elsewhere and away from any congregation are especially an important part of our Church. We have recently had valued letters from our dear fellow-workers, George Briete and Edgar L. Hege, and we hope to hear from many others. We know that not a few of them are doing good work for the Master in the places where they live. Let us keep close together:

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

**SERMON**

**Essential Moravianism.**

(Sermon preached by Rev. J. Kenneth Frost, in the Home Church, Salem, N. C., August 12th, 1911.)

**TEXT:** "For I am determined to know nothing among you except Jesus Christ and him crucified."—1 Cor. 2:2.

"Who are the Moravians?" "What do they believe?" "Wherein do they differ from other Christians?" Such questions are often asked by those outside our Church and are not infrequently to the Moravian's shame and confusion.

In the majority of cases the answers given fall wide of the mark, for those features usually pointed out as distinguishing the Moravian Church from all other Churches are external features. The Easter observance is, perhaps, the first to be dwelt upon, with its Great Sabbath love-feast, the"
The Coming of the Mission Ship.

(The article is published courtesy of The Christian Herald.)

Capt. Jackson of S.S. Harmony

The Moravian Mission Society owns a ship called the Harmony. It is a small vessel of only 400 tons, yet it has been enabled for many years past to furnish the missionaries and Eskimos on the Labrador coast with necessities both for body and soul. It is a ship with a history, and if all were known, the fact would stand out bright and clear that a number of earnest Christian friends in all parts of the world are the cause that this particular craft has been permitted for so many years to cross the Atlantic, to face the dangers of pack ice and icebergs, to navigate an uncharted coast with innumerable shoals and reefs, to encounter the gales and snowstorms in this arctic current successfully and without loss of life or vessel for more than one hundred years.

It is not of the ship but of her arrival on the coast of Labrador that I wish to tell you. This year the Harmony left the London docks on the 30th of June. While about two hundred miles from the coast she encountered heavy pack ice. A dense fog surrounded the ship, and during the night we were kept awake as the vessel frequently bumped against the pans, which made her timbers quiver from stem to stern. Happily the ice was not solid and the Harmony was able to force through, but we were glad when the fog lifted and showed us a clear passage ahead.

How beautiful the icebergs looked! But in spite of this our captain gave them a wide berth, as they are dangerous neighbors, especially in a dense fog. One night, one of these bergs loomed up high near the ship, and the collision was only avoided because the noise of the waters washing its sides could be heard long before the ice itself became visible.

After a journey of three weeks she reached Nain, safe and sound. The arrival of the mission vessel in the harbor is always an occasion of great rejoicing. The Eskimos run to the beach and shoot off their guns to salute the ship, and the whole settlement commemorates its indebtedness to Almighty God in a special and unique way. After the anchor is cast, the missionaries and Eskimos collect at the end of the wharf near to the ship, and sing with heart and voice a verse in Eskimo similar to our old Doxology: "Praise God, from whom all blessings flow." The boats are now gotten ready and every one goes off to visit the ship. The missionaries are anxious to receive the letters from their friends and relatives, but above all they wish to hear from their children. Eight months of arctic winter have elapsed since they heard from them last, and they wonder what news the ship may bring them. Now they stand on the deck of the dear old vessel, shaking hands with the captaining; but soon all retreat to the little cabin on deck to open the most important letters. The anxiety of the whole winter centers in the one question: "Are my children well?" and which good news received we see tears of thankfulness trickling down the cheeks of these parents.

An Esquimo leaving for Home

Just think! If you are a parent, would you like to part with your child for ten long years and only hear from him once every summer? There is no doubt that this is the sacrifice that missionaries in various parts of the world are called upon, to render.

The arrival of the mission ship is a red-letter day. The news from one source and another of the past nine months can hardly be pressed into one or two hours, and the recipients often awake in the first night after the arrival of the ship, full of excitement thinking of all that has occurred and not finding a wink of sleep.

And the Eskimo, notwithstanding his phlegmatic temperament, joins in most heartily, for to him also the arrival of the ship means a new supply of many good things. Soon he marches off to the store to replenish his exhausted stock of necessaries. A laughable picture he presents after he has made his purchases, for on
I may not be misunderstood, I taught but do so under the Moravian rule in the Moravian Church existed before they were ashamed. But we do not find fault with the facts among the central truth of the Church. It will open up to you any secret which we may have. If there is any difference between us and other Churches it may be explained by the emphasis which we place upon this one single article of faith. The Moravian Church has never tried to be a new Church, but has rather been content to be a small Church in the midst of other larger Churches, holding up and emphasizing this one chief essential: Jesus Christ and him crucified. Our position in this respect is made clear in our Church’s Doctrines.

1. All the Churches of Protestantism differ but slightly in the amount and nature of divine truth contained. In truth, we claim, and are glad to claim, that “the cardinal points of Moravian teaching are those which are held in common by all evangelical Churches.” We have never sought to invent a new system of doctrines; we did not wish to add another dissenting creed to the possessions of a truth exclusively our own, and which other Churches do not believe or teach. It is the doctrine which Christ became a perfect Saviour. If you have ever been impressed by the manner in which it brings forth the living Christ, you will be moved to the source of our hymnology, from which we have derived great hymnology, from which we have derived great spiritual blessing. And if you have ever studied it closely and caught its spirit you must have been impressed with the manner in which it brings the crucified Saviour into prominence. Think of a few of our great representative hymns, “The Saviour’s blood and righteousness,” which we sing as we stand at the open grave and give expression to our faith in the presence of death, the beautiful hymn of the Countess Zinzendorf, “All the grace which we possess, Is derived from Jesus’ cross;” the great international Moravian hymn, “Jesus makes my heart rejoice,” and even our Hallelujah Hymn, pointing to the source of our joy and rejoicing, declares “He hath redeemed us by his blood And made us kings and priests to God.” For us, for us, the Lamb was slain; Praise ye the Lord! Amen.

It should follow, on what has been said, that this truth should be the dominant note in our Teaching. Though the ministers of our Church are free as are the ministers of all other Churches to select the subjects on which they will preach, yet, if they have caught or been caught by the spirit of Moravianism, the burden of their message will center on the crucified Christ. All preaching that is true to the spirit of our Church, both doctrinally and histori-
THE WACHOVIA MORAVIAN.

Missional Moravian, must exalt Jesus Christ. Ever and again those who compose our congregations must be led to see Jesus Christ, thorn-crowned, nail-pierced, hanging on the cross of Calvary, or else some minister is departing from the faith of the fathers, Jesus Christ and him crucified is the central theme of our preaching.

But, we wish to go further. What is doctrine for? Why is the Word preached? Of what use is a creed? It is in order that it may become a part of our Personal Experience.

There is an important difference between theology and Christianity, between doctrine and life, between faith and practice. The great question of salvation is not one merely of repentance, faith and confession, but it is one of personal experience likewise. And there is the vital point. To be a true Moravian is not merely to hold Jesus Christ and his crucified, and resolved that he will serve Him faithfully and devotedly.

On this great anniversary occasion, though conscious of our failure to fully realize our ideal, we call upon every member to be loyal to his Saviour, and, calling around the Church's standard, to help us hold aloft that all who may will read, Jesus Christ and his crucified remains our confession of faith. Amen.

THE TENTH ANNIVERSARY OF BEO. E. S. CROSLAND.
(Pastor at Calvary.)

Tuesday, October 29th marked the tenth anniversary of Rev. E. S. Crossland's very successful pastorate of Calvary Moravian Church: In the morning an appropriate service was held in commemoration of the occasion—a goodly company was gathered, many of whom were present when 10 years ago, our beloved pastor spoke from the same text, viz: 2nd Cor. 12:18, "My Grace is Sufficient for Thee." This had been the promise he had clung to from the Master when he entered his vineyard at Calvary and through all the 10 years this promise has upheld strengthened and encouraged him—what more fitting than that this text should be the basis of his remarks after the years of service spent so lovingly and acceptably in our midst.

