Moravian College Campaign
Is Underway for $125,000

The Southern Province under the general chairmanship of Mr. Frank Willingham will launch its campaign for the Moravian College Development Program in January and February. The Program which has a goal of $1,050,000 has already reached the total of $805,000 in gifts and pledges from Moravians in the North and West and friends and alumni of the College.

The Provincial Finance Board, directed by Synod to plan provincial participation, appointed Frank Willingham as chairman, Claude Phillips as vice-chairman of the steering committee including Clyde Puckett, Clarence Coulson, Clark Starbuck, Charles Vance, Jr., LaVerne Speas, Dr. Robert E. Masten, Thomas Kimball, Dr. R. Gordon Spaugh, C. T. Leinbach, E. L. Stockton, R. Arthur Spaugh, Jr., C. L. Ray, Dr. Herbert Spaugh, Dr. George G. Higgins, Alton F. Pfaff, and A. E. McElveen.

Agnew H. Bahnsen, who served for a number of years on the Board of Trustees of Moravian College and Theological Seminary, has accepted the chairmanship of the leadership gifts committee which hopes to conclude the bulk of its work by the end of January.

The Steering Committee has named as its goal $125,000 to be raised throughout the 45 churches of the Province during the months of January and February.

A Factor in Growth of Church

Moravian was founded in 1807 to train young men for the ministry of the Moravian congregations in America. The Napoleonic Wars at the turn of the nineteenth century made the travel of students to and from Europe hazardous or impossible. Then too, the years of study in Europe did not equip the American student for the particular problems of the Moravian Church in the new American nation. The founding of the college, therefore, was a factor in the growth and expansion of the Moravian Church in America.

Following the pattern of other church colleges in America developing to satisfy the hunger for education, Moravian broadened its program to provide a classical or liberal arts college course as well as the theological study. Thus it became Moravian College and Theological Seminary in order to fulfill more adequately the intention of its founders.

The large expansion of Moravian's facilities and program began in 1946 with the rapidly increasing enrollment of returning veterans. This led to a larger faculty and a fuller program. The Sesquicentennial Fund Campaign of 1947-48 surpassed its goal of $750,000 and made possible the erection of College Hall, the endowing of three chairs in the Theological Seminary, and the long desired accrediting of the Seminary. The Bishop Edward Rondthaler Chair of Practical Theology was established at this time by Mr. and Mrs. Louis F. Owen of Winston-Salem and by gifts from the congregations of the Southern Province.

Strengthened by Merger

The academic program of Moravian College was strengthened with the addition of Sociology and Music departments, resulting from the merger in 1954 of Moravian College and Theological Seminary and Moravian College for Women. Of the 808 students enrolled at Moravian this year 116 are Moravians from 46 different congregations. Sixty-six of these, a record number, are preparing for the Moravian ministry including twenty-four from North Carolina, also a record. This increasing number of Moravian ministerial students reflects the growth and vitality of the mid-20th century Moravian Church. As the college of this growing church, Moravian has reached its 150th year of service and is seeking to keep abreast of the expanding opportunities of the church.

Moravian College has since its founding had a close relationship with the Southern Province. Bishop William H. VanVleck, one of the three students of the first class was later to be president of the Southern Provincial Elders Conference. The names of Pfohl, Burner, Rights, Leinback, Hoge, Vogler, Rominger, Spaugh, and Rondthaler appear among the names of the class rolls of its first century. The files of the college alumni office today contain the addresses of 112 alumni living in North Carolina, a total surpassed only by Pennsylvania and nearby New Jersey and New York.

The fact that Moravian has been the training ground for 93% of the ministers serving the Moravian congregations in America has been a factor of immense significance in maintaining the unity of a church which is widely scattered geographically. This has facilitated a free exchange of the ministry so that one minister out of five serving in the Province has come from another section of the church. It is in this sense that Moravian College has been referred to as "the Heart of the Moravian Church."

(Continued on page 3)
**Provincial Announcements**

**Provincial Elders Conference**

The Provincial Elders' Conference in joint session with the Church Aid and Extension Board authorized the purchase of four and one-half acres of property in North Fort Lauderdale in a new development known as Coral Ridge as the site for the first Moravian Church in Florida. In addition to the church site the Boards authorized the erection of a parsonage which will be completed in January. The Rev. Mervin Weidner and his family will move into the new parsonage and begin the program of expansion when the parsonage is completed.

The Rev. Paul Snider has accepted a call to become pastor of Bethabara congregation. He will conclude his pastorate at Advent in December and will be installed on January 12 at the eleven o'clock service at Bethabara by the President of the Conference.

The Moravian Music Festival scheduled for the summer of 1958 has been postponed. The postponement was made necessary when Dr. Thor Johnson, founder and director of the Music Festivals, accepted an invitation that will take him abroad for the period when the Festival was to have been held. The date of the next Music Festival will be announced after consultation with Dr. Johnson.

The Provincial Financial Board has appointed a Steering Committee for the Moravian College Capital Funds Drive. The 1956 Synod passed the following resolution concerning the Drive:

"Be it resolved: that Synod heartily endorse the proposed Moravian College Development Fund Drive for $1,050,000.00 and "Be it further resolved: that Synod encourage individuals and congregations of the Province to support with their liberal contributions the Moravian College Development Fund Drive scheduled for our Province to begin in February, 1958."

The Steering Committee appointed by the Financial Board includes: Chairman, F. F. Willingham; Vice-Chairman, Claude Phillips; Chairman Leadership gifts, A. H. Bahson; Secretary-Treasurer, E. L. Stockton.

The Southern Province was represented at the National Council Assembly in St. Louis December 1-6 by Dr. George C. Higgins and Dr. Gordon Spaugh. Representatives from the Northern Province included Bishop Kenneth G. Hamilton, Dr. F. P. Stocker, Dr. V. L. Thomas, and Dr. John S. Groenfeldt.

The activities of the President of the Conference in addition to those listed above include: attendance upon General Synod August 13-September 10; three sessions of Salem College Executive Committee; meeting of Executive Committee North Carolina Council of Churches, Greensboro; Board of Christian Education; Board of Directors Foreign Missionary Society, South; meeting of Provincial Board of Evangelism; Ministers' Retreat, September 30-October 6; three meetings of Provincial Financial Board; meeting of joint Provincial Elders' Conferences, Northern and Southern Provinces; Board of Trustees Moravian College and Theological Seminary; Board of Foreign Missions; Salem College Trustees; Bethabara Board; Church Aid and Extension Board and Provincial Elders' Conference; Moravian College Capital Funds Drive Steering Committee.

Addresses and sermons include: Oak Grove; St. Philips; Home Church.

R. GORDON SPAUGH, President

Paul Snider is New Pastor at Bethabara

The Rev. Paul A. Snider has accepted a call to become pastor of Bethabara Moravian Church. He will be installed at the morning service on January 12 by Dr. R. Gordon Spaugh, President of the Provincial Elders' Conference.

Br. Snider has served the Advent Church since September, 1953. His first pastorate was for the three congregations of Mt. Bethel, Willow Hill, and Crooked Oak, where he served from July, 1951, through August, 1953.

He has held numerous evangelistic cam-
Moravian College Campaign

Southern Province men enrolled as pre-theological students of Moravian College and ministerial candidates of Moravian Theological Seminary.
Row 1—left to right: Fishel, Blanton, Parks, Cole, Parrish, Livengood, Shugart, Siewers.
Row 2—Newcom, James Johnson, Burke J. Johnson, Wooley, Rierson, Bennett, Salmons, McKeown.
Missing from the group—Henry May, N. B.—All of the men are from Winston-Salem with the exception of Wallace Elliott, Summerfield, N. C.; John M. Walker, Mt. Airy, N. C.; and Charles Bruce Weber, Bethania, North Carolina.

(Continued from page 1)

Plans are being made for a January 28 meeting of congregational chairmen and their committee members following which individual congregational campaigns will be held throughout the Province. At the congregational kick-off meetings the color sound movie "Half A Thousand Years" will be shown and President Raymond S. Haupert or some other representative of the institution will speak.

Film to be Shown

The film "Half A Thousand Years" portrays the panarama of the Moravian Church which the College serves. A plaque marking the first American settlement of the Moravians in Savannah, Georgia, and a view of the restored Moravian Christian Indian Village of Shoembunr, Ohio, are reminders of the work of the Moravian Church in the past. There are glimpses of the Moravian World today — Dr. and Mrs. Thaeler at work in their Nicaraguan hospital, the Schwelbe Memorial Chapel in Alaska, love-feast in Zeist, Holland, or views of Labrador (made by Commander McMillan), of Africa, St. Thomas, Surinam, Central America (made by Frank Jones of Winston-Salem) and of Old Salem. In the scenes of the campus there is Moravian College at work, what it has accomplished, what it seeks to do, and the purpose and meaning of the College Development Program and Campaign.

Endowment Needed

Endowment for faculty salaries is a critical need and $250,000 was included in the goal. This, too, has been largely met by the $132,000 grant of the Ford Foundation and the Bequest of the late Adolph Wiesbach, a North Dakota Moravian.

A scholarship endowment fund of $150,000 to bring College within reach of some of our best young people is a further goal. Lehigh Portland Cement Company has established a $25,000 scholarship fund and Bethlehem Fabricators another of $15,000.
These and others have met this need in part. The sum of $125,000 is sought to provide endowment for building up the main-

ING THE THEOLOGICAL LIBRARY. A SIMILAR SUM IS THE GOAL OF AN ENDOWMENT FOR THE CHAP-

LAINCY OR PROFESSORSHIP IN THE RELIGION DE-

PARTMENT. IT IS TO THE CHURCHES THAT MORA-

VIAN LOOKS FOR THESE SPECIFIC NEEDS.

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Moravian College Choir

Holds Christmas Service

The Moravian College campus Christmas service was celebrated for the first time this year in Central Moravian Church on Thurs-

day evening, December 12.

In addition to the traditional features of this College Candle Service, the Moravian College Choir of 56 voices contributed an unusually fine program of choral and litur-

gical music.

Under the direction of Mr. Richard R. Shantz, music department head, the following Moravian Church affiliated Moravian students sang in the choir: Janice Kennedy, Sue Ann Gross, Shirley Leh, Joann Thomas, Ruth Helmich, Nancy Boerstler, Betty Blum, Gertrude Smull, Peter Redberger, Brian Saderholm, John Woltjen, James Fatzinger, and David Schatschneider. Other choir members who are pre-theological students are: Allan Haylor, Charles Fishel, Norman Frocknau, C. Jerome Livengood, Edgar Snyder, William Campbell, Bernard Nering, Jack Salmons, Burke Johnson, Robert Smith, Robert Rierson, and Brian Kent.

ILLNESS OF BISHOP KNUDSEN DELAYS

RETURN TO AFRICA

Missionary Elmo Knudsen recently returned home from Africa, where he participated in the Moravian General Synod and was consecrated a bishop, and where, follow-

ing the synod, he continued an even longer visitation for meetings in both the American Provinces. Unfortunately he has lately suffered heart attacks and must consequently for some time to come give himself to rest and quietness. Meetings for which plans had been made for the near future, among them visitation meetings in Sweden and Switzerland, have been can-

elled. Our hope is that a few months of rest and quietness will strengthen his heart. But we must, in any case, reckon with the fact that this spell of illness will delay the return of Bishop Knudsen and his family to service in Africa.

"SEED OF THE HARVEST"

PRESENTED IN BETHLEHEM

One hundred sixty-two people from sixteen churches in the Lehigh Valley presented the Quincentennial pageant, "The Seed of the Harvest," before an audience of 2,000 in College Hall on September 29.

Because College Hall is so large, a sort of "theater-in-the-round" was attempted, with the action alternating between stages set at each end of the auditorium. The massed choir was placed between the two.

Mrs. Stanley Franz, Bethlehem Central

Church, was director and costume chairman.

INFANT BAPTISMS

Petty—Laura Reece, daughter of Dr. Tom Pett-

ty and Mary m. n. Reed Petty. Born April 26, 1957, and baptized in Rural Hall Church September 15, 1957, by the Rev. Howard G. Foltz.

Stauber—Janet Leslie, daughter of Leslie E. Stauber, Jr. and Johanne m. n. Pfefferkorn Sta-


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Visitation Evangelism Program
Planned for Week of March 16

A United Moravian Visitation Evangelism Campaign will be conducted in the churches of the Southern Province the week of March 16-21, 1958.

This effort, sponsored by the newly-organized Board of Evangelism, is designed to coincide with the heightened spiritual interest of the Lenten and Easter Season and holds promise of an unprecedented ingathering of souls for Christ and the Moravian Church.

Specific preparation for the campaign will begin in January, when ministers and boards in the individual churches will select those who will go out in teams of two as visitors. It is recommended that each church choose a minimum of ten teams for each eighty names on its prospect list and that these teams be composed of both men and women and, where necessary, young people.

The month of February will be devoted to the compiling of prospect lists, utilizing a religious census of the community wherever practical.

Tuesday, Wednesday and Thursday, March 11-13, visitors will be instructed, this instruction to be accomplished on a regional basis throughout the province by previously trained teams consisting of a minister and a layman. This period of instruction will be climaxd by an inspirational service in Home Church Sunday afternoon, March 16.

The actual program of visitation will begin in the local churches the following evening, March 17, and will continue nightly through Thursday, March 20. A Victory Rally on Friday, March 21, featuring reports from each of the churches and brief testimonials concerning the overall value of the entire campaign, will climax the visitation week.

The week of March 23 will provide opportunity for the ministers to give instruction to those won during the campaign prior to receiving them into the congregations on Palm Sunday, March 30.

This effort marks the beginning of a permanent program of evangelism in the province under the supervision of the Board of Evangelism, which was appointed in May of this year by the Provincial Elders Conference, upon authorization of the recent Synod.


College Students Meet In Greensboro
Sarah Tesch

The Moravian Student Fellowship gathered in the Greensboro Church Fellowship Hall on Saturday afternoon, November 16, for its first rally of the year. Thirty-three Moravian college students were present, representing Woman's College of the University of North Carolina, Greensboro College, Duke, Wake Forest, Salem, Appalachian, Queen's, Western Carolina, and Davidson.

The meeting opened before a roaring fire (roaring so that everybody had moved back two feet before long). Salem led the afternoon session, with Marie Stimpson presiding. Our pastoral counselor, the Rev. C. D. Weber, gave a resume of our objectives—at least two rallies a year, a Sunday set aside for us in every congregation each fall, and a budget for next year's operations.

With this, the Rev. Burton Rights set us thinking. Like Judah in Exile, he said, we ask how we can serve our Lord in a new place—college, for us. We are surrounded by idols such as Wisdom, Success, Activities, Popularity, Pleasure, Cupid. Where does our Christianity enter the college picture? Should it not be the center of all college experience?

What about the student who has experienced all this, but whose Christian zeal flags? He must not forget what Christ has done for him. He must live closely with Him: "Hearken! Stay Close to Jesus Christ." He will not know all the answers—many he cannot know; but at a time of uncertainty he can use "less debating and more demonstrating".

With this, Br. Rights paused, and the group responded with discussion for over an hour.

Our hosts, among them the Robinsons, treated us to a hot dog, marshmallow, and ice cream supper. Since after Moravians eat they must sing, we stood around the piano and rendered our Camp, Convocation, and Rally repertoire—from "Let Us Sing Together" to "C'mon Bub Yah." The music sounded wonderful, even to Flicky (Felicity Craig, Salem student and daughter of the Rev. Pat Craig, missionary in Jamaica), who insisted we sang all the wrong tunes, and who was always going up the scale when we were coming down.

After a short business meeting in which we elected two delegates—John Thaeler and Judy McMichael—and two alternates—Bill Bondurant and Marie Stimpson—to represent us at the North Carolina Student Christian Council, the Greensboro Moravian Student Fellowship held our closing vespers, with Wanda Fishel and Peggy Craver leading the worship.

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PROGRESS MADE IN DETROIT
Work is continuing to progress for the new work in Detroit. The first church service with their new pastor, the Rev. Mervin Klokow, in charge was held at the Parkwood School on September 8. A Sunday school, too, has been started. Beginning with four children the first week, the Sunday school had swelled to thirteen by the third week.

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NEWS FROM THE CHURCHES

Debt on Parsonage Paid
A letter from Mr. E. L. Stockton, Provincial Treasurer, was read to the Rural Hall Moravian Congregation on Sunday morning December 8, 1957, stating that the debt of $4,500 on the parsonage had been paid in full. During the late summer and fall months the second story of the parsonage was completed, and now the building of eight rooms, two complete bath rooms, and a basement garage make this building one of the new and modern parsonages of the province.

New Range Installed
The parsonage family of the Rural Hall congregation was made happy on Saturday morning December 14 when a new General Electric cooking range was installed in the kitchen. This was made possible on the part of a number of interested and helpful members and friends of the church. The old range will be put to good use in the church kitchen.

Thanksgiving Communion
A communion service was held on Thanksgiving Day at 7:00 a.m. at Hopewell. The communion was preceded by the Quincentennial Rededication service, officially closing the Quincentennial observance in the congregation, as well as the church year. The pastor was assisted by several of the young people in the service. An offering of foodstuffs was received which was distributed following the service.

A Smoke Filled Sanctuary
As the Enterprise congregation assembled on Sunday, November 10, one was reminded of Isaiah 6:4 "The house was filled with smoke" although no incense had been burned or sacrifice offered. The Quincentennial service of rededication was held, probably the only one in a smoke filled sanctuary. The following day, November 11 (Veterans Day) the coal furnace, a veteran of many years service was removed, and an oil heating plant replaced the furnace of ancient days. The new furnace is planned to heat the church basement, which formerly had to be heated by other means.

New Members Come Through Use of Rededication Cards
Four new persons asked to join Grace Church in Mount Airy on November 17 as the result of the use of the rededication cards. They are Mrs. Raymond Barnhard, Mr. and Mrs. Gilbert Whinaker, and Mrs. Wilfred Jones.

Christmas Play Portrays Prejudices
As we at Calvary move forward into the New Year, we do so with a fuller understanding of what it means to "grow spiritually" for on our stage in Fellowship Hall, December 1, we witnessed the way in which a newspaper reporter, a poetess, a narrow-minded senator, and a small town hotel clerk came to grips with their prejudices.

A weary, foreign couple (Jack Trigette and Blanche Stone), carrying a tiny baby, arrived in Bethlehem, U.S.A., seeking shelter for the night. But, because they were aliens, there was "no room in the inn." Only the lowly scrubwoman (Tommie Gambill) seemed to know what to do at the moment. Shortly afterwards, however, a small box containing a substance resembling myrrh enabled a strange traveling man (John Nisbet) to draw a parallel to the prototype of the story of Christmas when there had been "no room in the inn" for Mary, Joseph, and the Baby Jesus.

What a soul-searching time this became for these people congregated in the hotel lobby! Would the senator (Byron Mason) proceed with his anti-alien bill? Ah, yes, for religion and politics could not mix. The poetess (Jean Lyons), assuming she had found the real meaning of Christmas, rushed back to New York to seek personal glory. And the hotel clerk (Anna Cobb) snapped at the homesick bellhop (Bob Lumley) who momentarily had forgotten that he was nothing but hired, colored help. Only the newspaper reporter (Wilson Duggins) was able to break through all his prejudices and to translate his new feelings into action.

No Room in the Hotel by Dorothy Clarke Wilson will stand as a reminder that prejudices are deep-rooted, but that spiritual growth can and will take place if we will acknowledge and respond to Christ's revelation of the divinity which lies within each of us.

Neighboring Churches Invited to Lovefeast
Friedberg Moravian, as a part of the Five Hundredth Anniversary year, invited two neighboring churches to participate in special lovefeast services. Mt. Carmel Methodist was invited to a Sunday evening lovefeast during the summer. Hebron Evangelical and Reformed Church united with Friedberg in the Thanksgiving Eve lovefeast at which time the Hebron pastor, the Rev. Don Lyster, brought the message and the offering was received for CROP.

Laymen's Sunday at Bethania
Laymen's Sunday was observed at Bethania for the first time on November 24. The entire service was conducted by the laymen of the church with the pastor sitting in the congregation and a visiting layman from another church bringing the message at the 11:00 o'clock service. The guest speaker was Mr. Robert VanHorn, a member at Fairview, who spoke on "Stewardship." Laymen participating in the service were Kenneth Leinbach, who presided and had the offering prayer; W. T. Strupe, who led in the praying of the liturgy; and Thomas Allred, who read the Scripture lessons. The only things the pastor did was acknowledge and respond to Christ's revelation of the divinity which lies within each of us.

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to make two announcements and pronounce
the benediction. The purpose of the service
was to emphasize the important place of
the layman in the life of the church.

