

THE WACHOVIA MORAVIAN

VOLUME X.

SALEM, N. C., JANUARY, 1903.

NUMBER 118.

Statistics of the Southern Province of the American Moravian Church for the Year 1902.

CONGREGATIONS AND SUNDAY SCHOOLS	Communicants.		Children.	Totals.	Baptisms.		Confirmations.	Receptions from other congregations	Receptions from other denominations	Transfers to other congregations	Transfers to other denominations	Dropped.	Excluded.	Re-admitted.	Deaths.	Gross Commu- nicant Increase	Gross Commu- nicant Decrease	S. S. Officers and Teachers.	Sunday School Teachers.	Sunday School Total.	PASTORS.
	Non-	Communicants.			Infant	Adult															
Bethabara.....	46	6	40	92	1	0	4	0	2	1	0	1	0	0	0	6	0	7	70	77	C. D. Crouch.
Bethania.....	245	15	126	386	5	1	12	0	0	0	1	16	0	0	3	13	0	10	50	60	F. W. Grabs.
Alpha Chapel.....	19	0	12	31	0	0	0	0	0	0	0	0	0	0	0	0	0	3	30	33	F. W. Grabs.
Mizpah.....	52	0	25	77	0	0	0	0	0	0	0	0	0	0	1	0	0	6	71	77	F. W. Grabs.
Olivet S. S.....																		7	63	70	F. W. Grabs.
Clemmonsville.....	85	4	70	159	1	7	3	0	6	0	0	0	0	0	1	16	0	6	70	76	James E. Hall.
Hope S. S.....																		5	46	51	James E. Hall.
Eden.....	20	3	6	29	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	William E Spaugh.
Friedberg.....	412	49	148	609	9	3	5	0	1	3	1	1	1	0	8	19	0	14	188	202	J. F. McCuiston.
Advent S. S.....																		5	67	72	J. F. McCuiston.
Enterprise S. S.....																		11	150	161	J. F. McCuiston.
Friedland.....	128	18	102	248	1	0	0	0	0	0	0	0	0	0	1	0	0	9	102	111	C. D. Crouch.
Union Cross.....																		2	38	40	C. D. Crouch.
Fulp.....	35	5	21	61	0	0	0	0	0	0	0	0	0	0	0	0	0	3	30	33	E. S. Crosland.
Kernersville.....	71	6	29	106	2	0	0	0	0	0	0	0	0	0	0	0	0	7	45	52	E. S. Crosland.
Carmel.....	21	0	10	31	0	0	0	0	0	1	0	0	0	0	1	7	0	6	40	47	E. S. Crosland.
Macedonia.....	153	24	97	274	0	0	0	0	0	0	0	0	0	0	0	0	0	6	72	78	James E. Hall.
Mayodan.....	66	6	25	97	0	0	0	0	0	2	3	0	0	0	0	0	5	6	119	125	William E. Spaugh.
Avalon S. S.....																		7	66	73	William E. Spaugh.
Moravia.....	62	3	23	88	0	27	4	2	2	0	0	1	0	0	0	35	0	5	65	70	Howard E. Rondthaler
Mt. Bethel, Va.....	120	20	140	280	0	7	0	0	1	0	0	0	1	0	0	8	0	5	100	105	C. D. Crouch.
Willow Hill, Va.....	24	9	40	73	0	2	0	0	1	0	0	0	0	0	0	3	0	4	40	44	C. D. Crouch.
New Philadelphia.....	190	25	119	334	5	5	1	2	1	2	2	2	1	0	2	9	0	8	108	116	F. W. Grabs.
Bethesda.....																		7	65	72	F. W. Grabs.
Oak Grove.....	116	7	83	206	0	0	0	0	0	0	0	0	0	0	0	0	0	6	84	90	William E. Spaugh.
Providence.....	88	10	81	179	0	0	0	0	0	0	0	7	1	0	1	0	8	6	62	68	F. W. Grabs.
Salem Home.....	869	20	452	1341	29	5	9	3	5	1	1	1	0	0	19	22	0	38	352	390	Edward Rondthaler.
Christ Church.....	131	3	61	195	2	13	4	2	1	0	1	0	0	0	0	20	0	20	262	282	Howard E. Rondthaler
Calvary.....	165	3	47	215	2	3	5	10	12	0	0	0	0	1	0	31	0	17	150	167	E. S. Crosland.
East Salem.....	52	5	28	85	0	0	0	0	0	0	0	0	0	1	1	0	0	8	81	89	E. S. Crosland.
Colored.....	55	0	15	70	2	1	0	0	1	0	0	0	0	0	0	2	0	7	152	159	William E. Spaugh.
Elm Street S. S.....																		25	235	260	
Fairview ".....																		10	140	150	Howard E. Rondthaler
Academy ".....																		15	140	155	John H. Clewell.
South Side.....	92	16	65	173	4	6	1	2	4	6	1	5	6	0	2	11	0	15	150	165	C. D. Crouch.
Wachovia Arbor.....	52	9	24	85	0	8	6	0	0	0	1	0	0	0	0	14	0	8	82	90	Howard E. Rondthaler
Total, 1902.....	3369	266	1889	5524	63	94	64	21	38	15	11	34	10	2	40	216	13	324	3585	3909	
Total, 1901.....	3247	285	1835	5367	61	92	75	13	26	26	19	8	2	6	48			347	3704	4051	
Net Increase.....	122		54	157	2	2		8	12			26	8								
Net Decrease.....		19												4	8			23	119	142	

The Wachovia Moravian.

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The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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SPECIAL NOTICE

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

The Memorabilia of Salem Congregation for the Year 1902.

BY BISHOP EDWARD RONDTHALER, D. D.

We are passing through the delightful days of the Christmas-tide. The spruce and the pine and the laurel and the holly are about us in our decorated Churches; our homes are bright with sweet festivities; business, if not entirely suspended, is, at least, meeting with a welcome pause. It is the happiest season of the year. But there is a dash of solemnity with it all. Another distinct portion of our earthly life is passing out into eternity, and we, with pilgrim-feet, are treading close behind it.

"Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer gaining the crown."

"The days of our years" so the Bible tells us, "are three-score years and ten." But even if we are not destined to reach this limit, there are two ways in which we can lengthen the brief span of our earthly existence. We can project our hopes into the future and thus enjoy a period of time which has not yet come, or we can send our thoughts back into the past, and still possess, in fair measure a period of time which seemed to have escaped from our grasp. It is in the latter way that we are lengthening out our lives to-night. We are living the old year over again in its memories.

On New Year's day of 1902, we took as our Watchword in this church, the resolution of the Psalmist: "I will meditate of all thy work and talk of thy doings." We come back to the same thing this evening, on the closing night of year. It has been God's year even more than it has been our own. As we think and talk it over, God's work and God's doings are rehearsed, whether in joy or in sorrow, whether in success or in troubles.

Troubles there have been. On the 8th of May, with little warning, an eruption of Mt. Pelee on the island of Martinique took place. The vicinity of the volcano for miles around was covered with a fiery down-pour, and the air so filled with dust, ashes, fumes and fire, as to blot out all life. The city of St. Pierre with its twenty-five thousand inhabitants was destroyed in a few minutes. Never has there been on rec-

ord so complete an annihilation of all the people of a populous city. On the neighboring British Island of St. Vincent, some thousands likewise lost their lives at the same time by volcanic explosion, so that in a few moments ruin and death settled down, with thick, black cloud on this flourishing portion of the beautiful Caribbean archipelago. Further devastations have occurred since that time, with more loss of life 1902 has, in view of this Martinique disaster, and of other smaller ones of similar sort, become a marked year in the record of volcanic and earthquake calamity. In this connection we should also mention the grim march of vast diseases, such as the plague and the cholera over wide and populous regions of the Eastern world.

War has added its burden to the sorrows of the year, but, happily, in diminishing measure. It was with a feeling of great relief that the whole world heard of the close of the Boer-British war in the month of May. There has been much bloodshed, and a vast ruin of homes and of property, but we may hope that after this trouble there will open a new era of peace and prosperity for South Africa, in which we, on account of our extensive missionary enterprises in that country, have a peculiar interest.

In China, after the sad experiences of 1901, peace likewise seems to be becoming more and more secure; and with it the extension of Christianity, Western education and commerce. The just position taken by the United States with regard to this great Empire of the East may be a means of preserving its integrity and ensuring a larger prosperity for its hundreds of millions of people.

In the Philippines peace appears at last to have come, but what the result of our American contact with this strange Oriental race will be no man can foretell. It is in the hands of God.

The recent blockade of the coast of Venezuela by the united squadrons of Great Britain, Germany and Italy has caused lively concern in this country. It is hoped, however, that arbitration before the Hague tribunal will settle a difficulty which might otherwise involve our country in one of the greatest wars of modern times.

During the course of the past summer Great Britain and the United States were both brought to the edge of a great sorrow in the imminent danger to the lives of their chief rulers. King Edward VII very nearly fell a victim to a dangerous disease, and our President almost lost his life in a trolley car collision. Both countries had reason to thank God for his providential mercy in preserving these two important men in time of great danger.

In the United States the prosperity which has marked the transition from the old century to the new remains uninterrupted. The harvests of the year have been good. There has been no occurrence which has seriously impaired the public confidence. Business has moved on with ever increasing volume. Markets have developed new value at home and increased their areas abroad. The growth of railroad freights to such a size as to be almost beyond the power of the largest companies to carry them shows the unusual degree of our farming, manufacturing and commercial progress. Along with this

continued prosperity has come the still further accumulation of vast wealth in a few hands. Here again the problem of right dealing as between corporations and individuals has become so difficult as to call for the interposition of God's help, so that justice may be done to all, both to poor and to rich, and that, by the maintenance of justice, prosperity may be preserved as well.

A business occurrence of far-reaching importance has been the six months' coal strike in the anthracite region of Pennsylvania which, in its greatest extent of disaster, was only averted by the personal interference of the President of the United States. At the present time the keenest degree of suffering prevails, especially in large cities, on account of the high price and scarcity of fuel and everywhere the question of the consumption of coal and wood has become an unusually grave problem of household and of business economy. It has thus again been brought home to us how important a right relation of laborers and of employers is to everybody, and how impossible it is for any set of men to say, "this is our own business," when the great questions of justice or of injustice are seen by the welfare which they bring, or the loss they occasion to the very business in which everybody is concerned.

In our own immediate community we have much reason for which again, at the close of of another year, to thank God. The prosperity of 1902 differs markedly from that of ten or twelve years ago. Then there was a wild speculation in town lots, staked off in woods, corn-fields, hillsides and marshes. Now there is a quiet building of houses and places of business in the way of real investments. It is interesting to notice how the industries of our twin-community are widening out. We are no longer a tobacco town in the sense in which this was the case in former years. Cotton, wool, knitting, planing, wood working, cross ties, dyeing machines, and other industries engage our people, and, in their variety, make our prospects both greater and surer. Among the new enterprises we may mention the Salem Parlor Furniture Company, for the manufacture of finer grades of furniture, and the Maline Mills, reorganized from the old Twin City Knitting Mills, in the Vogler Store building on the Salem Square. The large auditorium of the Elk's Lodge is now well under way, and bids fair to be a marked addition to the architecture of Winston-Salem. In answer to an inquiry made of one of our citizens most competent to express a judgment, a letter was received, out of which the following paragraph may be quoted in full:

"The building operations of the community this year have been more extensive than in any year since 1892, at which time the town reached the high water mark in its growth and progress. It has been the more marked by following closely after the depression occasioned by the changes in the tobacco business of two years ago, and the character of the work tends to show that the town is recovering its normal conditions again, as the buildings erected include a number of nice residences, a large number of medium dwellings and tenements besides some business houses, the work as a whole has

been of a more varied and general character than for some time past, and is fairly indicative that the newer industries, particularly the four furniture factories and four large knitting mills are beginning to make themselves felt in the business interests of the community. There have been several large fires in the course of the year, which will be noted in the later portion of this Memorabilia: otherwise the twelve-month has been free from notable disasters.

The town has been well-managed. The appearance of the main street is an evidence of this fact to every passer-by,—the new pavements, new store fronts, porches moved back are giving the needed indications of a new era of town prosperity. The quiet and circumspect manner in which the recent danger from small-pox was controlled is a cause for general congratulation.

The marked event of the year in Salem was the Centennial of its famous Academy and College. This was celebrated in the week beginning May 23d and ending May 29th. There had been a long period of preparation, there was much patriotic cooperation of citizens with the School, and the result surpassed all expectations. It may be said that the whole South celebrated the occasion with us. The out door and indoor gatherings were of a notable character. Addresses were made by Gov. Aycock, Senator Clark, ex-Senator Ransom, State Superintendent Joyner, ex-President Battle of Chapel Hill, and many others. Letters and telegrams of congratulation came from every Southern Governor, from many learned institutions, and from Boards and persons of eminence beyond the sea. On Commencement Day, May 29th, the corner-stone of the new Memorial Hall was laid, and thus the great occasion came fittingly to a close.

During the past year we were reminded to a peculiar degree of the responsible place which our Province now occupies in the government of the Moravian Unity throughout the world. At the request of our Provincial Elders' Conference, which is one of the five constituent elements of the Unity Board, Bishop Rondthaler repaired to Berthelsdorf, Germany. Here the six representatives of the Unity, two from the United States, one from Great Britain, one from Germany and two from the Mission Board, carefully considered the affairs of the Church. There was little of importance to transact with regard to the Home churches in the several Provinces, but a great deal with regard to our Missions among the heathen. In the face of an annual deficit of from \$20,000 to \$25,000 a close examination was made into every mission field; every possible retrenchment was agreed upon, and measures considered for an increase of interest in the work and of contribution to its support. The great courtesies shown to the foreign representatives brought into clear expression the Unity-feeling prevailing among our brethren across the seas.

On Nov. 18th, 19th and 20th the Triennial Synod of our Southern American Province was held in Salem. The cordial agreement between the various boards, ministers and delegates who constitute our Synod was again shown forth in a gratifying manner. An unusual interest was

taken, not only by our own people, but also by others outside of our own denomination, as shown by the presence of Bishop Cheshire, of the Protestant Episcopal Church, and prominent ministers of the Presbyterian and Baptist bodies, as well as by conference greetings from the Methodist Episcopal Conference, then in session at Monroe, N. C. The presence also of a representative from our Foreign Mission field, in the person of our beloved Bro. Berkenhagen, added an element of strength to this Sesqui-centennial Synod.

Having come thus far in our review of the now closing year, it only remains to make such extracts from the Diary of the Salem Congregation as may be of interest to those who are, in this way, watching the old year out.

Wednesday, Jan. 1st, 1902, commenced for us in a crowded, orderly and devout assemblage. After the service we went out under a cloudless sky, full of stars. The thermometer stood at 38°. At 11 a. m. the congregation met to hear the sermon on the watchword for 1902: "I will meditate of all thy work and talk of all thy doings." Ps. 77. 12. On Saturday, Jan. 3d, the first funeral of the new year was held, when one of our oldest members, Bro. Alexander Giersh, was laid to rest.

On Wednesday, Jan. 15th, in the Young People's Meeting, the Bible story was again commenced. This is the third time in the present pastorate.

Friday, Jan. 17, a large Young Men's Missionary Society's Lovefeast was held, with an excellent address by the Rev. Egbert Smith, of Greensboro.

At the end of January and beginning of February we had a season of sleety weather of unusual length.

Wednesday, Jan. 29th, the old Salem Flour Mill was partially destroyed by fire.

Tuesday, Feb. 11th, the "Barrel Festival" was held in the Belo Home, when little barrels emptied out their treasure of \$67 for Foreign Missions.

On Wednesday, Feb. 12th, the "Instructions" for the winter commenced.

Friday, Feb. 14th, the thermometer sunk to 11°, and during the night the deepest snow fell which we have had in years. The cedars of the Avenue were beautifully decked, and there was great delight among the young people.

Sunday, Feb. 16, the Lenten prayer-week commenced, and was continued until Friday evening. The sermons were preached by the pastors. The weather was very inclement, but the attendances were good.

Sunday, Feb. 23d, Bro. C. E. Eberman, Field Secretary of the C. E. Society, preached in the Home church, and conducted meetings of interest in the community.

Palm Sunday came early this year, on March 23d. It was a beautiful Spring day, and the services in the church as fresh and bright as the weather outside. 18 were received into the Home church. The communions on Thursday were attended by 372 persons.

On Easter Sunday, Mar. 30th, we were favored with an unusually beautiful sunrise. The audience in the graveyard exceeded 4000. It was a beautiful thing to see so great and reverent a

congregation gathered at such a time and such a place.

On Wednesday, April 23d, a sister departed this life who had been connected with the Home Sunday School for more than 50 years. It was Sr. Louisa Van Vleck.

On Sunday, April 27th, the Widows' Covenant was observed, and on the following Sunday that of the Single Sisters and Older Girls.

At the Congregation Council, Tuesday, May 6th, Bro. Walter T. Spaugb was elected Elder and the Bro. W. T. Vogler and Henry F. Shaffner re-elected Trustees.

Wednesday, May 14th, the pastor made the address at the dedication of the Slater Colored Hospital. This beautiful edifice, erected mainly through the gifts of white friends, was almost entirely built by the hands of the colored people themselves.

On Sunday, May 25th, the Commencement Sermon, on the occasion of the 100th anniversary of the Salem Female Academy, was preached by Bishop Charles Moeuch, of Philadelphia, amid a great throng of people, from far and near. In the evening, from the platform erected at the northwest corner of the Square, the pastors of the Twin-City conducted a meeting of praise for the thousands of people reverently gathered on this remarkable outdoor occasion. By the kindness of the Electric Company the main front of the Academy was brilliantly illuminated, with the word "Welcome," the years "1802" and "1902" and an electric star over the portico doors.

Amid other exercises of the week special mention should be made of the beautiful tableaux on Wednesday, May 28, in which the history of the 150 years of Wachovia was brought before the eyes and hearts of a great multitude of people.

On Thursday, in the open air meeting after the Commencement exercises in the church, an enthusiastic address was made by Gov. Aycock, in which a stirring appeal was made for a \$100,000 endowment. A third of this amount has already been subscribed, mainly by members of this congregation. He was followed by Senator Clarke, of Montana. The laying of the corner-stone of the new Memorial Hall has already been referred to. The weather during the Centennial season was cool and delightful.

On Friday, June 6th, the Commencement of the Boys' School was held in the church, with an interesting address by Pres. Winston, of the A. & M. College at Raleigh.

The Home Sunday School picnic was held Friday, June 10th, and that of Elm Street Friday, June 27th, both at Nissen Park.

On July 4th an open air praise and prayer meeting, attended by about 200 people, was held in front of the Academy portico.

Thursday, July 10th, a severe electric storm passed over Winston-Salem. The lightning struck the Fries storage houses near the depot. Much cotton was burnt or damaged. The heat during this part of the month was intense.

Tuesday, July 15th, the pastor started for Europe, leaving the congregation in the charge of the assistant pastors, Howard E. Rondthaler and Edward S. Crosland, with the assistance of the other pastors of the Province.

On Sunday, Aug. 10th, the festival of the 13th of August was celebrated, with evidences of the refreshing influences of the Holy Spirit.

Sunday, August 17th, the Children's Festival was happily celebrated. About 1500 enjoyed the outdoor evening service on the Academy campus. The Young Men's and Older Boys' festival transpired two weeks later, and that of the Married People and Widowers on Sept. 7th.

On August 19th, the extensive fire took place which destroyed the furniture establishment of Huntley, Hill & Stockton.

On Oct. 17th the pastor returned from his long journey. Two days later on Oct. 19th, the congregation gave him and his wife a most affectionate reception, in view of 25 years of finished pastorate. It was a great means of encouragement and strengthening for further work.

On Friday, Oct. 24, the lovefeast of the Women's Missionary Society had a special interest thrown around it by the presence of the Presbyterian Synod in a body. After this fraternal converse the Presbyterians conducted their regular evening session in this church.

On Nov. 7th, the Annual Meeting of the Wachovia Historical Society was held, with an address on old Colonial Society in North Carolina by Dr. Bassett, of Trinity College.

On Sunday, Nov. 16th, the anniversary of the congregation was observed, with the usual degree of interest.

In connection with the Provincial Synod, which convened in Salem from Nov. 18th to Nov. 20th, the consecration of the missionary, Herman Berkenhagen, of Magdala, Moskito Coast, took place. The service was held on Wednesday, Nov. 19th. Bro. Berkenhagen was consecrated by Bishop Rondthaler with the written concurrence of seven other bishops of the Unity.

November 27th was Thanksgiving Day. The church was beautifully decorated, and the service largely attended. A collection of \$60.61 was taken up for the Twin-City Hospital, which has again been doing a noble work, not only for this community but for the people of many miles around.

Advent Sunday, Nov. 30th, commenced the Church Year with very stormy weather, but as the Advent season progressed it became evident that there was more than usual spiritual interest in the congregation. The Advent sermons were preached on Wednesday evenings, and were encouragingly attended, as have been the other services of the Church. Thus it has come to pass that the spiritual side of the Christmas season could receive a stronger emphasis than in previous years.

On Dec. 11th occurred the disastrous fire which destroyed the row of buildings known as the "Five Factories."

On Friday, Dec. 12th, during very stormy weather, a delightful Lovefeast of the Workers of the congregation was held.

Thursday, Dec. 18th, the Salem Flour Mill, which had been seriously injured in the earlier part of the year, was totally consumed by fire.

With the evening service on the 4th Sunday

in Advent, Dec. 21, the Christmas season was entered into, and has proceeded in the happiest manner. The church, through the untiring labors of a few workers, has been beautifully decorated. The attendances on the Christmas services have been excellent, and a good spirit has been felt moving through them all. The Home Sunday School Concert was given with much success on Christmas evening, and the Elm Street Sunday School Concert on Second Christmas evening in most appropriate manner. Many of our members are engaged in the Sunday Schools of the various chapels, and everywhere the exercises showed not only the passing interest of the Christmas season, but the steady work which is being done the whole year round in the eight Sunday Schools of the Salem Congregation. We are now about to enter into the Sesqui-centennial year of our Province. On Nov. 17th 150 years will have passed since the weary band of settlers spent their first night at Bethabara. It should be a year of great blessing. It should become the beginning of new life and growth in every part of the Province. Let us make this blessing, this life, this growth a part of our frequent and united prayer, as with the midnight hour we enter the beginning of this notable 150th year. Hitherto God has helped us; let us make him our trust in the years to come.

THE CHURCH AT HOME.

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

FRIEDLAND
[Communicated.]

The Christmas lovefeast, as well as the Sunday School entertainment, proved highly interesting occasions at this quiet abode of Peace. A brisk ride behind the pastor's fine animal carried us over the road, in double-quick time, to be greeted at the church by a happy throng of young and old. Where so many people should suddenly spring from seemed a mystery to one dwelling in a more densely peopled locality, but there they were, and the horses and buggies which brought many of them, and the well dressed groups whom we passed, heading Friedlandward, indicated not only deep interest in the festival of the Redeemer's birth, but a condition of material and social prosperity which was a veritable revelation to a stranger.

The pretty audience-room of the church had been darkened to give effect to the decorations; the well-loaded tree presented a beautiful appearance, and the neatly clad, intelligent and decorous audience showed that they were alive to the fact that it was a religious and not merely secular meeting. Superintendent, teachers, organist and pastor, as well as the dear children, contributed their share to make the occasion interesting. Listening to the songs, recitations, dialogues, report of the Secretary, and seeing the really beautiful and valuable presents, it showed clearly that the congregation was prospering and that rapid strides in general education, as well as spiritual growth, had been made during the past few years. So bountiful were they that even the stranger in their midst came in for a share of the fruits plucked from the evergreen branches of the tree. God grant

that like the beautiful clear spring at the foot of the hill on which this church is located, it may ever send forth the sweet waters of life, and be so fruitful in the service of the Savior that each member, young and old, may have right to the tree of life. It seemed a fitting culmination of the truly interesting occasion that the pastor, Bro. Crouch, in the name of the congregation, should present Bro. Stewart with a beautiful Bible as a testimonial of his faithfulness and appreciation of that book which has, for so many years, been the lamp and guide of this dear people. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."

MAYODAN—AVALON.
[Communicated.]

The Christmas season was quiet in both towns. An occasional explosion from a fire-cracker was about all the noise that could be heard. The remark was made not long ago, "That a more quiet and peaceable town than Mayodan is could not be found anywhere in North Carolina." From the writer's acquaintance with the Mayodan people he can heartily sanction what that one has said, and add a similar word for Avalon.

A Christmas entertainment was held by each Sunday School on Christmas Eve. These were splendid entertainments, well carried out. Large congregations were in attendance, enough to overtax the seating capacity of both churches. The work of decorating was done with neatness and attractiveness. At Mayodan two large trees graced the platform, with sprigs of evergreen in the windows and on the lamps. At Avalon there was one large tree beautifully draped with hangings of various kinds. Gifts were presented to all the scholars. The exercises were delightfully rendered.

The splendid entertainment at Mayodan was due to the earnest effort of Mr. S. P. Tesh, assisted by Mr. Wilson in the work of decorating, and to the untiring efforts of Mrs. Weathersbee in training the children.

The entertainment at Avalon was also one of the very best kind, and was arranged and conducted by Mr. Edgar Hege, assisted by Miss Busick, of Madison.

MORAVIA
[Communicated.]

At Moravia, on Saturday evening, though the mercury registered at freezing point, and the roughness of the roads prevented the pastor from presenting the stereopticon views, Mrs. Jennie D. Kerner, so evidently crestfallen by this disappointment, creditably entertained quite an audience by an impromptu recitation and song service by the school.

The most attractive was a beautiful solo, "The Heavenly Song," faultlessly rendered by Miss Lois Benbow, a pupil of 1894. In the audience was an octogenarian and his son, apparently enrapt and transfused by its melody. And the writer thought of the power of sacred song to sway hoary age and irrepressible youth on such a night. May this sweet-spirited leader, so faithful, ever find "via crucis est via lucis."

A VISITOR.

PIANOS

The Everett

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

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

The Harvard

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MT. BETHEL—WILLOW HILL.

[Communicated.]

It is quite evident that this house of God richly enjoys the blessing of Him in whose name and for whose glory it was placed upon the hill as a beacon of spiritual light and hope, to point to the still higher hills from whence cometh salvation.

The goodly attendance on Sunday, Dec. 21st, a most disagreeable and rainy day, when the roads seemed well nigh impassable, was not the only evidence of the good work which has been accomplished. The bright and attentive faces of the congregation, consisting mostly of young people, the intelligent responses to questions asked, the neat and thrifty appearance of the hearers, were in marked contrast to the conditions which existed years ago before this mountain work was organized. A visit to some of the homes and plantations, the kindly and considerate hospitality, the interest in God's Word and advancement in spiritual growth, the love for the secular and Sunday School, and the desire for reading matter was very gratifying. God has wrought through his servants, the Moravians and Friends (whose mission is only a few miles away) a wonderful change in these mountain glens and hillsides. Testimony regarding their efficiency came unsolicited from several unexpected sources and from several divergent faiths.

One gentleman, a very keen observer, remarked that the changes resulting from these well springs of salvation were most remarkable—that they were perfect oases in the surrounding wilderness of indifference and immorality. As I talked with many of these people and saw their earnest, sincere and humble devotion to Christ and his cause, I could not cease to wonder at the monstrous neglect which has permitted so many of the descendants of the Scotch and Irish highlanders to perish or continue to grope in the dark night of ignorance. A good brother, one of the Elders of the Moravian church of Mt. Bethel, as we rode on horseback to the very topmost peak of the Blue Ridge, showed by his interest in spiritual matters, his practical good sense and judgment, his knowledge of many plants and trees, combined with the most delicate thoughtfulness, that he was an official of priceless value to any community North or South. If the Friends have accomplished better results in their work than the Moravians it is because they have located right among the people,

forming one of the most beneficent settlements, whereby the constant and daily example of Bro. and Sr. Lindley and their two teachers, they inculcate the elementary principles of home life, and furnish unremitting object lessons in domestic affairs, such as cooking, sewing, tilling the ground, and every other means of uplift that can be brought to bear upon an observant people.

The mountaineers appreciate this most highly, and it is telling upon them in a multiplicity of ways. "He is a good preacher, and we like him very much," said a most intelligent mother, "but his calls are so short that he hardly breaks through the first embarrassment of an introduction." "Yes," chimed in a little five-year old mite of a girl, "he just says howdye and then he's gone."

To do these people the highest and most lasting good, Christ and Him crucified must not only be preached but *lived* among them. That they thoroughly appreciate those who will is quite apparent from the touching inscription carved upon the front of the Reading Desk of this Mt. Bethel church, with a framed photograph in the centre, as follows: Mt. Bethel, Nov. 18, 1852, and (beside the picture) this motto:

The First Minister { Photo. } Who Lived Here.

Not that he was learned or spiritual or eloquent (for, no doubt, he was all of these) but emphasis is laid on the fact that he *lived* among them. This was the main attraction. Still they are so appreciative of what is done, so patient and uncomplaining, so fearful of losing what they already possess, that they say nothing, and prize the sermons and service given them once a month. Reading between the lines of this simple testimonial, for which they contributed many of their hard-earned pennies, there is abundant proof that they would rejoice above all in a resident guide and leader. And what a field lies before such a consecrated man or woman, in and around these spurs and valleys, from foothills to summit, from north to south, from range to range, to regions still beyond! Why it would prove the most blessed soul-winning system of wireless telegraphy that ever brought earth and heaven into communication for the rescue of perishing souls. These mountaineers deserve as well as need it. Too long have they been passed by in the strenuous efforts of the Churches to save those beyond the sea. This ought the



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followers of Christ to have done, but not to have left the other undone, for "should we not lay down our lives for the brethren?" Were we conscious of our indebtedness to the Redeemer, were we filled with the oil of consecration, would we not more willingly enter into the joy of service, counting no toil, no hardship, no self-sacrifice too great if by so doing we could save a soul from death?

The hearts of many a little boy and girl were gladdened by gifts received through the generosity of Mrs. W. J. Peterson's Sunday School class, and of Mrs. J. K. Hamilton, of Chicago. I only wished that the givers could have seen the recipients as each received his little present. These children, a great many of whom now read THE WACHOVIA MORAVIAN want to say "thank you" through this paper.

COLORED.

The Colored Moravian Sunday School gave its Christmas Entertainment Tuesday night after Christmas. The exercises were most creditably rendered, and delighted the large audience present. Special prizes were awarded to several scholars for regular attendance, while all the scholars received presents. Bishop Rondthaler and Mr. H. E. Fries made short and encouraging talks. This school is in charge of Mr. E. E. Knouse and is doing much good for the colored people of that section of Winston-Salem. —*Daily Sentinel.*

OAK GROVE.
 [Communicated.]

In accordance with a custom of several years standing, this congregation observed Christmas in the usual way on Christmas Day, by having their Sunday School Entertainment. The services which began at half past ten in the forenoon were of a delightful nature. Short and pointed addresses were made by Bro. V. M. Seiwerts, Bro. Marion Smith and the Pastor. Gifts were presented to all the scholars and teachers. The School is doing a great deal of good for the people of the community, both young and old, having as it does a splendid Superintendent and corps of Teachers.

BETHABARA
 [Communicated.]

The Christmas services were held as usual. Although the weather was cold and the roads very bad yet there were large congregations present at all services. Too much could not be said in praise of the Sunday School exercises. This was participated in by not only the children but by gray haired men and women. Every one in the school had a part

to do and did it well. Especially pleasing and entertaining were the songs and recitations by the very small children some of whom were kept awake in various ways till their number came on the programme, but not one forgot or even halted in their parts, showing an undue amount of training and preparation. Much of the success of this Entertainment was due to two Sisters of the church, Mrs. Hauser and Miss Thomas. The school showed its appreciation of Miss Thomas' services as organist by presenting her with a very handsome Bible.

CENTERVILLE.
 [Communicated.]

The entertainment held here on Sunday before Christmas was one of the best in the history of the School. When the hour for beginning arrived the rain was falling in torrents but the church was full of friends and well wishers and all went away glad that they had come out through the mud and water to hear and see an exercise which reflected so much credit on the community.

On Sunday after Christmas was held the lovefeast and candle service and seemed to be thoroughly enjoyed by all present.

Bishop Rondthaler was present at both of these occasions and added much to their interest and enjoyment.

We begin the year in this congregation with new plans and new energy. The brethren, William Crews and C. E. Knouse were elected as church Committee for the next two years.

BETHANIA
 [Communicated.]

On December 12th, our congregation lost its oldest member, the esteemed brother, Jesse Conrad, nearly 95 years old.

The Christmas season passed in its usual happy manner with us. The Christmas Eve service was a very pleasant one with a fairly good attendance. The decoration was a pleasing feature of the occasion.

On the night of the 29th, the Sunday School gave its entertainment, which had cost a great deal of labor, as most of those taking part were of the younger people. It was well rendered and highly appreciated by the good audience.

The New Year's Eve services, lovefeast at 7 o'clock, reading of the Memorabilia at 9 o'clock, and the closing service at half past eleven, were held with an overflow of people.

MIZPAH.
 [Communicated.]

The Sunday School Christmas Entertainment was given on the night

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of Saturday 27th. A Cantata, "A Good Time with Santa Claus," was well rendered by all that took part, from the grown people down to the smallest children. After the exercise presents were distributed to the Sunday School.

NEW PHILADELPHIA.

The Christmas preaching and love-feast came at New Philadelphia on the 24th. The nice decoration added much to the occasion. The lovefeast, as usual, was closed with what is called in our congregation, "the candle service," when, with the church darkened, the candles are served to the children.

The Sunday School Entertainment was given on Christmas Day.

On Christmas Eve, Bethesda Sunday School gave its Entertainment. The writer could not be there, but from the appearance of the large and beautiful tree on the Sunday following it was evident that the occasion must have been a happy one.

OLIVET.

The Christmas service was held on Christmas Day. Good preparation of appropriate music by the choir and in decoration of the church had been made. The usual order of service was followed, including love-feast and distribution of candles. The church was filled with an appreciative congregation.

CALVARY.

The Christmas season at Calvary was ushered in by a very impressive and appropriate sermon by the pastor, Bro. Crosland, on Sunday, 21st. This was followed in the evening by the Christmas Concert by the Sunday School. The church was filled to its utmost capacity, the idea, "Christmas in Loveland," was very beautifully carried out by songs and recitations. The church was very tastefully decorated, and each member received a picture of some scene in the life of Christ, with a cornucopia of confectionary on the back, whilst the smaller children were the recipients of an "up-to-date" Santa Claus, in his automobile loaded with nicely assorted candies.

The next of our services was held on the morning of Christmas Day, when the usual sunrise devotional services were observed.

On Tuesday, the 30th, the Christmas services were very appropriately and beautifully closed by the Love-feast to which many friends of our own and other denominations were admitted by tickets of invitation, the occasion proved very enjoyable, and largely attended, and thus closed a very bright and helpful Christmas season with Calvary congregation.

MARRIED

In the Moravian Church at Kernersville, N. C., Dec. 23, 1902, by Rev. E. S. Crosland, Sr. JESSIE KERNER to Mr. PHILIP A. FONTAINE.

DEATHS.

At Bethania, Dec. 12, 1902, JESSE CONRAD, aged 94 years, 11 months and 3 days.

At Bethania, Dec. 17, 1902, JAMES ISREAL GRAHS, aged 78 years, 11 months and 6 days.

ACKNOWLEDGEMENTS. FOR 1902.

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Home C. E. Society,	\$ 32 22
Young M. M. "	75 00
Ladies' Mite "	65 69
Calvary Miss "	11 50
Salem Inter. Ch. End.,	11 00
Calvary Ch. Endeavor,	5 50
	—\$ 200 91
Salem Congregation,	\$125 82
Friedberg "	14 79
Clemmonsville "	8 45
Hope "	2 93
Macedonia "	8 81
Union Cross "	82
Willow Hill "	1 17
Mt. Bethel "	2 60
Friedland "	14 55
Centerville "	7 15
" Sunday School,	5 25
Kernersville Congregat'n,	13 52
Bethania "	11 62
Bethabara "	8 51
Calvary "	25 99
	251 98

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<i>For Church and Parsonage in Kingston, Jamaica:</i>	
Juvenile Miss. Society,	22 84
<i>Hospital at Leh, India:</i>	
Juvenile Miss. Society,	23 90
<i>For New Church in Antigua:</i>	
Female Miss. Society,	25 00
<i>For Hospital in Labrador:</i>	
Friedb'g M. Soc'y,	\$19 00
A Friend,	5 00
	24 00

Legacy:
Mrs. Salome Chitty, dec'd,
by Mr. C. T. Pfohl, Ex'r
for General Missions,

Interest:
The Hannah Stauber Legacy,

For Home Mission:
Clemmonsville, \$ 2 66
Calvary, 11 02
Hope, 1 61
Salem Congregation, 70 74

For Alaska Mission:
Salem Congregation,

For Salem Poor Fund:
Salem Congregation,

For Provincial Expenses:
New Philadelphia, \$1 25
Bethania, 3 80
Calvary, 12 52

For Home Mission Parsonage:
Salem Congregation,

For Bohemian Mission:
Salem Congregation, \$ 35 57
New Philadelphia, 2 02
Friedberg, 6 16
Bethania, 8 14
Clemmonsville, 4 56
Hope, 2 61
Macedonia, 3 65
Calvary, 15 04
Kernersville, 2 79

For 1 child 1 year, at Pottenstein Orphanage,
Salem Juv. Miss. Society, 43 19

For Theological Seminary:
Clemmonsville Cong, \$ 2 16
Friedberg, " 2 42
Calvary, " 10 91
Salem, " 54 38

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Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.

Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem 9:50 p. m.

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HISTORY

—OF—

Wachovia in North Carolina.

—BY—

Rev. J. H. CLEWELL, Ph. D.,

WINSTON-SALEM, N. C.

The above is the title of a volume which will appear between the middle and end of April, and is a history of the Moravian Church in North Carolina, from the years 1753 to 1902. It is a book of 400 pages, printed by Doubleday, Page & Co., of New York, with 31 illustrations, and handsomely bound, with gilt back and side titles. Price, \$2.00 delivered.

The volume is based upon the researches made in the original manuscripts of the Salem Archives, and represents a work of translation and study covering five or six years. The book contains the interesting history of this colony during the French and Indian War; the struggle between the Regulars and Governor Tryon; the stirring times of the Revolution, with all of which Wachovia was actively associated.

The contents furthermore follow the history of Salem; the founding and growth of Winston; the founding and history of Salem Female Academy; the experiences of the civil war and the history of the church and community during the present generation.

While the title localizes the history, the story really contains much information relative to the entire western section of North Carolina, history which has never been heretofore written and which will be a valuable addition to the general history of the State.

In addition to the above there is an article on the Doctrinal position of the Moravian Church; another on the general history of the Moravian Church; and a biographical sketch of the Principals of Salem Academy and College; lists of ministers, of congregations, of Sunday Schools, and other information useful for reference.

Orders for this book may be sent to Rev. J. H. CLEWELL, Winston-Salem, N. C., or can be given to the pastor of any of the Moravian Churches in Wachovia.

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THE WACHOVIA MORAVIAN

VOLUME X.

SALEM, N. C., FEBRUARY, 1903.

NUMBER 119.

The Wachovia Moravian.

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

The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

NOTICE TO CONTRIBUTORS.

In our strenuous efforts to get THE WACHOVIA MORAVIAN printed by the 10th day of each month we have been obliged to omit several contributions handed in after the 2d or 3d of the month, a thing which we greatly regret to do, since the interest of a paper of this kind is so largely dependent upon the variety of contributors, and thus far people have not been falling over each other in their anxiety to write for THE WACHOVIA MORAVIAN.

We ask, therefore, as a special favor that in the future all our contributors (and may their number never grow less!) will aim at the first day of each month, and then hit the bull's eye.

Amongst contributions which we were obliged to "turn down" last month were communications from Rev. James E. Hall and our long-time friend, H. E. Shore, of Kernersville.

TO OUR SUBSCRIBERS.

We expect to make our paper more attractive this year than ever. First, we have a series of interesting letters promised by Bishop Rondthaler. Secondly, we expect to print half-tone pictures of all our Southern churches, and we hope to have this a special feature for this year. We would also like to add four more additional pages, but this will depend altogether on the number of new subscribers we get.

Also it would be a great help and saving, if the subscribers would send in their subscriptions without being reminded. Look on the wrapper of your paper, and you will find the date there to which your subscription is paid. If you are behind please remit.

Within the next few months the manager expects to visit our congregations in the interest of our Church paper. We want to celebrate this sesqui-centennial year by increasing the subscriptions of our paper very largely. Let me say if

the paper does not come to your home this year you will miss a very rare treat. Because every one connected with it is putting extra effort into the work. Send me your name as one of the new subscribers whose name we are printing in every issue of our paper.

EDITORIAL.

Special attention is directed to the communication of Rev. THE SESQUI-CENTENNIAL. James E. Hall in this issue of THE WACHOVIA MORAVIAN

upon the Sesqui-centennial. Bro. Hall has evidently given much earnest thought to the whole matter and believes that this should be made the year for a great forward movement in our Province.

His plea to the membership for stronger financial support is most timely and will, we believe, bear fruit.

* *

BRO.
CROSLAND
IN
INDIANA.

During a part of February Bro. Crosland, of Calvary, is absent in Hope and Indianapolis assisting in a special series of meetings in the Moravian Church at these points. At present writing no reports have been received from these meetings, but we trust to hear good news of the experience of especial blessings from on high. Every bond which unites our two Provinces should be fostered, and we of the South feel very happy over this evidence of fraternal co-operation.

* *

PUSHING
THE
WACHOVIA.

The special efforts which the business manager of THE WACHOVIA MORAVIAN is putting forth to extend the circulation of this paper are meeting with success. Bro. Crouch has succeeded through his visits to various of our congregations in adding a considerable number of names to the lists.

We feel about the WACHOVIA MORAVIAN that the members need it in order that they may keep in touch with the Province and its various congregations and interests. The Province needs it in order that its work as a whole may be kept closely bound together, and that in every way the weak may help the strong.

Its support ought to be looked upon by our members as a matter of church duty and loyalty.

* *

CAROLINA'S
MOST
LITERARY
JOURNAL

Notwithstanding the weak faith of some of its friends, "The South Atlantic Quarterly," North Carolina's most scholarly Magazine, has entered into the second year of its history.

This Magazine which has all the ear marks of a gentleman, with its quiet drab colored cover

and general air of scholarship, has set forth to give expression to the literary ability of the New South.

Every honest literary effort will be encouraged, with the especial hope of developing freedom of thought and real culture. Its Editor, John Spencer Bassett, of Trinity College, Durham, N. C., has already shown himself to be a man of sound literary standards and his Magazine is an expression of the best thought of the South of to-day.

What of the Sesqui-Centennial?

"Sesqui" is a Latin word, signifying "one-half more." The year 1903 is the one-half more than one hundredth, or the one Hundred and Fiftieth Year of Moravian History in North Carolina.

What shall this year be for our Province? This is the momentous question which many of us are putting to ourselves daily. It certainly ought to be a year of tremendous enthusiasm—an enthusiasm engendered by the active cooperation of all Moravians in this Province to take a step forward. An enthusiasm which lights the fires of numerous new movements for the development and expansion of Moravianism in North Carolina and the States adjacent thereto. In the great mill, before the spindles whir and the looms clash, the fire of the furnace must be fanned into a blaze. We have come now to just that point in the history of Southern Moravianism when we should have more lighting of fires, more fanning of the blaze, more whirring and clashing of machinery whereby the sound doctrine, the strict discipline and the beautiful worship and life of the Moravians may be inculcated and spread abroad.

We Moravians have been for a century and a half like children living in an enchanted land. We have enjoyed the beauties of our ritual and the solid comforts of our faith all to ourselves in but a small corner of our great State as if we were on an oasis in the midst of desert wastes. During these years, while we have so quietly and contentedly kept ourselves within the bounds of our little oasis, and have wiled away our time as in a dream land, the great Methodist and Baptist and Presbyterian churches have grown strong and mighty and are hemming us in on every side. It is not too late, however, to mend our ways, and by energetic endeavors to achieve great things in the inviting fields which lie around us. If, however, we do not undertake and accomplish something definite and substantial before many years pass by, when the next period of importance from an historical point of view arrives, there may be but a very sad, sad story to relate.

There are two movements we should enter upon energetically in our Province. One is,

to thoroughly Moravianize, outside of certain centres, what we already have; the other is to extend our Church into new fields and break the narrow limits by which we have been so long circumscribed.

It must be acknowledged with regret that many of our members are such only in name. The real spirit of the Moravian Church is not to be found in them. It is not altogether their fault that it is so. The Church extension in which we have engaged in recent years has been decidedly successful from a numerical point of view, but our ministerial force has not increased proportionately, and the instruction which our smaller and weaker congregations have received has been very inadequate to their needs. Whenever genuine Moravian methods are pursued a schoolhouse is built alongside the church, and an ample force of ministers to instruct and guide the congregation is maintained. The benefits to be derived from a policy like this must be evident to every one. But we have not been able to measure up to such a standard owing to the lack of means. The idea that the Moravian Church is a wealthy organization is a fanciful and fallacious dream. The time may be at hand now, however, to begin the development of these lines of Moravian method where they do not already exist amongst us. Indeed, one sees with pleasure, here and there, unmistakable signs of a tendency in this direction. Every thing we can do to foster this spirit should be done. If the intelligent and energetic men and women in our several congregations will do their duty in these directions generations to come will rise up and call them blessed. This is no idle prophecy.

It must be acknowledged that this is a work which cannot be accomplished in a day. It may be very fittingly begun this year, and why not make it one of the features of the Sesqui-centennial? But it will require years of patient and self-denying labors to bring it to the high degree of development desired. Now, some one will ask, Why don't the Provincial Elders' Conference take up such subjects and see that they are carried out? Everything cannot be done by the P. E. C. It is their office to manage and direct Provincial affairs, not to create means and ways by which they are to be supported. The P. E. C. must husband the Provincial resources and apply them as Synod directs, they cannot create funds out of nothing.

The beginning must be with the people, and they who are to be the beneficiaries should take the initiative. The desire must be so strong that a willingness and readiness to invest thought and labor and money will supersede all selfish interests and narrow-minded views and will rise to meet the great needs of the community.

If a thing is worth having it is worth an effort to acquire it. If this effort is converted into cash and the cash finds its way into the treasury of the Church the leverage with which to overcome obstacles will be at hand. Every one of our congregations ought to have at least two whole Sundays in each month, with two services on each Sunday. With such facilities in a year or two our people would be very decidedly benefitted. Then add a congregation

school, and with Church and school going hand in hand we should see splendid results before long.

Is all this worth the effort? It surely is, and whenever the people arise in their might it will be accomplished. Who will be the first to make a move in this direction? And who will help? You need a new suit of clothes, you go to the store with the cash in your purse, you select what you want, you pay for it, you go on your way rejoicing. Now, by the same plan in church matters, come to the proper authorities with a clear cut plan and the means to pay for its execution. See!

Now, as to the other matter. What of Church extension? This Sesqui-centennial year affords timely opportunity for our Church to go out and possess herself of new fields in cities and towns, lowlands and mountains. If this year is to mark the beginning of greater efforts in pioneer Moravian Church work consecrated Moravians will have to be the pioneers. I write the word consecrated advisedly, because self-denial, patience and endurance of hardships may be necessary. The spirit which moved in the past and produced the men who laid the deep and wide foundations of our great Mission work was the spirit of the consecrated volunteer. Such was the spirit, too, of those who laid the foundations and became the first settlers of Wachovia.

At present our Church work is straightened and distressed for the want of workmen who can properly and successfully serve our congregations in the ministerial office. If we extend further we should require still more men of the right stamp and qualifications. They must be men of character, who are forceful men and carry weight with them, who are deeply imbued with the spirit of righteousness and a love for their Church and her institutions. Active, energetic, moving men; men who would succeed in other callings and would command good positions in other lines of activity. Young men of ability who have not become fixed in their ways and methods by long service in one or another branch of Church work. For such there is a wide field of usefulness and commanding positions in the future developments of their Church. The new and the fresh shoots of a vigorous plant, while they must always begin low down and perhaps at the very root, push upward in the struggle of life until they overtop the oldest branches.

But the Church will not and, indeed, cannot develop along new lines of growth and prosperity unless there are means at her command to aid her good endeavors. A farmer may own much land, and many idle acres, which he may rent, lie round about him, but he cannot raise crops without money. Yes, and when his crops are started he must still continue to assist Mother Earth in her efforts to nourish them with the growth-producing ingredients of her own bosom.

We have many men of the finest business capacities and the rarest good sense and judgment in our Church who may see in this occasion the day of opportunity in which to devise ways and means to aid the Church as never before, and give her the stimulus of their excep-

tional gifts by accumulating funds for her activities. There have been Moravians in the past who organized and conducted lucrative businesses for the benefit of the Church and her Missions, why not similar activities in our day? We hear occasionally successful men say: "If I had the gifts I would love to preach the gospel." Use the gifts you have, Brother, for the Church; you may be instrumental in providing the means to support many preachers of the gospel. The greatest sesqui-centennial opportunities lie at the feet of the laymen of our Church. The laity may hold the clergy to the spiritual duties of their office, but they must support the Church and supply the means for her extension and growth.

Time is hastening on. One month of this year is already past. Let us not lose sight of what this year may mean for our Church.

JAMES E. HALL.

Dr. Prince Asks Some Questions.

WINSTON-SALEM, N. C.

Dear Wachovia:—

It has been deeply interesting to one who for more than thirty-one years has been deprived of the privileges and blessings of the Moravian Church once again to be permitted to spend a time among them, in a city where so many of her distinctive and soul-refreshing customs still remain, and where the inroads of commercialism have not swept into oblivion all those sacred heirlooms of simple faith and unostentatious piety which have descended from the fathers of the Church and led to the enrichment of so many lives in home and foreign lands.

As I pass through these scenes and revive the memories of long ago, the question arises again and again, and will not down, why *this* Church, so grand in its history, so zealous in resisting and fighting error of every kind, so loyal to Christ and his blood-bought redemption, so pure in its Christian teaching, so adjustable in its liturgy and worship; so far-reaching and successful in its educational and missionary enterprises, should not arise from her modest obscurity and permit herself to be lifted like your own mountain-peak, the Pilot, into long-merited prominence, and lead the way among the Churches of Christendom, from the vagaries and false philosophies, the higher criticisms and lower spiritual living, which threaten their complete disintegration and usefulness—back to the simple and only foundation of faith and hope, the belief in Christ Jesus and Him Crucified, and that brotherly love and practical Christianity in all its forms which are the sure outcome and fruition of that faith. I wish all (my friends in Chicago at least) might have been present at some of the inspiring services of the past weeks. They would no longer ask: "Who are the Moravians?" They would know that the motto she has borne for so many centuries is not dimmed, but clearly to be read upon her banners: "The Lamb hath conquered; we follow Him." They would learn that though only a *little one* among the thousands of Judah, she is scaling the heights of unbelief and sin, attacking steadily and persistently the El Caney's

of immorality, intemperance and indifference, and striving to prepare her membership through her zealous watchmen for the coming and complete triumph of Him to whom shall belong all the kingdoms of this world — our Saviour and Redeemer. I wish they could have been present with me on Thanksgiving Day in the Home Moravian Church, with its wealth of fruits and vegetables, chaste decorations, superb singing, practical and heart-searching pulpit utterances, open-handed charity, — and then gone with me to the delightful lovefeast at Christ Church, walked through the peaceful God's Acre where so many of the victorious await the resurrection. I wish they could have accompanied me to Calvary Church, to Friedland and Kernersville (my first loves in the Southern Province), attended Mr. and Miss Crist's interesting and successful mission among the mill operatives of the South Side, and then, as a culmination of all, participated in the social lovefeast for workers, held on the evening of Dec. 12th, in the chapel of the Home Church. From Dr. Clewell's remarks at this service it occurred to your listener that he had touched a subject which, if properly elaborated, might solve a problem which has caused much thought and prayer among other denominations, namely, the best time and mode for gathering into the churches those who have been led to yield themselves to the bosom and guidance of the Good Shepherd, but who need the most careful, judicious and persistent training in their spiritual growth and development.

There are those who feel that the haphazard method of a series of protracted meetings, held usually in the fall, is open to serious objections, the chief one being that of inducing the belief that only at one particular occasion or time of the year may the disciple declare his or her fealty to Christ by joining the Church. In his remarks, if I understood correctly, Dr. Clewell mentioned that in the Moravian Church year there were three principal mounts or memorial days, Christmas, Easter and Aug. 13th (a time when in the early struggles of the Church against formalism and error our Savior, in answer to earnest prayer, revealed himself in an unmistakable and wonderful manner as the Head of the Church) and which tower above ordinary calendar days, and should be seized upon as occasions for arousing deeper thoughtfulness and clearer consecration to the service of Christ on the part of his followers.

Permitting my thoughts to run out in that channel, I wondered if those seasons (and what denomination does not have them) might not be made to form *definite, well-marked* divisions of the Church year for the ingathering of her members. With an understanding throughout the Church, that those who, under the prayerful training of parents, teachers, pastors, or in other ways, have been led to yield themselves to Christ, at any of these seasons be admitted to Church fellowship—it would obviate the necessity of postponing to some particular portion of the year this most important commitment to the ordinances and activities designed for the upbuilding of Christian character and the development of Christian life.

I wish these same friends could for a time

dwell in this twin-city of Christian culture and material and intellectual development, toned down by its sense of responsibility to the Giver of every good and perfect gift who is the All in All,—where, in the *Salem* division of this hyphenated city, no saloons, gambling dens or brothels are allowed a foothold. I wish they could live for a while in this State, with its healthful climate, picturesque landscapes, and generally law abiding people, where, unlike our own Illinois (the resting place of the great emancipator) the people are measurably free from political despotism, and dare to retain the precious Word of God and the Christianity for which the pilgrims fought and died, and not only retain but read it publicly and lovingly in the public schools, and seek its inspiration to mold the characters of the rising generation. No wonder there is so little profanity and vulgarity to be heard as we walk the streets, no wonder at the courtesy of young and old, especially to women, no wonder the citizens feel, as an estimable lady of peacefulness and piety expressed it, that sooner than surrender these principles they would fight. Would that our people had been less craven when the question was at issue, for now it is too late.

Yours, faithfully,
ISAAC PRINCE.

What Becomes of the Missionary Dollar?

H. E. RONDHALER.

When a man spends a dollar, he wants something to show for it. When a dollar is invested, the investor wants to know where it is going and what it is likely to do, but when we drop our offering in the missionary collection, most of us have a very vague and indefinite idea as to where it is going, how it will get there, and when at its destination how it will be put to work.

Probably if we were better informed as to the real history of each missionary dollar after it leaves our hands we would give more liberally, more frequently, more cheerfully and more intelligently.

What then happens to the Dollar which finds its way into a Moravian Mission collection?

Every Dollar serves four important purposes and serves them well:

- I. To the Mission Fields, 81 cts.
- II. To the care of aged missionaries and their wives who have given their strength and health to the cause, 13 cts.
- III. To the training of young missionaries, 4 cts.
- IV. To the Central Board for management and expenses, 2 cts.

Total, \$1.00

Thus can be seen at a glance the useful career which lies before every dollar invested in Moravian Missions.

Now suppose we consider the items in some degree of detail beginning with number IV.

It is this fact, that only 2 cents—the price of a postage stamp—is required out of each \$1.00

to place the remaining 98 cents where it will do the most good, which has won for Moravian Missions such a generous support from outsiders who have no direct membership connection with our denomination.

Such givers who have studied the question of mission support in a large and intelligent way have soon discovered that to make a missionary dollar go farthest it must be placed into Moravian hands.

And to this very modest 2 per cent., which is all that is deducted for management is to be traced, in part, at least, the wonderful fact that outsiders support one-third of the Moravian Mission work.

It is worth remembering that every Dollar which we as members contribute calls forth an additional 33 1/3 cents from persons who are either members of some other denomination, or are not church members at all.

This is true of no other missionary work. To keep this figure down to 2 per cent. our Mission Board directors in Germany are paid salaries hardly as large as many a laboring man earns in America, although they are charged with heaviest responsibilities and have the disposition annually of many thousands of dollars.

These brethren do their work thus gladly and in a most sacrificing spirit for the sake of Christ and the cause. The Moravian Mission headquarters at Berthelsdorf near Herrnhut are very plain and humble, and in themselves thoroughly set forth the spirit in which the Mission Board labors.

As to item III,—the training of new missionaries, here again the utmost care and economy is exercised. A very little thought given to the subject will at once make it clear that a mission worker must be effective largely in proportion to his training, and hence the investment of 4 per cent. in the training of young missionaries pays for itself over and over again. Native languages and habits are studied, experienced missionaries impart the benefit of what they have learned in years of toil, a working knowledge of medicine and hygiene is acquired, and thus the young missionary volunteer is sent out a sharpened tool, ready for service.

13 cents out of every dollar is utilized to care for those who, through old age and infirmities, have become unable to continue in active service. The need for this will be very apparent when we remember that many of our Missions are so situated either in the extremely cold or extremely hot countries, that the missionary practically takes his life in his hands when he enters the service, and as he toils gives up his strength and vitality to the work.

To cast such men and their wives adrift after they have given their strength and health to the service of the Church would be heartless and cruel.

They must be cared for.

And we who have staid at home while they went forth to all nations owe it to them to make proper provision for their old age and decrepitude. Here again the utmost care is exercised, and we must remember that the 13 per cent. only supplies such things as are ordinarily deemed necessary for reasonable comfort.

An additional reason for this provision is to be found in the fact that the salaries paid to our missionaries while at work are so small that it practically takes all they receive to support them while in active service.

And this brings us to item I., the 81 per cent which is expended directly on the Missions and concerning which more another time.

Snow Storms in Africa.

Our South African Missionaries report an unusual Winter this year—their winter season it will be remembered is during our Summer, and we append a portion of Bro. Ludzuweit's narrative translated from the "Missions-Blatt":

"We are having a near approach to a Greenland winter, and our people cannot remember a fall of snow such as we have had. On the 10th of June we had a cold rain, which turned to snow in the evening. It snowed terribly on the evening of the 11th of June at 10 o'clock, and this was followed by a severe thunder storm and heavy rainfall. On the next day the snow was a foot deep, and on account of the rain-fall, the snow was so heavy, that the roofs of houses began to crack. I slept uneasily that night, as I perceived that the weight was injuring the building. Fortunately the wall only received slight damage, and one door, on account of the sinking of the wall, sprang from its fastenings. In the morning I hastened to remove the snow. On all the buildings the snow was upwards of three feet deep, and we were obliged to dig a path in front of every door. We had hoped that the snow would soon disappear, as it generally does in Africa; but this was not the case. On the 13th of June the thermometer indicated less than 30° Fahrenheit. The rays of the sun appeared to have scarcely any power. On Sunday, June 15, no one came to church and the entire landscape was covered with a white sheet. A woman came and asked for fuel, and a man destroyed his little hut in order to obtain wood sufficient to prepare his meals. On the 16th of June the thermometer rose to about 35°, on the next day nearly the same, on the following day less, and on the succeeding days 32°. At exposed places the cold was even more intense. During this time I was obliged to ride some distance, and the snow was so hard that the horse did not break through and had no trouble in travelling. For two weeks there was no mail. We saw no Kaffirs. Our cattle remained two and a half days in the Kraal without having any food. On the afternoon of the the third day I had all driven into the open, where they found some cornstalks projecting from the snow. During the night feet of the cattle were frozen in the moisture of the kraal. It was a wretched state of things. Near the station a man dug out of the snow thirty goats, which had been frozen. Others lost cattle and horses. Many people perished. In the garden of the mission twenty-one trees were broken down by the snow. A teacher saw three iron telegraph poles, on the road to Magdala, broken to pieces by the snow, while others had been blown down. Later the water flowed under the foundation of our dwelling house, as though there were springs there.

I had had all the snow removed from around the house, and yet the water had penetrated.

On the 22d of June about eighty people (including children) attended the services in the church. On the 25th I rode to a funeral. The horse frequently sank to the depth of a foot into the wet ground, then again into the watery snow, so that, on my return home, I looked as though I had been in a skirmish. Even to-day (June 28) the snow lies deep everywhere on the south side. We are very thankful that none of our cattle perished, for it would have been a serious loss at this time, as the price of an ordinary cow is about \$50, and of an ox \$75 and upwards.