Appropriate talks were made by Mr. H. W. Foltz, representing the Board of Elders, Mr. C. C. Johnson of the board of trustees, Mr. W. H. Spaugh of the Baracen Class, Mr. J. P. Adkins, of the Digger's class and Mr. W. W. Conrad, who has been associated for 19 years with Mr. Crossland in church work. In the loving tribute paid by these gentlemen to our beloved pastor and wife ever heart responded. During the past ten years Calvary church has enjoyed much prosperity, the membership having an increase of upward of 400 souls, the financial receipts of the church show a large increase also; among the most noticeable improvements in the interior of the church, are the Baracen-Philathena Association, placating of opera chairs and the Baracen-Philathena Association. Space forbids us to say all we would. "God's grace has been sufficient for our dear pastor and his faithful wife in their united efforts for the upbuilding of this church, and we pray, as a congregation, that this grace may lead him and on through the coming years in happiness and soul-winning success.

The whole Province unites in these good wishes for our dear Brother Crossland.

THE FIRST LOVE FEAST AT MAYODAN.

We have received the following very cheering letter from Mayodan and are glad to communicate it to your readers.

On the evening of October 19, a Members Rally was held in the church for the purpose of getting more enthusiasm into the work. All our people were urged to be present as we considered this a very important meeting. Nearly every one came and several visitors also. After appropriate preliminaries, singing, prayer, scripture, etc., the pastor made a short talk on the subject of the love feast. Then the regular Love Feast was served. After partaking of the Love Feast the pastor from a slip of paper read over a number of committees including almost every member of the church and specifying to some extent what the various duties would be. All accepted the duties laid upon them and in one way or another pledged themselves to their best work, then several of the brethren were asked to address us and Brother C. L. Harris, the chairman of the church committee and the new Superintendent of the Sunday School made a very enthusiastic talk in which he declared himself ready to do his best and asked all to help him. Brother J. S. Reynolds also spoke very earnestly along the same line of thought.

We were glad to have with us Brother D. A. Tesh of Enterprise and a member of the church aid and extension board, the board that has made it possible for our work to continue by helping to support our pastor.

Brother Tesh was asked to speak to us and he did so very feelingly, giving us excellent advice as he had gathered it from more than forty years experience and study. Congratulations were offered by him on the fine service and start that was made, and bid everyone continue to do his part and success would be sure. Our faithful worker and loyal Superintendent, Brother S. P. Tesh, closed the service with an earnest prayer. Everyone went away feeling much better, understanding Church and each other perhaps as not before and determined to do their very best for the church and the Master. This was the occasion of the first love-feast served in the church at Mayodan.

MISSION DEPARTMENT

Recent Intelligence from Our Mission Fields.

By Bishop J. Taylor Hamilton, D. D., the American member of the General Mission Board of the Moravian Church in Berthold, S. D.

Once more quarter-yearly reports have been received from the Nyasa Mission, and once more we may derive much encouragement from them. April, May and June were evidently fruitful months in connection with the spiritual harvest. Baptisms of considerable numbers took place at Mbozi, Utengule and Ileya. At the first named station 60 persons, adults and children, were thus enrolled in the membership of the Church of Christ, won from heathenism. Utengule could rejoice over perhaps as not before and under the baptism of 15 former heathens, and, in addition, witness a ceremony not common in connection with our Mission in German East Africa, the baptism of the children of a neighboring planter, Koeslin by name, a friend of the missionaries. In explanation of the rarity of such an occurrence be it said that our part of the colony has not yet attracted colonists in any numbers, owing to the absence of facilities for transportation. Herr Koeslin showed his appreciation of the services of the missionaries in a practical manner. Brother Meyer has been of medical assistance to his wife. Our gratitude for this, and in connection with the baptism of his children, he made a present of one hundred rupees to the native church. A delegation of its members made a formal visit to his home to return the thanks of the congregation. It is very pleasant to record such relations between whites and the native Christians. At the
time of writing the report from fifty to sixty other adults and twenty-five children were attending special instructions preparatory to baptism.

At Ileya twenty-seven persons were baptized. For the major part these were residents of out-stations, just as at Mbozi half the number was to be accredited to out-posts: hence, the tangible fruits of the faithful efforts of the native evangelists. Among the new confessors of the faith we note a chiefman, who has chosen as his new, Christian name a word signifying "the Elect." He has broken with his past in a most emphatic manner, openly declaring that the practice of magic, with which he had formerly to do in his official capacity, is deceit and humbug. Moreover, the number of his wives, formerly five, he reduced, with their consent, to the single wife demanded by the New Testament; and such an act is ever a severe test of sincerity in German East Africa. Happily, proper arrangements could be made for each of those from whom he was separated, so that their lot has not become a questionable one.

In Kymbila fifty-one persons are receiving instruction preparatory to baptism.

That the conflict with the forces that oppose the Gospel is nevertheless a severe one may also be perceived from the reports now before us. More than ever it is apparent that Islam is making exertions to capture this land. Repeatedly the native evangelists are drawn into discussions with propagators and representatives of the Mohammedan faith, and ever and again the rumor is spread by these intruders that the time of the white man in the land is coming to an end. Sometimes, the members of the families of evangelists are compelled to endure hardships or are exposed to danger for Christ's sake.

In the absence of one of these, for example, a miscreant sought to burn down his hut over the heads of his wife and two women who were visiting her, by setting fire to it in the night whilst they slept, after having fastened the door from the outside to prevent their escape.

But the native Christians are not without courage, and show it for the sake of the cause. A "Helper" of the Mbozi congregation, for example, during the period covered by the report, undertook to explore an old superstition under the ban of which his people had lived for ages. He dared alone to ascend the sacred hill where the ancestors of the chief, Maleme, lay buried. For any unauthorized person to go up that hill was, of course, absolutely prohibited. Paths leading up from this or that side dare not be trodden. Disobedience on the part of any rash person was supposed to be attended with certain death. Nevertheless, this Christian proposed to make the ascent of the "Impunguluma" in order to demonstrate the impotence of the spirits of the forefathers of the chief, who were supposed to have any sway there. He carried out his undertaking successfully, and has suffered no evil consequence to the surprise of many. Climbing the hill in spite of all barriers he found that quantities of maize, offered to the spirits of the departed, lay untouched in the sacred hut, and that two lively foxes, one black and one white, that were supposed to have been offered to the spirits, were scratching about contentedly, the sole living occupants of the taboosed spot. Otherwise, nothing of interest was to be seen. On his way down, in another direction, he came upon a man, living all alone in a ravine, who was horror-stricken at his boldness in defying custom and superstition. And the appearance of both of them both, yet further down, when they reached habitations in another direction, created a sensation among the inhabitants. It is to be hoped that this bold exposure of the worthlessness of the ghost-cult may have a decided effect in that part of the land.

During the month of May, the station of Ileya, whose buildings have not yet been erected except for provisional dwellings, was transferred to a higher locality. This move is the consequence of negotiations with the government and with the representatives of the Roman Catholic Mission. It is the policy of the government in East Africa to define the territory that may be occupied by Protestant Missions and those of the Roman Catholics. A treaty has been entered into between our Mission and that of the Roman Catholics, which the government will watch over, demarking the region which shall be the legitimate sphere of influence of each Mission; and a mutual promise has been given to regard these boundaries for a period of ten years. In consequence of the terms, forbidding the establishment of a station of either party within two days' journey of a station of the other party, Ileya had to be moved. Whilst many features connected with this are painful for us and for the clans among whom we had been laboring, one gain is connected with the site of New Ileya: it lies at a much greater elevation, say 4500 feet above sea level, and should be healthier as well as cooler. Bro. Kropka is now in the midst of building operations there.

On the 24th of April, and this is of special significance because it has been done with the cordial approval of the government representative, a native teacher from Rutenganio was stationed as a teacher at Neu Langenburg, the seat of government for our part of the colony, i.e., for Nyasaland, in order to instruct the natives there. His salary as a schoolmaster is also borne by the government. May this prove a barrier against Islam there. And may the good schoolmaster become a rallying point for the native Christians, whom business of various sorts attracts to the center of authority. In the report of Mbozi, to the effect that fourteen Christians from various mission stations.