HOLDS MUSIC SERVICE IN DOWNEY

The Hymn Society of America, Southern
California chapter, held a special service
of Moravian music in the Downey Church in
honor of the 500th anniversary of the Moravi-
An annual in the Christian Rural Overseas
Program, following the letter of the law
by carrying out the every member family
canvas as recommended by CROP. Without
previous briefing of any kind, on Novem-
ber 10, the pastor placed canvassing kits on
the communion table containing lists of
names covering the entire church mem-
bership according to neighborhood groups and,
without suggesting possible canvassers, sim-
ply asked interested members to pick up
the kits and go to work. During the Sun-
day School hour, the superintendent, Br.
S. B. Brandon, kept behind the project and
by the close of the session every list of
names had been picked up. All lists were
faithfully canvassed and after two weeks
returned to the pastor with mission com-
pleted and some $90 in hand. The State
CROP Board sets as a goal an average of
fifty cents per family as a reasonable of-
ferring to expect. King Moravian Church
averaged more than one dollar per member.
It is cooperation like this that makes a
pastor feel he can count on his members to
get things done.

New Members Honored

Thirty-five charter members joined the
Moravian Church of Raleigh when the
youngest congregation in the Southern Pro-
vince was organized four years ago. Since
that time thirty-six new members have been
received. The total membership now stands
at sixty-five, a net gain of thirty.
In honor of the brethren and sisters who
had come into the Raleigh congregation
during the calendar years of 1956 and 1957,
the Women of the Church gave a reception
on Sunday afternoon, November 17, at four
o'clock in the Christian Education building.
Between forty and fifty persons attended.
Mrs. Ray S. Poltz, president of the Wom-
en of the Church, directed preparations for
the event. Mrs. I. O. Schaub served the
tasty cranberry punch which she had made,
and a number of the other women brought
platters of delicious sandwiches.
Fair weather also favored the occasion,
and a most pleasant time of fellowship and
gathering was enjoyed by all.

Rural Hall Women's Work

The Women's work of the Rural Hall
Congregation has been divided into two cir-
cles and the present arrangement is for cir-
cle two to meet the second Thursday even-
ing of the month with Mrs. John Arrowood
as leader. Circle one will meet the third
Tuesday afternoon of the month with Mrs.
Tom Petty as leader. Mrs. Sam Ashburn
is the president of the combined Women
of the Church.

Youth Lovefeast

The youth fellowship groups at Bethania
held a lovefeast on the evening of November
24. The young people themselves con-
ducted the entire service using the regular
lovefeast ode. Several of the young people
served the buns and coffee. The buns were
made by two of the women in the church.
Invited guests for the service were the
young people of New Hope Methodist and
Pfafftown Christian Churches. The Rev.
Fred Hege was guest speaker. He explained
the significance of the lovefeast for the
benefit of the visitors. The service was a
project of the Youth Fellowship Group and
was planned and carried out by the young

Every Member Canvas the Easy Way

Br. William A. Kaltrieder, pastor of
King, thinks he knows his members very
well. The King congregation cooperates
annually in the Christian Rural Overseas
Program, following the letter of the law
by carrying out the every member family
canvas as recommended by CROP. Without
previous briefing of any kind, on Novem-
ber 10, the pastor placed canvassing kits on
the communion table containing lists of
names covering the entire church mem-
bership according to neighborhood groups and,
without suggesting possible canvassers, sim-
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people, even to the washing of the lovefeast mugs.

LAYING THE CORNERSTONE
AT EDMONTON

Bishop H. G. Steinberg of Holland, one of the delegates to General Synod, officiated at the cornerstone laying ceremony of the Edmonton, Canada, Moravian Church on September 29. The more than 400 people who were gathered for the service heard Bishop Steinberg stress the Unity of the Church and congratulate the congregation on building during the Quincentennial year. Also taking part in the service was the Rev. Victor Mueller, superintendent of Moravian missions in Surinam. The Rev. Elmer Stelter, president of the Canadian District, spoke briefly.

ATTENDANCE LARGER THAN MEMBERSHIP

The people of the Fulp congregation have been greatly encouraged in recent months by the splendid attendances in Sunday School and also upon the regular church services. Several times the church attendances have been larger than the membership enrollment of the congregation.

NEW MEMBERS

Received into the membership of the Rural Hall Moravian Church in recent months by letters of transfer were Charles Philip Robinson, Jr., Fred Maxwell Fultz, and Mrs. L. E. Stauber, Jr.

Service Opportunities

- In Alaska — for an Ordained Minister
- In Nicaragua — for a Doctor, at the new mission hospital at Puerto Cabezas — for a Nurse at this hospital — for an Ordained Minister
- In Honduras — for a Nurse
- In the West Indies — for several Ordained Ministers

(See your pastor or write to the Mission Board, 69 W. Church St., Bethlehem, Pann.)

Children's Books Wanted

The congregation on the island of St. John in the West Indies is remodeling a ground-level basement room in the mission house for a library. The wife of a retired army colonel is giving her time as the librarian. Quite a number of books are now on hand and the circulation is encouraging. The immediate need is for children's books. Are there children's books around your house which are no longer in use? Wrap them well and mail them to the Rev. David Bratsch, Moravian Church, Coral Bay, St. John, Virgin Islands, U.S.A. Don't wait for someone to organize a big drive. Mainly your own books today. Regular U.S. parcel post will do. Be sure to mark the parcel "BOOKS."

Service Terminated

With sincere regret the announcement is made that the services of the Rev. and Mrs. Edward Hasler as Moravian missionaries on Trinidad have been terminated. This decision further increases the need for additional Moravian missionaries in a field which was already seriously understaffed.

In Charge at Dillingham

In view of the urgent need for Christian leadership in the newly established congregations at Dillingham and Clark's Point, Alaska, the Board gratefully accepted an offer made by the Kenneth Petersons to supervise Moravian work in this area during the winter. The Petersons, originally from Minneapolis, are lay members of the Covenant Church who became associated with the Moravian Church in Bethel, Alaska. Both are qualified for Christian leadership. Mrs. Peterson was formerly a member of Billy Graham's staff and has served as a school teacher at Aniak, Alaska.

Returning to the Field

At this writing Dr. Werner G. Marx, superintendent of Moravian Missions in Honduras, plans to return to his field in the immediate future. His wife, Martha, is to follow with their two younger children as soon as she has fully recovered from the successful operation to which she submitted in November.
Changes Are Taking Place
In Labrador Today

F. W. Peacock

It is undoubtedly true that many people have a very confused picture in their minds of conditions in Labrador. One reads of the people of Happy Valley building their own church at their own expense while the people in Nain are living solely upon Government bounty. Then a little while later one reads of a building boom and a measure of prosperity in Nain; again some little time later one reads of the need of Government aid to bolster up the fishing industry at Nain and Hebron and even at Makkovik where just over a year ago uranium finds seemed to suggest a solution to Labrador’s problems. Even the people living in Labrador are uncertain as to what tomorrow will bring; no wonder then that confusion exists in the minds of those who read of Labrador in the pages of our church papers.

Old way going fast

It is certain that the old way of life in Labrador is almost gone and that we can no longer think of Eskimos contentedly chewing lumps of seal meat and blubber when fortune smiles, and half starving in the same cheerful way when fortune is less kind. Those of us who love Labrador and its people are saddened that the Eskimo culture is slowly passing away but any attempt to stay the process is not only useless but inhumane. People are more important than cultures.

What do I mean by that?

I mean that we should never attempt to maintain an old culture at the expense of human rights or happiness. It is sometimes argued that what a people have never had they never miss, but this is a false assumption for it precludes imagination, and the national aspirations of many native races today reveal that among native people there is a reaching out for better things, and the Eskimo, no less than the Malay or African, is striving for a better way of life and desires a measure of security unknown to his forefathers.

Change in Labrador was very slow but the process of change received considerable impetus during the years of World War II. The establishment, by the United States and Canadian governments, of an air base in southern Labrador in the early years of the war created a demand for labor on the base and offered the Labrador men the security of a steady wage and a higher standard of living. Labrador men also had to hew a home out of the primordial forest and this they did, creating a civilian village afterwards named “Happy Valley” about seven miles from Goose Airport.

New Skills

As the base extended and the Labrador men learned new skills and took responsible jobs on the base, other Labrador people moved in to fill the vacancies created by the promotion of the earlier laborers. Happy Valley has grown until today some 1500 Labrador settlers and Eskimos—all depending upon the base for a living—have formed themselves into the largest village in Labrador. The work increases from year to year and prosperity has created more work and so the immigration to Goose Bay continues. In addition, other military installations have been built along the coast so that immigrants have also been attracted to these new places. These movements of population have created many problems, economic, social and spiritual. Problems which the churches and government are endeavoring to resolve.

Thus it is that war and defense have contributed to the well-being and progress of the people of Labrador, or at least to a section of the population.

But is this the whole story? By no means. The discovery of vast quantities of iron ore at Knob Lake, and later at Wabush, awakened ideas as to the possibility of other mineral wealth being found in Labrador. For the past five or six years two great organizations have been exploited. As yet it is difficult to assess what has been accom-
plished by these exploratory efforts. However it seems certain that somewhere between Makkovik and Goose Bay there is a large deposit of uranium. What this will mean we cannot tell as yet, but when the mother lode is discovered we may perhaps hope for even greater progress than we had anticipated earlier. In the Grand Falls area may possibly be developed and a paper mill actually set up in the district.

**Future development**

All this suggests that the future development of Labrador will take place in the Hamilton Inlet area. This will mean that before many years have passed it is probable that more folk from North Labrador will move into the Hamilton Inlet area. One of the tragedies of the bases has been that some of the folk who have moved in to work have not been fitted to meet the demands made upon them socially, educationally and spiritually. The great lack has been education, and I mean education in the broadest sense. Now something must be done to prepare the people of Northern Labrador for the future so that if, or when they move south to obtain jobs in the area which is to be developed they will be able to take their place alongside Canadian citizens from all parts of the Dominion.

**Education**

As far as academic education is concerned the Government has given all the assistance possible. The teachers in the former Moravian schools are now employees of the Department of Education. New school facilities are being provided and we can say with confidence that our Eskimo and settler boys and girls will be reaching high school standards in a few years’ time. But those parts of Labrador where there are no radar stations are still depressed areas and the average income is very low. Last summer in Nain a building project, new hospital, new school, new federal wharf, new store and new police detachment, all built by Government funds, gave a great deal of employment and increased the income of the greater part of the wage earners by 200-300%. But there is a need for a basic industry and at the moment the Government which controls the trading posts, cannot see beyond cod fish. Therefore in Nain a fish plant is being built this spring and a new approach to the fishery will be made this summer. In addition unemployment insurance for insurance for fishermen will help the natives as well as give impetus to the cod fishery.

Better education, better health and a higher standard of living will help to prepare the Eskimos to take their place in more southerly settlements when the time comes for them to move south to what may well be the new industrial center of the Province of Newfoundland. Already the community at Nutak has been transferred to Nain and is being helped to better ways of living. New houses were provided for the newcomers to Nain. It is probable that Hebron may be closed within a year or two and that the Hebron folk will move to Nain, Hopevale and Makkovik. In Makkovik they too will be given new homes.

So the question now concerns the Eskimos of North Labrador. They are definitely not “prosperous” but they are better off than they have been for years and a real attempt is being made to help them obtain security and better living conditions. And our Moravian mission continues to have an important part in serving needs that would not otherwise be met.

**QUINCENTENNIAL ALBUM CAN NOW BE PURCHASED**

The Quincentennial Album has arrived in the office of the Provincial Elders’ Conference and is now being distributed to those who placed advance orders last summer. A limited number are available to others who would like to own this record of the Five Hundredth Anniversary Year of the Moravian Church in America. The price is $12.00.

The album of three long playing records documents the entire year of 1957. Four of the six sides are given over to the music of the Quincentennial Year.

Side 2 features the music of the March 3 Service with five numbers by the Moravian Band, led by Austin Burke, Jr. and the anniversary hymns by the choir and congregation in Winston-Salem and Bethlehem, Pa. Side 3 records the “Canonic of Martyrs” as performed by the chorus and orchestra of the Moravian Music Festival, directed by Dr. Thor Johnson with Donald Gramm, soloist.

Side 4 consists of six selections of Early Moravian Music by the Festival choir and orchestra.

Side 6 is made up of recordings from radio programs of music by the Salem College Ensemble, the Moravian College Choir, and the choir of the Home Church.

The album begins with the watch night service of the Salem Congregation in Winston-Salem as the year 1957 begins and closes with the hymn, “Jesus Makes My Heart Rejoice” by the Home Church choir.

In between the music highlights, the voices of visitors from abroad, and excerpts from radio and television programs of the Five Hundredth Anniversary Year. The album was prepared by the Office of Public Relations for the Quincentennial of which Mr. Charles Brackbill was the director.

Copies of the album may be secured in person or by mail from the Provincial Elders’ Conference Office, 500 South Church Street, Winston-Salem, N. C.
Moravian College Must Limit Enrollment to 750

Robert P. Snyder

Moravian College enrollment will be limited to approximately 750, at least until 1958, as the result of a year's study by the college staff and the Board, it was stated following the fall meeting of the Board of Trustees.

The action was described as necessary if an attempt were to be made to bring the physical facilities in some areas to the desired status. Enrollment was approximately 150 men and 180 women in 1940. Present enrollment is 211 women and 562 men. In addition to dormitories, are student dining-union facilities and a new library.

The only immediate building plans are for a new dormitory to house approximately 120 students. Such a unit would cost approximately $500,000 and it is hoped that it could be financed by Federal loan on a forty-year self amortizing basis. Continued efforts will be made to increase the ratio of dormitory students, since students drawn from a larger area add both economic stability and academic breadth. At the present time it is necessary for thirty students to live in private homes.

Building needs for the next ten years, in addition to the dormitories, are student dining-union facilities and a new library.

This listing does not take into account the need for appropriate separate buildings for the Theological Seminary. Whereas the pressure of numbers is less likely to be felt in the Seminary, at present facilities are both qualitatively and quantitatively substandard. Adequate separate buildings would not only mean better service to the Church in the area of theological education, but dignified quarters for the college's professional school would add dignity to the total institution. Though it would be hard to justify placing this need ahead of the previous list, the trustees believe it might be possible to find money for this project during the next ten years that would not be available for other purposes.

Other actions of the Board included the approval of a budget of $950,000 which if met would duplicate the balanced budget of the year just closed. The new budget assumes that gifts to "living endowment" will return to the level of 1955-56. Such gifts were reduced last year since most contributors were participating in the Development Program. Plans were approved for a major renovation of Main Hall on the Church Street campus. Following conversion, the building will be used solely as a women's dormitory. It now contains classrooms and offices in the lower floors. This would be the first major step in improving the historic Church Street campus.

The Trustees noted with satisfaction that fourteen new Moravian pre-theological students entered college; nine freshmen, two sophomore transfers, two junior transfers and one special student. This brings to forty-two the total in college. Twenty-three Moravian theological students are attending the Theological Seminary.
Site for First Church Purchased in Florida

A four and one-half acre tract of land in the north Fort Lauderdale area has been purchased as the site for the first Moravian congregation in the state of Florida. The property is in the Coral Ridge development which when completed calls for the construction of about ten thousand homes.

The Fort Lauderdale area of Southern Florida, according to official reports, is the fastest growing community in the state of Florida. There are at present several hundred families living in homes which have recently been built in Coral Ridge and during January several thousand additional sites will be sold and developed by numerous real estate agencies.

The decision to locate the first Florida Congregation in Fort Lauderdale came suddenly following a number of swiftly moving events. The Rev. Mervin C. Weidner, who had accepted a call to become director of the Florida work, arrived in Florida on November 8.

Br. Weidner's visit, planned for two weeks, was for the purpose of making a decision on the location of the first church and to find a house into which his family could move after January 1. His arrival in the state was just at the right time to contact the planners of the Coral Ridge development while property was still available.

On November 8 Br. Weidner called Dr. R. Gordon Spaugh to say that he had located a church site with unusual opportunities for service to a growing and expanding community.

On November 13 a committee of four, including Br. Alton F. Pfaff, representing the Financial Board; Br. Clarence T. Leinbach representing the Church Aid and Extension Board; Br. E. L. Stockton, provincial treasurer; and Br. R. Gordon Spaugh, president of the Provincial Elders' Conference, left by automobile to investigate the prospective site. This committee arrived in South Florida on November 14 in time to inspect the Coral Ridge area and on the following day, November 15, they visited a number of additional sites where churches might be located. The committee quickly arrived at the decision that there was little doubt of the superiority of the Coral Ridge site to any of the others visited, and the committee was likewise convinced that the Coral Ridge site held real possibilities for growth and service. On Saturday, November 16, the site was purchased.

The tract purchased is adjacent to a site already set aside for a public school and is large enough to allow for the construction of a complete church and Christian education plant and parsonage and for off-street parking.

Since the property is not yet developed, it was necessary to arrange for a parsonage in another area. This was provided for by the purchase on Saturday, November 16, of a lot four blocks away in a residential section for the erection of a parsonage. The house in which Br. Weidner and his family will make their home is now under construction and will be completed by January 15.

In reviewing the decision to expand the Southern Province into Florida the president of the Provincial Elders' Conference, Br. R. Gordon Spaugh, states that "God's guidance has been abundantly clear." The steps leading to the decision are listed by Br. Spaugh.

"First, the generous response of the members of the Oak Grove Boards who granted permission for their pastor, Br. Christian Weber, to lay the ground work through the three months survey early in 1957.

"Second, when approval was first given for the beginning of the Florida expansion, there was only one vacant pastorate in the Province. Within a few weeks after the decision for expansion had been announced, there were five vacant pastorates. There was naturally the question in the minds of the church leaders whether God was indicating His displeasure in the proposed expansion effort, but immediately thereafter there were twelve new volunteers for the ministry of the church in the Southern Province thus exactly doubling the number of students in both college and seminary for the Southern Province. God had once again given His stamp of approval to the effort.

"Third, it was necessary to increase the budget of the Church Aid and Extension Board by 33-1/3%. The question, would the churches respond to such a large increase in a single year, was a natural one. When the budgets were recorded in the Provincial office, it was discovered that the entire Church Aid and Extension Board proposed budget of $25,355 was undersubscribed by only $400. Even that small deficit was erased when the next mail brought a $10 gift from a friend in Florida for the Florida work.

"Fourth, it was not at all certain that Br. Mervin Weidner should be called from his successful expansion work in California to supervise this first phase of expansion work in Florida, but the Northern Provincial Elders' Conference with true brotherly understanding and helpfulness made his call a possibility, and Br. Weidner himself accepted the challenge which the Florida expansion offers.

"Fifth, it is seldom possible to be able to secure sufficient property in an area where homes are to be built on the very eve of the development. Had Br. Weidner's visit to Florida been a month earlier or a month later there would have been no opportunity to have purchased the present site.

"Sixth, the close of the Quincentennial Observance on November 10 marked a year of fervent thanksgiving to God for His blessings of the past 500 years to the Moravian Church. It likewise was a year filled with opportunities that evidenced the unity of the Moravian Church throughout the world and brought to pass a new spirit of understanding between the various Provinces and Mission Fields of the Unity. But more important, it brought into the hearts and minds of our people a challenge for the future. It was more than a coincidence; it was definite leading that opened the opportunity for the purchase of the first Florida Church the very week following the close of the Quincentennial Observance. We believe this to be an indication of the beginning of a new 500-year period in the life of the Moravian Church under the blessing and guidance of our Chief Elder."
Memorabilia of 1957: Achievements of 500th Anniversary Offer

Fresh Vision and Strong Challenge Toward Future

A MEMORABLE DAY IN THE LIFE OF OUR UNITY

Its Provinces and Missions. Yes, an unforgettable day, too, for all who participated in it and came to be imbued with its inspiring spirit.

No day could have been chosen more wisely nor planned for more effectively. It was Sunday, March 3, the Sunday nearest March 1, when, in the year 1457, in old Bohemia, five hundred years before the Unitas Fratrum or Unity of Brethren was solemnly and courageously proclaimed as having been organized by followers of John Hus. And the Moravian Church, tracing its spiritual lineage to him and to them had its beginning as the first organized Church of Protestantism; which, severing all ties with the Church of Rome, initiated the Era of the pre-Reformation, hastening the day of religious freedom and the attainment of those wide blessings which we now enjoy.

Large mass gatherings in Moravian centers in America and in other parts of the world, where Moravianism had established itself, marked the day with attendances summing into the tens of thousands, evidencing the upsurge of a new spirit of interest and appreciation for the rich heritage which five centuries of life and service of their Church had stored up and from which they were to gather seed for a still greater harvest of the future.

Nor was that all, for through nationwide broadcasts of radio and television, carrying the inspiring programs of music, fervent and edifying liturgies and addresses to many portions of America and beyond, Moravian hearers were augmented many times over by thousands of members of oth-

(Continued on page 3)
Provincial Announcements

Provincial Elders Conference

The Financial Board has set Thursday, April 10, as the date for the annual dinner of local Church Boards. The dinner will be held in Fellowship Hall of the Home Church at 6:30 P. M. The Provincial budgets for 1958-59 will be presented at this time.