Three days before the snow-fall there was a severe storm, in which I was obliged to go to Magdala, where I baptized thirty-six adults and seventeen children. As the station is located on a hill and the church is merely covered with thin metal, it was sometimes almost impossible to hear my voice on account of the raging of the storm. On the road I was obliged to cling to my horse, so as not to be blown off; but I reached home safely in the darkness.

That we were very cold during this entire time, may readily be conceived; for with the poor protection afforded by the corrugated metal roof, we are not prepared to have a warmth of 37° or 38° in the house, during such a storm."

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, LL.D.

Having described some features of our State as it was in 1802, let us now see what was going on in, to use the language of Mr. Dukinfield, in a letter written in 1724 to the Bishop of London, "this remote and dormitory part of the universe."

The Governor until December was Benjamin Williams, first of Johnston, then of Moore, who had been a representative in Congress, and was twice State Senator, plain and honest but not brilliant. In November John Baptist Ashe, son of Governor Samuel Ashe, a Lieutenant Colonel at Eutaw, a member of the Congress of the Confederation and then of the Union, a lawyer of ability, was chosen to succeed him, but died before his inauguration. James Turner, a native of Virginia, a planter of Warren County, a breeder of race horses, was chosen in his place. He was a popular occupant of the Governor's chair, for he had some lovely daughters, one of whom in the course of time captivated the brilliant young lawyer, George E. Badger. Governor Turner was afterwards a Senator of the United States.

The Federal Senators were Jesse Franklin, a Revolutionary hero, one of the last four who left the battlefield of Guilford Court-house, afterwards Governor, and David Stone, a brilliant lawyer, a graduate of Princeton, one of the Commissioners who selected the site of the University, likewise soon to be Governor.

The Representatives in Congress whose reputations have come down to our day were William Barry Grove, of Fayetteville, who had the pluck to vote in favor of the Alien and Sedition laws, and lost his seat in consequence; Archibald Hen-

derson, who among his contemporaries was considered the equal as a lawyer of his brother, Chief Justice Leonard Henderson, both superior to their father, Judge Richard Henderson, of Colonial days.

The Court system was still very unsatisfactory. The State was divided into four Ridings with two Judges in each, an Attorney General in the east, a Solicitor General in the West. The judges did not hold in every county, but only in certain towns, with several counties tributary to each. In the first Riding were Morganton and Salisbury; in the second, Hillsborough and Fayetteville; in the third Halifax and Edenton; in the fourth Newbern and Wilmington. This, of course, was inconvenient to those residing at a distance. It gives point to a saying of my grandmother: "You girls talk of bridal tours (pronounced towers). The only bridal tour I ever heard of when I was young was riding to the nearest judge to sign away the wife's land." Only a judge had that power in those days.

The judges were all of the highest character, but of varying reputation for legal ability. There were Spruce McCay, of Salisbury; John Lewis Taylor of Fayetteville, and then of Newbern, the first Chief Justice of North Carolina; Samuel Johnston, a nephew of Governor Gabriel Johnston, of Edenton, who, as Governor and as one of the first Senators of the United States, and in other capacities, had been for years a leader of the people; John Hall, of Warrenton, destined to be one of the first Judges of our Supreme Court. His integrity in public and private life gave rise to a proverb, which was in extensive use in the good old days. He had a horse for sale. "Well, Judge," said a dealer, "tell me about this horse." "Certainly, I will tell you all about him. He is spavined; he is broken-winded; he will balk; he will kick; he will run away; in fact, he is bedevilled every way!" Whenever a man shows himself to be utterly worthless, or wicked, we old-fashioned people say, "he is like Judge Hall's horse."

About 1799 there was a howl of indignation at the discovery that the trusted Secretary of State, James Glasgow, in conjunction with others, had been guilty of gross fraud in the issue of land warrants. The General Assembly established a special tribunal at Raleigh, composed of two or more of the existing judges, to try the offenders, who were duly convicted and punished, the name of the County of Glasgow being changed to Greene in consequence. The judges thus sitting were authorized to hear appeals from the district courts. The act was to expire in three years. One hundred years ago in pursuance of an act passed in the last month of the preceding year, the court for the first time sat under the name of the Court of Conference. It was afterwards moulded into the Supreme Court, at first composed of the Circuit Judges and then in 1818 as it is now of Justices whose chief business it is to correct the errors of the inferior tribunal. It is some evidence of the simplicity of the old time legislator, that provision was made that no lawyer should practice before the new tribunal, but the members of the bar soon procured the repeal of this childish provision—peculiarly silly because the very object of legal arguments is to inform the minds of the judges.

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THE CHURCH AT HOME.

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

CENTERVILLE.

[Communicated.]

The work of the New Year has begun in earnest. The first Tuesday night of the year the pastor invited all the married couples to meet him in his study. Although the weather was very bad yet there was an unusual number out. The greater portion of the evening was spent socially, all engaging in games of various kinds. Then refreshments were served after which all reluctantly took their departure, making the evening one of the happiest and most pleasant.

The various Circles and Societies are preparing to do more vigorous work this year than ever before.

The Men's Band have made arrangements to have some outsider meet with them once a month and talk to them on some interesting subject. They have also decided to hold a public meeting once every 3 months.

The other Circles are also planning more aggressive work. So far we have much to be encouraged over this year.

PROVIDENCE.

[Communicated.]

We were glad to receive from this congregation the following:

"We began our Sunday School the 18th of January, with 48 present. On account of rain we did not meet until the third Sunday. This was a beautiful day and a very large congregation gathered for the preaching service. Bro Ernest Stockton gave us a good stirring sermon from the text: "Grow in grace, etc." II Peter 3:18.

Bro. Stockton made many friends here and we hope to have him with us again.

Bro. Grabs preached for us in the afternoon to a very large congregation who gave their earnest undivided attention to the sermon. We are struggling along doing what we can for the upbuilding of the church. We specially ask an interest in your prayers for this work."

We are always glad to get such letters from our brethren and the following sentence was especially helpful to the management:

"I have been a reader of the WACHOVIA MORAVIAN from the very first copy issued till the last. I could not do without it."

MACEDONIA.

[Communicated.]

In the Congregation Council held on the second Sunday in December, the Brn. John G. Sheek, A. R.

Sheek, John Clous, Luther M. Smith and Henry Riddle were elected Committee for two years.

The Christmas exercises by the Sunday School were given on Christmas Day at 11 a. m. They were successfully rendered to the satisfaction of a large and appreciative audience.

Miss Nanny Sheek, the able Superintendent of the Sunday School has since Christmas taken a trip to Indiana, to visit relatives in that State. She will return in a few weeks.

The New Year has already brought sorrow to the home of Bro. and Sr. A. R. and Mollie Sheek. Their beloved little daughter of eight years old, Addie Gertrude, died quite suddenly on January 27th, and was buried on the following day.

HOPE

[Communicated.]

The Christmas exercises were held on the evening of the 23d of December and on Christmas Eve day. In the evening the Sunday School under the leadership of the Superintendent, Bro. Frank Spaugh, did well in the rendering of recitations, dialogues and songs. The pastor made a short address and the Sunday School treat was distributed.

On Christmas Eve day at 11 a. m., the Christmas lovefeast was held. The attendance was good and the occasion was very enjoyable.

CLEMMONSVILLE.

[Communicated.]

The membership of the congregation was increased by the accession of six members on the second Sunday in December in connection with the celebration of the Lord's Supper. They were all adults and four of them are heads of families.

On Christmas Eve the Sunday School exercises were successfully rendered. The children were anxious to do their best and the young people did nobly. Recitations, dialogues and songs made up the programme. Near the close the Christmas candles were brought in and lighted up many a bright face as they were distributed to all the children present. The very large audience was a source of encouragement and attested the interest manifested in this new work of our church.

The decoration of evergreen festoons, put up under the direction of Bro. Edward Strupe and Miss Maria Johnson was admired and praised by many.

BETHANIA

[Communicated.]

Owing to the rainy weather and muddy roads the services this far in the year have been held monthly with small congregations.



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The services of the Week of Prayer were held in the usual manner.

The Bethania Christian Endeavor Society is starting off energetically with an increase of interest in such work as the different Committees carry on.

On January 16th, we laid to rest the remains of a devout and esteemed brother, Artemius Pfaff, in whose death not only the Olivet community, but also the Bethania congregation, feel a deep loss.

FRIEDLAND
 [Communicated.]

We began the year very encouragingly by adult baptism and reception of members. The Sunday School seems to be starting out well and every one is very much encouraged by the bright outlook. We have planned for larger offerings for missions and for more extensive church work. We hope to make this Sesqui-centennial year one of notable importance for this congregation.

UNION CROSS
 [Communicated.]

The outlook is the brightest with this place it has been for a long time. The Sunday School with Bro. E. M. Reid Superintendent, is taking on new life and energy, and we can but hope that by the power of God's Holy Spirit light is breaking forth. The day is at hand.

The first Sunday the pastor found a good large school in full progress, something never seen before in the present pastorate.

WACHOVIA ARBOR,
 [Communicated.]

This congregation has made an unusually strong beginning with the New Year.

The Sunday School under the Superintendency of Mr. Fred Hege is steadily growing and shows up well in its Sunday collections, which is always a good sign of practical interest.

At the pastor's request, the Christmas decoration was left in place until after the first Sunday in February. It was an unusually tasty decoration. Behind the pulpit, against the wall, was a tall arch-shaped back ground of greens interspersed with holly berries, against which a golden cross had been placed. Fourteen festoons from the four walls of the building, met in the centre of the church. The whole effect was surprisingly attractive for so small a building.

It was in the brightly decorated church that we held in January the first funeral for the year, laying to rest the remains of Sandy Hauser, a man of 35 years, who had professed faith in Christ during the November

meeting, had joined the church and was thus suddenly called home.

Two week night services are being held, a regular church prayer meeting, conducted each Wednesday night by the members, and a Saturday night prayer meeting for young men, under Mr. Hege's care.

CALVARY.
 [Communicated.]

Many of the Calvary Circle were very busy during the Christmas and New Year season, and in the preparation for these events, especially in connection with the Sunday School. There has been, therefore, in the present month a little "breathing spell" after the various festival services. The Sunday School Christmas entertainment and the annual lovefeast for the Sunday School and its friends were both happy and well attended services, and we are indebted to members of the Salem Orchestra and to Prof. Tillinghast and some of his pupils for the splendid help they gave us in the music. The Choir also, under the direction of Mr. James Kapp, showed that they had devoted time and pains to their part of the work. The lovefeast was in the hands of the regular lovefeast committee who saw to all the arrangements. This service formed a fitting close to the year.

On the first Sunday in January the Holy Communion was celebrated with a good attendance in spite of the rainy weather.

In the Sunday School some changes have been made in the teachers and classes and the school is under the joint charge of the Pastor and Bro. Allie C. Hege. The new Endeavor Hymnal has lately been introduced into the Sunday School and Y. P. S. C. E., and part of the time in our Sunday School is devoted to the learning of these hymns, and also in the midweek services.

On the evening of the 8th, the church was the scene of the marriage of Mr. Robert Mickey and Miss Margaret Keith, and on this occasion the church was filled with the relatives and friends. Mr. and Mrs. Keith left a few days later for their home in Pennsylvania.

Our Pastor left for Hope, Ind., on the 12th, to help in a series of special services in the Moravian church, and during his absence the regular services will all be held. The mid week services being in charge of the Christian Endeavor Society.

Election of officers for the coming six months took place in the business meeting of this Society and an entire change of the nine committees to give all the members a chance

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to be trained in the various lines of work. The State President, Rev. H. E. Rondthaler was with us in the meeting on the 28th, and conducted a question box meeting which proved very profitable and interesting. We did not get half through with the questions and the interest seemed to be at its height when the time for closing arrived. The channels of church work seem to be well filled with workers and one of the aims of this year is to endeavor to signalize this 150th year of Wachovia's history in our circle of the congregation by installing the pipe organ for which we have been working and contributing for several years.

CHRIST CHURCH.

[Communicated.]

One of the most interesting and certainly the most unique service of the New Year, was the Junior Christian Endeavor graduation, held on the last Tuesday night of January.

After two years work and training in the Junior C. E. Society of Christ Church, eight members were regarded by the Junior Superintendent as ready for graduation into the newly formed Intermediate Society of Christian Endeavor.

Each of these eight had served on various Jr. C. E. Committees, and several had been officers, while all had been faithful to their Society. As a final step towards graduation these eight were each required to prepare and present a so-called "Essay" upon some suitable theme, to be read at the time of their graduation. The themes chosen were all along practical lines and the essays though brief, represented some real thought on the part of the young writers. Amongst the subjects we recall: "How a boy may succeed in business," "How C. E. has helped me," "The Most important things in the Christian life," "What a C. E. girl can do at home," "Why I love the Junior Society," "What it means to be faithful," "What sort of men Junior Boys ought to make," and "Good bye to the Juniors."

Quite a considerable company gathered on the appointed evening to witness the graduating exercises. In fact, when the severe rain then falling, the darkness and the mud are borne in mind, the audience of between 60 and 70 was really very large.

The front benches were occupied by the graduates, while just behind them were seated the fifteen or twenty remaining members of the Junior Society.

In the South Alcove, the first pew was occupied by the new Intermediate Society who sang an appropriate hymn of welcome.

The diplomas tied up in purple ribbon according to regular Commencement style, are of an attractive appearance, and are prepared for the purpose by the United Society of Christian Endeavor. They were presented by the Pastor. A few remarks were made by Mr. Ernest Stockton, Superintendent of the Home Church Intermediate.

The Graduates were Ethel Brietz, Louie Grunert, Mamie Petree, Eve

lyn Collins, Robert Journey, Alf. Robertson, Cicero Dishner and Chas. Hanes.

Christ Church Sunday School has broken all previous records and on the first Sunday in February reached the highest attendance since the school was organized ten years ago, i. e. 223.

Two new teachers have been added to the force of workers, and Prof. Mendenhall has taken the Secretaryship in the place of Bro. Robert Grunert who recently left for Indian Territory.

FAIRVIEW.

So effective and at the same time so simple was the Christmas decoration that at the pastor's request it was kept in place during the month of January. This work is making encouraging progress, and the Sunday School, is one of the best organized we have.

Bro. H. W. Foltz has given continual care and thought to the school and with the new year a number of improvements were introduced, such as a Birthday-penny Box, the Honor Roll and Honor Certificates and Uniform Lesson Helps.

Active steps are now being taken towards organizing this work as a filial congregation to the Home church.

Ever since the new church has been in use Fairview has prospered.

CLEMMONS SCHOOL.

[Communicated.]

As a part of the course of mid winter Entertainments, the Lecture, "Around the World in 90 Minutes" was delivered by Rev. H. E. Rondthaler on Friday night, January 30.

The large chapel was filled from end to end by an audience which listened with apparent interest to the lecture, and enjoyed the pictures thrown upon the wall to illustrate the route by sea and land.

Special music appropriate to the countries visited was splendidly rendered, (in the dark) by the school, and at intervals tableaux were shown to make plainer the habits and customs of foreign lands.

Principal Kenneth Pfohl is doing a good work for both school and community by these mid winter Entertainments which are so planned as to provide both instruction and recreation.

A Plan that Worked.

Monday, February 2nd, was the twenty-second anniversary of the founding of the first Christian Endeavor Society in the World, by Dr. Francis E. Clark

There are now 4,000,000 Christian Endeavors in every country of the earth.

It occurred to several of the Winston-Salem Endeavorers to celebrate this notable Anniversary with a "Vesper" to which Committee Chairmen and such pastors as were interested, should be invited.

A long table was spread in the upper room at the East End of the Home church, and it was good that the table was upwards of twenty five feet long, for when the invited work-

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MAY 25th, 1902.

WINSTON-SALEM DIVISION—Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.

Leave Roanoke 9:15 a. m., daily. Arrive Winston-Salem 2:00 p. m.

Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.

4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knox-ville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.

4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.

9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.

NORTH & EASTBOUND. LEAVE ROANOKE DAILY.

1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.

1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.

8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.

12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.

12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.

7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.

8:05 p. m. daily, for Lynchburg.

DURHAM DIVISION—Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.

Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.

For all additional information apply at ticket office, or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent. Gen. Pass. Agent, Roanoke, Va.

ers sat down, it was found that there was not an empty seat, and not a foot to spare.

In true Vesper style sugar cake and coffee were served, and for nearly two hours the different lines of Endeavor work were freely and familiarly talked over, as though we were seated around a family table.

Formality and stiffness were entirely done away with, and every one of the 45 or 50 present seemed to have a really good and profitable time.

Members of five different denominations were present, and nine different Societies were represented.

The whole affair was such a success that at its close a unanimous vote was taken asking for a repetition of the plan.

And a two dollar bill covered all the expenses.

SUBSCRIPTIONS.

The following are the names of new subscribers received during the month of January :

Dr. J. C. Watkins, Dr. Isaac Prince, Mrs. Josephine Ledwell, V. N. Siewers, Jordan Huff, J. R. Whicker, R. M. Taylor, N. J. Talley, Bertha Morris.

DEATHS.

At Bethania, January 15th, ARTEMIS EUSEBIUS PFAFF, aged 55 years, 7 months and 9 days.

At Providence, Feb. 2d, Sr. CAROLINE F. GRUBBS, aged 62 years, 11 months and 3 days.

BAPTISMS.

In Salem, N. C., Jan. 26th, EDWARD LONNIE, infant son of Bro. A. H. and Sr. Annie Disher, m. n. Miller.

ACKNOWLEDGEMENTS.

<i>For Foreign Missions:</i>	
From Oak Grove,	\$11 04
" Salem Juv. Miss Soc'y,	14 51
" a Friend,	5 00
" New Philadelphia,	9 76
	\$40 31
<i>For Nyassa Mission:</i>	
From Salem Congregation,	\$112 09
" Woman's Miss. S'y, addi.,	10 50
	\$122 59
<i>For Provincial Expenses:</i>	
From Salem Congregation,	\$76 21
" Calvary "	12 52
	\$88 73
<i>For Theological Seminary:</i>	
From a Friend,	\$ 5 00
" Calvary,	10 91
" a Friend,	5 00
	\$20 91
<i>For Bohemian Mission:</i>	
From Salem Juv. Miss. Soc'y, a balance for the support of one child, Pottenstein Orphanage,	\$6 81
From a Friend for gen. purposes,	5 00
" a Friend for Boys' Orphanage at Rothwasser,	5 00
	\$16 81

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THE WACHOVIA MORAVIAN

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The Rev. EDWARD RONDTHALER, D. D., Editor.
The Rev. C. D. CROUCH, Business Manager.

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

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Salem, N. C.

Also all letters regarding subscriptions, payments of money, or any business communications to

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

The Salem Home Church.

The picture of the Salem Home Church which appears on this page of THE WACHOVIA MORAVIAN will, no doubt, recall many pleasant and earnest memories to our readers, and will be especially valued by those no longer resident in this section.

The old Home Church is certainly one of the quaintest and sturdiest buildings in North Carolina, and although it has passed, by one year, its centennial, still it shows as yet no signs of weakness or decay.

Any one who has climbed to the garret and examined the carefully hewn timbers, or has prowled about in the dark cellars to inspect the foundation and walls which are three and more feet in thickness, will be prepared to understand that although so long in use, yet not once in the century, according to the testimony of some of the oldest members, has the plaster cracked on either walls or ceiling.

It is to be hoped that ere long some one will prepare a booklet upon this historic building, recounting the facts of its erection, the various noteworthy services which have been held therein, the interior alterations incident to the changes of the century, and the traditions which cling to this venerable structure.

As an evidence of the faith of its builders, this building is certainly without a parallel in the State of North Carolina.

When it was erected one hundred and one years ago, Salem was a village, with but two streets and a lane, all told hardly a quarter of a mile in length, with no great natural advantages, such as a navigable river, or important

highways which would insure the growth of this community into a place of size.

And yet with a faith which we sometimes forget when we look upon the gray walls of the old Home Church, these men of a century ago, built a church structure which would then ac-



THE SALEM HOME CHURCH.

commodate three times as many people as there were souls in the village of Salem, and which is still called into frequent service for the largest gatherings of Winston-Salem.

The Salem Home Church will always stand as a monument to the faith of the men of 1800.



The Bethabara Church.

The venerable structure which appears in the larger illustration on this page may be regarded as the Southern Moravian Mecca, since it marks the earliest home of the Brethren's Unity in North Carolina.

For 150 years this has been a Moravian congregation, and although the little village has never grown to large proportions, the Bethabara

church is today the home of a vigorous congregation, gathered both from the village and also the surrounding country.

The present church, which is not the original structure of 150 years ago, nevertheless stands upon the foundations of earlier days, and is itself of no mean age, having been built in the year 1785.

Probably there is no village in North Carolina which is more nearly a bit of the German "Fatherland," set down in the midst of American surroundings.

The quaint houses, backed by the wide meadow, the ample shade trees, the tiny front flower gardens, the general air of neatness and contentment, and, overlooking it all, the white belfry of the quaint old church, all combine to form a picture delightfully reminiscent of the old home country.

It is about this pioneer Moravian church that much of the interest of the Sesqui-centennial of 1903 will gather, and when the actual date of the founding of Bethabara shall have arrived, we may expect that our Moravian brethren from far and wide will reverently gather about the hallowed traditions of this venerable church and together recall the heroic story of 1755.

Various changes have been effected in the interior, but fortunately the old quaintness has not disappeared, and the rambling rooms, deep arched cellars, wide fireplaces, and stone floored kitchen of this ancient house of worship are still delightfully suggestive of days long gone by.

In all likelihood, an important feature of the Sesqui-centennial will be the suitable marking of such sites as are connected with the early story of Bethabara, especially the outline of the former stockade which in days of Indian dangers surrounded the church and its adjacent buildings, and made the village a very haven of refuge for the surrounding country.

As we look upon the peaceful picture which speaks in every line of its serenity and composure it seems indeed hard to imagine that

in days gone by this quiet spot was marked for destruction by the hostile Indians, and would, in all probability, have been the scene of a fearful massacre, if it had not been for the timely ringing of the little bell in the quaint church belfry, calling the people together for worship, and which the Indians lying in wait in the forest round about misinterpreted to be a signal announcing the discovery of their plot to destroy the little settlement.

Encouragement.

* BY RT. REV. EDWARD RONDHALER, D. D.

TEXT:— "And Jonathan, Saul's son arose and went to David in the wood, and strengthened his hand in God." I Sam. 23:16.

In a deep thicket amid precipitous hills, two young men are meeting each other. They have cautiously worked their way from opposite directions into the most hidden part of the forest. Now that they are sure that they are quite alone, they warmly take each others hands for they have been true friends a long while and the noble incident occurs which is recorded in our text. It forms one of the finest scenes in the friendship of Jonathan for David. "He strengthened his hand in God."

I. There come times in the lives of all when they greatly need that very thing which Jonathan had for David. They need to be encouraged, they need to have their hand made strong for their life-work, whatever that may be.

A good deal of a mother's time is taken up in performing this sweet office for her children. She is not only called to feed them and to clothe them; they run to her for encouragement. Perhaps their plays have turned out badly; they have met with little hurts and accidents and they need to have their tiny hand strengthened for the little things that children are strong enough to do.

The best teacher is not the one who knows the most or who can triumphantly force through the longest lessons. The best teacher is the one who can most successfully encourage his scholars and give them a new mind and a fresh heart with regard to tasks before which they have begun to falter. I have forgotten much that an excellent teacher taught me out of the school books of long ago, but I shall never forget how, one day, he tapped me on the shoulder, in a sadly discouraged time of my life and bidding me be patient and struggle on, he strengthened my hand for the work of the many years that were to come.

It is one of the finest traits of a noble wife that she can do for her husband what Jonathan did for David in the secrecy of the deep forest. The wife cannot perform her husband's business tasks; she cannot act for him in shop or in office; she cannot meet for him the sharp competitions of trade or settle the same questions that rise with regard to wages; but she can hide her own worries when he comes home tired and heavy-hearted, she can show him the brighter side of his life-experience; she can, with tender and loyal affection, strengthen his hand for tasks which have seemed almost too hard for him to do.

And so the sacred office which Jonathan wrought for David runs through the entire field of strain and struggle of life and there is nothing nobler, better and more needful to do for one's fellow-man, at many a hard turn in life than sincerely, kindly, wisely, heartily to strengthen his hand.

II. The highest form which this noble office of encouragement takes is the one stated in the text: "And Jonathan, Saul's son arose, and went to David into the wood and strengthened

his hand in God." A religious strengthening is the one that goes deepest and lasts longest. If God, his name, his promise, his love is in the strengthening—that is strength indeed.

You have noticed what a difference it makes in a landscape if the sun comes out upon it. I have recently seen the change on the wide mid ocean. Under a clouded sky the uneasy waters lie dark and sullen and heavy, but as quickly as the sun shines through a rift in the cloud, the ocean smiles over broad sheets of silvered water, and the waves gleam and sparkle in their wide blue reaches. And so it is when the comforts of God are in the simplest way brought to bear on the circumstances of our lives. What has been cold and dull and dreary in our tasks gets to be wonderfully brightened. Business and school and home are fairly illumined when God shines in upon them like a great smiling sun through rifted clouds.

Indeed, there are some things in which cheer and encouragement are impossible unless they are brought from God. If in David's danger and distress, Jonathan had not been able to bring his afflicted friend some promise of God, something to steady his trust in the Divine help, he could not have comforted him at all. There come losses and disappointments and pains and distress, and anxious forebodings with regard to a darkening future, when we must either be strengthened in God, or not strengthened at all.

III. And then there is such rich, deep, infinite resource of strength in God, as he has been revealed to us in the face of Jesus Christ. The divine strength is such a gracious strength; it is so ready to be bestowed, not according to desert either, but according to the degree of our need. To strengthen a weary, struggling, faltering man or woman or child in God is simply to dip our cup in the fresh and full waters of the living fountain, and then tenderly put that cup to the lips of them that are thirsting for it.

Often the need is for the pardon of sins. Faults press heavily; evil habits clank about their victims, like iron chains. The conscience is in trouble and that puts the whole soul into an agony. If it is your own trouble or somebody else's trouble, there is a strengthening which is ready with God. "There is forgiveness with thee, oh Lord," the promise says: "that thou mayest be feared." The cross is near at hand for every troubled conscience, and on the cross there hangs for each one of us who will have it so, that sacrificed Lamb, "in whom we have redemption through his blood, even the forgiveness of sins." If you are yourself the weary soul and the heavy laden, or if it is some one else by your side, Jesus is waiting to say: "Thy sins which are many are forgiven thee; go in peace."

There are other times when comfort is needed amid adverse circumstances, amid sorrows which have not started within the soul itself, but which have come from without. There are hard times in business. I have found them on the other side of the Atlantic and we have known a good deal of them in times past among ourselves. Or there are family disappointments. Who can tell how many may sit in this very audience, who have a burden on them, not about themselves, that were easier to bear, but

about husband or wife or parent or child or brother or sister. And sometimes these distresses have darkened into bereavements. The loved one is not merely in distress or sick, but is gone. It is hard to realize it. They were so near to us; they formed so real a part of our lives. We find ourselves saying: "I'll just go and talk it over with mother," and then the fact comes up in all its chill actuality: "She will never advise, or sooth and help me again. She's gone."

What better can we do, if it's our own sorrow or somebody else's by our side, than "strengthen the weak and faltering hand in God." He reaches out his own hand to take yours, or that of your troubled friend. He does it in such a promise as this: "All things work together for good to them that love God." Or this "if ye endure chastening God dealeth with you as with sons." Yea, more, if for reason of your own need or somebody else's you specially invite the Saviour's presence, ere you know it. He himself stands along-side and says: "Weep not?" So he did for Mary Magdalene in the garden, "Woman why weepest thou?"

"Grief and sighing quickly fled,
When she heard his welcome voice;
Just before, she thought him dead,
Now he bids her heart rejoice.
What a change this Lord can make,
Turning darkness into day,
Ye who weep for Jesus' sake,
He will wipe your tears away,"

At other times there is help needed. It is not forgiveness, it is not a change, it is comfort, it is real, down-right help. You are in the emergencies of a great journey, or you are in some deep business perplexity; or you are passing through some spiritual struggle. Look up and see! The Saviour is coming over the waves for your help! How strong his step, how gracious the look of his face, how sure the help he is bringing. It may be that you can see it, but perhaps your friend at your side, your wife, your scholar, your child cannot yet discern the great Help Bringer. Then strengthen their hand in God. Persuade them to accept the promise as framed for their own case: "My grace is sufficient for thee, for my strength is made perfect in weakness."

And now dear friend what is your case?

Are you a Christian? Has the trust in the Saviour's blood made your life new? Are you living a strengthened life in some degree of the enjoyment of God's peace? Thank God for it. You are not depending on some mere phantasy or delusion. Your feet are on the rock. But how is it with those around you? Is your nearest companion thus blessed? Is your Saviour, the Saviour of your husband, your scholar, your friend as well? Is there no disconsolate or troubled soul, which on this very day perhaps is crossing your life path? Couldn't you do the noble thing which Jonathan did for David. Could you not, if you tried, if you prayed about it, if you watched for your chance, if you made it a real duty of your life, couldn't you strengthen somebody's hand in God, helping them to believe in the promise of a sin forgiving, comforting, soul-supporting, all-sufficient Saviour?

I sat in my railway coach some weeks ago at St. Enoch's Station, Glasgow, waiting for the start on the great journey across the Atlantic,

without the sight of a single familiar face and a rough voyage before me, when I saw a little girl come bounding along the platform, perfectly safe and happy because she had her hand in her father's hand. She will likewise never know—that bright faced child—how much she helped a lonely traveller, for I was led to say to myself: "I will put my hand for all this journey into my Father's hand," and the brightness of the strengthening went with me through all the rough days across the Atlantic.

The best way to exercise a strengthening influence for other's good is to lead a happy, trustful life yourself. Then whether you are always conscious of it or not, you will be doing a great deal of that blessed work which Jonathan did for David when he went into the deep wood "and strengthened his hand in God." Amen.

EDITORIAL.

A Sesqui-centennial Question.

Why not make the Sesqui-centennial celebration of November, 1903, a "Home Coming" time for scattered Southern Moravians? Just how many Southern Moravians there are who have moved away from the immediate influences of their church, cannot, of course, be told until the lists of each congregation have been carefully scrutinized; but it is known that in the case of Salem congregation alone this number will exceed two hundred persons. It is quite possible then that there are 500 Southern Moravians scattered abroad.

If even 100 of these could be induced to take the sesqui-centennial opportunity to revisit their old home and home congregations, and thus renew their interest in the church of their choice, and bind themselves to her by new ties of affection and interest, whatever effort had been expended in advance to promote the sesqui-centennial Home Coming idea would be amply repaid. Many of those who have moved away from Wachovia have children who are growing up to know the church of their parents only by hearsay, and through family traditions.

Why might not the sesqui-centennial days of next November which promise to be so full of church interest be used as the rallying time for these scattered forces?

Most of the members referred to have relatives in Wachovia, and all of them have friends here, so that their entertainment would practically look after itself, and there are many reasons for believing that such a denominational reunion would be the means of much spiritual profit and church strengthening.

Active steps in this matter cannot be taken too soon, so that family plans for the Summer may be so made as to admit of the Sesqui-centennial Home Coming next November.

**

—An illustrated Moravian Mission Monthly has been something long needed, and long talked of, but it has waited until the year 1903 to produce such a publication.

There lies before us the second number of what is called "Moravian Missions," a sixteen page monthly issued from our Mission headquarters in London.

This Magazine ought to accomplish a great work in promoting wider and more intelligent interest in the vast field of Moravian Missions.

The cover presents an interesting study as it was designed especially for this publication.

A Greek maiden stands before an ancient temple holding aloft a burning lamp typifying the Gospel, while beyond, a vessel, (the Harmony) is seen bearing the good tidings to distant, icy mountains which appear on the horizon.

That the idea of illustration will be a prominent one, is evident from the fact that the second number contains thirteen illustrations giving views of mission stations, heathen, converts, missionaries, etc.

The Moravian Publication House, of Bethlehem, Pa., is agent for our foreign publications, and a remittance of 50 cents should secure "Moravian Missions" for a twelve month.

**

—The State Y. M. C. A. Convention which is in session in Winston-Salem as this issue of THE WACHOVIA MORAVIAN goes to press, is proving to be an occasion of considerable interest to the thoughtful people of the community.

The fact is, Y. M. C. A. work is no longer an experiment, but has come to occupy a very large part in the religious life of the nation.

Thousands of men who were definitely helped in their young manhood by Association influences in city, town or college, now feel the debt they owe to a Christian organization which helped to tide them over critical years when, in many cases, through absence from home, they were temporarily apart from the sheltering arms of the Church of their childhood and early youth.

The Association influence has come to be world-wide, and its wholesome and manly work is keeping pace with the advance of American civilization in our Philippine possessions.

**

—One of the significant occurrences of the new year has been the cordial welcome accorded in various parts of the United States, North and South, to the commander-in-chief of the Salvation Army, Gen. William Booth, on the occasion of his recent visit to America.

Vast audiences greeted him everywhere he spoke, and the highest respect was shown him by all classes of citizens. The contrast is the more striking when it is remembered that but a few years ago his cause was ridiculed and publicly hooted at in the very cities in which he is now so warmly received.

In fact, most liberal minded people who are informed concerning the work of the Salvation Army, are fully convinced that it has a great and unique mission which it is fulfilling in a great and unique fashion.

The Salvation Army deals largely with those who often seem beyond the reach of the Church's influence, so steeped and degraded are they in sin and shame.

Beneath the beating of its drums and the blare of its horns, down underneath its blue jackets and red shirts, this wonderful organization hides a warm and tender heart ready to stand by the lowest unfortunate and lift him out of the gutter, and then to stay by his side and help him onward and upward in the fight for a better life.

Moravian Items.

Rev. and Mrs. Wm. Vogler with two boys are visiting in Salem during March. Bro. Vogler is an old Salem boy, and comes south from his Indianapolis charge for some weeks of rest.

—Sesqui-centennial interest is being pushed by Rev. F. W. Grabs, of Bethania, who has the word itself printed on all his Missionary collection envelopes, as an incentive to larger giving during 1903.

—After a three week's meeting in Hope, Indiana, and a week of services in Indianapolis, Bro. Edward Crosland, of Calvary, is back at his post. Both meetings were attended with happiest results. At Hope there were numerous additions to the membership as the fruit of the special blessing experienced.

From earliest days the ties between North Carolina and Indiana have been very intimate, and this renewal of the old bond has been the means of great blessing.

—Brooklyn, N. Y., congregation, the first charge of our Bishop Rondthaler, celebrated its Jubilee on Sunday, March 8th.

Amongst the speakers for special memorial services during the week following, we find the name of Bro. A. D. Thaeler.

—As the result of increasing infirmities and especially a recent illness, Bishop Romig, of the Mission Board at Berthelsdorf, has felt obliged to resign. His service on the Board has been long and faithful, and his previous experience for twenty-nine years in the West Indies, made him an especially valued advisor.

As he represented the American Provinces on the Mission Board, these Provinces are entitled to elect his successor.

This election is now in progress.

—The newest new church in American Moraviandom is the recently dedicated edifice of our congregation in Palmyra, a New Jersey town, not far from Philadelphia.

From a picture of the new church we take it to be a modern and neat frame church, with a seating capacity of possibly three hundred, and with chapel addition:

—The wisdom shown only a few years ago in undertaking church extension work in Alberta, amongst the Moravian emigrants from Europe who were beginning to settle in that far North-west, has already borne splendid fruit. The two congregations thus founded have prospered, and it now appears that the new trunk line to be built northward through Alberta will pass directly by one of these congregation settlements, giving every reason to believe that a large town will soon grow up in that immediate section, with our people and their belongings and our church in its very centre.

—Our Southern Moravians will read with interest extracts from Bro. Thaeler's statistical report for the Bethlehem congregation for the year 1902.

In the four Sunday Schools there are 1319 teachers and scholars.

The contributions of the congregation for all causes was \$18,949.79 for the year.

There are 1281 resident communicants and 170 non-residents.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE PRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, L.L.D.

Among the members of the General Assembly of our year I notice Zebulon Baird, of Buncombe, pronounced Beard, grandfather of our Zebulon Baird Vance and Gen. Edmund Jones, Marmaduke Williams, afterwards member of Congress, Stephen Cabarrus, of Edenton, a prosperous merchant from France, often Speaker of the House, after whom a county is named Edward Harris, afterwards a Judge, Charles Hooks, afterwards Member of Congress, brother of Mrs. Slocumb, who made the famous night ride of fifty miles to Moore's Creek Bridge, who dreamed that she saw her husband lying wounded under a tree, and sure enough found another man wounded under a tree, with her husband's cloak over him. The telepathists may take whatever comfort they can from this incident. There was Joseph Riddick, of Gates, Senator twenty seven times and often President of that body, who always announced his decision, "the ayes have it by the racket," or "the noes have it by the racket," instead of the ayes or noes have it "by the sound." There were Robert Montgomery, a lawyer of high standing, and Dr. Nathaniel Alexander, of Rowan, our only physician Governor; and Joshua G. Wright, an excellent judge; and Samuel Ashe, of New Hanover, son of Governor Samuel Ashe; Absalom Tatum, of Orange, Member of Congress in 1795; James Mebane, of Caswell, the first President of the Dialectic Society, and Speaker of the House of Commons, father of that excellent citizen, Giles Mebane; Felix Walker, Congressman 1817-1823, and author of the never dying saying, "talking for Buncombe"; and Gabriel Holmes, Governor in 1822, '23 and '24; and the Revolutionary fighter and Congressman, Joseph Winston, after whom your rapidly growing neighbor was named; Henry Seawell, a Judge and said by some to have been one of the ablest advocates of his day; and Edmund Jones, of Caldwell, a man of noble attributes and soundest sense. On the whole the Legislature was a fair representative of the best manhood of the State.

While this statement is true, it is equally the truth that the representation was not fairly apportioned among the sections. Each county had one Senator and two members of the House of Commons. Many counties in the east were small in area and population. They were once precincts of large counties. When this scheme of local government was abandoned in 1738, the large counties were abolished and the precincts turned into counties. The result was that Camden, Carteret and others with three hundred and four hundred voters had the same legislative strength as Lincoln, Burke, and other western counties with eighteen hundred or two thousand voters, or one man in the east had the political

weight of four or five in the west. This produced much discontent but for many years the inequality remained unrectified. In 1802 the motion made by Felix Walker to call a Convention only had 35 as against 82 in the House, over two thirds, against it. The Convention did not meet until 1835.

It must be admitted that the burdens of the state government were very light. Close fist ed economy was the rule. For years there were no taxes laid except on land, slaves, male horses, donkeys and men, and land was taxed by the acre. In 1802 the levy was 16 cents on 100 acres, 50 cents on \$100 of town property and 50 cents on the poll. It was a hardship certainly that a \$25 per acre rich land should pay no more than ten cent huckleberry land, whether in swamp or on mountain top, but the evil was not rectified until 1814, during the exigencies of war. And notice also how the guileless country members placed a disproportionate levy on town property—48 cents on 300 acres of country land and 50 cents on \$100 worth of town land.

Laws are the expressions of the minds of the people. Let us look further into the legislation of 1802.

Lotteries were considered not immoral but a special Act of Assembly was needed to license one. These licenses were obtained for aiding schools and even churches, though I find none for churches during this year. The University was authorized to raise an unlimited amount but only about \$6,000 was secured which went towards the construction of the Main, or South Building; I am glad to say that none of this wicked money went into the Chapel. Wadesboro Academy was also not restricted, but Lumberton Academy, possibly because it was the more rigid Scotch, could not go beyond \$6 000. It is rather surprising to find that a lottery was authorized to accomplish ordinary business, Francis Xavier Martin, author of Martin's History, and his partner, Richard Ogden, being allowed to sell books in that manner.

The straight laced Jeffersonian Democrats of the old school, who held the doctrine that the state should attend only to preserving law and order and not use "the public chest," as the treasury was then called, to help private enterprises, made a flagrant desertion of their principles when the astonishing news came that a keen witted Yankee, Eli Whitney, had invented a machine for extracting the seed from the lint. Years before a machine on the roller principle had been used but had been discarded. It had been the custom to pick the seed by hand. Sometimes festivals called "Cotton-pickings" were given, where ladies and gentlemen, girls and boys, formed into bands, picked against each other and after the completion of the work games were played, or a grand dance was had to the tune of "Old Molly Hare, what you doing there?" or "Molly put the Kettle on," or the like. In many households even the children were forced to work, each being required to show a shoe full of seed, before "courting the balmy" sleep. Of course the girls were cunning enough to grow small feet in order to escape heavy work, and hence the small feet so fashionable now.

Early in 1802 the staid legislators determined to capture this machine. An act was passed making a contract with Whitney and his partner, Phineas Butler, reciting that whereas the cultivation of cotton is increasing in this state and likely to become a valuable staple article for exportation, there should be collected an annual tax of two shillings, six pence, equal to twenty five cents, on each saw, to be paid to Whitney and Butler for five years, at the end of which time the patent should belong to the State. But it was agreed that no citizen should manufacture gins for exportation beyond the limits of the State. The net amount of the tax, after paying 6 per cent. to the sheriffs for 1803, amounted to \$2,375.25, and about \$2,800.00 the last year, so that the State paid about \$12,000.00 royalty.

—"Many shall run to and fro" was a prophecy of the latter days. A surprising instance occurred the other day when an Eskimo from Northern Labrador was brought by Mr. Bilby, of the Church Missionary Society, to Serjeants' Inn, London. "Joshua"—for that was his name—proved to be a convert of the Moravian missions, who had wandered on shipboard as far south as Western Australia, and was now stranded in London. The Moravian Missionary Society, to whom we applied, very kindly gave him a passage back to Labrador in their mission vessel.—Great Britain Messenger.

—The five largest Moravian congregations in North America are in their order: Bethlehem, Pa.; Salem, N. C.; Litiz, Pa.; Nazareth, Pa., and Friedberg, N. C.

CALENDAR.

MARCH.

- 11, 1737.—George Schmidt, the first Missionary to South Africa, set sail.
- 11, 1769.—Consecration of the first place of worship at Friedberg, N. C.
- 13, 1735.—David Nitschmann, the first Bishop of the Renewed Brethren's Church, consecrated at Berlin by Bishop Jablonsky.
- 19, 1759.—Anniversary of the church at Bethania.
- 22, 1735.—The first Moravian colony to America arrived at Savannah, Ga.
- 26, 1739.—Kajarnak, the first convert in Greenland, baptized.
- 28, 1780.—The first meeting-house at Hope, N. C., consecrated.

APRIL.

- 1, 1740.—The first Hottentot baptized by Geo. Schmidt.
- 13, 1732.—First Easter morning celebration on the Hutberg, Herrnhut.
- 14, 1532.—John Augusta consecrated Bishop at Brandeis, Bohemia.
- 15, 1729.—David Nitschmann, the Martyr, died in prison at Olmutz, in Moravia.

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THE CHURCH AT HOME.

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

CENTERVILLE.
[Communicated.]

Small pox, scarlet fever, mumps and measles have affected this community during the month of February. Day school as well as Sunday School was compelled therefore to suspend its sessions for a time, but we are glad to say the cloud has passed away, and everything is beginning to assume the proper proportions again. Notwithstanding these contagious diseases our congregations have been above the average.

The men's meeting the last Tuesday night in the month was given a rare treat by Bro Howard Rondthaler, who conversed with them in regard to what he saw in New York on a recent Sunday. The three features of these meetings are entertainment, helpfulness and sociability, all three of which are essentials to the success of him who would do good.

FRIEDLAND
[Communicated.]

The first Sunday in March the pastor was greeted with a very large congregation. It was remarked that from the large company present it looked like Easter Sunday. Every available seat was occupied. This work is in a most healthy growing condition. We hope if everything moves on as we expect that it may not be long before Friedland has more than one service per month.

UNION CROSS
[Communicated.]

The interest seems to be increasing in this community; people who have been most bitter against Sunday Schools are beginning to take a part and to send their children.

One new member was received at this place the first Sunday in March. Union Cross may yet be a flourishing church.

CLEMMONS SCHOOL.
[Communicated.]

Clemmons School gave two very entertaining evenings during the month of February. On the evening of the 13th inst. the girls and young ladies rendered a programme of recitations and songs and instrumental music, closing with the humorous play of the "Peek Sisters." A small admittance fee was charged, and a considerable sum was realized for the library.

On the Friday evening following, February 20, the Webstorian Literary Society gave a public debate. The subject, "Should Senators be elected by popular vote," was well

argued by both sides. The affirmative was represented by Frank Reich and Charles Griffith, the negative by Conley Cook and Henry Spaugh. The judges, Messrs. John Benbow and Shirley E. Hall, of Winston, and Prof Carroll, of Lewisville, N. C., decided that each side had acquitted itself equally well. Additional exercises of declamation and song, with an excellent essay on the subject of "Washington," by Edward Tucker, contributed also to the spiciness of the evening.

FRIEDBERG.
[Communicated.]

In our congregation the work is moving on in a steady way, nothing of unusual interest is happening just now. The three Sunday Schools, Friedberg, Advent and Enterprise, are all well attended in this quarter of the new year.

Bro Harrison Crouse, one of our oldest and most faithful members, is quite sick at this time. We hope for his early recovery.

The first burial in our graveyard for this year took place on March 2, the little child of Mr. and Mrs. John Spaugh. An epidemic of whooping cough has been prevailing among the children.

The neighborhood prayer-meetings, introduced in the beginning of the year, are well-attended, and are keeping us all more spiritual minded.

The season of Lent will be used as a time of preparation for our protracted meeting to come later.

BETHANIA
[Communicated.]

The first communion of the year was held on February 8. The condition of the weather and of the roads being unfavorable for people outside of the village to come the attendance

On the night of Feb. 20 the C. E. Society gave an entertainment in honor of Washington's birthday. The first part consisted of scriptic views of Moravian church buildings in the United States. A cup of coffee and a piece of sugar cake were then served to each person present, after which came the second part of the programme, consisting of views relating to the Revolutionary times, with appropriate songs and exercises. Five cents admission was charged, and the proceeds, increased by the sale of candy and cakes amount to the nice sum of \$8. The principal part of the money raised is to be used in purchasing slides for the scripticon. The slides used on this occasion were kindly loaned by Bishop Rondthaler.



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MIZPAH. [Communicated.]

In the midst of unfavorable weather and bad roads the Sunday School has kept up remarkably well during the winter. Attendance at preaching has been good. During the last month a new member was received by transfer from another denomination. As one means of keeping the Sesqui-centennial idea before us an address on the Moravian Church is to be given on some week night every month. The first was held with encouraging attendance and interest on Tuesday, Feb. 24.

KERNERSVILLE. [Communicated.]

When matters are going well, when peace and good will prevails it is hardly necessary to write much about it only when there is a ruffle and things not running smoothly might something be said or written that the trouble might be made known, and something done to rectify it and put all in good order. Taking this view of the matter at this time it is unnecessary to write about Kernersville congregation, for we are smoothly gliding. There may be breakers ahead, but so far as the eye can see, the ear hear, or the mind know, we are sailing upon an unruffled sea, looking toward the haven with hope of a safe deliverance.

Nothing unusual has occurred in our congregation for some weeks past. Our Sunday School is doing very nicely; our prayer-meetings tolerably well attended, and the circles having ordinary success for the winter season. Bro. Crosland was with us on the last fourth Sunday at night, and preached a very strong sermon on "Charity" to a large and attentive congregation.

The sesqui-centennial is being but little discussed, but when we know more of the programme to be carried out in its celebration we shall grow in interest and pray for a successful year. "Peace be with you always."

CHRIST CHURCH. [Communicated.]

The month of February was a rather uneventful one in this congregation. The splendid S. S. attendance has been most inspiring, the number having reached 208.

During the month the ladies of the "Neighborhood Circle" arranged for the illustrated lecture, "Around the World in Ninety Minutes," which was held in Elm Street Chapel. Some 300 persons were in attendance, and every one seemed delighted with the pictures and tableaux illustrating the different

countries visited in this flying tour around the world.

The money raised was applied to the carpet fund, which has now been raised to a figure sufficient to suitably carpet Christ Church, and replace the rather well-worn carpet which has done ten years' faithful service.

The Instruction season has commenced, and, to judge by the attendance, the interest is considerable. During the first week 82 different persons attended the six instruction meetings.

FAIRVIEW. [Communicated.]

1903 promises to be the banner year for this Sunday School. The Secretary reports that some 30 scholars out of an attendance averaging 115 have been present every Sunday during the new year. Instruction meetings have commenced with a good attendance of young people. The older people seem hard to interest in this kind of service. A special effort is being made before Easter to remove the balance of debt (less than \$100) still remaining on the building as it now stands.

WACHOVIA ARBOR. [Communicated.]

The two weekly prayer meetings at this place are doing much good. On Wednesday night the meeting is conducted by one or another of the members, while on Saturday night a "Secret Prayer Meeting" has been organized by Mr. Fred Hege for the young men only, each attendant taking some part in the meeting. This service is designed to train some of the younger men for larger usefulness as open confessors of Christ, and to give them more confidence in leading meetings. It is probably the most useful form of meeting ever organized in this congregation, but it is one of those movements which is only possible through the steady devotion of a patient and faithful leader.

SALEM. [Communicated.]

The meetings of the Men's Bible Class has had, under Bro. Clewell's direction, a number of meetings of exceptional interest and largely attended. Col. George E. Pond, of the United States Army, gave an account of the the "Religious Life at Army Posts." Bro. Howard E. Rondthaler spoke on the "Experiences of a Sunday in New York." Dr. Robert E. Caldwell gave an account of the Presbyterian Church and Hon. Robert Glenn made a stirring address on the "Bible and Law." On March 1st, Bro. Wm.



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A. Blair spoke of "Rome in connection with the Apostle Paul," and his lecture was suitably illustrated with stereopticon views. The effort is being very earnestly made and is enlisting a good deal of interest among members and visiting friends.

The month of February of 1903, will long be remembered in connection with the devastation which storms have wrought with our beautiful Graveyard. Two of the central old cedars were already taken down February 2nd, in view of their decayed condition. The other two were blown down on the night of February 27th. The large cedar at the south side of the central gate was likewise uprooted and the venerable arch overturned. Other great trees fell in other parts of the grounds, giving the Graveyard the appearance of a felled forest. It will take several generations before the Graveyard will assume the appearance to which we have all been accustomed.

The Celebration of a Golden Wedding.

In recent years several married couples of the Friedberg congregation have lived to see the fiftieth anniversary of their wedding day. Of these, Bro. and Sr. John and Caroline Burke, m. n. Spaugh, and Bro. and Sr. John and Susan Foltz, m. n. Crouch, allowed the day to pass without any special observance. Both these couples have been married now about 53 years.

In the case of Bro. and Sr. Eli and Jane Sides, m. n. Longworth, however, whose fiftieth anniversary occurred on the 24th of February of this year, the occasion was duly celebrated.

The day itself was beautiful, spring-like and sunshiny, an ideal day for a large country gathering. Guests to the number of sixty responded to the invitations. The pastor of the Friedberg congregation, the Rev. John McCuiston and wife; a former pastor, the Rev. James E. Hall and wife; the Rev. J. C. Patterson and wife, of the M. P. Church; the Rev. C. D. Crouch, of the Moravian Church, and ex-Lieut. Gov. C. A. Reynolds, a long-time personal friend of the family, were among the happy participants of the occasion.

Eleven children have been born to Bro. and Sr. Sides, of whom seven are still living and were all present. They are, Alfred Sides, living at Waughtown; Samuel Sides, of Centerville; Edward Sides, living on an adjoining farm; Martin Sides, of Waughtown; Augustus Sides, still at home; Mrs. Salome Hardman and Mrs. Nora Snyder, both living near Advent, and not far from the old home place.

Many of their twenty-seven grandchildren were also present, lending the charm of their bright young faces to the festivities.

A very long table, at which twenty-four guests could be seated at one time, was spread and heavily laden with the excellencies of the arts of cooking and baking, provided by the children and other friends. There were chickens, ham, beef, sausage, pickles, cakes, pies and custards in abundance. Also elegant bread, gilt-edged butter and good coffee. A feast for a king and good enough spread for the most fastidious epicure.

Before the guests were invited to the most excellent dinner, a brief, half-hour religious service was engaged in by the company. This exercise was conducted by the former pastor, the Rev. James E. Hall. Two stanzas of "Jesus, lover of my soul" were sung as the opening hymn. The Rev. Chas. D. Crouch then lead in prayer. After the prayer, Rev. John McCuiston, the present pastor, made the first address. The address of Bro. McCuiston was appropriate and earnestly delivered, and he was listened to with close attention. The hymn, "Jesus makes my heart rejoice" was then sung. After this hymn, a short, spicy and interesting address was made by Mr. C. A. Reynolds. A closing prayer by Rev. Mr. Patterson preceded the closing hymn, "Now let us praise the Lord."

The afternoon was very pleasantly spent in conversation with neighbors and friends. Groups of chatting people were gathered indoors and out. The hours sped away only too fast. The following reminiscences of olden times were picked up by the writer: How, in the '40s, when Bro. Huebner was pastor of Friedberg, a golden wedding was celebrated with a lovefeast; how, about fifteen years earlier the golden wedding of Thomas and Sarah Ann Padgett, of Hope, was observed in a festive manner; Mrs. Padgett being dressed in the white gown and white painted cape she wore when a bride on the 28th of January, 1779.

With many expressions of good wishes for the welfare and happiness of Bro. and Sr. Sides, the numerous company of kindred began to separate and depart homeward as the slanting shadows indicated the ending of a pleasant day.

SUBSCRIPTIONS.

The following are the names of new subscribers received during the month of February:

Mrs. Maggie Brewer, C. W. Martin, W. T. Poindexter, Mrs. J. B. Crouch, Miss Hester Knight, Miss Janie Glidewell, Walter Dalton, Jr. Leslie Harris, James Money, Daniel Gatewood, Scott Willson, W. M. Watson, W. P. Berrier, J. R. Smith, Mrs. Leonora S. Simons, W. A. Hege, Jr., Mrs. A. C. Bashford, Mrs. M. A. Clodfelter.

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WINSTON - SALEM DIVISION — Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg. Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m. Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.
4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.
4:25 p. m. for Bluefield, Pochontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.
9:00 a. m. daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.

NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.
1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.
8:00 p. m. daily, for Hagerstown. Pullman Sleeper to Philadelphia.
12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.
12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.
7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.
8:05 p. m. daily, for Lynchburg.

DURHAM DIVISION— Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.
Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.

For all additional information apply at ticket office, or to **M. F. BRAGG,** W. B. BEVILL, Trav. Pass. Agent. Gen. Pass. Agent, Roanoke, Va.

IN MEMORIAM.

[Communicated.]

Again the circle of the Mission Band has been invaded by the dread reaper, and our dearly loved President, Mrs. Agnes Fogle Pfohl has been transplanted into the "Beautiful Country," of which she spoke so happily to her little ones just as she was leaving them.

What unspeakable joy it must have been to her after so many weeks of intensest suffering to be gently released at last and bidden to come into that eternal home where there is no more pain and no more death! We almost seemed to see some of the streaming radiance of the heavenly city as she joyously entered therein; and we could imagine what happy reunions there were of father with daughter and friend with friend.

If only we could bring ourselves to dwell solely on the triumphant climax of her life! yet, when we remember our Saviour's tears at the grave of Lazarus we feel that it is not altogether selfish to allow our deep, heart-felt grief to have its way for surely her place will always be vacant, and the Mission Band can never be the same again. But it is a happy thought that by God's good grace we may all some glad day be united, a complete Mission Band, "all gathered home at last."

—A York, Pa., newspaper publishes the following interesting item concerning a Moravian brother well known to many in the Southern Province:

"At the age of 87 years, while almost totally deaf Rev. Francis F. Hagen, a retired Moravian minister,

who resides at Lititz, Pa., with his son, Rev. E. S. Hagen, has composed a funeral dirge.

"Rev. Mr. Hagen developed his talent for composition early in life, and at the age of 27 produced a hymn, entitled "Morning Star," which has been widely published and is now sung in the Moravian Church in the services incident to the Christmas Eve Festival.

"When the Moravian Church at York installed a new organ, about two years ago, Rev. Mr. Hagen composed a "Dedicatory Anthem," which was rendered on the occasion of the dedication ceremonies. He has also composed a hymn which is to be rendered at his funeral services. It has been entrusted to the organist of the Moravian church at Bethlehem, Pa.

"Rev. Mr. Hagen's work is remarkable, from the fact that he composes without the use of an instrument. On account of his deafness he must rely wholly upon his mental faculties.

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THE WACHOVIA MORAVIAN

VOLUME XI.

SALEM, N. C., APRIL, 1903.

NUMBER 122.

The Present Status of the Sesqui-Centennial.

Ever since the Provincial Synod of last November the approaching Sesqui-Centennial of the Southern Province, (Wachovia), has been under discussion amongst those who feel an especial interest in the Southern Church and her work.

Definite steps were taken in February when, at the instance of our Provincial Ministers' Conference, a joint Committee of Ministers and Laymen was constituted to prepare or suggest some concrete and feasible plans to properly memorialize this historic occasion.

After several meetings, this Committee, of which Rev. James E. Hall, of Clemmonsville, was chosen chairman, formulated a series of propositions to be submitted to the Province in a meeting called for the afternoon of the Fifth Sunday in March, to which representatives of the various congregations were invited.

The weather this winter seems to have held an especial grudge against Sundays, but of all inclement Sundays since January, 1903, this Fifth Sunday was the worst.

By two o'clock on the appointed day, it seemed as though a meeting would be almost out of the question, but nevertheless some fifty or more men were found gathered in the Home Chapel, of which number four or five faithful ones had driven in from the country through cold, wind and pouring rain.

The meeting was one of deep and substantial interest. A free and fraternal discussion was had upon the suggested plans.

Nearly every one present participated, and we may well feel that a substantial start has been made. The sentiment of the meeting was truly Moravian in the emphasis which was laid upon the following points:

1st. Let us pay due reverence to the past, but let us not be satisfied with any celebration which does not mean the commencement of new and greater things for our Province.

2nd. Let what is done in the way of celebration, be modestly done, at a careful cost, so that our people may be left free to give largely and liberally to those things which have reference to the future of our work.

3rd. Let the salvation of souls, and the upbuilding of those who are already Christians be the underlying motive of the entire Sesqui-Centennial.

Upon request of the Chairman, the following report was rendered as embodying the recommendations of the Committee whose names are attached, and, in their judgment, including the best plans for the Sesqui-Centennial celebration.

After an interesting discussion, in which many of the brethren participated, these recommendations were adopted and now stand as the Official Programme.

With this year, 1903, just one and one-half centuries have elapsed since, on November 17, 1753, the first Moravian settlement was effected in Wachovia.

It has seemed fitting that so signal a memorial occasion should not be overlooked. Interest naturally gathers about anniversary occasions, and this Sesqui-Centennial event may be made the starting point for much aggressive and energetic work for Christ and for our beloved denomination.

As fundamental to a really successful Sesqui-Centennial celebration we believe that there should be:—

1st. A continued, united and most earnest exercise of the privilege of Prayer, that all we do may have constantly in view the real and lasting spiritual good which may hereby be wrought upon the hearts and lives of men.

2d. An equal sharing of the responsibility for this movement by our fellow members, men and women, and that this be looked upon, by them, as a day of great responsibility, with the opportunity for doing a lasting work in behalf of the Southern Church.

3d. A clear conviction that this Sesqui-Centennial will fail of its ultimate purpose if it is merely a celebration, but that from the outset each congregation, and the Province as a whole, shall so plan, that some lasting and visible results shall be in evidence as the outcome of the efforts of 1903.

We, therefore, suggest for the carrying out of suitable Sesqui Centennial plans:

1. That a *Committee on Information and Publications* be organized for the purpose of informing our Province, and the public at large, through the Press, and through such meetings as shall be arranged for in each congregation, aided by illustrated historical lectures, etc., and to impart Sesqui-Centennial information, and stir up Sesqui-Centennial enthusiasm.

2. That a *Committee on Congregation Memorials* be organized to encourage the promotion in each congregation of some Sesqui-Centennial Memorial, such as the founding of an Endowment Fund, the providing for more frequent services, together with the fuller development of the more distinctive Moravian services and features, the improvement of church edifice or church property, etc. Such memorials to be designated as far as possible by the word "Sesqui-Centennial."

3. That a *Committee on Church Extension Fund* be organized to promote the establishment and accumulation through collections, gifts, subscriptions, bequests and otherwise, of a Fund for the Promotion of Southern Church Extension Work.