Characteristic of the conditions of life in Central Africa is a short notice to the effect that one man has been killed, and it has become difficult to find men who are willing to serve as messengers. We need to think of our brethren in Central Africa as exposed to all manner of risks and dangers. May He watch over them graciously, Whose they are and Whom they serve.

It is well to be optimistic. One of our physicians recently reported about his patient: "The man had both his arms broken and both his legs and also his collar-bone,—but otherwise he was not much hurt!" There is always something left to be thankful for, and there are few situations so bad that they cannot be mended.
REPORTS FROM THE CHURCHES

Friedland.—The first Sunday of the month was far from being a pleasant day, but the attendance at the monthly preaching was very good. It was delightful to see the state of the Sunday School, under Bro. D. P. Hine’s superintendence. With the exception of two members from one family where there was serious illness, all the officers and teachers were in their places, with a good attendance of scholars. It is expected that the graveyard will be enlarged on the south side about the close of the year.

At Union Cross there was the usual large attendance of young people. We are greatly loath the removal of Bro. Cross Johnson and family which has been of so much value to the Union Cross Sunday School work.

The monthly appointment at Oak Grove was attended to by Rev. E. C. Stemple, who reported a good attendance. Everyone who visits this cheerful little “Church of the Woods” has reason to note the tidy way in which everything is kept around the church building and the graveyard. It is still possible to trace Bro. James T. Lineback’s hand in all these arrangements.

The Christ Church, West Salem, anniversary was an occasion of unusual interest. It was opened on the previous Wednesday by an illustrated lecture on the Moravian Mission in Europe. The lecture was given by Bishop Roodthaler and the views were admirably shown by Bro. J. D. Laudgenour. The attendance was large and there was much interest. For the anniversary day, Bro. McCuiston had planned a full programme. In the morning, at 10:30, the Sunday School met with many visiting friends. A most timely address was made by Col. F. H. Fries. It was vigorous and yet affectionate in its tone, and was frequently referred to during the day and afterwards. Each Sunday School class responded to the call made upon it in its own way. The names of the teachers had been placed upon the blackboard and then the number of scholars present was noted. It will be of interest to our readers to note the names of these teachers, as one by one, their classes made some response, and, in a number of cases, a very beautiful one: Miss Sallie Vogler, Mr. Frank Meinig, Misses Lola Pegram, Ethel Brietz, Ina Cook, and Ella Beter, Mrs. Lee Hanes, Mrs. Emma Pfaff, Mr. S. A. Pfaff, Mr. H. A. Disher, Miss Claudia Hanes, Mr. Orville Pfaff, Mr. Charles Hanes, Miss Mary Regens, the Misses Mamie Petree, Mamie and Della Pfaff, and the Rev. J. F. and Mrs. McCuiston. The pulpit was beautifully decorated with the flowers of the season in the choicest variety. In the afternoon a large lovefeast was held. Both previous pastors, Rev. Howard E. Roodthaler and Rev. J. Kenneth Pfohl, were present and took part. A brief anniversary sermon was preached by Bishop Roodthaler, on Psalm 77:14. In the evening a Workers’ Meeting was held, with good attendance. The many committees of the Church reported their various labors for the year, and a very appropriate layman’s address was made by Mr. H. A. Pfohl.

Fairview has greatly rejoiced in the return of its beloved pastor and family. The parsonage had been rearranged for their reception and a hearty welcome-home was given. During the summer months an enterprise for mission work was undertaken by Mrs. Southern’s class in the Sunday School, which will, we think, prove a great blessing. Every Sunday some little gifts found their way to a large box which stood on the table in the class room. During October all the articles, numbering about one hundred and seventy-five, were carefully packed and sent to Eastridge, on the Island of St. Kitts, to help fill up a Christmas Tree in a Sunday School numbering about 400 pupils.

The Centerville Southside Church rejoiced in the laying of its cornerstone on Sunday afternoon. October 8th. It was a very raw, wet day, but a goodly audience was gathered, numbering about 300 people. Bishop Roodthaler laid the stone, assisted by the pastor, Rev. E. C. Stemple, and the brethren E. S. Crosland and W. E. Spaugh. The fine, new edifice, "Trinity" Church is rapidly rising, and will be occupied, if God will, during the winter. Two very beautiful memorials have been planned for our departed sister, Emma A. Vogler, who was so deeply interested in this work. There is to be a large memorial window given by her father, and a fine oak communion table by the Mission Band of the Home Church. Bro. Rufus Spaugh’s Bible Class have undertaken to supply the electric lighting for the new church at an expense of about $200.

In Calvary Church Bro. C. E. Johnson, the newly-elected Superintendent by the Central Board of Elders, is doing excellent work. The "Diggers," which is the very vigorous name borne by the pastor’s older men’s class, celebrated their first anniversary in a most social way. A special article in this issue of the Church paper gives an account of the very interesting service connected with the pastor’s, Bro. E. S. Crosland, tenth anniversary.

The Colored Church has had an encouraging month. On the third Sunday Mrs. Shepherd, of the Orphan’s Home, made a grateful response to the Sunday School for their generous donation to the Colored Orphanage. At a recent communion two members were received into the Church. It will rejoice all the friends of this work to hear that Bro. Emory Kruse has been able again to return to his post in the Sunday School.

From Eden Bro. E. C. Stemple reports an excellent attendance on a recent Sunday visit.

Bro. C. E. White is faithfully looking after his Avalon charge sadly scattered out since the fire that destroyed the mill in June. He preaches frequently at Bethesda, where he meets some of the members who have entered into the employ of the Hanes’ Spinning Mill near by. Bro. White is also preaching from time to time to our little flock at Moravia.

We recently, in the lovely moonlight, made a pilgrimage to the Wednesday night East Salem prayer-meeting. It does one good to see the faithful souls gathered there. Bro. Stempel, the pastor, made a very excellent address.

Kernersville and Carmel were visited last month on account of the heavy storm prevailing on their day of meeting. The parsonage there has found an excellent tenant, who is improving the property. The house has been rented to him for another year.

We regret to report that Macedonia must, for the present, lose the services of its efficient pastor, Bro. E. P. Mendelhall, whose High School for the present year is too far away to enable him to serve Macedonia. Doubtless a suitable supply will be found.

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An account of an important meeting at Mayodan will be found in another column of our paper.

Our sisters in Greensboro were cheered by the presence of a number of our ladies from Salem and elsewhere on the recent great Jubilee of Women's Missionary Societies of North Carolina. The showing for our Church was very creditable, and the delegates returned greatly pleased with their visit.

Bro. F. Walter Grabs deserves the heartiest regards of the Church in view of his Blue Ridge work at Mt. Bethel and at Willow Hill. On a very rainy Sunday he recently held service for two men and a boy at Mt. Bethel. Nevertheless he started on his further and very rough way to Willow Hill, where a carriage met him to take him back to Mt. Airy.

Providence had a very agreeable service on Oct. 28, when a singing class from Mt. Tabor met with the singing class of Providence, under Mr. Simmons, in a delightful gathering, for which tables had been spread in the grove beside the church.

In Mizpah a good series of meetings has been held with the assistance of Bro. James E. Hall, and in Olivet Bro. Holton came to Bro. Grabs' help. This assistance which brethren give each other in revival meetings is of the greatest value in drawing the different parts of the Province more closely to each other, and it greatly endear the visiting preachers to our congregations.

In Bethania the people feel greatly encouraged with regard to their High School. Prof. Geo., of Chapel Hill University, is the new Principal, and Miss Jennie Mecum the assistant. Miss Bertha Butner again teaches the Primary Department and Miss Lilian Speas has charge of the Music School.

Friedberg congregation is looking forward to a very blessed occasion on the 2nd Sunday of December, when the fruits of the recent revival are to be gathered. Since the recovery of his health Bro. Holton has not only been keeping the appointments of Friedberg, Enterprise and Atlantic, but also rendering most valuable assistance in the meetings recently held in various parts of the Province.