The Brn. Robert P. Snyder and Henry Williams, representing Moravian College and Theological Seminary, have set up a temporary office in the Provincial Office Building for the Moravian College Capital Funds Drive. They will assist the local steering committee in promoting this effort throughout the Province and will be available for consultation through the month of February. The telephone number for this office is Park 2-8252.

Activities of the President of the Conference for the month of December included: meetings with steering committee for the Moravian College Capital Funds Drive; the Provincial Board of Evangelism; Provincial Elders' Conference; Salem College student body and Foreign Missionary Society Directors. The President also participated in the dedication of the Babcock Dormitory at Salem College, and spoke at the fellowship dinner at Bethania on the night of December 11.

R. GORDON SPAUGH, Pres.

M. S. F. Plans Spring

Meeting February 22

The Spring Conference of the Moravian Student Fellowship will be held at Home Church, Saturday, February 22. The Conference will begin with registration at 3 o'clock and will include group sessions before and after supper.

The MSF is an organization of all Moravian young people attending colleges and universities in North Carolina. Student representatives from each school and a committee of ministers appointed by the Board of Christian Education serve as the executive committee, which plans Fall and Spring Conferences each year.

All Moravian college students are asked to make an effort to attend the Conference and to send in reservations to the Christian Education Office, 500 S. Church Street, by February 18. Judy McMichael, Sarah Tesch, Bill McCuaiston, Raymond Ebert, the Rev. Frederick P. Hege, and the Rev. Christian D. Weber, are members of the special Conference Committee and have obtained some outstanding speakers for the day.

Provincial Woman's Board

Mrs. Cromer R. Grubbs

Days of Prayer have been announced by the following churches:

Home Church—February 19
Trinity Church—February 19
Ardmore Church—March 5
Calvary Church—March 12
Fairview Church—March 19
Koonko Church—March 26

Detailed information will be sent to each Woman of the Church organization prior to the Day of Prayer.

FOURTEEN MORAVIAN CHURCHES CONTRIBUTE $801.91 TO CROP

The Rev. Christian D. Weber, Forsyth County Chairman of the Christian Rural Overseas Program, reported on January 1 that fourteen Moravian Churches in Forsyth County contributed $801.96 to CROP during 1957. Moravian churches participating in the annual campaign conducted in November were: Bethania, Providence, Mizpah, Olivet, Friedberg, Oak Grove, New Philadelphia, Messiah, Koonko Hill, Hopewell, Immanuel, Advent, Home, and Calvary.

For the fifth consecutive year Forsyth led all N. C. counties with total contributions of $2,441.79. The Christian Rural Overseas Program is sponsored by the World Council of Churches and uses all contributions to send food and needed supplies to refugees and disaster victims throughout the world. Since 1947 CROP has made shipments valued at over $22 million.

DEATHS


BAPTISMS


League, Robert Anthony, son of Barry Willbur and Evelyn m.n. Blackburn League. Born June 8, 1951, Charlotte, N. C. Baptized in The Little Church on the Lane, Charlotte, N. C., on December 1, 1957, by Dr. Herbert Spaugh.


Van Hoy, Ellen Josephine, daughter of Wilson Ashley and Helen m.n. Walker Van Hoy, born October 9, 1957, in Raleigh, N. C., was baptized December 22, 1957, at the Moravian Church of Raleigh by the Rev. Walser H. Allen, Jr.

The Wachovia Moravian

George G. Higgins .................................. Editor
Burton J. Rights .................................. Assistant Editor
Walser H. Allen, Jr. .................................. Contributing Editor
Mrs. Cromer Grubbs .................................. Contributing Editor
Herbert Spaugh .................................. Contributing Editor
William H. Ray, Jr. .................................. Photographer
Edwin L. Stockton .................................. Treasurer

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Memorabilia of 1957

(Continued from page 1)

er Churches, who for the first time gained basic knowledge of its history and the underly­ing principles of its faith and were moved to sympathetic interest and response. Thus, from the very beginning of our celebration, one of the very happy features has been its ecumenical character, evidenced in the public commendation and hearty support of both the World and National Councils of Churches, the privilege of using for a period of three months the National Radio Pulpit and the wide fraternal encouragement given it by many of the leading Evangelical Churches. Some of the latter gave pages of pictorial presentation of great events in our history and of the great men who under God led the advance.

In this way, it is a joy to record for future generations to read, that our commemoration of the past has served not our own unity only, but the larger cause and wider fellowship of Protestantism. Which result pleases us greatly, because, from the early years through five long centuries, the Unitas Fratrum and, now, the Moravian Church, has stood for Christian brotherhood and fellowship among the whole family of Evangelical Christian Churches.

In the Southern Province, preparations for THE INAUGURATION OF THE GREAT JUBILEE were entered upon with wide interest and high enthusiasm. And it was the predetermined desire to give devout and adequate expression to the significance of the event, not only as a meaningful fact of history, but especially as to its deeper spiritual values.

Taking advantage of the compact nature of our Province, making for easy assembling of its membership, and Winston-Salem’s large Memorial Coliseum, made available for the purpose, our observance was centered on one large mass meeting for all congregations of the Province, which arrangement met with ready and eager response.

On Sunday, March 3, on one of the loveliest afternoons of the early spring-time, more than 8,000 enthusiastic Moravians and friends assembled for the long heralded and prepared for service. The 400 piece band and 300 member choir, singly and in unison, featuring well-known chorales and anthems of early American Moravian composers, under the leadership of the Rev. Austin E. Burke, Jr. and Donald McCorkle, furnished a worshipful and inspiring background for the service and led the vast throng in soul-stirring congregational singing.

Presiding at the service was Dr. R. Gordon Spaugh, president of the Provincial Elders Conference, assisted by Dr. George G. Higgins, able Chairman of the Quin­centennial Committee, and Dr. Herbert Spaugh, vice president of the Provincial Elders Conference. The special guest speakers for the occasion were Governor Luther H. Hodges and Dr. Eugene Carson Blake, president of the National Council of Churches. The former brought official greetings for the State of North Carolina and paid gracious tribute to the Moravian Church for her contribution made through the years to the dependable citizenship of the State. He cited also our Church’s strong and positive Christian standards and her consistency and simplicity as factors, which, under God, had developed a community of high moral standing and of generous and cooperative spirit, which stand as an example for the entire State. The message of Dr. Blake called for an Ecumenical Reformation among Protestants, that would bring such new life and vitality into present day Christianity as the Protestant Reformation of 400 years ago brought to the world of that day. The Prayer of Praise and Thanksgiving and Dedication for further service was offered by Bishop Edmund Schwarze. The benediction was pronounced by Bishop J. Kenneth Pfohl.

All in all, it was a service well befitting the occasion and one never to be forgotten by those who, worshipping “in spirit and in truth,” became deeply conscious of the Lord’s presence, of the strong ties that bound together in fellowship and unity those who loved Him in sincerity and who, united in the solemn act of dedication, pledged themselves to Christ’s service.

THE AFTERMATH OF THE CELEBRATION

Nor did the fresh incentive and high purpose, born of the stirring impressions of that memorable March afternoon, pass with the passing of the day itself and thus count for nought. Neither were they allowed to waste while members and churches were idle. There was still much to be done. The program of celebration had but begun and the order was “Forward.” All events scheduled for the Year of Celebration were to be carried through.

So, with large increase of interest and quickening of the Spiritual pulse, the closely united organization moved forward during the months, from one event to the other, as had been appointed. The Second Laymen’s Conference, the Fourth Early Moravian Music Festival, the Convocation of Moravian Youth, and three weeks of busy entertainment of Over-seas Delegates, with wide visitation of the Churches of both Northern and Southern Provinces, followed one another in succession and growing influence and blessing. And, not to be forgotten, the Hourly Intercession of the old Herrnhut days was not only revived, but...
conscientiously carried through, bringing every congregation of our Province into prayerful cooperative endeavor.

Then came the climactic day, the day appointed for the ending of the 500th Anniversary Celebration as such. It was Sunday, November 10, which on the schedule of our World-Wide Unity was marked as the 216th Anniversary of the "Formal an-nouncement," (Nov. 13, 1741) to the congregations of the Brethren's Church of the Headship of Jesus Christ over our Church. What more fitting day could have been chosen as a Rededication Day? And again the guiding hand of our Chief Elder and Shepherd of His flock was seen and His presence experienced with moving power cementing the ties of brotherhood and fellowship in simultaneous services of Holy Communion and Rededication in every Moravian Church in America.

Such is the brief Memorabilia record of the Church's evaluation of "The Heritage of the Past" to which we have sought to give expression in our year of commemoration, and with which we have combined mention of some of the outstanding evidences of the rich blessing of God which attended it.

And, what of the future? What of the second portion of our slogan directive to which our anniversary program committed us? It was purposed to be a development and an outgrowth of "the seed of the Heritage of the past" and was to result in a glorious hoped-for "Harvest of the Future."

Here again the wise counsel of our Chief Elder and Church's Head was evidenced, for the vision and perspective of the future, as well as the spiritual means and ecclesiastical organizations by which they were to be sought after, were referred by the Quincentennial Committee to a GENERAL SYNOD OF OUR CHURCH for determination, under the counsel and will of God. Convened in Bethlehem, Pennsylvania, on August 13, the 230th anniversary of the memorable experience of 1727, when God poured out His Spirit on the Herrnhut Congregation, leading directly to the renewal of the Ancient Brethren's Church, this Synod became one of the notable events of the 500th Anniversary Year.

Regarding the Synod itself, its status, its membership and personnel, it should be noted that, while it was not the largest of our general synods, it was the most representative and it was the first to be held in America.

Its voting delegates, numbering thirty-eight, came from all the Provinces of the Unity and from nearly all the mission fields. They represented citizenship in 12 different countries, under rule of nine different nations, where our Church is engaged in service, and they spoke not less than fifteen different languages and dialects. All of which indicates the strong international character of our Church and the very diverse cultures, racial characteristics and many other differences in education, training and life outlook, which demanded consideration in striving for unified results.

Adding still further to these handicaps were two additional facts, namely: that twenty-six years had elapsed since the last general synod was held, thus greatly limiting both experience in synodical procedures and personal acquaintances; and these years had been for the most part years of struggle and poverty, of war and destruction, of sore trials of faith and encouragement in labor for Christ and the Kingdom. And the Unity had once again been forced to go through fire and bloodshed and the heartrending experience of "brother fighting against brother."

When ever was an assembly of Church representatives faced with conditions more adverse to a successful issue of the important business for which it had been called? And when ever did the faith and trust and intercessions of an earnest and purposeful body of Christian representatives, backed by the hourly intercessions of the congregations that commissioned them to service, meet with happier and more promising results?

"Man's extremity was again God's opportunity." In our weakness and need our Gracious Lord revealed His wisdom, His love and His power. And once more, as often before in the crises of the five hundred years of life and service of our Unity, His grace and aid reaffirmed His need for the continued effort of our Moravian Church in the great Sisterhood of Churches striving for the spiritual redemption of mankind. Yes, once again the Head of the Church seemed to say, as He had once said to His disciples, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that wherever ye shall ask of the Father, in My Name it shall be done unto you."

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FEBRUARY, 1958
name, He will give it you."

THE RESULTS OF SYNOD

When, on September 10, the Synod had concluded its diligent and arduous labors, four outstanding results had been achieved.

First: The Reaffirmation and Strengthening of the Unity of our Church. Thus giving formal recognition to its character as a Brotherhood, a World-Wide Fellowship, a Unitas Fratrum in very truth.

Without a single exception the delegates renewed with gladness and fervor their pledges of allegiance in the Cup of Covenanting, and that, too, of those whom they represented in the areas from which they had come.

Second: The Modernizing of the Church's Government through a New Constitution and with a workable organization to direct and give financial support to its unified effort during the ten-year period between the General Synods.

The new order of government was framed especially to bring our wide mission areas as well as the home provinces under the same government regulations and to provide for their growth towards maturity and self-dependence as native churches. Three classifications for Provinces were agreed upon—Associate Provinces, Synodal Provinces and Unity Provinces, and these to operate under a newly formed Executive Authority to be known as The Unity Committee.

The third result, and most important of all the subjects dealt with by Synod, was the drafting of

A DOCTRINAL STATEMENT OF THE GROUND OF OUR PROFESSION AS A UNITY AND AS A CHURCH OF JESUS CHRIST

This much needed witness to our Faith was in strong demand for an age of doubt, questioning and denial, and made clear that, with our forefathers of old, we stand for the Doctrine of the Cross. "Jesus Christ and Him crucified remains our confession of faith" still. There is no salvation save through redemption by faith in the shed blood of Christ. And "The Holy Scriptures of the Old and New Testament are and abide the only source and rule of our faith and practice." Furthermore, this statement of doctrine re-affirms the place of the Unitas Fratrum in Christendom and shows us not only at one with the Evangelical Sisterhood of Churches, but as a Church in the forefront, in point of time and effort, in striving to carry out Christ's Great Commission "Go ye and reach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

The fourth of the helpful contributions which our epoch-making General Synod has made to the Unity—all looking towards a new and wider service—has not come in definite form of spoken word or stereotyped resolution, nor yet in suggested program of procedure, but in

A FRESH VISION AND STRONG CHALLENGE TOWARDS THE HARVEST OF THE FUTURE.

It was with such vision that it labored through those wearying weeks—August 13 to September 10—last summer. It was with such purpose that it anticipated and prepared for the future. It was an optimistic Synod, ably led by Bishop Kenneth G. Hamilton, as president, and carried through in patient, fraternal spirit, under the sure guidance of Him who is our Church's Head and Saviour. We are persuaded its work was well done. Now, it is for the Church to take over, in its several Provinces, its Mission Areas, its Congregations, its Membership—to the last member.

It is a worthy task—the greatest of all tasks. God is its author; Jesus Christ—God's only begotten Son—is its Redeemer and Saviour; the Holy Spirit is our ever-present helper. It cannot fail. We cannot fail, if we follow closely, as we are divinely led. The Harvest is assured. Then, in the spirit of a full dedication, let us

"Take the task He gives us, gladly; Let His work our pleasure be. Answer quickly when He calleth—Here am I, send me, send me." And "Hasten the day when the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ; and may we be accounted worthy to stand before Him."

Passing to

THE MEMORABILIA OF 1957, PART TWO,

our observations are to center upon the Southern Province and its numerous activities, over and beyond those given in connection with the observance of the 50th Anniversary Celebration, to which Part One has been devoted in full.

In doing so, it is our pleasure to borrow as the caption of this portion of our Memorabilia the same one used for a recent address by Dr. Gordon Spaugh, President of the Provincial Elders Conference, and, as such, our official leader in all provincial matters, in which he gave characterization to the year and named 1957 as "ONE OF THE MOST MOMENTOUS AND SIGNIFICANT YEARS IN THE GLORIOUS HISTORY OF THE MORAVIAN CHURCH."

Though that is apparently laying claim to a very high rating, careful examination of records and consultations with heads of all departments of our Provincal service, attest its correctness and validate its claim.

Yes, the Lord has greatly blessed our efforts and rewarded our service. Therefore we praise Him "from Whom all blessings flow." He who is our Redeemer and Lord "has done great things for us, whereof we are glad."

It is evident that

THE STRONG UP-SURGE OF INTEREST IN RELIGION CONTINUES

throughout America, even in the face of a steady increase of the Crime Wave, Juvenile Delinquency and the base Liquor Evil. (An enigma not yet solved.)

So marked has it become that one of the leading analyst of the news of the year gives first place to the Billy Graham Evangelistic Campaign of last summer, and gives us its telling record, revealing the total attendance to have been 1,814,000 and total decisions for Christ 84,149. He rates it as the greatest mass evangelistic campaign in history. And, as we ourselves know, it held for long weeks the place of interest and prayer and approval of millions in the life of our nation.

Statistics of the National Council of Churches gives an even more complete record of this strong religious up-surge of our American life and its results in the Year Book for '57. There the total gain in membership of all religious bodies in Continental U. S. is placed at 2,679,918, raising the grand total of membership to 100,162,529—sixty percent of our entire population of 167,000,000. Protestant Church gains are shown to have been 1,524,425 for the year and the rate of increase was 2.8 percent.

Through the mercy and the aid of our Saviour and Head of our Church, our Southern Province has shared for another

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year in this strong upward religious movement, and the efforts of our forty-five churches in carrying forward their program of evangelism and general church service have been greatly blessed with large increase too.

Our statistics as of June 30, the end of our fiscal year, show a gross increase of 6% of our communicant membership and 90% of our churches are credited with sharing this amazing growth. It was one of our best, if not the very best of years in gross membership increase.

Another over-all record to the credit of the Province in 1957 was its increased zeal and enlarged liberality for FOREIGN THE FOREIGN MIS-
SSIONARY ENTERPRISES.

In high purpose and motivation with evangelism in the homefield, both individuals and congregations have felt impelled to give greater encouragement and stronger support to the effort in the foreign field and to make more effective Christ's last and Great Commission "Go ye and make disciples of all nations." And much has been done, yes, very much, to speed the Christian cause in those mission areas for which the Moravian Church has been led to make herself responsible.

Increased knowledge of our missions, gained through mission study or personal touch with missionaries from the fields, and strong appeals from those who, having visited the mission lands, have returned to tell us of conditions and needs, have gained for the cause a host of friends and supporters and have borne good fruitage. Membership in our various local organizations, but especially in our Provincial Missionary Society, has reached a new all-time high. And now comes the report of our Provincial Treasurer of the largest annual contribution which the Southern Province has ever recorded for missions—$78,450.25.

Small perhaps in comparison with the millions which larger denominations give year after year, it is relatively large, however, for our limited membership. And, best of all, it gives us hope for the future. If our gifts are followed by continuing interest and prayer, still greater advances will be made.

A third advance which the year has witnessed and that fills our hearts with gratitude and hope is THE INCREASED ENLISTMENT OF STUDENTS FOR THE MINISTRY.

It is a gain closely allied with the two which have just been mentioned and deals with a phase of the Church's life which is giving the church at large a very great concern. Generally speaking, there is a critical shortage of ministers, so critical in fact that it even threatens the continuance of many congregations of the larger denominations in the north and west. With us, in the Southern Province it has long hindered our advance, both at home and on the mission field.

How glad for us that official announcement is now made that in the course of a single year the number of students for the ministry has doubled.

The happy fact places urgency upon us too to give full support—moral, spiritual and financial—to our College and Seminary in Bethlehem, where they are to be trained and readied for service. And, last knowing the increase might lead us to think that such goal having been reached, we need no longer concern ourselves about it, it would be well to hear once again the urgent command of our Lord Himself—(Matt. 9:38) "Pray ye the Lord of the Harvest that He will send forth laborers into His harvest." The need for ministers is recurrent. There must be an annual supply.

Following this need further, and because it touches our youth work and the influence of our summer conferences, it will be well to foster and develop more fully the work of our DEPARTMENT OF CHRISTIAN EDUCATION.

No other department of our service touches our youth so personally in the various stages of their development. And experience has shown again and again that the seed thoughts planted during the summer conference days, under the influence of the Holy Spirit, come to flower in the answer of the consecration service with the words—"Here am I, send me."

It is of interest to hear from the Department itself report of its service in '57 in three brief paragraphs:

The work of the Southern Province with young people continued to be centered around its Summer Conference program. In 1957 a third Junior session was added, bringing to seven the number of groups. The total number attending the seven sessions at Camp Hanes was 698.

Meanwhile the plans went forward toward the development of a Conference Ground for the Southern Province in Ashe County in Western North Carolina. The well known company of Allen, Incorporated, developers of Tanglewood Park in Forsyth County, were employed to draw the plans for the conference.

Again the Vacation Bible School program was carried on with 34 schools being conducted. Taking advantage of these schools were 953 boys and girls who were taught by 165 teachers.

From its President, Dr. Dale H. Gramley, a brief synopsis of the year's experiences, especially as they touch the Church's interests, is given us in the following report of our Province's leading educational institution.

SALEM ACADEMY AND COLLEGE

In 1957 moved forward in its continuing program of improvement. Enrollments approximating a 10% increase at both institutions required expansion of facilities, with one person being added at the Academy and four persons at the College. The $485,000 Mary Reynolds Babcock Dormitory for 107 students was completed at the College; five new classrooms and six faculty offices were created in Main Hall at a renovation cost of more than $50,000 and a new pipe organ for teaching and practice was installed at the College by a world-famous Dutch organbuilder; and at year's end construction of a $165,000 addition to the Gymnasium used jointly by the Academy and the College was nearing completion.