4. That a *Bethabara Memorials and Celebration Committee* be organized to take charge of suitable Memorials and a Celebration at Be-

thabara in connection with the Sesqui-Centennial occasion.

5. That a *Committee on Salem Celebration* be organized to plan and prepare for an appropriate gathering of our Moravian People at Salem in a celebration which shall be the culmination of these various memorial observances.

6. That a *Home Coming Committee* be organized to plan and prepare for a Home Coming of our widely scattered Southern Moravians in connection with the Sesqui-Centennial.

7. That a *Ways and Means Committee* be organized to procure the necessary finances to meet expenses incident to the Sesqui-Centennial, each Committee Chairman to submit an estimate of expenses likely to be incident to his branch of work, such estimate to be subject to the approval of the said Ways and Means Committee.

8. That the *Executive Committee*, consisting of the Chairman of each sub-committee, be organized to take executive oversight and preserve a proper balance and relation between the various lines of work.

[Signed] JAMES E. HALL, *Chairman.*

JOHN H. CLEWELL,

WM. T. VOGLER,

B. J. PFOHL,

C. D. CROUCH,

SHIRLEY ROGERS,

J. F. SHAFFNER, Jr.,

J. K. PFOHL,

CHAS. SIEWERS.

HOWARD E. RONDTHALER, *Secretary.*

A Letter.

EDITOR WACHOVIA MORAVIAN:—The essentials of a really successful and appropriate Sesqui-Centennial celebration have been so well stated in the circular sent out by the Sesqui-Centennial Committee, that they should be brought to the attention of every member of our church in the Province.

This Sesqui-Centennial event presents an exceptional opportunity for beginning new and aggressive lines of work for our Lord Jesus Christ, in our beloved Church, and of putting new life and enthusiasm in lines already operative, both at home and in foreign mission fields.

As to the special lines of work to be begun, or old lines to be revived and more fully developed, as to special "Memorials" of this Sesqui-Centennial, the following appeal strongly to me as being the most desirable, the most needed, and the most far reaching in results.

1. We, as a people, should begin more earnestly to study (a) our financial obligations and problems in Church affairs; (b) the duty of a more general, more united and more liberal support of the foreign mission work; (c) the general and blessed duty of systematic and proportionate giving of our money to the Lord, in-

stead of the careless and indifferent practice now generally prevailing. These are vital subjects that demand earnest and prayerful consideration on the part of every Christian. It is clearly our duty to give back to the Lord some part He gives us, and to do it systematically and proportionately. If this was done, even by one half of our church members, it would, alone doubtless solve and remove every financial problem and difficulty that the church now has, or will have to deal with, and would furthermore undoubtedly bring very great blessing upon the givers themselves, because God has promised it. (Malachi 3:10, 11) Then our Province would enter upon an era of prosperity and advancement such as we have never known and probably never see until this is done.

2. Plans should be carefully and prayerfully made in all our congregations throughout the Province to make this Sesqui-Centennial year one of genuine revival and spiritual refreshing, and of earnest effort to save the lost. What better Memorial could we possibly have!

3. Let us use this occasion for a great missionary awakening. Undoubtedly our first and greatest duty, and our most blessed privilege, is individually to become united with Jesus Christ as our personal Saviour. But our next duty is to do all we can to bring others into this same most blessed union. Are we doing this? We must either go or send, there is no alternative.

The Moravian Church has always been a Missionary Church, and is regarded by the Christian world at large, I believe, as the greatest Missionary Church in existence. But are we in this Province entitled to this honor? So far as I know there is not one missionary in the foreign field from this Province, and our gifts are very far short of what they could and should be.

While one of our most pressing needs here in this Province, in many of our congregations, is more preaching and pastoral service, yet at the same time there are doubtless none of our people and none of those about us who are being lost for lack of opportunity to hear the Gospel. But in the heathen lands it is different. Of the fourteen hundred million people on the earth, it is said that one thousand million are heathen, almost all of whom must die without the Gospel, or any possibility of hearing it, simply because we of the Gospel lands are not obeying our Lord's command. What excuse can we give to Him for this neglect and disobedience, when we come before his judgment seat? What will we do in the matter?

These are some of the reasons why foreign missions appeal so strongly to me, and why I like to give to and plead for them. O, let us start a movement now that will put our Province in the front rank as a missionary supporting Province! Perhaps it would come in the form of a "Society for the propagation of the Gospel among the heathen." What more blessed or more appropriate memorial could be possibly established in commemoration of this 150th anniversary of the beginning of the Moravian settlement in this Province!

"To follow Jesus we must live
Not to get but to give."

We should give earnest and prayerful thought to this matter. Let us have faith in our Lord who said, "Lo I am with you always even unto the end of the age," and then let us "attempt great things for God and expect great things from God."

RUFUS A. SPAUGH

EDITOR WACHOVIA MORAVIAN:—We have been requested to write our opinion concerning the most important feature of the approaching Sesqui-Centennial. The celebration itself, as a whole, marks a memorable era in our local history and should prove of interest, not only to every Moravian, but to the community in general, and a hearty co-operation will naturally result in such exercises as the Committee and very probably sub committees, will in due time arrange. And while we duly celebrate the occasion, simply, religiously and with due reverence to the memory of the pioneer settlers of Wachovia, 150 years ago, there is no more important or lasting memorial than that of church extension and renewed work in the Southern Province

The Moravian church has made much progress in recent years and it should continue to expand even more rapidly than ever before. The Sesqui-Centennial is a good starting point and this will prove a memorial more beneficial in results than marble and a record that will tell its own history by the gathering of immortal souls in the years that are to come.

To accomplish such results a few suggestions are opportune. Above all there is need of at least four more ministers at the present time. Then the fields already occupied should be conveniently grouped and supplied and regular services held. As soon as possible more ministers should be enlisted and new churches organized and a zeal and energy put in the work such as is necessary in the business life of to day. With efficient effort the expense incurred should each year materially decrease until the charges become self supporting.

The most important question that will be asked is how are the means to be supplied to first secure even the four ministers to begin our new era of more active work. There is, of course, but one solution. They must come from the pockets of the members. And why not? The actual benefits derived from a Moravian church are many and the cost comparatively nothing to what members of other churches cheerfully pay. Our annual dues do not exceed \$5.00 a year per member.

With the interest of every member of the Southern Province enlisted as it should be in the advance of our beloved Zion, respectively and as a whole, it would require very little sacrifice for each member to pledge an average of only \$1.00 per annum in addition to their present nominal dues, and cheerfully pay it. Some could give more and some less. This done in the proper spirit and the end would be accomplished to supply four or five additional pastors and with what heartfelt gratitude would every member of the Southern Province see the work take a new lease of life and expansion and constitute the most beneficial and blessed memorial resultant from the Sesqui-Centennial of 1903.

G. H. RIGHTS.

EDITORS WACHOVIA MORAVIAN:—The underlying thought and desire of those brethren, with whom it has been my pleasure to serve upon the committee that has issued the call for this meeting, and also of others who have given consideration to the celebration of the Sesqui-Centennial of Wachovia, is, that there shall not be merely a celebration commemorative of the entrance of Moravians into North Carolina and the establishment of the church here; but rather that the occasion shall be made a new beginning for all of us, whether from town or country congregations, for a deeper interest and determination for the upbuilding and strengthening of the work begun 150 years ago; that the Moravian church, with all that it has stood for in the past for good, and all that it should stand for in these new days, shall become more thoroughly unified, strengthened and developed in accordance with substantial Moravian ideas, thought and purpose; in other words that our Southern Province shall become more thoroughly Moravianized throughout all its congregations.

That we may become a united and more powerful force for good among the people of which we have become a part, both for the good of our State and for the upbuilding and strengthening of our Church, as an influence and means under God, for the blessing and salvation of mankind.

Such thoughts as these just stated are to furnish the Bethabara Memorials and Celebration Committee the motive, consistent with which, in the coming months, those memorials and that celebration are to be planned, and in the providence of God to be carried out, with the sincere hope that whatever is done on that occasion the desired new beginning will be made,—that the impressions and teachings of the occasion may be permanently fixed in the hearts and minds of all who shall enjoy the opportunity and pleasure of being witnesses to what shall then be said and done, so that there shall be kindled in all of us that zeal and thoughtful earnestness and willingness to be used for the work and responsibility for which as a church we are called.

To my mind, simplicity in our plans and frankness in our working of them out, in accordance with the true spirit of the occasion,—which considers both the past with those who wrought and served, and the future of our church—should be governing thoughts with all who may be called upon to render assistance upon this Committee.

Whatever memorial may be placed at Bethabara, let us not look upon it simply as a memorial for the past, but let us regard it with even deeper significance—the corner stone of a new structure of endeavor and influence for our beloved church.

BERNARD J. PFOHL.

—OUR COMRADE, CHRIST—Christ is not our Comrade as the ship is comrade to the barnacle attached to its side; He is our Comrade as a soldier on the same march and in the same battle. Often our earthly comrades pretend to listen to us, while they are really thinking of themselves; but Christ is always thinking of us.

Faithfulness.

* BY RT. REV. EDWARD RONDHALER, D. D.

Text:—*They dealt faithfully.* II Kings 12:15.

The love which King Joash had for the temple at Jerusalem is easily explained. For other people it was the house of the Lord to which they sometimes went for worship and sacrifice. But for him it was his own home as well. Hither his aunt had hurried him on that awful day when the palace was filled with the screams of the royal children who were perishing under the order of the unnatural queen-mother Athaliah. The good aunt was the wife of the high-priest, and therefore had access to the most hidden parts of the temple buildings. Here, in the deepest secrecy, nigh unto the Holy of Holies the little child was kept for six years. Only the trusted few were permitted to see his infant face, for the slightest whisper of a report that Joash was still alive would have been his death sentence from his cruel grandmother. The temple walls as he saw them through his lattice, the temple songs and orchestral music as they reached his ear in his hidden refuge were the home-sights and the home-sounds of Joash's childhood, and dear to him as our youthful associations are apt to be.

When, therefore, in the providence of God, he had reached his young manhood, and sat in safety upon his throne, it was natural that he should think of the repair of the temple, then fallen greatly into decay from the lapse of time since Solomon built it and the wars and idolatries with which its sacred precincts had been desolated.

His first attempt did not succeed. It was committed to many hands which is often a great hindrance in the carrying out of good work, and the priests to whom it was intrusted did not feel with regard to the cracked walls and tumbling timbers as King Joash did. It was not their home, only their place of service. So they let well enough alone, and the temple was not repaired.

Then Joash followed the track which responsible men often must take: "If you want to have the thing done do it yourself." He managed the collection along with the high priest and the royal scribe. His energy gave the people new confidence. There is usually money enough for every needful good work if we can only inspire the givers with a proper sense of the need of it and a confidence in the use that is made of it. When enough money was raised it was given to the masons and carpenters who did the work of repair. There was a peculiar circumstance about the expenditure of this money: There was no reckoning made with the men into whose hands it was given. This is not so strange a circumstance as might have been supposed. I have myself built a twenty-thousand dollar church and parsonage, and made money to the amount of several estimated thousands by not taking account with them. We have not, however, to-day to do with this exceptional circumstance, but with the reason which the Bible narrative gives for it. "They reckoned not with the men into whose hand they delivered the money, to be bestowed upon

the workmen: *for they dealt faithfully.*" This is what we want to talk about together,—about faithfulness in the common matters of daily life, doing in everything, as the text says of these master builders: "they dealt faithfully."

What is it to deal faithfully? The first element in it is, to keep one's word. There are people who promise very freely because that is all that they ever mean to do. They pay their bills; their subscriptions; they meet all their obligations in the same way, with promises.

There are others, better people, and still the outcome is the same. They talk too fast,—faster than they mean, or even than they think. The result is that many things they say are not kept, cannot even be. I know we run the risk of getting the reputation of being cold, hard and illiberal if we are slow to promise,—if we are silent when others are quickly subscribing. But let us remember that a promise is a promise; whether it be to have a piece of work done by Saturday evening, or to pay a dollar, or meet a committee, or see a friend, or write a letter, or whatever the promise may be. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that sweareth to his own hurt and changeth not." It is the first great element in faithfulness to stand by one's word, to keep one's promise. It is what we expect from other's; it hurts us deeply if they don't do it in their dealings with us. It is a great part of the meaning of our Saviour's rule: "Do unto others as you would have them do unto you."

The next thing in faithfulness is to do one's work honestly. The work has no tongue with which to speak, and yet it does speak as long as it endures for or against the faithfulness of the man who has made it. I love to go into a factory and see the pains taken to make the work honest, to watch the man who is tying the broken threads in a bit of muslin, or who is examining the bolts in a bit of machinery, or who throws out a bit of damaged tobacco. No doubt competition calls for a certain amount of care in these respects, and that is one of the good things about competition, but there is often, I believe, a deeper motive about this care. It is the desire to be honest; to do the thing faithfully.

Our old Moravians of a century ago and more, worked their Church and themselves out of the bankruptcy in which they were found to be at the death of Zinzendorf by the faithfulness of their labor. Their manufacturers went the world over because they were just what they claimed to be. If the Moravian made a bit of sealing-wax, or a gun, or a piece of linen, people bought it the more readily because of its make. There is, thank God, a great deal of this same faithfulness still, and I have been anew impressed by it in my recent visit among the Moravians of Europe. Their goods are still sent far and near, because they are faithfully made. It is not exactly what may be called a creed, but it is still worth a great deal in a time of adulteration and shoddy and make-believe such as is the age in which we live.

And still another feature of faithfulness is to do the very best we can. There are many labors with regard to which no precise estimate

can be made; they are not like a piece of muslin, or a saw-mill, or a pair of shoes into which a certain amount of work goes and no more. You must needs put into them all that you can, and there is no rule to be laid down except to do as people say, "your level best." Such is the case in family duties, in school labors, in church services, in efforts for the good of the community or of the country. One has in all these things dealt faithfully if one has done his very best. The elements therefore of such conduct as the master-builders showed in the times of King Joash, when they dealt faithfully, are: to keep one's word, to perform honest work, to do one's best.

Let me say something just here of the importance of dealing faithfully in all the affairs of life, even in the commonest. One may judge of this importance best, perhaps, by marking examples that are to the contrary.

Perhaps you remember the reason for a great railroad accident in Ohio a couple years back. The telegraph operator was reading a novel instead of sitting at his instrument as the train swept by, when he bethought himself it was too late. The two trains met in a fatal crash, and the cause of it was the unfaithfulness of the operator, who was reading a novel as many are often doing, when they ought to be engaged upon some strenuous duty.

You have noticed, perhaps, the wreck which sometimes comes upon some pleasant and promising home. Nothing has failed of God's goodness to the members of this destroyed family. And yet this case is worse than if sickness had come or financial misfortune, or even death. And the cause has been simply this: husband and wife have not kept their word to one another; in some way or other they have not dealt faithfully with each other.

Oh, dear young people, you think so lightly and talk so lightly about falling in love, and becoming engaged, and getting married. Have you made up your minds to keep what you promise. "Wilt thou have him, and honor him, and be subject unto him in the Lord?" Are you going to do it in the long years of common-place experience and of struggle, and when many a youthful ideal must needs be shattered. And again, "Wilt thou love her, and cherish her, and care for her?" Will you do it, not through some brief honeymoon of a month or a year or a few of them, but will you do it as you walk down together through the long avenue of the years? Will you do it when cares have greatly multiplied? Will you do it when the face is not as pretty as it once was, with its flashing eyes, and rosy cheeks and graceful curls? Will you, on both sides, in everything deal faithfully with one another? If not it is likely that the sentence may befall you, too, which fell, for Judas, from the Saviour's own lips: "It were better for that man if he had never been born."

And so we might go on in our choice of examples. We might trace the results of unfaithfulness in every line and calling of life. We could not, perhaps, add anything to the force of our argument when we claim for faithful dealing, for the keeping of one's word, for the rendering of honest work, for the doing of one's

best in every duty of life,—a paramount place to all the other virtues and obligations with which humanity has been endowed. "They dealt faithfully." Could there be a better, a holier inscription for your tombstone than this would be if in the end it could truthfully be put.

For what is best of all is the fact that God looks to it, that the Almighty has a respect for it. He is himself the faithful one, as the Bible says. He expects to stand by his own word to the uttermost. "Heaven and earth shall pass away," our Saviour has said, "but my word shall not pass away."

What God is himself he wants all those to be with whom he has any blessed relation,—he wants them to deal faithfully.

The real reason why many a man does not become a Christian, or why, after he has made a profession, he does not do well in the Church, is because in something or other, he has been distinctly unfaithful. There are men who never can be Christians in any real sense of the term, because they have broken the marital relation. There are a great many of them. They are the whose mongers concerning whom God has said that he will judge them and if there is a God it will surely be, even if it be delayed for mysterious reason, it will come to pass. There are others who can never be real happy Christians, because they have broken faith in business life—they have avoided the payment of their debts, they have become dishonestly bankrupt, they have over-reached, over-charged, oppressed—they are among those of whom the Saviour said: "Verily, verily I say unto you; many shall strive to enter in and shall not be able." It is their unrepented unfaithfulness that stands in the way. On the other hand, ever word and deed wrought in faithfulness is a finger pointing toward the Saviour. Such people, even under the most unfavorable surroundings, out from among the heathen, in fact from every where, are constantly coming to Christ. It is as Jesus said: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The more faithfully you deal, the more you will enjoy your faithful Saviour. And at last you own sort of living will give you the greater confidence in the faithful word of Jesus: "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you, and I will come again to receive you to myself that where I am ye may be also." Amen.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp. P. Battle, LL.D.

Another important matter was settled in our royal year.

The French in Canada made especial friends of the Indians who were hostile to the Five Nations of Indians in New York, who naturally therefore became allies of the English. A branch of these Five Nations, the Tuscaroras, paddled down the Susquehanna and along the coasts of the Chesapeake and thus found their way into North Carolina. When the Indian war of 1711-12 broke out, a part of this tribe,

the Bertie Tuscaroras, under their chief, King Blount, took the side of the whites. As a reward a large tract of land in Bertie County, called Indian Woods, was given them by treaty in 1717, which was confirmed by Act of Assembly in 1746. Twenty years afterwards, in 1766, these Indians concluded to join their brethren in New York, who thenceforward were called the Six Nations. In order to raise money to defray their expenses and get a start in their old home regained, by permission of the General Assembly they leased 8,000 acres of their lands along the Roanoke, for 150 years, that is, until 1916, to Robert Jones,—father of Willie and General Allen Jones,—Wm. Williams and Thos. Pugh, the price being £1,500 proclamation money, about \$6,000 00, worth, in such articles as Indians use, several times that amount in our day. The lessees were likewise to pay Earl Granville 4 shillings (about 50 cents) for every 100 acres annually as quit rent. A large area still remained to the Tuscaroras, which they rented to white tenants through agents.

A hundred years ago these Tuscaroras sent their chiefs Sacarusa, Long-board and Samuel Smith, to sell with the consent of the Legislature all their landed interests. This was granted, ex-Governor Wm. Richardson Davis, styled by the early Trustees, the Father of the University, being appointed Commissioner to see that they obtained a just price for their property. It was agreed that all the leases should terminate at the same time as that to Jones, Williams and Pugh, i. e. in 1916, and then rights of the Indians should end and the State should become the owner. It is an interesting tradition, whether true or not I have not investigated, that the leading chief, Sacarusa, was an ancestor of Liliokalani, the late Queen of Hawayi. Robert Jones' sons, Willie and Allen, were among the most influential men of the State.

North Carolinians of a century ago were undoubtedly humane to their slaves, as a general rule, and, in the words of the old children's stories, "they lived happily together." But in 1800 there was a threatened insurrection in and about Richmond, Va., which spread consternation throughout the South. I heard in my boyhood a negro banjo song telling about the capture of the Negro General who called himself Buonaparte, his trial and execution; how he "tried to ruin old Virginny," "brought hard times on old Virginny;" how "some they called him Archy Mullen," but he replied "my true name is John Lucullen," and then despairing of mercy, resignedly added, "I'm here today and gone to-morrow, never come to stay forever."

"And then they carried him to the gallows,
Price's Ben he druv the wagon,
And there they hung him and they swung him,
And that was the last of the Negro General."

But it was not the last of the Negro General. His example was imitated in North Carolina two years later. A contemporary newspaper account says that two negroes were hung at Camden, two in Currituck and others probably in Elizabeth City. The jail there was full of prisoners. Six negroes had attempted to liberate them. They were foiled and four of them were captured. The "Negro General" in North Carolina was Tom Copper. He had a gang collected

at a camp in the neighboring swamp, and was reported to design killing all the males and taking the women for their wives. The panic prevailed far and wide. At least one hundred were apprehended in Martin, and some in all the neighboring counties. The Legislature authorized two or more Justices to call out the militia, who were then and forty years afterwards regularly drilled twice a year and were ready to fight. The Governor was requested to take measures for the public safety. Society was as horror stricken and insecure as are people in volcanic countries when the everlasting hills begin to shake and the mountains pour forth fire and ashes and melted rocks and stifling gases.

The bravest men are thrown into terror and rage by dangers to themselves, their wives and children, from forces which they cannot confront, which may unexpectedly overwhelm them in the midst of darkness. The Psalmist emphasizes the evil of having foes of your own household. Naturally there was cruel and revengeful action and preventive and punitive legislation. But I am glad to say that the law-makers did not disgrace themselves by violating every principle of humanity and justice as did the French Revolutionists, when they made kinship to a royalist a capital crime, and conviction followed on suspicion without evidence. It is true conspiracy to make insurrection was made a felony punishable with death or transportation beyond the limits of the United States: but it must be noted that insurrection meant war with the black flag raised, and was analogous to treason, the worst of crimes. No one however, could be convicted without the testimony of a witness, or a confession proved to be freely given, without undue influence, either by threat or persuasion, nor could one colored witness convict without pregnant circumstances to support his evidence.

In addition to this provision for the punishment of those proved to be guilty, the patrol laws were strengthened. The County Courts were authorized to appoint as many as they deemed best, who should go through the districts assigned them at least once a fortnight, with power to inflict limited punishment on all found off the plantations of their owners, without a written permit. They were of course to be on the watch for all incipient insurrections.

In order to look through the eyes of our ancestors you must remember that the slaves were not then the civilized beings, whom we Southern people, the most successful missionaries the world has seen, converted from crass barbarism to Christianity and taught to prefer the flesh of fish and fowl and cattle to the flesh of captives taken in bloody raids. Very many of those of 1802 had been recently weaned from their horrid social practices and grotesque and cruel fetichism. They had no experience nor understanding of the majesty of law. The force which was before their eyes was all the force they could understand. They could not see behind the defenceless family, living miles away from any other, the irresistible might of an organized nation of millions of men, armed with the best weapons of the day. They were quasi wild beasts, with human cunning. We must not be contemptuous of our ancestors for supposed cowardice, nor indignant for imputed cruelty.

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THE CHURCH AT HOME.

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

CENTERVILLE.
[Communicated.]

The grounds surrounding our church present a very beautiful appearance at this season of the year, and would make one think that summer is nigh at hand. But, alas! it is only the first day of April. The past month has been one of varied experiences for our church. Perhaps the most happy event was a missionary evening given by Miss Mamie Thomas' Sunday School class of young ladies, which proved a most decided success in every way. Rev. W. H. Vogler, of Indianapolis, Ind., made the address of the evening, and an offering of over \$7.00 was taken for foreign missions.

Dr. Isaac Prince, of Chicago, Ill., spoke to the congregation on Sunday evening, March 8th, telling of his work in the Chicago slums. He also addressed the men's meeting on the topic: "The Darkest Side of Life in a Great City."

There has also been a dark side to the picture of our church life or at least so it seems to us. Change of business has made it necessary for two of our substantial families to move to other parts, causing a loss to our church of six members so far as presence, association and fellowship goes, which means very much over half. Financial aid is good in its place, but it holds only a very small place in church membership, a place, however, that should never be neglected.

MT. BETHEL
[Communicated.]

The third Sunday was a very beautiful one and people in very large numbers assembled to hear the word of God.

The Sunday School was reorganized and starts off with very bright prospects for a happy and prosperous year. Our Superintendent, Bro. Puckette, is a good consecrated man and he also has a good corps of teachers to back his work up.

Dr. Prince presented thirty new hymn books to this congregation which were very much appreciated, and will enable us to remember the donor for many years to come.

A few days ago I received a paper from Chicago calling for funds to buy an organ for Mt. Bethel. We could scarcely believe our eyes, but there it was and not to be mistaken. So we are looking for an organ to arrive very soon.

WILLOW HILL.
[Communicated.]

The Sunday School was re-organized here on the third Sunday, Bro.

William Hiatte, Superintendent. Here there is very great need. They have not had the opportunities the Mt. Bethel people have enjoyed, and so teachers are very scarce. Twenty new hymn books were presented to this church by Bro. Prince, which we hope will help very much towards the singing which heretofore has mostly consisted of solos by the pastor.

BETHABARA
[Communicated.]

This congregation is already beginning to make Sesqui-Centennial preparations. We hope that this congregation will realize that for it a new era has dawned.

Monday evening, the 13th, the Bethabara Sunday School will render an Easter Cantata, which promises to be very interesting.

FRIEDLAND
[Communicated.]

This congregation is in a most flourishing condition, and promises to become one of our most influential country churches.

The Sunday School, under the leadership of Bro. Noah Hine, is doing well. Very much of the present success of the Sunday School, and, no doubt, of the church also, is due to the efforts of Miss Ila Hine, our faithful and efficient organist. We think only a pastor who is compelled to hold some services without an organist can truly appreciate a good organist.

UNION CROSS
[Communicated.]

The Sunday School, under the leadership of Bro. Eli Reid, has reached the "high water" mark of one hundred. The church work is also encouraging. One new member was received at the last preaching service.

ALPHA CHAPEL.
[Communicated.]

For some time but little has come to THE WACHOVIA MORAVIAN from Alpha. The reason was there was not much to be said. The work was up hill during the winter. While Sunday School interest has flagged here and there, the fire has been kept burning in the hearts of others, and now brighter days appear. The attendance at Sunday School has increased. Once a month the young people meet the pastor in the chapel to practice church music. The true spirit of the Moravian Church begins to ring in the tunes that are being introduced.

FRIEDBERG.
[Communicated.]

The Post Office Department at Washington has, doubtless unintentionally, helped the Friedberg neigh-

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Are you the owner of a Pianoless home? Have you ever thought seriously of having a Piano in it; of the possibilities for added enjoyment or the educational advantages?

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borhood to commemorate the Sesqui-Centennial year by giving us free daily delivery of mail; we feel that we are nearer things than we were with news received only twice a week. Bro. Amos Crouch is our carrier.

The last day of March was graveyard cleaning at Friedberg. A goodly number of brethren met, and removed the loose earth, trimmed the large cedars and planted new ones where some had died. Our graveyard is now in good order as we like to see it for the Easter season.

Bro. Harrison Crouse, who was ill for several weeks, is slowly improving we are glad to note.

WACHOVIA ARBOR.
[Communicated.]

Our pastor filled his regular first Sunday appointment with us at 11 a. m. instead of 3 p. m. While the attendance was not quite as large as usual, Bro. Rondthaler said he felt as though all present came for the preaching and had not just remained after Sunday School. We enjoyed the sermon very much, in fact, the oftener we hear "Mr. Howard" (as most of the members speak of him) preach the better we love him, as he preaches what we call working folks sermons. Our only regret is that he cannot be with us oftener.

The prayer-meetings on Wednesday night have been very well attended, and the interest good. We had the privilege of leading the meeting on the first Wednesday night in the month, and the interest taken and the testimonies given well repaid us for our trip.

The other meetings were lead by the members, several young men leading these meetings for the first time. The Saturday night's young men's meeting is a great help to all who attend, and is proving a help to the Wednesday night meeting.

The young men will hereafter be responsible for the mid-week services.

In the Sunday School, the past month has been a very encouraging one, although we have had three rainy Sundays out of five. The attendance and interest has been good. We have greatly missed our faithful organist, Miss Erma Pfaff, of Christ Church, Salem, to whom we had become very much attached. On account of other duties she has been unable to be with us for several weeks. We hope to have her with us again after Easter, and trust the Lord will open the way so she can come. The faithful work of our Asst. Superintendent, J. E. White, Secretary Carlton White and Treas.

Tom Wood has been a great help towards keeping our school running through the most trying time of the year in this district. The roads are so bad some schools either close for a few weeks or have very irregular sessions. The fact that our officers are at their posts every Sunday and it is well understood that there will be school no matter how bad the weather, has made an encouraging improvement over last year in the rainy day attendance. The faithful work of one of our teachers, Mr. Charles Chambers, is something that gives us more encouragement than he realizes. He is a volunteer in the work, and has been our right hand man since last summer, and has been faithful through mud, rain and cold. Another thing that has encouraged us very much is one of Mrs. Hege's scholars, Miss Lola Pegram, who told her teacher she would be willing to teach a class if needed, and, in the absence of one of the teachers on two occasions, took the class, when requested, with a smiling face, which was a pleasure to see. I always think that in service as well as in giving money that "the Lord loveth a cheerful giver."

FRED C. HEGE, Supt.
KERNERSVILLE
[Communicated.]

During the past month, as before, there have been no unusual occurrences in our church.

Pastor Crosland was with us on the 4th Sunday and preached morning and evening to fairly good congregations, but the weather was so inclement not nearly so many attended the services as otherwise would.

Just at this time the weather being so spring like and other conditions favorable we are repainting the iron fence around the graveyard which adds very greatly to the appearance and will no doubt be a great means of preserving it as it had began to look brown and rusty already. Other work is being done about the church and grounds preparatory for Easter. Occasionally we hear the roar of the horn, (but not the drum beating at dead of night) which reminds us that the band boys are practicing for Easter music. We are looking forward to Easter with a great deal of interest, but what would life be with nothing to look for—nothing to hope for—nothing to give peace of mind?

The Whatsoever Circle continues to grow in interest for the Parish House, and funds are being gradually collected to that end through their persistent efforts and apparently the day is not far distant as it once was



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when the structure will stand completed and equipped for the purposes intended and as a monument to the energy and perseverance of its zealous members. Too, the Circle is doing a degree of charity, and through its instrumentality often times suffering humanity are ministered unto, and blessings hastened which tend toward making the unfortunate happy.

Quite an animated interest is manifested by the Sunday School children in looking up and searching out the answers to the ten bible questions given them a few weeks ago by Dr Prince. One of these questions is to be answered each week and handed the Superintendent until all are in. A prize is offered the scholar who is successful in answering correctly the greater number of the questions. We shall report more fully later.

FAIRVIEW.

[Communicated.]

The Sunday School feels that it has something to be proud over and thankful for, in the attendance record of certain scholars during January, February and March.

The list of those who have not missed a Sunday thus far during the year, is herewith presented, and when it is remembered that many of the Sundays have been very stormy, that the Fairview church lies beyond the corporation line and that the enrollment does not exceed 150, it will be seen that the appended list means some extra faithful members.

Mrs. J. M. Cummings, Misses Grace Warren, Rosa Kiger, Annie Gerner, Sadie Cook, Ruth Futrel, Claude Kiger, Lillian Linville, Lillian Ogburn, Ada Cook, Ida Frazier, Nannie Barnes, Carrie Wicker, and Emma Miller. Messrs. Amos Cummings, Wiley Wagoner, Carl Long, Harry Beck, Ben Cummings, Warrick Pierce, Donald Wagoner, Bynum Mickey, Arnold Wagoner, Rufus Barnes, Clyde Ogburn, Horace Cook, Henry Beck, Burton Snyder, Monroe Warren, H. C. Snyder, H. W. Foltz, Fred Gerner, Ernest Wall, Robah Snyder, Kemp Cummings.

Total number enrolled, 150.

Average attendance, 98.

NEW PHILADELPHIA.

[Communicated.]

An unusual interest attended the Easter celebration of this congregation owing to the participation in the Graveyard service of the new band which Pastor Grabs has had under training for several months. Six instruments were in use, and in true Moravian style the ancient chorals were played as the procession entered the graveyard.

New Philadelphia graveyard seems to be a well kept God's Acre, and a large congregation gathered around the graves to unite in their confession of faith.

At the preaching service the church was entirely filled with a reverent and interested congregation.

CHRIST CHURCH.

[Communicated.]

This congregation was greatly refreshed through the Revival meetings held during the second last week of Lent.

The Pastor was assisted by Bro. H. A. Brown, of the First Baptist church, Winston, and for four nights, by Bro. McCuiston, of Friedberg.

Large congregations heard the Word preached, and much personal work was done.

A number of persons were reclaimed, and a number converted. Altogether it was a very good meeting.

On Palm Sunday, fourteen members were added to the congregation, by baptism, confirmation and reception.

1903 has thus far been the banner year for Christ Church Sunday School. The attendance has so often passed the 200 mark, that we are beginning to aspire towards 250.

A beautiful banner has been presented by a Young Ladies' Bible Class, while a class of boys had made a polished support, from graveyard cedar.

Interest was aroused in the Finland sufferers through the efforts of Mrs. Mickey's class of girls, and an impromptu collection when added to the money which they had earned, gave us nearly \$4, to forward to the Christian Herald Relief Commission.

Three great needs confront Christ Church from a material standpoint, and it is hoped that one or the other, or perhaps all may be made the objects of Sesqui-Centennial interest. We must have a lawn, we must have water piped into the church basement, and we need electric lights very badly.

Out of an enrollment of nearly three hundred, 49 scholars have been present at Sunday School every Sunday during the first three months of 1903.

—It is significant that our English words "health," "whole," and "holy" have the same root and are fundamentally allied in meaning. A holy man is a whole man, a healthful man, body, mind, and soul full-orbed and dedicated to God and his truth and his work. This is twentieth century religion and it is first century religion, apostolic to the core. It is ultimate religion, for it is the doctrine of the divinely perfect Man of Nazareth.

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MAY 25th, 1902.

WINSTON - SALEM DIVISION - Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:35 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg. Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m. Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m. WESTBOUND. LEAVE ROANOKE DAILY. 4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans. 4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points. 9:00 a. m., daily, for Bristol and Bluefield, Norton, Pocahontas and Welch. NORTH & EASTBOUND. LEAVE ROANOKE DAILY. 1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car. 1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York. 8:00 p. m., daily, for Hagerstown; Pullman Sleeper to Philadelphia. 12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond. 12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg. 7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk. 8:05 p. m. daily, for Lynchburg. DURHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points. Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points. For all additional information apply at ticket office, or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent, Gen. Pass. Agent, Roanoke, Va.

Interesting News of a Southern Boy.

Rincon and La Jolla are new names which tell of extension of our work among the Indians of California. Mr. Woosley, who serves both these places says that in many ways the Lord has already made it evident that He is using us here. Conversions have taken place on these reservations, and even the Catholics recognize the missionary as their friend, receive him as a Christian teacher, and bring him their problems about right and wrong. Their priest has gone round some of the houses of the Catholic Indians and given orders not to admit our missionary. "No," said they, "he is our friend; he shall come into our houses. If he wishes to sing and pray he shall do so. They (the Moravians) worship the same God as you do, and it is all right." So Mr. Woosley finds himself at liberty to visit nearly all the sick, and even to take part in some of their funeral services. He usually takes his portable organ and sings hymns, either in English or in Spanish. On Sundays Mr. Woosley used at first to hold the morning service at Rincon, and then drive up to La Jolla for the afternoon preaching there. Now it is La Jolla in the morning and Rincon in the afternoon. Both Spanish and English are used, including the Litany in Spanish if some are present who do not understand English. Mrs. Woosley has a Saturday afternoon meeting with the children, who come very regularly. — Bishop La Trobe in "Moravian Missions."

The Power of Family Prayer.

Christian people of to-day, as never before, are coming to a realizing sense of the value of family prayer. More and more are they feeling its influence upon their daily lives. Regarding this religious observance, Dr. Cuyler says: "Family religion underlies both the church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropy, no godly church-life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. When the inroad of wealth and fashion crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. Home religion is the sheet-anchor of our nation's well-being."

ACKNOWLEDGEMENTS.

<i>For Foreign Missions:</i>	
From Calvary,	\$4 2
" " W. "	50 00
Mission Band for Ipanema Mission,	11 00
Mrs. Louise Thaler,	1 00
George Brietz,	1 0
	\$66 21
<i>For Leper Hospital, Jerusalem:</i>	
From Pine Chapel S. S.,	-2 75
<i>For Support of a Girl at Pottenstein Orphanage:</i>	
From Juvenile Mus. Soc'y,	\$20 00
<i>For Provincial Expenses:</i>	
From Calvary	\$12 97
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HISTORY

Wachovia in North Carolina.

—BY—
Rev. J. H. CLEWELL, Ph. D.,
WINSTON SALEM, N. C.

The above is the title of a volume which will appear between the middle and end of April, and is a history of the Moravian Church in North Carolina, from the years 1753 to 1902. It is a book of 400 pages, printed by Doubleday, Page & Co., of New York, with 3 illustrations, and handsomely bound, with gilt back and side titles. Price, \$2.00 delivered.

The volume is based upon the researches made in the original manuscripts of the Salem Archives, and represents a work of translation and study covering five or six years. The book contains the interesting history of this colony during the French and Indian War; the struggle between the Regulars and Governor Tryon; the stirring times of the Revolution, with all of which Wachovia was actively associated.

The contents furthermore follow the history of Salem; the founding and growth of Winston; the founding and history of Salem Female Academy; the experiences of the civil war and the history of the church and community during the present generation.

While the title localizes the history, the story really contains much information relative to the entire western section of North Carolina, history which has never been heretofore written and which will be a valuable addition to the general history of the State.

In addition to the above there is an article on the Doctrinal position of the Moravian Church; another on the general history of the Moravian Church; and a biographical sketch of the Principals of Salem Academy and College; lists of ministers, of congregations, of Sunday Schools, and other information useful for reference.

Orders for this book may be sent to Rev. J. H. CLEWELL, Winston-Salem, N. C., or can be given to the pastor of any of the Moravian Churches in Wachovia.

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THE WACHOVIA MORAVIAN

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The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths to
The Rev. H. E. RONDTHALER,
Salem, N. C.

Also all letters regarding subscriptions, payments of money, or any business communications to
The Rev. C. D. CROUCH,
Salem, North Carolina.

EDITORIAL.

SESQUI-CENTENNIAL
CENTENNIAL
SPIRIT
GROWS.

Sesqui-Centennial congregation memorials are coming to be the order of the day, and one by one we hear of our various congregations taking up their special work for 1903.

In Calvary the money is nearly all in hand for a Sesqui-Centennial thousand-dollar pipe organ. We learn of another congregation which will make the year memorable by its mission-offering. Another expects to renovate, another to organize and equip a church band, still another to electrically light the church, and so the Sesqui-centennial spirit is catching fire.

†††

THE
PICNIC
OPPORTUNITY.

Once again the Sunday School picnic season approaches, and the instinctive question which occurs to those who know how much work devolves at picnic time upon a faithful few, is, does it pay?

So much preparation, so much responsibility, so many possibilities of discomfort and accident, —Does it pay?

Yes, and no. Yes, if the occasion be more than a mere jollification; otherwise, no.

The highest value of a picnic is in the opportunity it affords to widen the acquaintance with families, for a picnic is essentially a family affair grouped about a Sunday School centre.

There are unusual opportunities for wide-awake teachers and officers to make acquaintances, and "talk" Sunday School with persons at picnic time whom it is often difficult to reach at any other season.

The Sunday School teacher who can and does not attend his or her own picnic has simply failed to see an exceptional opportunity to widen the school's influence.

There are always some teachers who serenely

vote the picnic a "bore," apparently unmindful, or else ignorant of the fact that just at the picnic they can, if they but will, do more work for their Sunday School than could be accomplished by many afternoons of visiting, and that the ties of friendship and acquaintance which are not hard to promote at picnic time may be made a means of lasting blessing.

†††

THE
NORTHERN
SYNOD.

Our brethren of the Northern Province will, by the time another issue of THE WACHOVIA MORAVIAN has appeared, have passed through the interesting experience of a triennial Synod.

With interests reaching from Maryland to Alberta, this Synod will be an occasion of considerable importance to the 13,000 Moravians in America who are members of the Northern Province.

We of the South will watch the deliberations with much interest, and our frequent petitions should be that God will manifestly direct and bless the sessions of this important gathering.

†*†

BRO
SORROW.

The sympathy of our entire membership has gone out to our Bro. and Sr. Crosland in view of their sudden and bitter bereavement, in the death of their oldest son, Shober, a manly lad of 9 years. After a severe illness of practically but six hours he suddenly passed away shortly after midnight on Sunday morning, May 3d. The cause of his death was diagnosed as acute Bright's Disease, rare at so early an age, under the cover of an ordinary attack of measles.

The loving affection in which Bro. and Sr. Crosland are held was abundantly evidenced on the day of the funeral, especially by the large number of members in attendance who came from congregations which they have previously served.

†††

MORAVIAN
ORGANISTS

Moravian Church music has a beauty and power and harmony all its own, and, in this respect, we have a most valuable heritage from our Church fathers.

That this may be the more widely appreciated is the purpose of the new Moravian Organist's Guild, in process of organization, with Prof. Paul Beck, of Lititz, well known to many musically inclined Moravians, as leader, or, more exactly, Secretary, and Prof. Fred Wolle as Dean of the Guild. We believe this to be a most timely organization, and, if rightly appreciated by our people, it may be developed into a splendid Moravianizing influence.

DENVER
IN
JULY.

Christian Endeavor hosts are now beginning to look with increased interest toward Denver, the city chosen for the International Christian Endeavor Convention of July, 1903.

A most tempting programme is being published, in which literally the very corners of the world will be brought together, for Christian Endeavor has spread the whole world round, great gains having been made in quite recent years in foreign lands, and on the mission fields. This convention will be a notable season of Christian fellowship, and is worthy the attention of thoughtful people whether members of the Christian Endeavor Society or not.

It is surely a significant occurrence when thousands of Christians from every denomination the world over are met together for a season to make common cause in the Master's work.

†††

THE
NEW
MISSION
PAPER.

Evidently our English brethren propose to make a success of their new missionary publication. A recent letter from London requests that we insert the advertisement of this admirable monthly, and send the bill to H. O. Essex, 32 Fetter Lane, London E. C.

This latter we cannot do, since for fraternal reasons we are not disposed to derive any of our income from the advertisement of a publication which should receive the cordial support of every loyal Moravian, and hence we gladly insert, as eminently appropriate to our editorial columns, the "adv. copy," sent from London, and add thereto our heartiest endorsement.

This new publication is the most energetic paper that the Moravian Church has ever printed, and with its attractive make up, numerous illustrations and bright mission articles ought to prove a power for good in advocating our mission causes.

The advertisement in question reads as follows:

MORAVIAN MISSIONS.

A New Illustrated Monthly, issued in the British Province, in aid of Moravian Foreign Missions. All interested in Foreign Mission Work should subscribe.

On sale at the Moravian Publication Concern, Bethlehem, Pa., for 50 cents per annum (including postage), or direct by first mail after publication from the Moravian Church and Mission Agency, 32 Fetter Lane, London, E. C., on receipt of remittance in full, in advance.

—All gambling is stealing, whether it is playing the races or chancing off an article at a church fair. And that all parties are agreed to take the chance does not alter the case.

Palm Sunday seems to have proven a day of unusual rejoicing and ingathering in many of our Northern congregations, and the results appear to indicate a most encouraging state of affairs in not a few of them. While numbers are not always a true spiritual index, yet as a rule they offer a fairly safe guide. Philadelphia First Church is rejoicing in the addition of thirty-three members. Easton received seven persons, all but one being the heads of families, twenty joined the South Bethlehem church and forty-five the central congregation in Bethlehem proper. Forty-six are reported from Port Washington, Ohio, at which place an old citizen said: "Such an awakening and outpouring of the Holy Spirit I have never experienced during the fifty years of my life among the people of Port Washington."



Every church member, and in particular, every member in the country, should well be a Good Roads enthusiast. For one of the most immediate and visible blessings of Good Roads will be in the far better opportunity thereby offered for the people of the country to attend their places of worship. As it is now every one knows that January, February and March are, in this section, apt to be the three months of the year which are least encouraging in country church work.

The roads become so deep in mud as to be well nigh impassable on foot, while a wagon trip to church is a slow, wearisome, uncomfortable ride over roads which are sometimes atrociously bad.

A merciful man often shrinks from taking out his stock on the Day of Rest, when it means several miles of the hardest sort of work for them and no end of discomfort for himself and family.

In the Middle and Northern States in which good road building has proceeded farther than is the case in our section, reports say that the increase of hard, dry, well-built highways has greatly helped the attendance upon country church services.



Two well known Moravian ministers passed away during the month of April. Rev. Clarence E. Eberman and Rev. S. Morgan Smith.

Both were prominent men, the former as the Field Secretary of the United Society of Christian Endeavor, the latter as the head of the great S. M. Smith Turbine Water Wheel Works in York, Pa.

Both died far away from home. Bro. Eberman being suddenly called away by an attack of fever in Banff, a mountain resort in North West Territory, while Bro. Smith died in California, whither he had gone in search of health.

In some respects the resemblance in the two men of God, called away at so nearly the same time is striking. Both were gifted with splendid qualities of leadership and organization. Bro. Eberman had proved himself a wonderful leader of forces in his notable organization of

the C. E. hosts of Pennsylvania, and this same ability had been further displayed in the exceptionally successful work which he has done for the past two years among Christian Endeavorers all over the United States and Canada.

In a different field, but with great success, Bro. Smith organized and developed from practically nothing his great turbine plant which has extended its business not only over the whole of this country, but also into many foreign lands.

Both brethren, although laboring apart from immediate Moravian work, were devoted heart and soul to their own church, and our Brother Eberman never failed to visit every Moravian congregation or Mission charge which lay along the line of his journeys, while Bro. Smith served in pulpit and prayer meeting whenever needed, and was a valued member of various church boards.

With striking physique and genial presence each of the men stood as living embodiments of a robust and cheerful christianity.

It touches our hearts to remember that both were called to go beyond in the midst of the Easter season with its blessed promises of a happy Resurrection.

Lessons from the Brook Cherith.

* BY RT. REV. EDWARD BONDHALER, D. D.

Text: "So he went and did according to the word of the Lord: for he went and dwell by the brook Cherith that is before Jordan. And the ravens brought him bread and flesh in the evening, and he drank of the brook."—I Kings 17: 5, 6.

It was a bold act on Elijah's part to stand before the King of Israel and foretell the coming drought on account of his idolatry and that of his queen and of his people. It put the prophet into very great danger. But God did not leave his servant without wise and careful direction in the most critical hour of his life. He bid him go away at once. He directed him to make his flight eastward. He was to hide himself beside a particular brook, called the Cherith. The place is described as being "before Jordan," which may mean east of that river among the wild uplands of Gilead. There, in his safe solitude, he was to trust God during the time in which he must be sheltered in secret from the wrath of Ahab and of the still more implacable Jezebel. It was just the way in which, at a later time, God dealt with the reformer, Martin Luther. When Luther had taken his bold stand before the Emperor, he was hidden away for a while in the secluded castle of the Wartburg. What this castle, amid the deep Thuringen forests of Germany, was for the protestant reformer, the brook Cherith was to be for the prophet Elijah. There, in the time of his trouble, he was to be hidden, as the Psalmist says, "in the pavilion of his God."

Our text describes the Obedience of the prophet. Where brook Cherith was no one can exactly tell. I have wound my way along the edge of the tremendous cliffs of the valley Kelt, between Jericho and Jerusalem. Deep down

through the oleander thicket the stream rushes along in its silver thread, while on the opposite cliffs are the dark caverns where hermits used to dwell in utter loneliness. This valley Kelt is usually spoken of as having been Elijah's retreat, without any particular reason being given for it. More likely it was some similar valley on the opposite side of Jordan, entirely remote from towns of any size,—where, in a deep ravine among the thick undergrowth a man might hide for months, and never be found, unless one of the few dwellers in that lonely region should give the secret away. It is now thought that this brook Cherith must be sought among the little streams that run into the Jordan from the east, not far from the place where John did a great deal of his baptizing. Here, in the dense and solitary wilderness, the prophet sat, awaiting his food from God. The Hebrew Bible says that the Lord commanded the *Orbim* to bring him bread and flesh, both morning and evening. This is commonly supposed to mean that wild ravens had their instinct so subdued by God as to serve the prophet's needs. But, old Father Jerome, the great translator of the Latin Bible, who himself lived in the Holy Land, thought that it meant the *Orbites*. There was in ancient times a village called Orbo in that neighborhood. The *Orbites* would then be the people of that village, who, being in Elijah's own country of Gilead, would be loyal to their great but persecuted prophet. It is quite certain that if God chose to set ravens to this task of feeding his servant the ravens would do it. No reference, however, is made anywhere else in the Bible, and especially not by our Lord, who often speaks of Elijah, to such a method of procedure. To my mind the fact that the villagers of Orbo should have carried out God's appointment, would be the more touching as well as the more natural case. I imagine to myself some boy of Orbo, creeping down the rock in the early dawn or in the evening twilight, at the risk of his life, bringing the prophet his food, and then sitting a little while at the feet of the great servant of God to be instructed in the true religion. And, again, I think of the whole little village, bound together with true Arab loyalty to keep their secret, although they knew that Ahab would give them piles of money to betray the refuge of the man for whom he was seeking far and near. But whether it was by ravens or by *Orbites* the fact is certain that God kept his promise and Elijah was wonderfully fed. And how dear the little mountain brook will have become to him as day by day he dipped into its cool, bright current, perhaps at the foot of a mossy rock. All the land was suffering from drought. The heavens were like molten brass, the earth was hard as iron,—breaking up into cracks and fissures and wreathed in clouds of dust. And there, in the deep solitude, Elijah sat and dipped his cup into the flowing, limpid brook. He sat in safety and in peace of soul and all his wants supplied because God was with him.

There are two lessons which we draw from this remarkable scene. The one is the common lesson to which our minds at once recur, and the other is the uncommon one which is perhaps not so generally thought of.

The first, the common lesson which comes to

* In Home Church, Nov 23, 1902, P. M.

us out of Elijah's experience is, to trust God for our daily bread. It is, I admit, a very common lesson: you have already thought of it before I mentioned it. And yet it is well worth the dwelling upon; for although we know that God must give us our daily bread as truly as he gave it to Elijah, it is a question whether we always or even often realize the fact that He does actually give it. The captain of a ship is said, in a time of great danger, to have declared that the passengers must trust in God; he had done all that he could to save the ship, and now they must trust in God for the rest. Then a lady exclaimed: "Oh, Captain, how dreadful! has it come to that?" And so, dear reader, I fear it might be with you. If, at this moment, it should appear that neither father nor mother nor husband nor brother could do any more for your support, the thought that you must simply depend on God for it, would seem to you to be very dreadful and you would also feel like saying: "Has it come to that?"

And yet it is so, as much for you and me, as it was for Elijah. If God does not supply our material needs we must perish. It is a sad thing to find people who have no bread in the house, but it is a sadder thing to find people who have thousands of dollars wherewith to buy bread and yet they cannot eat it. We are in the hands of God: we draw our very breath from Him. He gives us the power to make the money wherewith to pay for our bread; he gives us the healthful appetite whereby to enjoy it. "He is the health of our countenance and our God."

Now let us try more simply and thoughtfully and prayerfully to realize that the petition: "Give us our daily bread," actually represents our case, and that if God does not give it we with all our effort must surely fail. It is of great advantage to our spiritual life if we feel ourselves as fully in God's hands as Elijah was. We are not so greatly tempted to be dishonest in our struggle for a living. God will not need a lie or a trick or a mean act of any kind of ours in order to help us through, and he will have to do it, at all events, if we are to be helped through.

And again if we realize that our daily bread and all that belongs to it comes from God's hand as did Elijah's bread and flesh at the brook Cherith, we shall be able greatly to diminish our household anxieties. We shall do our work in the kitchen and in the store-room with more cheerfulness, remembering "that he who feeds the ravens will give his children bread." Thus, too, we are kept more thankful, and if people can only be thankful, then the blessings which God in this year of 1902 is bestowing so bountifully on their business will not do them any spiritual hurt and endanger their final heaven.

And now the more uncommon lesson. We look at Elijah sitting beside the brook of Cherith day by day and week by week, and we say, "what a loss of time for such a gifted teacher; he might be instructing thousands and yet he is doing nothing." Ah, dear friends, he was gaining the power for all that he had yet to do. That mighty and decisive scene on Mt. Carmel could not have been if the prophet had not pre-

viously been much alone with God. It was there by the brook Cherith that the trust and the peace and the strength were coming into his soul, whereby all Israel was in God's own chosen time to be blessed.

I could not have spoken about it; I could not have seen into this great Cherith lesson, if it had not been for my experience last summer. I have learned as I never knew before what it was to be alone with God.

In some of the greatest educational institutions of the land they daily give the scholars what is called the quiet half-hour. Pupils may use it for their Bibles, their prayers or in any way they want, but during their half-hour they are alone, and if they will they can gather serenity and strength for a good day amid all the fret and struggle that may be going on around them. Copy Elijah's "aloneness" with God at the brook Cherith, and you will be nerved for any task that may come to you so as to do it cheerfully and peacefully and well.

A young man said the other day when pressed about his utter indifference about his immortal future: "Oh, I never think about it!" That is the way in which Satan gets and keeps his hold upon lost souls. If any unsaved or careless persons in this house were to allow themselves to be alone with God for as little a time as five minutes, silently thinking over the things between them and their Maker, it would in nine cases out of ten mean the salvation of their souls. Oh, may that blessed experience of Elijah in being alone with God at the brook Cherith work itself into the every day life of your own souls, and God will be able to bless you more than you ever thought he could. Amen.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, LL.D.

To show how near the negroes were to savagery in 1802 let me state one illustration.

My mother was born in 1805. She repeated to me the numerals up to ten, which she heard from a Guinea negro, who had not forgotten his language. 1 Nero, 2 Sepho, 3 Cuttee, 4 Cutlong, 5 Longcrow, 6 Crowmany, 7 Benjo, 8 Tartar, 9 Cherriwye, 10 Checus. I feel sure that there are people now living who remember talking with wild Africans who had not forgotten their native dialect.

As to the attitude of the people towards slavery, I think it is certain that manumission was not unpopular. As late as 1833, in an address at Chapel Hill before the University, Judge William Gaston expressed the hope that slavery would soon be removed from us, and was enthusiastically applauded. The profits of the cultivation of cotton and resentment of the interference and harsh words of the abolition so-

cieties and their sympathizers changed the current of public opinion.

It is interesting to note that the principle of the aversion to "Chinese cheap labor" was developed in 1802 in another form. The mechanics of Wilmington complained to the Legislature that the value of their labor was lessened by the competition of slave mechanics, and procured from our centennial legislature a law against slaves hiring their own times from their masters—a stage in the interminable war between labor and capital.

The Legislature showed its paternal interest in trade by a peculiar law. The town of Halifax was authorized to hold fairs twice a year, not for the purposes for which modern expositions are held, for stimulating industry, advertising and amusement, but for buying and selling. This was common in the Middle Ages, and is not yet extinct. Five judges were appointed to settle all disputes, the penalty for a false statement being forfeiture of one-fifth the amount of sale. This court was called a Court of pie-powder, the draughtsman aiming at the French term *pie poudre*, which may be found in Blackstone. By the same act Commissioners of towns had the right to recommend to the County Courts "assizes of bread", and other rates of charges for bakers, tavern-keepers and retailers. This regulation of prices has long been dormant, but has recently been revived in connection with railroad and other charges. And unless meat quits climbing up so rapidly perhaps you and I will be clamoring for an assize of beefsteak or mutton chop.

The celebrations of the 4th of July were conducted with a fervor and lavish expenditure of lung power, of which we have no conception. Drums were beaten, "Yankee Doodle" and "The Girl I Left Behind Me," and the inspiring tune of "Two Little Pigs and a Bob-tailed Sow," made every school-boy and every man too, feel like twisting once more the tail of the British lion. The Declaration of Independence was read aloud to the assembled crowd, while the steam from the barbecued pigs, roasted in neighboring trenches, basted with pepper and vinegar, told of joys shortly to come. Then a fiery oration was pronounced, England's iniquities being reiterated and America's triumphs lauded to the satisfaction of the old soldiers and the rising generation. Of course the orator assumed the role of the prophet and painted with setting sun and aniline dye colors the future greatness of our country. They not only had the American Eagle fastening his talons in the throat of the British Lion and sending him howling to his lair, but threatened the use of his sharp beak and stiletto claws on the entire menagerie of national beasts, if they should not properly behave to the young giant of the West. A little later an editor in his enthusiasm broke into poetry:

"Of one thing, reader, be thou sure,
The Yankee Eagle one day,
Will flap his wings,
All over the land,
From Bering's Straits to Funday.
And from the pole to Panama,
When sleeping I and you lie,
Will all belong to Uncle Sam,
Some future Fourth of July."

And then came on the feast spread in the open air for all comers. Oh! it was glorious! Scorched pig and corn bread, flour bread, ginger cake, pies and tarts. The men, not the boys, for it was thought that the boys could not be trusted, indulged in copious draughts of corn whiskey. They thereby became ready to cheer the short speeches made in reply to the toasts. These had been carefully prepared by a committee and were read by the master of the feast, generally a Revolutionary officer, calling on a speaker to respond to each. I give you a list of these toasts as they were called, much abbreviated.

1. The day we celebrate.
2. Our General and State Governments.
3. Jefferson, Washington and Adams.
4. Agriculture, Commerce and Manufactures.
5. Science and the Arts.
6. Our Heroes and Statesmen.
7. The Downfall of Party Spirit.
8. Peace.
9. The Militia, Army and Navy.
10. Equal Rights.
11. American Politics.
12. Freedom.
13. The Daughters of America.
14. The District of Columbia.

These were at a feast in Washington City in 1802. It will be noticed that they were evidently prepared by admirers of Jefferson, probably office holders. Usually Washington was honored with a separate toast, drunk standing and in silence.

After the regular toasts came the chief fun of the occasion. The haughtiest aristocrat lowered his dignity, as did Consuls and Praetors during the Saturnalia of Rome. F. H. Reeder, a tailor at Raleigh, threw his arms around the stately and dignified Col. Wm. Polk, a born aristocrat, the banker and wealthy planter, a hero of Brandywine and Monmouth and Eutaw Springs, and endearingly said: "Colonel! you are *such* a clever fellow—on the 4th of July!"

These volunteer toasts were sandwiched with music and patriotic songs. They were sometimes witty, but oftener full of blood and thunder. I give you one of the most blood-curdling, the product of a Wilmington genius:

THE AMERICAN FLAG.—Wrapped in a blaze of boundless glory, like the resplendent shield of Jove, shaken aloft in the skies. May it flash lightning in the faces and strike terror into the hearts of its enemies, and in every conflict may it triumphantly wave over continued streams of incessant peals of destructive, all-subduing thunder, until it renders itself a free pass and an inviolable protection to every citizen who may sail under it!

The music which followed was, of course, Yankee Doodle.

It is almost needless to add that the most of the participants meandered home, as Tacitus expresses it, *plenissimi cibi et vini*, but very many drew sober breaths until the next celebration, while others went speedily to drunkards' graves.

Pompeii, 79. St. Pierre, 1902.

Two thousand years; and the arts of men
Have measured earth as a simple thing
To be shaped and worked and played; a globe
For toy or useful thing, as pleases man.
The lightning is changed, or thrown through
space,

And mountain, and sea, and plain, and hill
Are searched and changed by the arts of men.

Nature breathes one breath of fire and strength
And the arts of two thousand years are nil,
And the babbling voice of man is still.

The Watchword that Saved the Day.

Gaston de Foix, a brave young general of the sixteenth century, faced a superior enemy with his small but valiant army. Defeat seemed inevitable. His knights begged him not to go into battle. Suddenly Gaston sprang forward, crying, "Let him who loves me follow me." The appeal of love aroused every sense of loyalty, and was not made in vain. Knights and soldiers rushed to arms, under the spell of that watchword. Some one referring to this has said:

"Shall we do less for Jesus, the great Captain of our salvation? His appeal rings in our ears, 'Let him who loves me follow me.' Shall we refuse to pledge fidelity to Him, when that is the very test of true discipleship? Shall we shrink from promising everything to Christ, when we know that the pledge, the covenant, the promise, the vow, are so many strands binding us closer to God?"

The Shining Face.

No one has communion with God if no one else knows it.

"We have been talking with God! See how our faces shine!" cried some enthusiastic theological students, coming from a prayer-meeting. "Moses *wist not* that his face shone," was the sufficient comment of a sarcastic professor.