The welcome which Bro. C. E. Crist prepared at West Vaughntown one Wednesday evening in October was truly remarkable. The old dismantled cottage which has been made one large room for Sunday School and preaching services was filled with hearers, 92 being present. The Sunday School choir sang admirably. Bro. Crist conducted the meeting with great skill and affection, and the Bishop preached under circumstances which could not be excelled for effectiveness of arrangement. It was a model meeting, showing how a Sunday School can be used in the preaching of the Gospel.

Home Church.—In 1909 the Berea Class of the Home Sunday School decided to brighten their Christmas by trying to gladden the hearts of others. After quite a good deal of discussion it was found that the wife of the missionary in the foreign field appealed to them most strongly; so it came that the Christmas of 1909 carried twenty-nine small gifts to the East Indies. In 1910 10 knocked at the door in a very little while, and this time nineteen like gifts found their way to East South Africa, with twenty-one to West South Africa.

In July, 1911, the Harmony sailed with eighteen for Labrador.

In November, 1911, they had the pleasure of starting forty-eight to Surinam, South America; four to Australia; seven to Alaska; six to Jesus Hille in Jerusalem, Palestine.

December will carry three to the Indian Mission in California.
The Class hopes with another year to have reached every sister in our foreign mission service.

The Home Department of the Home Sunday School is rallying its forces thanks to the timely words of Pastor and Superintendent Emeritus on Rally Day. Forty new members have been added to the roll, swelling our number to one hundred and twenty. With this increase of membership we are encouraged to suggest that a special effort be made in contributions during this quarter. How much can we put into the envelopes? Let us have them ready for the visitor when she makes her rounds between Christmas and New Year. Then by adding this quarter's envelope contents to what is now in the treasury let us make a goodly New Year's gift toward the Sunday School and Church building fund. Let us all do our best.

The following items have been kindly furnished by the pastor, Bro. James E. Hall, from congregations of which we have heard but little of late.

Clemmons.—Mr. Robert Ferebee has been elected assistant superintendent of the Sunday School and entered upon this office on the 2d Sunday in September.

The golden wedding of Bro. and Sr. Wesley and Jane Boner was observed in a happy manner on the 12th of this month. The only invited guests were the son and daughter and their children and their pastor and his wife. At 4 p.m., the hour at which they were married, a short service of song and prayer was had. Bro. and Sr. Boner were the first couple married by the late Rev. R. Parmelee Linback.

The service on the 1st Sunday morning in October was introduced by the baptism of Albert Clinton, the son of Mr. and Mrs. A. C. Wharton.

On Wednesday, October 11th, Miss Addie J. Spivugh, of Meadowbrook Farm, near Friedberg, was united in marriage by her uncle, Rev. James E. Hall, to Mr. Benjamin H. Tuttle, of Rural Hall, N. C.

The anniversary of the 29th of October, 1859, when the first service was held over the Strupe store in Clemmons, as a beginning of the present Moravian Church work, was appropriately observed on the 29th of October. Just 12 years have passed since the beginning was made. One hundred and thirty-three members have joined the church here since that time, including the 37 charter members who joined when the congregation was organized on Aug. 19th, 1900. There are at the present time 101 communicant members.

In the first service on this anniversary day, Norman Pleasant was received into the church by the sacrament of baptism. Norman's mother, Mrs. J. C. Pleasants, joined our church last 13th of August by letter. The Lovefeast and Holy Communion were delightful, and many returned to their homes telling of the enjoyment they had had.

Hope.—Special meetings were begun at Hope on Sunday, Oct. 15. Bro. Holton preached the sermon beginning with Monday evening. The members were delighted to have Rev. Holton in their midst. Bro. Jesse Reich was re-admitted to the congregation.

New Philadelphia.—The service on the fourth Sunday in October was interfered with by the steady down pour of rain that day. The pastor and his wife, five brethren and fifteen Sunday School scholars compose the audience.

On the 31st of October the pastor had the pleasure of baptizing Maude Evia and Mary Lucile, the little unbaptized daughters of Bro. and Sr. Calvin Ryan, in the midst of the family circle at their home.

In September Bro. Hall entered upon his duties as pastor. The projected meeting was begun on the fourth Sunday. Bro. Graber was present and remained until after the Friday night meeting. There was great joy among the members in having their so long time pastor among them again. An excellent spirit prevailed during the meeting, and many enjoyed the blessing.
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OBITUARY NOTICES

TESH.—On Friday afternoon, Nov. 10th, 1911, DAVID LEONARD TESH, a highly esteemed and influential brother, after a year's illness, entered into his rest. Bro. Tesh was born in 1851, and having given his heart early to the Lord, served Him faithfully to the end. He had for 19 years been a member of the Friedland Committee: superintendent of the Enterpanie Sunday School; a member of the Church Aid Board. His funeral, on Saturday, Nov. 11th, was very largely attended by far and near, and his memory will abide among us as one of the most loyal servants of Christ in our generation.

FISHEL.—At Bethania, Oct. 29, 1911, JOHN KNOTT to MARY DELLA HAUSER, by Rev. W. F. Grabs.

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DECEMBER, 1911

EDITORIAL

And next—Christmas! People used to say in Forsyth County: "The Moravians know how to celebrate Christmas," and so they came from every quarter to attend our meetings. Let us stand up to our old reputation. There are many more churches and schools of the various denominations to help us in the right celebration of Christmas than there used to be, but there are still multitudes of people whom we may encourage to true Christmas joy. The main purpose of our Christmas meetings in Church and Sunday School should be to promote the love and the service of the divine Child who for us was laid in the Manger of Bethlehem and for us died on the Cross of Calvary.

The December number of THE WACHOVIA MORAVIAN brings to our readers a most important document—the new Constitution of "the Moravian Church in America, Southern Province." Experience, through many years, has shown that the old Constitution contained too many details. Some of these needed to be changed with each Synod, but in order to do this, the ponderous machinery of constitutional amendment had to be employed, running its difficult course through a number of days. The new Constitution contains only general principles, which do not vary with the successive years. The details have all been removed into the chapter on "Rules and Regulations," any of which can be easily altered by each Synod to meet the needs of the times.

The recent Synod was noteworthy for the care and energy with which it prepared its resolutions. The pre-ambles to committee reports were very brief, but the resolutions and recommendations were made as practical and pointed as possible. The Church may hope that much good will come out of them in the next three years, and THE WACHOVIA MORAVIAN will endeavor, as far as possible, to keep these results of the Synod's work before the Province.

Thanksgiving.

Thanksgiving seems to have been an especially bright and kindly occasion in our Southern churches. The Home Church, Salem, made fine contributions to the Salem Home and to the Hospital. In Calvary there was a most cordial service in the evening, and a thanksgiving table at which Bro. H. W. Foltz most genially presided, where gifts, groceries and vegetables, were fully disposed—1300 pounds of four-alone and all for the poor. Kernersville had a delightful union service, arranged by Bro. H. E. Shore, at which laymen of all denominations spoke, presided over by Bishop Rondthaler. Oak Grove had "a lovefeast of very happy sort, despite the cold, and many gifts around the pulpit were afterwards sent to the Salem Home.

Friedberg sent similar liberal offers. In several instances pastors were generously remembered, and altogether it was a feast of thanks and love to an unusual extent.

Besides those mentioned above the following also sent liberal gifts to the Home: Advent; Christ Church, Trinity Church, Home Church Sunday School and Christian Endeavor Societies, and Miss Bessent's Girls and the "Red Room" girls of Salem Academy and College.

It is the desire of the management that their hearty thanks be given to congregation and individual givers, and that they may realize the truth of the words of Scripture: "It is more blessed to give than to receive."

The Constitution of the Moravian Church in America, Southern Province.

Introduction—Declaration.
The Synod of the Moravian Church in America, Southern Province, highly values its part and place in the Universal Christian Church, and its vital share in the blessings of the Word and Sacraments of our Head and Saviour. In this Universal Christian Church, it prides its special connection with the ancient and historic Church of the Unitas Fratrum (Unity of Brethren—Moravian Church).

The Constitution of the Province. Adopted November 17th, 1911.

Section 1. Name and Title.
The name and title of this Province of the Unitas Fratrum shall be the "Moravian Church in America, Southern Province."