During the Church's 500th Anniversary year, Salem College brought two foreign Moravian girls to campus on full scholarships. Miss Christa Menzel of Hamburg, Germany, was here during the academic year ending in June and Miss Felicity Craig, daughter of English Moravian missionaries in Jamaica, is on campus during the academic year which started in Septem-
FEBRUARY, 1958
THE WACHOVIA MORAVIAN

BER. The College joined in the Church's anniversary program also by arranging for the Choral Ensemble to appear in a number of TV and radio programs, several of them on nation-wide networks.

As 1957 comes to a close, the Academy and College looks forward to continued advancement in its program in the year ahead.

In the wide and varied service of the Women-of-the-Church, under direction of THE PROVINCIAL WOMAN'S BOARD, Mrs. M. E. Miller, chairman, there is to be found another phase of the effort which has made the year 1957 one of great and outstanding importance in the annals of the years.

Under the more thorough organization of this large group, 3,300 women are now assembled each month in their 200 circles in our forty-five churches to engage in both Bible and Mission Studies, prepared and furnished them by the Central Organization, and to plan and hear report of work being done by their groups in caring for local needs or to receive assignments for wider service.

Two Provincial Workshop meetings are held annually, May and September, especially for officers and circle leaders, that they may be more fully instructed in their duties and learn the more improved methods for carrying on their work. They also serve most helpfully in establishing and strengthening personal social contacts and widening knowledge of life and conditions in other portions of the Province.

In the important services to be credited to them for the past year, we note: The sending of gift magazines to our missionaries in Alaska, Honduras, Nicaragua and the Eastern West Indies; the gift of 150 copies of the Youth Hymnal to Colegio Morava in Bluefields; the placing of Moravian Historical Books—"Through 500 Years" and "Count Zinzendorf"—in the public libraries of eight North Carolina cities; the printing of a new edition of "Within the Covers of the Hymnal" by Mrs. J. Kenneth Pfohl; a first printing of "She Beheld the Master" by Marian Johnson Johns for use of the Circles; and the contacting of the women in other Moravian Provinces throughout the world by a fraternal and encouraging letter.

More important each year are the Days of Prayer held by the Women-of-the-Church groups in various churches of the Province and which are given full publicity and encouragement by this Organization. 1957 witnessed nine of these observances, each of which gave increase to the fervent spirit and prayer life of our Province.

ANOTHER LARGE BUILDING PROGRAM

Clemmons and Willow Hill made marked improvements in their buildings and added much to their attractiveness as places of worship. Oak Grove completed its lovely new Sanctuary and opened it for worship on June 2. On March 24 Raleigh held the opening service of worship and dedication of its organ in the new and well-ordered Christian Education Building. Two parsonages were completed and occupied—Friedland and Bethania—and a third one was begun at Christ Church, late in the year. At Fries Memorial the addition to its education building nears completion. And at Home Church and Calvary extensive alterations have been made, giving each of them a chaste and lovely Chapel, that at Calvary particularly for the use of the Junior members. At the Home Church there has also been installed a new air conditioning and heating system, and new equipment has been provided for the Kitchen of Fellowship Hall. It rejoices too in a much needed assembly and recreation hall for young people and looks forward to the installation of a new organ in 1959.

The cost of these projects in the aggregate will be well in advance of half a million dollars and bears an encouraging witness to the generosity and loyalty of our people.
membership and their desire to forward and improve the facilities for the Lord's work.

In the course of the year, the following

**CHANGES IN THE MINISTERIAL STAFF OF THE PROVINCE**

are to be noted: Br. David Burkette entered the service as pastor of Clemmons and Br. Kenneth W. Ball as pastor of Kernersville. Br. T. Conway Pruett retired from the active ministry for further study and to serve as supply minister, and Dr. Edwin A. Sawyer accepted a call to the pastorate of the Nazareth, Pennsylvania congregation. His position as Chaplain and Head of the Department of Religion was taken over by Br. John H. Johansen. Layman Clyde G. Barber was called to the temporary charge of Bethesa. Br. Egbert G. Lineback, serving in the Moravian Church since 1945, transferred his membership and service to the Presbyterian Church in Eastern Carolina.

Ministers changing pastorates were: Br. Clayton H. Persons to Trinity Church, Br. William A. Cranford to Enterprise and Hopewell; Br. Howard G. Kolz to Rural Hall and Fulp, and Br. K. Edwin Fussell to Leaswville.

On February 9, Br. Edgar A. Holton, after full fifty years of faithful and devoted service, passed to his eternal reward and the higher service of heaven.

One ministerial Ordination took place during the year, that of Br. David Burkette to the Order of Deacons, the ceremony being performed by Bishop Edmond Schwarze.

In closing our Memorabilia we present a list of

**NOTABLE HAPPENINGS OF THE YEAR**

of a somewhat different character from those to which we have already called attention and which add additional color to the brighter picture of the year.

They have been furnished us by the Administrative Department and we make them known in the spirit of gratitude and thanksgiving, for they speak both of encouragement and assurance that, even now, Divine Providence is leading us and members and friends are assisting us in our purposing and planning for the New Year.

Event No. 1. A gift of $44,000 received early in January from Br. Gilmer C. Thomas of Charlotte, in memory of his parents and because of his own love for the place of his birth, liquidated the indebtedness on the new Bethabara Christian Education Building, made possible its dedication on January 6 and paved the way for the building of the proposed Sanctuary.

Event No. 2. Through the interest and generosity of the Trustees of the Mary Reynolds Babcock Foundation, their gift of $30,000, with the cooperation of our friends, Mr. and Mrs. Clyde Shore, made possible the purchase of the seventeen acres of land lying between the old Bethabara Church and the new Christian Education Building, thus restoring possession of the land on which the first settlement was made in 1753 to its original owners. This gift paves the way for either restoration or other church development.

Event No. 3. The acquisition through gifts of friends of an additional 286.5 acres of land to the Youth Conference Camp Site, making the total acreage of 455 acres available for this project. Plans are now under way for its development.

Event No. 4. This much anticipated happening has to do with the actual beginning of the work for the eastward expansion of Salem Congregation's "God's Acre." The new area will be larger than the present Graveyard. The Central Board of Trustees has worked diligently on the project and has obtained interested support.

Finally—Event No. 5. On November 13, just three days following the ending of the Quincentennial Observance, a Committee of the Brn. R. Gordon Spaugh, of the Provincial Elders Conference, Alton F. Pfaff of the Financial Board, C. T. Leinbach of the Church Aid and Extension Board, and E. L. Stockton, treasurer of the Province, journeyed to Florida to purchase a site for beginning a work of Church Extension in that rapidly growing state. The site selected is in the northern suburb of Fort Lauderdale, a growing and thriving community in special need of churches. The Rev. Marvin C. Weidner, pastor of the Moravian Church in Downey, California, has accepted a call to direct this important expansion and service work, and to become the first resident pastor. An additional lot was also purchased and the building of a parsonage has already begun, to be occupied by the latter part of January, 1958.

So we go forward into the New Year with hope and expectation. There is much work to be done and service to be rendered. Christ, our Divine Head and Saviour, is leading us and a hymn of thanksgiving and praise sings in our hearts—

"All praise and thanks to God
The Father now be given;
The Son, and Him Who reigns
With them in highest heaven;
The one eternal God,
Whom heaven and earth adore;
For thus it was, is now,
And shall be evermore."

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TWENTY-EIGHT NEW MEMBERS AT OAK GROVE, out of the 34, who joined in 1957. They sat as a group at service on January 5.

New Members Recognized

New members received into the membership of Oak Grove during 1957 sat as a group at the morning service on January 5 and were given special recognition during the service. Of the 34 members uniting with the Church during the year 17 were received by Letter of Transfer, 14 by Adult Baptism, and 3 by Confirmation.

Indication of the contribution the new members have made to the life of the Church is shown in the following statistics: 2 are Sunday school teachers, 4 are Youth Fellowship Counselors, 5 are members of the Adult Choir, 2 are ushers, 9 are active in the Women of the Church, and 16 are members of the Youth Fellowship.

Christmas At Enterprise

You would know that Christmas was on the way because Dr. George Higgins had come down to speak at the Christmas Lovefeast on Sunday evening and the Friedberg band had come through the community on Monday evening playing Christmas music. On Christmas Eve, the Junior High and Intermediate classes presented the play "Christmas in the Cobbler's Shop," which had been adapted from Tolstoi's story "Where Love Is, There Is God." Following the play, the young people went caroling to several points in the community, ending up at the home of some Enterprise members where coffee and cake were served.

Halfway At Quarter Time

February 22 will complete two and a half years since Mizpah began paying on a $10,000 indebtedness on its new education building, hoping to completely repay the loan in ten years. However, at the quarter time, a payment of $600 plus interest will reduce the loan to half the amount. At the same rate, Mizpah hopes to clear its indebtedness in half the time expected.

Conscious of being so near such an accomplishment, Mizpah's Board asked the congregation to make a special effort at Christmas time. The Christmas offering brought the balance in the Building Fund within $63 of the goal. The remainder was contributed by an anonymous donor.

It is hoped that in the next two and one-half years, the remainder of the loan will be completely repaid as the burden will be $600 lighter owing to the smaller interest charge. With continued cooperation, retirement of the loan in five years will be an accomplished fact.

Choirs Given Recognition

The three choirs of New Philadelphia received special recognition at the 8:45 service on January 12 for their faithful service during the past year. The pastor, the Rev. Henry A. Lewis, conducted the service, and expressed appreciation for the congregation.

A main feature of the service was the promotion of a number of singers. Promoted from the junior to the chapel choirs were: Richard Sides, Charles Grubbs, Linda Widener, Donald Gabard, Michael Windsor, and Judy Petree. Promoted from the chapel to the chancel choir were Rebecca Jarvis, Judy Lewis, Kay Van Doeren, Vivian Sloan, Ethel Miller and Jane Andrews.
Certificates of recognition were given to those who were promoted. Clyde Cromwell, Jr., directs the chancel and junior choirs, and Mrs. Ben Runkle directs the chapel choir.

Christmas At Raleigh
December, 1957, saw the first Christmas services in the new Christian Education Building of the Moravian Church of Raleigh. Members of the Raleigh Church Board lost no time in establishing the tradition of holding a lovefeast and candle service on Christmas Eve. The fellowship hall looked lovely, indeed, with its tasteful decorations of candles, and Christmas star. Dr. D. S. Grosch and Prof. E. G. Manning built the first putz for the church. Miss Maud Schaub and Mrs. Broadus Wilson had charge of the decorating.

The music was also outstanding, featuring two anthems by the choir: "Thou Child Divine," with Miss Doris Kimmel and Mr. Joseph Bouchard as soloists; and "The Cherubim Song." Two daughters of the congregation, Penn Diehl and Laura Grosch, joined to sing the solo parts of the dearly beloved carol "Morning Star."

A Veteran Retired
A routine check on the Hopewell furnace revealed that it was in a sad state and would not survive the winter. It has been a coal furnace that had been converted into oil, but several additional rooms had been added to the church and, run as it may, it could hardly heat the church during real cold weather. It had been a veteran of many winters, but it was found necessary to remove it. The newly installed furnace was used for the first time on December 8. A cement floor was placed around the furnace and provision was made to heat an area of the basement that heretofore had not been heated. At the prayer meeting which was held during the week that the furnace was being installed, an electric heater had been provided to heat a room but a cold spell came that week and one hardly knew the heater was there. We had prayer and dispensed with the meeting.

Moravian Music Festival Postponed
The Provincial Elders' Conference of the Southern Province has announced that the Early American Moravian Music Festival and Seminar scheduled for June, 1958, has been postponed. Thor Johnson, who was to direct this Festival, as he has the four previous ones at Bethlehem and Winston-Salem, will not be available because of a U. S. Government assignment to conduct in Asia. He will conduct the Provincial Symphony of Taipai, Formosa, for three months (May-August) in the interest of American-Asian relations. The new date for the Winston-Salem Festival will be announced soon.

Thor Johnson to Begin New Duties
Speaking of Thor Johnson, we note the announcement that he has resigned the directorship of the Cincinnati Symphony Orchestra effective at the end of the current season. His new duties will offer him, believes, one of the greatest challenges of his career. He will assume directorship of a new school for orchestra musicians to be established at Northwestern University, Evanston, Ill., and will organize a chamber orchestra to tour the United States. It is expected that he will also be more active as a musical ambassador of the United States abroad. A return engagement to Iceland is already scheduled for next winter.

"Canticle of the Martyrs"
Vittorio Giannini's "Canticle of the Martyrs," composed on commission of the Moravian Church in America to commemorate the Quincentennial, has been sold out in the first printing (1000 copies). Two major performances of it are scheduled for the Spring: Madison, Wis., Civic Music Association on April 26-70 voices and orchestra; and the Ann Arbor (Mich.) May Festival on May 4-350 voices, Martial Singer, baritone; and the Philadelphia Orchestra, Thor Johnson conducting.

Moravian Music Performances
We continue to receive notices of performances of Moravian Church music being given in churches through the Nation. Most recently these have included Lutherans in Seattle, Washington; Presbyterians in California, and Baptists in Florida. We have been pleasantly astonished, by the way, to learn from the H. W. Gray Co., one of the world's leading sacred music publishers, that the largest percentage of Moravian Church music is being used by Southern Baptists! It is apparent that the Moravian contribution to American church music is highly respected by our Baptist brethren.
Moravian Church in America Represented at Meeting of
National Council of Churches

PROCESSIONAL, OPENING SERVICE of the meeting of the National Council of Churches in St. Louis, Missouri. Banners of the member churches are massed in the center aisle. The above picture catches the Moravian banner just before the page turns to carry it to its place to the side of the speaker's platform.

Walser H. Allen, Jr.

Delegates and visitors to the Fourth General Assembly of the National Council of Churches, held in the first week of December in St. Louis, heard Dr. Eugene Carson Blake, the Council's retiring president, declare: "I am concerned that of all the failures and weaknesses of the Christian church, there is none today more costly to our cause than lack of faith in one another." Dr. Blake, a Presbyterian, will be remembered by readers of The Wachovia Moravian, because it was he who gave the principal message at the Southern Province's Quincentennial celebration on March 3, 1957, in the Winston-Salem Memorial Coliseum. At that service, Dr. Blake's message emphasized the need for what he termed "The Ecumenical Reformation" throughout the various Protestant and other Christian denominations. For the past seven years Dr. Blake, the two previous presidents, and the entire staff of the National Council of Churches have labored long and hard to fulfill that need as well as to overcome the "lack of faith in one another" which President Blake spoke about at the December meeting.

The new president of the National Council of the Churches of Christ in the U.S.A. is Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church, in St. Louis. According to Dr. Dahlberg, the church he serves is affiliated with both the Southern Baptist Convention and the National Baptist Convention of America.

Representatives from both the Northern and the Southern Provinces of the Moravian Church in America attended the Assembly. From Bethlehem, Pa., went Dr. P. Stocker, Bishop Kenneth G. Hamilton, and Dr. John S. Groenfeldt. From Madison, Wisconsin, went Dr. V. L. Thomas. And from Winston-Salem went Dr. R. Gordon Spaugh and Dr. George G. Higgins. For the past three years, Dr. Stocker has served as the Moravian representative on the Council's General Board, and Dr. R. Gordon Spaugh as the alternate.

The two delegates from the South participated in different sections of the Assembly. Dr. Spaugh was accredited to the Division of Christian Life and Work and Dr. Higgins to the Division of Christian Education.

Dr. Roswell P. Barnes, the associate general secretary of the National Council told the Division of Christian Life and Work that society today is more concerned about what it is against than what it is for. In reviewing the role of the Church during the past 50 years, Dr. Barnes declared that "our pragmatic challenge to communism in terms of standard of living has given a measure of moral justification to materialistic ends which we might not otherwise have justified." He contended that the churches' prophetic role before the state is much more urgent today than 50 years ago. Churches must "magnify the importance of the corporate fellowship of the church," continued Dr. Barnes. "This is especially needed in view of the increased mobility of our population, the rootlessness of many people, the loneliness of depersonalized urban life."

St. Olaf Concert
The St. Olaf Choir of Northfield, Minnesota, will present a concert at the Reynolds Auditorium on February 15 at 8:15. The appearance of this world famous, sixty-voice group in Winston-Salem is sponsored by the Augsburg Lutheran Church.

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Robert A. lobst

The bride and groom had lots of children. In the accompanying picture you can see also their grandchildren and great grandchildren.

We travelled some more unnecessarily long miles and then met Stanley Goff, the national pastor of Butukamaya. He had brought a horse for me. Stanley knew how to ride a bicycle and enjoyed the exchange. I, too, was glad for the horse. I was even happier when we reached the edge of Butukamaya and could drink some green coconuts. We had had nothing to drink all morning and the tropical sun had made us really thirsty.

Farther in the village we heard the waiting of a woman and saw lots of people gathered. An abandoned Indian lad (his parents had left him) had died. We visited the "dead house" and offered prayer and shook hands with everyone.

At the farther end of the town stands the new Moravian Church. We had come to dedicate it—and also to have a wedding. Some of the jungle had been cut down to make room for the church. Almost everyone in the village has a view of both the river and the sea from his home. It is an isolated, poor place; yet it has some beauty, too.

We entered the pastor's thatched house and he showed me a tiny place partitioned off with bark cloth. A bed of boards and some reeds for a mattress were there for me. I unpacked my things and hung up my mosquito net. I took off my clothes and lay down to let the steam escape from me for a while.

But then we could not wait any longer for the wedding. The groom was very old and lame. He wanted to forsake his heathen ways and join the church. Before he could join the church, he had to be married. At the wedding the congregation sang hymns, so did the choir, and there was Scripture reading and a sermon.

Next day we dedicated the church. We met first under the great mango tree where services had been held. We sang two hymns there and had prayer. Then singing "All Hail the Power of Jesus' Name" we slowly walked to the church. We sang and prayed in front of the church, unlocked the door, and while the local choir sang a hymn the native pastor had composed for the occasion, we entered the church and dedicated it to God.

This—possibly the newest Moravian church in the world—is made mostly of native material. Nevertheless the work had been hard. The pastor and a helper spent over a whole month up river cutting leaves for the roof. In the dedication service, we had each person stand and I asked the pastor to tell me some of the things the various individuals had done in building the church.

Several persons made decisions for Christ this week-end, including an Indian soldier.

Monday morning soon after 3 o'clock, I heard the cooks banging on a large pot to call the 20 or more persons who had come from other villages for the church dedication to come and eat breakfast. We ate an hour later by the light of an oil lamp and then started out on our horses.

My horse had starter trouble. I also could not get him into the proper gear for going down into swamps and out again. At the far edge of town I said I'd rather walk than ride.

At that moment a heavy rain came. We entered a miserable little hut, near which we had stopped. It had a floor but the sides were just a few leaves which you see through everywhere. The leaf roof leaked and only where two mosquito bars were placed did it leak only slightly. We shook hands with the sick, old man who lived there and started out again. They gave me another horse. They explained the other one was a wild one not used to that trail. Did they think I was a cowboy?

On this white horse I was able to gallop some—but not too much. The one bit of old rope that went around the horse's belly to hold on the saddle was thin and old. The stirrups were only pieces of rotten rope and too short. The horse obeyed well even though he had no bit (only rope) for his mouth.

It was high tide again and we splashed through the water in many places. After we'd pushed lots of miles into the rear, we reached a little hut on the beach where the coconut grove watchman invited me to lie down in his hammock. How good it felt to lie down and to know that we were about half way home!

At this point we should continue this story in next month's issue but we're not. We'll let you in on the secret: we reached home safely.

GRANDPARENTS ARE MARRIED. The couple are standing on top step. The wife is third from the left and the husband fourth from the left. Everyone in the picture is either a child, grandchild or great grandchild of the old couple. Dr. lobst who performed the ceremony and later dedicated the church at Butukamaya, Honduras, is at the left, front row.

It took long while to get there.

It took almost an hour to get through the swamp lilies and across the lagoon with our dugout canoe filled with 22 persons and the old 5 horse power motor pushing it. We reached the narrow strip of land that separates the Caribbean Sea from Brus Lagoon. For more than 20 miles this strip of land is filled with coconut trees. I mounted the new bicycle some Salem saints recently bought for Dr. Werner Marx and rode down the path beneath the towering trees.

Every few minutes I would come to soft sand and have to dismount. I could see the ocean beach between the trees wherever the little hills dipped low. We reached Palpa (meaning manatee or sea cow) Pruan (meaning died) and followed the seashore.

It was high tide and I found it hard peddling the bicycle. Several of the young folks had great fun pushing me at times, but it was so very hot. The sun beat down upon us. I tried to keep the wheels out of the rust-producing water.

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Salem Moravian Graveyard

Begins Expansion Project

Contract for the enlargement of the Salem Moravian Graveyard was let in January and the first phase of the work is now underway. The improvement is a joint project of Salem Congregation and Salem Academy and College.

The present Salem Graveyard was opened in 1771 with the burial in the first grave of John Birkhead on June 7. In the spring of the following year the avenue, long known as Cedar Avenue, was opened and in 1773 the first Early Easter morning service was held.