Your face can be preaching all the time and wherever you go. It is an assistant preacher worth having.

"Let your light shine," said Christ. Was He not thinking of the shining face?

—Dr. Oliver Wendell Holmes was once asked two questions by a young man eager for success. The questions were:

What are the three best books?

How shall I attain real success?

Dr. Holmes wrote the following letter, which has several sermons in it:

"The three best books? The Bible, Shakespeare's plays, and a good Dictionary."

"To attain real success? Real work and concentration on some useful calling adapted to your abilities."

THE CHURCH AT HOME.

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

MACEDONIA.

[Communicated.]

Much rain and high water in the Yadkin river have been quite serious hindrances in this year to the carrying on of the church work. At Easter a graveyard and church service were held on Easter Sunday afternoon. It is to be hoped that with the advent of better weather the work here will proceed in a more regular and satisfactory manner.

Much praise is due Bro. John Faircloth for the interest he manifested in cleaning off the graveyard before Easter. Bro. Faircloth is one of the very faithful ones. Bro. John Clouse, who was quite sick in the Winter, is now about again. Several of the Macedonia members are in feeble health.

A new graveyard fence is greatly needed.

Several are interesting themselves in the matter and it is a worthy object to strive for.

Bro. A. R. Sheek was recently chosen Sunday School Superintendent. Bro. Sheek is also the leader of the congregation singing.

A recent meeting of the Pastor and Committee was held at the home of Bro. John G. Sheek. The affairs of the congregation are to be looked after more closely and systematically than heretofore, and it is very desirable that the members should heartily second the Committee in their efforts in this direction.

HOPE

[Communicated.]

Interesting and enjoyable Easter services were held on Maundy Thursday. The history of the betrayal and crucifixion of our Saviour was read in the course of the Lovefeast and Communion services. On Easter Sunday the usual graveyard service on the Hope graveyard was conducted by Bro. John McCuiston, of Friedberg.

The members of the Hope Circle are interesting themselves in the purchase of an Organ for the church. Now that several of our Hope girls have been taking music lessons at Clemmons School an Organ would be a helpful addition to aid in the Sunday School and church services.

CLEMMONSVILLE.

[Communicated.]

It has been our privilege to celebrate another precious Easter season. Beginning with Palm Sunday evening the congregation proceeded step by step in fellowship with the Son of Man from peaceful Bethany to mournful Calvary. Good sized audiences were out at every service. The choir, under the leadership of Miss Maria Johnson, rendered good and helpful service in the meetings, and enabled us to sing more heartily than ever before the many beautiful hymns which are used in the course of the reading.

Good Friday was a very enjoyable day. In addition to the reading meeting a lovefeast was held and the Lord's Supper celebrated. It is delightful to observe how the members of this new congregation enter most heartily into the purely Moravian features of our Church life.

On Easter Sunday morning, at 10 o'clock, our first graveyard service was held. An orderly procession, composed of five companies, moved from the front of the school building. In the absence of a band of musicians the pastor and choir took their position at the head of the procession and lead in the singing of appropriate hymns. The central walks in the graveyard were soon occupied by an attentive audience. The graveyard had been nicely cleaned off and all the walks had been raked under the direction of Bro. Edward Strupe. From the graveyard the procession returned to the Assembly Room, where the Acts of the Resurrection were read and a discourse delivered. The closing feature was a beautiful anthem, "Look, ye saints, the sight is glorious," rendered by the choir in a very excellent manner.

Quite recently, Bro. Vance Allen, one of our members, met with the misfortune to lose his barn and considerable feed by fire. Fortunately the fire was discovered in time for neighbors to gather and get out his mules, cow and hogs before they suffered. The origin of the fire is quite unknown.

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KERNERSVILLE.

[Communicated.]

Through the sunshine and the shadow we have been safely brought to the first May morning of 1903.

We hail the flower month with inexpressible gladness, and do trust that in like manner as we are made bouyant and refreshed by the opening bud and spring-time we may be spiritually revived, put on new vigor and do more valiant work in the Master's vineyard than we have done through the bleak winter time. The nightly services at our church during the week preceding Easter at which were read the acts of our Saviour by Bro. James Kerner were to all most impressive and abundantly enjoyed.

Bro. Crosland was with us on Maundy Thursday, at which time the Communion of the Lord's Supper was taken. He made the hour a very impressive one, and each communicant seemed to realize fully the intent and solemnity of the occasion.

Pastor Crosland also held our Easter Sunday sunrise service on the graveyard. It was an ideal morning, and the occasion was more largely attended than at any time in years past. The church band commenced a tour of the town about 3 o'clock in the morning, and continued to discourse sweet strains of music until the services closed on the graveyard. After he had breakfasted, the writer accompanying him, Bro. Crosland drove to Fulp, where he preached at 11 o'clock, and afterwards held a service on the graveyard. Though it was not very well known in the neighborhood he was greeted by a good-sized and very closely attentive audience. Our entertainment at the hospitable home of Dr. E. Fulp was none other than royal, his estimable wife playing an active part not only in the social circle but in the dining-room, where were spread most bountifully the "choicest of the land," to all of which Bro. Crosland will bear testimony. The bright little boys, too, were very courteous. Under the most excellent and efficient superintendency of Mrs. Fulp they have a good Sunday School, and considerable interest is shown by both teacher and scholar. The membership are not satisfied with the small amount of preaching they have at this church, and the Provincial Elders' Conference will, no doubt, do their best in furnishing a minister when it is possible to do so.

Our band boys went to Friedland Easter Sunday, and report a most delightful time. The boys are in love with those Friedland people,

and think they are the most friendly and hospitable in the universe.

Our Sunday School children have answered all the ten questions given them by Dr. Prince, and the Superintendent has forwarded them to the Doctor in Chicago. It may be some weeks yet before it is known whose answers were correct, and who wins the prize.

The Sunday School at Carmel, after being under suspension during the winter months, has been reorganized, with Bro. Thomas Wilson as Superintendent, and every indication points to a successful school and abundant good to that community.

Pastor Crosland was with us at night on the 4th Sunday in April and preached a forceful sermon to an attentive and appreciative congregation.

The "Whatsoever Circle" is not napping, but working and looking forward with ambition to greater things.

Thus are we drifting upon the billows of time, looking, hoping for a peaceful landing upon the shores of eternity.

CENTERVILLE.

[Communicated.]

Several improvements have been made by this congregation during the month on the church lawn.

The congregation has received into its membership four new members, but we will find it necessary to drop about one-third of the membership of this church as we find that there are fully that many who never in any way help to support the church, and therefore will be declared dropped at the end of this year.

Our men's meeting is becoming a power for good, and is reaching out and bringing in outsiders. On the 23d of this month they will give a public entertainment, which promises to be of more than ordinary interest. We have arranged to have a male quartette sing for us, there will be other music, orations, etc., which give promise to be very interesting. We can assure you a very pleasant evening if you come and spend it with us. It will be rendered in the Centreville Hall just east of the church.

FRIEDLAND

[Communicated.]

Saturday, May 2d, was our congregation day at Friedland and proved to be one of more than usual enjoyment.

Various hindrances caused only about one half of the members to answer to their names at the roll call, but the unanimous verdict was: "It

The Pianoless Home

Are you the owner of a Pianoless home? Have you ever thought seriously of having a Piano in it; of the possibilities for added enjoyment or the educational advantages?

We venture the assertion that there is not a single owner of such a home who has not the desire of Piano ownership, but the buying is put off too long. The same old arguments are advanced: No use of buying a Piano now, the children are too young, might as well wait and pay cash. Thus it goes from month to year; the children grow up to find themselves deficient in music, an accomplishment that is a part of higher education, one that extends culture and refinement.

Do you realize how quickly children grow up? Do you realize the importance of their musical education TO DAY? Think of it? If every person who defers buying a Piano because it is thought it cannot be afforded to day would call at our store or write to us and see first what can be done with a small amount of cash and a small monthly payment to own a LIVING A GOOD PIANO there would be FEWER PIANOLESS HOMES.

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was a day long to be remembered."

We were fortunate in having with us Bishop Rondthaler, who preached the sermon, and Bro. Hall, who made the first Sesqui-Centennial address as far as we know, and, as a brother afterward remarked: "He sounded the key note of the whole situation."

After the lovefeast a congregational council was held, and proved of very great importance.

This congregation is moving forward, and unless the signs of the times fail it is destined to become one of our most important churches in the country.

On the first Sunday an appeal was made to this congregation, with Union Cross, for help for a brother in misfortune, and the neat little sum of \$8.61 was realized, thus showing their sympathy and brotherly love for one unknown to them but of the household of faith.

BETHABARA
[Communicated.]

On Sunday evening, the 19th, a very beautiful and impressive cantata, "Easter Joys," was rendered by the Sunday School. It was most perfectly rendered, and would have been a credit to any school, but was specially so for this school which gather its scholars from a territory of several miles radius. We have good consecrated leaders who count no sacrifice on their part too great for their Church, which means everything.

One of the members of this congregation has suffered a very severe loss; his only horse, a very fine one, was bitten by a dog, and died from hydrophobia. It leaves Bro. Reich in a very needy condition, occurring just as he had begun his crop.

MT. BETHEL
[Communicated.]

Bro. Ernest Stockton held the service for this congregation on Easter Sunday, and reports a very large congregation, with the very best of behavior.

The appreciation of this service was shown by the very remarkable fact that every grave in the graveyard had flowers placed on it.

There is every reason to feel encouraged over the work that this congregation is doing.

The hearts of these people will be gladdened by the gift of an organola, presented by a Chicago lady through the appeal of Dr. Prince. May God bless both the giver and Dr. Prince, to both of whom we are deeply grateful.

WILLOW HILL.
[Communicated.]

The regular Easter service was held with this congregation by Bro.

Stockton. This is a comparatively new place in the mountain work, and many things are needed, and especially a pulpit. Bro. Stockton, noticing this need, has explained it to the Junior C. E. Society, who have gone to work with a good will to get a pulpit for this church, a Sesqui-Centennial pulpit presented by the Junior C. E. Society of the Home church. This we believe will be the first Sesqui-Centennial church memorial.

NEW PHILADELPHIA.
[Communicated.]

The Passion Week Manual was read during the week, and on Thursday was a joyful lovefeast and holy communion, with not quite as large attendance as usual.

Bro. Chas. Crouch conducted the lovefeast and communion services.

Two infants were baptized and a member received into the Church.

Sunday School met on Easter Sunday at half past 9 o'clock, a. m., but on account of Easter meeting the session was short. Bro. Howard Rondthaler was on time, and at 10 o'clock a large crowd assembled in front of the church and proceeded to the graveyard, headed by the church band for the first time. The Easter Litany was read on the graveyard, with the band playing every hymn that was found necessary, and after the service they went to the church in the same manner with the band in front playing the beautiful tune 167, and then Bro. Rondthaler read the remaining part of the Manual, after which he preached the best Easter sermon the writer ever heard. His sermon was founded on Hope.

P. S.—I had forgotten that on Thursday, after services, Bro. Crouch made a short talk on THE WACHOVIA MORAVIAN, and obtained six new subscribers in our congregation. I am glad to see more people interested in the paper.

BETHANIA
[Communicated.]

Passion Week filled its usual place in the course of services for the year with that unusual degree of interest which is always gratifying. An increasing interest in the early morning Easter service is noticeable. The trombone choir had not completed its round over the village before day when people were beginning to come in from the surrounding country. One family of the congregation came a distance of five miles that morning to attend the early service. The number present at this service was the largest known for many years.

Scarcely had the immediate joyful



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Winston, N. C.

impressions of Easter passed by when a dreadful disaster occurred—the explosion of a boiler at a saw mill three miles north-west of Bethania, killing three men and injuring several others. The remains of two of these unfortunate men, one of whom, Gideon Shore, was a member of the Bethania congregation, were laid to rest on our burial ground. An unusually large number of people attended the double funeral.

On Sunday after Easter Bro. C. D. Crouch preached at Bethania and Olivet, and secured a number of subscribers to THE WACHOVIA MORAVIAN.

MIZPAH.

[Communicated.]

In the services at this place, especially in the Sunday School, we are missing the presence of Bro. Luther Anderson, who will be away probably several months in another State. During his absence the assistant superintendent, Bro. Aaron Spainhour, has charge of the Sunday School, which is in excellent working order. The present enrollment is eighty-five.

FRIEDBERG.

[Communicated.]

Our collection for Foreign Missions was gathered recently through the envelope system, and resulted in a much larger offering than for several years past. The amount was \$28 67.

At the Good Friday communion two members were received by letter, Mrs. Lula Woosley, m. n. Mock, (from Olivet M. E. Church) and Amos Crouch from the Lutheran Church.

The Easter Sunday services were about as usual in this congregation. The singing on the graveyard was better than last year. There is a noticeable improvement in the singing of our young people from year to year.

The Single Sisters and Older Girls have just celebrated a very happy festal day.

The congregation Anniversary is at hand and will be observed as usual. Bishop Rondthaler will preach the sermon, visiting ministerial brethren will take part in the Love-feast service, and the gathering of young and old under the trees to listen again to Bishop Rondthaler will be the closing feature of a happy anniversary occasion.

CHRIST CHURCH.

[Communicated.]

By the time this issue of the WACHOVIA MORAVIAN is in print, Christ Church will be rejoicing in its new carpet, and will be busy planning for

the electric lighting of the new building, as the special Sesqui-Centennial effort.

The new carpet, a very tasty design of brown and green, was purchased by the efforts of the ladies of the congregation from Rominger & Crim, at a cost of about \$65 00.

It was woven by Bradner Bros., of Philadelphia, and should stand a good many years of hard wear.

Since our last report, the control of the grounds about Christ church has passed into the immediate care of Bro. David R. berson, who will endeavor to work the property during the next two years up to a point where a permanent lawn can be maintained. With patience and care, Christ church property should eventually prove the most beautiful church site in Winston-Salem.

WACHOVIA ARBOR.

[Communicated.]

The first communion during the present pastorate was most happily, and we believe blessedly, celebrated on Sunday afternoon, May 3rd.

After a sermon upon the text: "This do, in remembrance of Me," thirty-eight persons partook of the communion, probably the largest number since Wachovia Arbor was organized. The revival work of last Fall has proven to be genuine and lasting, and this congregation is enjoying a very happy state of progress.

The Sunday School under the leadership of Bro. Fred Hege is a comfort and delight to the pastor, who writes these lines, and the mid-week and Saturday night prayer meetings seem to furnish the needed encouragement and help between Sundays.

MORAVIA.

[Communicated.]

A church full from end to end, was gathered on the last Friday night in April to hear the Pastor's lecture upon the Holy Land, and see the Palestine Pictures. Both Summerfield and Oak Ridge sent delegations, and pretty much all the intervening section was represented. The interest in the subject seemed to be very considerable, and the lecture was heard most attentively.

On the day following, the rain interfered somewhat with the attendance at the afternoon preaching, so that not more than forty to fifty persons were present.

—Under Moravian auspices there are two institutions for the preparation of candidates for mission service; the one at Niesky, founded in 1869, the Principal of which is the Rev. Herman Kluge; the other, a preparatory school at Ebersdorf, founded in 1892, under the care of the Rev. Jonathan Kersten. In the former

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SCHEDULE IN EFFECT
MAY 25th, 1902.

WINSTON-SALEM DIVISION—Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.
Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.
Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.
WESTBOUND. LEAVE ROANOKE DAILY.
4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.
4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.
9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.
NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.
1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.
8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.
12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.
12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.
7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.
8:05 p. m. daily, for Lynchburg.
DURHAM DIVISION—Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.
Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.
For all additional information apply at ticket office or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent, Gen. Pass. Agent, Roanoke, Va.

there are 17 students, in the latter, 22. Other candidates for mission service are prepared in the Theological Seminaries at Gnadenfeld, Germany; at Fairfield, England, and in Bethlehem, Pennsylvania. Of those who are graduates of these Theological Seminaries, 40 are now actively engaged in mission work in the various provinces.

THE UNIVERSITY.

We have received the Catalogue of the University of North Carolina for the season 1902-3. The total number of students, excluding the Summer School for teachers, is 608. This is the largest enrollment in the history of the University. This comes from 17 different States. The Faculty numbers 66 and a very large number of courses of instruction are offered in the various departments for both undergraduate and graduate students. The Catalogue shows a gratifying growth for the year, especially in the professional departments, there being 93 students in Law, 83 in Medicine, and 46 in Pharmacy. It is no longer necessary for students to go outside the State for thorough instruction in the ordinary academic branches, in graduate work, or in Law, Medicine and Pharmacy.

BAPTISMS.

At Friedberg, MARY MARIE BECKEL, daughter of Bro. Julius and Sr. Lizzie Beckel.
At Friedberg, VIDA MAY TESH, daughter of Bro. Allen and Sr. Mary Tesh.
At New Philadelphia, April 9th, FLOSSY VICTORIA, daughter of Bro. Henry and Sr. Lucetta Harper, m. n. Crater.
At New Philadelphia, April 9th, GEORGIA VIRGINIA, daughter of Mr. and Sr. Ida Doub, m. n. Miller.
At Bethania, N. C., April 12th, EVA GERTRUDE, daughter of Bro. W. W. and Sr. Emily Holder, m. n. Grabs.

MARRIED

In the Friedberg Parsonage, April 19, Mr. CHARLES WEISNER, of Thomasville, to Miss MAGGIE ROMINGER, of Friedberg.
At the home of Mr. A. A. Styers, in Clemmonsville Township, on April 15th, by Rev. James E. Hall Mr. FRANK DOUTHIT, of Winston-Salem, to Miss MAYME STYERS.
At the bride's home, near Bower, on April 16th, by Rev. James E. Hall, Mr. WILLIAM JONES to Miss LIZZIE FISHEL, daughter of Rev. Emanuel M. Fishel.

DEATHS.

At Salem, on April 26th, LENORA MAGNOLIA, infant daughter of Mr. Chas. A. and Mary L. Wagner, aged 1 month and 14 days.
At Salem, on April 26th, Mr. ALEXANDER C. VOGLER, aged 71 years, 1 month and 13 days.
At Winston, on May 3rd, SHORER ELWOOD CROSLAND, son of Rev. E. S. and Mrs. Carrie A. Crosland, aged 8 years, 10 months and 24 days.

SUBSCRIPTIONS.

The following are the names of new subscribers received:
D. A. Shore, Mrs. Margaret Jones, Mrs. Temperance Woosley, Mrs. Lucenia Myers, Miss Frankie Alsbaugh, Miss Bessie White, Julius Slater, E. A. Spaugh, A. I. Butler, T. J. Stauber, Edgar Lineback, Mrs. Eliza Conrad, Mrs. Melvina Beroth, Mrs. Elizabeth Shultz, J. I. Lineback, Miss Annie Ziglar, J. C. Conrad, R. V. Conrad, E. W. Ogburn, V. M. Beroth, Miss Rosa Conrad, J. L. Marshall, W. S. Pfohl, J. C. Crouch.

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HISTORY
—OF—
Wachovia in North Carolina.

—BY—
Rev. J. H. CLEWELL, Ph. D.,
WINSTON-SALEM, N. C.

The above is the title of a volume which will appear between the middle and end of April, and is a history of the Moravian Church in North Carolina, from the years 1753 to 1902. It is a book of 400 pages, printed by Doubleday, Page & Co., of New York, with 31 illustrations, and handsomely bound, with gilt back and side titles. Price, \$2.00 delivered.

The volume is based upon the researches made in the original manuscripts of the Salem Archives, and represents a work of translation and study covering five or six years. The Book contains the interesting history of this colony during the French and Indian War; the struggle between the Regulars and Governor Tryon; the stirring times of the Revolution, with all of which Wachovia was actively associated.

The contents furthermore follow the history of Salem; the founding and growth of Winston; the founding and history of Salem Female Academy; the experiences of the civil war and the history of the church and community during the present generation.

While the title localizes the history, the story really contains much information relative to the entire western section of North Carolina, history which has never been heretofore written and which will be a valuable addition to the general history of the State.

In addition to the above there is an article on the Doctrinal position of the Moravian Church; another on the general history of the Moravian Church; and a biographical sketch of the Principals of Salem Academy and College; lists of ministers, of congregations, of Sunday Schools, and other information useful for reference.

Orders for this book may be sent to Rev. J. H. CLEWELL, Winston-Salem, N. C., or can be given to the pastor of any of the Moravian Churches in Wachovia.

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THE WACHOVIA MORAVIAN

VOLUME XI.

SALEM, N. C., JUNE, 1903.

NUMBER 124.

Christ Church.

Ten years ago Christ Church was an experiment, and a very doubtful one at that, at least in the minds of not a few.

The need of a Moravian church in the western portion of Salem was clearly felt, but just how to supply this need was a problem. The first steps were cautiously taken, and a cottage house was erected on what is now the parsonage site. This house was intended for prayer-meeting and Sunday School purposes, the idea being that if the movement should fail the building might easily be sold or rented as a dwelling.

Sixty persons responded to the first Sunday School call in March, 1893, and this splendid beginning seemed to assure future success.

Much of the preliminary work was done by Miss Maria Vogler and Bro. George Brietz.

At this time Christ Chapel was on the very edge of civilization, with but three or four houses near by. In fact, the Reservation woods extended to the very lot upon which the chapel stood.

Steadily the Sunday School grew in numbers and interest, so that in a short time the little frame cottage chapel was crowded to its utmost capacity. A vestibule partition was first removed, and later a tent was pitched each fair Sunday to accommodate the growing numbers. Classes were taught in the tent, under the trees, and on a nearby porch.

A church being so evidently needed, plans were laid, the building commenced, and in the Fall of 1896 a congregation of some thirty members was organized in the new brick building, thereafter to be known as Christ Church.

On July 1st, 1896, Bro. Howard E. Rondthaler was placed in charge.

The seven years of Christ Church's existence have been filled with much that is of interest.

New homes have been established in West Salem, many of them in the neighborhood of the church, an excellent public school has added its

blessings to the neighborhood, a strong congregation, with a variety of activities has grown up, and this little city set on a hill bids fair to let her light shine, for the benefit of mankind and for the glory of God.



CHRIST CHURCH



CENTREVILLE.

In accordance with the plan announced some months ago we continue to present pictures of our Southern churches, hoping during this Sesqui-Centennial year to cover the various churches throughout the Province.

Centreville.

The story of Centreville dates back to Sunday, March 31, 1886, when a Sunday School was founded in a two-room frame house not far from the site of the present church.

This Sunday School was in charge of Bro. James T. Lineback, with Misses M. A. Fogle, Gertrude Jenkins, Claudia Winkler and Alice Rondthaler as teachers.

Thirteen scholars were present on the first Sunday, but the number had grown on the second Sunday to more than 50, a number which so crowded the little building that thoughts of a chapel already began to fill the minds of the workers.

Hence we find that five months later the cornerstone of the present chapel was laid by Bishop Edmund de Schweinitz.

Late in November of the same year the building was dedicated.

Centreville's first revival was held during the Fall of 1887, and as its result a congregation was organized on Oct. 2d, 1887, just sixteen years ago. Rev. C. L. Rights, then President of the Provincial Elders' Conference, in an appropriate address, officially declared this a Moravian congregation, and Rev. J. F. McCuistian became the first pastor, which position he retained for 14 years until 1901, when he was succeeded by the present pastor, Rev. C. D. Crouch.

Centreville Sunday School has had but four Superintendents, i. e., Bro. James T. Lineback, the founder; Bro. Thomas Siddall; Bro. Edward Crosland, who resigned during 1890 in order to enter the Theological Seminary, and Bro. Rufus A. Spaugh, who has faithfully held the office for thirteen years.

The work begun so modestly sixteen years ago, has been faithfully carried on, in storm and sunshine, and has certainly proven a blessing to the community, to many homes therein, and to numbers of individuals. Centreville has grown from a straggling village to a busy town of important enterprises.

The Wachovia Moravian.

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

The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths to

The Rev. H. E. RONDTHALER,
Salem, N. C.

Also all letters regarding subscriptions, payments of money, or any business communications to

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

EDITORIAL NOTES.

—Our Southern Province extends a hearty welcome to Bro. Charles Wenhold, of the Moravian Theological Seminary, who will spend the summer in Salem as the office assistant of Bishop Rondthaler. Mr. Wenhold is a native of Bethlehem, and will graduate from the Theological Seminary in 1904. It will be of interest to our readers to know that Mr. Wenhold is the Superintendent of Laurel Street S. S., Bethlehem, numbering over 300 scholars.

—On Wednesday, June 3d, Bro. John W. Fries, of the Provincial Board of Elders, sailed for Europe, in the company of his family, for a two months' absence abroad for purposes of business and recreation.

—It is expected that Bro. J. Taylor Hamilton will leave America about the middle of August to assume his new duties upon our Moravian Mission Board at Berthelsdorf, near Herrnhut, Saxony.

—With the first day of July the present pastoral relations of Christ Church will be severed, and a day or two later Bro. Howard Rondthaler and family will move to the Northern Province. By a striking coincidence, this date, July 1st, will mark, to the very day, the completion of seven years of Bro. Rondthaler's pastoral service in Salem.

—Bro. Rudolph Grabow, whose presence and whose serious illness during last summer will be remembered by his many Southern friends, was ordained a Deacon on Whit Sunday at Bethlehem, Pa., by Bishop Rondthaler.

—An old Salem boy, and a former Moravian minister as well, Dr. Wm. Holland, delivered the Commencement Address at the University of North Carolina on June 3d. Dr. Holland is now one of the foremost men of science in America, being Director of the Carnegie Museum of Pittsburg. Dr. Holland is full of affectionate loyalty for his old Salem home and the Moravian Church, and the introduction to his splendid address at Chapel Hill contained tender allusions to life and teachings of community and church which had meant so much for him in earlier years.

Grace.

* BY RT. REV. EDWARD RONDTHALER, D. D.

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

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

Whether it be in the case of a great christian like the one who wrote these lines, or in the case of much less ones like ourselves, we agree with Paul in the splendid estimate which he makes of grace in two passages, close to each other, in this second chapter of Ephesians. Grace is the best thing there is in this world. People often say that health is the best, but grace with sickness is worth more than health without it. Grace does what even money cannot—it saves.

"By grace are ye saved." People who have been saved know how guilty they once felt and how miserable whenever they thought earnestly on their standing with God. And now grace has brought them into a state of peace with their Father and they are glad to think of themselves as his children. People who have been saved possess a new life, working in them. There is often a struggle with old sins and sometimes a defeat, but upon the whole grace is winning its way in their character, conduct and activity and is making them to be worth something for God and for humanity. Grace has saved them from guilt, grace strengthens them in time of temptation, grace comforts them when in sorrow, grace sheds a cheerful glow on their future lives on to the very end. How often in the case not of extraordinary christians, but just such common ones as you and I, grace gives happy departures. We have been with some such in their last moments and how wonderfully grace helped them to face the king of terrors, so that they evidently, as we last saw them, were going home with joy and peace.

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

Angels will look at the saints in heaven with astonishment, and praise God for what grace has done in behalf of these, their companions in glory. "Saved by grace," from guilt from death, from hell, for life and holiness and heaven. Oh, how the hallelujahs for the gift of grace will ring around the throne of God and all creation will see and rejoice in it, as the greatest

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

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

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

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

In the light of this clear, blessed revelation concerning the grace that saves all together and all the way through, do not depend upon anything else to do it for you. Do not depend upon others. Your parents cannot save you. Much as they have prayed for you, carefully as they have trained you, good and exemplary as they have been, their merit cannot take the

place of God's grace. "Flesh and blood cannot inherit the kingdom of God." "The children," so Jesus said of many who had pious ancestry, "the children will be cast out." You must have your own independent experience of God's free grace.

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

And if there is any Church that could save people, it might be expected that the Roman Catholic Church could do it. It is so old, so venerable, so widespread; so much of ancient Christianity has come down in connection with its customs and practices. It does so much for its converts. I watched a confession which was being made in a beautiful church in Genoa. A young lady was putting her whole soul into it, and I could see from the tense hand of the father confessor beneath the curtain that he was doing the same. And yet the Roman Church cannot save. All history, experience and observation show that. And if Rome even cannot do it what may we expect from Churches where there is no confession or other form, where people simply come and sit and go away again, and do not allow themselves to be influenced by anything that the Church holds and says, and yet many of these indifferent, haughty, prayerless Protestants think that somehow or other their Church will save them. They outdo even the Roman Catholics in the emptiness of their persuasion. Their Church would lead them to the Saviour and keep them in communion with him if they would let it do its good work upon them, but more than that it cannot do, it cannot save.

And if you are not to depend upon others for your salvation you are not to depend upon yourself, but upon this greatest and most lasting benefit, "not by works of righteousness which we have done"—so the Scripture warning runs. They may have sweet charities, but there was not enough merit in any of them, or in all of them, to save your soul. They could not constitute that perfect obedience by which alone a soul could save itself.

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

Save yourself to Jesus Christ first of all in the simple faith that accepts him for his own love's sake. That is your salvation first last and all the time. That is the root, the only root out

of which the blossoms of joy and peace can really grow, and from whose strength can come in due time the fruits of a Christian righteousness. Amen.

Progress in Matters of Sesqui Centennial.

If we are interested in the Sesqui-Centennial of our Southern Province and are anticipating some benefit to be derived by our Church from the movements connected with it we are naturally anxious to know what is being done along the various lines relating to these matters.

Several important committees have been appointed with carefully arranged programmes of work. Responsible chairmen are in charge of these committees and the various efforts will be developed and promoted in the proper seasons.

In the direction of congregation memorials, perhaps, the greatest progress, up to the present time, has been made. The chairman of this committee has visited several congregations and it is gratifying to note that considerable interest is being manifested. At Friedland, Friedberg, New Philadelphia, Macedonia, Hope, Calvary, Clemmonsville, Christ Church and Bethania, the subject has been taking definite shape. Sub-committees are being formed in these places to be known as local Sesqui-Centennial Committees. The objects for which they are striving are varied. Friedberg will take up the remodeling and modernizing of the dear old church. Calvary will put in a \$1,000 pipe organ. Christ Church will introduce electric lights. Macedonia will pay special attention to the graveyard and erect a substantial new fence. Hope will install a new organ. At New Philadelphia the erection of a parsonage is the absorbing theme and preliminary steps will be taken at once. Clemmonsville will raise \$100 for the purchase of a 500 pound bell. At Bethania the church will be thoroughly renovated.

A more encouraging and important feature of the Sesqui-Centennial agitation is the awakened interest in Friedland, New Philadelphia and Macedonia for twice a month preaching. This, of course, means a very decided increase in contributions, but when brethren realize the benefits to be derived they will not be slow to provide for them. It is to be hoped that other congregations will soon join this important group.

The sentiment very generally prevails that this should be made a year of special revival effort and that a far reaching spiritual awakening would be the greatest blessing of all. Many prayers are going up burdened with this desire and hearts are open and ready to receive the gracious experience.

If anything far-reaching in its influences for good is to be accomplished in the spiritual or material development of our churches the point to be emphasized and kept alive is that of personal interest. It is often the case that we *look on* with interest but do not *take hold* with interest. It is one thing to be in the procession and quite another thing to be merely an interested spectator. We have men and women in every congregation who are personally responsible for the progress of their church. It is a great mis-

take if we seek to shift the burden of our personal responsibilities upon the shoulders of others. It is high time that we all realize this fact. It is not what *you* do but what *I* do that builds up the church and strengthens her stakes. *I* represents the person who accomplishes something, but *you* represent only the looker on. May *you* be the *I*!

CHIPS FROM HISTORIC TIMBER.

BY MISS ADLAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, LL.D.

One of the most tragic events of 1802 was the fatal duel between Spaight and Stanly. Oh, the crime and folly of it! Let me describe it in as few words as possible:

Richard Dobbs Spaight was the son of Richard Spaight, the nephew of Governor Dobbs, and Secretary of State of the Colony. He was studying at the University of Glasgow when the Revolutionary war began, soon ran the gauntlet of British vessels and threw in his fortunes with the Colonies. He served in the army, in the State legislature, in the Continental Congress, in the Constitutional Convention of 1787, and advocated the adoption of the Constitution in the State Convention of 1788, and was afterwards a Member of Congress. He was for three times Governor, and as such opened the doors of the University in 1795. For a while he was a Federalist, but became a follower of Jefferson.

John Stanly was a Federalist, a lawyer of ability, with a sharp tongue, and especially skilled in the management of legislative assemblies, often speaker of the House of Commons. In 1800 he defeated Spaight for Congress and it was in the canvass of 1802 for the same position that harsh language of each on the stump, followed by an abusive handbill from Spaight, led Stanly to send a challenge and his adversary to accept it.

On a beautiful September day,—on the Lord's day,—in the outskirts of Newbern, with, it is said, several hundred men and boys gazing as on a show, these eminent men, who ought to have been examples of obedience to law, human and divine, sought to slay one another. No officer of the law endeavored to stop them. There is no record of any minister of the gospel or other peacemaker using gentle counsels. Three times the bullets of both went wide of their marks, but on the fourth Stanly proved to be the successful slayer.

The rage of the party was then at its height. The Republicans universally pronounced Spaight a martyr, and Stanly an assassin. The Federalists ardently praised the moderation and the pluck of their champion. The General Assembly elect was overwhelmingly against Stanly, and the Legislature, under the Constitution of 1776, had power to control the pardoning power of the Governor. The County of Craven was

also Republican, and it was likely that the surviving duellist would be put on trial for his life before a prejudiced petit jury. Stanly hastened therefore to apply for and obtain a pardon from Governor Benjamin Williams, which could then be granted before conviction and even before indictment. In his application he stated that he had explained to Spaight's satisfaction the harsh criticisms which had been reported to him, but that Spaight, relying on the report of a bystander, had, in a printed handbill, withdrawn his expression of satisfaction, and then denounced him as a liar and a scoundrel and as too cowardly to fight. Of course he presented the arguments usual with duellists,—that honor is more sacred than life, that a man owes it to his family and friends not to submit to being disgraced, and that submission to such degrading insults would induce others to repeat them until life would be a burden. He suffered no loss of popularity or influence in politics or his profession, being sent to Congress and often to the State Legislature afterwards. It is remarkable that his youngest brother, Thomas J. Stanly, was killed by Louis D. Henry in a duel fought for a trivial cause. Their father was John Wright Stanley, a wealthy merchant of Newbern, who lent General Greene money when his army was in dire distress. It is some satisfaction to know that the family of Spaight did not suffer pecuniarily by his loss. He was very wealthy. The estate, large for North Carolina, of Judge John R. Donnell came mostly from him.

The General Assembly made 1802 memorable by enacting an anti duelling law, but not unanimously. I have not the Senate vote, but 51 in the House sustained the barbarous code, while 61 were for the law. The preamble calls duelling a "vile practice." The sending, accepting or bearing a challenge disqualifies from holding office, and subjects the offender to a fine of \$200.00. If death ensues the survivor and all the aiders and abettors on conviction are to suffer death. After this duelling gradually became unfashionable, but meetings occasionally took place, generally in another State, just over the North Carolina line. There was a house, called the "Line House," through the center of which the South Carolina line ran. When Maurice Moore and Governor Smith met there with their seconds and doctors, they all stood on the South Carolina side of the hall, and had a friendly chat with the pursuing North Carolina sheriff and his deputies, who did not dare to invade territory beyond their jurisdiction. When the body of Smith, who was wounded, was disinterred some years after his death, Moore's bullet was found, a mute reminder of the iniquitous custom, among the bones.

I give some scattering information gathered from a newspaper of 1802.

A giant girl was at Petersburg, heading for North Carolina as the cattle drivers say: She was 7 years old, 4 feet 3½ in. high, 4 feet 2 in. round, weighed 140 pounds and was hearty and active. She must have settled in Kentucky and been the wife I read of, whose husband had to hug first one side and then the other, and was forced to haul one-half to church and then go back after the other half.

And here is a tragic item, a strange one. Lightning struck the house of Mr. Joel Fins, and killed him. His wife was lying on the bed by the side of their two daughters. She was killed and also the outside daughter, but the girl in the middle was unharmed.

Lightning seemed wild in Cumberland County that year. In the same storm the dwelling of Duncan McRae was struck. A bed, bedstead and the adjacent wall were shattered. One son, Daniel, was instantly killed, while another son in six inches of the wall was untouched, but left with a disturbed nervous system, which made him through life uneasy in storms. This boy was the father of Judge James C. McRae.

These accidents came from the act of God. They seem not to have been preventable by human care. The following, however, were evidently the results of want of knowledge of brute nature.

A shark was caught, and was lying on the bank. Stephen Pettigrew touched the monster's tail with his foot. He suddenly jumped, bit off Pettigrew's arm, causing him to bleed to death before relief could be obtained.

THE CHURCH AT HOME.

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

CHRIST CHURCH.

Many things, some of them of great importance, have come to pass in Christ Church since the last issue of the WACHOVIA MORAVIAN.

After a happy pastorate of six years, from the organization of the congregation, Rev. Howard E. Rondthaler, has received and accepted the call to the Resident Professorship of our College and Seminary at Bethlehem, Pa., to succeed Rev. J. Taylor Hamilton, who becomes a member of the Mission Board in Herrnhut.

Ever since the organization of the Christ Church Sunday School, in 1893, three years before the church was built and the congregation organized, Bro. Rondthaler has been in charge of this work, so that the ties of love and affection, extending over the space of ten years, are naturally very strong.

The present pastorate will terminate on the first day of July.

But if Christ Church has had sad news it has also received good news during the last few days. The call extended to Bro. J. Kenneth Pfohl has been accepted, and he and Mrs. Pfohl will take charge of the work during the summer. Bro. Pfohl has many friends in West Salem, as he has wherever he is known, and it will be with no little joy that this congregation will welcome Bro. and Sr. Pfohl to this new field of work. By a re-arrangement of work, Bro. Pfohl will be able to give more frequent services to Christ Church than has hitherto been possible, as he is to divide his time between this congregation and the Salem Boys' School.

It is hardly necessary to add that the new carpet has been laid and is a great success, furnishing a soft and quiet footing, and greatly adding to the beauty and comfort of the sanctuary.

As our sesqui-centennial work we have undertaken to light Christ Church with electric lights,

and so energetically has the work been pursued that, although the movement is but three weeks old, half the money needed is already in hand.

CALVARY.

The annual congregational council was held on the morning of May 1st. The membership was well represented at this important meeting, the attendance being a little less than a hundred. Encouraging reports were heard from all the branches of our work. Bro. Charles Fordham was elected councilman, for a term of three years, to succeed Bro. Nixon Padget, whose term of office had expired.

The order for a pipe organ for our church has been placed with the Hook-Hastings Co., of Kendal Green, Mass. The entire cost of the new instrument will be about \$1100, and will be shipped during the month of July.

The attendance at the various services during the month has been very gratifying, especially so in the case of the Sunday School. Bro. Allie C. Hege, who for a year and a half was superintendent of the Sunday School, as well as an earnest worker along other lines of church work has gone to Denver, Col., hoping by change of climate to regain his health, which has been very much impaired during the last months.

SALEM.

The latter days of May were crowded full with preparations for, and then with the celebrations incident to Salem Academy and College Commencement. After the elaborate demonstrations of 1902, with its Centennial significance, this latest Commencement came as a welcome return to the simpler and always beautiful customs which make Salem commencement so attractive. Both the Baccalaureate Sermon and the Literary Address were in perfect keeping with the occasion, and were heard by large and interested audiences of pupils, patrons and friends. The Rev. Dr. Strickler, of Richmond, Va., preached the sermon, and Judge Connor, Associate Justice of the N. C. Supreme Court, delivered the address.

Work upon Memorial Hall is moving on, the extensive excavations necessary having been completed, so that everything is in readiness for the foundation walls. On Commencement morning it was announced that the Endowment Fund now exceeds \$30,000.

Of unusual interest to many of our people was the Salem Boys' School Commencement which occasion was greatly enlivened by a joint debate between members of the school, which was well done and closely contested. The Boys' School has more than held its own during the past year.

Whit Sunday was an interesting and profitable day in the congregation, although the absence of Bishop Rondthaler at the Northern Synod was peculiarly felt on such an occasion. The services were shared by the Brn. H. Rondthaler, Crossland and J. Kenneth Pfohl.

Two recent deaths of little children have occasioned deep sorrow in the bereaved homes. Both were peculiarly bright and healthy children, and in each case the illness was of brief duration. Late in May, Bro. and Sr. Robert Spaugh lost their little boy, and on the 5th of June the little daughter of Bro. and Sr. Wm. Brookes passed away.

Every effort is being made to awaken interest in the approaching congregation meeting which according to the new rules, is to consist of all members, old and young, and at which meeting the various phases of the church's life and work are to be carefully and freely discussed.

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WACHOVIA ARBOR.

The past month with us has been one of special interest. In addition to the preaching and communion service on the first Sunday our pastor led the prayer meeting on the 2d Wednesday in the month. There were 75 persons present and good interest. The young men's meetings have had about the usual number present, from 8 to 13. The fact that nearly every one takes part has given us some very helpful meetings. Friday night, May 22d, the young men decided to combine their meeting with the regular Wednesday night meeting for everybody. Quite a number of young ladies have agreed to take a part in these meetings as well as several of the young men who have not taken part heretofore. Topics will be given out and the Scripture to be used, so all can know beforehand what will be used.

In the Sunday School the interest has been very good and the attendance encouraging, the number of young men and young ladies being remarkable for so small a school.

On May 24th the Old Town Township Sunday School Convention, of which our school is a part, met at Maple Springs M. P. Church. Our banner being in somewhat bad order Mrs. Hege proposed that we buy a new one for this occasion. The majority were in favor of it and readily agreed to pay for it if Mrs. Hege would make it. Two of our friends, J. F. Crouse and Robt. Spaugh, gave us the pole and cross piece, so we had the pleasure of having one of the nicest banners at the Convention. We were very much pleased at the large number of our scholars who turned out. Our school had the largest representation of any in the Convention, although several of the schools had a larger enrollment. The fact was that we had 72 out of 85 enrolled present. We nearly filled the entire middle section of the church. Every scholar had a blue badge with Wachovia Arbor Sunday School printed on it, which added greatly to the looks of the school. The fact that no other school had badges for their scholars helped us to make a favorable impression on the convention. We sang three songs as a school, and did very well. Our report compared very favorably with any of the six others presented. Our enrollment was given as 85. Average for convention year, ending in May, 46. Collection, 46 cents per Sunday, or a penny for every scholar. The attendance for first five months, 1903, has averaged 56, with collection 56c. per Sunday.

The Convention was an inspiration and encouragement to all of us. The addresses on Sunday School work were practical and interesting. The two enjoyed the most personally were the first and the last. Rev. W. M. Biles made a talk for Sunday School teachers on "Building up the Kingdom." It was brimful of helpful suggestions, many of which we have tried and proved. We wish it could be published and read by every teacher in Sunday School. The last (but not least) was by our own pastor, Rev. H. E. Rondthaler. His subject was "Faithfulness," which, he said was the foundation of all success in Sunday School work. He said it was not so much trouble to get teachers or scholars as it was to get faithful ones who would make every effort to come every Sunday possible. He called for all present who attended Sunday School anywhere to hold up their hand, and nearly every one in the church responded. Now all who have not missed a Sunday this year hold up. Six hands went up. Now you see an illustration of what I mean. (Four of the six we were proud to see and know were members of Wachovia Arbor. If his address had come sooner we would have had eight, the other four had left convention on account of storm coming up.) Mr. Rondthaler then told about the members of Sunday School who said it was too hot, too cold, too rainy, too muddy, I had company, &c., through the usual list of excuses. He held the attention of every one present, and, in conclusion, urged all present to decide that they would hereafter be more faithful. The convention was a success all through, not a speaker failed to be on hand when called for. We hope and believe that the Convention will inspire all who were present to do better work and more of it in the Sunday Schools of our township.

On the Wednesday night following the Convention we had the first of our prayer-meetings under the new system decided on by the young men. In spite of the threatening weather we had a very good crowd, and about a dozen took part, several young ladies among the number. One young married man, who had only attended our young men's meetings twice, gave the best testimony of all and one that greatly encouraged every christian present. He arose promptly and said: My friends, I thought once several years ago that I was a christian, but don't believe I ever was. I have been living a reckless life to a certain extent for the last 3 years, and have not

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tried to live as I should. Last Friday night I came over for the second time to the young men's meeting. It done me lots of good. I was led to think, and on the way home I asked myself the question: 'If I should die to-night where would I go.' I saw my condition, asked the Lord to forgive me and decided by his help to make a new start. What I lacked before was faith. I see that now. I have faith now and believe that with God's help I can live a Christian life the balance of my days. This profession and public confession so cheerfully and earnestly given, and not looked for at all, well repaid all of us for going to the meeting after a hard day's work.

In conclusion, will say, we are always glad to welcome visitors to our Sunday School at 2 p. m., and Wednesday, 8 p. m., to our prayer meeting. It will encourage us and do you good.

KERNERSVILLE.

During last month nothing has transpired in our church out of the ordinary. The Sunday School holds its usual interest and there has been considerable talk recently about a picnic, but has not yet settled down on a place to go or when it will be.

The prizes offered by Dr. Prince for the best answers to ten questions in the Bible have been received. They were real nice books and those who won them are much pleased with them. Out of the fullness of his heart he gave several other nice books to persons who were not in the contest. In the hearts of the Kernersville Moravian congregation a warm place is held for Dr. Prince.

Some of the ladies of the congregation are working up a medal contest which will be given at an early day.

On account of sickness in his family our pastor was not with us on the fourth Sunday in May, consequently we had no services either here or at Carmel.

We know of nothing special that will be done here for the Sesqui-Centennial anniversary. If the ladies who are the more interested in the erection of the Parish House could complete their arrangements to build this year then we would have an object to look back to and feel that we had done something for the anniversary.

I am told that the last meeting of the Whatsoever Circle was quite an interesting occasion.

MACEDONIA.

The congregation's Anniversary, Sunday, May 24th, was characterized by some new features. In the ab-

sence of ministerial brethren, the pastor hit upon the plan to bring forward lay brethren, who have something to say but are usually crowded out by us preacher folk. In the first service a sermon was preached upon the subjects of the Ascension and Pentecost, both occasions being near at hand. Then followed the delightful lunch in the grove and the hour of pleasant greeting and lively conversation between many friends and relatives. The afternoon session began about one o'clock. The first address was by Mr. C. A. Hall who presented in a very clear and interesting manner his recollection of things about Macedonia when he was a boy.

The first services, the graveyard and the building of the first church were subjects upon which he spoke.

At the close of Bro. Hall's address a motion was made to improve the graveyard and build a fence around it. The Committee appointed are Messrs. C. A. Hall, John G. Sheek, Luther M. Smith, John Faircloth and A. R. Sheek.

The second address of the afternoon was made by Bro. A. R. Sheek. His subject related to the subject of more ministerial service and more frequent preaching appointments. He was listened to with marked attention and made a good impression upon his hearers.

The exercises of the day were interspersed by beautiful choir songs under the leadership of Bro. A. R. Sheek. The pulpit was beautifully decorated with spring flowers.

NEW PHILADELPHIA.

A Congregation Council was held Saturday, May 23rd. An all-day Council of this kind was a new thing with us, and therefore somewhat of an experiment. A burial in the neighborhood kept a number of the members away. With rather a small attendance the work outlined for the day was satisfactorily disposed of. The presence of Bro. J. E. Hall, of Clemmons ville, was of great value to us, especially in this first effort at an Annual Council. The chief subject brought before the Council was a Sesqui-Centennial Congregation Memorial. The matter was left in the hands of a special committee who are to decide upon the Memorial. All things must have a beginning, and this Council is to be regarded as a start, and an encouraging one toward greater things in our congregation.

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thews, a former resident of Bethania, were laid to rest, May 20th.

On the last Sunday in the month, the annual Congregation Council was held. The record of the day is very gratifying. In the first place, the increased interest shown by the attendance of a good per cent. of members gave an excellent start. This year a festal feature was added, a lovefeast coming in the afternoon session. This contributed largely to the success of the day by bringing about that helpful spirit which only a lovefeast can produce. The reports rendered by the Treasurer, the Church Committee, the Chapels and the several departments of the Bethania home work, viz: Sunday School, Christian Endeavor, Missionary Society, Mite Society and Prayer Meeting, showed from the work which had been done during the year a large measure of spiritual life among the members of the congregation. In the line of new business several important matters were put into good working shape. The subject of chief importance was a Sesqui-Centennial Congregation Memorial, which resulted in the decision to renovate the church building, the full plans being left for the Church Committee to work out. The brethren, E. T. Kapp and A. E. Shore were elected to serve three years on the Church Committee.

CENTREVILLE.

On the fourth Sunday a special sermon was preached to the members of the Junior Order of United American Mechanics. The church was completely filled with men. Seldom has there been such a gathering of men to hear the word of God. A new organ from Bowen's Music House, played by Mr. John Hampton added much to the enjoyment of the occasion.

Saturday evening, the 21st, the first of a series of Entertainments was given by "Gideon's Band," which proved a happy success in every way.

Our lovefeast kitchen has been finished and a complete lovefeast equipment installed. We might call this a Sesqui-Centennial Memorial, but we hope to do something more before the year is passed.

MT. BETHEL.

This community was startled May the 9th, by a very sad accident. Mr. John Clark who was working at a saw mill was injured very seriously, perhaps fatally. A plank, weighing 57 pounds, was caught by the saw, striking Mr. Clark who was more than 20 feet away on the head. The stricken family have the sympathy of the entire community.

**Clemmons School Commencement,
May 19 20.**

A large and appreciative audience was pleasantly and profitably entertained on the evening of May 19th, by the young people and children whose concert was given at that time. Everybody feels an interest in the children and this evening was not an exception. The programme was varied and well rendered, reflecting great credit upon the painstaking teachers and intelligent children.

The Commencement Day proper, May 20th, the first order of exercise was the Declaimer's Contest at 10 a. m. The young men who engaged in the contest, namely, Conley C. Cook, Edward Tucker, James B. Davis, Charles M. Griffith, Richard D. Bratton and Charles L. Sheek, acquitted themselves well and made a favorable impression upon their many friends who packed the commodious assembly room. The decision of the Judges was rendered in the afternoon exercises by Dr. J. H. Clewell, of Salem Academy and College. The prize of books, a complete set of the writings of Charles Dickens, was given to Mr. Conley C. Cook. Other prizes were also awarded by individual friends and presented by Dr. Clewell, who spoke to the point and in a very interesting manner as each gift was laid into the hand of the happy recipient. The Vogler Scholarship Medal was won by Mr. Carl Strupe. Miss Mittie Johnson received a Silver Thimble for progress in Sewing. For Penmanship, Miss Birdie Davis received a Fountain Pen. A handsome Music Roll was given Miss Grace Kiger for most progress in Music. Principal Pfohl then presented a Gold Watch to Mr. Conley Cook, a gift from his aunt, Mrs. Mary Strupe, for faithful attendance.

In the afternoon exercises the presence of Hon. C. B. Watson, of Winston-Salem, was greatly missed. Mr. Watson was to be the Orator of the day in connection with the flag raising at the close of the day's programme. In his absence the Rev. J. E. Hall was asked to speak upon the subject: "The Training of Citizens." The exercises of the day were beautifully enhanced by frequent musical selections and glee songs, lending their charm to the well selected and arranged programme. At the close of the afternoon exercises, Mr. Carlos Strupe, Clemmons' oldest citizen, pulled the rope which raised old glory to the tall flag pole on the front gable of Founders' Hall.

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SCHEDULE IN EFFECT
MAY 25th, 1902.

WINSTON-SALEM DIVISION—Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.

Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m. Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.
4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.

4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.

9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.

NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.

1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.

8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.

12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.

12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.

7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.

8:05 p. m. daily, for Lynchburg.

DURHAM DIVISION—Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.

Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.
For all additional information apply at ticket office or to M. F. BRADCO, W. B. BEVILL, Trav. Pass. Agent. Gen. Pass. Agent, Roanoke, Va.

ing of the 20th, was ably given and greatly enjoyed by many gathered friends.

The next session of Clemmons School will open on the 24th of September, 1903.

BAPTISMS.

At New Philadelphia, May 24, 1903, JOHN HENRY, infant son of Samuel A. and Sr. Nancy Jones, m. n. Bodenhamer.

On the 17th of May, 1903, in West Salem, TREVA ESTELLE, CLIFFORD EUGENE and LOUETTA ALICE, the three children of Bro. and Sr. Edward and Clara Rominger, m. n. Mendenhall.

On the 17th of May, 1903, at Clemmonsville, MARGARET ELIZABETH, infant daughter of Bro. and Sr. Kenneth and Bessie Pfohl, m. n. Whittington.

MARRIED

At the residence of the bride in Clemmons Township, on the 14th of May, 1903, by Rev. James E. Hall, Mr. LUCIUS M. FULTON and Miss DAISY SHEEK.

At the Moravian Parsonage, Clemmonsville, May 31, 1903, by Rev. James E. Hall, Mr. LINDSEY E. FISHEL and Miss MARY J. FISHEL, of Friedberg.

DEATHS.

In Winston, May 24, 1903, MARY ANTOINETTE MATTHEWS, m. n. TRANSOU.

ACKNOWLEDGEMENTS.

Received bequest from Mrs. Levin Belo, dec'd, to Salem Female Missionary Society, for benefit Foreign Missions, \$25 00

For Foreign Missions:
From Miss Mamie Thomas' S. S. Class, Centerville, \$5 00
From Friedberg Congreg. 27 11
—\$32 11

For Leper Hospital, Jerusalem:
From Miss Mamie Thomas' S. S. Class, Centerville, \$5 00
JAS. T. LINEBACK,
Mission Agent in North Carolina.

SUBSCRIPTIONS.

The following are the names of new subscribers received:

J. S. Lamb, George E. Tucker, F. A. Jones, Miss Jesse Davis, William Speas, Miss Alie Fulton, Vance Allen, Mrs. Frank Strupe, Wm. Reid, Cornelius Spach.

EXCURSION TICKETS.

Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.

W. B. BEVILL,
Gen. Pass. Agent.

—A number of years ago, it will be remembered, the Salem Commencement Address was delivered by Rev. William Henry Rice, then of our German congregation in New York city. Bro. Rice's name is now prominently before the Moravian Church by reason of the energetic manner in which he has pushed to a successful completion the erection of the John Heckewelder Memorial Church in Gnadenhütten, Ohio. It is a thoroughly modern, and, at the same time, to judge from the pictures, Moravian, church building, and has been erected and paid for at a cost of \$12,000.

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HISTORY

Wachovia in North Carolina.

—BY—
Rev. J. H. CLEWELL, Ph. D.,
WINSTON-SALEM, N. C.

The above is the title of a volume which will appear between the middle and end of April, and is a history of the Moravian Church in North Carolina, from the years 1753 to 1902. It is a book of 400 pages, printed by Doubleday, Page & Co., of New York, with 32 illustrations, and handsomely bound, with gilt back and side titles. Price, \$2.00 delivered.

The volume is based upon the researches made in the original manuscripts of the Salem Archives, and represents a work of translation and study covering five or six years. The Book contains the interesting history of this colony during the French and Indian War; the struggle between the Regulars and Governor Tryon; the stirring times of the Revolution, with all of which Wachovia was actively associated.

The contents furthermore follow the history of Salem; the founding and growth of Winston; the founding and history of Salem Female Academy; the experiences of the civil war and the history of the church and community during the present generation.

While the title localizes the history, the story really contains much information relative to the entire western section of North Carolina, history which has never been heretofore written and which will be a valuable addition to the general history of the State.

In addition to the above there is an article on the Doctrinal position of the Moravian Church; another on the general history of the Moravian Church; and a biographical sketch of the Principals of Salem Academy and College; lists of ministers, of congregations, of Sunday Schools, and other information useful for reference.

Orders for this book may be sent to Rev. J. H. CLEWELL, Winston-Salem, N. C., or can be given to the pastor of any of the Moravian Churches in Wachovia.

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THE WACHOVIA MORAVIAN

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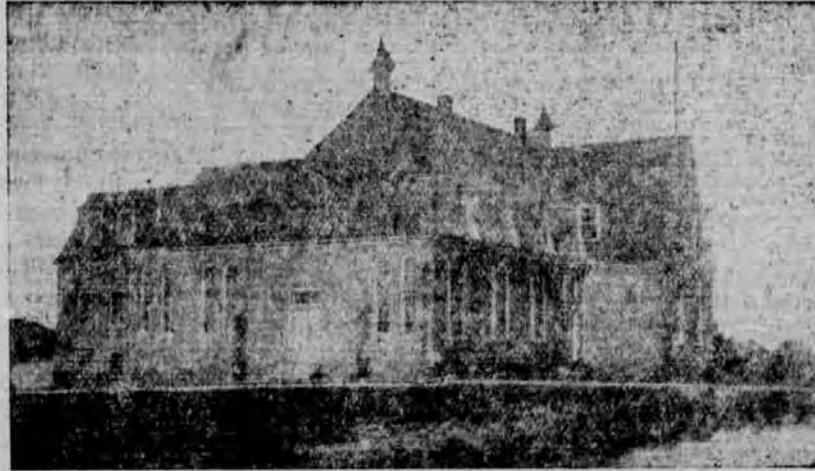
Clemmons School.

One of not the least important of recent developments in the Southern Province was the founding of the Moravian Congregation and Clemmons School at Clemmonsville, 12 miles south-west from Winston-Salem, by Mr. Edwin T. Clemmons in 1900. A commodious school building, at a cost of \$10,000, has been erected, affording ample facilities for a large and flourishing high school for boys and girls. The congregation is also temporarily quartered in the school building, until such time when the church proper, plans for which are already in hand, can be erected. Greatest care was taken to select a site for the school building which should be at the same time both healthful and beautiful. Upon Clemmons Hill, where Founder's Hall and other buildings are located, Clemmons School occupies a position which is entirely free from malaria, with water pure and abundant, and drainage all that could be desired. Clemmons School is well equipped with modern school furniture. The Assembly Room, where the congregation worships, has a seating capacity of 400. Clemmons School is not sectarian. It is under the

Calvary Church.

This month we have a view of Calvary as the church and grounds appear at present after several years of care to beautify the premises. The Calvary branch of the Salem congrega-

tion had its origin several years previous to the time when the church was erected, and which many may suppose was the beginning of the work here. The true commencement of this event, the founding of the first Christian Endeavor Society in the city. This was the result of Bro. Thaeler's efforts as there were found so many young people seeking something definite by a large and very orderly assemblage; and from this time on, occasional meetings were held on Sunday afternoons in the woods, and prayer meetings in the homes of families in the vicinity. In 1888 the cornerstone for the present building, designed for a Sunday School chapel, was laid. At Christmas of the following year, when the church was completed, a beautiful lovefeast took place, and it is still remembered how the children left through the woods, in various directions, carrying their lighted candles. After a canvass of the community for scholars during the next week, on the first Sunday of 1890 the Calvary Sunday School was organized, Bro. James T. Lineback being in charge.



CLEMMONS SCHOOL.

When Bro. Arthur Thaeler arrived this work was made his special charge, and continued to grow so that in April, 1893, with twenty-six charter members, the Calvary Circle of the congregation was formally organized. Since the very start the Lord has blessed this entire work. Sept. 8th, 1892, marked an important

marked an important



CALVARY CHURCH

control of the Moravian Church, but is carried on in an entirely undenominational character. A chief aim is to develop in young men and young women the noblest qualities of manhood and womanhood. The course of study is preparatory and leads into higher institutions for learning in the State.

first Moravian church was at a time when Bishop Emil de Schweinitz was here in the South. One beautiful Sunday afternoon he, with the four brethren, James Hall, Byron Spough, J. H. Clewell and George Bahnson, then on a visit to Salem, held a service in the woods near to the present location. This service was attended

to do. The Society has always been a strong part of the religious life of this church, and has trained many a worker for this place and others. A Junior C. E. Society also exists under the direction of the pastor's wife and two assistants. When Bro. Thaeler left for the pastoral care of the Bethlehem, Pa., congregation, his place

was ably and acceptably filled by Rev. Edward Crosland, under whom all lines of work are prospering. Before this Sesqui-Centennial year closes the new organ for which funds have been accumulating for several years past will be installed to add beauty and solemnity to the worship here.

Certainly thanks are due to our Lord for what he has enabled Calvary Church to do, and, under his blessing, may much more be achieved in the year to come.

The Wachovia Moravian.

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

The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths to

The Rev. H. E. RONDTHALER,
Salem, N. C.