Section 2. The Government of the Church.
The General Synod of the Moravian Church is supreme in all things assigned to it by the Constitution of the Unity; in all other affairs of the Church in the Southern Province, the Government is vested in its Provincial Synod, and Boards elected and authorized by Synod.

Section 3. The Provincial Synod.
The Provincial Synod has the supreme legislative power for the Province, in all things not committed to the General Synod. It shall consist of elected delegates and official members; it shall determine the qualification of its members; and prescribe what bodies shall be entitled to representation, and on what basis, and in what manner to be elected; and shall choose its own officers.

Section 4. Duties and Functions of the Provincial Synod.
The Provincial Synod shall have power to examine into the spiritual and temporal affairs of the congregations; adopt Rules and Regulations for the same; hear and redress grievances; elect Delegates to the General Synod; and do all other things in connection with the management of the Church, and with the individual and general interests of the Province.

Section 5. The Provincial Elders' Conference.
The Provincial Elders' Conference shall administer the government of the Province according to the Rules and Regulations laid down by the Synod to which it is responsible; it shall call and superintend the ministers of the Province, under the Rules and Regulations laid down by the Synod; it shall watch over the carrying out of the enactments of Synod according to the spirit and principles of the Moravian Church; it shall pass upon the admission of new congregations and their provincial rights and privileges; its members shall be ex-officio members of all the regular Provincial Boards; it shall fix the date and place of meeting of the Stated Synods, and shall have power to call Special Synods; it shall provide for the temporary organization of all Synods, and also act as the standing Committee of Credentials.

Section 6. The Sustentation Fund.
The Sustentation Fund is in the charge of the Financial Board, and the income from this fund shall be used

1st. To pay expenses of the management of said fund;
2nd. To pay the proper costs of administering Provincial affairs;
3rd. To pay pensions to retired ministers and ministers' widows, and to provide for ministers' children, as they may be provided for by Synod, and as they may be allowed by the Provincial Elders' Conference.
4th. To aid in the education of candidates for the ministry.

If in the opinion of the Financial Board there be sufficient incomes from the Sustentation Fund, a por-
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The Delegates.
Bethabara—J. H. Miller.
Frederick—D. P. Hine.
Kernersville—H. E. Shore.
Mayodan—S. P. Tesh.
Oaken Grove—Frank P. Matthews.
Oak Grove—Thomas Dishier, Geo. W. Siers.
Providence—Charles Fulp.
Christ Church, Salem—E. H. L. Raker, L. A. Briezt, Granville Nading, Calvin Hunt.
Gardnersville, Southside—H. E. Belton.
Wachovia Academy—James White.
Clemmons—A. H. Patterson.
Greenboro—Henry Snyder.
Auburn—Peter D. Kerner.
In the afternoon session of the first day various greetings were presented, i.e., those of the German Provincial Elders’ Conference, of the Northern Conference of Provincial Elders, and of the Mission Board in Berthelsdorf, Germany.
The Rev. E. A. Shenk, pastor of the Lutheran Church, in Winston-Salem, was present to the Synod, and gave the fraternal salutations of his people.

The Triennial Report of the Provincial Elders’ Conference was read, and referred to the several standing Committees.
The election, by ballot, of the Constitutional Committee of Nine resulted as follows:
J. W. Fries, John Shore, E. T. Lehman, J. H. Miller, James E. Hall, R. A. Spaugh, R. C. Lineback, W. T. Vogler and Edgar A. Holton, the draft of a new Constitution prepared by P. E. C., was referred to said committee.

The following Standing Committees were appointed by the Chairman:

Abstract of the Minutes of the Provincial Synod of the Moravian Church in America, Southern Province.
Synod met in the Home Church of Salem, N. C., 10:30 a.m., November 14th, 1911.
It was opened by the President of the Provincial Elders’ Conference, Bishop Edward Rondthaler, with devotional exercises, after which the greetings of the Provincial Board were given to the gathered Synod. Permanent organization was effected by electing Bishop Rondthaler as President, Rev. James E. Hall as Vice President, and Rev. Leon G. Luckenbach as Secretary.
The credentials of the delegates were then read, and it was found that the Synod was composed as follows:
The President of Salem College—Howard E. Rondthaler.

The Report of Salem Academy and College was read by President Howard E. Rondthaler.

On the evening of Tuesday, Nov. 14th, a very solemn ordination service took place in the Home Church, conducted by Bishop Rondthaler, assisted by the brethren J. Kenneth Plohl, Edward S. Crossland, John F. McCuiston, F. Walter Grabs, James E. Hall and Howard E. Rondthaler. The sermon was preached by Rev. Edgar A. Holton. The Rev. Richard C. Stemple and the Rev. Carleton E. White. The Ordination Service was followed by the Synodal Communion.

In the morning session, Wednesday, Nov. 15, the Report of the Clemmons School Board was presented.

The Report of the Provincial Missionary Committee was read by Rev. J. Kenneth Plohl.

The Report of the Committee of Nine on Constitution was presented by the Chairman, Rev. E. Fries. It contained the New Constitution, and a resolution, referring the details of the Old Constitution not contained in the new draft, to the Committee on Government in order to be codified into a system of "Rules and Regulations" with the understanding that these details be considered as being in full force, "when not inconsistent with the further action of this and subsequent Synods."

This resolution was adopted by a rising vote, there being no negative votes.
The new Constitution was adopted upon its first reading by a rising unanimous vote.
In order that the work of the Committees might be completed Synod then adjourned until Thursday morning.

In the evening a very enthusiastic Missionary Meeting was held in the Home Church, under the direction of the Provincial Missionary Committee. The galleries were decked with telling mottos: the audience was large and appreciative. Bishop Rondthaler presided. Strong addresses were made by the brethren Henry F. Shaffner, Herbert A. Plohl and J. Kenneth Plohl.

Synod met again on Thursday morning at 9 o’clock.

The new Constitution passed its
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supply, especially with regard to its pioneer work, which latter work no one can do as well as those who have been born in the South and are accustomed to the ways of its people. That in view of the present dearth of candidates, earnest prayer be made 'to the Lord of the harvest that he send forth laborers into his harvest.'

Dr. H. A. Brown, of the First Baptist Church, Winston, was presented to Synod, and made a fraternal address.

At 4:30 p.m., the Synod, in body attended the delightful Complimentary Concert given by Professors and Pupils of Salem Academy and College in Memorial Hall. This was one of the pleasant recreations introduced by the Committee of Arrangements to lighten the labors of the Synod.

Another very happy occasion was the automobile ride on Wednesday afternoon, under the very competent direction of Bro. J. D. Laugenour. There were 22 automobiles in the procession, all but two having been loaned by members of the Salem congregation. The large party of delegates greatly enjoyed the ride through the city and its environs, on this beautiful late autumn afternoon.

On Thursday afternoon, after the Concert in Memorial Hall, the Synod met again at 5:30 P.M. The following statement of the Financial Committee was adopted: "The Report of the Provincial Treasurer shows an excess of receipts of $2,078.48 for the Triennial Period ending March 31, 1911. While this is gratifying as showing that our resources seem to be adequate for ordinary conditions, a comparison with the statement of the previous three years, when the excess was very considerably larger would seem to show the need of conservative management in the future."

The action of the Financial Board in allowing a pension to Bro. Adolphus Lichtenhauer during the last months of his life and also in allowing a pension to the unadorned brother James T. Lineback in view of his valuable services extending over more than 61 years, was approved by the Synod.

It was further "Resolved, that the conditional appropriation of $1,141.50, the accumulated interest on a trust fund, devised for the benefit of young men studying for the ministry, to the Moravian College and Theological Seminary be approved."

It was also agreed that the removal of the Archives into a more commodious building be approved and that the Trustees of Salem Congregation be thanked for their cooperation.

The following Report from the Committee on Provincial Schools was adopted:

1. Resolved, That this Synod hereby expresses its deep appreciation of the contributions made by the members of this Province to the Endowment Fund of the Salem Academy and College and would, in a special manner, return thanks to non-resident Moravians in America and abroad whose timely gifts were so helpful and encouraging.