The projected enlargement will be the first major change in the graveyard in 185 years. The Salem Graveyard is the burial ground for the members of the churches of Salem Congregation which consists of all Moravian churches in the corporate limits of the city of Winston-Salem.

Stage One

The area being opened up for expansion is a ten or more acre tract which lies to the south of Salem Cemetery and east of the southern end of the present graveyard. It includes the deep ravine and the wooded hillside to the east. The new section of God's Acre will have a frontage of 480 feet on Salem Boulevard and an entrance is also projected from Church Street.

In the development an avenue similar to Cedar Avenue is planned from the Salem Boulevard entrance which will connect the new section with the old. Service driveways and walks will also be installed.

The work now being done is designated as Stage One in the overall long range plan. Stage One calls for the clearing of the timber from the tract, the installation of culverts and storm water drains in the ravine, rough grading, and the bulldozing of 32,800 cubic yards of dirt from the upper part of the hill into the ravine. Top soil will be stock-piled for later use in landscaping and the planting of grass and trees.

Stage One will be completed with the dumping of a total of 171,000 cubic yards of dirt in the ravine. In addition to the 32,800 yards available on the property, an additional 138,200 yards must be brought into the area from the outside.

The speed with which Stage One is completed will be determined by the availability of dirt for the fill in. If a large quantity can be secured from some source such as the construction of the Eastern half of the Expressway, the work may be completed soon. Otherwise it may take months or even years.

Needed Soon

The enlargement of the graveyard is becoming urgent because the sections at the north end along Cemetery Street which are reserved for Single Women and Married Women are being rapidly filled and new space must soon be provided for these choirs.

More space is available for men and boys, but even this at the present rate will be filled in a few years.

$38,000 Cost

A contract for Stage One has been signed with Fulp Brothers of Walkertown at a cost of $38,116.75. Five firms submitted bids with the Fulp Brothers' bid being the lowest. Of this amount Salem Congregation will pay $32,610.50 and Salem College and Academy $10,556.25.

The cost is prorated to Salem Congregation which belongs to the two institutions. The trustees of Salem Congregation plan to raise the congregation's share by requesting the member churches to place in their budgets for 1958-1959 an amount equal to $4.00 per communicant member. For the current year the member churches have been asked to contribute $3.00 per communicant member.

The exact cost of this first step in the project cannot be definitely stated at this time, according to E. L. Stockton, treasurer of Salem Congregation. This uncertainty is occasioned by the fact that the cost of the 138,200 additional cubic yards of dirt needed for the fill in cannot be determined in advance.

The cost of this 138,200 yards of dirt is in addition to the contract of $38,116.75 with the Fulp Brothers firm.

The request of the churches to pay for the expansion of the graveyard is necessary, it was pointed out by Mr. Stockton, because the Salem Moravian Graveyard has no funds that can be used for this purpose.

For many years a fee for burial has been charged of $25.00, but this has gone into the endowment for upkeep.

By paying for the expansion as the work is done, the members of the Salem Congregation churches will provide burial space for themselves and their descendants for many years to come. Future charges for burial can then continue to go into the endowment for upkeep. This cost of upkeep will increase as the burial area is enlarged.

The overall plans for the improvement of the Salem College Campus and for the enlargement of the graveyard were drawn by Robert G. Campbell, landscape architect of Kernersville. The topographical map of the area was prepared by the Joyce Mapping Company of Winston-Salem. R. D. Tilson of High Point is the engineer and supervisor.

The committee from the Salem congregation charged with the development of the program consists of P. L. Thorpe, Chairman, H. W. Shoaf, Jr., Frank F. Willingham, Chas. F. Vance, Sr., Dilworth S. Yokley, Graydon Pleasants, Charles N. Siewers, and E. L. Stockton.
PROVINCIAL ANNOUNCEMENTS

PROVINCIAL ELDERS' CONFERENCE

The Provincial Elders' Conference announces the appointment of the Provincial Music Committee as follows: Mrs. Paul Kolb, chairman; Mrs. Richard Amos; Mrs. Alan Turner; Mrs. Edward Manning, Mrs. Paul Barnes, the Rev. J. C. Hughes; the Rev. John S. Goserud; Sam F. Vance, Jr.; Austin E. Skorton; Douglas Kimel; and Paul Peterson.

The Provincial Elders' Conference announces the appointment of an inter-synodical commission to continue studies of the "Book of Order" of the Moravian Church, Southern Province. The list of the committee follows: the Rev. Clayton Persons, Chairman; H. E. Haworth; Emil N. Shaffer; the Rev. Burton J. Rights; John F. Blair; the Rev. C. Truett Chadwick; Mrs. Emily Kapp; Miss Nann Kiger; Dr. George G. Higgins.

Activities of the President of the Conference for the month of January included: meetings of the Provincial Financial Board; Provincial Evangelism Board; Salem Executive Committee; Church Aid and Extension Board; Budget Committee of Provincial Financial Board; Budget Committee of Church Aid and Extension Board; two meetings of Provincial Elders' Conference; Moravian College Promotion Drive. Dedication exercises of Flentrop Organ at Salem College and sermon at Clemmons.

R. GORDON SPAUGH, Pres.

PROVINCIAL WOMEN'S BOARD

MRS. CROMER R. GRUBBS

Days of Prayer for the month of March are as follows:

March 5—Ardmore Church
March 12—Calvary Church
March 19—Fairview Church
March 26—Konnos Church

Appointed representatives of the Women of the Province, Mrs. Ralph Bell, Mrs. Rex Freeman, Mrs. W. E. Shore, Miss Helen Vogler, Miss Eugenia Stafford, and Mrs. M. E. Miller, attended the annual meeting of the United Church Women and the North Carolina Council of Churches in High Point January 28 and 29. A report of this meeting will be made at the May Workshop.

Mrs. J. F. Butner, Devotional Life Chairman, announces that a new edition of "She Beheld the Master" by Marian Johnson Johns has been printed and may be obtained at the provincial office or from Mrs. Butner. This booklet is especially appropriate for the lenten season.

COLLEGE STUDENTS PLAN MEETINGS FOR SPRING

We should like to express our appreciation to the editor of The Wachovia Moravian, who has made this space available each month for Moravian Student Fellowship news and items of interest. Take note college students, and keep us informed about the news of the MSF on your campus or in your area. We should also like to thank the Board of Christian Education for making The Wachovia Moravian available to all students. The MSF at Salem College has volunteered to send the student copies to campus representatives, who will distribute them.

Final plans have been completed for the Spring Conference of the MSF to be held at Home Church on February 22. There are indications that this will be one of the best ever held. Next month there will be a report of the conference and a list of the new officers for the coming year.

On February 9 the students of the Raleigh-Durham-Chapel Hill area held a rally at the Raleigh Moravian Church. After a delicious meal prepared by the students and wives of the congregation, Br. Walser Allen led the group in the evening worship service. The chairman of the committee on student work was also present and spoke to the group about the plans of the Moravian Student Fellowship.

It was decided to re-activate the Raleigh-Durham-Chapel Hill chapter of the MSF and to plan monthly meetings. The next meeting will be held on March 2 at the Raleigh Church. John Thaeler, Horace Getwood, and William Harstine, were elected to serve as chairman, secretary, and program chairman, respectively.

We shall be interested to hear more about the Moravian Lovefeast to be held at Duke University in April. The service was first planned by the Centerbury Club and Terry Walser, a member of Friedland, but now all of the Christian groups on the campus have asked to be able to participate and help sponsor the service. The young people from Friedland will help Terry with the arrangements, and the Rev. Truett Chadwick will preside.

The Lovefeast Service will include the showing of the film "The Seed of The Harvest." This is a sound film of the Quincennial Pageant presented at Friedland last summer and depicts the history of the Moravian Church through its five hundred years. All Moravian students in the Durham area of the state are invited to attend the service and support the Moravians at Duke in this rather unique effort.

BAPTISMS


THE WACHOVIA MORAVIAN

MARCH, 1958

THE WACHOVIA MORAVIAN

March 1958
The Rev. Morton R. Kurtz has completed his seventh year as Executive Director of the North Carolina Council of Churches. According to the report which he presented to the 21st Annual Meeting of the Council at the First Methodist Church in High Point on January 29, the news of finances is decidedly encouraging. Cash receipts for the total council program rose from something over $29,500.00 in 1956 to $31,304.99 in 1957. But the Council's treasury finished the year "in the black," by the narrow margin of $15.46. The Rev. Mr. Kurtz stressed the fact that the North Carolina Council of Churches is still far short of achieving a sufficient budget. The addition of badly needed staff members alone would require a minimum of $8,000 more than is now anticipated in contributions from member church bodies and private sources.

"No statistics I could quote, however," concluded Director Kurtz, "would adequately describe the growth of the ecumenical spirit in our state year by year, or the vast possibilities for Christian service which still beckon to us. Again, as in past years, my work has been made easier, and certainly more pleasant, by the cooperation of a wonderfully spirited group of officers and committee members, headed by our good president, Richard H. Baker."

Past President Baker is a resident of Greensboro, Bishop Co-adjutor of the Episcopal Diocese of North Carolina. He was succeeded as president, during the High Point gathering, by Dr. W. Arthur Kale of Durham, who is a professor in the Duke Divinity School. Many of our readers will also be interested to know that Mr. Irving Carlyle, a Winston-Salem attorney, accepted election as a member at large in the council's Class of 1960. Re-elected as General Chairman of the Department of Unit- ed Church Women was Mrs. B. Frank Hall of Wilimington, who automatically became the Council's 4th Vice-President.

Among the Moravian women who attended the annual session of the North Carolina Council's distaff department were Mrs. M. E. Miller, chairman of the Provincial Women’s Board, Mrs. Ralph Bell; a Synod-elected delegate to the council; Mrs. W. E. Shore and Miss Helen Vogler, all of Winston-Salem; and Miss Eugenia Stafford of Kernersville.

Mrs. Hall's report to the United Church Women showed that the organization has grown during the past year through the formation of four new local councils of Church Women at Shelby, Liberty, Rutherford, and Lincolnton. The U.C.W. councils conduct four city-wide observances yearly. These are the World Day of Prayer, May Fellowship Day, World Community Day and "Trick or Treat." Through these four occasions North Carolina women gave approximately $20,000 to all U.C.W. causes in 1957. In addition, 5,163 pounds of clothing were collected at the forty-one World Community Day meetings scheduled.

On the day before the N.C.C.C. Annual Meeting, the Council's Pastoral Ministry Commission sponsored the Pastors' Conference, which attracted clergymen from all parts of North Carolina, including 18 Moravian ministers. Featured speakers at both the morning and the afternoon assemblies were Dr. Andrew W. Blackwood, Professor of Homiletics at Temple School of Theology, Philadelphia, and Dr. Waldo Beach, Professor of Christian Ethics at Duke Divinity School, Durham. This was one of the largest Pastors' Conferences ever held.

CHILDREN OF LEPROS WILL HAVE HOME

A letter from Miss Martha Pedersen, Moravian missionary, Sikonge, Tanganyika, Africa, brings news of the possibility of a Children's Home in Africa.

Recently we have received word from the Red Cross Society in Tanganyika that that organization will help us build a home for all healthy children of leper parents. The trouble is that the amount thus set aside for us will not nearly cover the expense involved in erecting and furnishing the contemplated buildings. From another source we are trying to secure the balance, which we must have before we can begin the project. We have high hopes that next year we shall be able to open a home for all such little healthy toddlers.

What we have in mind is that we will help these little ones to live through their first year of existence, their most difficult year of survival. When they have become able to walk and to feed themselves we will return them to their homes and parents.

Persons wishing to aid our work among lepers and their families should send small packages by mail, marked GIFT PARCEL, INCLUDING OLD LINEN, BANDAGES, OR, USED BABY CLOTHES, OF NO COMMERCIAL VALUE, and sent direct to:

Moravian Mission Hospital,
Sikonge, Tanganyika,
Africa
MORAVIAN MISSIONS

A New Building For The Instituto Bíblico

The Instituto Bíblico has become an established part of the Moravian Church in Nicaragua. For many years it has been sending trained men into the ministry of the Church, and yet it has never had a building or headquarters it could call its own. Classes have been held at any convenient spot—the parish’s verandas, an unused day school room, or in the out-of-doors. Native type houses have been built for the married students and the single men live in an old mission house.

This situation will soon change due to the generosity of a group of Moravians in the Southern Province. At a dinner meeting in Winston-Salem, attended by Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, South; the Rt. Rev. Edmund Schwarze, the Rev. Richard F. Amos, pastor of the Ardmore Moravian Church; and Dr. A. David Thaeler, head of the Ruth C. S. Thaeler Hospital at Bilwaskarma, Dr. Thaeler detailed plans for the proposed building. At the conclusion of the meeting, $8,800 was pledged toward the goal of $10,000.

The proposed structure will be known as the “Instituto Bíblico Building.” It will be of cement block construction and contain classrooms, dormitory facilities, faculty offices and a memorial library.

The Mission Board and the Nicaraguan Church sincerely appreciate the generosity of all who made this wonderful gift possible.

A Memorial Library In Bilwaskarma

As a memorial to the late Martha Bishop Schwarze, the Rt. Rev. Edmund Schwarze intends to equip a room in the new Instituto Bíblico building planned for at Bilwaskarma. This room will be known as the “Martha B. Schwarze Memorial Library.” In it there are to be placed not only an adequate collection of books suitable to help candidates for the ministry in Nicaragua in their training, but also a supply of current literature and periodicals to keep them abreast of their field. Bishop Schwarze has dedicated to this purpose both the memorial gifts that were sent when his wife passed away and also the so-called “love” offerings brought by members and friends in congregations where evangelistic services have been held by him.

Surely no memorial to one who loved the Church at home and abroad and who served it with consecration through a life dedicated to the work of her husband in the ministry of our Church could be more suitable. It is difficult to imagine the reach of the influence of this library in years to come. All associated with our mission work in Central America are grateful beyond measure for this gift.

Leper Hospital Supplies

For many years the women of the Moravian Church, especially the circles of King’s Daughters, have been rolling and knitting bandages for the Bethesda Leper Home in Surinam. With the shipment of bandages there have been gifts of medicines, toys, clothes, etc. The hospital in Surinam has been receiving government aid and the new treatment for leprosy makes a great supply of bandages unnecessary. A letter from the Rev. J. C. Kolk, superintendent of the Bethesda Hospital, included the following thanks and information:

“On behalf of the Bethesda Leper Society Council and the men, women and children of the Bethesda Home, we thank you for the fine goods you sent us. The only two things we do not need so much are: knit bandages and hospital gowns. All leper patients are walking around and that is the reason why we do not need so many hospital gowns. We will need no more than about 50 knitted bandages a year. What we urgently need every year are children’s gowns and pajamas, used clothes and used shoes. Once again thank you and may the Lord bless you in the great work of the Moravian Church in America.”

The King’s Daughters Union of Bethlehem, which has been taking charge of the packing and shipping of supplies, has decided to continue this project with the understanding that some of the supplies here-tofore sent to Surinam will find a use in other mission hospitals. The Executive Committee of the Union will use its best judgment in the distribution. Correspondence and gifts of money should be addressed to Mrs. Sidney Johnson, 42 West Laurel Street, Bethlehem, Pa. Supplies for packing and shipping should be sent to King’s Daughters Home, 66 West Church Street, Bethlehem, Pa., between April 1 and April 30.

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Missionary and His Calling

Ferdinand Drebert

People often say to me, "You deserve your rest; you have done your share." I never know just how to take these well-meant remarks and how to answer them. Because that is not the way I feel about it. Nor can we find any scriptural basis for it. Christ, our Master, did not retire to take it easy after he had done his share, nor did the apostles. Our Lord gave his all for us. So we have not done or given our share until we have given our all. He told his disciples, "If any man will come after me, let him deny himself and take up his cross and follow me." And a missionary is primarily a disciple of Christ.

When a person receives a call from the Mission Board to mission service in the foreign field, he accepts it as a call from God. The question sometimes arises—should this call be for life service? Or should it be for a period of time when he expects to be relieved or transferred to service in the homeland? Christ made it quite plain that a call to discipleship is for life. "He that layeth his hands to the plow and looketh back is not worthy of me." But there is no distinction made between service in foreign lands and the homeland, nor between races and colors. However, since service in the foreign field often entails greater adjustments and the learning of another language, and transportation often is a difficult and expensive proposition, it is well that a missionary considers his call to be for life.

But now some one may say to me, "If you had a life calling, why did you retire? Why didn't you stick it out at all costs?" I know there have been those who declared they would die in the harness. And the Lord no longer their missionary. And then he replaced his predecessor, and how he was missed and that no one else can ever do his work, it is time for him to step out and let a young man take over.

The fact that a man (or woman) is a missionary does not say either that he is magically immune to temptations. Some of his temptations may be different from those which confront God's servants in the homeland. But they are just as real and just as numerous. The only immunity or strength to overcome is in the assurance that you are a child of God and have committed yourself to Him. He will hold me fast as long as I hold on to Him in daily prayer and fellowship.

A wrong idea

Sometimes a man of meagre scholastic attainment is deemed good enough for the mission field. This is a wrong idea. The Lord's work deserves the best. But a good deal more than scholarly ability is necessary—skill with tools, for example for a missionary often has to be a jack of all trades. Most important however of all is that he be sincerely consecrated to his Master and love the people. His theology, of course, must be sound and give him the ability to make the meaning of faith clear in simple terms.

On the field it is necessary for the missionary to live on a higher level than most of the people not only because he has been used to it but also as an example to the people, to encourage them to raise their standard of living. But there must necessarily be a limit. If he lives on a level too far above that of the people, they may envy and even hate him for it, and he loses his influence. A missionary cannot afford to look down on people he ministers to or keep himself aloof from them. But he should always, by example and through love, represent to them Christ, who associated with publicans and sinners, and who had come to seek and to save that which was lost.

Among the temptations that a missionary is liable to are those which result from a greater autonomy. He is more or less his own boss. If so inclined, he can spend more time and energy on less important things and things he likes to do, as over against the important things which should have first place. It is easy for a missionary to lose his perspective and the goal of his calling when separated too long from fellow missionaries.

However, today most missionaries have so many more advantages and conveniences than was the case formerly that there is little room for complaint. Communication and transportation have been revolutionized. The Mission Board, too, keeps in close touch with its workers. And with sympathy and justice they take care of the missionaries' needs. The missionary may not have many luxuries and conveniences, and he may not be able to lay up a big bank account. But neither do these things go with discipleship. Having accepted Christ's call to the mission field he has subscribed to His discipline. As His disciple he has the honor, the privileges, the responsibilities and the promises that Christ bestowed upon His disciples. And these exclude physical comforts, worldly goods, and the praise of men.

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NEWS FROM THE CHURCHES

Clemmons Honors 50 New Members

Fifty new members who have joined the Clemmons congregation since July 1, 1957, were honored at a reception following the evening worship service on January 19. Dr. R. Gordon Spaugh was present and spoke to an excellent congregation of 120 including the fifty new members.

The fifty new members of Clemmons are Mr. and Mrs. James Hege, Mr. and Mrs. Paul Mullis, Jimmy Birke, Mr. and Mrs. Robert Brandon, Mr. and Mrs. Alan Davis, Parke Davis, Mr. and Mrs. Otho Daniels, Mrs. Dick Hampton, Mr. and Mrs. Fred Snow, J. Dodd Linker, Jr., Mrs. C. E. Snyder, Jr., Dale Maynard, Bill Nifong, Harry Pink, Miss Bonnie Howard, Miss Janet Hunter, Miss Judy Lutz, Miss Sue Meadows, Mr. and Mrs. Jim Chandler, Mr. and Mrs. Roy Nifong, Mr. and Mrs. Elmer Allen, Mr. and Mrs. Billy Nixon, Mr. and Mrs. Rex Pass, Mr. and Mrs. Wilson Pink, Mr. and Mrs. Jack Holder, Mr. and Mrs. John Kimel, Mrs. Roy Holder, Mr. and Mrs. Lester Poplin, Mr. and Mrs. Edgar Powell, Eddie Powell, Wayne Burkette and the Rev. and Mrs. David Burket.

This hour of fellowship was thoroughly enjoyed by all present both old and new, and afforded us all an opportunity to become better acquainted.

Books For Evangelism

The Junior Department of King Sunday school has a popular lending library, thanks to the generosity and ingenuity of Miss Eloice Hutchens, the department superintendent.

Miss Hutchens conceived the idea of remembering each junior child on his birthday by placing a book in the Junior Department lending library with the name of the child and a remembrance of the birthday on the first page of the book. In the course of a three-year stay in the department, each boy or girl thus has three books in the library in remembrance of his or her three birthdays. The accumulation of books is impressive and the books are read with eagerness.