Also all letters regarding subscriptions, payments of money, or any business communications to

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

NOTICE.

On the lower left hand corner of the wrapper you will find the date to which you have paid your subscription, which has the same value as a receipt. If you find this marked "Mch, '03" then you have paid your subscription up to March of this year, but if you find it marked "Mch, '02" then your subscription is paid only to March of last year, and you are back a whole year besides this. Look! and see what your receipt says! Are you up? If so, good! If not we hope that you will very soon favor us with a one dollar bill or whatever you may feel like sending, it does not make any difference what it is just so it will help us to meet our bills. This month has been the banner month for new subscribers. Forty were received during the month. So fast have the subscriptions been increasing for the WACHOVIA MORAVIAN that instead of having many left over we ran short. This month we have ordered a hundred more copies printed. This is good news for our readers because it means, if possible, a better paper.

BUS. MGR.

EDITORIAL NOTES.

It is hard to say good-by at any time, and especially to a strong, faithful worker in the Church, but the time has come when we must say it to our assistant editor, Rev. Howard E. Rondthaler, on whom the composing work for the WACHOVIA MORAVIAN has mainly fallen during these last years. He now leaves us, called to a professorship in the Theological Seminary of the American Moravian Church at Bethlehem, Penna., a position in which he will be able to serve both the Southern and Northern Moravian Church in the noble work of the edu-

cation of its future ministers. Bro. Rondthaler has, during the six years of service as pastor of Christ Church, likewise been pastor at Mayodan, Avalon, Moravia, Wachovia Arbor and Fairview, Winston, in which latter field he leaves a fine church edifice, just being finished and entirely paid for through his strenuous efforts. He has also taught scientific branches in the Boys' School, and done the editorial and much other work upon this paper. We could not mention all the lines of Provincial effort in which during these years he has been an active worker. There has been nothing he was unwilling to do if it needed to be done, and there was nothing to be wrought for the Southern Church which he did not think worthy to be well done. The whole Province wishes him Godspeed in his new great field, and hopes often to hear from him through the columns of the WACHOVIA MORAVIAN.

††

"Servant of God, well done!
Rest from thy loved employ."

Of no one in the work of the Christian Church in our generation can these lines be more truly quoted than of Bishop Benjamin Romig, President of the Unity, who entered into rest at Berthelsdorf, Saxony, on May 31st, at ten o'clock of the Whitsuntide morning. Bishop Romig was born March 7th, 1834, at Trenton, Ohio, not far from the grave of the great missionary, David Zeisberger, of whose zeal he was in so eminent a degree a follower.

In 1855 he became a teacher at Nazareth Hall, and in the course of the next few years offered himself for the Mission service. In 1858 he was appointed to the Island of Barbadoes, and afterwards also served on the islands of Antigua and St. Croix. In 1879 he became President of the Provincial Board of the Eastern West Indian Province. In 1887 he was elected into the General Mission Board at Berthelsdorf, in which he served until his death. He was consecrated a Bishop in 1890, and at the time of his decease was the President of the Unity Board of the Moravian Church throughout the world. His labors were unceasing. He was several times called to undertake distant and difficult journeys of visitation into the heathen world. He was ready to do everything that the Master had for him to do, and was always at the disposal of his brethren, even for the humblest service. In devotion and in the exercise of a wise and sober Christian judgment he has never been surpassed in the Moravian service. His wife, who survives him, was as devoted as he, and, as a consequence, most of their children are engaged in the ministry at home and abroad and adorning the Church with faithful service. Bishop Romig was a great lover of the Southern Province, and his frequent letters were full of affectionate encouragement. It was his frequently expressed desire to die in the harness, and the Lord accorded this wish of her heart. He entered into rest just one month before the time which he set for his retirement from a service of 48 strenuous years. His memory will remain a fragrant benediction throughout the Church which, for humble love of the Saviour, he served so long and so well.

The Recent Provincial Synod of the Northern Moravian Church.

The Northern Synod met at Bethlehem, Pa., and sat during thirteen week days, from May 27th to June 10th. Considering the small size of our Church, the Synod was a large body of about 160 members, many of them coming from the distant North-west, and even from the Alberta District in Canada. One of the most important questions discussed was the reduction of the size of this body. It was for the present decided in the negative. Previous to the next Synod in 1908, however, the congregations are to vote in their respective councils for or against the reduction of Synodal representation.

In view of the fact that the Fourth, or North-western District, has exceptional opportunities of growth in congregations and in membership the Synod established a "field secretaryship" in this District, with a salary of \$900, for the searching out of new fields as well as for the strengthening of old ones.

It was found that the progress of the Province during the last five years had been very satisfactory. There had been some gracious revivals. The Boarding Schools have again entered upon a period of large prosperity. The contributions of the churches to home and foreign causes have been greatly increased.

The Synod, both in its ministers and laymen, showed a preponderance of younger men. The Theological Seminary has done excellent work, and nowhere better than in the case of the young Southern English-speaking ministers and the young north-western German preaching ministers. The new Seminary is evidently the key of the Church's progress, and its teaching force is a matter of the deepest interest both to the Northern and Southern Provinces.

What strikes a Southern visitor is the fact that an interpreter is needed to place the resolutions into the German language for the representatives of the German churches, especially in the North-west. As far as language goes the Northern Synod is a dual body, such as ours might have been a hundred years ago.

An interesting feature was the address of the Rev. Henry Weiss, who has been representing in the United States the cause of our South American Leper Asylum in Paramaribo in Surinam. The Moravian Church is doing more and more for this class of people, so dear to the Saviour's heart when he was here upon earth.

A very bright element in the Synodal proceedings was the daily half-hour prayer-meeting with which the proceedings of the day commenced. The brief addresses were often notable ones and there was much fervent prayer.

During the Synod a number of spiritual conferences were held, both by the ministers and by the laymen. In the former meetings the trials and successes of the ministry were touchingly dealt with and the power of prayer exhibited in reaching souls.

In the course of the Synodal days, the Rev. Samuel Blum gave the Synod a rousing reception at Nazareth Hall, where many of the older members of the body had received their early education. Bro. Blum is a well known Salemite of former years and at one time a superintendent of Elm Street Sunday School. His

notable success at Nazareth Hall is a delight to all who know him.

On the first Sunday morning during the Synod an ordination of Presbyters and deacons took place. Four bishops conducted the service. The Southern bishop was requested to ordain Bro. Grabow to the diaconate. Bro. Grabow, as many readers will remember, served in the South during the last summer and made himself beloved by the faithful and unostentatious way in which he did his work.

On the evening of the same Sunday Bro. Hamilton, the recently elected American representative in the Mission Board to succeed Bishop Romig, made what might be called an inaugural address, expressing his cheerful and earnest views with regard to the future of the Moravian work among the heathen. It was, as the Synod learned ten days later, a striking coincidence that on the very day of Bro. Hamilton's address, Whitsunday, May 31, his beloved predecessor, Bishop Romig, entered into his rest at Berthelsdorf.

The Southern delegate to the Synod was very cordially received. Bishop Levering, the President, in the opening address of welcome, and again in the closing services of the Synod, expressed himself in the most affectionate terms. The Synod rose and sang a hymn expressive of Christian fellowship. At the same time it was quite evident that the Northern brethren, as a body, have a very scant acquaintance with the Southern Church, no more than we, perhaps, have of the Moravian Church in Michigan, Wisconsin, Minnesota and Dakota. It is principally through the Theological Seminary and through the WACHOVIA MORAVIAN that we may expect this acquaintance to be increased in future years.

May the Lord keep the two Provinces of the American Church one in Him for all the years to come.

Salvation.

* BY RT. REV. EDWARD RONDTHALER, D. D.

Text:—"Choose you this day whom ye will serve." Josh. 24. 15.

Every body is in the last instance, if not in the first, a servant. He serves something; he serves somebody. At the outset of our search into the sorts of service, we find them very numerous,—greatly varied. But the deeper we go into the subject of service, the more we find that it narrows itself down from many kinds to a very few. In the last analysis, there are found to be only two sorts of service, that of the good, at the head of which stands God, and, of the bad, at the head of which stands the Devil. Every body is a servant of one or the other. He may be a millionaire or a pauper, a scholar or a boor, a man of high position or of low, but he is either a servant of God or of the Devil.

Each of these two kinds of service has its distinctive sort of reward. There are wages assigned to it. There is put, as it were, into the hand of the servant his Master's "Promise to pay."

Experience testifies to the truth of what the Scripture says with regard to the service of evil: "The way of the transgressor is hard," so the Bible declares, and so men have, in every generation, found it to be. There are some sins, those of drunkenness and licentiousness, for instance, which are bearing their constant evidence to the scriptural utterance, "the wages of sin is death." Many a young man has been swept into eternity long before his time, borne on into the dark night on the black wings of drunkenness and licentiousness. The nearest companion of my own boarding-school youth, bright and joyous, blessed with abundant opportunities, popular among us all, died in an almshouse long ago, and thus received the wages of the service to which he devoted his early manhood. Other sins do not ripen as a rule into so speedy a reward. There is a profound truth in what the apostle has said: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Take the hypocrite, the man and women, plausible and respectable, who claim to be something which they are not. They look with real or affected horror on the fate of the coarse transgressor. But their own fate, according to the judgment of the Saviour, will be worse still. To Christ's mind nothing was so terrible as to have one's "portion with the hypocrites, where shall be weeping and gnashing of teeth." The devil is an awful cheat; he promises fair, but his fulfillment is foul. "There is a way that seemeth right in a man's eyes, but the end of that way is death." On the other hand we see the happy nature of the reward which is given to the service of good and of that personal principle of goodness which is God.

Let me give you several items of the reward which God promises to pay.

One of its elements is righteousness. "The kingdom of God is righteousness," the Scripture says: "Seek ye the kingdom of God and his righteousness," so the Saviour teaches us. It is a grand thing to be right. "I had rather be right than be President," Henry Clay said, and the national conscience has said "Amen" to this most notable utterance of one of our greatest orators. There never was a nobler thing said of any body of men than Paul said of the Roman Christians, "Being made free from sin, ye became the servants of righteousness." To think right thoughts, to have right feelings, to do right deeds, it is what makes a man to be a man indeed. The devil seemed to have envied nothing so much in Job as his righteousness. It was a small consideration that he had seven thousand sheep and other items of similar wealth. The fact that he was perfect and upright that cut the evil one to the heart. And this is what comes to the man who serves the good God, his right habits grow stronger; his moral achievements become distincter, his victory over evil is more manifest. At last his character becomes his eternal crown. It is the crown of righteousness which God gives in eternity to those who have been his servants in well-doing here on earth.

Then there is the reward of peace. There is no gift better than an inward calm; a mind that

is at peace with his Maker and his God. "Great peace have they which love thy law," the Bible says, "and nothing shall offend them."

Sir Humphrey Davy, the President of the Royal Society of England, and the most brilliant scientist of the day, said that above all his many honors, he would prefer to have a sound, religious composure of mind. It is what the wicked have not, whether they are rich or poor. "The wicked are like a troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

It was a favorite thing for Jesus Christ to do for those enlisted by him in the service of God to send them away into peace. "Peace I leave with you," so he said in his tender farewell to his disciples, "my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

It is wonderful how this peace which comes in the service of God holds out. It survives all sorts of losses; it lives and blooms on in the winter climate of pain and sickness and trouble. There is no finer example of it than in the old hero who uttered the words of our text, the leader Joshua. "I am going," he said, "the way of all the earth; and ye know in all your hearts and in all your souls that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass and not one thing hath failed thereof." This was his calm satisfied frame of mind after a life of work and struggle. "Lord, thou wilt ordain peace for us" is the rightful, Scriptural expectation of all those who live as God's servants, "Mark the perfect man and behold the upright, for the end of that man is peace."

Let me give one more item of God's promises to those who are his servants in a good life. It is joy. "The Kingdom of God," so the Bible says, "is righteousness, peace and joy."

That is what has always surprised the world in its close observation of good people, of those who were serving God. They were so joyful about it.

The very opposite is often noted in people who are without God in this world. They have a great many reasons to be happy,—fine homes, rich furniture, comfortable carriages, well provided tables, and many other good things to be mentioned, and yet they seem to have so little real happiness;—they are so easily fretted, they speak so bitterly about things. I once had occasion to visit a multi-millionaire. I don't want to visit any more such people, if they are the same sort, for, as he carried a big pile of securities from one side of the room to the other, he growled like a bear. I don't think I have ever found a poverty-stricken wretch more discontented than this owner of sixty to one hundred millions.

And then it is such a surprise to turn from a case like this to the lives of good people who are full of joy even in adverse circumstances. "These things," the Saviour said, "I have spoken unto you that my joy might abide in you, and that your joy might be full." And so it turns out to be. "I have sent for you," Addison said to his nephew, inclined to be skeptical on the subject of religion, "that you

may see how happily a Christian can die." You remember it was said of our own dear Bohemian martyrs, an enemy said it, that they came to the stake, to be burned to death, with faces bright as if to a marriage feast.

Oh, how full God's hands are of reward for those who in leading good lives are, indeed, his servants. He gives them righteousness and peace and joy. He gives enough of these things already here below to make the nature of the future clear, concerning which the Scripture says: "At his right hand there is fullness of joy and pleasures forevermore."

"Choose you this day whom ye will serve"

God appeals to your power of will to your choice. It is the best endowment that you have. It stamps you as creatures made in God's image. You can choose between good and evil. You can choose for God. But choice is not what men sometimes make it out to be. It is not mere thinking about a thing that it would be desirable, that perhaps it ought to be, that some day or other it may be. Choose is actual decision. It is the soldier's decision when he makes up his mind to join the army and fight for his country and then does it. So, choice for God and for his rewards of righteousness and joy and peace and whatever else they may be is not merely to approve of what has been said about it in this sermon, not merely to wish for it as even the poor, lost prophet Balaam did. It is the decision which actually enters into God's service which says: "this is what I have made up my mind to; this will I do."

And if you are ever going to do it, God asks you to make up your mind to do it to-day. "Choose you this day whom ye will serve." It was an important turn in Israel's life when the choice was laid before them of God or of idols. It is an equally important turn in your life when God bids you choose between the service of sin and Himself. "To-day if you will hear his voice harden not your heart."

God stands at the door of your will, of your choice in the person of Jesus Christ.

Choose Jesus Christ, choose that you will let hfm help you, choose him to be your Saviour. State your choice to him; at once begin to act upon it. That is choosing for God and choosing for rewards of his service,—for a righteousness, a peace, a joy that will last forever. Amen.

†††

—The best rule is the rule on which St. Paul acted, the rule of allowing no pause, no time for second thought between conviction as to a thing being right and adopting it. or between the conviction as to a thing being wrong and avoiding it. 'Immediately I conferred not with flesh and blood.'—*Melville.*

†††

—The true Christian life dual. It is a life in the flesh, and it is also a life in faith. It has its surface amidst the shifting mutabilities of earth, but its root in the silent eternities and the centre of all things which is Christ in God.—*Maclaren.*

†*†

—Goodness is not hereditary. The sinner begets a sinner, but a saint does not beget a saint."

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, L.L.D.

Here is another strange but true story of what occurred in 1802:

William Weldon, a relative of Judge Hall's wife, saw a heron on the edge of a pond, evidently in much distress, unable to fly. He hastened to its rescue, and found that its leg was fast locked in the jaws of a snapping turtle. As he stooped over to seize the heron in order to extricate it, its strong bill was fastened on one of his eyeballs, so that when he stood upright he lifted both animals from the ground by the hold upon his eye, the sight of which was forever gone. This unfortunate encounter gave rise to a proverbial expression, long current in the County of Warren, "In as tight a place as Wm. Weldon's eye."

In a newspaper of 1802 I saw the address of the distinguished General Wm. Lenoir to his constituents, full of the words of wisdom which were characteristic of that wise and good man. In another the election of General Wellborn as Major General, his adversary being David Vance, the grandfather of our war governor.

Here is an important piece of news, very interesting to your ancestors of one hundred years ago. I give the time-table of their once-a-week mail. The mail coach left Raleigh on every Tuesday at 5 in the morning; arrived in Hillsboro at 7 p. m. The driver and passengers, and letters, of course, remained in that historic town until 4 o'clock next morning, and reached Salem on Thursday at 3 in the afternoon. It left Salem an hour afterwards and reached Salisbury at 10 next morning. It was advertised that newspapers, as well as letters, might be carried. Compare this with leaving Raleigh about 9.00 a. m. and reaching Winston at dinner, in 5 hours, as against 58 one hundred years ago. And remember that this was the latest improvement by Jefferson's Postmaster General, Gideon Granger.

Let us turn to incidents of a totally different character:

The year whose centennial we celebrate was distinguished by a wonderful revival of religion in the Carolinas and Georgia, and doubtless in South Virginia. It was accompanied by strange physical effects, convulsions, lying in a comatose state for hours, violent jerkings of the head and limbs to and fro, frenzied shouts of pain or of joy, leapings until the strength failed, contortions of the face and limbs. Physicians and psychologists were then, and are now, perplexed to explain the phenomena. Allow me to suggest the following:

The Revolutionary fights with British, Tories and Indians had produced a crop of hates and wickedness which were long in passing away. But the people on the whole were inclined to better impulses, and after a while feelings of shame and remorse were aroused. Their nervous power was stretched to the utmost by the

trials they were undergoing. Wolves, bears, and panthers had to be fought, and less dangerous animals, but more destructive to the crops and poultry, in swarms innumerable, threatened their existence. Forests were to be felled and swamps with their pestilential influences to be drained. In public affairs there were threatenings of war with England and with France, and furious anger at the insults and injuries from both countries. There was fierce indignation with Spain, and then with France because of the interference with the navigation of the Mississippi, which meant ruin to those west of the Alleghanies. Then there was the virulence of party spirit, one party alleging and believing that democracy and liberty were in danger, and the other that anarchy and ruin, red-hot from France, were impending. These beliefs were not merely for a political campaign. They were real, and kept society in a ferment.

All these things, combined with a meagre public education, created a nervous irritation and tension bordering on insanity. And when, like Jonah at Nineveh, James McGready and his coadjutors, with wild prophetic voice and gesture denounced the vengeance of Heaven on all who would not make an open profession of faith in Christ, the nervous systems of the more excitable were temporarily disorganized, sometimes reason left its throne, and by sympathy and suggestion the manifestations extended through the congregation. Instances are told of congregations stolidly unmoved, until one would be stricken and at once large numbers would be similarly affected as if shocked by electricity.

The people of North Carolina were not afflicted with the most violent manifestations, such as the spasmodic jerkings, but the lesser forms of excitement were general. The first camp-meeting in North Carolina was held in 1802, in the Hawfields, Wm. Paisley being the pastor and leader. They were rapidly multiplied. People came on horseback and on foot, in wagons and carts by thousands. The religious services went on all day and most of the nights, with short intervals for refreshment and sleep. The cries of sinners for pardon, the joyous shouts of those who felt that God had heard their prayers, the impassioned sermons and prayers of the preachers and exhorters, the sympathizing consolation of friends, the enthusiasm of the congregation breaking forth now and then into stirring hymns, continued for hours at a time, and were resumed after short intervals. The meetings lasted many days.

Some of the old-fashioned preachers objected to this revival preaching and divisions in the churches were threatened. But there is abundant evidence that much good was accomplished. Converts were numbered by the thousands, and there is little reason to doubt the statement of Burkitt and Read in their History of the Kuhukey Baptist Association, that "persons of the most dissolute lives, as drunkards, swearers, liars, thieves, &c., became sober, punctual, honest, virtuous persons." To the same effect wrote the author of Foote's Sketches, in which may be found a detailed statement in contemporary letters.

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THE CHURCH AT HOME.

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

MORAVIA.

Moravia is a small congregation in a somewhat remote neighborhood in Guilford County. It was well started by Bro. Arthur Thaeler, and his good work has been earnestly continued during the past year by Bro. Howard Rondthaler. The following brief letter from one of the brethren shows exactly what faithful people these members of Moravia are. It runs thus:

"Dear Bishop:—Our congregation at Moravia are very sorry to lose our pastor, but hope you will, if possible, send us another. The Lord's will be done. I have been requested to send you the bill of amount paid our pastor since he has been with us. The amount is \$25.22.

Sincerely,

"H. I. SUTTON."

Short and sweet! Here is a new, small congregation, in an out-of-the-way place. It has but one preaching appointment a month, and that is on a Saturday, but it has a well kept church building and graveyard, a fine Sunday School, excellent attendance on divine worship, good accessions to the membership and a contribution to the pastor of \$25.22. Such a showing and such a proportion of subscription to pastor's support is a shining lesson to the entire Province, and ought to be a great encouragement to the smaller congregations to go and do likewise.

BETHANIA.

The Congregational Festival on Sunday, June 14th, brought together members and friends from near and far. The large company that filled the church was the kind of gathering to make the day memorable for the good derived. All were attentive and appreciative. The time was well occupied, from the announcement of the festal day by the church band on the steeple to the happy closing in the full communion. The baptism of three children made a pleasant opening for the morning service. The singing, both by the choir and the congregation, contributed much toward making the day a happy and successful one. An offering of \$12.08 was gathered for foreign missions. A pleasing feature was the presence of the Rev. James B. Jones, of the Christian Church, President of William Woods College, Fulton, Mo., who took part in the services.

SOUTHSIDE.

This church is doing some very faithful work and continues to make improvements, while the cry is a

new church on the car line. The time has come, we think, if this church is ever to be anything but a drag it must be moved to a more central location; it is now out of joint.

CHRIST CHURCH.

This church has experienced varied emotions during the month but it is moving right along. Preparing to light the church with electricity at a cost of one hundred dollars and other improvements will be made. Twenty new subscribers to the WACHOVIA MORAVIAN speaks well for the congregation.

Friday evening, June 26th, a farewell service was held for Bro. H. E. Rondthaler and wife. Although the rain fell in torrents yet almost all the members and many friends met at the parsonage to speak a few words of love and good will for our beloved pastor and his wife. Bro. Pfohl and his wife were also present and were introduced to their new congregation. Refreshments were served to all who were present. The evening would have been a very happy one had it not been for the fact that we were saying good-bye to two of our very best friends.

FAIRVIEW.

A friend has offered to finish Fairview church if the members living in that community would pay their full quota of church expenses thereafter which was agreed to at once. So we are very happy at the prospect of having our church soon complete. This building completed will have cost over three thousand dollars, all of which has been donated by small gifts of from one dollar to sixty dollars, there being only one gift of a hundred dollars, thus showing what others can do if they will. A noble example this of Fairview for our entire Southern Province, it does our hearts good to see how one congregation after another are giving most liberally for the support of the cause of the Lord. We believe there is a new era opening up for our work here in the South.

ELM STREET.

It has been so long since we have heard anything from this place that no doubt our readers have forgotten there is such a place. But it is not dead but is living and thriving.

Bro. Ebert, the faithful Superintendent for many years of this School, saw fit to resign but his mantle has fallen on worthy shoulders, that of Bro. Ernest Stockton, one of our most earnest and conse-

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Do you realize how quickly children grow up? Do you realize the importance of their musical education TODAY? Think of it? If every person who offers buying a Piano because it is thought it cannot be afforded today would call at our store or write to us and see first what can be done with a small amount of cash and a small monthly payment toward buying a GOOD PIANO there would be FEWER PIANOLESS HOMES.

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crated workers. Under the new management the School has taken on new life, not because a better man has it in charge but a new one with new life and new methods, giving us another example that it is not the best to keep one man in a place too long, be he preacher or Sunday School Superintendent.

WILLOW HILL.

A beautiful new pulpit now graces this church, the gift of the Intermediate C. E. Society, of the Salem Home Church. The Woman's Missionary Society, have offered to paint the church after certain needed improvements have been effected, which we doubt not will be made at once.

FRIEDLAND.

Friedland is not behind but is also bestirring itself for needed improvements, for which a social evening will be given on Saturday afternoon, July 11th. Come out and spend a pleasant evening at this one of the most beautiful of our country churches. We wish to place blinds on the church, build an addition to the church with a modern steeple and then we wish to beautify our church lawn by planting trees and sowing grass seed and other things, so that in a very few years we hope to have the most beautiful place in the country.

MT. BETHEL.

We do not expect you to recognize the old church next time you see it. The people expect to remodel the church at an expense of about \$100, which means very much or these people as they are going to do it all themselves, to show their appreciation of what has been done for them in past years. In proportion this will be one of the greatest things done this year. The Woman's Missionary Society have promised to paint the church when the much needed improvements are made. The Sunday School is arranging to buy a nice pulpit Bible which will be given to the church as a special offering for this year. All who give five cents or over will have their names recorded in the center of the Book as well as those who have helped, which makes every one anxious to do something.

The first day of July, the Relief Crew, of the Home church, sent 3 young ladies to Mt. Bethel, to begin a Summer School for two months, which in the providence of God means very much for this community. The young ladies were Misses

Nannie Bessent, Kate Wureschke and Tilla Stockton, who were taken up and introduced to the people by Bro. E. E. Knouse who then spent several days visiting in the congregation.

BETHABARA.

What proved to be a very remarkable meeting was held in this congregation Friday afternoon, June 3rd. Although the day was intensely hot there gathered together 16 members, young and old. The purpose of the meeting was to arrange for a Sesqui-Centennial Memorial. It was unanimously decided to put a slate roof on the old church besides other improvements, amounting in all to about \$500, but this congregation has only 44 members. At the meeting above mentioned 8 men raised \$60 and 8 women \$40. These people were not wealthy people either but they were earnest consecrated Christians. Never has the writer had the pleasure of being in such an enthusiastic meeting, it was good to be there. We want to say three cheers for the little congregation at Bethabara. This church is setting an example for the whole province. Dear reader, you may feel interested in this old historic spot and would like to help the people in their strenuous efforts to do something worthy of the time and place, if so, send your contribution to the pastor, Rev. C. D. Crouch, Winston-Salem, N. C. Bro. B. J. Pfohl was with us and gave us a very helpful and timely talk.

SALEM.

During the greater part of June the Pastor was absent. He had gone to Bethlehem to attend the Northern Provincial Synod, and was their detained by the dangerous illness of Mrs. Rondthaler. Meanwhile the services were very acceptably held by the assistant pastors, Bro. H. E. Rondthaler and Bro. E. S. Crossland.

Although the month was a very healthy one for the general community the hand of death was present as it is everywhere throughout the year. Young Mr. Samuel Pfohl, one of the sweetest singers and most loyal young men in church service, and beloved by everybody was called away after a long illness patiently borne in the faith of his Savior. And the little daughter of Mr. and Mrs. W. I. Brookes was suddenly, as a lovely flower, transplanted into the heavenly garden.

On the last Sunday of June, the pastor was able to stand once more in the Home pulpit and was warmly greeted by a sympathetic congregation.



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A Letter from England.

We present our readers with the following letter from "Merrie England," and feel sure that its interesting contents will be much appreciated by everybody. We trust our valued correspondent will soon favor us with another communication from the beautiful land where she and her parents are sojourning.—ED. MOR.

BUXTON, ENGLAND, June 25, 1903.
Dear Bishop Rondthaler:

Before we left home you asked me to send you a letter which should give the readers of the WACHOVIA MORAVIAN a peep into lands beyond the seas, and perhaps I can find no better place than this in which to comply with your request. The trouble is that it is much easier to enjoy beautiful scenery than to describe it, and after wearing threadbare all the appreciative adjectives in our vocabulary we sink back into a pleasant sort of languor, in which sensations refuse to be formulated into sentences, and we breathe in the beauty as we do the air,—half unconsciously. Curiously enough this English resort is just about one thousand feet above sea-level, even as our own Salem, but here we are considered very high up, for there is no Blue Ridge in the distance to dwarf our altitude, and "the Peak" to the north of us is no peak at all according to our definition of the term, but an upland covered with a bewildering number of limestone hills, green as a luxuriant growth of grass can make them, with here and there a great white cliff formed of the refuse thrown out at lime kilns, a picturesque addition to the landscape even if is commercial and artificial. As I write I can see one to the left of the picture framed in by the drawing room window, while in the foreground on that side lies part of "higher" Buxton, the old portion of the town. Our hotel is a new one, and is perched half way up a steep hill on the opposite side of the valley where "lower" Buxton has been built about the mineral wells that make this a favorite resort for "the lame and the halt" who are so greatly in evidence. "Bath chairs" on wheels, drawn about by porters, are quite as plentiful as carriages here, and seem to be even more in favor among the victims of gout and rheumatism who come to take the baths. It is natural, too, for these limestone roads are as smooth as asphalt, and in the chairs the invalids can go where they choose, and enjoy the "Gardens" with the miniature lakes and waterfalls, outdoor concerts, and profusion of flowers, as much as the rest of us. Buxton is out of the regular route of tourists, and comparatively few Americans see it, but people do not turn around and stare at us here as they did on the streets of Manchester! Yesterday we took a "trap," and spent the day in a drive to Castleton. I wonder if these people know how much they have to be thankful for in the way of roads. Our finest park avenues are no better than these country roads, as

they lie smooth and white among the hills, or wind along a little stream which has spent centuries in wearing its channel between the limestone cliffs. The glare from them is very hard on the eyes, and the horses slip badly on a steep grade, but then—Stone walls mark the lines between the various fields, all grass lands or pasture, for they seem to raise no grain. Frequently in the centre of a field there will be a little clump of trees, carefully walled around, and it gives one a peculiar feeling to be told that that marks a hole in the limestone foundation of the hill, and the wall is to keep cattle from falling into unknown depths! At Castleton we went through the Great Peak Cavern, said to be the largest of the innumerable caves that honeycomb the Peak district. A candle a piece, and magnesium tape in the hands of the guide made but little impression on the dense darkness as we went on and on into the bowels of the earth, often by a passage so small that we had to bend low for several minutes at a time to avoid bumping our heads on the muddy ceiling, always damp and dirty, because heavy rain swells the little stream that flows through part of the cavern, and as its usual outlet is then insufficient it climbs up and up the twenty five steps and pours out at the front door. When we were, in this stream, most appropriately dubbed "the Styx," was rushing and gurgling along, a sure sign of safety, the guide told us reassuringly, for when it means to rise it is entirely silent. Sometimes the cavern widens and grows high, and at one place we were told there is an opening, through the top, to the outer world, by way of one of those "sink holes" we had seen in the fields, and not long ago a man made his entrance that way, being lowered by a rope. It seems a long "half mile" of darkness through which we were led over wet, slippery stones, and equally slippery clay path, and I, for one, was not altogether sorry when the guide said "this is the end," and turned to lead us back to the blessed light of day. A little later, we climbed to the summit of the high cliff above the entrance to the cavern, in order to see the ruins of the castle built by one Peveril, an ancestor of the "Peveril of the Peak" immortalized by Scott. The view from the castle is wide and beautiful, but no doubt the original owner had other and less esthetic reasons for perching his stronghold upon that height, and it must have taken men of great lung power as well as courage to charge up that hill!

There are a great many other fascinating excursions which may be made from Buxton, but as yet we have had opportunity for this one only, supplemented by numerous shorter walks in the neighborhood. I wish it were possible to tell you something of them, but my letter has already reached a length far beyond what I intended when I began to write, such is the result of trying to do the impossible and give you some real idea of this bit of merrie England.

Yours sincerely,
ADELAIDE L. FRIES.



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MAY 25th, 1902.

WINSTON-SALEM DIVISION - Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 5 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.

Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.

Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.

1:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.

2:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.

9:01 a. m. daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.

4:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.

10:02 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.

10:00 p. m. daily, for Hagerstown. Pullman Sleeper to Philadelphia.

10:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.

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10:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.

10:05 p. m. daily, for Lynchburg.

ELHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.

Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.

For additional information apply at the office of M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent, Roanoke, Va.

BAPTISMS.

In Winston, May 17, 1903, by Rev. H. E. Rondthaler, HAZEL LUCILE, infant daughter of Mr. James Lyon and Ruby Siewers Critz, m. n. Blum.

In Salem, May 10th, 1903, by Rev. H. E. Rondthaler, GLADYS LOUISE, infant daughter of Bro. Samuel and Sr. Anna Pfaff, m. n. Wilson.

In Salem, May 31st, 1903, by Rev. H. E. Rondthaler, LENN IRVIN, infant son of Bro. and Sr. Anderson Collins.

In Winston, June 22d, 1903, ANNIE ETHEL, infant daughter of Bro. Lewis and Sr. Annie Crouch, m. n. Mck.

In Bethania, June 6th, 1903, LASH STAUBER, infant daughter of A. Z. and Sr. Etta Litz, m. n. Stauber.

In Bethania, June 14th, 1903, LESLIE EDWIN, infant son of Bro. William and Mrs. Lillian Stauber, m. n. Felts.

In Bethania, June 14th, 1903, MARGARET GRAY, infant daughter of Dr. S. S. and Sr. Sa lie Fynt, m. n. Stauber.

In Bethania, June 14th, 1903, ERNEST ARMENIUS, infant son of Bro. John H. and Sr. Alice L. Kearney, m. n. Whitman.

MARRIED

At the residence of the bride's parents in Woughtown, on June 1, 1903, by Rev. C. D. Crouch, Mr. FRANKLIN HARTLETO Miss LONA SAPP.

At the residence of the bride on Southside, on June 14th, 1903, by Rev. C. D. Crouch, Mr. VAN. B. MELCHOR to Miss ZILLA JOHNSON.

At the residence of the bride on Southside, on June 24th, 1903, by Rev. C. D. Crouch, Mr. ROBERT CROWDER to Miss ADDIE JOHNSON.

At the residence of the bride in Centreville, on June 28th, 1903 by Rev. C. D. Crouch, Mr. JOHN BAILY to Miss HATTIE KNIGHT.

DEATHS.

In Salem, June 15th, 1903, SAMUEL AUGUSTUS PFOHL, aged 28 years, 9 months and 17 days.

At New Philadelphia, June 26th, 1903, Mrs. SARAH S. MILLER, m. n. Ketter, aged 66 years, 11 months and 16 days.

SUBSCRIPTIONS.

The following are the names of new subscribers received:

William Church, E. R. Brewer, Miss Della Pfaff, Robert Journey, Miss Isabel Crim, Charlie Hanes, Mrs. John Thompson, Raymond Brietz, Miss Cordia Madison, James Hedrick, A. H. Disher, P. G. Pfaff, Mrs. C. L. Groner, Samuel Pfaff, D. A. Robertson, Miss Nina Dugins, F. M. Kimel, E. H. Shepherd, Miss Mamie Thomas, Rufus Spaugh, Joseph Mendenhall, Allen Foltz, Franklin Knouse, Benjamin Tesh, Daniel F. Fishel, Mrs. Mary Nifong Timothy Fishel, Mrs. Lizzie Tesh, Allen Fishel, J. I. Helsabeck, H. I. Lee, Mrs. A. Z. Litz, Rev. E. S. Crosland.

EXCURSION TICKETS.

Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.

W. B. BEVILL,
Gen. Pass. Agent.

ACKNOWLEDGEMENTS.

For Support of a Girl at Pottenstein Orphanage:

From Salem Juv. Miss'y Soc'y, \$20 00

For Foreign Missions:

From Bethania, \$12 08
" Clemmons ville, 7 28
" Hope B. anch, 3 01
" Macedonia, 1 96
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THE WACHOVIA MORAVIAN

VOLUME XI.

SALEM, N. C., AUGUST, 1903.

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The Wachovia Moravian.

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

The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths.

Also all letters regarding subscriptions, payments of money, or any business communications to
The Rev. C. D. CROUCH,
Salem, North Carolina.

NOTICE.

—We have concluded owing to the unsatisfactory appearance of the pictures on the present paper to discontinue them for several issues and then to print them all in one issue on better paper, which will be more satisfactory to us and we are sure to our subscribers also.

OFFICIAL ITEMS.

—Bro. J. Kenneth Pfohl, Principal of Clemmons' School, has received and accepted a call to the pastorate of Christ church, Salem, and a Professorate in the Boys' School, of Salem. His duties at Christ church commenced with the month of August.

—Bro. James E. Hall has received and accepted the call to the Principalship of Clemmons School in conjunction with his pastorate in the Clemmonsville congregation.

—Bro. Charles H. Wenhold, Jr., of the Bethlehem Theological Seminary, has been appointed to serve as Provincial Assistant during the Summer.

—Bro. Charles B. Pfohl, Secretary of Salem Academy and College, has been appointed Field Secretary for that institution.

—The District Conference for 1903 will, in all probability, be held in the first week of October. The place of meeting has not yet been determined.

—"The two great needs of every awakened mind are the need of Forgiveness and the need of Moral Strength. And it is in meeting and supplying these wants that the truth as it is in Jesus commends itself most profoundly to the consciousness of man."—Caird.

"—Satan endeavors to keep men from Christ knowing well that the spiritual life will not thrive on anything but Christ."—Alford.

EDITORIAL NOTES.

—The Unity Board which manages the general affairs of the Moravian Church all over the world in the interval between two General Synods consists of the four Provincial Boards, in Germany, England, Bethlehem and Salem, and the Mission Board at Berthelsdorf. By the unanimous vote of these five constituent parts of the Unity Board, Bishop Benjamin La Trobe has been elected President, in the place of the late Bishop Romig. Bro. La Trobe is an Englishman and a member of a family long known for its patriotic service in the Moravian Church, and especially in the department of Church music. He is now a member of the Mission Board at Berthelsdorf and a warm friend of our Southern Moravians. A few years ago he made the long and perilous journey of visitation to our Himalaya Mission, the first time that this has ever been done. We heartily welcome our dear Bishop La Trobe into his new office and wish him long continuance in it and every blessing.

††

—We learn from a letter recently received that Bro. J. Taylor Hamilton, the newly elected American member of the Mission Board will sail for Germany on August 13th. May God prosper his way by sea and land. No man has ever gone from America to Berthelsdorf better equipped for the office of a Mission Secretary than Bro. Hamilton. He has not only written the most recent account of the whole Moravian Church, but, also, as a companion volume, a History of Moravian Missions. On Sunday evening, May 31st, in the central church at Bethlehem, Bro. Hamilton delivered a very powerful address on the subject of Missions among the heathen. It was full of hope and inspiration. He now goes to Berthelsdorf to do his full and earnest share in promoting the cause he has so greatly at heart. Our Mission Secretaries carry very heavy burdens in administering a mission enterprise, which compared to the size of our Church, is by far the largest in the world. Their office requires diligence and faith and courage and needs the sustaining prayers of the Unity everywhere. The Board will receive strong reinforcement for its arduous labors in Bro. Hamilton.

†*†

—The present issue of the WACHOVIA MORAVIAN will reach its readers about the time of the Festival of the 13th of August. Old Bro. C. L. Rights used to be more enthusiastic about that festival than about any other day in the year. He was accustomed to say in his quaint way that it was his "Fourth of July." He was right. It is the great distinctive festival of our Moravian Church. It teaches each generation the lesson which the Church needs so constantly

to lay to heart." "Not by might nor by power, but by my Spirit, saith the Lord of hosts." The life of the Church depended upon its Head, our Saviour, and this life He sheds abroad by His Spirit. It is only through the Spirit of God that true members of the Church are gathered. It is only by the Spirit of God that they remain really faithful. The central hope of every congregation must be in the Baptism of the Spirit which came in such wonderful measure upon our fathers in connection with the Berthelsdorf Communion, August 13th, 1727.

"Then can we move a conquering host,
Jesus our Leader and our Lord;
With highest power to save the lost,
And lead them upward to our God."

††

—The Bi-Centennial of the birth of John Wesley, June 28th, 1703, recalls those passages of his life which connect this great religious leader with our own Moravian Church. Learned and gifted as Wesley was, his ministry was powerless until he came under Bishop Boehler's encouragement, into the experience of the forgiveness of sins and the witness of the Spirit that he was a child of God. That is the foundation of the Methodist doctrine as it is of our own. Forth from it came the marvels of Wesley's fifty years of ministry, the like of which the world has never seen. The Methodist Church has remained true to the teachings of its great founder. It has thus become the greatest modern agency for the saving of souls. Most especially do we in the United States owe a debt of gratitude to Wesley and his successors. It was by their efforts more than by any other single instrumentality that this country was saved from the infidelity and the spiritual ignorance which threatened it after the Revolutionary War. The Mississippi Valley would not have been gained for a Christian civilization had it not been for the heroism and enthusiastic push of the Methodist circuit-riders armed with the doctrine and with the methods of John Wesley and under the power of the same Spirit that animated this great leader in God's hosts.

††

—Our Sesqui-Centennial interest is lying quiet during the summer lassitude, resting in town and the busy farming labors of the country. But we will soon need to be stirring again in this important matter, which comes for us all but once in a life time. Several congregations are moving bravely in the matter of Centennial offerings for their own congregational work. In the early autumn, meetings will be needed in all our congregations, in order to increase information and stir up interest in the Sesqui-Centennial subjects. Our yearly Conference has been postponed in order that it may serve, about the beginning of October as a fitting entrance into the coming celebration. But what

is needed more than anything else is the union of as many members as possible in secret prayer, that God may make a new beginning of grace with his people, whom He led hither one hundred and fifty years ago and has preserved and blessed in the long period which has elapsed between 1753 and the present year.

PERSONAL ITEMS.

Bro. John W. Fries and family are enjoying a Summer visit in Great Britain. Their return passage is engaged for August 8th.

—Dr. J. H. Clewell and his boys are out on a wide mountain tour through Western North Carolina.

—Misses Louisa and Sallie Shaffner with several other teachers of the Academy are in attendance upon the great Summer School at the University of Tennessee, at Knoxville, Tenn.

—Bro. C. B. Pfohl is on an extensive journey through several Southern States, and is reporting much interest in the Academy at many places.

—Rev. H. E. Rondthaler is enjoying a delightful summer rest at West Farm, near Burlington, New Jersey.

—Rev. E. S. Crosland is personally supervising the erection of a beautiful Hook & Hastings Organ in Calvary church.

—Bro. C. H. Wenhold, Jr., the Provincial Assistant for the Summer, is preaching in a number of our congregations and making many friends.

—Miss Adelaide Fries, a constant and valued contributor to the WACHOVIA MORAVIAN, is now in Europe, whence she has written us one delightful letter. We are like Oliver Twist, asking for "More."

NORTHERN PROVINCE ITEMS.

The new Northern Provincial Elders' Conference consists of the brethren, Bishop J. L. Levering, President; Bro. Paul de Schweinitz, Treasurer, and Bro. Morris W. Leibert.

—The Third Moravian church, of Philadelphia, Pa., in the Harrowgate suburbs was opened for divine worship on July 12th. The zealous pastor, Rev. Frank E. Raub, has done much of the building work with his own hands. Our Northern correspondent sends an interesting sketch of Bro. Raub's labors.

—The Alberta District work is moving finely forward. On their way home from the Synod the brethren Hoyler and Henkelmann tarried at Assiniboia, to organize another congregation. A number of Russian-Germans emigrants from the neighborhood of Sarepta, and now living in Michigan, have been encouraged to move into the fertile lands of this new and far Northern Province of our Church.

The British Provincial Synod.

The Synod of the British Church will meet at Bedford on August 21st. The very name of the place starts reverent memories in every cultured religious mind. It was in the little hamlet of

Elstow near by that John Bunyan was born in a cottage which is still shown, and it was in Bedford jail that he wrote his immortal "Pilgrim's Progress."

The British Synod meets every year so that the Moravian Church in this sister Province is kept in peculiarly close touch with its government. One of the most important subjects to be considered and one which may have a value for us likewise in America is the question of friendly relations with the Church of England. It was the earnest endeavor of old Bishop Comenius and, likewise, at a later time, of Zinzendorf, to establish cordial relations between the Moravians and the Episcopalians. As a result of Zinzendorf's labors, the English Parliament, by an Act passed in 1749, recognized the Brethren's Unity as a true Episcopal Church. Latterly, however, the mutual understanding has been somewhat clouded by unprofitable discussion concerning the nature and origin of our old Bohemian Episcopate.

Apart from this question and any other special subject which may come up before the Bedford Synod, we are deeply interested in the life and progress of our British brethren. Since the General Synod of 1899, the Southern and the British Provinces have learned to know each other much better than had formerly been the case. The two Provincial Conferences exchange extracts of their minutes, so that there is a friendly acquaintance with each other's situation which is constantly being kept up. Brethren of our Province passing through London receive the warmest welcome, and are made to feel very happily at home. We wish our English brethren in their Synod and after it, a full degree of the Lord's presence and His special blessing on all their work.

A Revival of Interest in Sunday School Work.

It may be of interest to the readers of this paper to know that the Sunday School work in North Carolina is taking on new life and energy. We refer especially to the work being done by the North Carolina Sunday School Association. This is equally true, however, of the work being done by the different denominations.

There has probably never been a time in the history of the church when there was such a revival of interest along the line of better Sunday School work. For this we should be truly grateful for if the world is to be saved from sin it must be accomplished largely through the Sunday School.

The North Carolina Sunday School Association has recently opened headquarters in the city of Raleigh, and plans have been laid for the most aggressive Sunday School work ever undertaken in North Carolina. At the State Convention held at Kinston in April, Prof. S. M. Smith, of Elon College, was re-elected as General Secretary on salary, and he is now devoting his entire time to the work, with an office at the Association Headquarters, Andrews Building, Raleigh. He is assisted by his wife and a stenographer. The North Carolina Sunday School Association is an inter-denominational organization, and its work should appeal to

every Sunday School worker throughout the State. It owes allegiance to no one denomination but to all, and the only end in view is to build up the Sunday School cause in the State. On the executive committee are to be found the leading Sunday School workers of every evangelical denomination in North Carolina. Mr. N. B. Broughton, of Raleigh, is Chairman of the Committee.

The work of the Association does not, in any way, hinder the work done by the different denominations, but means to help in every possible way. The plan of the work is to organize the counties and townships of the State into inter-denominational Associations.

These Associations meet annually or semi-annually, at which meetings reports are made, and it is ascertained just what per cent. of the people in each county and township go to Sunday and how many do not. These meetings are helpful, also, in that the best methods of Sunday School work of all the denominations are there brought out and discussed.

An effort will be made during the Summer and Fall to thoroughly organize the State. It is proposed that in September a Tour Party be sent out to hold Conventions and organize counties. This party will consist of four or five of the most experienced Sunday School workers to be found in the leading denominations in the State. They will travel first through the western part of the State, holding about a day or two days session at each county seat, and organizing the county. The North Carolina Sunday School Beacon is the organ of the Association, and is published regularly every month. We commend to our readers and the Sunday School workers of our denomination a careful consideration of the plans and purposes of the Association. If there is anything in the work of the Association that will help us as a denomination then we ought to have it.

MISSION NEWS.

—In the month of May, a Moravian missionary, Rev. A. W. Heyde, returned to Europe, after full fifty years service in the Himalaya Mountains of Asia. During all this time he had not even been at home upon a vacation. He went to India in 1853, with his Missionary comrade, Bro. Pagel. After wide journeys of exploration, they founded the high mountain station of Kyelang. Five years later, the daughter of a Surinam Missionary made the long and perilous journey to become Bro. Heyde's bride. For forty-five years they have shared the joys and the sorrows of the missionary life in those highest valleys on the face of the earth, and have educated Tibetan women for missionary work. In connection with the other services, Bro. Heyde has done much literary work. He was both translator and printer at the Mission Press in Kyelang. The little body of Christian literature which Tibetan Christians may read is largely the result of his labor. During the last few years when no longer able to do pastoral work he has been assisting in the revision of the Tibetan New Testament and also re-edited Jaeschke's Tibetan Dictionary for the East Indian Government. Now after fifty years of un-

broken, wide-reaching service Bro. Heyde returns to his German fatherland. Such a Missionary record has seldom been made.

—The wounds created by the recent Boer War are rapidly healing. Of this we are reminded by the report of the Berlin Society for 1902. Their last year has been one of blessing. Six thousand native converts were added to the churches. More was given by the native Christians for the support of their work than ever before. Native helpers have risen into new power of usefulness. Even during the horrors of the great conflict these converts were steady in their attendance upon divine service and exemplary in their conduct.

—From Kitunda, a Moravian Mission Station in Central East Africa come the glad tidings of first-fruits for the gospel. The first converts were baptized on Easter day. This mission station is only two years-old.

—Bro. Leonard Reichel, who is well known to us in the Southern Province, sends the sad story of the great fire at Bluefields on April 27th and 28th. At the time of his writing his own house was half destroyed. Several important buildings connected with the Mission were consumed. Help is greatly needed and urgently asked for.

Faith.

* BY RT. REV. EDWARD RONDTHALER, D. D.

TEXT:—"Not for that we have dominion over your faith but are helpers of your joy: for by faith we stand." II Cor. 1.24.

Our text first reminds us that Christian life is of joyful nature. How could it be otherwise? There is over it the care of the heavenly Father, like the blue sky that encompasses all around. And when the rain-drops of sorrow and trouble are falling our Father's care is like the rainbow, so varied and beautiful in its adaptation to our needs. There is in the Christian life the forgiveness of the Saviour. There are times and especially Communion seasons when this forgiveness is to be very precious to the soul. There are in the Christian life, the comforts of the Holy Spirit. They warm the heart as the blazing heath-fire warms the chilled body on some bitter cold winter night. How can a life be otherwise than joyful which has in the care of the Father this forgiveness of the Saviour, this continual comfort of the Holy Ghost.

Great joys are usually quiet ones. When a man rejoices over his happy home he does not ordinarily shout the fact along the streets. He will utter a loud hurrah for a passing President or Governor, but his greater joy over a loving wife or a dear child he will hide away in the silence of his inmost soul.

The great joys of our lives are likewise the very ones of which we ordinarily are but half aware. It is only at certain times that we truly realize how precious these joys are. It is when some critical illness comes into our homes that we see clearly how happy we have all along been in our home. But usually we enjoy these bless-

ings just as children do, without asking very particularly why we are so happy.

Even so it is with the joy of the Christian life. It is too deep to be outwardly excited over it and it belongs so really to the usual course of our lives that we take it for granted. It is only when we may for a time have lost it that we realize how great the joy of the Christian life is, and pray with David: "restore unto me the joy of thy salvation."

Then in the second place the text reminds us that this joyful Christian life is something for which each one of us is personally and individually responsible. It is through faith that we come into the experience of a happy Christian life. Faith has so much to do with this kind of living that in our text the whole Christian life is simply called by this name. It is called faith. "Not for that we have dominion over your faith," that is, over your Christian life. By faith this life begins, by faith it continues. As the text says: "By faith we stand." Now faith is a personal matter between you and your God." It is the gift by which you are able to think of Jesus not merely as the world's Saviour, but as your own Saviour, and you say henceforth:

"My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me, from this day,
Be wholly thine!"

Over such a personal matter as this, the faith which exists between you and your Saviour no one can have dominion. This fact is, in our text, stated in the strongest possible way. Paul was, in certain respects, the greatest of the apostles; he was God's special messenger to the heathen; he was an inspired man and the writer of a large portion of what we call the Bible. There never has been a Christian who has occupied so important a place as Paul does in the Church of Christ and in the history of Christendom. And yet, Paul writing to the Corinthians, where most of the believers were poor and obscure people, says that he has no dominion over their faith, no not over the personal faith even of the humblest slave-member in the Corinthian church.

If people think that by means of other teachings they can better get to heaven than by ours, it is their concern, we have no dominion over them in this matter. While on the one hand we do not allow ourselves to be disturbed by their criticisms and prejudices; on the other hand we do not impose our views on them. We say with the apostle that we have no dominion over their faith because it is by faith, by personal, individual faith, exercised directly between each soul and its God and Saviour that both they and we must stand.

But in the third place our text reminds us that in this happy Christian life for which each one is individually responsible before God we can be and we ought to be helpers one of the other. "Not for that we have dominion over your faith, but are helpers of your joy: for by faith we stand."

We can assist, we can sympathize, we can encourage, we can in many ways lend a hand to

those who need our help. There is a constant need of helpers in every church and community. If there should no one else to be assisted there are the children all around us out of whose beseeching eyes the Saviour himself looks, as asking for our help. God has placed us in the midst of the little ones for this very reason that we may help them. There never has been nor will be a time when the need for sympathy will cease for as long as sickness and sorrow and death continue to cast their shadow all about us there will be ample occasion "to weep with those who weep." So many hearts are sore, so many homes are bereft, and each one of them is a call to you to be helpers amid the burdens and losses of your fellow men.

"There is no flock, however watched and honored,
But one dead lamb is there,
There is no household, howso'er defended
But has one vacant chair."

We older people sometimes feel as if we were the few forest trees still standing amid the dense undergrowth of younger lives coming up around us. Why are we still left, the scared and worn fragments of a former generation. Largely in order that we may encourage those who are coming up after us, and help the youth by our kindly words and views to be more worthy of their God and of themselves and of the times in which their life has been set.

Often if we are to be helpers of others it must be in the way of charitable deeds. The apostle James says very pointedly: "If a brother or sister be naked and destitute of food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

But still it is true that in their time and place kind words are as helpful as kind deeds, and often of the two they are the most needed. In the present week you may touch elbows with more than one who is hungering not for food, (he has an abundance of that) but for some kind word which shall lift him up out of the despondency and doubt and fear into which he is falling. There is a wonderful help in kind words, as the wise man said: "A word spoken in season, how good is it!" "A word fitly spoken is like apples of gold in baskets of silver."

Often people can be helpers in ways of which they are not aware at the time when the assistance is given. At the close of a stormy voyage a few passengers said to me: "We were inclined at times to be afraid but then we would look across the ship's cabin and see you calmly and happily writing and concluded that we might just as well be cheerful too." Even so you can many a time be a help to those around you by the steady, quiet, cheerful way you do your Christian duty. Your family, your friends, your fellow members are more comforted by such unconscious influences on your part than if you gave them long and earnest exhortations.

It is sweet to be helped. The memory of what others have done comes back to us over the chasm of the years, like some silver bell sounding down upon our years from a distant mountain top. But it is a far richer pleasure to be ourselves the helpers of others. It is such

a beautiful gift to be a helper; everybody should covet it; everybody should exercise himself in it. I have sometimes seen this church filled on funeral occasions and in all the multitude there was scarcely a dry eye. The reason was not to be found in the property which the departed had possessed or the position in life which he occupied. It was perhaps only a very humble place which they filled but they had been such helpers and people loved them for a gift which is better than wealth, office or eloquence. And then we should also remember that a helper of others has the mind of Christ, because the helping gift lies near to the Saviour's own heart. He will be sure to own it and reward it in the better world. Indeed he has already told us what He will say at last: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Paul wrote to the Corinthians as their pastor, and, therefore, I may speak of the text likewise in a pastoral way. You have often helped me; you have done it again during these last weeks when I sat under the shadow of a great uncertainty. I have come back with the earnest wish, that in such ways as God may grant I likewise shall be your helper. Amen.

A Letter from Bro. H. E. Rondthaler.

DEAR WACHOVIA:—I have recently had a little glimpse of church life in our Northern Province which will be of interest to Southern readers.

Some twenty-five years ago a Moravian church was started in what was then an outlying district of Philadelphia, known as Harrowgate.

Since then the neighborhood has rapidly grown until now it is a part of the city, and the congregation also enlarged, until the chapel in which services were first held would no longer accommodate the people who desired to attend.

It was this condition of affairs which prompted the pastor, Rev. Elwood Raub, a classmate, I believe, of our Bro. Crosland, to undertake the building of a new church upon the old site, and indeed, upon the old building, as its first floor, and to undertake and carry on this movement in a way which has attracted the attention of Philadelphia papers, and is unique in the church building experiences of American Moravians.

Young Bro. Raub planned a beautiful structure which would be a proper place of worship and a credit to the Moravian denomination, and then he proceeded to carry out his plans in such a way that his people, most of them of moderate means, might not be unduly taxed, nor have a great church debt laid upon them.

Bro. Raub's scheme was himself to be architect, contractor, carpenter, painter, plumber and common laborer all in one. An impossible attempt you will say for a busy pastor who has not had previous training along these lines, but Bro. Raub has struck to it and to-day the church stands finished and complete a monument to grace, grit and gumption.

Day after day the pastor in dirty overalls, with hammer, trowel and saw, as the case might be, has worked away, and has seen the desire of his heart grow up around him, to a great extent the work of his own hands.

Friendly carpenters have shown him how to do the framing, contractors have helped him out when he got stuck in the drawing up of some specifications, a neighboring painter gave him all the lessons he wanted in mixing paints and varnish, and then furnished the brushes free, he watched plumbers at their work until he knew how, and then proceeded to do his own plumbing, and to do it well, all the while preaching and teaching, laboring with his own hands, and building up a loyal and loving congregation.

I wish you could see Bro. Raub's eighteen thousand dollar church with its beautiful stained glass windows and harmonious scheme of coloring. The ceiling is lead color, being the natural color of the white sand employed in the finishing, the side walls are straw color, the whole elaborately decorated with mouldings, brackets, panels and columns of pure white plaster. The windows, all dedicated to the ancient Bishops of the Moravian church, are a work of art of more than ordinary significance.

And what of it all? What was the good of the many months of toil put into this building by our Brother the Pastor?

Well, chiefly this: He has shown his people and the Church the example of a Pastor thoroughly in earnest, and not afraid to work in the sweat of his brow. Next, he has shown the city that a conscientious and spiritually minded man may also be a thoroughly practical man of affairs—that is a good business man, and lastly of \$18,000 worth of material and work, for this is the value of the new building, he has given in work \$4,500.

Note that please, one-fourth of the cost he met and saved by his own toil.

Hats off to Raub

I thought you might be interested in this. On the first Sunday in August I preached in this church, and it was quite an inspiration to be with the man and in the building which have had such an interesting experience.

Affectionately,

HOWARD E. RONDTHALER.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

SKETCHES OF THE HISTORY OF NORTH CAROLINA IN 1802.

Read at the Centennial of Salem Academy and College, May 23d, 1902, by Kemp P. Battle, LL.D.

The necrology of 1802 is the most interesting since 1799, when our national hero went to his rest, after a troubled but triumphant life. In the month of May his good wife, a model of homelike, womanly virtues, was laid by his side, after a separation of two and a half years. Not many weeks afterwards, on the 6th of July, one of Washington's best partisan officers, General Daniel Morgan, whose brilliant victory at the Cowpens was of such signal service to our State, was gathered to his fathers when only three score and five years old. Another Revolutionary hero, in the humbler capacity of captain, a benefactor of the University in its infancy, a legislator both at Washington and at Raleigh,

Absalom Tatum, followed. The pure and enlightened Judge of the United States District Court, John Sitgreaves, of Newbern, an enlightened citizen and friend of education, preceded Tatum in March, and John Baptist Ashe, also a gallant Revolutionary officer, the Governor elect, died in November.

But the most interesting death to us—we may be almost said to be commemorating the centennial of his departure—was that of Frederick William Marshall, an honored benefactor of the Moravians in North Carolina. I copied his obituary in the Raleigh *Register* of 1802. It is in excellent taste, and I read it to you.

"Died at Salem, on the 11th of February last, of an apoplectic fit, Frederick William Marshall, Esq., Senior Civilis of the Unitas Fratrum. He was of noble extraction, born in Saxony, February 6th, 1721. He lived to the age of 81, of which he spent about 21 years in Germany, 15 in England, 1½ in Holland, about 32½ in the United States of America, and about 1¼ at sea passing backward and forward. He was one of the first promoters of the settlement of the Brethren in North Carolina. The United Brethren have lost in him an indefatigable father and very much regretted Director of general concerns, and the state a much esteemed citizen. We add that his urbanity of manners greatly contributed to the civilization of the first settlers of that part of the country in which he died. His integrity and benevolence were truly exemplary. As a neighbor and friend his services were not less useful than patriotic. In him were combined completely the Christian, the Gentleman and the Scholar."

This is noble praise and I believe every word of it. It reminds me of the praises given to Solon and Numa and King Alfred. Notice that his urbanity of manners influenced and was copied by those with whom he came in contact. I mean no flattery when I say that in the kindness and sincerity of manner, the politeness which comes from the heart, which are so conspicuous in Salem, and in those who have gone from and been influenced by Salem, I feel sure that I see shining forth in undying persistence the Christ-like courtesy and benevolence of Frederick William Marshall.

My friends! My time has expired and I must close. I am compelled to omit what I am persuaded would be of interest—the social life of 1802—the habits and customs of our ancestors—the dresses they wore, the books they read, the songs they sang, the music they made or listened to, the games they played, the entertainments they attended, and even the anecdotes they laughed at. But I must confine myself chiefly to public matters. Looking back through the vista of one hundred years, I see among your beautiful hills and valleys, a simple, unambitious, God fearing, duty loving people, untrified by slave insurrections, not horrified by bloody duels, not drunk with strong liquors over noisy celebrations, not goaded by remorse into physical convulsions, not divided into discordant factions by political hates, but in the peace of God and with far seeing benevolence, quietly, unostentatiously inaugurating this institution, which has spread blessed influences of religion and culture throughout the land, and has carried, and will carry, myriads of redeemed souls to the foot-stool of the Throne of God.