2. Resolved, That this Synod express its permanent record its great appreciation of the assistance rendered by interested friends of the denominations in procuring the $300,000 Endowment Fund for Salem Academy and College.

3. Resolved, That the thanks of the Synod be publicly tendered these friends of other denominations and that we express to them our appreciation of the spirit of Church fellowship which prompted their gifts.

4. Resolved, That public thanks be also expressed to the Educational Boards, Colleges and other organizations for the encouragement extended and assistance rendered during the days of uncertainty, and for the cordial and hearty congratulations extended when the Endowment became an assured fact.

5. Resolved, That Synod express its appreciation of the valuable and conscientious services of the Board of Trustees and the Faculty of Salem Academy and College throughout another Synodal period. Especially do we recognize the untiring efforts of the President of the College in his labors connected with the Endowment, and the Fund.

6. Resolved, That the Report of the Board of Trustees of Clemmons School be accepted, and that the action of the Clemmons School Board in making contract with Prof. J. F. Brower be ratified by this Synod.

The Report of the Committee on The Wachovia Moravian was adopted as follows:

1. That the Synod recognize, by a rising vote, the faithfil and unirring efforts of the Editor, Bishop Edward Rondthaler; the Assistant Editor, Rev. J. Kenneth Plott; the Circulation Manager, Miss M. A. Foglie; and the Business Manager, Mr. Paul C. Jahne, and many others who have assisted in reviving The Wachovia Moravian.

2. That Synod ask the present staff of The Wachovia Moravian to continue to serve for the next Synodical period, and that a Committee of Three be appointed by the P. E. C. to assist them in the management of the paper.

3. That Synod approve the grant of $100, made by the Financial Board toward the publication of The Wachovia Moravian, and authorize the said Board to grant a similar amount annually for the next synodical period.

4. That the plan adopted the past year requesting each congregation to contribute their proportional amount toward the support of The Wachovia Moravian, be ratified by the Synod, and the same method be pursued in the future.

5. That Synod adopt The Wachovia Moravian as its official organ for the furtherance of the interests of the Southern Province, both at home and abroad, with the understanding that it shall not become a charge on the Sustentation Fund.

6. That in the case of vacancies occurring on the staff or the committee as appointed the same be filled by P. E. C.

The following action was taken in connection with the Report of the Committee on Foreign and Bohemian Missions:

The work of the Provincial Missionary Committee was accepted and their reapportionment recommended; that the effort of the Financial Board in aiding in providing a Home for our American representatives at Herrnhut be endorsed; that the Provincial Missionary Committee's suggestion of prayer every Sunday for Missions, a Mission Sunday in the Sunday Schools once in a quarter if possible, but, positively, once a year: A Missionary Month (January suggested), when all congregations shall have the privilege of hearing a missionary sermon,—be adopted.

It was also Resolved, that the English publication, Moravian Mission, be subscribed for by our members, it being our one English publication which keeps us in touch with our Missions all over the world.

A further resolution from the Church Aid and Extension Committee was presented and passed:

Resolved, That whenever in the opinion of the P. E. C. there is no further use for any existing Church property, not including such property as now belongs to the Sustentation, the same be disposed of, and the proceeds therefrom be set aside as a permanent fund, under the management of the Financial Board, the in-
THE WACHOVIA MORAVIAN.

come of which may be used at the discretion of the Church Aid and Extension Board.

It was resolved that the pastors be requested to present their reports to the Synod for publication in The Wachovia Moravian instead of being read in Synod.

Reports from lay delegates being called for, brief statements were made by Bro. J. H. Miller for Bethabara; Bro. H. C. Lineback for Bethania; Bro. D. P. Hine for Friedland; Bro. H. E. Shore for Kerneysville; Bro. S. P. Tesh for Mayodan; Bro. A. A. Helsabeck for Mizpah; Bro. C. E. Reich for New Philadelphia; Bro. Thomas Disher for Oak Grove; Bro. Charles M. Fullo for Providence; Bro. E. T. Mickey for Home Church, and Bro. F. H. Vogler for the same; Bro. C. E. Johnson for Calvary; Bro. Lindsay Raker for Christ Church; Bro. W. L. Hampton for Fairview; Bro. James White for Wachovia Arbor; and Bro. Julius Lineback made an appeal for the wider circulation of the Text Book.

At the motion of the Brn. C. E. Reich and S. P. Tesh, the P. E. C. was requested to see if anything could be done to secure another edition of the smaller Hymn Book.

At 9:50 p.m. the Synod adjourned in order to enter into a Memorial Service in view of the recent departure of Bro. David A. Tesh, of Enterprise, elected as a delegate to this Synod and member of the Provincial Board of Church Aid and Extension. It was a very tender service. Brother after brother spoke of the departed, —his faith in the Saviour; his congregational and Sunday School activity; his intense helpfulness; his wonderful testimony; the conclusion of the service the hymn was sung: ‘Forever with the Lord.’

The Synod then adjourned for its last session on the following morning.

In the interval between the sessions of Thursday evening, having the Synod partook of a banquet in the Chapel, which the sisters of the Salem congregation had bountifully prepared for them. The Chapel was beautifully decorated, and the tables were delightfully served by the hostesses of the evening. 75 brethren sat down to the repast, amounts for several hours humor and good fellowship reigned supreme.

The Synod met on Friday morning, November 17th, at 9 o’clock.

The third vote was taken on the new Constitution. It was unanimous, and therefore on this day, Nov. 17th, 1911, the Constitution of the Moravian Church in America, Southern Province, was duly adopted.

The following Report of the Committee on Resolutions of Thanks was adopted by a rising vote:

"Inasmuch as the Delegates to the Synod of the Moravian Church in America, Southern Province, have been the recipients of many courtesies which have contributed to their pleasure and profit, "Resolved, That the Synod express its hearty appreciation and thanks,

"First, To the Brethren and Sisters of the Salem Congregation for their kind hospitality and open homes.

"Second, To Bro. J. D. Laugenour and the many brethren and friends who loaned their automobiles for the pleasant ride of Wednesday afternoon.

"Third, To the Ladies of the Salem Academy and College for the delightful complimentory concert and other courtesies.

"Fourth, To the Provincial Missionary Committee for the splendid mission evening arranged by them."

The following reports of the sessions were read.

"First, The Ladies of the Salem Congregation for their excellent reports of the sessions and the smaller Hymn Book.

"Second, To the Provincial Elders’ Conference the following brethren were elected: Bishop Edward Rondthaler, Bro. John W. Fries and Bro. James E. Ogburn.

"Third, To the Ladies of the Salem Academy and College for their kind hospitality and open houses.

"Fourth, To the Sydenham Brethren for their excellent reports of the sessions."

After the adoption of the several portions of the report of the Committee on Government by the necessary two-thirds vote, the Synod proceeded to the Triennial elections.

At the motion of the Brn. C. E. Reich and the P. E. C. was requested to present their reports to the Synod for publication in The Wachovia Moravian instead of being read in Synod.

The following resolutions were adopted and ordered to be printed as a separate document in The Wachovia Moravian.

Next came the Report of the Committee on Church Government, presented by the Chairman, Bro. James E. Hall. As this report will form the bulk of the new chapter of our Church Book, entitled "Rules and Regulations," it will be printed in The Wachovia Moravian under a separate heading.

For different causes may not become confused."

The Report of the Committee on Church Life and Activity was then considered, adopted and ordered to be printed as a separate document in The Wachovia Moravian.

Came next the Report of the Committee on Church Government, presented by the Chairman, Bro. James E. Hall. As this report will form the bulk of the new chapter of our Church Book, entitled "Rules and Regulations," it will be printed in The Wachovia Moravian under a separate heading.

After the adoption of the several portions of the report of the Committee on Government by the necessary two-thirds vote, the Synod proceeded to the Triennial elections.

Into the Provincial Elders’ Conference the following brethren were elected: Bishop Edward Rondthaler, Bro. John W. Fries and Bro. James E. Ogburn.

Into the Provincial Board the Brn. W. T. Vogler, Dr. E. F. Strickland, and Herbert A. Pohl.