As a tribute to the type of books chosen, one eleven-year-old said: "If a person is not a Christian before he reads those books, he must be one after reading for the characters are so wonderfully good and Christ-like. After I had read one book in particular, I closed my eyes and asked God to come into my heart and make me a Christian." With such testimony, that child is now in the pastor's instruction class, preparing for acceptance as a member of the church on Palm Sunday.

Classes Conduct Evening Worship

Beginning the first of the year the Sunday school classes at Providence have been in charge of the Sunday evening services. The Philathea Class and the Men's Bible Class brought in Br. Matt Howell as guest speaker; the Young Adult Class No. 2 presented a film on Moravian Missions in Alaska; the Women's Bible Class sponsored a recording "Highlights of the Quincentennial Year"; the Young Adult Class No. 1 sponsored a laymen's lovefeast with two members of the class, Leroy Edwards and Chester Crews, making brief talks.

Some of the people who participated in these services were Miss Annie Davis, Jesse Doss, R. W. Clayton, Mrs. Charles Phelps, and Mrs. L. E. Owens.

"Something to Anticipate"

"Something different...something to anticipate." These were two of the phrases used by the Calvary Christian Education Committee in describing the new set-up for Adult Assemblies in the Sunday school. And how true they proved to be! On Sunday, February 2, the initial starting day, the program was built on a patriotic theme—a program simple yet dramatic, brief yet forceful. The secret? Overall planning, cooperation, a spirit of willingness, plus a chorus of eighteen men to link all parts together.

Calvary is proud of its Christian Education Committee (composed of Mrs. J. M. Brown, Mrs. Emily Kapp, Miss Emily Morris, P. W. Blum, Jr., Ray Burgess, W. H. Carter, Joe Stone, and Phil Thorpe) who have initiated this step forward in making every minute of the Sunday school hour worthwhile. And Calvary is proud of the General Assembly Committee (composed of Mrs. J. B. McLeod and Wiley Jones from the Calvary Bible Class; Mrs. Austin Burke and George Speat from the Burke Fellowship Class; Ray Burgess and Garnet Grubbs, the Platform Superintendents; and Joe Stone, General Superintendent) who planned and will plan the effective programs to supplement our Sunday morning service of worship.

New Philadelphia Conducts Preaching Mission

New Philadelphia Church held a preaching mission from Sunday, January 19 through Sunday, January 26. The total attendance for all services of the week, including Sunday school, was 3,948. The preaching services had an average attendance of 322 per service. Largest was Sunday morning with 464 present, and smallest was a rainy Friday when 217 came out.

There were 210 rededications recorded, 12 new professions of faith, 2 persons to join by transfer, one new decision for the Christian ministry and one reaffirmation. Eighty-six persons made a covenant to assist in visitation work.

Special offerings were $249, a large part of which went to purchase promotional literature, which 100 men distributed throughout the community.

The Rev. Paul A. Snider, pastor of Bethabara Church, was the guest speaker. In addition to the three choirs of New Philadelphia and the band, special music was brought by the Southwest High School Chorus, the Bethabara Moravian Church Choir, and a trio composed of Mrs. John Goserud, Mrs. Richard Amos and Mrs. Henry Lewis.

Bible Presentation Sunday

For many years, it has been customary to present a Bible to each person uniting with the Enterprise congregation. For a period of some months, the practice had not been carried out, but on January 26 it was reinstated. All who had united with the church but had not received a Bible were presented one.

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Youth Projects Begun

The Young People at Providence have recently undertaken two new projects. The first is the regular publication of a monthly news sheet. Those who head the staff are Miss Paty Hill, Miss Yvonne Crews, Miss Irma Ring, and Mrs. Dell Ann Byerly.

The second project was the organization of a Girl's Circle. The organizational meeting was held January 20 with the following members present: Miss Pat Owens, Miss Brenda Owens, Miss Carolyn Parks, Miss Betty Reid, and Miss Johnie Kay McGee. Mrs. E. B. McGuire is the circle leader.

Youth Conduct Service

A supper was given to the young people of Hopewell Church by Circle No. 2 at their meeting on January 26. At the service: Becky Kazuboski, song leader; Sylvia Pope, Scripture reading; Mildred Snyder, prayer; Gary Perrill, Norman Smith, ushers. An illustrated talk was presented by the Rev. W. A. Kaltreider, who also gave a talk at the young people's meeting. A special offering was received at the service which was to be applied to the young people's camp fund pledge.

Sixteen Cedar Trees Planted

The Men of the Moravian Church of Raleigh recently undertook and accomplished their first project. Acting upon the suggestion of Br. George T. Smith, who offered to supply the "raw materials," the men agreed to plant a row of small cedar trees on the southern border of the three-acre Raleigh Moravian Church tract. Saturday morning, January 25, dawned bright and clear after a week of considerable rainfall. Excessive moisture in the ground proved more of a help than a hindrance, as the men gathered to dig holes on the church property. Later on, in the afternoon, the actual transplanting of the cedars took place, as a force of half a dozen men spaded up the trees, trucked them — it took two runs — from Br. Smith's farm to the church, and carefully set them out at ten foot intervals. Now to watch them grow and hope to see the sight when the branches of two of the trees first touch.

Church Improvement Campaign

The Port Washington, Ohio, Moravian Church has launched a campaign to raise $25,000 for the improvement of the church property. Already visitation teams have collected enough funds to provide the basement with walls, which include twenty-two steel windows and a concrete floor. They are now collecting funds for the second phase of the program. This includes a stage, a large kitchen, an automatic gas furnace, rest rooms, space for organizations and seating capacity for 250 people.

The work on the basement was accomplished partly by volunteer labor from members of the congregation. The contractors started the work of digging out, and then some of the congregation's young men took over with a load conveyor and a dump truck, removing enough soil to make possible the immediate laying of blocks for the south and west walls when the contractors returned after Christmas.

Final Quincentennial Meeting

The last meeting of the Ohio Quincentennial Committee brought about several good results. The report of its activities gave all present a thorough overview of what the committee had done to foster recognition, both within the church and in public relations outside of it, to the 500th anniversary observances.

It was also decided that the $170 received as an offering at the last Quincentennial service go not toward defraying any of the expenses of the Quincentennial but that it should be presented to the Rev. D. C. Moore, president of the P.E.C. of the Eastern West Indies, as an emergency fund to be used in this field at his discretion.

British Church Executive III

Word has been received that the Rev. L. J. Britton, president of the Provincial Elders Conference of the British Province, has been ordered by his doctor to take a complete rest from his duties for at least a month. Br. Britton is widely known in the American provinces through his visit here in 1951 and again last year for the General Synod.

CONGRATULATIONS

Sons were born into two of the Moravian parsonage families during the month of January.

The first was John Andrew Craver, son of Br. and Sr. Glenn Craver of Mt. Bethel-Willow Hill. John Andrew was born on January 21. He is the second child of Br. and Sr. Craver who have an older daughter.

The second was Mark Talmadge Troutman, the third son of Br. and Sr. R. T. Troutman of Moravia, Mark Talmadge was born in Winston-Salem on January 22.

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My Goodness - The Governor

Robert Allen Jobst

I heard a knock on the front door. It was probably not an Indian because they don't usually knock. They stand outside and cough to let you know they are there. Many of them have no doors to their huts, or if they do, the doors are so rickety they'd fall down if you knocked on them. Others have doors made of sticks placed so far apart, if you get close enough to knock on the door, you might as well not knock because you can now see in and those inside know you are there anyway. Some use deer skins for doors. Others, however, have very good doors.

It was early. Like Br. Werner Marx, in whose place I was serving last September and October, I got up at 5 or 5:30 each morning. The chickens under the parsonage used to annoy me in the mornings when I first got to Brus Lagoon—until I started getting up before the chickens did.

So—up at 5 (or 5:30). I'd have time to cook some eggs, squeeze some oranges, and clear a channel down my gullet with some boiling coffee so I could holler on the radio at 6:15 a.m. And holler we had to when the reception was poor. Our foreign missionary families and the missionary pilot contact each other for 15 minutes each morning on these tiny radio transmitters and receivers.

I had just lit the rusted, one-burner kerosene stove in the kitchen to make coffee when there was the knock on the door. "Can't I even eat my breakfast without somebody wanting something already?" I thought. I did not answer the door.

It was hot, even at that time in the morning, and I had no shirt on; or undershirt either. Again—the knock on the door. Reluctantly without any missionary spirit at all, I walked the long hallway of the mission house and opened the front door. There was standing the governor of Mosquitia!
New Organ For Salem College

Certainly the most important musical happening hereabouts in recent months was the installation and dedication of the new D. A. Flentrop organ at Salem College. The organ builder and his assistant came to Winston-Salem from the factory in Zaandam, Holland, to assemble this fine instrument, the first Flentrop organ to be placed in the United States. (The next one will be at Harvard University for the internationally famous organist E. Power Biggs.) Musicians from many states attended the dedicatory recital given by the University of Chicago organist, Dr. Heinrich Fleischer, on January 10. The general feeling was that this small (16 stop) instrument is not only the finest instrument in the city, but also one of the finest small classic organs in the United States. Professor John S. Mueller of Salem College was largely responsible for the selection of this instrument.

New Publications

A new edition of Edward W. Leinbach's "Hosanna," a particular favorite in the Southern Province, should be on the market in time for Palm Sunday. Donald McCorkle is the editor and Brodt Music Company (1409 N. Independence Blvd., Charlotte 5, N. C.) the publisher. Brodt also publishes the edition prepared some years ago by James Christian Pfohl.

We are pleased to note that the Twelve Moravian Chorales by John Antes, published by Boosey and Hawkes in May, 1957, were sold out in the first printing, and were reprinted in January. These were found in the Salem Archives in 1955, and were edited by Thor Johnson and Donald McCorkle.

"Early American Moravian Music Surveyed"

This is the title of an article on Moravian music and the work of the Foundation which appears in the February (Annual) issue of *Musical America*. It is a very complimentary article and undoubtedly the widest publicity ever given to Moravian music.

Booklet on Bethlehem Music Published

In December the Moravian Music Foundation republished one of the basic volumes of Moravian music, Rufus A. Grider's *Historical Notes on Music in Bethlehem*, originally published in 1873. The new edition is a photographic reprint of the original.

(The Editor will welcome any comments or material for this column. Please send all communications directly to the Music Editor (c/o Moravian Music Foundation) or to the Editor, *The Wachovia Moravian*.)

**Ardmere Host to Choir Dinner**

On January 29 the Ardmere Church served dinner to 300 members of the choirs of the Salem Congregation Moravian Churches. According to Pastor Richard Amos, this was probably the first time the singers and directors and organists of 12 Moravian churches had ever come together for a dinner and lecture on sacred music.

The speaker, Leland B. Satheren, nationally known director of the Augsburg College Choir, gave a forthright presentation of the qualifications a church may expect to find in its new librarians of music. He urged that those who serve the church in the music ministry be dedicated to really worshiping the Lord through music, and that the music they produce be of the highest quality. The dinner was followed by a concert by the Augsburg College Choir. We may hope that this occasion established a precedent for annual dinners and lectures for the Moravian choirs.

**DEATHS**


Delaware Indian Translations, American Bible Society First

A history of the work of the American Bible Society contains the following paragraph in a chapter entitled "Early Experiments 1821-1832": "The Board had not yet contemplated beginning labours in the foreign field when a Moravian missionary named Dencke sent to its a manuscript translation of the Epistles of St. John into the Delaware language. It was a perturbing as well as an awe-inspiring object. After laborious discovery of guarantees that the translation was accurate, the Board gladly undertook to print an edition of these Epistles for the use of Indians speaking the Delaware. This formed the first of a series of benefits derived by the men of the forests from the organization of a National Society."
Educators Hold Annual Meeting

Finding and training leaders, the use of new tools and methods, and the pointing to new directions for propagation of the faith received a "shot in the arm" as 1,300 Christian educators ended their 31st annual meeting at Omaha, Nebraska, February 10 to 14. Dr. George G. Higgins, secretary of the Board of Christian Education of the Southern Province, attended as the representative of the Moravian Church in America.

As the hundredth anniversary of "leadership education" in the church was recognized in dramatic sketch, the "space age" was pointed to in half dozen meetings.

Bishop Reuben H. Mueller, Indianapolis, chairman of the Division of Christian Education of the National Council of Churches, declared on the opening day that "God is Lord of all universes."

Dr. Gerald E. Knoff, executive secretary, quoted the Biblical "In My Father's house are many rooms" (John 14:1-2) as a concept which "might easily refer to more than one universe."

Whether men get to Mars or some other planet, he said, "Men's needs and Christian problems will be the same."

"The role of the Christian educator will be to determine how our new scientific knowledge is to be used."

Dr. Lawrence C. Little of the University of Pittsburgh underscored this in decrying the "incompatibles" faced by Christian educators. "Billions for armaments but reluctant support of education" he gave as an example. "We conquer disease and lengthen life span, but don't know what to do with our 'senior citizens.' We have instantaneous world-wide communication, but fill the airways with twaddle."

Pointing to one of the problems of leadership as the "inseparable relation between the Christian faith and today's major social problems," he said the nation is "developing deadlier instruments of destruction" but is "not providing the people of the world with the basic necessities for healthful living."

"As a result," he declared, "Communism is winning its way across the world because the dispossessed have lost faith in the so-called Christian countries."

He called for "theologians to join hands with psychologists and sociologists" and "adults to participate in health and public welfare, economic life, housing and slum clearance, human rights, race relations, and world peace with 'resolute action.'"

Pastor Is Key

A number of speakers and panelists pointed to pastors as the key to "leadership for an effective job" in these "new directions."

"The pastor must be a task-force administrator," said one panel, "and put ten men to work instead of doing the work of ten men. He must not spread himself so thin he cannot give adequate attention to Christian education. The older pattern of church on Sunday only is outdated. The work of the church now goes on day and night and seven days a week."

Pinpointing the ministry as needing to be "custom-tailored to a particular constituency," the Rev. Richard E. Lentz, Indianapolis, charged that churches were "hardly aware of the changing patterns of population," should "discover and adjust" programs to them.

Pastoral pre-marital counseling, for example, he said, deals only partiy with "blushing young people. A third of all men and a third of all women who marry have been married previously," he stated, "and 96 per cent of them have former spouses living."

"This and the steady increasing thousands of elderly people who contract late-in-life 'compassionate' marriages changes the character of pre-marital counseling."

Dr. Lentz also asserted that ministers must help those aged 50-75 to formulate new goals, and adjust their programs to the increasing preponderance of women among older age groups, lowering of the average marriage age, and "couples" patterns for teen-age groups. "Eight and nine-year-olds 'going steady' is not unheard of," he said.

Those who want to understand the sex problems of youth must first have a solid grasp of the growth development of each youngster, he indicated.

Change In Church Colleges

On the question of youth in colleges, Dr. Asa S. Knowles, president of the University of Toledo, foresees many changes in the future character of the church-related college.

Pointing to swelling enrollments, establishment of large numbers of tax-supported institutions, and the need for churches to redefine their objectives in higher education, he told the Commission on Higher Education that such institutions could fill a need by supplying much greater numbers for church vocations than they are presently doing.

This will mean strengthening many such colleges, eliminating or merging the weaker ones, he said, so as to utilize to the best advantage the resources of the church.

Quoting studies to show that the average college "influences very little the standards of behavior, quality of judgement, sense of social responsibility ... and guiding beliefs of youth," he declared that "Our society needs this more than it needs more colleges."

Picking up the cudgel for public education, Dr. Lanier Hunt stated flatly that four years of study showed "no proof of the superiority of any type of school, public or parochial, which could be attributed solely
to the type of school attended.

The Religion and Public Education specialist also declared that seccession segregation of children can do more damage to the unity of the American people than racial segregation, in commenting on proposals to do away with public schools.

"Giving tax funds to schools operated by churches will multiply educational problems," he stated. "A town of 2000 could have a dozen school systems, New York a couple of hundred.

Youngdahl is Speaker

The speaker for the public mass meeting, the Rev. Dr. Reuben K. Youngdahl of Minneapolis, Minn., called for "a revival of positive Protestantism," and urged Christian educators to help them to develop new interests awakened by enlightenment of the young.

I. Cox, Jr.

It can be a frightening Big Brother or it can be used for the enrichment and enlightenment of mankind," he said. Parents should encourage their children to develop new interests awakened by creative and constructive programs, he said, and urged Christian educators to help them to do it.

"The impact of television will be determined not by the nature of the medium but by the use made of it. It cannot be ignored," he insisted.

Among the business actions taken at the meeting were the authorization of four new publishers, in addition to Thomas Nelson & Sons, for the Revised Standard Version of the Bible beginning in 1962; the start of planning for an International Sunday School Convention in 1961 or 1962; authorization of a television study project; and approval of a constitution for the National Student Christian Federation, an amalgamation of three present organizations, the student volunteer movement, the inter-syndicatory movement, and the United Student Christian Council.

WEBER LECTURES HELD AT THEOLOGICAL SEMINARY

Moravian Theological Seminary offered the 8th in the Weber Memorial Lecture series on February 13, with Dr. David H. C. Read, pastor Madison Avenue Presbyterian Church, New York City, as the guest lecturer.

Dr. Read's two lectures were entitled "The Word of God in the World of Space" and "The Word of God in the Worship of the Church."

Charging ministers and theological students in attendance with the responsibility of a renewal of true reverence and holiness in the worship of the church, Dr. Read warned against a type of secularization in the church today.

"We have to ask ourselves," he said, "whether the tremendous acceleration in church activity today arrives from a true upsurge of religious zeal, or as a reflection of the fanatic pace of the age." Dr. Read continued by deploring the "church as a club" type of congregation today and advocated a renewal of the New Testament view of what the church really is.

The Moravian Theological Seminary celebrates its alumni day in connection with the Weber Memorial Lecture which has as its purpose the bringing to the campus annually speakers who have clearly demonstrated in their ministry that they have something significant to share with the student.

The Lectureship was established in 1950 in memory of their parents by the three sons of the Reverend Christian Otto and his wife, Dorothy Pfohl Weber, who served the Moravian Church in the pastoral ministry in Indianapolis, Indiana, and Winston-Salem, North Carolina.

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Elmer H. Garinger, Superintendent, Charlotte City Schools

Dr. Herbert Spaugh is more than a minister in Charlotte. He is a man of such varied interests and unusual qualifications that his advice and help and his good judgment are sought by people of all ranks and walks of life.

After graduating from college, Dr. Spaugh spent five years in the furniture manufacturing business, but the urge to be a minister was such that he proceeded to the seminary in Bethlehem, Pennsylvania where he received his B. D. degree in 1924.

Upon his entrance into the ministry, he came to Charlotte where he became the pastor of the Little Church on the Lane and also allied himself with most of the good things in the Queen City. For example, being a native of Salem he was intensely interested in music. Consequently, coming to Charlotte where music had not received the emphasis that it had in his native Winston-Salem, he organized the Boy Scout band in 1926 and immediately began prod­ding the public school people to do something about music.

The great numbers of children in the choirs, the orchestras, and bands in the city schools are due in great part to the interest and the zeal that Dr. Spaugh took in pro­moting them. He has been interested in the veterans’ organizations and has served as chaplain for twenty years of one of the chapters and is the continuing chaplain of the Charlotte Police Department.

He has many hobbies. One of them is locomotives, and he is known to have a wide circle of friends among those who operate locomotives. On display in his home are miniature models of some of the locomotives on the railroad lines of the South. He is known as a master craftsman and one who builds church pipe organs. The interest of Dr. Spaugh in music and in the general culture and religious life of the community is shown by his willingness to serve as a member of the Board of Education of the Charlotte City Schools.

Since May 5, 1937, he has been a faithful member and more recently has served as chairman of the Board. Because of his personal charm and his innate desire to be fair and considerate of all citizens, he has been well received by everybody. There have been many occasions in which difficult problems appeared before the Board when he was away for several months for his church in Europe when one member after another remarked: "If only Herbert were here."

Dr. Spaugh has reached many more peo­ple than those with whom he has come into personal contact, because he served as a radio commentator for five years and for several years has been the author of a newspaper daily column entitled, "The Everyday Counselor." The publisher of the local newspaper, "The Charlotte News," says that studies indicate that he is the most popular of all their writers.

The fact that the Board of Education gave the name of the chairman, Herbert Spaugh, to their last and finest junior high school, one that represents an investment of more than a million dollars, shows the love and esteem in which he is held by everybody. The school plant with its spaciousness and its warmth, its inviting approach, and its comprehensiveness pays homage to the man for whose name it is named. It is a school that is attractive to children and to their parents and to the citizens of our city. Like the man for whom it is named, it promotes goodliness and charm, culture and refinement, music and good taste.

LAYMEN PLEDGE FUNDS FOR SEMINARY BUILDING

A group of Moravian Church Laymen interested in Moravian Missions recently heard of the need of an additional building for the purpose of training native ministers for the Church's work in Nicaragua.