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THE CHURCH AT HOME.

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

BETHANIA.

During the hot weeks of June several ice cream suppers were given in different parts of the congregation. On the night of the fourth the first one was given by the Bethania Sunday School and the Church Band on the grounds of the school building, the front of which was appropriately decorated in the national colors. A week later the Olivet people gave their supper toward increasing their fund for painting the chapel as a Sesqui-Centennial feature. The third one was given another week later at Alpha Chapel, where efforts are being made toward getting an organ.

Arrangements are in progress for repairing the steeple of the home church, which will be quite a large undertaking.

BETHABARA.

The noble work of raising money for covering this church with slate and making other needed repairs has gone steadily on during the month. The greater part of the five hundred dollars needed has been raised and we will begin at once the work which we hope to have complete by the middle of November or for our celebration then. We do not hesitate to say proportionately this is the greatest undertaking of any church for this Sesqui-Centennial year. May God bless Bethabara and make it yet one of our very strongest congregations.

CENTREVILLE.

Despite the very hot weather the Sunday School and church attendance have been very good during the month. A very hopeful sign is seen in the fact that quite a number of our own people are taking part in the Sunday School. One Sister even volunteering to gather her own class and come and teach. This is as it should be and must be well pleasing to the Master.

A Music Committee has recently been appointed to look after the music of the church. The crying need of this church is a good organist and it seems as if there was no one on South Side. A number of our younger girls are learning to play and we hope that it may not be long before we will have a number, but cannot supply the need now.

The two Circles of the church, one of the married men and the other of married women are doing much for the church both spiritually and temporally.

COLORED.

There is perhaps no work that needs such consecrated workers as is the case in this congregation. The writer happens to know some of the difficulties connected with this work. Bro. E. E. Knouse has good teachers who uphold him as Superintendent of the School, which is in a most prosperous condition. The work that is being done here in a quiet, unostentatious way is doing untold good for many of the colored race. Colored people may be found in almost every State who once went to the Sunday School in Salem and all disclose that it has had a wonderful influence over them for shaping their lives for good.

Recently the pastor upon entering the church near the close of Sunday School was charmed with the sweet singing. The School was practicing the songs for its Children's Day, which will be held on the third Sunday in August. A cordial invitation is extended to all patrons and friends of the School both white and colored.

FRIEDLAND.

A Lawn Party was given by the congregation on July 11th, from which almost forty dollars was realized, besides the social feature we believe to have been most helpful as almost all the older members were present in the evening which added much to make the occasion one of good order.

We have a special Sesqui-Centennial Committee who are pushing right along and by money and work we expect to add much to the appearance and usefulness of this church. Blinds for the windows have already been purchased and a Committee is soliciting subscriptions for the purpose of building an addition to the church with a belfry, and also work on the surroundings will be begun shortly by sowing grass seed and planting trees. We expect to make a very beautiful lawn for our church.

The first Sunday in September we will have Missionary Day, consisting of two services, morning and afternoon, and this is a most cordial invitation to come and spend the day with us.

Too much can not be said in praise of our organist, who, by the way, belongs to another denomination, but takes an interest in the affairs of our church seldom taken by any one. It is largely due to her efforts that the singing, concerts, missionary exercises, etc., are rendered so creditably by this congregation. Certainly the congregation is ready to

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do its part too and uphold the organist as long as her interests are for the Master.

OAK GROVE.

Communion will be held on the third Sunday in August, and also a special meeting in commemoration of the events of the 13th of August, 1827. It is desirable that as many members and friends as possible be present.

At a special meeting of the Committee held on the third Sunday in June, a movement was begun for the securing of a Memorial in commemoration of the Sesqui-Centennial. A bible and pulpit chairs were decided upon.

The Sunday School had its outing not long ago. It was the occasion of their annual picnic to Nissen Park. Of course the chief events of the day were a trolley ride, a good dinner and a social afternoon in the Park. The Sunday School is also arranging to have a special day for children sometime soon.

MAYODAN AND AVALON.

In these progressive little towns the work of the gospel has been surely and steadily going on.

At the Baptist church, a protracted meeting was held in the early part of the Summer, resulting in some 20 additions, while as a result of the series recently closed at the Methodist church there were some 40 accessions.

As regards our own church no special efforts have been made along evangelistic lines, though we believe that some effort of this kind is very much in evidence. The Sunday Schools are in very good condition, with an attendance which is fairly good. The scholars have eagerly seized the little souvenirs which have been given at the end of each quarter as a reward for faithful attendance.

FRIEDBERG.

While it has been two months since a communication from Friedberg has appeared in THE WACHOVIA MORAVIAN it should not be supposed that we are taking a vacation.

The months of June and July are exceedingly busy times for a farming community, however the church attendance has been good, and the Sunday School average 138.

A children's day service, given by the Sunday School, was one of our summer attractions. The boys and girls did their parts well as young "Crusaders," in recitation and song condemning the wrongs which beset

young lives, and standing for the right.

Another Sunday School event was the picnic which was held on the 1st of August. Although threatening rain the people came, and by 12:30 o'clock the number was about 100, with an abundance of dinner for all. Indoor games were enjoyed as well as outdoor sport for the boys. A new feature for a summer picnic, which was enjoyed by a goodly number of older people, was a cheerful, blazing fire on the hearth in one of the rooms in the church. Several gallons of icecream were donated by friends of the school, which was sold for the Library Fund; we hope to have a good library for our school before the year closes.

Our congregation was favored with a visit from Bro. David Woosley, who addressed us in a very instructive and pleasant way concerning his work among the Indians in California. As Friedberg Bro. Woosley's home place we were glad to give him a hearty welcome and a contribution from the congregation toward an organ for his mission.

The month of August will bring two festivals, the spiritual festival of the 13th, and the Children's Day.

Our young sister, Addie Spaugh, is recovering from an attack of typhoid fever.

We are already beginning to prepare for our protracted meeting, which is to be held the second Sunday in October. The *one* preparatory feature necessary to a revival is *prayer*, not simply saying prayers, but being burdened for souls, and crying unto God and keeping at it until we get an answer from our Father in heaven. Ministers and people need to awake to the necessity of *importunate* praying. This is a condition few people seem to understand, therefore we need to begin early to stir up, by the help of the Holy Spirit, our brethren and sisters to lay hold of God by the mighty power of prayer. Revivals are born in prayer and sustained by prayer. A true revival throughout our Province in this Sesqui-Centennial year will be the solving of difficulties and problems now upon us. Real praying is a revival in itself, and will bring to those who engage in it a liberal heart to give and do all they can for the glory of God. It will bring a blessed willingness to serve Christ anywhere there are souls to be won and helped. My brethren and sisters, let us double our praying as to time given and earnestness in it, as some one has said, "Pray more and work just as much as ever." May we all be so importu-



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nate with God in behalf of our Church and all its interests that He can abundantly bless us. And he will if we PRAY.

CLEMMONSVILLE.

Two weddings of interest in this community have recently occurred. Charles A. Hall and Nora E. Robertson were married on the 10th of June at Mr. Sam Robertson's, the bride's home. A goodly number of relatives and invited friends sat down after the ceremony to a sumptuous dinner under the shady elms. On the 28th of July, in a very quiet home gathering, at the residence of the bride, Mr. Frank A. Jones, of Bower, and Mrs. Lily L. Johnson.

The removal of Rev. J. Kenneth Pfohl and family from Clemmons-ville to Winston-Salem on the 23d of July has occasioned many expressions of regret on the part of their many friends. Bro. Pfohl was an exceedingly useful man and in many respects he will be greatly missed.

About the middle of July the Rev. David J. Woosley and family, of Rincon, Southern California, arrived at his brother's, Mr. William Woosley, living near Clemmons-ville, where he will spend a few weeks of his vacation. Bro. Woosley has been seven years in California, doing mission work among several tribes of the so-called Mission Indians. The greater part of this time was spent in labor among the Indians of Martinez, a desert region where the heat was at times 112 degrees in the shade. At Rincon Bro. Woosley is more comfortably situated. On the first Sunday in August Bro. Woosley lectured at Clemmons-ville in the forenoon and at Hope in the afternoon in a very interesting and instructive manner upon the subject of his field of labor. Collections were taken at each place for Bro. Woosley's work. No announcement had been previously made that an offering would be asked for. The sum of \$4.00 was contributed at the two places.

Picnics and lawn parties have been considerably in vogue of late bringing much pleasure to many hearts and adding somewhat from time to time to the finances of various committees who are interested in church work.

ACKNOWLEDGMENTS.

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 For Bohemian Mission:
 From Salem Congregation, \$103 54
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 Mission Agent in North Carolina.

Letter from Mt. Bethel and Willow Hill.

LONE CEDAR, VA., July 28, 1903.
 Dear Mr. Crouch:

When, on your last visit to Mt. Bethel, you broke the news to us that the readers of the WACHOVIA MORAVIAN were so interested in the work of the Summer School for the children of the two Moravian congregations of Mt. Bethel and Willow Hill, that they would be disappointed if we did not write something about it, our modesty prevented our accepting this honor with as much eagerness as might have been expected. However, we will try to do our best in giving you a few points in regard to our work of the past month.

The evening of the first day of July found us walking about Mr. Boyd's farm, down the road and up toward the church, viewing the landscape over and wondering to each other what new and strange experiences the coming month would have in store for us, for an eight mile drive from Mt. Airy over rough roads had not at all tired us.

Next morning together with Mr. E. E. Knouse, who accompanied us and was very kind in every way, we walked over to Lone Cedar to spend the day with Capt. Clark's family. That was on Thursday. By Sunday, we were comfortably settled in the "Mission House," had unpacked the large box of provisions and other comforts which the Relief Crew kindly packed for us, and had gotten acquainted with quite a number of the people, and had graciously accepted or equally gracefully declined some score or two of invitations to go home with us to supper. And just here let us remark there is no way that one can please these people better than to go to their houses and take a meal with them.

The many years that Moravian influence has had sway in this community has elevated the people higher than the class usually found in the mountains of Western North Carolina, Virginia and Tennessee.

While the usual one or two-room house with a kitchen building separate from the house, invariably built at right angles with the houses prevails, still we have yet to see one that is not clean and neat, or one without books.

Every one told us, "you won't have much of a school for two or three weeks yet, the farmers are too busy just now," but still on Monday morning when we opened the school, not without some misgivings (for only one of us had had much experience in teaching) we had the satisfaction of putting down 22 names on our roll, and this number has since increased to 48 and new ones are coming in

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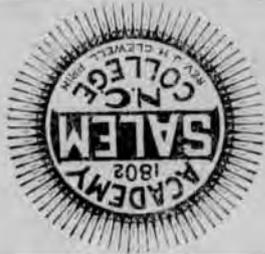
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MAY 25th, 1902.
WINSTON-SALEM DIVISION - Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m.
2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.
Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.
Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.
WESTBOUND. LEAVE ROANOKE DAILY.
4.11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.
4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.
9.00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.
NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p.m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.
1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.
8.00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.
12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.
12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.
7.00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.
8.05 p. m. daily, for Lynchburg.
DURHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.
Leave Durham daily except Sunday at 7:00 a.m. for Lynchburg and intermediate points.
For all additional information apply at ticket office or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent. Gen. Pass. Agent, Roanoke, Va.

every day. Most of the number live in the Mt. Bethel neighborhood. None of the Willow Hillians have yet showed up, although some children come from three or four miles away.

The average attendance has been as good as could be expected, the behavior remarkably good, and so far as their interest, industry and application are concerned, well, it is something unusual. They are for the most part anxious and eager to learn and seem to realize that they should make the best of this opportunity, while the parents have frequently expressed their gratitude for the chance that has been given their children to learn.

Besides "the three R's," (and in this comprehensive term is included Physiology, Algebra and Civil Government) is taught sewing to the girls and singing to all. How they do enjoy singing! They have learned to sing "My Country 'Tis of Thee," "Jesus Makes my Heart Rejoice," "Morning Star," "Onward Christian Soldiers," and several others and the little ones have learned a children's song, "The Savior Loves the Children." Since the loan of Mr. Ernest Stockton's telescopic organ, the singing has been quite enthusiastic.

So much for the day school work. The Sunday School has been equally well attended. Last Sunday they asked that they might be allowed to come back in the afternoon for singing, and a large crowd turned out sang for two hours and would no doubt have sung for twenty-two had not supper intervened.

And now, as our month's stay is drawing to a close, we feel satisfied that this month's work has not been in vain and trust that a rich blessing will attend the efforts of our successors next month.

Very sincerely,

K. W.
N. B.
T. S.

MARRIED

At the residence of the bride's parents in Carrol County, Va., on July 19th, 1903, by the Rev. C. D. CRUCH, Mr. WALTER SPEAS to Miss ALICE GREENWOOD, both of whom are prominent members of our Mt. Bethel congregation.

BAPTISMS.

At New Philadelphia, July 26th, 1903, DOUGLAS DEE, infant son of Bro. Oscar L. and Sr. Julia E. Shields, m. n. Reich.

At New Philadelphia, July 26th, 1903, MARY LUTITIA, infant daughter of Bro. Samuel and Sr. Lula Shutt, m. n. Reich.

EXCURSION TICKETS.

Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.
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THE WACHOVIA MORAVIAN

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The Rev. C. D. CROUCH, *Business Manager*.

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SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths.

Also all letters regarding subscriptions, payments of money, or any business communications to

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

OFFICIAL ITEMS.

—The Provincial Conference which will, in this year, take the character of a Sesqui-Centennial Conference, will meet at Friedland on Oct. 27th, at 10 a. m. Every congregation, however small, is entitled to send a delegate. The congregations which send delegates to the Synod are entitled to twice the number they send to that body. Pastors will please notify the Provincial Elders' Conference as soon as the election in their congregations has taken place.

—Prof. E. P. Mendenhall, Principal of the West Salem Graded School, has been appointed Headmaster of the Clemmons School, and will take charge of the scholastic work of the institution.

—The Jamaica Provincial Synod having nominated Rev. A. Westphal to the episcopacy in the Moravian Church, the Southern Province, with the other provinces of the Unity, has given its vote in confirmation of this nomination.

—The Sesqui-Centennial of the Southern Province will be celebrated in the month of November. Nov. 13th will be Bethabara Day, on which occasion Memorials of various kinds will be erected at this place of our Brethren's first settlement. On the following Sunday, Nov. 15th, a Provincial Day will be celebrated at Salem, with Memorial Discourse, Lovefeast and Communion. On Tuesday, Nov. 17th, the actual day of the arrival of the first settlers, it is recommended that services of thanksgiving and prayer, or an hour of private devotion and intercession, shall be held in all our congregations and among the friends of Wachovia in every part of the world.

—Let us bring up our usual life to the highest level by doing every thing as unto God, and then we shall be ready for any emergency.

EDITORIAL NOTES.

—When the September number of THE WACHOVIA MORAVIAN reaches our subscribers the schools of the Church will again be in full operation. Our own children will have started into the work of the new school-year, and many others, from far and near, will have joined their company. It is encouraging to know that the prospects of all our educational institutions are excellent. The Academy bids fair to be full to overflowing. The Salem Boys School has a larger enrollment at the outset of the year than ever before and the reports from the Clemmons School are likewise very hopeful. There never has been a time amongst us in the South when the teaching force was more carefully looked after and the schools in all respects better equipped for their great work.

For as much as four centuries our Moravian Unity has served the Lord with all its might in the education of the youth. The great pioneer of modern education, John Comenius, was one of our bishops. God has been pleased to continue the blessing into our own day and generation. At times the general public seems to grow tired of Moravian education and to think that its day of usefulness is over. But by and by a reaction sets in and our schools again come into renewed favor in widest circles. Such a time of favorable reaction seems to have steadily set in both in the North and in the South. What we have to do is to be true to our Moravian principles of education, — to do thorough work in the sight of the Lord as well as in the sight of men, and to combine the moral and the spiritual culture with the intellectual. Then the Lord cares for the rest and gives us at this time his wide and gracious blessing.

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—The Sesqui-Centennial meetings in November are being carefully prepared. At the time of our going to press it is impossible to publish the completed programme, which we hope to do in the October number. But the two chief occasions can be already announced. Bethabara Day will be celebrated on Nov. 13th, when the monumental stone will be dedicated at Bethabara, and the various historical sites will be marked and noted with appropriate exercises. Provincial Day will be celebrated at Salem on the following Sunday, Nov. 15th, with a memorial discourse, lovefeast and communion for the entire Province. The occasion will not only interest our resident members and friends, but will be of special interest to many who love Wachovia although they may live far away from it. We trust that we may be able to shake hands with many of them at their home-coming in November, and therefore give them their hearty welcome already at this early date.

—We need more literature on the subject of Moravian history and especially on Moravian life in the South. How welcome the contributions are which have thus far been made may be judged from the reception which has been given to Dr. J. H. Clewell's "History of Wachovia." A minister in the country recently stated that his copy had been read in thirty-two families. The illustrated pamphlet, by the same competent author, "The Moravian Easter," is constantly being called for. In this connection we draw attention to a beautiful pamphlet, entitled "Brief Outline of the History of the Unitas Fratrum from 1427 to the Present Time," which has been prepared by the beloved former pastor of Calvary Church, Winston, Rev. A. D. Thaeler. In forty-seven questions and answers it gives a compact and correct account of the Moravian Church during the 450 years of its existence. It is beautifully illustrated. The publication has been undertaken by the Northern Circle of Christian Endeavorers, and copies can be had at Mr. J. T. Lineback's office, Salem, N. C., at the very small price of three cents.

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—We are in receipt of an excellent report of the Moravian Leper Home at Jerusalem for the year 1902. It is the thirty-first that has been issued, and has been written by the Secretary in Great Britain, Bro. P. Asmussen. We learn from the report that there were at the end of the year 53 leper inmates, of whom 14 were Christians, 35 Moslems and 1 Jew. Great Britain does as much if not more for the Leper Home than any of the other Moravian Provinces. This is due largely to the splendid start which Bishop La Trobe, the elder, the father of our present Bishop La Trobe, gave to the charity by his own unceasing efforts. The expenses last year were, in round numbers, \$9,500, with a deficit of about \$2,000. Contributions for this noble work, so directly in the line of our dear Lord's healing interest in the lepers of His day, can be sent to Mr. J. T. Lineback, Treasurer, Winston-Salem, N. C., and will be thankfully acknowledged in THE WACHOVIA MORAVIAN. We shall from time to time give our readers the freshest information with regard to this blessed work for the poor lepers, and will, for this purpose, make free use of Bro. Asmussen's admirable report.

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The Labors of John Wesley.

Until his seventieth year all of Wesley's journeys were done on horseback, and he rode sixty and seventy miles a day. He was accustomed to rise at four in the morning, and preach his first sermon at five. Then he would preach two or three times later in the day. During the fifty years of his ministry he traveled 250,-

900 miles and preached 40,000 sermons. But, in addition to this prodigious work, he performed enough literary labor to have occupied the time of at least half a dozen of the busiest literary men. He wrote or edited some 200 volumes, besides publishing his sermons, hymns and journals, and issuing a monthly magazine. His works were so popular that as he himself says, "he unawares became rich." He made no less than \$150,000 by his writings, every penny of which he distributed in charity during his life. In addition to all this work of traveling, preaching and writing, he directed the affairs of the many societies which arose under the Methodist revival system, counselled the ministers and guided the Conferences. It has in truth been said of him that he was the busiest man in England.

The Fifth Commandment.

* BY RT. REV. EDWARD RONDTHALER, D. D.

Text: "*Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*"—Exod. 20:12.

The ten commandments of God were written by his own finger upon two tables of stone. The first table treated of the duties due to God and the second table declared the duties we owe to our neighbor. Among these latter duties the first place is given to the 5th Commandment. "Charity begins at home," the proverb says, and there is where the second table of the law begins, which if observed, make home to be indeed the "Home, Sweet Home," of which we love to sing.

The fifth commandment is addressed to children, but it includes parents as well in its sacred obligations. Every step which the child takes in the fulfillment of this law ought to be accompanied by a step of the parent to make that filial performance as easy and practical as possible. This is the spirit in which the apostle Paul interprets and applies the commandment. If in accordance with God's law duties are laid upon the child, the parent is commanded to impose them in such a kind and reasonable way as not to make obedience too hard for the one who is under his charge.

"Honor thy father and thy mother," God says. This honor on the part of a little child or of a youth still living under a parent's roof and care is mainly to be comprehended in the one word, obedience. To do what father and mother say, to do it at once, and to do it cheerfully,—this is the foremost duty in the life of every child. "Children, obey your parents in the Lord: for this is right." There may be various pleasant traits in a child. He may be gifted, and busy, and amiable to strangers, and yet if he be disobedient to his parents his character is worthless, and he is, even in his young years, under the judgment of God. But not only do the children have a great duty to perform in rendering the obedience for which the fifth commandment calls: the parents also have a great obligation in this respect. They should be reasonable and patient and firm in the com-

mands which they give to their children. Let them remember that it is not natural for children to obey. It goes against the grain of their original disposition. The child is born with a will which wants to go its own way. I know a small boy who even prayed: "Lord, let us have our own way in everything!" As little as a colt desires to be broken into the habits of a trained horse, so little does a child want to be taught to be obedient, and thus become of use in the offices of late life. There is a struggle against obedience in every child that has any strength of will in him, and parents, and especially fathers, should not make that struggle to be a bitter one. This is what the apostle had in mind when he says: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The will of the child must, for his own future welfare, be broken into obedience, but it ought not to be harshly done. And if the father should be too stern, the mother should not be too yielding. It is in this way that a mother may ruin the character of her child forever. If when some proper and reasonable command has been given to her child she does not patiently and firmly insist upon it until the thing is done, she has sacrificed the best part of her motherly place in life. It would perhaps have been better for her even to have died before she lost control of the will of her darling child. You will sometimes hear parents laugh over their "spoiled" children. It is a sorry jest to make. It is very much like laughing over a corpse at a funeral. Indeed, it would often have been better to have seen the little one lying in his casket, with the rosebud between his cold, white fingers, than to see him growing up into the habits of a "spoiled" child. The murders and the crimes of various sorts come from those who were spoiled children of earlier days. The penitentiaries are filled with those who were spoiled children in the negligent homes of long ago. There would be few policemen necessary and few criminal laws if there were but few spoiled children. Those parents who yield to their children when they are little put a hammer into their hands with which, in after years, to beat upon and perhaps to break their parents' hearts.

Honor toward parents on the part of older youth and of grown people means respect. They are no longer dependent upon their parents or supported by them, but these people are their parents still. They gave to their sons and daughters their being, they nursed them and cared for them through the helpless years of infancy, and they love them still in a peculiar way in which no one else loves them. It is right that these grown up children should defer to the opinions of their still living parents as far as they can; and where it is impossible for them to do so they should differ from them with a deep and respectful regret. Perhaps there is no sphere of life in which this respect should be more carefully rendered than in proposed marriages. Parents in America do not as is frequently the case in Europe, arrange the marriages of their children. The tendency with us is doubtless toward the opposite extreme. There is apt to be an utter disregard of the parents'

wishes in the marriages upon which their sons and daughters wilfully insist. This is probably one chief reason for the innumerable divorces with which our land is now being defiled. Sons and daughters who have broken the fifth commandment in their marriages cannot expect them to be blessed.

But, then, in this matter of respect, parents, likewise, have their great duty toward God and toward their children. The fifth commandment is a divine precept resting upon father and mother to live in such a way that they can be honestly respected by their children. It is hard for a son to honor a father who is often drunk. It is hard for a daughter, unless she is of the same evil character, to honor a mother who habitually tells lies when making or receiving social calls. Parents should be virtuous not only for their own but also for their children's sakes, so as to make filial respect a genuine tribute to the parental character. In the matter of their children's marriages also they should not make it too hard for them to respect their parents' views and wishes. After all, the young people have the greatest interest at stake, and that ought to be suited. It is wrong to impose parental wish upon their sons and daughters in the matter of the sacred marriage tie, unless the reasons are imperative, and unless the danger to one's child is known to be extreme. Happy are the cases where parents can keep their hands off and simply give their cordial consent to the choice which their son or their daughter has made. And then, when children are married let them manage their own homes without parental interference.

Honor towards parents means, in some cases, support for their needy and infirm old age. The Saviour sharply condemned the Pharisees of his day for the religious trickery by which they enabled sons to escape the obligation of aiding their needy parents. The son was taught to say to his father concerning financial or other aid: "It is Corban," i. e., an offering which I propose to give to God, and then he could go to the priests and have his money released from "Corban," and used for his own benefit instead of that of his needy parents. In this way Jesus said that the Pharisees were teaching people to break the fifth commandment. But in this duty of support of parents there are, as in every other duty between parent and child, two sides to the question. There are some parents who require their children and even their very young children to support them in idleness. The father sits at home, or trifles away his time in places of evil resort, while the child is obliged to work for him in some factory. It is a real slavery which is often going on under our very eyes. Such fathers are committing a crime and ought to be in the penitentiary. The case is, however, entirely different if the father is old and worn out, or the mother is a widow. Or it may be that some accident has arisen, or some sad infirmity, which makes the parent to be a charge upon his sons and daughters. But then let parents on their part not make the duty of filial support harder than it ought to be. Do not be impatient or exacting or peevish and thus make your presence a shadow upon your children's home. So we see

that in all things parents share with their children a responsibility in keeping the fifth commandment. It is only where they act together in a just and reasonable and loving way that this great home-commandment can be properly kept.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." It is as the apostle Paul has forcibly said, "the first commandment with promise." All history and all biography show how faithfully God has kept his promise to loyal and obedient children. The Bible story shows us, in beautiful narrative, what obedience did, under God's blessing for Joseph and what at a later time, it did for Ruth. There are no contrasts drawn in the word of God which are deeper and more startling than between the careers of obedient and of disobedient children. Take the case of Joseph and put the story of Absalom aside of it. The two experiences are as different as day is from night. The obedient son, though at one time a slave, rises to the management of all Egypt and closes his days in his palace, with his grandchildren happily clustered about his knees. The disobedient son, though a king's child, with every opportunity of life open to him, lies at last, his garments dabbled with blood, under a rude stone heap in the dense and lonely forest. Truly God watches over his commandment when he says, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." I stood a few months ago at the grave of the most disobedient boy I knew. He died young and suddenly, and the horror of his death bed was darkened by the accusation of serious crime. On the contrary, neither you nor I have ever known a distinctly obedient child who was not blessed both in life and in death.

Obedience to parents is the foundation stone of a good character of a God-prospered life. The more there is of it in the nation the better the national life will be, and the better the national life will be, and the better its prospects for the future. Rome was of all ancient countries the one most marked by obedience to parents, and as long as that view of life prevailed, the Roman arms were invincible. Oh, that in these United States, through mighty revivals of religion, obedience to parents may take a new start for the good of every home and for the welfare of our broad and mighty land. Amen.

PERSONAL ITEMS.

—Bro. John W. Fries returned with his family from Europe on Aug. 21st. On Aug. 2nd he was at Herrnhut, and had the pleasure of meeting with a number of the leading brethren there.

—Dr. Walter Moore, of Union Theological Seminary, Richmond, Va., gave a delightful account of the impressions made upon him by a recent visit to Jerusalem on the Wednesday meeting, Aug. 5th, in the Home Church, Salem.

—Rev. James E. Hall has, during the summer, been making a wide canvass for the Clemmons School in Forsyth, Davie, Yadkin, Davidson, Cabarrus and Rowan counties. He was

everywhere cordially received, and reports good prospects for the Clemmons School this fall.

—Bro. Charles B. Pfohl, the newly appointed Field Secretary of the Salem Female Academy, spent a large part of July and August in extensive visits in behalf of the College in North and South Carolina. He found a very favorable sentiment abroad with regard to old Salem, and returned greatly encouraged with the results of his labors.

—Rev. David Woosley, Moravian missionary among the Indians in California, has recently, with his family, visited his old home in Wachovia on furlough. He made missionary addresses in many of our congregations and gave a very interesting account of his work, in the Salem Home Church on the evening of August 9th. He has since started back on his way to his mission.

Bro. Ernest Stockton, the President of the Western North Carolina Christian Endeavor, reports, on his return from his field, an excellent meeting at Tryon, N. C.

NORTHERN PROVINCE ITEMS.

—Bro. Robert H. Brennicke, Jr., hitherto instructor in Linden Hall Seminary, has accepted a call as pastor at Chaska, Minn.

—The Moravian College and Theological Seminary, at Bethlehem, reopens on Thursday, Sept. 17th.

—The new work at Calgary, Alberta, is very encouraging. Although the Russian emigrants have just arrived, they are already giving liberally to the work. A special assessment of \$15 per family was recently made to cover congregation expenses.

—*The Little Missionary* will henceforth bring, at the close of each quarter, a missionary lesson for the Sunday School. It will come from the practised pen of Bro. J. S. Romig.

MISSION NEWS.

The Annual Report of Moravian Missions for has recently been received. There has been a net increase of 1794 in the baptised membership of our foreign mission congregations. The total number of souls in the care of our missionaries is 98,599. There are 19,917 in the foreign mission Sunday Schools, and 24,189, in the Mission day schools. The number of foreign missionaries is 402, including 183 wives of missionaries. There are 26 ordained native missionaries, 21 unordained assistants and 1803 native helpers in various offices in the mission congregations. Unfortunately the deficit for the year is \$48,250. This is not due to increase of expenses, which were \$1000 less than in the previous year, but to a decrease in contributions and especially in legacies.

—He who neglects the laws of health every day, and lives in intemperance and excess of all kinds, is only making it absolutely certain that when fever lays him low he will die, for he has eaten out the strength of his constitution by his follies.

A Letter from Our Northern Correspondent.

Christian Endeavor is doing some vigorous work in our Northern Moravian Church. If this letter could only wait a day or two I would give you an account of our C. E. Convention at the old Moravian Church of Shoeneck, near Nazareth, where we are going to-morrow to the opening exercises of the convention which brings together our Endeavor workers from the congregations in New York, Pennsylvania and New Jersey.

On the 17th of September our College and Theological Seminary will re-open.

What a joy it would be to see the beautiful Memorial Chapel filled on that occasion with our Southern friends.

Any one of us is likely to be a more enthusiastic Moravian after a visit to the splendid buildings of our College, and I hope that some day the WACHOVIA MORAVIAN will give us space to print some scenes from this institution.

Two new members enter the faculty this year, Bro. Wm. Schwarze and myself, and, strange to say, we are both members of the same class.

Since leaving the Seminary in 1896, Bro. Schwarze has been missionary in Alberta, and, for the last two years, he has directed our West Indian Theological Seminary.

Bro. Thaeler's work will always claim the attention of his many friends in the Southern Province, and so I am quite sure that you will be interested to hear of the new booklet which he has just written and published.

It is called "A Brief outline of the Moravian Church," and it takes just about 30 minutes to read, which is no small blessing in these days of many books and not enough time for one-tenth of those one wants to read.

Bro. Thaeler has written his book in the form of question and answer, which is really a very sensible way of putting a great lot of facts in a limited space.

Here is a sample question, selected at random: 32. *When were the Moravians transplanted to the New World?*

A company of them set sail for Georgia on Feb. 6, 1734, with the object of colonizing there, and beginning a mission among the Indians and negro slaves. But political disturbances, together with other discouragements, brought this enterprise to an end, and the few remaining colonists accepted the offer of the famous evangelist, George Whitfield, to take them to Pennsylvania, where he owned a considerable tract of land. After a short stay at what is now Nazareth, they moved to the banks of the Lehigh river and began a new settlement, which received the name Bethlehem.

I have just this word to add,—these booklets are illustrated with seven interesting pictures, including the condemnation of Hus" and "Zeisberger Preaching to the Indians," and the cost is only 3 cents a copy, Moravian Publication Office, Bethlehem, Pa. I do wish they could be scattered through every congregation, Sunday School and Society in our Southern Province.

Our Southern born Bro. Woosley made a good impression here in his rugged address on our Mission Work among the California Indians. His whole manner conveyed the impression of a vigorous spiritual man resolved upon bringing the Gospel to the unsaved Indians about him. All the time that he was speaking it seemed to me that I could hear his late father's voice in his tones, and see his father's face over and over again in the features of the son. Both father and son are sure to be long remembered in their widely separated fields.

HOWARD RONDTHAEER.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIERS, SALEM, N. C.

Perhaps a column devoted to things historic is hardly the place for reminiscences of European travel, but Nuremberg, that quaintest and most fascinating of German cities, is so full of visible history, that our readers may not object if the suggestion of a friend leads to the printing of "another letter," instead of the intended historical paper.

We had been very much afraid that there would not be time enough for us to visit Nuremberg,—which was not located with a view to the convenience of the modern tourist,—but by dint of much careful study of the time tables and a very early start from Frankfort we did secure a day and a half there, and one can see a great deal in that length of time, especially with a good team and an intelligent guide. Guides are plentiful in Europe, but most of them say a little speech, parrot-fashion, and are more trouble than they are worth, so we rarely bothered with them, but this Nuremberger was an exception, and the four-hour drive under his direction was a never-to-be-forgotten treat. Such picturesque streets as we did pass through! There are houses with tile roofs four stories high,—at least they show four rows of windows decreasing in size as they near the top; houses with queer wooden galleries, often edged with a profusion of plants in full bloom; and houses with their "bones" showing, the wooden framing being painted black and the brick and mortar filling being white; while innumerable statues of the Madonna, fastened to the corners of other houses, make it hard to realize that the Nuremberg of today is really a Protestant city.

Wherever the net-work of streets happens to form an open square there stands a statue or a fountain, and artistic fancy seems to have run riot in the designing of the latter, for water pours from the gaping mouths of the geese the "Little Goose Man" holds under his arms, from the pipes of the "Bagpipe player," and so on.

The churches are interesting, as they often are in Europe, but a chapel near St. Sebald is unique in one respect. Against the outer side of one wall is built a long, narrow addition, above the door of which hangs a bell, and the place is called "Bratwurstglocklein," or "little sausage bell." We stepped from the street into a tiny kitchen, where a large pot of sauer-kraut was simmering on the stove, and a row of sausages was sputtering before the fire, and passed in-

to the next section, where a number of people were consuming similar edibles, washed down with beer. Among them were a party of American girls with their chaperone, and they seemed to find the sauer-kraut palatable, for as we passed one girl was holding up two fingers and trying to explain to the waiter that they wanted two more portions of the kraut, *not* "zwei bier" as he seemed to think she meant! Beyond this room was a third, where several German men were gravely enjoying themselves, while rows of old-fashioned ware looked down on them from the shelves.

But after all it is the fortifications that give the distinctive tone to Nuremberg. Three lines of wall are shown, built successively as the city grew, and very much of it is still standing, with over a hundred of the towers. High in the centre rises the "Burg," the hill-top on which the Castle stands. Drawbridges have been made unnecessary by filling in the moat at the entrances, but one must still pass through the gloomy tunnel-like gateways under the towers, and then leave the carriage and go afoot to see the chief attractions of the place. One is a deep well, from which the garrison procured its water. I forget how deep it is, but the pretty woman in charge told us all about it in a nice little sing-song, first in English and then in German, lowering a lighted candle to the depths, and with a reflector making the light shimmer on the surface of the water. To show the distance in another way she later counted six slowly, pouring water from a cup with each number, and *after* the last had disappeared from view we heard the first splash, and then the other five in succession!

Near the round tower containing the well stands another which would be square if one corner was not cut off. In this are shown the instruments of torture, the rack, the wheel, thumb-screws, a cradle lined with spikes in which the victim was rocked violently, a chair of similar construction, and quantities of other horrible things, with pictures to show how they were used. Perhaps the most famous of these is the "Iron Maiden," a heavy box, carved outside to represent a woman in a long cloak. Within are sharp spikes, and when a man was put inside and the door closed the spikes pierced his eyes and breast. When death mercifully ended his suffering the body was dropped through a trap door underneath, and was cut to pieces in a machine provided for the purpose.

It is a relief to turn from these gruesome things and go into the Castle, where the Kaiser was recently entertained. In the courtyard is the stump of an ancient linden tree, said to have been planted by Queen Kunigunde, and now rapidly going to decay, in spite of iron bands, and a wee roof to keep the rain from its heart. From the balcony is a beautiful view of this "Quaint old town of toil and traffic, quaint old town of art and song,"

of which Longfellow wrote with such sympathetic insight, and his poem on "Nuremberg" sings itself over and over again in the heart of every "wanderer from a region far away" who with him has learned to know its charm.

—"The way of duty is not always easy."

The South Side Cotton Mill Sunday School.

This Sunday School is located at the South Side Cotton Mill, in a three room cottage, given for this purpose by the President of the mill company. The partition between two of the rooms has been taken out, thus giving a space of something like 14x28 feet for the main assembly room. The kitchen of the house is the men's bible class room. The attendance will run from 80 to 106, this latter being high-water mark a couple of Sundays ago. The School has a superintendent, one bible class teacher and an organist. When from some unavoidable cause, such as sickness, or other Sunday School duty, either superintendent or teacher is absent, the one remaining takes entire charge of the teaching in the main room. There being but two classes this is not difficult, as there being in the bible class always present some 15 to 25 young men and in the primary-intermediate-junior-senior class from 60 to 80 the combining of the two does not make very much difference. The order and attention are almost absolute, there being no laughing, giggling or whispering. On a recent Sunday four mothers with their babies were present, when exception was made in regard to the word absolute as used above! The School is undenominational, hence there are many peculiar perplexities about it. But these lose any discouraging tendency for the reason that there is a very steady and tender reciprocal love binding the hearts of instructors and scholars into a friendly unity.

Every Thursday night there is prayer-meeting in the main room, most frequently conducted by ministerial friends from town.

Every Sunday night there is preaching, sometimes by a clerical friend who has a fifth Sunday free, but oftener by the superintendent. These services are always evangelistic.

In consequence of this feature there are frequent evidences of the workings of the Holy Spirit, whereupon a protracted meeting is announced, and continued as the interest directs, sometimes for three days only and sometimes for fourteen days. Thus such meetings may be held four and five times a year.

—"A successful missionary must have, in the first place, a love for souls, an earnest longing that other men and women should become true Christians at heart. He must also, in the main, be a hopeful, sanguine man. One of the sorest temptations to missionaries is the temptation to despond, and it stands in the way of high aims and gallant enterprises. Again a missionary should be a man of delicate sympathy, otherwise he will probably find that his success has often been marred. And finally a missionary must have a very definite hold of the main promises and doctrines of the Gospel. His own faith must be strong and simple; if not he will not be able to act or speak with decision. His tongue will be tied, his arm will be palsied by the fatal consciousness that he has not thoroughly grasped and appropriated the truths which he is professing to impress on others."—Selected.

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THE CHURCH AT HOME.

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

CENTREVILLE.

This month we arranged to have service every Sunday evening thro the help of Bro. Crews and a young Baptist minister from Elizabeth City who preached for us one Sunday night.

A very pleasant evening was given by Gideon's Band in the chapel, Thursday, 27th. Bro. Crews spoke, his subject being "Reminiscences of the Civil War." The address was very much enjoyed by all present.

BETHABARA.

The second Sunday was missionary day at Bethabara, and a most delightful exercise was rendered by the Sunday School, under the direction of Sr. Hauser.

Bro. David Woosley and his wife were with us also, and added much to the pleasure and instruction of the occasion.

Bro. Woosley spoke at length in the morning in regard to his work in Southern California. It was a very great inspiration to hear him tell of the hardships endured for the Master, and we doubt not that since then many a prayer has gone up to the throne of grace for our missionaries in this part of the field. An offering was taken both morning and evening for Foreign Missions, amounting to about \$8.00.

The slate for covering the church has been ordered, and work will be begun in a few days.

It did our hearts a great deal of good a few days ago to receive five dollars from a friend far away who wrote: "divide this between the two dear old churches, Bethabara and Mt. Bethel." From friends far and near gifts have come in for these two churches, and we want to thank every one who has thus helped us.

FRIEDLAND.

This month has been one of progress in this congregation. Improvements have gone steadily forward and before the year closes we expect to have changed the appearance of our church, making of it a modern structure in every way.

The Sunday School picnic was a very enjoyable occasion, and all were pleased with the days' outing. It was held on the church grounds, and proved a success in every way. Ice cream was sold by Bro. McCuis-ton for the benefit of the Sunday School, and a neat little sum was realized thereby.

ERIEDBERG.

Our August Festival was enjoyed by a large congregation. The presence of the Holy Spirit with us was very manifest; especially when we say that the collection for the Bohemian Mission was double that of one year ago. Also at this communion we received two new members by confirmation.

The Children's Day was also a very happy occasion; an illustrated sermon kept the children's attention and we trust found the way to their young hearts.

The night of the fifth Sunday was given to an illustrated service from Pilgrim's Progress, "Christiana and her Children," interspersed with appropriate songs, and the reading of the story. A good collection was taken up for our Sunday School library, which is a Sesqui-Centennial object.

CALVARY.

August was a notable month in this congregation in that it marked the placing of the long looked for pipe organ. It was a long, hard pull, but we feel that the effort was worth while.

On Sunday, the 30th, the instrument was dedicated to the service of God by Bishop Rondthaler. The sermon was preached from the text: "Praise him with stringed instruments and organs" — Ps. 150:4. Appropriate anthems were rendered by the choir, under the direction of Bro. J. L. Kapp. The pulpit was tastily decorated with plants and flowers which, together with the permanent decorations recently added, gave the church a very pleasing appearance. The service was greatly enjoyed by the large company present.

CLEMMONSVILLE.

Bro. David Woosley and family, of Rincon, California, Missionaries of our church to the Mission Indians of that State, spent a considerable portion of their vacation in this community. They were stopping with Bro. Wm. Woosley, one of our Clemmons ville members. On the first Sunday in the month of August, Bro. Woosley addressed the Clemmons ville congregation upon the subject of his work and the people among whom his missionary work is being done. His address was interesting and instructive. A collection was taken up for the benefit of his work.

Our Sunday School made a picnic trip to Nissen Park on the 4th of August. The day was favorable for

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Jewelers and Opticians,

Winston, North Carolina.

such an outing and was very greatly enjoyed.

The celebration of the third anniversary of this congregation took place on the 15th and 16th of August. A special meeting for the members only was held on the first of these two days. At this meeting matters of personal interest to the congregation were discussed. Reports also, showing what the congregation had been doing financially for the Lord's cause were rendered. The election of church officers, also, took place. Bro. Joshua Ketner was re-elected Elder and the Brn. Edward Strupe, Alexander Patterson and Henry Johnson were re-elected to the Board of Trustees.

On Sunday, August 16th, the second day of the anniversary observance, Bro. J. H. Clewell, Ph. D., of Salem, preached the anniversary sermon to a large and attentive congregation. Bro. Clewell's text was Rev. 3:20: "Behold I stand at the door and knock, etc."

After the preaching service the Lord's Supper was celebrated as a fitting conclusion to the festival occasion.

MACEDONIA.

The annual series of Special Meeting was conducted in the week beginning with the second Sunday. Bro. McCuiston assisted the pastor for a few days.

The Sesqui-Centennial Committee of this congregation has been at work and has accomplished a great deal in the improvement of their graveyard. The graveyard has been enlarged and a very good fence has been built around it. The fence encloses about one acre of ground, is made of square palings, has three large gates, and in the entire lot of material, posts, railing and palings, every piece was carefully selected and was of the very best quality. A pleasing feature was the readiness with which members and friends responded in their willingness to render assistance. Another gratifying feature was the fact that after all expenses were met, there still remained a considerable surplus of cash in the hands of the treasurer. The Sesqui-Centennial Committee is composed of the Brn. C. A. Hall, J. G. Sheek, A. R. Sheek, Luther M. Smith and John Faircloth. Other important improvements are being discussed and it is to be hoped that considerable improvements may be made upon the church building in the near future.

The Sunday School is making arrangements to hold a Mission celebration on Saturday before the fourth

Sunday in Sept. Bishop Rondthaler will be present and deliver the principal address of the occasion.

HOPE.

Bro. David Woosley addressed the congregation on the subject of his Missionary work in Southern California, on the first Sunday afternoon. At the conclusion of the meeting a collection was taken for his work.

The Organ fund continues to grow and we may expect that the Brn. Henry Johnson, Alexander Patterson and Frank M. Jones, who constitute the Sesqui-Centennial Committee for Hope, will now push the matter with redoubled zeal and energy.

The Hope Anniversary was celebrated on the 29th of August. A very representative congregation was present. Bishop Rondthaler delightfully entertained the audience in the preaching hour by an interesting discourse. The pastor spoke in the lovefeast upon the subject of August anniversaries. Before the offering for Bohemian Missions was collected, Bishop Rondthaler spoke upon the subject of our Bohemian Mission work.

The Holy Communion closed the exercises of the day.

MT. BETHEL.

What of the work at Mt. Bethel during the month of August?

In looking back over the weeks spent in the mountains we who have gone as teachers bring back the most pleasant memories.

Following up the enthusiastic work of July, the Day School was continued with an average attendance of thirty five.

The Sunday School was regularly held with increased interest and attendance.

We wish all our friends could have been with us and have seen the eagerness with which little boys and girls, young men and maidens came even a distance of several miles to make use of these opportunities.

All too soon for both teachers and pupils passed these pleasant days.

What a memorizing and rehearsing during the last week when we were busy preparing for the closing exercises of our Summer School!

Friday, August 28th, was a red-letter day for the young people at Mt. Bethel. Early in the morning the boys and girls came in laden with flowers and the beautiful mountain fern for decorating the church. Everybody lent a hand and when all was finished, it did look festive and inviting.



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As early as 11 a. m., the company began to arrive and by 2 p. m., the church was comfortably filled.

The programme consisted of recitations interspersed with singing.

It was a time that will long be remembered, as for the greater number of those who took part, it was a first effort, and for those who listened, a novel pleasure, while for those who had trained the pupils, it was a sweeter reward than had ever been tasted in other and more favored fields.

Then came the hand shaking and good byes and a cordial invitation from parents and children to come back again.

What can we do to follow up the good work at Mt. Bethel?

SALEM.

The principal event of the last month in the Salem congregation was the first gathering of the Home Church meeting of communicants on Aug. 12th. It was very largely attended and marked with great unanimity. Bro. Francis H. Fries presided. The secretaries were Miss Henrietta Peterson and Miss Mamie Thomas. It was resolved to elect an advisory Home Church Committee of the members, each one of whom was empowered to select a sub-committee to act with him in the special line of church business for which he was appointed. The following brethren form the Committee:

Bishop Rondthaler, on Spiritual Growth; Bernard J. Pfohl, Music; William S. Pfohl, Decorations; J. D. Laughenour, Church Dues; S. G. Rogers, Church Buildings and Grounds; F. H. Vogler, Attendance; A. A. Spaugh, Ushers; H. E. Fries, Sesqui-Centennial; Ernest Stockton, Young People's Meetings; and Rufus Spaugh, Missions.

NEW PHILADELPHIA.

The special feature of the Thirteenth of August Festival on Saturday, Aug. 15th, was the presence of Rev. David J. Woosley, who preached the sermon, and in the lovefeast spoke of the work of our Church in California.

The protracted meeting began on the fourth Sunday. The pastor found on the pulpit a handsome new Bible placed there through the efforts of a young people in the Sunday School. This is to be known as the Sesqui-Centennial Bible. The meeting continued with good attendance through the exceedingly hot weather till Thursday night. We were encouraged and helped by the presence and labors of Rev. J. F. Mc-

Cuiston during two days of the meeting.

BETHANIA.

The Thirteenth of August festival was held on the third Sunday of the month. We were pleased to have with us Rev. David J. Woosley, who preached the sermon and took part in the other services. At night he gave an interesting address on the work among the Indians in California.

An ice cream supper was given at Mizpah Chapel on the evening of August 22.

The fifth Sunday was a day of peculiar interest. Through the effort of the Executive Committee of the Bethania Township Sunday School Association a Union Meeting began at Rural Hall. The sermons on that day, both morning and night, and on Monday and Tuesday nights following, were preached respectively by ministers of the Christian, Lutheran, Moravian and Methodist churches to large and orderly crowds in the open air. Indoor services were held every afternoon. Interest grew as the meeting progressed; and when it closed with a very pleasant service on Wednesday night those who had been attending seemed to feel that the coming together of the people of the different denominations in the township would lead to happy results.

ELM STREET.

The teachers have recently organized an "Ingathering Circle," the object being to make especial efforts to get as new scholars those who do not attend any other Sunday School, and where it is necessary, furnish clothing for needy children who cannot be gained otherwise.

Mrs. Porter's class of young ladies is doing good work. During August they gave a Lawn Party with the hope of raising enough money to pay for our Quarterlies for the present year. Their effort met with much success and in addition to getting the School out of debt we now have a good start toward a new "Library Fund."

On the third Sunday in August, we reached our high water mark of attendance for the hot weather, the number present being 158.

Our greatest discouragement is in regard to the boys between the ages of 12 and 18 years, who take very little interest in Sunday School. What can we do to interest them? Will some one who has had experience along this line please tell us?



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MAY 25th, 1902.

WINSTON-SALEM DIVISION - Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:55 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg.

Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.

Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.
4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.

4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.

9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.

NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.

1:52 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.

8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.

12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.

12:05 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.

7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.

8:05 p. m. daily, for Lynchburg.

DURHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.

Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points.

For all additional information apply at ticket office or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent, Gen. Pass. Agent, Roanoke, Va.

WACHOVIA ARBOR.

The work in our Sunday School has been through the usual up and down of country schools this summer. The big meetings at neighbor churches hurt our attendance temporarily but they are coming back now and we are taking a fresh start.

The Sunday School and church members gave a Lawn Party, Aug. 8th, and cleared about \$18.00 which is to be used for church repairs.

The regular preaching services on the first Sunday in the month have been well attended. Bro. Wenholt's preaching for the past 3 months has been enjoyed by all and we were sorry to say good by, and wish him well at College. We took a great liking to him on first acquaintance and the more we heard him the better we liked him.

BAPTISMS.

At New Philadelphia, N. C., Aug. 23, 1903, PAUL CRATER, infant son of Bro. Calvin S. and Sr. Mary C. Ryan (m. n. Crater).

At New Philadelphia, N. C., Aug. 23, 1903, LEWIS ALPHEUS, infant son of Bro. George A. and Sr. Cornelia Jones (m. n. Petree.)

MARRIED

At the residence of the bride's parents in Centerville, N. C., Aug. 22, 1903, by Rev. C. D. Crouch, Mr. OSCAR FISHER to Miss MITTIE YOKELY.

At the home of the bride's parents, on South Side, Sept. 3, 1903, by Rev. C. D. Crouch, Mr. EUGENE WEISNER and Miss DAISY TILLEY.

DEATHS.

At New Philadelphia, Aug. 22, 1903, JOHN CHARLES TRANSOU, aged 1 month and 17 days.

At Bethania, N. C., Aug. 20th, 1903, KENNETH GRAY SPAINHOUR, aged 1 year, 9 months and 24 days.

ACKNOWLEDGMENTS.

For Foreign Missions:

Bethabara congregation,	\$ 5 60
Salem "	38 29
	\$43 89

For Bohemian Mission:

Friedberg congregation.	\$12 20
Bethania "	10 05
	\$22 05

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Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.

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THE WACHOVIA MORAVIAN

VOLUME XII.

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The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

Subscription price, 50 cents a year.

SPECIAL NOTICE

Address all matters relating to news, such as communications, marriages and deaths.

Also all letters regarding subscriptions, payments of money, or any business communications to

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

OFFICIAL ITEMS.

—Bro. J. T. Hamilton, the American representative on the Mission Board of the Moravian Unity, arrived with his family at Berthelsdorf, Saxony, on August 27th, and has entered upon the labors of his important office.

—Bro. Ernest Stockton, one of our most valued lay-laborers in the Southern Province, who has already met with a wide acceptance as a preacher of the Gospel, has been entered as a corresponding member of our Theological Seminary, preparatory to his ordination as a minister.

—On Sunday, September 27th, Bro. A. Westphal, was consecrated a Bishop of the Brethren's Unity, at Bethlehem, Penn., by the Bishops Levering, Oerter and Moench. He will serve in the Western Province of our West Indian Mission, in which he has been for many years a valued missionary.

—Congregations will please report as soon as possible the names of delegates chosen to represent their Churches at the District Conference, to meet at Friedland, on Oct. 27th and 28th. Each congregation however small is entitled to a delegate, and Synodal congregations send twice the number they are entitled to send to Provincial Synod.

—On August 23d, the annual meeting of the Society for the Propagation of the Gospel was held at Bethlehem, Penn. The Alaska Mission is the chief charge of this Society. It contributed \$4,269 to this work and \$3,000 to the General Mission Fund. Legacies were received amounting to nearly \$4,000. The membership is at present 336. An interesting address was made by Bro. David Woosley, in which the difficulties of the Indian work in Southern California were vividly set forth.

PROGRAM.

*District Conference of the Southern Province
of the Moravian Church.*

Friedland, October 27-28, 1903.

TUESDAY. 10 A. M.

Opening Exercises.

Bishop RONDTHALER,
Pres. Provincial Elders' Conference.

Organization.

- a. Election of Officers.
- b. Appointing of Committee on Credentials.

Conference Sermon.

Bishop RONDTHALER.

Roll Call of Delegates.

AFTERNOON SESSION.

Devotional Exercises.

Our Spiritual Ills and Their Remedy.

Discussion led by Bro. E. H. STOCKTON.

The Sesqui-Centennial.

Bro. BERNARD J. PFOHL.

EVENING SESSION. 7:30 P. M.

Sermon.

Rev. JAMES E. HALL.

WEDNESDAY. 9 A. M.

Devotional Exercises.

Our Financial Support of God's Work.

- a. Ministerial.
- b. Foreign Missions.
- c. Bohemian Mission.
- d. Theological Seminary.
- e. Provincial Collection for Home Missionary Work.
- f. Congregational and School Expenses.
- g. Sunday School Expenses.

Topics for discussion if time permits.

- The Present Status of Foreign Missions.
- Mission Work in Bohemia.
- Religious Work in our Sister Provinces.
- Our Present System of Church Government.

AFTERNOON SESSION.

Devotional Exercises.

What are the Sunday Schools Doing?

- a. Number enrolled—Teachers and Officers.
- " "—Scholars.
- b. Number of Sessions held.
- c. Average Attendance.
- d. Amount of Money collected.
- e. What Lesson Helps do you use?
- f. Do you hold Teacher's Meetings?
- g. Is your School engaged in any special work?
- h. What is your greatest need?

Closing Exercises.

Adjournment.

EDITORIAL NOTES.

—There are several things which ought to draw people to the coming District Conference. It is to be held at Friedland, a beautifully situated rural church and the place of worship of one of our historic congregations. The Conference is coming in the Sesqui-Centennial season and will have the spirit of a memorable time diffused over its sessions. The programme is a strong one. It not only provides for spiritual encouragement but also enters energetically into important questions of church life, such as the status of our financial support and the precise condition of our Sunday Schools. It would be a pity if any who could go should fail to attend and would be a particular loss to any elected delegate if he should fail to come.

* * *

—We desire as earnestly as we can to draw the attention of every friend of Wachovia, wherever these friends may dwell, in Europe, Asia, Africa, or the isles of the sea, or in the North or South of our own country to the Devotional Hour which has been set as the close of the Sesqui-Centennial. It will be held on Tuesday, Nov. 17th, from 3 to 4 p. m. It will be the hour when 150 years ago the weary pioneers from Bethlehem, Pa., ended their long journey in the pleasant bottom lands of what is now called Old Town Creek at Bethabara. In Wachovia it will be an hour of simple prayer and praise. There will be but little said in the way of address but in all our places of assembly there will be a quiet hour with the God of our fathers. Very much for the future spiritual welfare of Wachovia will result from this hour. It will be the birth hour of new mission interest at home and abroad. We ask all our friends in Christ to join us in spirit, in so sacred and influential an hour.

†††

—Sunday, Sept. 20th, was the Prayer Day for the Home Missions connected with the Northern Province. From the interesting circular issued in connection with that occasion we draw the following items:

The work in a number of fields is very encouraging. A new church was dedicated on August 9th, at Dry Knob, Missouri, which was entirely paid for by its members. A number of Missions have voluntarily relinquished part of the amount hitherto allowed them by the Home Mission Board. Three congregations have become entirely self-supporting. The work in Alberta is very promising and the members are making considerable sacrifices to maintain and extend it. There are 45 home-mission congregations in the Province. The Home Mission expenditures voted for the next year is \$4,405, or about 40 cents per communicant member throughout the Northern Province. It was resolved by the recent Synod, that earnest efforts should be made to double the collection for Home Missions, and to this end, it was recommended that where it was possible collections be made from house to house.

* BY RT. REV. EDWARD RONDTHALER, D. D.

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."
I John 2, 16, 17.

On opening my *Literary Digest* the other day I saw the heading: "A \$100,000,000 Collapse." It was the case of a well known consolidated company in the North-West. A friend who has just returned from Philadelphia told me that the losses incurred in that city through this unfortunate company were reported at seventy millions of dollars. The money has all vanished. There was not enough of it left to pay for the hay to feed the horses used by this great corporation. What a commentary such an occurrence is upon the saying of Scripture that "riches take to themselves wings and fly away." And yet what impresses me still more is not the sudden way in which millions of dollars leave a man, as the quick and unexpected way in which he often leaves them. I never pass the palace of a deceased millionaire on Fifth Avenue, New York, without thinking of the day on which he was engaged in an eager talk with a business competitor. Suddenly he ceased to speak. His business rival looked into his face, and saw, with horror, that the man had suddenly left behind his millions of dollars and was parted from them forever. It is right that men should be busy and faithful in making money. They need it, and their families need it. But what a pity it is that men should become so eager in the pursuit of money,—of something which parts from them so easily or from which they themselves shall part so quickly as to forget God and thus lose their immortal souls. Surely this zeal of theirs for money is "not of the Father, but is of the world and the world passeth away and the lust thereof."

An eminent physician was speaking to me some time ago about the "moderate drinking" habits of many business men. He said that they were really more hurtful than the sprees of a downright drunkard. He explained it in this way. The drunkard must rest awhile after a spree, and thus, in a measure, he recovers himself. But the moderate drinker steadily takes his "toddy" and works right on, and so he stimulates himself to death. What a pity it is that men should shorten their lives and endanger their souls besides through this appetite for drink or any other sensual lust. Surely such practices are not "of the Father, but of the world. And the world passeth away and the lust thereof."

I was sitting some months ago in a New York restaurant, when a lady sitting opposite to me expressed herself openly and indignantly to her companion about an invitation which she had just received to the card table of a dear friend. She put it in this way: "I don't see why she invites me to her card-table. I don't want to win away her money, and I don't want her to win

away mine." The spirit of gambling seems to be in the very air of our country. We begin to realize how deep the infection is when we find that even women are largely effected by it. This fact alone shows how the evil breeze is becoming a wild and rushing storm. People are gambling with cards, with "futures," and in every possible way. The rage for "cotton futures" is a serious burden on our Southern planters, a grave anxiety for our cotton manufacturers, and a constant menace to the poor laborers in the mills whose work may cease whenever cotton is thus pushed up into an artificial price.

Gambling, whether with cards, or with futures, or in what way it may be done is nothing less than robbery. Only it is a meaner sort of robbery than that of the negro, for instance, who steals a piece of bacon. The gambler steals from those whom he claims to be his dear friends; he does it under false forms of fair dealing. He is a meaner thief than the man who is put on the public roads in striped clothes for some act of common robbery. Certainly these gambling habits which are so largely infecting the women of to-day are "not of the Father, but of the world; and the world passeth away and the lust thereof."

There is a very solemn sentence in Holy Scripture concerning the mere pursuit of pleasures: "Rejoice O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Are pleasures wrong? Yes, if we forget God and ignore Christ in the midst of them. God has filled nature and the human soul with delights. He wants his children to be happy. But when we pervert these delights into a neglect of the divine Giver, then every pleasure, however innocent in itself becomes a sin, and "for all these things God will bring thee into judgment." What a pity it is that things which God meant to be for good should be wilfully turned into evil. Surely this godless pursuit of pleasure is not "of the Father, but is of the world and the world passeth away and the lust thereof."