Into the Salem Academy and College Board the Brn. F. H. Fries, F. A. Fogle, J. Kenneth Prohl, and Herbert A. Pohl.


After a brief remark by the President, and a prayer, the hymn was sung: "We who here together are assembled," during which the delegates gave each other thanks for the delightful complimentory concert and other courtesies. and Herbert A. Pohl.

"First, To the Ladies of the Salem Academy and College for their kind hospitality and open houses.

"Second, To the Provincial Missionary Committee for the splendid mission evening arranged by them.

"Third, To the Ladies of the Salem Congregation for their exquisite appreciation and thanks.

"Fourth, To the Provincial Missionary Committee for the splendid mission evening arranged by them."

The following resolutions were adopted and ordered to be printed as a separate document in The Wachovia Moravian.
area. This condition has tended to put the congregation upon a stronger financial basis. Along with such efforts we find greater prominence given to the Sunday School as an indispensable part of the whole. In connection with the Sunday School and the Christian Endeavor in particular we find an interest in Missions, which is starting to make itself felt throughout the membership body.

In the beginning of the new inter-synodal period, Bethania was getting busy in preparation for the double anniversary of 1909. The celebration, in the spring of that year, commemorated the completion of the church 100 years ago. The two days' celebration in the fall was the 150th anniversary of the founding of the congregation. In connection with the anniversaries of the year we have in the church as lasting memorial of the important year, a Sunday School piano, a new pulpil Bible, a large painting behind the pulpit, two stained glass memorial windows, a better means of ventilation, and an electric light fixture permanently installed; outside improvements in a concrete walk on the church sidewalk, painting of church property, and a renovated parsonage.

The Sunday School has received new life from an orchestra and other pleasing features added, which are attracting the older people as well as the young.

The work of education — not conducted by the congregation, but acting harmoniously with it — has been very encouraging in the last three years.

Olivet Chapel has come to a temporary standstill, not altogether from want of interest, but on account of the unfortunate location of the chapel to suit the needs of the present population. In consequence, Olivet Sunday School as such has closed and been merged into a union school in the neighborhood. A strong feeling is abroad among the members to move the location, which will bring Olivet back with a growing and flourishing work.

Alpha, with its small numbers, has continued amid a hard struggle. A Sunday School has been in operation again this year, and at this time the prospect is considerably brighter.

In Mirzapah Chapel we have a growing work. The membership is becoming of a more stable nature. The Sunday School continues to be very good. Attendance at preaching is full. The members are showing their ability to help themselves in an excellent prayer-meeting for men, held on a week night. This part of the field is opening up as an encouraging place for financial as well as spiritual support of the congregation.

The preaching appointment at Pleasant Ridge Sunday School Hall, about two miles south of Bethania, is an arrangement to accommodate our members living in that section at considerable inconvenience for attending places of Meravian worship regularly. Taking a general view of the entire field from an educational, financial and spiritual point of view, the situation can be expressed in one brief statement, that the congregation is coming to the point where we have confidence to try to do things.

PROVIDENCE CONGREGATION.
After extended struggle, culminating in a small pox epidemic nearly two years ago, Providence is coming to the surface. We feel not proud, but grateful, that the stricter terms for representation at Synod have been met, and the congregation is able to send its delegate as before. Having purged the communicant list several years ago, the effort is made to fix as stable a basis as practical for a standard of membership.

On account of unavoidable circumstances preaching is now held on Sunday afternoon once a month, but the change has not materially affected the attendance and certainly not the spirit.

The Sunday School is doing its good part in helping hold things together. Monthly week-night meetings with a mixed congregation, and monthly week-day afternoons meetings with the children have met with gratifying results. Great interest has developed recently in singing.

Greater attention has been given to pastoral work, as conditions have permitted.

Probably that which is most apparent at Providence is the renovated church, which, after a good long pull, has been made to look like a new building outside and inside.

F. W. GRACE, Pastor.

FAIRVIEW CHURCH.
Fairview Church is happy to report that the period since last Provincial Synod has been one of activity. In January, 1909, the newly acquired parsonage was occupied by the pastor, this giving Fairview the first resident pastor, and the only resident pastor in North Winston.

At once church and parsonage became a new rallying center. Social gatherings of various kinds and the regular Board meetings centre around the parsonage.
The Wachovia Moravian.

The Sunday School record shows the following: 46 scholars, 6 officers and teachers, a total of 52. The average attendance is 35.

At different times special efforts have been made to raise money. By such means a new organ has been placed in the church. The church property is in good condition. A new fence has been placed around the garden. Bethabara graveyard, which is the oldest one we have in the South, has also received special attention. The Committee, with the assistance of others, has secured a record of every grave as far as possible with the intention of making a permanent record for future reference.

Spiritually we say Bethabara is good. The August festival was a blessed occasion, and the November festal services were marked by a most earnest spirit.

Bethabara has at present 67 communicants, 8 non-communica, 6 baptized children, and 61 non-baptized children, a total of 112 souls.

Leon G. Luckernbach, Pastor.

CHRIST CHURCH

My work in the Christ Church congregation began with the first Sunday in November, 1908. Considerable improvements on the interior of the church had just been completed, making additional room for Sunday School classes, and adding much to the general appearance.

The membership was just entering upon the new rules of the Salem congregation, giving each separate charge its own Boards of Elders and Trustees.

From the middle of April, 1909, to the middle of August, four months, the pastor was in attendance at the General Synod and traveling in Europe. In this interval the congregation was ministered to by the brethren Steptoe and White.

The congregation observes the Church and Choir Festivals, and shows a growing interest in them. The Litany is used in part every Sunday morning, and on Festal occasions the Litany appointed for such times is also used.

The anniversary occasions at Christ Church are always very enjoyable, as along with the members many friends and well wishers assemble.

The Sunday School has a very prominent part, as it should have, for the congregation had its origin in the Sunday School begun on the hill March 26, 1893. The Bishop's Anniversary Sermon is always inspiring, and never more so than on the last occasion.

The congregation supports a missionary helper in the Surinam work, in South America, besides giving liberally to the General Mission Fund.

The Senior and Junior Christian Endeavor Societies are both doing good work.

The Sunday School, under the superintendency of Bro. Raymond Brietz, and with a band of 20 faithful teachers is doing its part in the life of the congregation. A church attendance band of young people stay after the Sunday School for the morning preaching.

The committee having in charge the spiritual and material interests help on the work.

The revival services, held in the early spring of each year, have been seasons of refreshing and times of ingathering for the membership of the congregation. While the increase in numbers has not been large it has been of that kind upon whom the Church can depend for faithful service.

The financial support of the work has not lagged in these three years. The dues from members have increased, as have also the gifts to Missions.

The location of Christ Church is ideal: on high ground, surrounded by streets; having fine oaks for shade; and the possibility, because of these advantages, of being made the most beautiful grounds in the two towns. And to this end the members are working. A concrete walk and wall have been put up on two sides of the grounds at a cost of $428; further work of grading and filling in a few low places and getting a grass set is contemplated.

The congregation also sends The Wachovia Moravian into every family where there is a member.

As one looks back over the three years from the Synod hilltop, there are some things to regret. Death has claimed 4 of the older members, two married couples living in other cities have taken their membership to other churches, and a number of others have chosen to withdraw from our membership.

Again, there are many things over which to rejoice and be glad: for the blessings and favors of God have been greater than the discouraging features which have arisen. As men and women are proved they are not found wanting in loyalty and zeal for their Church. The Sunday School, and regularity upon the preaching services, and to giving to Missions and to other causes, is the proof.
When the time comes for the development of the vacant land near the church there will also come the opportunity for more rapid growth.

JOHN F. MCCUTCHEON
Pastor.

WACHOVIA CONGREGATION

During a portion of this inter-synodal period the congregation was in the charge of Bro. Carleton White. This brief report will cover one year.

The membership of fifty, with a few exceptions, lives within easy reach of the church.

The congregation is served once a month regularly and also whenever there are special occasions.

The Sunday School is in charge of Bro. Rotsh White, with a number of faithful teachers.

A Sunday night prayer-meeting is maintained, with good interest, by members and friends.