At a dinner meeting given by Mr. Gwyn Harris, a local business man, these men heard the detailed plans for this building to be erected at Bilwaskarma, Nicaragua, explained by Dr. A. David Thaeler, head of the Ruth C. S. Thaeler Hospital in Nicaragua; Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference; the Rt. Rev. Edmund Schwarze, and the Rev. Richard F. Amos, pastor of Ardmore Church. At the conclusion of the meeting $8,800 was pledged toward the goal of $10,000 (75,000 in Nicaraguan money).

The proposed structure will be known as "The Instituto Biblico Building." It will be of cement block construction and will contain class rooms, dormitory facilities, offices and a memorial library.

The Instituto Biblico was established in 1950 by Dr. Howard Storrs, now superintendent of Missions in Nicaragua. Forty-nine natives have graduated from the school and thirty-nine are still in active service. The Rev. Joe H. Gray, a native of Winston-Salem, is now Dean of this Theological Seminary.

Laymen attending the supper meeting were: W. M. Ball, Paul Bahnsen, O. M. Warren, A. E. McElveen, Ralph Ogburn, F. Raymond Smith, Jr., Floyd S. Burge, Sr., and E. L. Stockton.

Dr. F. L. Gobble and Charles Peterson were unable to attend but were instrumental in helping to make the project a success.
COMMITTEE ANNOUNCES, AS PLEDGED,
$113,000 for Moravian College

DINNER LAUNCHING MORAVIAN COLLEGE CAMPAIGN: Shown at speakers table are E. L. Stockton, treasurer; John S. Goerdtel, pastor of Calvary, the host church; Agnew H. Bahnsen, chairman of the special gifts committee; Raymond S. Haupert, president of Moravian College; Frank F. Willingham, chairman of Campaign Committee; Thomas Kimball, member of Provincial Elders Conference; Claude Phillips, vice-chairman of Campaign Committee; and Alton F. Piff, member of Provincial Elders Conference.

Gifts totaling $113,012.15 have been reported in Moravian College Development Campaign according to F. F. Willingham, chairman. Incomplete reports indicate the goal of $125,000 set by the Southern Province Steering Committee will be reached.

The campaign in the Southern Province is one phase of a total goal of $1,050,000 being raised among Moravian Churches and college alumni and friends. Pledges and gifts total more than $925,000 to date.

A leadership gifts campaign under the chairmanship of Agnew H. Bahnsen was held in January before the general campaign and was responsible for gifts of $44,000.

The General Campaign was launched at a dinner attended by 260 at Calvary Church, January 27, when Dr. Raymond S. Haupert, president of Moravian College, presented the Development Program, and Mr. Willingham challenged the churches to meet the goal of the Southern Province.

During the month of February the program was presented in thirty-nine congregations by Dr. Haupert, Dean V. W. Coulard, Dr. John R. Weinlick, and Professor John W. Fulton of the Theological Seminary. These presentations featured the color sound movie "Half A Thousand Years."

Following the presentation in each local church a majority of the congregations conducted a drive among their members for gifts and pledges. Other churches made campaigns were headed in the local churches by the following chairmen: Fred Tesh, Advent; E. R. Foltz, Ardmore; Emory Thomas, Bethabara; T. F. Allred, Jr., Bethania; M. A. Knouse, Bethesda; D. F. Peterson, Calvary; James S. Smith, Charlotte; R. W. Young, Christ; Dr. F. M. Nifong, Clemmons; Robert Reich, Enterprise; H. R. Joyce, Fairview; Guy Zimmerman, Friedberg; T. A. Kimball, Friedland; A. R. Bowles, Fries Memorial; Herman Flynt, Greensboro; C. G. Barber, Jr., Home; Fred Cook, Hope; J. C. Morton, Hopewell; E. C. Groce, Immanuel; J. R. Flynt, Kernersville; Holton Gentry, King; Donald Greer, Konnoak Hills; Kermit Martin, Leakesville; Joseph Douthit, Macedonia; Frank Price, Mayodan; Robab Moser, Messiah; Dallas Helsabeck, Mizpah; Howard Kirkman, Moravia; Harry Haatt, Mt. Airy; David Lambeth, New Eden; Roy Deal, New Philadelphia; W. R. Bowman, Oak Grove; Mrs. Edward Manning, Raleigh; T. M. Smith, Rural.

(Continued to page 9)

Salem Choir School
Offers Evening Class

The Salem College Summer Choir School will hold its ninth annual session June 16 to 21. "The purpose of the choir school," according to its director, Mr. Paul W. Peterson, "is to serve both as a refresher course for experienced choir directors, organists and singers, and as a stimulating aid in knowing and techniques for those who are new in the field of religious music."

The announcement by Mr. Peterson lists an outstanding faculty as follows: Paul W. Peterson, Head of the Voice Department, Salem College; Henry Pfohl, Director Plymouth Church of the Pilgrams, Brooklyn, N.Y.; Clemens Sandresky, Dean, School of Music, Salem College; Margaret Sandresky, Head of the Organ Department, Salem College; Mrs. Haskell Boyter, Director of Children's choirs, workshops and festivals; Dr. Charles Vardell, Dean, Conservatory of Music, Fous MacDonald College; and Donald McCorkle, Director, Moravian Music Foundation.

One of the major emphases of the Choir School this summer is the special evening class. Choir directors, organists, and singers who are employed during the day will find it convenient to attend the evening classes which begin at 7:15 p.m. Courses offered include—organ, voice, conducting, and children's choirs. Students may select any one of these areas of study. Following the one hour and fifteen minute class period, all the choir students will adjourn to Memorial Hall to attend the anthem repertoire session. More than sixty anthems are to be reviewed during the week. A special concert of the anthems studied during the week will be presented Friday evening, June 20.

Students registering for the special evening class may do so at a cost of $12.50 or one half of the regular registration fee. Meals in the college dining room and lodging in Bitting Dormitory are provided at a cost of $22.50 for the week.
Provincial Announcements

Provincial Elders' Conference

The President of the Conference met with and addressed the Moravian Fellowship of South Florida on Sunday afternoon, March 2.

Br. Kenneth W. Robinson was ordained a Presbyter of the Moravian Church on Sunday, February 2, at the First Moravian Church of Greensboro by Bishop Edmund Schwarze.

The annual budget dinner for members of the church boards of local congregations will be held on Thursday evening, April 10, at 6:30 o'clock in Fellowship Hall of the Home Church.

Br. Paul A. Sider was ordained a Presbyter of the Moravian Church on Sunday, March 16, at the 11:00 o'clock service at the Bethabara Church by Bishop J. Kenneth Pfohl.

R. Gordon Spaugh, President

Mrs. Crover R. Grubbs

At a business meeting held by the Provincial Woman's Board Thursday, March 6, at the Y. W. C. A. it was decided to hold the spring Workshop Wednesday, May 21, at Fairview Church. Due to the great interest in the evening meeting, an identical day and evening session will be held again this year. Detailed information will be sent to the presidents of the Women of the Church organizations.

The board has elected two new members to fill the unexpired terms of two of its members; Miss Marian Blair who passed away, and Mrs. E. W. Crow, who has resigned. The new members elected were Mrs. Douglas L. Rights, Trinity Church, and Mrs. Ralph Bell, Immanuel Church.

After the business session the board with fourteen members present were the guests of Mrs. J. Kenneth Pfohl at her home for lunch.

Mrs. W. C. Fox, Jr., president of the Bethabara Women of the Church, announced that Open House will be held again this year at the old church during the Easter season. The hours are from 10 a.m. to 6 p.m. on Saturday and Monday, April 5 and 7. Guides in early Moravian dress will show the guests through the church and sugar cake and coffee will be served.

The United Council of Church Women will hold its May Fellowship Day the first Friday in May. All Moravian Women are urged to attend this most interesting meeting.

College Students Meet at Home Church

The Spring Conference of the Moravian Student Fellowship was held at Home Church during the afternoon and evening of February 22. The "big snow" of the week before made it impossible for some to attend. However, forty-eight students and friends from ten different schools throughout the state were present to make it the best attended conference ever held.

The Conference Theme was "What Moravians Believe," and the Conference Speakers were Dr. Samuel J. Tesch and Dr. George G. Higgins. They presented a theme in two afternoon and night sessions, using as a basis for discussion the new Moravian doctrinal statement "The Ground of The Unity." The lively discussions which followed the talks gave evidence of the great interest in this timely theme. The last session was followed by a dedication service held in the Home Church Chapel, after which the Conference closed with an hour of singing, recreation, and fellowship in the Church Club Room.

During the supper hour MSF officers for the year 1958-59 were elected. Those elected to serve until the Spring Conference in 1959 are: Chairman, Bill McCuiston; Vice-Chairman, Mallie Bortho; Secretary, Wanda Fishel; Treasurer, Susan Luckenbach; and Conference Chairmen, Sarah Trech and Sam Vance.

The Raleigh-Durham-Chapel Hill Chapter of MSF held its March meeting at the Raleigh Moravian Church on March 2, and heard a talk by Reinhard Martin, a former resident of East Germany now living in Raleigh. The Rev. Howard Housman, a missionary to Honduras, showed pictures and spoke to the Salem College Chapter on March 14. The Salem students had as their guests on this occasion the students from Wake Forest.

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Provincial Women's Board

Mrs. Cromer R. Grubbs

At a business meeting held by the Provincial Woman's Board Thursday, March 6, at the Y. W. C. A. it was decided to hold the spring Workshop Wednesday, May 21, at Fairview Church. Due to the great interest in the evening meeting, an identical day and evening session will be held again this year. Detailed information will be sent to the presidents of the Women of the Church organizations.

The board has elected two new members to fill the unexpired terms of two of its members; Miss Marian Blair who passed away, and Mrs. E. W. Crow, who has resigned. The new members elected were Mrs. Douglas L. Rights, Trinity Church, and Mrs. Ralph Bell, Immanuel Church.

After the business session the board with fourteen members present were the guests of Mrs. J. Kenneth Pfohl at her home for lunch.

Mrs. W. C. Fox, Jr., president of the Bethabara Women of the Church, announced that Open House will be held again this year at the old church during the Easter season. The hours are from 10 a.m. to 6 p.m. on Saturday and Monday, April 5 and 7. Guides in early Moravian dress will show the guests through the church and sugar cake and coffee will be served.

The United Council of Church Women will hold its May Fellowship Day the first Friday in May. All Moravian Women are urged to attend this most interesting meeting.

College Students Meet at Home Church

The Spring Conference of the Moravian Student Fellowship was held at Home Church during the afternoon and evening of February 22. The "big snow" of the week before made it impossible for some to attend. However, forty-eight students and friends from ten different schools throughout the state were present to make it the best attended conference ever held.

The Conference Theme was "What Moravians Believe," and the Conference Speakers were Dr. Samuel J. Tesch and Dr. George G. Higgins. They presented the theme in two afternoon and night sessions, using as a basis for discussion the new Moravian doctrinal statement "The Ground of The Unity." The lively discussions which followed the talks gave evidence of the great interest in this timely theme. The last session was followed by a dedication service held in the Home Church Chapel, after which the Conference closed with an hour of singing, recreation, and fellowship in the Church Club Room.

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FOUR HUNDRED ATTEND SERVICE LAUNCHING

Visitation Evangelism Effort

"Do the work of an evangelist," said Dr. James J. Heller in speaking to a congregation of about 400 in a service at the Home Church, Sunday, March 16, launching the week of visitation evangelism for the Southern Province.

"An evangelist," the speaker said, "is simply one who does not keep the good news of the love of God in Christ to himself, but shares it with his fellowmen."

In addressing his words to the approximately 300 laymen present who had the week previous accepted training in visitation evangelism, Dr. Heller pointed out that "in going into the homes of your neighbors you are being challenged to take a bolder step than you may have taken before, but, wherever in the past your words and your life have pointed people to Jesus Christ, you have already been doing the work of an evangelist."

"Obviously Jesus used this title in calling Peter and Andrew to the work of evangelists because they were fishermen. In other words Jesus suited the call to the vocation these men already had, and for this reason: whatever a man's life-work may be there are skills that he has learned and experiences he has had which can be pressed into service for Christ as he does the work of an evangelist.

"Nothing that forms a part of our past or present life is a complete loss—God can take everything we have learned and experienced and lift it to a higher plane where it will bear greater fruit for him. He gives a new task to our old skills; a new goal to our old abilities.

"How does He do this? How does he make use of our daily vocations in calling us to be evangelists? In the first place it is through us that he is able to reach people whose vocation is the same as ours. If you as a Christian evangelist are at the same time a truck driver, then God can work through your life and witness to win other truck drivers. If you are a banker, that means that God has an evangelist at the bank where you work. And such is the case wherever Christians work side by side other people who are in the same vocation."

The second title given to evangelists in the New Testament was that they were "Ambassadors for Christ."

"Each one," said the speaker, "is a representative of Christ in a foreign and sometimes hostile world. He, too, deals with issues of war and peace—in the human soul—and by the faithful discharge of his mission may bring a man who is at war with God to terms of peace and inner harmony.

"An ambassador does not himself make policy but is the bearer of a message from his sovereign. So the message which you ambassadors of Christ are to carry into the world is not of your own making but is the Good News of the love of God in Jesus Christ which has been given to you to transmit faithfully."

The third title of an evangelist is that they are "Stewards of the Grace of God."

"Now a steward of the grace of God," stated Dr. Heller, "is one who begins by doing just what God does—he accepts his neighbor by revealing a genuine concern for him as a person. And out of this, a new relationship is born, a friendship is created.

"It is through this friendship," Dr. Heller concluded, "that even the rejected and embittered can come to feel accepted by the community.

"What a blessing it is," he said, "when that friend can be a Christian, a steward of the grace of God, and that community, the Church of Jesus Christ, for this leads not only to acceptance by one's neighbors and fellowmen but to acceptance by God which is beyond all else the deepest need of every human heart."

280 COMMITMENTS

A total of 280 persons will be received into the membership of the Southern Province as a result of the week of visitation evangelism which closed on March 20. The result was announced at a Victory Rally held at Ardmore Church on Friday, March 21.

This number was reported from 29 of the 33 participating churches. A number of the congregations also stated that their reports were incomplete.

Of the 280 commitments won 118 were first decisions, 137 were by letter of transfer from other churches, and 25 by re-affirmation of faith.

Approximately 200 of the more than 500 visitors who participated in the effort attended the rally which was presided over by the Rev. C. T. Chadwick, chairman of the Board of Evangelism.
MORAVIAN MISSIONS

Personnel Needs
The Board of Foreign Missions asks for the prayers of the Church as it seeks to find mission volunteers for the fields under our care.

The immediate needs are as follows:
FOR ALASKA, an ordained pastor
FOR HONDURAS, two registered nurses
FOR NICARAGUA, an ordained pastor and a medical doctor
FOR THE EAST WEST INDIES, four ordained pastors

A Contrast At Christmas
Adolgha Hebbert is a Nicaraguan pastor now serving in the mining community of Alaminacba on the Prinzapolka river. His description of Christmas is late coming to us but the testimony of it will gladden the hearts of Christians in any season of the year. "Christmas is passed and gone but its memory still rings in our minds when we saw how unbelievers celebrated the day here. On Christmas morning the streets were paved with beer tins. Drunkards were lying on the ground, many with cut faces from fights with their wife or wives. On New Year's night I was moved by God's spirit to preach an open air message and when the sermon was over I made an appeal and nine souls accepted the Lord. (One Spanish man, five Creoles, and three Moravians). This was surely a blessed night and the testimony of it will gladden the hearts of Christians in any season of the year."

More Good News From Bethel, Alaska
When the Moravians of Bethel said they needed a new church building they knew what they were talking about. The building is under construction and gifts are coming in for the project (the Alaskans are doing much better than the Stateside Moravians in raising the funds for the church—the Mission Board offered to match dollar for dollar). According to the report from the pastor, Samuel Vaughn, the completion cannot come too soon. "We are averaging well over 200 for Sunday School. Young People's, Young Adults, etc., always have capacity crowds. The parish house is packed to overflowing for mid-week services and for Sunday evening services we have brought in extra benches, extra chairs which we bought for the new church, and put people in every conceivable place, and still we do not have enough room. We are thankful that the spiritual life seems to be growing right along with the growth in numbers."

Moravian Music Invades The Virgin Islands
Naomi Thomas, whose husband is the student pastor at Frederiksted, St. Croix, for one year, writes that the early Moravian anthem O Sight That Breaks My Very Heart has become one of her favorites and it will be sung as a quartet number in the Good Friday service. It is hoped that the entire choir will be able to sing it next year after more rehearsals. At the present time the rehearsal time is being spent on Stainer's Crucifixion for which the Moravian and Lutheran choirs of Frederiksted and Christiansted are joining their voices.

Plans for moving into the mission house are progressing on schedule. Under the leadership of a succession of student pastors—James Blanton, William and Carol McElveen, and now the Thomases—the congregation at Frederiksted has taken on new life and before long the old mission house will once again be the residence of a Moravian pastor.

Another Bequest For The Cause Of Missions
A charter member of the Calvary Moravian Church, Allentown, Pennsylvania, the late Mrs. Laona D. Huth, remembered her Church when she made her will. After several small bequests were made and her obligations were met she asked that one-half of the remaining estate be given to the Calvary congregation and the other half to the Board of Foreign Missions. The mission share amounted to more than $6,500, and was presented to the Executive Director of the Mission Board on the occasion of the 19th anniversary Love Feast of the Calvary Church. The entire Church is most grateful for the devotion and bequest of Mrs. Huth.

Mrs. Samuel Marx Visits Canada
Mrs. Samuel Marx, wife of the missionary doctor in Honduras, was given permission to make an emergency trip to her home in Vancouver, Canada. During this visit she hoped to find some relief for the allergies which have been giving her trouble and also to visit her parents both of whom have been hospital patients. When she returns to the field she and her family will remain in service for an extra year before taking a furlough. This plan was made to keep from having two missionary families on furlough from Honduras in the same year. The Clark Bensons will begin furlough in September of 1960 and the Samuel Marxes in September of 1961.

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"Don’t Go By Sea . . ."

Robert Abbott lobster

"Don’t go by sea," the Cocobila pastor said. "In October the sea is unpredictable and dangerous."

When I thought of the many miles we would have to walk on the beach under a burning tropical sun, I surely wished we could go by sea. So I asked Joe Goff, our motor man. Joe said, "When we get to the bar, we can see. If the ocean is calm, we’ll go out on her."

The day for the trip arrived. I woke an hour before daybreak, cooked two eggs, and helped us said.

motor could go by sea. hour before daybreak, cooked two eggs, would have to walk on the beach under a burning tropical sun, I surely wished we can full of tools. Then two oil Boards Moravian boarding school cook, going to visit her ancient mother in Cocobila was we put in the four cans of gas and a rusty tarpaulins and the old motor as a spare. strategically installed in the center of the boat.

In an hour we were across the Brus Lagoon and had reached had swells—but they did not look rough. distance the coconut trees of Cocobila. The day for the trip arrived. I woke an hour before daybreak, cooked two eggs, and helped us said.

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We paused for prayer — and away we went. In an hour we were across the Brus Lagoon and had reached the bar. The sea had swells—but they did not look rough.

Savoring the Danger

So across the bar and out to sea we went in Werner Marx's three and a half foot wide (but 30 feet long) dugout pitpan riding the swells and savoring the danger deliciously.

A dozen miles or so, and we spied in the distance the coconut trees of Cocobila. Abreast the village, Joe watched the waves. He picked a good one and we rode on it, hitting the beach just right. We jumped out and pulled the heavy pitpan up on the beach as far as we could—but we were not fast enough. Water quickly filled a third of it. The waves poured over almost everything. We scrambled to carry everything out of the boat to higher ground.

A crowd of women and children came and helped us drag our boat out of the reach of the waves.

We climbed the sand dune thrown up by years of wind and waves and now almost covered by grass and saw on the other side, just a few yards away, the mission house. This parsonage has the smallest glass windows I'd seen. Inside the house one has the sensation of being aboard a ship. Here the George Heaths lived for many lonely years, pioneering for the Lord and beloved by the Indians.

"Let's visit the Caribs at Plaplaya," said the Cocobila pastor, Bilisario. About forty men, women and children hauled our boat from the ocean beach across the narrow strip of land on which the parsonage stands and pushed it into the beautiful lagoon. We attached the outboard motor and sped along the lagoon to Plaplaya.

The sea was still breaking hard upon the sand. In an hour later while we were having breakfast, someone came saying, "The weather is getting good."

Breakers were Small

I walked over the hill to the beach. Glory, hallelujah! It was true, the breakers were quite small now. I hurried back to the parsonage. "Hurry, Joe, we'll never have it better than this.

We decided to premit even 220 pound Listina to come with us, even though she can't swim a stroke. We tried out the motor. It refused to run!

Joe took out the spark plugs and poured in a bit of gas. He replaced the plugs and pulled the starter rope. It started! Good!