I have always been deeply interested in something that I once saw in an old French city. It was a little handful of dark yellow dust. That is all that is left of a man who filled his century with his fame and is known in history as Richard, the Lion-hearted. It is now only a very small handful of heart-dust that had been scooped out of his grave. And yet it is what we must all come to ere long. "Dust thou art, to dust thou shalt return!" How strange it is that a man who knows that he is soon coming to this destined end, should presume, nevertheless, in pride, to lift his will against his Creator. God has given to us for a little while this free exercise of the mysterious power of will. We hold it in brief trust, but in such intense degree that if we choose we can even say nay to our Saviour and our Judge. What a pity it is that men should use this wonderful power which for a short while has been lent them for purposes of pride. There are those who are too proud ever to take the sinner's place at the foot of the

cross and humbly and penitently accept the sinner's Saviour. In the pride of their heart they refuse the very God who died for them. This is after all the meanest of sins, the sin of pride toward God. Scripture deliberately calls it more than a sin—an abomination in God's sight. It declares that God recognizes the proud afar off. He will know how to deal with him when in due time He comes up to him, and in an awful hour the Judge and the proud man stand face to face. Certainly this "pride of life" is not of "the Father but is of the world and the world passeth away and the lust thereof."

"But he that doeth the will of God abideth forever." This the Scripture brings out in sharpest contrast, the other kind of life. The two are indeed set over against each other in this solemn verdict of God. The world-life stands amid its darkening shadows, while the life of him who does the will of God shines forth in the radiance of its immortal blessedness.

What is it according to the Gospel to do the will of God? Those who do God's will, first of all, repent of their sins, and accept the Lord Jesus Christ as their only Saviour. They think over Jesus, read about, pray to him until his love begins to wax warm in their hearts. Moved by this love they try to do what God wants them to do, in obedient service and they try to be what God wants them to be in an upright character. This is the sweet will of God and it leads into forgiveness, into peace, into inward happiness and into the hope of eternal joys. It is a life into which the weakest may enter, and in which there is strength against every temptation, help under every burden, comfort in every sorrow and guidance in every perplexity. It is a life through which the still small voice of Jesus is ever heard to whisper: "My grace is sufficient for thee, for my strength is made perfect in weakness." This doing the will of God—it is the most reasonable and comfortable life that can be lived. And it has an issue which no other sort of life can have, "for he that doeth the will of God abideth forever."

There is scarcely a word in the English language which has such a magnetic influence over young men as the word "success." A magazine which bears that title is being wafted into wide popularity by this very title: "Success." And yet in the end there is but little which from an earthly point of view can be felt to be success. To be thrilled with the belief that he has fully succeeded a man needs generally to be cut off in mid career as Stonewall Jackson was or President McKinley. Have you ever thought of the great prime ministers who have wielded their mighty influence in our generation, how they all ended their days under the shadow of failure. Thiers in France, Gladstone and Beaconsfield in England, Crispi in Italy, and even the great Bismark in Germany. Think of that chivalric, that grand soldier, Robert E. Lee, whose body now calmly rests in its Virginian tomb under its sleeping marble effigy, and how he needed to descend into the grave with the stately mantle of his great failure wrapped around him. The lot of his illustrious rival, Ulysses S. Grant was scarcely different. Haggard in appearance, bitten to the heart with

keenest pain, and yet wielding the pen almost to the last to keep the wolf of want from his family. There is so little of what men feel to be earthly success, if they live long enough to have whitened hair and backs bent with the burdens of many years. Even if their success can be told in multitudes of dollars what does it amount to then after all, if heart and flesh are failing and they must leave it all behind.

But the man who does the will of God feels even at the end of a protracted life, the thrill of an accomplished success. He looks indeed upon the scattered autumn leaves of his many failures and is often moved sadly to say: "I have done my very best and yet have greatly failed." But then he looks into the unfading spring-time that is coming and thinks: "My success with God is immovably secure." The crown of his earthly laurels may have withered, but his amaranthine crown is laid up for him. His bodily vigor has failed, but he is passing into the land in which "none of its inhabitants shall say I am sick." He has attained a lasting success, and he feels it in the depths of his hopeful soul, for "he that doeth the will of God abideth forever." Amen.

PERSONAL ITEMS.

—We were glad to note the recovery of Dr. Kapp from serious illness. His many patients will rejoice to have him among them again.

—Col. F. H. Fries started on October 8th, with his family and Miss Louise Bahnson, on a trip across the continent to California. He will be gone about four weeks.

—Dr. Henry T. Bahnson has been called to Raleigh, as an expert medical witness to testify in the famous Haywood-Skinner medical case. We are sorry for his weary detention in a tedious court room but we are glad over the medical reputation which he enjoys throughout North Carolina.

—We were recently visited by Mr. Lindsay Fulp, son of Dr. Fulp, of Fulp, N. C., who is entering on a fine career in connection with the Baldwin Locomotive Works, of Philadelphia, Pa. Mr. Fulp was formerly a member of the Fulp congregation, but is now connected with the First Church, Philadelphia, and is an usher in its service.

—Mrs. Capt. J. S. Grisard, m. n. Keehln, has returned to Salem with her three little children while her husband has gone to serve a term in the Philippine Islands. The gallant Captain was desperately wounded in the battle of El Caney, during the Spanish War, but has now recovered the full use of his limbs. We wish him and his family every blessing during his stay in the Philippines and their sojourn with us.

—Mr. Henry E. Fries, President of the Electrical Co., made an excellent address in the recent series of Meetings, held in the Moravian Home church. Although Mr. Fries is a very busy man in connection with his South Side Cotton Mill, and many other business enterprises, he still takes time to superintend the East Salem Sunday School and is deeply interested in all religious work.

—Dr. Emil deSchweinitz, recently very ill with fever in Washington, D. C., visited Salem, on his recovery and is now again able to attend to his important duties at the University in Washington, D. C.

Northern Doings from a Southern Standpoint.

Since those brave men who founded Wachovia 150 years ago came from Bethlehem, it is peculiarly appropriate that Bethlehem should show an interest in the Wachovia Sesqui-Centennial. This will be done in a special service in Bethlehem to be held on the evening after the Memorial Day, Nov. 17th.

From its quiet beginning a year or more ago, Sesqui-Centennial enthusiasm has been steadily spreading throughout Wachovia, and now it has reached beyond. Bethlehem is interested in what the South proposes to celebrate and the old Mother congregation will join with loving interest in this notable anniversary.

Apropos of the Sesqui-Centennial, I heard this story shortly before leaving the South.

One of our ministers had been laboring with might and main to stir up Sesqui-Centennial interest in his congregation.

He had preached, taught and even prayed Sesqui-Centennial.

At the close of a certain service, in which he had used the now familiar, but then somewhat unknown word "Sesqui-Centennial," a great many times, an old gentleman called him aside and said:

"Look here Brother, I've seen all kinds of animals and other strange things in my life time, but what on earth is this *squash* thing you've been preaching about all morning, anyhow?"

Some of the greater denominations are thoroughly aroused over the need of deep revivals.

The other Sunday afternoon I was in the great Fifth Avenue Presbyterian church, of New York, one of the richest and most fashionable churches in America.

It was a stirring experience to hear a vigorous "revival" sermon preached in a plain and straightforward manner by a scholarly and renowned Presbyterian minister to a congregation representing millions of dollars in wealth, and containing many of New York's most influential business men.

Those people who imagine that revivals have mostly to do with the poor and ignorant classes, are quite ignorant of, or else entirely out of touch with the great movement of to-day in the greater denominations in America.

I wish you could know the men at our Moravian College and Theological Seminary this year. They are as fine and manly a set of fellows one might meet in many a day. If you could see them out on the foot-ball field afternoons, when study hours are over, you would conclude that the day of scrawny, dyspeptic ministers is over and gone. There is plenty of muscle and brain and grit in our young theologians, and they'll need it in coming years of hard work.

If pluck and loyalty count for success, the college ought to win a good many games of football between now and Thanksgiving when the season closes.

And in the class room it is the same way. They've all come here for work it seems—many of them have earned their way, and they study with a delightful degree of interest and application.

Our Wachovia Colony is increasing, there are now four Southern students in the institution, with at least one more, perhaps others to be added after Christmas. Some are studying for the Ministry, some for business, as the courses offered are varied enough to meet widely diverse needs.

At the close of Bro. Thaeler's Sunday Bulletin, he has printed an invitation to those who are spiritually interested to meet with him in the pastor's study, and in this connection he expresses the hope that this little beginning may soon grow into a Sunday evening "after meeting." I count that a good sign, and the first note of a coming blessing.

HOWARD E. RONDTHALER,
Moravian College and Theological Seminary,
Bethlehem, Pa.

Christian Endeavor News.

We introduce below a Circular Letter sent out by the Secretary of the North Carolina Christian Endeavor Union, which will be of interest to the Christian Endeavorers of our Southern Province:

To the Christian Endeavorers of North Carolina:

A few months ago Rev. Howard E. Rondthaler resigned as President of our State Christian Endeavor Union, as his work in the future will be in another State. Mrs. Rondthaler also resigned as Junior Superintendent. The Business Board has provided for the work of the officers resigned to be carried forward as follows. The work of the President is to be in the hands of a Committee of Three. Rev. A. G. Dixon, Rocky Mount, N. C., will have charge of the Eastern Section; Rev. T. M. Johnson, Greensboro, N. C., of the Middle Section; Mr. E. H. Stockton, Winston-Salem, N. C., of the Western Section.

The Eastern Section is composed of all territory on the main line of the Seaboard Air Line and east thereof. The middle section is composed of the territory on the main line of the Southern Railway and east thereof to the beginning of the eastern section. The western section section is composed of all territory lying west of the middle section. Miss Marguerite Smith, Tryon, N. C., will act as Junior Superintendent.

All communications for the President should be directed to the members of the above-named committee having charge in the territory from which the communication comes. All communications for Junior Superintendent should be directed to Miss Smith as above.

And now, dear Endeavorers, we should not allow our interest in the work lag because our leaders have gone from us; but rather let us manifest the greater interest. I bespeak for the new leaders your heartiest co-operation. They stand ready to help your Society in every way possible. Do not hesitate to call on them. I shall be glad to hear from you any time I can be of service to you, or you have an item of interest concerning the work.

"For Christ and the Church."

Mrs. T. M. JOHNSON, Sec'y.
Greensboro, N. C., Sept. 15, 1903.

NORTHERN PROVINCE ITEMS.

—The Theological Seminary, at Bethlehem, opened on Thursday, Sept. 17th, with a gratifying number of students. The new Professors, Rev. H. E. Rondthaler and Rev. William R. Schwartze have entered upon their duties in this institution.

—On Sept. 6th, Bro. Herman Meinert introduced his successor to the congregation at Ebenzer, Wisconsin, and thus closed his long and faithful ministerial service. He had been a pastor for 28 years, and was one of the three oldest pastors who still continue in the active pastorate of the American Church.

—Bro. Robert Brennicke, Jr., who is well known in our Southern Province was introduced to his congregation at Chaska, Minn., on August 30th. He had been ordained a Deacon of the Church on the previous Sunday at Wauertown, Wisconsin, by Bishop Oerter.

—Bro. Paul M. Grieder, pastor of the congregation at Hope, Ind., has accepted a call to the church of Brooklyn, N. Y.

MISSION NEWS.

The former President of the Japanese Parliament, who is an earnest Christian has been elected President of the Christian University at Kyoto, Japan.

—There is a prospect that the Rev. Theophilus Richard, one of our East African Missionaries will ere long visit this country, in order to arouse deeper interest in the Foreign Missionary work of the Moravian Church. This will be a notable visit if, in the Providence of God it can be made. Bro. Richard is one of our Missionary heroes. He is the son of the Bishop Richard who visited all our Southern congregations in 1884, and made so deep an impression with his cordial and spiritual addresses and helped by his influence very greatly to the restarting of our whole Province. The son was one of the four young men who commenced the work in East Africa, marching through unknown regions to preach the Gospel to heathen who have never heard the name of Christ. He was one of the four who in the fever-stricken journey from the Shire River to Lake Nyassa walked alone through the thirsty, trackless wilds. His companions wrapped in nets, slung on poles, were being carried by natives, and were at the time almost unconscious with fever. They had the water-bottles with them, and had become separated from their one companion, who was trudging along on foot. So Bro. Richard walked, feverish and thirsty and lonely amid the African jungle where the track was so narrow a rut that only one foot could be placed in it at a time. And yet he felt comforted with the conviction that the Lord Jesus was marching by his side. Recently, with his heroic wife, he has chosen to live at the pestilential station of Ipiana, just off of Lake Nyassa and when expostulated with by the Board, said that "he must live there, because there the people were who needed to be saved." It will be a great privilege to receive a visit from such a Missionary hero.

—During the great South African war, our East South African Missions were graciously preserved from harm. The baptized membership has nearly doubled in the last seven years, having risen from 3,867 to 6,331. In the year 1902, 497 heathen were baptized in connection

with these Kaffir stations. The number of candidates for baptism and "new people," i. e. those just coming under the influence of the Gospel, is given at 1,614. The Superintendent of the Mission is Bro. Ernst Van Calker to whose wife the Salem Sunday School sent the box of clothing for the Kaffir poor a year ago.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRIES, SALEM, N. C.

The Province of Georgia.

It was in the year 1728 that the English Parliament was persuaded by James Oglethorpe, Esq.,—soldier, statesman, philanthropist,—to appoint a committee to investigate the condition of the debtors confined in the Fleet and Marshalsea prisons. The lot of these debtors was a most pitiable one, for a creditor had power to imprison a man for an indefinite term of years, and the unfortunate debtor, held within the four walls of his prison, could earn no money to pay the debt that was owing, and unless friends came to his rescue, was utterly at the mercy of his oft-times barbarous jailor. The Committee consisting of ninety-six prominent men, with Oglethorpe as Chairman, recommended and secured the redress of many grievances and the passing of better laws for the future, but Oglethorpe and a few associates conceived a plan which they thought would eradicate the evil by striking at its very root,—the difficulty which many found in earning a living in the overcrowded cities.

In 1663 King Charles II. had granted to eight "Lords Proprietors" the portion of North America lying between the 31st and 36th degrees of latitude, enlarging the boundaries in 1665 to 29° and 36° 30'. By 1728 most of these Lords Proprietors had tired of their attempt to govern the colonies they had established in "Carolina," and in 1729 seven of the eight sold their interest to the English crown, the district being divided into "North Carolina," "South Carolina" and a more southerly portion, nominally included in the latter, which was held in reserve.

To this unused land the thoughts of Oglethorpe turned, and he and his friends addressed a memorial to the Privy Council, stating "that the cities of London, Westminster, and parts adjacent, do abound with great numbers of indigent persons, who are reduced to such necessity as to become burthensome to the public, and who would be willing to seek a livelihood in any of his majesty's plantations in America, if they were provided with a passage and means of settling there." They therefore asked for a grant of land lying south of the Savannah river, where they wished to establish a colony in which these unfortunate men might begin life anew, and where Protestants, persecuted in some parts of Europe, might find a refuge. They also offered to take entire charge of the affair, and their petition, after passing through the usual channels, was approved by the King, George II., a charter was prepared, and the great seal was placed upon it June 9th, 1732. This instrument constituted 21 noblemen and gentlemen a body corporate, by the name and style of "the Trustees for establishing the Colony of Georgia in America," and in them was vested full authority for the collecting of subscriptions and the expending of moneys gathered, the selection of colonists, and the making and administering of laws in Georgia, but no member of the corporation was allowed to receive a salary or any fees, or to hold land in the new province. The undertaking was to be strictly for the good of others, not for their own pecuniary benefit:

The charter granted to them "all those lands, countries and territories situate, lying and being in that part of South Carolina, in America" between the Savannah

and Altamaha, gave them permission to take over any British subjects, or foreigners willing to become such, and guaranteed to each settler the rights of an English subject, and full liberty of conscience,—Papists alone excepted. This apparently pointed exception was natural enough, since from a political standpoint the new colony was regarded as a valuable barrier between the Protestant English Colonies on the North, and the Indians and Roman Catholic colonists to the South, who had been keeping the border settlers in a continual state of uneasiness, even in times of nominal peace. The plans of the Trustees were very broad. They intended "to relieve such unfortunate persons "as cannot subsist here, and establish them in "an orderly manner, so as to form a well-regulated town. As far as their fund goes they "will defray the charge of their passage to Georgia,—give them necessaries, cattle, land, and subsistence, till such time as they can build "their houses and clear some of their land." In this manner "many families who would "otherwise starve will be provided for, and "made masters of houses and lands; * * *

"and by giving refuge to the distressed Salzburgers and other Protestants, the power of Britain, as a reward for its hospitality, will be "increased by the addition of so many religious "and industrious subjects."

Each of the emigrants was to receive about 50 acres of land, including a town lot, a garden of five acres, and a 45-acre farm, and the Trustees offered to give a tract of 500 acres to any well-to-do man who would go over at his own expense, taking with him at least ten servants, and promising his military service in case of need.

But there was a commercial as well as a benevolent side to the designs of the Trustees, for they thought Georgia could be made to furnish silk, wine, oil and drugs in large quantities, the importing of which would keep thousands of pounds sterling in English hands which had hitherto gone to China, Persia and the Madeiras. Special provision was therefore made to secure the planting of mulberry trees as the first step towards silk culture, the other branches to be introduced as speedily as might be.

Filled with enthusiasm for their plan, the Trustees proceeded to spread abroad the most glowing descriptions of the country where the new colony was to be settled.

"The kind spring, which but salutes us here,
Inhabits there, and courts them all the year—
Ripe fruits and blossoms on the same tree live—
At once they promise, when at once they give,
So sweet the air, so moderate the clime,
None sickly lives, nor dies before his time.
Heaven, sure, has kept this spot of earth uncurst,
To show how all things were created first."

So wrote Oglethorpe, quoting the lines as the best pen picture he could give of the new land, and truly, if the colonists found the reality less roseate than they anticipated, it was not the fault of the generous, energetic leader, who spared neither pains nor means in his efforts to make all things work out as his imagination had painted them.

The Trustees having, with great care, selected thirty-five families from the number who wished to go, the first emigrant ship sailed for Georgia, in Nov. 1732, bearing about "125 sober, industrious and moral persons," and all needful stores for the establishment of the colony. Early in the following year they reached America, and Oglethorpe, having chosen a high bluff on the southern bank of the Savannah river, concluded a satisfactory treaty with Tomochichi, the chief of the nearest Indian tribe, which was later ratified in a full Council of the chiefs of all the Lower Creeks. His fairness and courteous treatment won the hearts of all, especially of Tomochichi and his people, who for many years remained on the best of terms with the town which was now laid out upon the bluff.

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THE CHURCH AT HOME.

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

Our Mission Churches.

We do not under this title refer to the work of the Church in distant lands but to Mission fields at home within the borders of our own Province. Upon the proper management of these Home Missions the well being of the Province depends more than upon anything else that is being done. They are the children of the family. The future depends upon them. If these children are well brought up the Provincial household thrives. If they are neglected, the Province itself becomes, for the time, at least, a failure. It is not by the large congregations that we may best judge of our condition. These churches may under almost any circumstances be expected to struggle along. It is by the state of the small charges that we can best see how Southern Moravianism is getting on. They are the little links which make the whole chain to be strong. It is therefore very encouraging to hear of the good condition of such places as Wachovia Arbor and Moravia. Their Sunday School work is being well done; their preaching appointments are encouraged with good attendances; their contributions are looked after and being under the charge of the whole Province they are surer of their support and continuance than if they were little churches dependent upon their pastors and themselves.

FRIEDLAND.

The first Sunday was "Missionary Sunday in this Church. A sermon was preached in the morning by the pastor, and in the afternoon a very interesting and helpful programme was rendered under the direction of Miss Ila Hine, our efficient organist. Also a very helpful address was delivered by Rev. C. A. Ritchie, of the Lutheran Church.

Altogether the day was a very happy one, and almost twenty dollars were gathered for Foreign Missions, the largest contribution in the history of this church. We are happy to have the District Conference with us this year and hope we may have the pleasure of seeing many of our friends present. Come and spend two days with us.

BETHABARA.

Preparatory work for the Sesqui-Centennial has already begun in this congregation. The Old Fort, the site of the cottage the original settlers found have all been tempora-

rily marked in order that they may be permanently marked by pillars of stone, donated by different Sunday Schools. Bethabara is doing its part well, but they have been very much delayed in getting the slate for roofing. Everything is in readiness to begin the work in earnest when once the slate arrives so that everything may be completed by the November celebration.

Bethabara is our oldest congregation and during the long years it has not lost the zeal and spirit of its founders.

MT. BETHEL.

The summer school carried on by the "Relief Crew," a company of young ladies from the Salem Home Church, has done untold good in this community. The improvement is very noticeable and above all it is teaching them to help themselves, which is worth more than anything else. It proved a success beyond any one's fondest anticipations, and fruits are already being borne to the honor and glory of God.

Perhaps this congregation has never raised as much money in all its history as it has done this year.

On my last visit the contract for renovating and painting the church was let out and all the money was either collected or subscribed to pay all expenses.

And then with this temporal interest comes a deeper spiritual interest as is always the case. We begin our protracted meeting here on the third Sunday in this month, and pray that the spiritual awakening may be very great.

It is hoped by this congregation that in the days to come they may have their own pastor, and when we see how a little work does good and is appreciated, we sometimes wonder whether we have not neglected these people, perhaps, who are crying: "Come over and help us."

WILLOW HILL.

A very large congregation greeted the pastor on his last visit to this church. It is surprising how doing something for the Church increases the interest in the preaching. It livens up everything, and even a chronic grumbler can be changed into a patient, earnest Christian if you can get them to contribute to ward the support of the Church. There is not much hope, either in this or the next world, for those who can contribute and will not.

We must say that this congregation has done remarkably well this year, and wishes yet to complete its work by the purchase of a church



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organ, which is needed very badly at this church. But if they do the very best they can it will be almost impossible of themselves to purchase a good instrument. Should there be any of the readers of the WACHOVIA MORAVIAN who would like to help these people in their laudable work it will be more than appreciated. Any contribution that you may have to give send to the business manager of this paper. You cannot give money, we believe, where it is more needed and appreciated.

CENTREVILLE.

This congregation has been hampered much in the past from lack of a good organist but unless something unforeseen happens it will not be long before this need will be supplied. Two of our young ladies are now already beginning to play very nicely, and thus to add to the pleasure and interest of the services.

On the fourth Sunday the pastor was absent on account of other church duties, but his place was very acceptably filled by other brethren. In our mid-week prayer-meetings we are now studying the heroes of the Bible.

Improvements to church and grounds go steadily on, and services are well attended.

FRIEDBERG.

As we approach the time for our protracted meeting the spirit of prayer and testimony increases. The Sunday night prayer-meetings in the church are certainly encouraging, both in numbers and interest manifested. Although September is as busy a month for the farmer as any one of the twelve, our neighborhood prayer-meetings have been well attended.

The committee soliciting funds for the re-modelling of the church are meeting with encouragement. About half of the amount needed has been subscribed.

During Mrs. McCuiston's absence on a visit to her parents, Mrs. Mary Johnson has very acceptably presided at the organ.

The health among our people is unusually good, for which we are very grateful.

MIZPAH.

On the night of Sept. 25th sciop-tion views were shown bearing on the history of the Ancient Brethren's Church. In connection with the pictures a review was taken of the ground so far covered in the list of historical addresses. The large company present looked and listened

in a manner which showed interest. In this manner we hope from time to time to bring before our members the history of their Church.

PROVIDENCE.

This congregation is served with monthly preaching usually by some brother from Salem.

On Sunday, Sept. 20th, the pastor was enabled to fill the appointment. It is gratifying to see how the work is holding its own in spite of rather depressing circumstances. Sunday, Nov. 1st, has been set for the opening of the protracted meeting.

BETHESDA.

The protracted meeting was held the fourth Sunday in September, and was well attended. On Sunday the pastor preached; on Monday afternoon Bishop Rondthaler; Monday night Rev. C. D. Crouch; Tuesday night Bro. C. E. Crist; Wednesday night Bro. Samuel Burk, of the M. E. Church; Thursday night, Rev. J. K. Pfohl.

KERNERSVILLE.

Perhaps we are not putting forth that active spirit and energy, which as zealous workers for the advancement of Christ's kingdom we should exercise, but up to this time in the year we have done nothing for a Sesqui-Centennial Memorial. What we would like to do is more than we feel we can accomplish and that is the completion of the Parish house which is being worked by the What-so-ever Circle. One good lady has recently covered all our church hymn books real nicely, with a good strong satteen goods, and we suggested to her that it should go on record as one of our smaller Memorials.

Since our last letter a medal contest by eight young ladies under the auspices of the W. C. T. U., has been held in our church which afforded a very pleasant evening for quite an audience.

Our Sunday School picniced at Nissen Park on the 29th of September. The day was ideal, the drive through the country fine and every thing tended to make it the happiest day of the year for all the children. Pastor Crosland came over and aided in making our pleasures more varied and abundant. The 10 mile ride on the street car by the entire School was a special feature of enjoyment for all. We returned home in safety with the approaching night-fall and shall hold the day in fond memory through the years to come.

On the 4th Sunday in September, Rev. C. D. Crouch preached for us

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at 11 o'clock, an arrangement made by the Bishop, Pastor Crosland having an appointment to fill elsewhere. The sermon was abundantly enjoyed by the congregation, his subject being one that we all love to hear and think about, that of heavenly recognition. He went to Carmel and preached at 3 o'clock returning to his charge in Centreville for night service.

Bro. Crosland filled our pulpit at night.

We are looking forward with interest to the Conference at Friedland this month.

SALEM.

During the past month several of our esteemed members have departed this life. The remains of our widowed sister, Augusta Winkler, were laid to rest in the calm evening hour of the Married People's Festival, September 6th. She had been a patriotic member of the church, as had also been our dear sister, Anna Regennas, who was buried on the afternoon of September 11th.

The Attendance Sub Committee of the Home congregation was busy during the month of September, along with many others, in making prayerful preparations for the series of meetings which were to commence on Sunday, September 27th. A great part of that day was occupied with a very happy celebration of the Home Sunday School Anniversary. The special meetings commenced on the evening of that day and continued until Wednesday night, Oct. 7th. The arrangement was a very simple one. A sermon was preached on each evening, followed by an invitation, and after the first service a prayer-meeting was held. The interest was very deep. Many requested prayer, and about one hundred came forward to testify to their Saviour and to lay new hold of His grace. There were some touching scenes and the congregation was greatly helped. The special meetings were closed for the time on October 7th, with the prospect of resumption before long.

CHRIST CHURCH.

"What was the matter with Christ church and the WACHOVIA MORAVIAN last month," was the question the writer heard many times, after the appearance of the last issue with no mention of Christ church happenings. So much to encourage those who have charge of the "Church at home" department, and assure them that their columns are read and omissions noted.

We once heard it said, somewhere, that Christ church congregation was made up of church workers. We be-

lieve it is true, and though nothing was told to the readers of the WACHOVIA about it, the last month has been no exception to the rule.

The Neighborhood Circle is always busy, and making its work seen and felt every where. The annual Ice Cream Supper on August 29th, was interrupted by a hard rain and thunder storm; still some \$18.00 were realized for needed church improvements. The new carpet is now paid for, and through the efforts of Miss Amelia Church a porcelain-lined love-feast kettle will soon be in place in the basement. The ladies of the Circle are now busy making aprons, towels and other useful articles which will be offered for sale at an oyster supper to be given in the Belo Home on November 7th.

But the other members have done their part too, and \$87.50 has been deposited in the bank for the new electric lights which it is hoped to have in the church by the end of October. These lights are to be our Sesqui-Centennial offering.

The young people are also busy preparing music for a special Thanksgiving service to be given by the Junior Endeavorers. On Tuesday evening preceding the Christian Endeavor meeting a song service is being regularly held, and the results have thus far been most encouraging.

Another movement which it is believed will do much towards the permanent upbuilding of Christ church neighborhood, is the starting of a night school for boys and young men. This school will be in charge of Prof. W. B. Speas, County Superintendent of Public Schools, and Prof. Farlow, Principal of the West Salem Public School. Already the attendance is encouraging, and there is every prospect of success.

Christ church now has service each Sunday, that on the third Sunday of each month being held in the morning, and the sermon being preached with special reference to children.

On October 24th and 25th, the congregation will celebrate its Anniversary with special services for Sunday School and congregation. It is hoped on this occasion to have the electric lights in the church.

The Knouse Family.

The name spelled "Knouse" among us according to its original German spelling "Knauss" and is still spelled in that way in the North. An interesting reunion of this family was recently held in Emmaus, Penn. More than 1,100 were in attendance. They were the descendants of John and Sebastian Knauss who emigrated from the Palatinate,



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Leave Roanoke 9:15 a. m. daily. Arrive Winston-Salem 2:00 p. m.
Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m.
WESTBOUND. LEAVE ROANOKE DAILY.
4:11 a. m. (Vestibled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans.
4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points.
9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch.
NORTH & EASTBOUND. LEAVE ROANOKE DAILY.
1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car.
1:53 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York.
8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia.
12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond.
12:05 a. m. (Vestibled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg.
7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk.
8:05 p. m. daily, for Lynchburg.
DURHAM DIVISION - Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points.
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Germany, and settled in Emmaus. The members of the Knauss family were all Moravians and they founded the church in Emmaus. The first church building erected by Sebastian Knauss still stands and the original home has been occupied by members of the Knauss family from the time of the first settlement.

The reunion was held with much enthusiasm. The burgess of Emmaus welcomed the guests, several ministers made addresses, the history of the family was reviewed by Mr. F. O. P. Knauss, of the Pennsylvania State Bureau of Education, and an elaborate musical programme was rendered. The occasion was closed with the singing of the Star Spangled Banner.

Sayings of John Wesley.

"Church or no church, the people must be saved."
"Cleanliness is next to Godliness."
"Think and let think."
"I am sick of opinions; let my soul be with Christians, wherever they are and whatsoever opinions they be of."
On his eighty-third birthday he wrote: "It is now twelve years since I have felt any such sensation as weariness. I am never tired (such is the goodness of God) either with writing, preaching or traveling."
"I look upon all the world as my parish."
"God buries his workmen, but carries on his work."
"Leisure and I parted company."
It was this fact which led the famous Dr. Johnson to say of him: "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out as I do."
"We need great grace to converse with great people."
"His last distinctly audible words, thrice repeated with uplifted eyes were: "The best of all is, God is with us."

BAPTISMS.

At Bethania, N. C., Sept. 16, 1903, LOUIE LEONORA, infant daughter of Br. Vivtor M. and Sr. Ellen Beroth (m. n. Kearney).

EXCURSION TICKETS.

Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.
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THE WACHOVIA MORAVIAN

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The Rt. Rev. EDWARD RONDTHALER, D. D., *Editor*
The Rev. C. D. CROUCH, *Business Manager*.

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

EDITORIAL NOTES.

—The readers of THE WACHOVIA MORAVIAN will be glad that a delay of a few days in the November number will give them at least a brief account of the Sesqui-Centennial services. The complete narrative of this memorable occasion must be left for the December issue, but the first notes of Bethabara and Provincial Day will be contained in this paper.

††

—If any one has doubted the value of Moravian District Conferences in the interval between Synods it would only have been necessary for him to have been at Friedland, Oct. 27-28th, to have had these doubts completely removed. It is worth a great deal to a Church to have, at any time, a hundred picked men gathered to consider its interests, and this is especially true if many of the men are young men. The Friedland Conference had both these advantages. The opening service on Tuesday morning struck the key note of earnest desire for the welfare and growth of the Province, and this spirit was sustained to an unusual degree throughout the sessions. Questions of financial support were very earnestly and thoroughly considered. Careful report was made of what the churches were doing to maintain the Gospel among them, and the results were distinctly noted for comparison next year. Many favorable circumstances were noted and some unfavorable ones, and yet no offensive utterances were made. The presence of God's Spirit made even a financial view of the Province to be edifying and inspiring. There has probably never been in the Southern Province so deep and yet so kindly a consideration of the vital subject of Church support. A hallowed sense of the Sesqui-Centennial year rested on the assembly. Those who were present felt the goodness of God toward

his people for one hundred and fifty years, and wanted to do more for Him and with Him who had been the God of their fathers. The help of God was evident in giving a sense of the need seen when a large number of friends were present who followed the Conference programme as if it had been a religious service. Its tone was indeed devotional throughout, and the transition to hymn or prayer was frequently and easily made.

The hospitality of the Friedland people was of the most gracious and delightful sort. They entertained nearly a hundred delegates, and from the bountiful appearances they would willingly have entertained a hundred more. If the fathers and mothers of old Friedland could or did look down upon their spiritual descendants, they must have been very happy over them. The sight of the hosts and their guests, in little groups around the white-spread cloths upon the grass all along the edge of the forest of pine and oak was a lovefeast sight indeed. The view of the Friedland neighborhood from the church-yard is always a sweetly pastoral one, but, with the lovely autumn foliage, it was, on this occasion, a radiant landscape, suggesting the very shinings of God's face on the loyal and united counsels of His people.

††

—The most important resolution of the recent District Conference was as follows: "That this Sesqui-Centennial Conference of the Southern Province of the Moravian Church hereby requests the Provincial Elders' Conference to appoint a committee of five members to devise plans and means for securing and maintaining additional ministerial service throughout the Province."

The wording of the resolution while sufficiently clear can hardly represent the earnestness with which it was put and the enthusiasm with which it was carried. The resolution really means that the laity have, at last, put their shoulder to the wheel in order to secure for their beloved Church an adequate ministry. There has been and is now a splendid field among us for ministers who can serve for nothing or next to nothing. Popular expectations to ministerial support have been raised with regard to some chapel in the woods in which an ingathering of young people had occurred, but which expectations were far beyond any reasonable fulfillment. The result has usually been that where too much was expected, even less was accomplished in the way of support than might or ought to have been done. Now for the first time a body of responsible, liberal and energetic laymen will be prepared to say: "You do so much and we will do so much." The nature of ministerial service will be agreed upon between young and weak congregations on the one hand and between a board of brethren who

will be willing and able to help them on the other hand. On this firm and reasonable basis, under the blessing of God, the Southern Moravian ministry may be expected from this time on to increase until it fairly covers the promising field of pastoral labor.

The Sesqui-Centennial Conference

OF THE SOUTHERN PROVINCE OF THE MORAVIAN CHURCH, HELD IN FRIEDLAND MORAVIAN CHURCH, OCT. 27TH AND 28TH.

The Conference convened at 11 o'clock, and was opened by the singing of the hymn,

"As long as Jesus Lord remains,
Each day new rising glory gains."

The Daily Texts were then read, and the greetings of the Provincial Elders' Conference were given by Bro. James E. Hall, of Clemmonsville; Bro. E. S. Crosland led in an earnest prayer for God's blessing on the deliberations of Conference, and after singing hymn, "Come, Holy Spirit, heavenly dove," the Conference was formally organized by the election of Rt. Rev. Edward Rondthaler, Chairman, Rev. James E. Hall, Vice Chairman, and Rev. J. K. Pfohl, Secretary; and the appointing of the Bro. Hall, C. D. Crouch, and E. A. Ebert as a Committee on Credentials and Homes.

After singing hymn 236, "Come, Holy Ghost, our souls inspire," and prayer by Bro. J. K. Pfohl, the Conference Sermon was preached by Bishop Rondthaler from the text: "By whom shall Jacob arise, for he is small." Amos 7:2.

At the conclusion of the sermon a brief session was spent in singing and prayer, after which the roll was called. The following delegates were found present at the Conference:

Bethabara—J. H. Miller, T. T. Hine.

Bethania—A. E. Shore, Dr. E. F. Strickland, and E. T. Lehman.

Clemmonsville—E. T. Strupe and Wm. Woosley.

Friedberg—D. A. Tesh, Allen Fishel, John Crouch, Eugene Shore, Solomon Miller, Louis Fishel, Frank Raper, Frances Fishel, T. T. Spaugh, James Crouch, Julius Hege.

Friedland—George Reid, James McCuiston, M. M. Stewart, W. R. Hine, John Ledford, Noah Hine, John Weavil.

Kernersville—H. E. Shore, Percy Kerner.

Macedonia—A. R. Sheek.

Moravia—J. F. Williams.

Mizpah—A. W. Burke, J. H. Briggs.

Mt. Bethel—Wm. Boyd, Jr., Wm. Utt.

New Philadelphia—C. E. Reich, C. A. Shoaf, J. A. Slater.

Oak Grove—Thomas Disher, M. V. Smith, V. M. Siewers.

Salem—W. I. Brookes, E. A. Ebert, A. Lichtenhaler, J. D. Laugenour, H. R. Starbuck, J. F. Crouse, H. W. Foltz, A. A. Spaugh, F. H. Vogler.

H A Pfohl, W T Vogler, S E Butner, S A Pfaff, J A Lineback, A A Weisner, A H Disher, C W Thaeler, John Parrish, C S Hampton, E G Kern, H A Lineback, W A Shore, L M Porter, C D Ogburn, C B Pfohl, B J Pfohl, A F Pfohl, W C Grunert, L A Brietz, A W Peddycord, E T Mickey, E H Stockton, A J Gales, Lee Hanes, F C Meinung, G A Winkler, P E Horton.

South Side — Eli Rominger, E E Knouse, Eli Weisner.

Ministers of the Province — Rt Rev Edward Edward Rondthaler, D D. Revs James E Hall, J F McCuiston, E S Crosland, W E Spaugh, C D Crouch, F W Grabbs, J K Pfohl, J H Clewell, Ph D.

Ex-officio—James T Lineback.

A total of 89 in all.

The time for the afternoon session was appointed for two o'clock, the adjournment to take place at 4 o'clock.

After the assignment of delegates for dinner, the morning session was brought to a close by the singing of the doxology, "Praise God from whom all blessings flow."

AFTERNOON SESSION.

The session was opened by singing, "Hark, the voice of Jesus crying." Delegates present at this session who were not present at morning session were the Brn B J Pfohl, A F Pfohl and J H Clewell, Ph D, of Salem, and Bro. J F Williams, of Moravia.

Bro E H Stockton not being present, the discussion of "Our Spiritual Ills and their Remedy" was postponed until a later time in Conference. Bro Clewell then led in prayer.

The topic, "The Sesqui-Centennial" was taken up, and the discussion led by Bro B J Pfohl. The following brethren took part in the discussion: H R Starbuck, James E Hall, H W Foltz, Bishop Rondthaler, John Crouch, James T Lineback, Dr E F Strickland, J A Sheek, Wm Boyd, Jr., V M Siewers, J F Crouse, C W Thaeler, J A Slater and others. The Conference adjourned at 4 o'clock to meet again on Wednesday morning.

SECOND DAY—MORNING SESSION.

The second day's session was opened at 10 a m, with Bro James E Hall in the chair. Hymn 335, "A charge to keep I have," was sung. Bro Julius Slater led in prayer. Bro Hall read the Daily Texts, and Bro. H W Foltz followed with prayer, after which the devotional exercises were brought to a close with the singing of the hymn 343, "I need thee every hour."

The roll was called and the following delegates found present:

Mt Bethel—Wm Boyd, Jr, and Wm Utt.

New Philadelphia—C E Reich, C A Shoaf, and J A Slater.

Oak Grove—Thomas Disher.

Ylemmonsville—E T Strupe, Wm Woosley.

Friedberg—D A Tesh, Allen Fishel, John Crouch, Louis Fishel, Julius Hege.

Bethabara—T T Hine.

Salem—W C Grunert, L A Brietz, A W Peddicord, E T Mickey, E H Stockton, A J Gales, Lee Hanes, H W Foltz, A A Spaugh, H A Pfohl, B J Pfohl, W T Vogler, J A Line-

back, C W Thaeler, E G Kern, C B Pfohl, F H Vogler, F C Meinung, G A Winkler, P E Horton.

Southside—E E Knouse, Eli Weisner.

Macedonia—J A Sheek

Ministers—Bishop Rondthaler, Revs James Hall, J F McCuiston, J H Clewell, F W Grabs, C D Crouch, J K Pfohl.

Ex-officio—James T Lineback.

Kernersville—H E Shore.

Friedland—George Reid, James McCuiston, M M Stewart, Noah Hine, John Weavil, W R Hine.

The minutes of the [redacted] session* were read and approved.

The first subject on the program: "Financial Reports" of the congregations was taken up and reports made by the various congregations. During the session a resolution was introduced by Bro B J Pfohl, and passed by a rising vote of the Conference. The resolution read as follows: "Resolved, That this Sesqui-Centennial Conference of the Southern Province of the Moravian Church hereby requests the Provincial Elders Conference to appoint a committee of three or five members to devise plans and means for securing and maintaining additional ministerial service throughout the Province."

The session adjourned at 11:45 for the dinner recess.

AFTERNOON SESSION.

The session opened with Bishop Rondthaler in the chair. Hymn 97, "Be present with thy servants, Lord," was sung, and Bro. E H Stockton led in prayer.

The early part of the session was devoted to announcements and arrangements for the Sesqui-Centennial Day, Nov. 17th.

The reports of Sunday Schools were then called for, and the reports given by the representatives of the various schools.

At the conclusion of these reports Bro James T Lineback led in an earnest prayer in behalf of our Sunday School work.

A motion was made by Bro D A Tesh, seconded by Bro W C Grunert, that a financial report be had from the various congregations at each Annual Conference similar to the reports made at this Conference.

The motion was carried.

On motion of Bro James E Hall it was agreed that the next Annual Conference be held during the first week in November if possible.

On motion of Bro Clewell, a rising vote of thanks was given to the Friedland congregation for their kind and generous hospitality.

The minutes of the morning session and of this session were then read and approved.

After the concluding exercises, which were led by Bishop Rondthaler, the Conference was declared adjourned sine die at 4 o'clock.

Echoes from the Conference.

"When there is no definite object to work for, the interest lags."

"When we were building our church and people worked with a purpose our congregation was in the best condition that it was ever in."

"The man who gives a tenth finds that his his tenth becomes two-tenths and his nine-tenths into eighteen. God prospers the tithe giver."

"Our greatest need is systematic giving."

"Pour out your hearts to the Lord, and your pocket books to aid His cause."

"Put a tenth into the Lord's box, and you'll always have something to give. The Lord never allows his box to get empty."

"A man who gave \$2.00 to the church last year, and thought he couldn't give more, has given \$6.00 this year, and is still living."

THE SESQUI-CENTENNIAL.

Two days of the Sesqui-Centennial are behind us! Two days of splendid, whole-hearted celebration, of humble gratitude for a century and a half of labor in Wachovia, of warm fellowship with the members of the various congregations of our Southern Province, and a cementing of the bond of unity with our brethren and sisters throughout the world through the representatives and their kind and affectionate words of greeting!

Thus far the outcome of all the exercises has more than met the expectations of the most sanguine. The weather has been ideal. The attendance has been large; the enthusiasm such as we have never before witnessed among our people; and, best of all, the spirit of the Lord has been with us. Truly we can say "The Lord hath done great things for us whereof we are glad."

The next issue of the WACHOVIA will contain a full account of the celebration; it will be our "Sesqui-Centennial Echo Number." We have space in this issue for only a hurried notice of the interesting happenings.

Bethabara Day, November 13th, was largely attended, the company being estimated at from 2,500 to 3,000 souls. A special train of ten coaches carried the Winston-Salem delegation, including the young ladies of the Academy and the pupils of the Boys' School. The exercises of the morning consisted of addresses and the unveiling of the monument to the first settlers, which took place at 10:30 o'clock; and, after an intermission for lunch, exercises were held at the site of the first hut, the fort and the graveyard respectively. Interesting historical papers, prepared by Dr. Clewell, were read at each place, giving in brief form the various experiences connected with the historic sites.

The music of the day was both spirited and hearty, led by the Salem Church Band, assisted by the band from Bethania. Perhaps a more thoroughly successful and enjoyable occasion has never been held in Wachovia.

On Saturday evening, Nov. 14th, a meeting full of interest for the large company gathered in the Home Church was held by the Wachovia Historical Society. Officers for the new year were elected; two papers were read: "entitled, "The Industrial Development of Wachovia to the Civil War" and "Two Incidents in Wachovia—The Guardian Angel and A Prophecy." Miss Lehman read her beautiful and appropriate Sesqui-Centennial ode, and

addresses were made by Hon. C. B. Watson, of Winston, and Rev. Paul de Schweinitz, who was present in the capacity of official representative of the Northern Province.

Again, on Salem Day, Sunday, Nov. 15, we were favored with beautiful weather, and the expectation of a large attendance from the country congregations was realized. The Festival Service was at 10 o'clock; the Sesqui-Centennial Sermon was preached by Bro. Paul de Schweinitz, and we only wish that not only every Moravian of the Province, but of the world, could have heard the able and earnest presentation of the great cardinal doctrine of our Church, "A personal belief in Jesus Christ as a personal Saviour."

The Lovefeast in the afternoon was so largely attended that all available space, even the vestibules and the rooms in the rear of the church was occupied. One thousand persons partook of the lovefeast, and a very large number remained for the celebration of the Holy Communion, which followed immediately after the lovefeast.

Thus far the result of the celebration has been most happy, and we believe that the inspiration gained and the new zeal and enthusiasm which members have received will be felt for many years to come, and will be witnessed by the greater advancement of God's cause and the strengthening of our own Zion.

One more day, or rather hour, of quiet celebration, of humble, fervent prayer for God's blessing on the future of Wachovia remains. The hour set for observance is Tuesday, Nov. 17, at 3 o'clock in the afternoon, the exact hour when the weary and travel-worn band of pioneers reached the lonely hut in the Bethabara forest, and the history of Wachovia had its beginning. At that hour, in every church and chapel of Wachovia, there will ascend heavenward the thanksgivings of a people grateful for past mercies, and their humble petitions for the continued presence and blessing of God on their future efforts for the upbuilding of his kingdom.

Of this last quiet, prayerful hour we have great expectations. If the united, heartfelt prayers of God's people avail anything, then on our beloved people and Province there will come a blessing such as we have never before experienced, and the blessing which comes to us will be shared likewise with those about us. So may it be!

Sesqui-Centennial Letters of Greeting.

To the Provincial Elders' Conference, the Ministers and Members of the American Province (South) of the Brethren's Unity:

Dear Brethren:

"Grace be unto you and peace, from God our Father and the Lord Jesus Christ." With this apostolic greeting we would convey to you our good wishes and congratulations as you celebrate the one hundred and fiftieth anniversary of the founding of Wachovia. Our prayer is that you may ever individually enjoy the assurance of God's favor, with the consequent indwelling of inner calm, whilst moral maturity and spiritual

attainment and manifest unity of purpose commend your consistency to those around, and so promote God's kingdom

We would have you feel assured of our sympathy with you in what you desire to attain through the present celebration. There is wisdom in arranging for such a retrospect of past experiences. Encouragement will be ministered, as you recall how our Lord has blessed your efforts in recent decades. The marked extension of your influence for good,—the increase in communicant membership and in the number of organized congregations and of places where worship is stately enjoyed,—we rejoice with you on account of all this as well as on account of the development and significance of your educational activity.

Your celebration will serve to recall the fathers, and will bring the present generations into touch with their plans, their achievements and their ideals. This may prove very valuable. The discipline of past experience may never be ignored with safety. But there is a special reason for expecting good in the present case. The fathers of Wachovia were men who were not content with conventional Christianity, mere ecclesiasticism. They were men who did actually seek to have their lives ruled by our Saviour as a living and present Lord. To magnify Him and promote His will was their aim. It will be worth much if this sesqui-centennial shall so weld the men of today with their mind as to cause them to covenant that with new vigor and fresh strength they will enter upon the tasks handed down from the men of the past with the determination to complete and perfect them. It was wise that the history of Wachovia has been recently rendered accessible in an attractive form, and that your church paper is trying to render your entire membership familiar with present problems.

But we are glad to know that whatever of retrospect you will indulge in will be with a special design. You have already been praying that God may preserve you from contentedly resting on the memories of former times. You would rather have Him enable you to employ this celebration to vivify your organic life as a part of the Brethren's Unity, and to deepen your spiritual life as individuals, so as to fit you for definite achievements. God bless you in this. We wish you a time of heart-searching and of reviving grace. Through His indwelling Spirit may He arouse in each and all of you deep practical concern for the trusts He has committed to each in relation to your Province and to the entire Unity. As you recognize the definite tasks that confront you, may He make you willing in the day of His power.

We of the Mission Board think that amongst other things you will do well to inquire before the Lord whether your sesqui-centennial should not mark the beginning of a new epoch in relation to your cooperation in the work of our Foreign Missions. Examine whether there are not among you your latent forces—means and men—that need to be brought out and used. Many circumstances, and circumstances are often God's lettering on the page of life, are spelling out a mighty summons to us as part of his Zion, to "awake and put on our strength" that "good tidings may be brought and peace published. Missions are no longer the experiment they may have seemed when Wachovia was founded. Yet in that day the fathers

gave themselves unreservedly to carry out the last command. What therefore the obligation resting on us to-day in the light of experience! Redemptive truth has been demonstrated to be literally the power of God for the saving of races, body, soul and spirit. In some lands, as in China, the organization of the native evangelical church, irrespective of European denominational differences, has begun. In our own older fields this time of transition to a native ministry in place of foreign heralds has been entered upon. Peculiar difficulties are involved, the growing pains that indicate a reaching forward towards maturity. New opportunities for heralding are being presented, from which we dare not turn in shirking cowardice, if we would further count on God's favor. Were only more means and men at our disposal, our Unity might render choice service and accomplish great things for our Saviour. We dare not counsel retrenchment and retrogression. It would be unfaithfulness on our part to do so, before the Church which has placed us in our position has really strained herself and taxed her resources in every part. Oh, Brethren! would that our Missions became a burden on your hearts in connection with your happy celebration. Would that each member read more about the work and kept himself personally in touch with it to the extent of daily intercession and systematic proportional support. Brethren, think on these things, and, having thought, act. The God of our fathers be with you and bless you; and may He who came to redeem the world purify you unto Himself a people for His own possession, zealous of good works.

We are, your Brethren of the Mission Board,

C. BUCHNER,
B. LATROBE,
J. BAU,
P. O. HENNIG,
J. TAYLOR HAMILTON.

Berthelsdorf, Saxony, Oct. 9, 1903.

The Directing Board of the German Unity Province to the Provincial Elders' Conference of the Southern American Province of the Unity:

Dear Brethren:

Looking upon you not merely as the constitutional representatives of your whole Province but as the corporate body in a certain sense of the Southern Church, we direct our greeting to you and request you to communicate it, in whatever way you deem proper, to your Wachovian fellow members.

And truly it is no ordinary fraternal greeting which, in these lines, we send you all. As we were permitted just a year ago to greet your first fully independent Synod we may to-day congratulate you upon the Sesqui-Centennial anniversary of your first congregation in Wachovia and thus upon your entrance into the fourth half-century of your existence.

We, therefore, greet you with all our heart in the name of the whole German Unity, and reach to you the brotherly hand over land and sea, and beseech the Lord to enable you to celebrate your festival with complete joy and thankfulness. May it be a real Congregation and Brethren's feast, when all hearts will be anew united with each other and with your faithful Lord and Chief Elder in holy enthusiasm for his cause and Kingdom.

"The Lord has done great things for us whereof we are glad"—this will be your frequent exclamation during these festal days and we do it with you. And what fills us with especial joy with and for you is that "the great things" for which you will thank the Lord will not be limited to the earliest times of your history, to the heroic deeds of a Spangenberg and of his companions, and to the many wonderful deliverances of the Lord in outer and inner dangers, especially in times of war, but that they reach to the very last years of the time upon which you look back. In the very last chapters of the fine history of our dear Bro. Clewell there can an account be given of inspiring acts of the Lord in behalf of your Province, and, therefore, the more hopeful view can be taken of your future.

It is, therefore, our hearty wish that your future may be worthy of such a past and that your various celebrations may become fruitful under the blessing of God to this end. Only such anniversaries are really pleasing to the Lord which, arising out of humble, yea, penitent gratitude for the past, lead into a new consecration to the Lord and his Church, new strengthening in the inner man of faith and love. May the Lord grant you in rich measure upon our prayer such fruitfulness whereon your whole future depends.

So may it be said of this very festival, "the Lord hath done great things for us," and may it be granted to your Province as to our whole beloved Unity to be busy for the Lord in his strength until he comes.

In sympathetic and hearty rejoicings, your brethren of the German Unity's Direction, and in their name and commission,

PAUL REICHEL, President

October 31, 1903.

To the Congregations and Ministers of the Southern Province of the Moravian Church in America:

Dear Brethren and Sisters:

At the regular meeting of the Northern Provincial Elders' Conference held this week the subject of your coming Sesqui-Centennial was broached. The historical significance of the commemoration you are planning, the close connection of early Moravian activities in Wachovia with those in Pennsylvania, and their conspicuous place among the efforts which led to the permanent establishment of our Church in this country, naturally causes Moravians outside of your Province to share the interest you take in the occasion.

It has always been the custom when one Province of our Unity engages in special celebrations, commemorative and otherwise, or institutes epoch-marking movements for the Executive Boards of the other Provinces to give expression to the fraternal sentiments with which they regard such events. We deem it particularly suitable that we, representing a sister province of the American branch of our Church, should express to you the cordial feeling which we entertain toward you at such a time. Not only are we all American Moravians, with the many common interests and sympathies which this implies, but strong personal links of family relation and friendship exist between many among us and among you.

Above all this, however, the exalted associations and hallowed memories called up by such an occasion, when a hundred and fifty years of labor on a foundation like that laid by Moravians in Wachovia are reviewed, remind us that we are a Unity of Brethren claiming Him as our exalted Head who is the same yesterday, to day, and forever. Amid all the changes of time, and amid all the diversity in the tendencies of human thought, Moravian teaching has never ceased from the day when its standards were first set up in this country to the present time, to lift up Christ Jesus and Him crucified as the central theme and one hope of mankind. In this we have a common cause, not for boasting but for gratitude. There have been periods of decline in spiritual life, in loyalty and in zeal. There have been times of revival and renewed effort in His Name and forward movement in His cause. We and you have reason in these days to examine ourselves as to our convictions, our standing and our activity.

To some extent we have among us the varying degrees of loyalty to Christ and His cause which may be found among the churches generally. There is much to confess and repent of. But there is stimulus in the conviction that the teaching of Moravian pulpits has not drifted away from the Cross.

We have gotten the impression from what we have read and heard that it is your intention to signalize your Sesqui-Centennial celebration by substantial efforts in various ways to practically advance the cause of Christ in your congregations and institutions.

We feel a duty laid upon us to express to you our prayerful interest in such a purpose, while we bid you God-speed in all forward movements of the coming years.

May our adorable Head and Saviour manifest His presence among you and give you joy in His service.

We are, affectionately, your brethren,
the Elders Conference of the Northern Province,

J. M. LEVERING,
PAUL DE SCHWEINITZ,
MORRIS W. LEIBERT.

Bethlehem, Pa., October 17, 1903.

CHIPS FROM HISTORIC TIMBER.

BY MISS ADELAIDE FRISS, SALEM, N. C.

The Salzburgers.

The Salzburgers, referred to by name in the proposals of the Georgia Trustees, were, at this time, very much upon the mind and heart of Protestant Europe. They were Germans, belonging to the Archbishopric of Salzburg, then the most eastern district of Bavaria, but now a province of Austria. "Their ancestors, the Vallenges of Piedmont, had been compelled by the barbarities of the Dukes of Savoy to find a shelter from the storms of persecution in the Alpine passes and vales of Salzburg and the Tyrol, before the Reformation; and frequently since, they had been hunted out by the hirelings and soldiery of the Church of Rome, and condemned for their faith to tortures of the most cruel and revolting kind. In 1684-6, they were again threatened with an exterminating persecution; but were saved in part by the interven-

tion of the Protestant States of Saxony and Brandenburg, though over one thousand emigrated on account of the dangers to which they were exposed.

"But the quietness which they then enjoyed for nearly half a century was rudely broken in upon by Leopold, Count of Firmian and Archbishop of Salzburg, who determined to reduce them to the Papal faith and power. He began in the year 1729, and ere he ended in 1732 not far from thirty thousand had been driven from their homes, to seek among the Protestant States of Europe that charity and peace which were denied them in the glens and fastnesses of their native Alps.

"The march of these Salzburgers constitutes an epoch in the history of Germany. * * * Arriving at Augsburg, the magistrates closed the gates against them, refusing them entrance to that city which, two hundred years before, through Luther and Melancthon and in the presence of Charles V. and the assembled Princes of Germany, had given birth to the celebrated Augsburg Confession, for clinging to which the Salzburgers were now driven from their homes; but overawed by the Protestants, the officers reluctantly admitted the emigrants, who were kindly entertained by the Lutherans.

"The sympathies of Reformed Christendom were awakened on their behalf, and the most hospitable entertainment and assistance were everywhere given them." Only a few months after the signing of the charter of the Georgia Colony the "Society for the Propagation of Christian Knowledge" requested the Trustees to include the Salzburgers in their plans. The Trustees expressed their willingness to grant lands, and to manage any money given toward their expenses, but stated that they then held no funds which were available for that purpose.

In May, 1773, the House of Commons appropriated £10,000 to the Trustees of Georgia, "to be applied towards defraying the charges of carrying over and settling foreign and other Protestants in said colony," and over £3,000 additional having been given privately, the Trustees, at the suggestion of Herr von Pfeil, consul of Wurtemberg at Regensburg, wrote to Senior Samuel Urlsperger, pastor of the Lutheran Church of St. Ann in the city of Augsburg, who had been very kind to the Salzburgers on their arrival there, "and ever afterward watched over their welfare with the solicitude of an affectionate father." On receipt of this invitation from the Trustees forty-two families, numbering seventy eight persons, decided to go to Georgia, and left Augsburg on the 21st of October, reaching Rotterdam the 27th of November, where they were joined by two ministers, Rev. Mr. Boltzius, deputy superintendent of the Latin Orphan School at Halle, and Rev. Mr. Gronan, a tutor in the same, who were to accompany them to their new home. In England they were treated with marked kindness, and when they sailed Dec. 8th, 1733, it was with the promise of free transportation to Georgia, and support there until they could reap their first harvest from the 50 acres which was to be given to each man among them.

They reached Charlestown, South Carolina, the following March, and met General Oglethorpe, the Governor of Georgia, who was intending an immediate return to Europe, but went back with them to Savannah, to help them select a suitable place for their settlement, they preferring not to live in Savannah itself. The site, chosen was about 25 miles up the Savannah River, where a large stream enters it, and there they laid out their town, calling it "Eben-ezer," in grateful remembrance of the Divine help that had brought them thither.

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THE CHURCH AT HOME.

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

MT. BETHEL.

To get a proper idea of this field of work one must go and see for himself. When we think of this people separated about fifty miles from their pastor, who can visit them only once in a month, and on whom in a particular sense so much has depended in the past, we may wonder that anything can be done. Perhaps in no other place in the Southern Province could we find more praiseworthy efforts than here. The reason is the people are awakening to a sense of their own responsibility. While the pastor must lead, or nothing will be done, he finds a company of willing workers ready to stand by him. No wonder then that times are growing better in this congregation.

Two things were apparent to a very encouraging extent in the protracted meeting which was held from October 18 to 22. For one thing the material prosperity at once became evident as one approached the place of meeting. The church was undergoing repair, and with a good coat of paint presented a very creditable appearance. What is best about the matter, the people had reached into their own pockets and found the money, and the work is all paid for. When in the course of years a congregation doubles its contributions for general church support, or even rises higher than that, it is doing very well; but when from next to nothing it rises to twenty or thirty dollars in its yearly offering we look with the highest degree of hope toward the future of that congregation. Such is the case with Mt Bethel. Thank God that the people are learning to give. Let us learn from their example.

Another thing noted is the spiritual life. A healthy religious life and a liberal spirit of giving always go together. We are not surprised, therefore, that the Lord gave his blessing in the protracted meeting this year. The attendance was good, the order the very best, and the interest of the kind that produces results. As an immediate outcome of the meeting fourteen people made a public profession of Christ, and from them a number of accessions to the Church were made.

The pastor, Bro. Crouch, is working hard in this field, and both himself and the members are to be congratulated on the good prospect.

BETHANIA.

On the first Sunday in October our congregation revived the Children's Festival, which had been left out for a number of years. The ob-

servance of the day confirmed the opinion among our people that we cannot afford to be without this beautiful feature in the usual course of services. This time in the year while not fitting the historical date was selected in order to distribute the festivals more evenly through the year.