All the collections ordered by Synod have been taken up.

An Easter Service is always held the afternoon of Easter Sunday.

The Sunday School observes the Christmas season with appropriate exercises.

The congregation pays for and distributes 35 copies of THE WACHOVIA MORAVIAN among the membership.

The Anniversary Service, held the 5th of November, marked the 18th year since the organization of this work.

JOHN F. MCCUTCHEON
Pastor.

Helping to Brighten Christmas,

The Berkeley Class of the Home Sunday School this year sent gifts to Bro. A. N. Hutton, to the new mission station on the north coast of Trinidad, for the Christmas Tree, which we hope will help to make brighter their Christmas night.

From this station three appeals have come for a little aid in the way of missionary salary.

This Class has also made a contribution recently of $25.00 for the building of a fence around our new church property at Makoris, San Domingo.

The mail bag on Nov. 25 carried with it a Christmas box from the Philaethia Class of Fairview Sunday School, containing over 100 Christmas presents for Bro. Lloyd's Sunday School on the island of St. Croix in the Danish West Indies.

From the Land-a-hand Circle three boxes of gifts are finding their way to our Indian Missions in Southern California. To Thermal for Bro. Delbo; to Banning for Bro. Weinland; to Rincon for Bro. Woosley.

Members of the Home Department are asked to have their boxes ready for the visitor the week before Christmas and New Year, with what they are willing to enclose. As suggested in the November WACHOVIA MORAVIAN we move to add the enclosed amount to what is not in the Treasury, and make for this department a New Year gift for the new Sunday School building and for Church repairing.

CHIPS FROM HISTORIC TIMBER

BY WILLIAM KIRKSVAN

The Origin of the Text Book

(Translated.)

[Among the papers in the Salem Archives is a little pamphlet, entitled "Entstehung der Losungen und Lehretex der Brueeler-Gemeine." It is without date, but was procurable at "the Unity's Bookstore in Gnadau." The translation of this account of "the Origin of the Daily Word and Doctrinal Text of the Unity of Brethren" is as follows:] The first printed Daily Word appeared in 1701, and from that time there has been an unbroken succession. The use of a Daily Word, however, began earlier, and dates from those days of ardent congregational activity which followed the baptism by the Holy Spirit in the summer of 1727. Under the influence of that Spirit, during the following years, the congregation was organized and methods of service in God's kingdom were devised—the Diaspora and Mission work, the daily morning and evening service, the Choir system, and make for this system, the heart to heart talks in the so-called "classes" and "bands," and the monthly Communion and "Congregation day," and other means of spiritual awakening which Christian David describes in his account of Herrnhut, 1731. Among these agencies he includes the Daily Word. "There are," he said, "greetings, words of encouragement to members from the Bible, helpful hymns, messages of cheer which we share daily with one another. The Daily Word is announced in the evening service, with a short discourse thereon, and the next morning the Brother whose turn it is goes to each house, announces the Word, speaks with the members concerning it, asking whether its truth has already been experienced, and urges each Brother to press forward, joining "hands in the conflict for the Father's erland.""

The author of this custom was Count Zinzendorf. On May 3, 1728, he gave the congregation, as the Word for the following day, "Love has brought Him here to dwell. Love has torn Him from His throne, And shall I not love Him well?"

Zinzendorf wrote a number used in that year. The next year he and several others prepared a collection of texts and stanzas, and from these each evening one of the Elders drew the Word for the next day. In 1730 the Daily Words for the entire following year were arranged and printed. Since then such a little book has appeared each year.

Until 1749 the congregation had its own Daily Word, for use in meetings and at home. But as these did not always touch the heart, but were frequently of a churchly or historical nature, and as the Brethren's Unity was spreading widely in North America, England and Germany, Zinzendorf decided to associate with each Daily Word a certain Text, intended sometimes for the whole Unity, sometimes for its growing branches. The little books published from 1741-1760 had various titles, and in addition to the Daily Word had one, two or three Texts for each day.

The volume containing the Daily Words and Texts for 1760, the last printed during Zinzendorf's life, contains a preface from which the facts already given are taken. Shortly before his death, May 9, 1760, he finished the preparation of the Text Book for 1761, which he left, one may say, as a parting blessing to his congregation.

In 1762 a collection of all preceding Text Books was published in four parts: the first containing the simple Daily Words of 1731-1740, the others the combined Words and Texts of 1741-1760.

Since then we have a Daily Word, a Text, and appropriate stanzas of hymns, in a volume of increased size. It is prepared by the Unity's Elders' Conference. The Daily Word is drawn from a collection, but the Doctrinal Text is selected by the Conference. In later years the Words are taken entirely from the Old Testament, the Doctrinal Texts from the

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New. It is prepared in time to be sent to the furthest outpost of the Unity by the beginning of each year.

So it has come to pass that the little book, printed in three languages, goes throughout the wide bounds of the Unity, among Christians and on Mission Fields, linking them together, so that each morning through the teaching and comfort of the Holy Scriptures, one united sacrifice of prayer rises to heaven.

What this little book was meant to be and to say to the Church, can best be seen from these extracts from its originator: "The Daily Word is often a message from the Saviour to the congregation for the day, and hour to which it belongs. Frequently they enlighten us as to our circumstances, and harm will be done if we take not the warning.

"The Daily Word is what soldiers call the 'watchword,' directing all members toward the same goal. "They are our rules for the conduct of the congregation, for it is our duty to understand the signs of the times, in so far as they affect the Church. "We cannot doubt that Providence guides the selection of the texts which we take from the Bible for our use. Our part is nothing. The text and the occurrence accord that the congregation can not doubt that a year in advance -- for the texts are chosen so far ahead -- their Lord had shown what their circumstances would be and how they should bear themselves therein.

"Concerning the collection of Words and Texts Zinzendorf wrote January 2, 1759: "We have blessedly arranged that we hear each day the word of the Lord, and truly the kernel without the husk. In the Book which men call the Bible, there is the whole fruit in the rind, as it has appeared at divers times, and as it has been written down by men of God, directed by the Holy Spirit, there fore we may regard the Daily Words and Doctrinal Texts as the Word, not of man but of God, as indeed they are. And who are we, who hear that Word and preach and sing it? Men who go in and out the door of His house. He has made us, and not we ourselves, to be His people, His servants, men who ever sit and kneel and lie before Him, learning of His wisdom.

"His faithfulness, His meries and death, and His presence now."

Oh, that we were indeed such people, and might ever be, that we might hear and understand what through the word of the Lord the Spirit saith unto the Churches!

INFANT BAPTISMS


MARRIAGES.


Vogler, - On Nov. 21, 1911, at Winston-Salem, William N. Vogler to Miss Camilla CLINGMAN.

RICHARDSON, - On Oct. 10, 1911, at Winston-Salem, HOWELL BAGBY to Miss HATTIE LOUIE RICHARDSON, by Rev. C. E. White.

BAGBY, - On Nov. 28, 1911, at Winston-Salem, HOWELL BAGBY to Miss HATTIE LOUIE WELFARE, by Rev. J. K. Pohl.


OBITUARY NOTICES

Note: Members and friends are requested to send the obituary notices to the office of THE WACHOVIA MORAVIAN by the first of each month if there are interesting particulars with regard to the departed, so often the case among us these days. The column of obituaries is printed in this way mainly as an influence for the beholder still to consciously exercise and the opportunity given for expressing sympathy toward surviving friends.

SHORE, - At the Salem Home, Nov. 12, 1911, Sr. MARY ELLEN SHORE, aged 40 years.

SWAIM, - Near Winston-Salem, Dec. 1, 1911, Bro. MOSES S. SWAIM, aged 61 years, 7 months and 11 days.

WHEELER, - Near Winston-Salem, Dec. 8, 1911, Sr. ADELAIDE M. WHEELER, aged 68 years, 8 months and 14 days.

FAIRCLOTH, - Near Macedonia, Davie Co., N. C., Nov. 10, 1911, Sr. HARRIET A. FAIRCLOTH, wife of Bro. John A. Faircloth, aged 94 years, 10 months and 18 days.

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