The second Sunday of the month was used as an occasion to recognize the congregation Sesqui-Centennial memorial. In the night service attention was directed to a spiritual awakening as one very important way of marking the Sesqui-Centennial year. The services were protracted till Thursday night following. We were assisted in the meeting on Monday and Tuesday by Rev. C. D. Crouch, and on Wednesday night by Rev. Charles A. Phillips, of the Lutheran Church. The series of meetings was felt to be a substantial aid in deepening spiritual life in our midst.

Our Sesqui-Centennial Memorial consists of a thorough work of repair and improvement of the church steeple, and other needed work on the building. We are intending to carry the work further as means will prove sufficient. So far we have spent \$200, which has been raised with comparatively little effort more than the statement that the money was needed.

NEW PHILADELPHIA.

The congregation Sesqui-Centennial Memorial is now completed. It consists of a new coat of paint put on at a cost of about \$20. We hope that this is only the beginning of larger improvements to be made at no distant day on church buildings and grounds. There has been considerable talk over the matter but nothing definite done so far.

UNION CROSS.

This branch of the Church has never been in a more prosperous condition, with a good Sunday School and a "singing class" for the young folks, new life is being infused and new members are coming in at almost every preaching service. No empty benches are to be seen at preaching services, and in every way things are in a most encouraging condition.

WILLOW HILL.

The few members at this place are certainly to be commended for their zeal and earnestness. They have raised about ninety dollars this year for church improvements, etc., which also means a deeper spiritual life.

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CENTREVILLE

The Sunday School has been divided into two equal parts, one side receiving blue buttons, the other red, the object being to see which side can bring the greatest number of new scholars and which side can secure the most regular attendance of its soldiers. Bro. Samuel Knause and Sr. Mary Rominger are the captains of the respective sides.

The Women's Aid Society has donated money to the pastor for the purpose of taking a much needed rest. There are only a few of these good women, and yet it is really surprising the amount of work they have done. They are a power for good, but unfortunately their number is small when it ought to be large.

FRIEDLAND.

The Annual Provincial Conference was held here this year and proved to be a glorious success, and we believe it will help this congregation very much. Friedland, with its usual hospitality, royally entertained all who came and looked for more.

Our protracted meeting begins the third Sunday night, and we would ask any interested reader to pray for an outpouring of the Spirit. The harvest truly is great but the laborers are few. So very few ask God to do what we can not do. This church is in a most prosperous condition as was shown by the report rendered at Conference.

CHRIST CHURCH.

On the 24th and 25th of October Christ Church congregation celebrated its seventh anniversary with appropriate exercises.

On the evening of the 24th the Annual Business Meeting was held when the reports of the various societies and church committees were read, and the church officers elected for the ensuing year. The meeting was encouraging and harmonious. The following were elected to serve as officers of the congregation and as chairmen of the various committees, viz: Bro. James Heddrick, member of Church Committee, to take the place of Bro. Gideon Pfaff, whose term of office had expired; Miss Maggie Robertson, Secretary to the congregation; Bro. Lee Hanes, Treasurer; Bro. Gideon Pfaff, chairman Grounds Committee; Bro. A. W. Peddicord, chairman Inside Committee; Bro. Samuel Pfaff, chairman Prayer Meeting Committee; Bro. Raymond Brietz, chairman Ushers Committee; Sr. Lee Hanes, chairman Visiting Committee; Sr. Amelia Church, chairman

Church Attendance Committee; Sr. Kenneth Pfohl, chairman Decorating Committee.

On Sunday, 25th, which was an ideal autumnal day, the anniversary was announced by the Church Band, and the Sunday School met at 9:30 o'clock for its anniversary. Bishop Rondthaler was present with us, and delivered the address which was much enjoyed.

At 2 o'clock a large company gathered for the lovefeast, which proved a very happy occasion. The music by the large choir and the singing of the male quartette added much to the success of the lovefeast as well as the other services of the day.

The Holy Communion followed the Lovefeast, and was partaken of by 80 of our members.

The evening service was again a happy one, and was attended by more than three hundred souls. The church, with its beautiful decoration of ferns and chrysanthemums and lighted for the first time with the new electric lights, presented a very bright and attractive appearance. There were two addresses, the first by the Pastor on Growth, the second by Bishop Rondthaler on Lights. The latter was a strong appeal to the members of the congregation for a shining Christian life.

All in all, the seventh anniversary was most enjoyable, and, we trust, productive of good results.

CLEMMONSVILLE.

Mrs. Thomas Cooper, whose home is in Raleigh, paid a visit about the middle of the month of October to her relatives, Mr. Carlos Strupe and others.

The Clemmons ville pastor conducted a series of meetings beginning with the third Sunday in October and continuing to the end of the week. There was no special manifestation of interest, but some increase to the membership of the congregation is yet looked for.

The fourth Sunday, Oct. 25th, was a good day. The congregation celebrated the fourth anniversary of the first Moravian preaching service held in this new field. There was considerable interest shown and all who attended went away pleased. The sermon was on the subject of Christian manhood. Miss Lois Benbow, the teacher of music in Clemmons School sang a beautiful solo in her usually charming manner. The lovefeast was made especially delightful by the singing of the choir, under the direction of Miss Johnson, and an excellent address made by Prof. Mendenhall.



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is the shoes themselves, and therefore our best argument is lost unless you see them. We know that it is the best line of Ladies' Shoes to sell at \$2.50 that are on the market to-day, and you, want the best. We invite inspection.

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A goodly number of the brethren and sisters sat down together at the Lord's table in the closing service of the day.

KERNERSVILLE.

Almost I have let the time pass, but I must say a word or two for the WACHOVIA MORAVIAN, pertaining to the inspirings in our congregation during the last month.

Uppermost in the minds and hearts of our people for the last fortnight has been the District Conference at Friedland, and no one member of our congregation has more sweetly enjoyed the season than the writer, it having been my pleasure to attend both days. The general verdict, I believe, was that no previous Conference had been more profitable or more abundantly enjoyed than was this one. For genuine hospitality, cordiality and warm-heartedness the Friedland people have no superiors. The entire Conference was a continued feast of love and blessings and the best result will, doubtless, be felt throughout the Province.

Bro. Clarence Crist filled our pulpit for Pastor Crosland on the last 4th Sunday. He went to Carmel at 3 o'clock in the afternoon, and preached a very interesting sermon. He impressed our people as being an earnest worker for the Master, and his visit to our congregation was much enjoyed.

On the 28th of October the remains of Nicholas Highfill were brought here for burial from Greensboro. He died of typhoid fever and his age was 16 years. Bro. J. C. Roberts held a service in our church in the absence of a minister and the remains were laid to rest in the Moravian graveyard.

A committee of two from each church in town will meet to-night and arrange a programme for a Union Thanksgiving and Temperance Sunday School Entertainment in our church on the 4th Sunday in this month. We are looking forward to a happy day on this occasion.

Pastor Crosland came down on Monday, Nov. 2d, to see Bro. John Stewart, who is quite sick, and to baptize and receive into the Church Mrs. Julia McGee, who is upwards of 80 years of age.

While our Sunday School thinks well of its report to the last Conference, it will put on new energy and determination to make a still better showing at the 1904 Conference.

In this Sesqui-Centennial year may every charge in the Southern Province take new life, and pray earnestly for God's blessing, and greater things for God and the

spread of the Gospel will be accomplished in the Province than ever before.

FRIEDBERG.

The protracted meeting at Friedberg was held the week beginning Sunday, Oct. 11th, a little later in the year than usual. We had planned for moonlight nights, but in some way the moon failed us, but notwithstanding the darkness we had very good attendances and very good interest. There were seventeen confessions, and 14 have given their names for membership, and will be admitted on the second Sunday in December. Bishop Rondthaler, Dr. Clewell, and the Bro. Kenneth Pfohl and Hall assisted in the meeting.

ENTERPRISE.

The protracted meeting at Enterprise was held the first week in November. The services were largely attended, and, while there were no confessions, we feel that good has been done and hope for a harvest at another time.

ADVENT.

The Sunday School at Advent has been closed for several weeks on account of scarlet fever in the neighborhood. There are still a few cases scattered over the country. Two children of Bro. and Sr. Sandy Brewer have been ill, also the little son of Bro. and Sr. William Crouse. We are glad to say all are on the way to recovery.

THE SALEM HOME

The many town and country friends of the Salem Home are hereby reminded of the approach of Thanksgiving Day. While their gifts in past years were most acceptable, they are all gone now and we are hungry again. The high price of wood makes it exceedingly difficult to make ends meet, and help of any kind will be very thankfully received.

In Memory of Mrs. Lisetta M. Fries.

Since the last issue of THE WACHOVIA MORAVIAN a very dear member of our Southern Church has entered into her rest. Mrs. Fries was the daughter of Bro. John Vogler, well known for his interest in Sunday Schools at a time when few were as yet willing to enter into the new work. She was born at Salem March 3d, 1820, and educated in the Salem Female Academy. She was married on May 24th, 1838, to Mr. Francis Fries, to whom Salem owes so much in the way of business enterprise. In the year 1863, in the midst of the Civil War, she was left a widow, with her family of children about her. Among them, as well as in the congregation, she lived on 40 years more, a mother in Israel.

She was interested in everything belonging to the welfare of the Church, the Academy and the community. Every cause received her



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SCHEDULE IN EFFECT

MAY 25th, 1902.

WINSTON-SALEM DIVISION—Leave Winston-Salem 8:00 a. m. daily except Sunday. Arrive Roanoke 1:00 p. m. 2:5 p. m. daily for Roanoke and points in the Shenandoah Valley and Lynchburg. Leave Roanoke 9:15 a. m., daily. Arrive Winston-Salem 2:00 p. m. Leave Roanoke 4:35 p. m. daily except Sunday. Arrive Winston-Salem, 9:50 p. m. WESTBOUND. LEAVE ROANOKE DAILY. 4:11 a. m. (Vestibuled Limited) for Bristol and intermediate points and Knoxville and Chattanooga, all points South and West. Pullman Sleepers to Memphis and New Orleans. 4:25 p. m. for Bluefield, Pocahontas, Kenova, Columbus and Chicago, and all points West. Pullman Sleepers from Roanoke to Columbus, also for Radford, Bristol, Knoxville, Chattanooga and intermediate points. 9:00 a. m., daily, for Bristol and for Bluefield, Norton, Pocahontas and Welch. NORTH & EASTBOUND. LEAVE ROANOKE DAILY. 1:50 p. m. for Petersburg, Richmond and Norfolk. Pullman Parlor Car. 1:53 p. m. for Washington, Hagerstown, Philadelphia and New York. Pullman Sleeper to New York. 8:00 p. m., daily, for Hagerstown. Pullman Sleeper to Philadelphia. 12:05 a. m. for Richmond and Norfolk. Pullman Sleeper Roanoke to Norfolk and Lynchburg to Richmond. 12:35 a. m. (Vestibuled Limited) for Washington and New York. Pullman sleepers to Washington, Philadelphia and New York via Lynchburg. 7:00 a. m. daily, for Lynchburg, Petersburg, Richmond and Norfolk. 8:05 p. m. daily, for Lynchburg. DURHAM DIVISION—Leave Lynchburg daily except Sunday 4:10 p. m. (union station) for Durham and all intermediate points. Leave Durham daily except Sunday at 7:00 a. m. for Lynchburg and intermediate points. For all additional information apply at ticket office or to M. F. BRAGG, W. B. BEVILL, Trav. Pass. Agent, Gen. Pass. Agent, Roanoke, Va.

generous assistance; every worker enjoyed her warm-hearted sympathy. She loved the services of the sanctuary; she taught as long as she was able in the Sunday School. A severe accident 18 years ago compelled her to withdraw from more active labors, but no weight of pain or age diminished her loving interest in all around her. Her pastor will ever miss her kindly face as she slowly, with the assistance of son or daughter, moved up the aisle to take her beloved place in the sanctuary. Her last testimony to the Lord, her Saviour, was this: "He will never leave us nor forsake us."—On Oct. 23d, 1903, at 10:30 in the evening, she quietly entered her happy rest at the age of 83 years, 7 months and 20 days.

Her funeral services were held in the Salem church on the following Sunday afternoon. A great concourse of sorrowing people were present and reverently followed the remains of this good woman to her last resting place in the cemetery.

"Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day."

BAPTISMS.

At Clemmonsville, Oct. 16th, 1903, MARY BROCK, infant daughter of Mr. and Mrs. William and Mary Jane Miller (n. n. Bower).

At Friedberg, HOWARD DAVID, infant son of Bro. and Sr. Frank Raper.

At Friedberg, JOHN CROUCH, infant son of Mr. Alonzo and Sr. Ada Rashford, of Raleigh, N. C.

ACKNOWLEDGMENTS.

For Bohemian Mission:

Salem Congregation,	\$49 56
Macedonia "	1 17
Clemmonsville "	\$5 65
Hope branch "	4 20
	9 85
	\$60 58

For Pottenstein Orphanage:

Salem Juvenile Miss. Society, part support of 1 child,	\$10 00
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Hospital at Leh, India:

Salem Juvenile Miss. Society,	\$17 50
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For Leper Hospital, Jerusalem:

Salem Juvenile Miss. Society,	\$7 45
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For Foreign Missions:

Calvary Chris. Endeavor,	\$17 00
Macedonia "	4 02
	\$21 02

For Provincial Expenses:

Salem Congregation,	\$56 16
JAS. T. LINEBACK, Mission Agent in North Carolina.	

EXCURSION TICKETS.

Commencing June 1st and until Sept. 30th, all Railway and Steamship Lines sell excursion tickets to the resorts and principal stations on the line of and adjacent to the Norfolk & Western Railway, tickets limited to Oct. 31st, 1903, for return passage. Write the undersigned for Summer folder giving information as to Mountain, Spring and Seashore Resorts, boarding houses, location, elevation, rates, etc., in Virginia.
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SURPLUS AND PROFITS,	-	150,000 00
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DIRECTORS:— Eugene E. Gray, J. W. Hunter, F. H. Fries, W. T. Vogler, Frank Miller, W. A. Lemly, Jas. A. Gray.

THE WACHOVIA MORAVIAN

VOLUME XII.

SALEM, N. C., DECEMBER, 1903.

NUMBER 130.

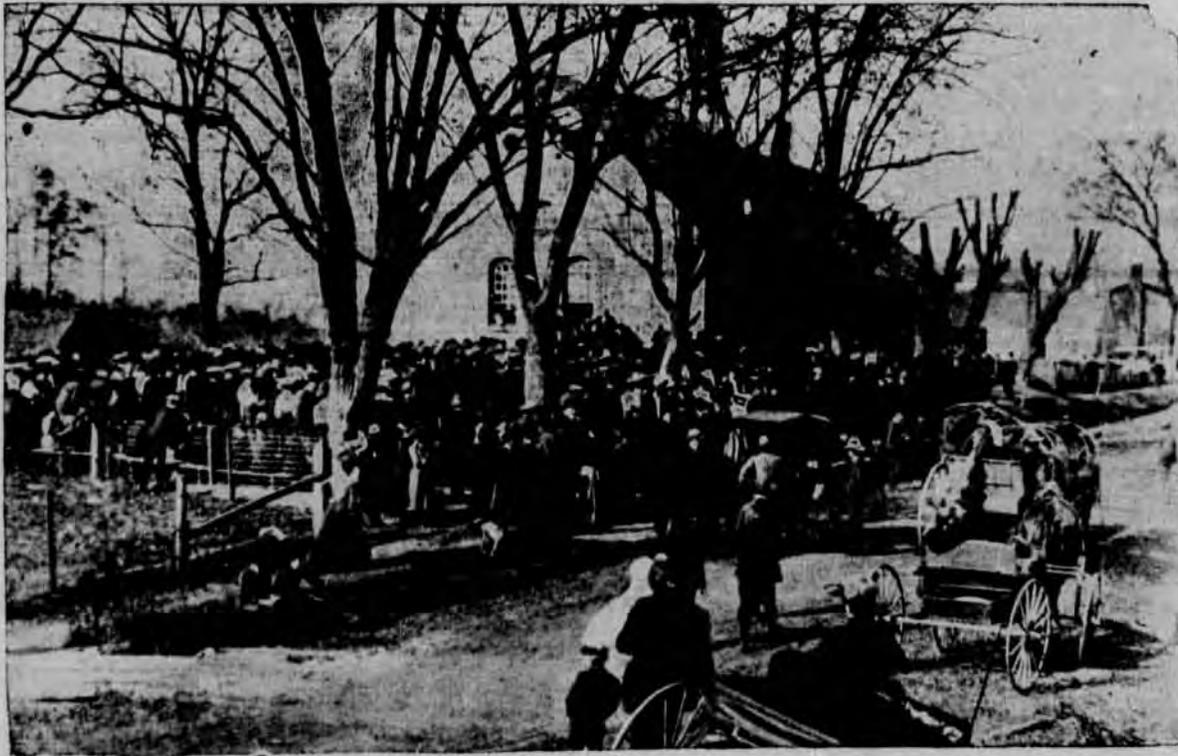
Sesqui-Centennial Celebration.

"What a fine day for the beginning of our celebration!" This was the one expression heard most frequently on the morning of November 13th, from the many who were hurrying to the depot to take the special train for Bethabara, to be present at the exercises of Bethabara Day. With the ideal weather conditions the greatest obstacle in the way of a successful outdoor celebration was removed, and the interest and enthusiasm felt by every loyal Moravian was increased at the prospects of a splendid celebration, and such it proved to be.

cises were conducted by Bishop Rondthaler, who after the singing of a hymn, offered an opening prayer. Scripture was read by Bro. Jas. E. Hall, a letter of greeting from the Northern Province, by Bro. Clewell and brief addresses were made by Bro. Paul de Schweinitz, Hon. C. B. Watson and Bro. E. S. Crosland. After the reading of the list of articles placed in the monument, by Bro. B. J. Pfohl, Chairman of the Committee on Bethabara Memorials and Celebration, Bishop Rondthaler delivered the memorial and dedication address. Then while the congregation joined in singing a fitting hymn, the Brn. Theodore Hine and Calvin Hauser, of

beginning of the history of the Puritans. Liberty Hall and Liberty Bell are not only dear to all Philadelphians, but to all patriotic citizens of the United States, because liberty was begun within those ancient walls, and old liberty bell rang out the good news to the waiting multitude. Every visitor to Herrnhut, Saxony, goes to the shelter in the dense forest in which is the great memorial stone marking the spot where the first tree was felled to build the homes of the Moravian refugees.

This same feeling has brought us together today. Before us is the Boulder and Tablet pointing out to this and succeeding generations the spot where Wachovia had its real beginning. Here stood the first home which welcomed the little band of pilgrims. It was an humble abode.



UNVEILING OF MONUMENT TO SURVEYORS AND SETTLERS.

Courtesy of Winston Journal.

Fully 800 passengers, including the pupils of Salem Academy and College and Salem Boys' School left Winston-Salem at 9 a. m., and half an hour later took possession of the little village, where 150 years before the Moravian pioneers had made their first settlement in Wachovia. In addition to the company from the towns, many came in private conveyances from the surrounding country, until three thousand or more had gathered at the historic spot.

The opening exercises took place at 10:30 o'clock and included the unveiling of the large granite memorial, dedicated to the surveying party of 1752, and to the twelve men who made up the party of first settlers in 1753. The exer-

Bethabara, unveiled the monument.

A recess for lunch followed, and at 2 o'clock the Bethania and Salem Church Bands, which furnished the splendid and inspiring music for the day, called the company together at the spot where stood the first home of the settlers. Here a large granite block had been placed in position, and on this an iron tablet telling the story of the first hut. While the people grouped themselves around this memorable spot, the following paper was read by Bro. C. D. Crouch:

There is a peculiar charm connected with the beginning of a work or of a history. Plymouth Rock, in Massachusetts, is sacred to all New England because it is associated with the very

We have a picture of the cabin, and it would at the present day appear to us as inferior to the rudest hut of the mountaineer of Western Carolina. Yet it was to the travel stained band a home. On that dark November day, cold and bleak, so great was the joy of this band that they were more like little children in the expression of their happiness than like earnest, serious men. To them it was a home. To them it said: "Welcome! Welcome home!" Just where you now stand they stood at 3 o'clock, Nov. 17th, 1753. Where with interest and pleasure you gaze upon boulder and tablet, they gazed upon the Hans Wagner hunter hut. We look back over 150 years of glorious history! They looked forward only to toil and struggle, difficulty and hardship. We will this evening return to our

[Continued on fourth page.]

Bethania.

Three miles north-west of Bethabara, about which so much interest has centered in this Sesqui-centennial year, stands the village of Bethania, the site of which was selected six years after the former was founded. The two places were closely related in their early history. Both are well known to many readers of THE WACHOVIA MORAVIAN because of their age and location of the places as they are on the old Salem and Mt. Airy wagon road, along which people from different points in the Province have passed repeatedly on business and pleasure trips into the mountain country.

The history of Bethania may be regarded as coming under two periods. The first covers the time when diversity of occupations had a better showing, and there was considerable stir of business in the village. The present condition shows the nature of the latter period,—a quiet, healthy little settlement, three miles from the railroad, a place where people live comfortably and pleasantly, with enough of the air of business to suit the needs of the people and keep them in close communication with the outside world.

The life and progress of the congregation may be said also to come under the two periods mentioned. In earlier years the work was not so much of an aggressive spirit. Religious life was fostered through the preaching of the Word and the Sacraments, and the members were closely and lovingly held together in the observance of the services and customs peculiar to the Moravian Church.

In the later years efforts have been made to reach out further and extend to others the advantages which the congregation enjoys.

In the southern part of the congregation, about four miles from Bethania, Olivet Chapel was erected in 1878 as a Sunday School and preaching place for the convenience of a large number of members in that community. About seven years ago Alpha Chapel was built two miles and a half to the north east, in a section hitherto not reached by the influence of the congregation. Mizpah Chapel, to the north-west, was consecrated in 1896 as another place through which the congregation might enlarge its power for good.

The old church in Bethania is the center of affection in the congregation. Here the members gather from near and far to partake together in the lovefeasts and communions, to enjoy the Christmas and New Year's Eve and Easter services, or to lay their dear ones to rest on the consecrated ground east of the church.

The picture on the opposite page shows the church as it has appeared to the present generation. During the last months, as the congregational Sesqui-Centennial memorial, the steeple has been thoroughly repaired, and the shape and style greatly improved. Unfortunately a picture of the building as it now appears in its changed condition could not be obtained in time for this issue of the paper. Considerable changes have been made both on the exterior and the interior since the completion in 1809. Further improvements are being contemplated.

In 1909 the congregation will reach the centennial of the church building and the sesqui-centennial of the settlement.

Friedberg.

The Friedberg church is situated nine miles south of Salem, in the midst of a prosperous farming country. The name means *hill of peace*.

The first church was consecrated in 1769, but the formal organization was not effected until January, 1772. At this time fourteen married couples pledged themselves to the support of a resident minister. The congregation has continued to maintain a resident pastor for now 131 years.

The second building was consecrated on the 12th of May, 1788, which date has come to be observed as the time for the anniversary occasions. The third building, represented by the cut on the opposite page, was consecrated in 1827, and served as church and parsonage until the erection of the new parsonage in 1900. The present minister is the nineteenth in regular succession.

Friedland.

The Friedland church, with its solitary pine in front and shade of great oak trees in the background and romantic forest-clad hills all around, is very dear to the Southern Province. The settlement which bears this name was commenced in the year 1770. The immediate reason for the new enterprise was the unexpected arrival of six German families from Broadbay, Maine. They had been visited by Bro. George Soelle, a Moravian evangelist-pastor, and had been so impressed by his teachings and his account of his brethren in Wachovia that they had resolved to emigrate thither. On their voyage from Maine to Carolina, the little vessel that carried them was wrecked off the coast of Virginia. Finally they arrived over the long way from Wilmington. They were weary and way-worn and a number of them sick. Though not unexpected they were hospitably welcomed and the Friedland neighborhood was assigned to them as their future home. Nine lots of two hundred acres each were sold to them, and 30 acres in the centre were reserved for a meeting house and school purposes. In 1771 nine houses were finished and the settlement received its name, Friedland,—which means the land of peace. The corner stone of the first meeting-house was laid in February, 1772, and on February 18th, 1775, the building was consecrated and the first minister, Rev. Tycho Nissen, was introduced to his congregation. The descendants of this worthy servant of the Lord are now prominent citizens of the neighboring village, Waughtown. Some of the names of the first settlers are also still continued in their honored descendants. Either in the Friedland or in the Salem congregation you will yet meet with Voglers and Haines and Romingers and Sides and Hines and Reeds.

Ever since 1775 divine services have been regularly continued at Friedland. The removal of many members to the West reduced the congregation so greatly some sixty years ago that it ceased after a time to be the home of a resident minister. Gradually, however, the membership has been built up again, the church-building has been greatly improved, and, in the autumn of 1903 a handsome belfry was added as a sesqui-centennial offering.

Friedland has been served by 24 ministers, the last of whom, Rev. C. D. Crouch, is in office at the present time. The hospitable treatment which this congregation has recently given the Sesqui-Centennial Provincial Conference is still fresh in the remembrance of many brethren and sisters.

Mt. Bethel.

Many a loving pilgrim to our little church in the Blue Ridge, a few miles across the Virginia line, would now fail to recognize the church which stands at the angle of two mountain roads. With its added wing and with the coat of white paint which has taken the place of its former weather stained exterior, it presents a very different appearance from that to which the visitor was formerly accustomed.

The beginning of this mountain work for Jesus Christ among people at that time entirely devoid of the means of grace was made by lay brethren. Bro. Van N. Zevely visited the region over and over again accompanied by other brethren among whom Bro. John Vogler was a notable helper. They sought out the people in their homes, hidden among the forests and in the shadows of the great hills and in the face of every kind of obstacle, brought the Gospel home to the hearts of many of them. Finally a church was built, and consecrated on November 24th, 1852. Two years later Bro. Jacob Siewers and his devoted wife became resident missionaries here and wrought a work of love and patience and encouragement which the people have never forgotten. Generally, however, the church has been served from a distance, with monthly appointments, which were intermitted in the winter. From Bro. J. F. McCuiston's time the work has taken a new start. It has been greatly helped by the visits and labors of young women, members of the Salem congregation, who have taught schools of various sorts during successive summers. The present pastor, Rev. C. D. Crouch, reports very great encouragement in his work of which the improved outward appearance of the church seems to be a very fair indication.

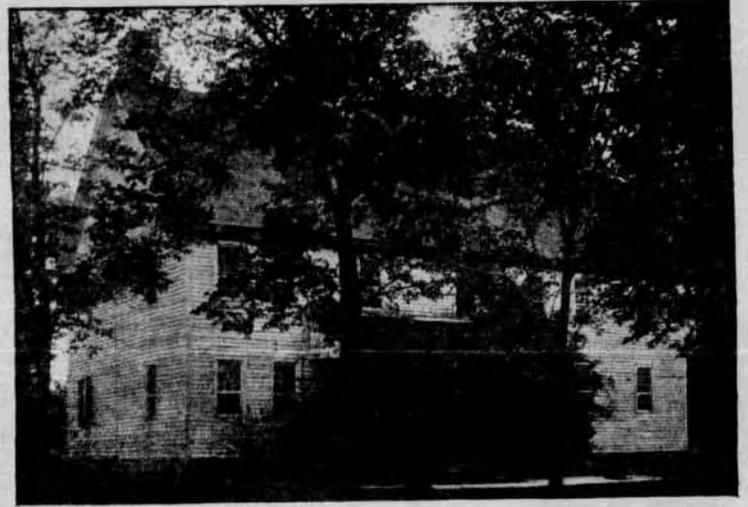
Willow Hill.

About four miles north of Mt. Bethel, over a rough mountain road, stands the new chapel, Willow Hill. It has seemed to us when looking at the modest building, on its green hill-top, with the towering peaks of the Blue Ridge close around it, that no Moravian church in any part of the world could be situated so romantically as this one. It at once brings to mind the words of Scripture: "As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even forever." May the promise be fulfilled of this little flock, hidden away among the deep hills, in a remote section where strong drink had hitherto held undisputed sway. Bro. J. F. McCuiston gathered the little congregation a few years ago in connection with his charge at Mt. Bethel. It is now a part of the pastorate of Rev. C. D. Crouch, who has expended much labor upon it. Along the lower sides of the mountains are the flourishing nurseries and orchards of the Woods brothers. They have brought this new and promising industry into the heart of the great hills, and with equal diligence have interested themselves in the Sunday School work upon which so much depends for the future of Willow Hill.

THE WACHOVIA MORAVIAN
A CLUSTER OF WACHOVIAN CHURCHES.



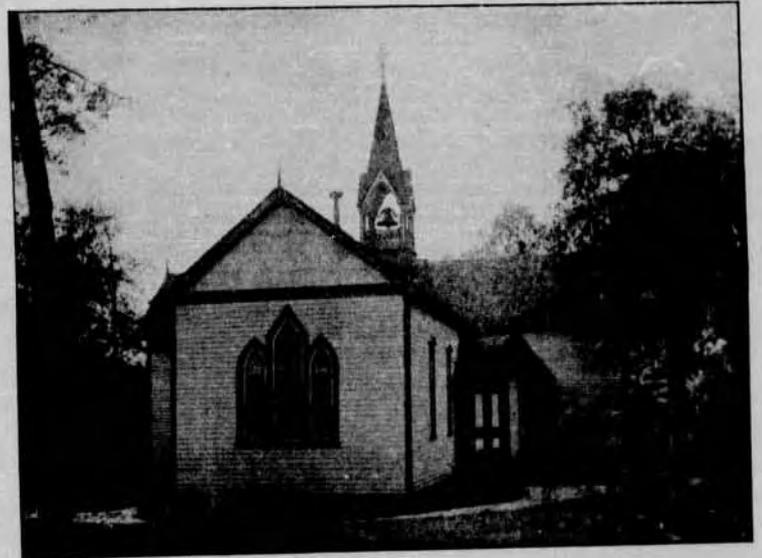
BETHANIA CHURCH.



FRIEDBERG CHURCH



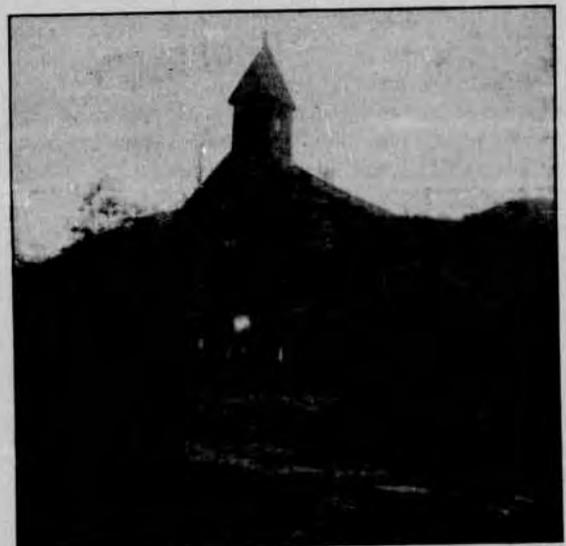
FRIEDLAND CHURCH.



CENTERVILLE CHURCH



MT. BETHEL CHURCH.



WILLOW HILL CHURCH.

THE FORT.

comfortable homes and will rejoice in the great things God has done for Wachovia; they had nowhere to go save to this humble abode. But humble as was the place, it was home to them and it was the beginning of all things in Wachovia history.

When we recall the facts connected with the first cabin, we must look upon it in its true light. The house which stood here where we are now gathered was to them more than a mere temporary shelter. It was to them first and foremost a home, since it alone bade them welcome, when they arrived weary and worn from their six weeks journey.

Here it was that the two wounded members were tenderly cared for, the one severely burned while extinguishing the flames which were consuming their home, the other wounded and apparently dead, after having been crushed to the ground by the falling tree. Hence this same first house became to them a Hospital.

Again it was here that for weeks and months they sang and prayed; it was here that the precious Gospel was preached, and the sacraments administered. It was here that they partook of the lovefeasts and here the happy Christmas time was celebrated. Hence this first cabin was to them a Church with which was associated some of the most precious memories.

When after buildings were erected, the Hans Wagner hut still served to shelter visitors, strangers and friends, until in 1768, after serving as Home and Hospital, Church and Guest Chamber for 15 years, it was finally demolished.

Demolished do we say? What matters it if the material part of this first home in the wilderness decayed, and the foundation stones were scattered? The memory is sacred, and the sweet lessons of this humble home in which Jesus dwelt will live on and on. Many a proud mansion which has been built since that day will crumble and be forgotten, but this monument around which we are gathered will tell to coming generations a hundred years hence, the beautiful story of the first cabin in Wachovia, which was humble in appearance, but which sheltered the heroes of 1753, who came in the name of the Lord Jesus Christ, and who in his name wrought an enduring work. Let us in succeeding years come to this spot again and again as we thank God for the past and take courage for the future."

From the site of the first hut the company passed in orderly procession, led by the band, to the site of the old stockade fort, which had been of such signal service in protecting the early settlers from the Indians during the French and Indian War. The outline of the fort had been marked by stone pillars, the gift of the various Sunday Schools of the Province, and at the south-east corner had been placed one of the original mill-stones, in upright position, on granite base, and fastened to it a metal plate with suitable inscription. On this stone Bro. B. J. Pfohl stood as he read the following account of the fort and mill:

"Soon after the arrival of the first settlers in Bethabara, they began to erect temporary accommodations. These temporary buildings consisted of a dormitory for the men and a small structure in which to entertain strangers. After a while the Pennsylvania church authorities decided to take up their residence in Wachovia and then the question of the permanent plan of the village was discussed. The decision was to erect these buildings, not in the neighborhood of the original hut, but upon the site where we now stand. It will not be our object to dwell upon the erection of the successive buildings, since the tablets all about tell the story. We are to consider the history of the

A few years after the beginning of Wachovia, the French and Indian War broke out. The atrocities of the cruel red men are not overdrawn in histories and books of adventure. News began to reach the settlement at Bethabara that the Indians were plundering and murdering all around them. Refugees began to arrive, not from one section only, but from many parts. At last the question of defence of home and loved ones was taken up, and with the wisdom and energy common to these brave men it was decided to erect a stockade fort, enclosing the principal houses of the village. The dimensions of the fort you have doubtless already examined. They are marked by the granite posts. The erection of this palisade was no small task. Timber was brought from the forest and a trench dug. Into this trench were placed the upright timbers. It is probable that after the timbers were placed at the place where they joined, thus, (in builders' term) "breaking the joint." In a remarkably short period, the space, now permanently marked, was enclosed. It included the principal buildings, and also the spring at the edge of the meadow. Behind this formidable defence the sturdy pioneers could defend themselves.

The troubles with the Indians increased. Outrages were reported from the Yadkin river neighborhood, from where Walnut Cove was later built, from Haw river and from other sections. So great was the number of refugees who found shelter in this fort that it became necessary to begin another town near by. This was located at the mill, a mile below Bethabara. This settlement was also surrounded by a palisade to insure the safety of the residents.

The dangers continued to increase, and at last the fort was besieged by a large body of Indians intent upon the capture of the garrison and the murder of the inhabitants. At this time, when the danger was at its height they were preserved from harm in a most remarkable manner, as they later learned from an Indian chief. When the attack was already planned and the stealthy red men were moving upon their intended victims at dusk or early evening, they were startled by the ringing of the alarm bell; the Indians decided that their plans had been discovered, and they feared the inhabitants too much to venture further. Several nights this occurred, and each time the attacking party withdrew at the sound of the bell.

Then the cruel red men determined to make the attack later in the night. Again and again they approached the palisade fort, but before beginning the fierce onslaught, they heard the warning trumpet and again decided that the inhabitants had discovered their movements. At last the body of Indians became discouraged and moved away.

The ringing of the supposed alarm bell was really the bell summoning the pious folks to their daily prayer-meeting. The alarm trumpet which sounded out in the stillness of the later night or early morning was only the trumpet blown by the night-watchman as he made his regular rounds. Thus their faithfulness to regular religious duties saved them from attack, and the precaution of the little band in providing the night watchman served the same happy purpose.

Many were the outrages committed all through Western Carolina, Virginia and South Carolina, as well as further north; but, owing to the protection of a good God, and the precautions of his wise and obedient children, not a life was lost in Bethabara, not a hair of the head was disturbed in the case of any Moravian member. Wounded men were brought to the town, and at the mill lives were lost, but Bethabara and its people were saved; the fort in and around which we stand was their stronghold, and had it not been erected we would

probably not be gathered here to-day, Wachovia as a Moravian Colony would possibly have been blotted from the face of the earth.

Earlier we mentioned the mill. This calls for more than a passing word. Before us is one of the original mill-stones, which will be preserved as a fitting memorial of the thrift of those early days. When the Indian troubles were at their height, and before the settlement of refugees had been begun at that point, the miller could not remain at so exposed a position. As alarm after alarm reached the town the miller moved to the fort, and left the door of the mill open, so that any customer could enter and himself grind his grain.

Again, the mill is of special interest because in the dark days of the American Revolution, when patriot and tory were persecuting each other with a fierceness which threatened to depopulate the State, and when hostile armies were passing and re-passing, this same mill-stone which contains the memorial tablet, was busily whirling round and round, producing its hundreds and its thousands of pounds of flour for the soldiers of Greene or Cornwallis, as well as for the people of all this section of the State. What a story this mill-stone could tell if it could but speak! "If it could but speak?" do we say? Does it not speak as it stands before us? Will it not continue to speak as years pass, telling the story of sorrow and of danger, as well as that of triumph and of victory! Speak on in thine own language, thou silent survival of the past, and tell to us and to our children the story of the pioneer and the red man, of the American patriot and the British invader!

Many are the stories which cluster around this spot. We look at one of these inscriptions and we know that there the royal Governor Tryon was entertained when he and his charming wife came on the first of his two visits. We look at another spot, and we know that there, after the war with the Regulators, on the occasion of his second visit, he confined his poor prisoners, chained together two and two with fetters of iron. We seem to see him in his tent in the open space in the midst of the town, judging and passing sentence in the many cases which came up before him in this sad time. Again, we turn our eyes to yonder hillside and see, in imagination, the review of Gov. Tryon's 5000 royal troops, as with rapid maneuvers they repeated the movements of the recent battle; and as the rattle of musquetry was blended with the roar of cannon the very buildings of the village trembled and shook. We see, later in the day, these distinguished North Carolinians in the Governor's tent, toasting in turn King George and the Wachovia settlers: This scene was as brilliant and interesting as were the fire-works which blazed upwards illuminating the gloom of the night.

After all had departed,—soldiers, officers and prisoners,—one solitary man is seen making his way up yonder hill to say farewell to the peaceful God's Acre, and then without escort or body-guard, the well known and much reviled Governor says farewell to Bethabara, the town he had learned to love and the people he had learned to respect.

The scene changes. The Regulator War has given place to the greater war of the Revolution. We find ourselves at another time at the same spot where stood the fort—where stood the tent of the royal governor Tryon. Hour by hour they go by on yonder road, from morning till the middle of the afternoon,—one thousand, two thousand, up to seven thousand. At last the great leader appears. It is Cornwallis. Whatever we may think of Cornwallis as an enemy, we must confess that he was a fine soldier and a brave man. He alighted here where we are gathered, and received a formal address from the people of Bethabara, to which he replied in the polite manner of the English courtier. He had already placed guards at mill and

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tavern, at home and at church, and all during that momentous day not a deed of violence was done, and Bethabara was saved from these 7000 British troops as it was saved from the 3000 troops of Gov Tryon, as it was saved from the large Indian force encamped for days and weeks about the fort

We might extend our pictures. We might tell how the prisoners were brought from the great battles of King's Mountain and Guilford House, and were guarded or nursed as the case required. We might tell of the passing and repassing of rapidly moving bodies of troops, both American and British, when as many as 2000 at a time were fed at Bethabara for a period of a week, and yet the grain and other supplies were not exhausted. We might tell of the sad, sad experiences when the stragglers came in force, and committed all manner of unjust demands with the muzzle of the musket or the point of the sword enforcing the same. We might relate how American soldiers made Bethabara their headquarters, and searched far and wide for tories; when they captured their victims these poor fellows were tried just where we now stand, and were beaten, in some cases, with a hundred lashes.

Thus we could go on, with one scene after the other, and when yonder sun had set we would find that not all had been related. All of these events cluster around the very spot where we now stand. Verily, here was enacted the heroic part of the early history of Wachovia; here was the active centre of those days; here were the heart throbs of those early days amid which our forefathers moved, and well it is that with iron and with granite these things will be preserved as a precious legacy to our children and our children's children. To those who have thus revived and perpetuated this chapter of our history, so nearly lost forever (as so much has already been lost) we owe no small debt of gratitude, and on this day we rejoice with them as they help us revive the memories of the past.

Then the procession formed once more and passed slowly across the open meadow and up the steep hill to the graveyard where the concluding exercises of the day were held. It was an impressive hour and one never to be forgotten. And as we listened with deep reverence to the story of the trials and sorrows, the struggles and achievements of those godly men and women, of their child like faith, of their triumphant deaths, we felt that we were, in very truth, standing on "holy ground," and the simple recital of their deeds of love and devotion seemed to plead with us for greater and more entire consecration of ourselves to God in the service of our church and our fellow men.

The following was the paper read at these exercises by Bro. E. S. Crosland:

"When Moses stood beside the burning bush, he was told to put off his shoes from off his feet because the place whereon he stood was holy ground. In like manner we feel to-day that the spot where we now are gathered is holy

ground, and reverently we lift the veil of the past to recall the events clustered around this second Hutberg—this peaceful "God's Acre"

When we stood where once stood their first cabin home, we admired their sturdy bravery and rejoiced as they passed from their early struggles to greater comforts and even to marked prosperity. When we gathered at the site of the fort we trembled with them, as one danger after the other rolled towards them like the successive oncoming waves on the ocean shore. We felt our hearts throb as we saw the fulfillment of the Scripture—"He shall deliver thee in six troubles; yes, in seven there shall no evil touch thee."

But when we reach the sacred burying ground our thoughts rise upward, just as our footsteps have brought us upward on our journey hither. Here we see their faith triumphant, both in the case of the living and the dead. When the reaper, death, came into their midst for the first time, they said of the little child who had been taken: "She was gathered in as the first flower in Wachovia by our Heavenly Gardener, and her little tenement was sown as the first grain of wheat in this God's Acre, which upon this occasion was consecrated." Yonder is the little grave which was opened nearly 150 years ago, the first grave, and around which our forefathers gathered as we do now.

Here they came on Easter morning, year after year, to confess their faith in our blessed Lord and Saviour, Jesus Christ. At times they had to struggle with the superstitions of their rough neighbors in that rough age. Again they had to station sentinels in the forest all around them as they prayed, lest the red men should suddenly rush upon them with murderous intent.

Methinks as we are gathered here upon the graveyard, we see the darkest cloud stretches the rainbow of most beautiful promise and encouragement. Since coming to this celebration you have no doubt passed in and out among the rows of graves. If you have carefully examined the time stained stones, you will have noticed that among the earliest graves a number have nearly the same date. That was the darkest hour. That was the deep valley of sorrow. Among those graves you will find the name of the minister's wife, a good and noble woman. When she died of the fever which was so malignant that it was said to make the blood "boiling hot," her devoted husband asked God if it was his will, to take him also to the heavenly home, and a few days later his prayer was answered. Sad, sad was the little procession which traversed the same road over which we had just come to lay the godly Seidel beside his noble wife. Then death, the reaper, put in his sickle, and in rapid succession gathered Kalberlahn, the good physician, known and loved by all for miles and miles around. Then another and another procession, increasingly sad and sorrowful bore men and women hither till half a score and more of their strongest and most useful members, within a few days were brought to this spot, a precious harvest for the heavenly reaper. This was terrible, the saddest chapter in the 150 years. Yet on the following Easter, with war and danger all about them, with Indians in the forest and with soldiers down in the village, they gathered on this spot where we now stand and confessed their undying faith in a kind and merciful Father—a picture for us to remember, a scene which is indeed brighter than the rainbow painted upon the darkness of the storm cloud. This was triumph, this was the faith mounting upwards on eagle's wings.

This graveyard is interesting to us for many reasons. On this hill, day and night, the lonely watchman paced back and forth, ready to give warning of any approaching danger. As you descend the hill when our services will have been closed, note the village below you, note the wide prospect which greets you as you look out over the field and meadow, and think of the lonely sentinels, risking

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their lives, as in the ominous silence they listened for the breaking twig which would indicate the stealthy tread of the cruel Indian. Yet willingly they made of this hill a watch tower that brother and friend, wife and child might sleep in safety in the village below, even though instant death threatened the watchman.

Again, on this great day we look about us for memories of the past, and we are impressed with the greatness of the men who lie here, sleeping their last sleep. It is not only that they died triumphant in their faith, and thus were victors over death itself, but this spot is interesting to us because of the general character and influence of the noble men and women who are buried here.

There lie Mr. and Mrs. Seidel, cultured and refined people, who left home and fatherland to preach the gospel in the wilderness, and they died at their post, to be buried on this peaceful hill in the wilds of the primeval forest. There is the grave of Kalberlahn, the great and good physician, who went a hundred miles in all directions to relieve the sick and the suffering; whose skill as a physician and surgeon would give him a leading place now (were he living) even as it gave him eminence then. A man who had in his heart so strong a love for his fellow men that on his death bed he feared not the dark valley but sorrowed only because he had not the strength to rise and minister to some who in another part of the village suffered at that time and needed his professional care.

Here too is the grave of the great business manager, Gammon, a man now so little known that his name sounds strangely in our ears. Yet Gammon was a man of such fine business ability, such keen insight into financial problems, such a wonderful promoter of thrift and progress that when he died he was spoken of as the "Father of this section of the State," and up this shady and winding hill road over which we have just passed came hundreds and hundreds of mourning friends, fellow churchmen as well as friends from other sections, to pay due honor to his memory. Look upon these graves to-day and let us not forget these great men of an earlier day, who whether they preached or labored as professional men or successfully guided important business interests, did all with an eye single to the glory of God.

Nor can we fail to turn to yonder monument and recall the fact that the great Greenland Missionary, Matthew Stach, lies here. We remembered how he labored and toiled in that land of ice and of darkness seven long years before he gained a single convert. Yet while his body lies peacefully here on the Bethabara graveyard, the once heathen Greenland, to which he went as the first successful missionary, has become virtually a christianized land.

These and other great men lie on this graveyard, and beside them the noble women who shared their toils and sorrows, and rejoiced with them in their successes.

For these reasons we feel that this is sacred ground, and the memories of this spot call forth our highest admiration, our greatest joy, and stimulate our faith in the great and loving heavenly Father, who led our forefathers hither, who dwelt with them in their homes, who preserved them in their manifold dangers and finally received their spirits into his heavenly mansion as the earthly tabernacles were laid to rest beneath the mounds around which we are gathered on this happy Memorial Day.

After the reading of this paper, the company joined in singing that beautiful and soul-inspiring hymn, which every Moravian loves: "Sing Hallelujah, Praise the Lord," and Benediction pronounced by Bishop Rondthaler brought the first day of this successful and happy celebration to a close.

It would be an injustice, if, in reporting the Bethabara Day celebra-

tion, we failed to mention the names the Committeemen who had this celebration in charge, and to whose wise, painstaking planning and earnest enthusiasm the success of the day was largely due. They were

Bethabara Memorials and Celebration—Bernard J. Pfohl, Chairman; Memorials and Locations—James T. Lineback, Julius A. Lineback, Wm. S. Pfohl, Rev. J. H. Clewell, Ph. D., Calvin Hauser and Miss Mary A. Fogle; General Arrangements and Reception—Rev. C. D. Crouch, Rev. F. W. Grabs, T. T. Hine, O. J. Lehman, Flavius Lash, E. F. Strickland, E. T. Lehman and C. B. Pfohl. Program—Bishop E. Rondthaler, Rev. J. H. Clewell, Ph. D., Wm. S. Pfohl, Misses Adelaide L. Fries and Emma A. Lehman.

On Saturday evening, Nov. 14th, at 8 o'clock, the Wachovia Historical Society held its Sesqui-Centennial meeting in the Home church, which had been beautifully decorated for the occasion.

The meeting was presided over by Dr. Clewell, Vice President of the Society, and occupying seats on the platform with him were Hon. C. B. Watson, Rev. Paul de Schweinitz and Mr. B. J. Pfohl.

The opening address, owing to Bishop Rondthaler's absence was omitted, and Dr. Clewell read a greeting from the official board of the British Province of the Moravian Church.

The report of the nominating committee was then read by Mr. W. C. Crist, and the following officers were elected for the ensuing year: President, Dr. H. T. Bahnsen; vice presidents, H. E. Fries, Miss Emma Lehman, Mrs. Lindsay Patterson, Miss Henrietta Peterson, J. L. Patterson, Miss Etta Shaffner; corresponding secretary, Miss Adelaide Fries; recording secretary, W. S. Pfohl; librarian and warden, Jas. T. Lineback; treasurer, H. F. Shaffner; executive committee, W. A. Blair, F. H. Fries, L. B. Brickenstein, Misses Lizzie Heisler and Bessie Pfohl.

The first paper of the evening, entitled "The Industrial Development of Wachovia," written by C. T. Pfohl, and read by B. J. Pfohl, was one full of interest and valuable information. It impressed all with the large number of industries carried on by the early Wachovian settlers, and a large area of the State with which their trade brought them into contact. Not only were they pioneers in settlement, but the facts set forth in this able paper entitle them to be considered the pioneers of industry for Piedmont Carolina.

Then followed the reading of a beautiful Sesqui-Centennial ode, written by Miss Emma Lehman and also read by her.

The second paper, read by W. S. Pfohl, was entitled, "Two Incidents in Wachovia—The Guardian Angel and A Prophecy." The first of these was from the pen of the late E. T. Blum, the latter was written by the reader himself. Both were very enjoyable.

The latter part of the program of the evening consisted of two ad-

resses, the first by Hon. C. B. Watson, the last by the Rev. Paul de Schweinitz, official representative of the Northern Province of the Moravian Church. Mr. Watson spoke of "Wachovia in the Revolution," and said he had always wondered how it was that the people of the Wachovia settlements that passed through the great Revolutionary struggle had been visited for days at a time by portions of both the British and American armies, and had so far secured the friendship and good-will of each, that the settlers had remained secure in person and property from all harm and depredation. The conclusion at which he had arrived was that it was due to diplomacy, and this conclusion he backed up with several amusing incidents from the history of the time.

The closing address was by Bro. Paul de Schweinitz, of Bethlehem. Bro. de Schweinitz is an enthusiastic Moravian, and belongs to a family which has been closely identified with the work of the Church for more than a century and a half, not only in Wachovia, where his uncle and father labored many years, but in the Northern Province and in Germany as well.

After bringing the greetings of his Province, he asked the question: "What gives the Moravian Church a right to an existence?" He then spoke of the unique position which it held among its sister Churches. It antedated by one hundred years the Anglican Church; it numbered 400 parishes and 200,000 souls before Luther nailed his ninety-five theses to the door of the church at Wittenberg; and 60 years before William Carey, "the Father of Missions," began his work in India, the first Moravian missionaries had labored in the West Indies and Greenland. In the persecution of the Brethren that followed upon the Peace of Westphalia, in the provisions of which Moravians and Bohemians were not included, the number of the members decreased from 3,000,000 to 800,000. These persecutions produced in the members of the ancient Church the "martyr spirit," which is the same as the "witness spirit," and this has made the Moravian Church a great missionary Church. In this spirit it came to America, which again gives it an unique place in American history. To-day the Church has 15 mission provinces and more than 200 mission stations. This has been the mission of the Church "to witness for the Master" and "if we are to maintain our right to a separate Church we must be true to our ideals—fidelity to Jesus Christ and absolute obedience."

Sunday, Nov. 15, was Salem Day. Again the weather was propitious, and, as a result, all the services were largely attended, many brethren and sisters coming from the country congregations.

The advent of the day was announced from the belfry by the church band, and at 10 o'clock the Festival Service was held, the address being made by Bro. James E. Hall, of Clemmonsville.



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At 11 o'clock a congregation which completely filled the church, even the front vestibule and the rooms in the rear of the church were occupied, assembled to hear the Memorial Sermon, which was preached by Bro. de Schweinitz. Bishop Rondthaler presided, and occupying seats on the upper and lower platforms were all the ministers of the Province.

The service was opened with the Te Deum Laudamus, led by Dr. Clewell. Bro. McCuiston and Bro. Grabs read the lessons for the day, and the choir sang with splendid effect the Hallelujah Chorus from "The Messiah." After the reading of greetings from the Bro. Hamilton and La Trobe of the Unity's Board, Bro. Paul de Schweinitz preached the Memorial Sermon, taking as his text the words: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." Psalms 100:3.

The discourse was a strong presentation of the cardinal belief of the Moravian Church in Jesus Christ as a personal Saviour.

We can but give an imperfect outline of the Sermon, which we wish every Moravian might have heard.

The speaker said in part, that to the Psalmist the word Lord meant Jehovah, the covenant keeping God of Israel. He was Israel's tutelary or protecting deity. An idea of the deity which Israel held in common with the surrounding nations. He believed that his God was the true God and in this he was right, for Israel's history proves it so.

Under this new dispensation alone, this covenant keeping Jehovah, this protecting God, becomes incarnate in Jesus Christ, and "the Moravian Church has always stood for Jesus Christ co equal with the Father."

"There is need to emphasize this truth amid the new ideas that are trying to gain ground. Christ is not an ethical teacher merely, but very God himself."

"God's fatherhood and man's brotherhood are conditioned on our becoming his children through faith in Jesus Christ. In emphasizing this truth the Moravian Church was once reproached as being worshippers of Christ and not of God. It was in reality something whereof we might glory."

"Christ is our God. Our historical development proves it true. We are a part of Christ's Church, and can trace our ecclesiastical history to Christ and his apostles."

"As the Brethren's Unity this is also true. Christ called us forth from the Romish Church and has helped us since in maintaining an unbroken line of succession in our ministry, even in time of greatest persecution. We see His protecting care in the resuscitation of the Church, and in bringing to naught the efforts of Zinzendorf to bring about a union of the Brethren with the State Church."

"The 'mission' of the Moravian Church in the 20th century is to 'testify anew that the heart of christianity is personal fellowship with a personal Saviour.' This is the ground on which our Church has stood these many years. 'The final analysis of

the 150 years' work in Wachovia resolves itself into just that—a personal Saviour.'"

"Our continued existence and work as a Church depends on the personal belief of each individual member in Christ as a personal Saviour. There must be a personal appropriation of him, an inner experience of his saving grace, and the text of this experience will be shown in obedience to Him, and in a willingness to sacrifice self for the furtherance of His cause. Then blessings will surely follow."

Bro. de Schweinitz is a forceful speaker, and his sermon showed him to possess not only a strong, vigorous mind, but a deep spirituality as well, and a strong love for and faith in the teachings of our Church.

In the afternoon at 2 o'clock, the church was again filled to overflowing by the large congregation that gathered for the Provincial Lovefeast. There was a specially prepared Ode for the service. Bro. McCuiston led in the opening prayer, Bro. Crosland read a greeting from the Theological Seminary in Silesia, Bro. Pföhl one from the German Unity Board, and Bishop Rondthaler one from the Mission Board.

Dr. Caldwell, of the Presbyterian Church and Rev. Harris Mallinicrodt, of the Episcopal Church, were present, and took part in the service. The former spoke fraternal words of greeting for his denomination, while the latter pronounced the benediction.

The special music by the large choir, with organ and orchestral accompaniment was well rendered, and added much to the success of the occasion. More than 1000 guests partook of the lovefeast.

The celebration of the Holy Communion, when 487 souls communed at the table of the Lord, followed immediately after the lovefeast, and brought the day's celebration to a close.

During the entire day so far as we could see there was no occurrence of any kind to mar a beautiful and successful celebration, in which every earnest soul must have felt a great spiritual uplift, and a consciousness that the God of our fathers was with us still to help and to bless.

For the observance of Nov. 17th, Sesqui-Centennial Day proper, the Committee had issued the following announcement:

"For the actual Anniversary Day no single gathering has been planned. At home and abroad there will be many whose hearts are full of remembrance and of gratitude though they could not join in bodily presence with the company at one appointed place. For them, for all, a united hour of devotion is desired. Throughout the Southern Province the Moravian pastors will gather their congregations into their respective churches on Tuesday afternoon at three o'clock, the hour at which the first settlers reached the little hut in the Wachovia forest, there to hold a quiet hour of praise and prayer. And those who would like to be with them but cannot are



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RY SCHEDULE IN EFFECT

MAY 25th, 1902.

WINSTON-SALEM DIVISION—Leave
Winston-Salem 8:00 a. m. daily except
Sunday. Arrive Roanoke 1:00 p. m.
2:55 p. m. daily for Roanoke and points in
the Shenandoah Valley and Lynch-
burg.

Leave Roanoke 9:15 a. m., daily. Arrive
Winston-Salem 2:00 p. m.

Leave Roanoke 4:35 p. m. daily except Sun-
day. Arrive Winston-Salem, 9:50 p. m.

WESTBOUND. LEAVE ROANOKE DAILY.

4:11 a. m. (Vestibuled Limited) for Bristol
and intermediate points and Knox-
ville and Chattanooga, all points
South and West. Pullman Sleepers
to Memphis and New Orleans.

4:25 p. m. for Bluefield, Pocahontas, Keno-
wa, Columbus and Chicago, and all
points West. Pullman Sleepers from
Roanoke to Columbus, also for Rad-
ford, Bristol, Knoxville, Chattanooga
and intermediate points.

9:00 a. m., daily, for Bristol and for Blue-
field, Norton, Pocahontas and Welch

NORTH & EASTBOUND. LEAVE ROANOKE DAILY.

1:50 p. m. for Petersburg, Richmond and
Norfolk. Pullman Parlor Car.

1:53 p. m. for Washington, Hagerstown,
Philadelphia and New York. Pull-
man Sleeper to New York.

8:00 p. m., daily, for Hagerstown. Pullman
Sleeper to Philadelphia.

12:05 a. m. for Richmond and Norfolk. Pull-
man Sleeper Roanoke to Norfolk and
Lynchburg to Richmond.

12:05 a. m. (Vestibuled Limited) for Wash-
ington and New York. Pullman
sleepers to Washington, Philadelphia
and New York via Lynchburg.

7:00 a. m. daily, for Lynchburg, Petersburg,
Richmond and Norfolk.

8:05 p. m. daily, for Lynchburg.

DURHAM DIVISION—Leave Lynchburg
daily except Sunday 4:10 p. m.
(union station) for Durham and all
intermediate points.

Leave Durham daily except Sunday at 7:00
a. m. for Lynchburg and intermediate
points.

For all additional information apply at
ticket office, or to M. F. BRAGG,
WB BEVILL, Trav. Pass. Agent.
Gen. Pass. Agent, Roanoke, Va.

earnestly requested to observe the
same "quiet hour" in their homes
or wherever they may be so that in

one grand union there may ascend
to heaven a thanksgiving for mercies
of the past, and a prayer for the
future of Wachovia and all who dwell
therein."

In spite of a drenching down pour
of rain, every church and chapel of
the Province, so far as we can learn,
was opened for service, and while no
large congregations were assembled
anywhere, little groups of earnest
souls met in church, chapel and
house and from their hearts ascend-
ed heavenward glad thanksgiving
"for mercies of the past" and fer-
vent prayer for future blessings on
church people. A fitting close of
150 years of work in Wachovia! A
fitting beginning likewise for the new
era on which we entered! That the
prayers of that "quiet hour" will
be assembled of the Father we confi-
dently believe and with hope and
courage we face the future and its
work, knowing that God still rules
and leads.

ACKNOWLEDGMENTS.

For Foreign Missions:

New Philadelphia,	\$10 00
Friedland,	17 25
Mt Bethel,	3 88
Willow Hill,	1 37
Centerville,	3 72
	-----\$36 22
Colored Sunday School,	5 93

For Home Mission:

Friedberg, \$3 62

For Theological Seminary:

Salem Congregation, \$59 01

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In addition to this it will keep alive
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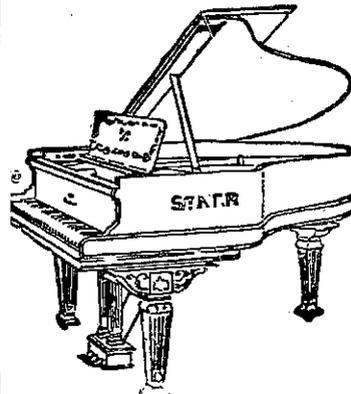
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