BOYS OF MORAVIAN BOARDING SCHOOL AT BRUS pound hulls off rice as Pastor Lobst looks on. Scenes such as this are typical of almost any village in La Mosquita, Honduras.

We reached Cocobila safely and did some studying for tomorrow's services. Finally we laid out tired bodies in bed and listened to the ocean roar. The waves were high. How could we ever launch our little boat in such boiling surf? Bilisario said it might be a month or more before the weather became calm again. How could we get home?

Sunday at Cocobila

We spent Sunday afternoon meeting people in their huts, encouraging them in the church services and visiting the neighboring village of Iban where most of the people are heathen. They begged us for a pastor. We had a service for about 120 Iban people under a leaky roof during a gentle rain. The floor of the "church" was sand and did not get muddy. One woman answered the altar call and agreed to go to Cocobila for instruction.

It was dark before we reached Cocobila. Without flashlights we stumbled along the trail and finally reached the mission house.

But the prospects for tomorrow's trip home were not good. The waves were still high, the wind strong. We committed ourselves to God's care and went to bed.

I awoke before daybreak. The sea was still breaking hard upon the sand. An hour later while we were having breakfast, someone came saying, "The weather is getting good."

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April 1958 6

APRIL, 1958

DEATHS


Sigman, Howard Leroy, born December 19, 1895 at Charlotte, N. C.; died October 6, 1957; funeral conducted by the Rev. Richard F. Amos and Dr. R. Gordon Spaugh. Interment in Chestnut Hill Cemetery, Salisbury, N. C. A member of Ardmore.

Hartman, Luna m.m. Vogler, widow of Maurice A. Hartman; born March 18, 1892 at Advance, N. C.; died January 23, 1958; funeral conducted by the Rev. Richard F. Amos. Interment in Salem Moravian Graveyard. A member of Ardmore.

Allen, Oliver Leslie, born March 29, 1911, Vanceboro, N. C., died February 23, 1958. Funeral services conducted by Dr. Herbert Spaugh at the Little Church on the Lane on February 25, 1958. Interment in Evergreen Memorial Park, Charlotte, N. C.

Now that the actual celebration of our Quincentennial year is complete, it is time for a few reflections on the 500th anniversary which Moravians everywhere have marked as a momentous milestone. To begin with a bouquet, we should give a universal vote of thanks to the Interprovincial Quincentennial Committee for their many plans and varied accomplishments. It was a tremendous task which they undertook on behalf of all of us, and the success with which they performed it would be worthy of a much larger denomination. In directing and executing the Quincentennial program in the two American provinces and in providing means for the General Synod which keynoted the world-wide observance of our Unity's 500th year, this Committee enabled the entire Moravian Church to glorify God, to pay homage to the past, and to renew dedication to the future, in the service of Christ.

But where do we go from here? During the course of the celebration it often seemed that we were reaching such a climax in the history of the Unity, that the final chapter was being written. What would there be left to do after the last Quincentennial shout had echoed, re-echoed and died away at the close of 1957? Yet suddenly 1958 is upon us, and there are still "new worlds to conquer." As if the providential finger pointed the exact direction, the Southern Province immediately began to organize a congregation in Florida, virgin territory for Moravians. And the Northern Province "changed gears" in its work in the new field of California. So the Lord has work for us to do. He is challenging us to broaden our perspectives and widen our horizons. Let us follow the Christ wherever he becoms, and our next 500 years will magnify His name as have the last!

Student Conference

The Annual Conference of the North Carolina Student Christian Council will be held the week end of April 12-13 at the Franklinton Conference Center near Rocky Mount, N. C. Moravian students are invited to attend. Registration fee is $4.00.

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NEWS FROM THE CHURCHES

New Philadelphia Graveyard Improved

New Philadelphia Church Council ordered the mounds removed from all graves, and the work was completed recently under the leadership of O. C. Hauser, chairman of the graveyard committee.

The work was all done without the use of machinery, partially with volunteer labor and partially by Dunn’s Landscaping Co. The entire area has been seeded, the stones realigned, and a greatly improved appearance has been the result.

A Visual-Aids Sunday

With the assistance of a number of blankets to help keep out the light, the Moravian college campaign picture was shown on the morning of February 23 at Hopewell.

A silver urn was on the same day presented to the church in memory of the late Rev. J. P. Crouch by his son, Fred Crouch. Br. Crouch was for many years the pastor of Hopewell.

The young people had a supper meeting in the evening and Dr. George G. Higgins presented some pictures of Moravian centers and places of interest principally in Switzerland and Czechoslovakia.

Mizpah Thrills To College Development Program

Mizpah took the College Development Program Campaign in stride and got a real thrill out of working the project thoroughly. From the time that the date of February 23 was set for kick-off night, the local committee, headed by Dallas Helsbeek as chairman, was rarin’ to go, had their crowd out to see the college film and took hold with vigor to see everyone on their list. A week later, the complete report was in the hands of the pastor, ready to pass on to the head office.

Pledges totaled $1,048 and since Mizpah is a congregation where people do not like to pledge and not pay, one fourth of the pledges were already paid in full. The large number of gifts including three rather generous ones showed that the congregation met the challenge with a spirit of good will and the campaign visitors were pleased beyond words that they were able to do their job so thoroughly.

Needless to say, the congregation as a whole will have a much keener interest in our college and seminary through the Development Program.

"Ties That Bind. . . ."

"Resolved—Calvary Has a Future in Her Present Location." If this challenging debate, undertaken by Mrs. A. J. Seippel, Byron Mason, Mrs. R. C. Swain, and Albert Arwood for a February Workers’ Conference, could be repeated today, the affirmative side would have new evidence for its case.

A series of small, but significant "ties that bind," have been taken to draw Calvary’s members closer together into one big family: (1) A reception for the new members following a Sunday morning Worship Service, (2) new opportunities to enable more to participate in the Sunday School Worship programs, (3) a program designed for and taken to the shut-ins, (4) Pastoral Prayer at a specified time during the Lenten season for each member, and (5) a Zone whereby thirty-five women will keep in telephone contact with all the members.

Calvary looks forward to the future.

Girl Scouts Worship

In observance of Girl Scout Sunday, 12 Girl Scouts and about 15 Brownies attended the morning worship service of the Moravian Church of Raleigh on March 9. For nearly three years the Raleigh congregation has sponsored Girl Scout Troop 141, with two women of the church, Mrs. William A. Diehl and Mrs. Daniel S. Grosch, in charge, and their daughters, Penn Diehl and Laura Grosch, taking part as members. All the girls in this troop have completed the requirements for recognition as First Class Scouts, with a variety of merit badges already awarded.

Beginning in the fall of 1957, Brownie Troop 101 was organized and started meeting in the Raleigh church’s Christian Education Building, when Troop Leaders requested that space be provided. Technically, the Frances Lacy School PTA sponsors this group of Brownies, but they responded enthusiastically to the invitation to worship on Girl Scout Sunday at the church where they gather each Wednesday afternoon. So the preacher faced Girl Scouts on the front rows of one side and Brownies on the front rows of the other. Both bodies behaved beautifully and entered into the spirit of worship earnestly and reverently.

Miss Minnesota

Diane Albers, Northfield, Minn., was chosen Miss Minnesota of 1958 on February 2. As such Diane will reign over the state’s 1958 Centennial celebration as well as be a contestant in the Miss America contest at Atlantic City, N. J.

With her parents, Mr. and Mrs. Alvan Albers, Diane is an active member of the Northfield Moravian Church, where she teaches Sunday school.

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Double Infant Baptisms

On Sunday morning February 23 the minister of the Raleigh church, the Rev. W. H. Allen, Jr., baptized a baby girl and a baby boy. The girl was Erdmuth Dorothea Venable, daughter of Br. and Sr. Charles Scott Venable; and the occasion was especially significant by virtue of the presence of four generations of the family on the maternal side: (1) Mrs. William A. Blair, (2) Mrs. Robert A. McCusinton, (3) Sr. Venable, and (4) the infant daughter, Erdmuth Dorothea, who is named for her mother as well as for the wife of Count Zinzendorf, her maternal ancestor.

The boy was James Franklin Stephenson, son of Br. and Sr. Marvin Wray Stephenson; and in this case the occasion was especially significant because of the presence of three generations of the family on the maternal side, all three of whom belong to the Raleigh congregation—the only such instance on the rolls of the church: (1) Br. and Sr. and Mrs. Ralph L. Frazier, (2) Br. and Sr. Stephenson, and (3) the infant son, James Franklin, together with his two brothers.

Members of Sr. Venable's family drove 100 miles from Winston-Salem in order to attend the service, while Br. and Sr. Stephenson and their sons drove 100 miles from Williamson, where they have recently settled in eastern North Carolina.

Largest Class On Record

New Philadelphia has 31 young people in the instruction class this year. This is the largest number the church has had even.

The class has been meeting each Friday since January 5. Their parents were guests at the February 28 session and were briefed since January 5. Their parents were guests at the February 28 session and were briefed since January 5.

A Winter Picnic

A winter picnic on Lake Auburn and the adjacent hillsides was enjoyed by seventy members of the Moravian Church of Lake Auburn, Minn., on January 26.

Snow, which had fallen the night before a barren winter, was sufficient to make tobogganng and sledding enjoyable. An area was quickly cleared on the ice for those who wished to skate. Fishing enthusiasts found that this was not their lucky day.

A tasty supper, prepared by the Women's Evening Fellowship, satisfied appetites that had been sharpened by the afternoon spent out of doors. Both children and adults enjoyed this type of fellowship.

The First and the Third

The anniversary services that were observed at the Big Oak Moravian Church, Yardley, Pa., on January 19, were both first and third. It was the third anniversary for the congregation and the first anniversary of the new church building.

For the First Time

The members of Calvary Church, Allenstown, Pa., rejoiced that for the first time in its history of nineteen years, it has met in full the entire benevolence quotas assigned to it.

Useful but Unusual

In addition to several love gifts, the Rev. Mervin C. Weidner was the recipient of a number of "useful but unusual" presents when he left the Moravian Church of Downey, Calif.

Recognizing the fact that a minister often loses hair in worry over his flock, he was presented with a toupee that he might leave Downey "with everything he had brought with him."

Since the pastor of a new church must also toil physically, he was presented with a mop for his forehead when he must work "by the sweat of his brow."

Knowing that Br. Weidner was going to construct a new Moravian church in Fort Lauderdale, Fla., the Board of Trustees of Downey thoughtfully provided him with several old pieces of 2 x 4 (complete with bent, rusty nails) and a tattered shutter. The "gifts" were presented at a farewell congregational dinner for the Weidner family.

Lovefeast Commemorates Wesleys

For their final 500th Anniversary Year service, the Unionville, Mich., Moravian Church united with two local Methodist churches, Unionville and Wisner United, in a hymn service honoring the association of the brothers John and Charles Wesley with the Moravians. The Rev. Robert McClane of the Bad Axe, Mich., Methodist Church was the guest speaker.

The service took place on the Sunday nearest the 250th anniversary of the birth of Charles Wesley and all the hymns which were used with the exception of two were by him. The two exceptions were ones written by Paul Gerhard whose 350th anniversary is also this year and these two hymns were translated by John Wesley.

To Introduce the Pastor

In order to introduce their new minister, Dr. Roy Grams, and his family, to the congregation, a series of social and church programs have been planned by members of the Downey, Calif., Moravian Church.

On his first Sunday in Southern California, Doctor Grams was installed at a service conducted by Chaplain Edward C. Hennick, a Moravian minister serving at Camp Pendleton, Calif.

Following the service, the new minister

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was welcomed by the congregation at a Coffee hour. Later, the Grams family was honored at a brunch given by the Boards of Elders and Trustees and their wives.

The following Sunday afternoon, wives of board members served at a reception honoring the minister and his family, and attended by the congregation.

Scheduled in the near future are a congregational dinner and a lovefeast. At the latter event other Downey ministers and civic leaders will be invited to meet the new pastor.

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**Early Service Is Popular**

For the first year in four full years of operation, the early service at New Philadelphia has a larger average attendance than the 11 A.M. service.

During 1957 the average combined morning attendance was 393. The breakdown showed that the 8:45 A.M. service averaged 201 for the year, while the 11 A.M. service averaged 192. Early service was more constant also, showing a high of 317 and a low of 152. The second service showed a high of 425 and a low of 112. It looks like the early service is here to stay.

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**College Campaign**

(Continued from page 1)

Hall, Reuben Knopf, Trinity, Ray L. Hine, Union Cross.

A branch of the College Development Office was maintained at the Provincial Office Building, 500 South Church Street, under Robert P. Snyder and the Rev. Henry L. Williams of the College staff. Mrs. David Burkette served as office secretary and several Moravian students from Salem College assisted with the addressing and mailing of the publicity materials.

The total of $113,012.15 represents reports from twenty-nine congregations as follows:

*Immanuel
Kernersville 1,805.00
Raleigh 600.00
Advent 2,769.00
Christ Church 2,208.00
Bethesda 814.00
Friedland 3,600.00
Union Cross 600.00
Ardmore 5,100.00
Home Church 58,928.00
Calvary 6,544.50
Moravia 766.50
New Philadelphia 6,165.00
Fairview 3,150.00
New Eden 283.50
*Trinity 780.00
Oliver 0.00
Enterprise 233.00
Friedberg 3,000.00

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**BAPTISMS**


**Lancaster**, William Moir, son of Frank N. and Alice L. m.m. Parker Lancaster, born November 27, 1957, in Winston-Salem, N. C., was baptized March 2, 1958, at Home Church by the Rev. James C. Hughes.

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JOHN AMOS COMENIUS TAUGHT THAT

Education Was For All

Marguerite Johnson
(from the Houston, Texas, Post)

A man may know his subjects down to the last jot and title, he may have done original research in it or have written magnificent books on the subject, he may stagger under the number of degrees he holds from major universities of the earth—and yet not be able to teach what he knows.

A teacher must know his subject. But he must also know how to teach, or he can never stimulate other human beings with the desire to learn—which is the only way for a teacher to get anywhere.

Comenius, 17th century philosopher and humanitarian, drew from his own mind and instincts the principles of teaching which today are considered the best modern method.

Just as Leonardo da Vinci leaped ahead of his own time to understand and express the principles of a plane that would fly, so did John Comenius leap ahead of his own time to understand the importance of learning, and the principles of teaching which would not be put into general practice for many generations.

His principles were written out in his Didactica Opera Omnia. By unanimous vote of all the nations, UNESCO is celebrating the 300th anniversary of its publication by publishing a volume of his selected works.

There are still 2 million adult Americans who cannot read or write. Yet 300 years ago, in Moravia, Comenius wrote the then radical belief "First of all, it is essential that all persons learn to read or write."

Girls weren't taught much in free America even 150 years ago. University training for women has become common only in this century.

Yet three centuries ago, Comenius wrote: "All young people of both sexes should be sent to public school."

"No one should be excluded, even less prevented from pursuing wisdom and cultivating the mind."

"Just as the whole world is a school for the whole of the human race, from the beginning of time until the very end, so all life is a school for every man, from the cradle to the grave."

This was the voice of a man who loved to know things for the sheer love of knowing. But Comenius had a passion for giving everyone the chance to learn which he translated into ideas of how to make them want to learn.

He was forerunner of the whole idea of visual education. Not only did he add pictures to his books, but it was with the deliberate thought of tying words to images.

In a time when beating a child to make him learn was considered right and a duty, and when some children were beaten so hard as to cripple them for life, Comenius said: "Spare the rod and improve the child."

"Do not undertake any teaching without first arousing the interest of the pupil . . . Always offer something which will be both agreeable and useful; the pupil's minds thus will be primed and they will come forward eagerly, with ever-ready attention."

He knew that teaching must be based on love and learning. "Before setting about making of his pupils a well-cultivated mind by cramming him full of rules, the teacher . . ."
should make him eager for learning, and better still, capable of receiving learning.

"But who takes the trouble of doing this with kindness and love?"

Whenever possible, he wanted children to learn directly for themselves. Nature study, for example. "... instead of studying dead books, why not open the living book of the world, and study of which offers us more pleasure than any person could ever give us."

"... Men should learn by studying the

NICARAGUA, TOO, GOES TO WEST COAST AS

Church is Organized at Managua

A Moravian Congregation was organized in Managua, the capital city of Nicaragua, on January 12, 1958. Sixty members, who had during the preceding weeks signed the charter roll, were received as the nucleus of this newest work in the Nicaraguan Province.

The Rev. David Jones who had been serving as assistant pastor at Bluefields is the first pastor.

The organization of the church at Managua was timed to coincide with the visit to Nicaragua of Dr. Edwin W. Kortz, executive secretary of the Board of Foreign Missions. Also present for the first service was Superintendent Howard Stortz who charged the members, pastor and board in their responsibility.

"January 12," writes Br. Jones, "will be remembered as the climax of much prayer and also systematic cultivation by missionary brethren in Bluefields 200 miles across the Republic.

"A total of 140 people were present, of whom more than half were not church members. It was, therefore, no little witness when the names of those enrolled were called one by one, seeing them stand and hearing them repeat their pledge to Christ and His Church.

"There must be 400 persons from the other coast living within the radius of this new congregation. Two seaports will be considered outstations of Managua and will require quarterly visits. Managua is the capital city of the Republic and your missionaries have been concerned for this center because increasing numbers of Moravian Creole people have been migrating over here in search of work, finding no familiar spiritual rallying point. This has been happening for ten years. In 1952 Br. and Sr. Shimer passed through Managua enroute to the United States, interviewed numbers of Moravians here and then on their return through the city, the Shimers were met with a strong request for pastoral attention. Then began periodic visits from Bluefields by Br. Shimer and Br. Harrison. This brought a good response from the people and encouraged further steps toward a permanent work."

"At this stage of the work our first task," continues Br. Jones, "is to gather and conserve in the life of the church here those who are already church members. Though it is a new work, the pastor is building on foundations laid through the years by the labors of others. For example, our organist and choir director is the son of Br. Rinkard Watson, a national pastor. This young man lived in the Shimer household while attending school and there was taught the organ by Sr. Shimer. That was years ago but today he puts this talent to work in the Managua Church.

"A church here means, for example, that one clean-cut young man may come back into the fellowship after his spiritual life has fallen to pieces. This is how he came around. A number of months ago his brother fell seriously ill. When our friend assured him of his prayers for recovery, the brother said to him: 'You are praying for the wrong one.' Startled, our friend stuttered: 'Why, what do you mean?' 'I mean that you should pray for yourself because you are not ready to die as I am this minute —you are not right with God.' That was something to think about. He then and there pulled out of his 'prayerbook' in sin and began to go to church again.

"Over and over we are dealing with the results of small-town boys and girls leaving home for the bewildering big city and too often getting swallowed up by the un-acclimated fast ways. For here on the Pacific side of Nicaragua it is a different social picture altogether. People are crowded into the city. There are tall-finned cars and parking problems; there are two supermarkets, a department store boasting an escalator, and there are penthouses side-by-side with ox-carts, barefooted mestizos and adobe earthen-floor row-houses. It is Miami and Puerto Rican-New York generously mixed together. The religion and culture, of course, is Roman Catholic and Latin. Government tolerance shown the evangelicals (Protestants) speaks well for this country and Nicaraguan people are polite and hospitable toward norteamericanos."

"The Nicaraguan Baptist Convention has the leading Protestant work in the city, a fine hospital and primary and secondary school, also a central church building that is the pride of us all, one of the loveliest church structures in Central America. Incidentally, the Baptists have been the guiding star behind the Union Church which ministers to business and government people who speak English. Indirectly, then, the Moravians owe the Baptists a debt of gratitude for 'our march to the Pacific.'"
American Visitors See Kunvald and Comenius Museum

Josef A. Barton

(Br. Barton was chairman of the delegation from the Czech-Moravian Evangelical Church of Texas that visited Czechoslovakia in May-June 1957. He is the editor of THE BRETHREN'S JOURNAL from the pages of which this article was taken.)

We had spent four days traveling from morning till night in a schooltype bus. We had been to Brno, to Bratislava, to Cesky Tesin, and to Potsdern. Now we were on our way to Kunvald.

Four Visitors from Moravian Church in America in front of restored meeting house in Kunvald. They are the Br. Spaugh, Thomas, Haupert and Higgins. This picture was taken by Br. Barton, the author of the accompanying article.

The driver had driven without relief. It had been monotonous for him. There had been little traffic on any day. One of the men on the tour said, "We would surely have to go out of our way to try to have a wreck on the roads because there are so few cars."

The trip had been interesting for the seventeen foreign guests, though tiring. It had been a wonderful experience to get better acquainted with the seventeen Czech citizens who had been assigned to go along on the trip, plus the driver.

We were now away from the good highways of the country and were traveling on narrow pavements and even on gravel roads. As we neared the community of Kunvald in the hills of north-eastern Bohemia we were given information about the area. It seems that the Roman Catholic element of the country has seen to it that Kunvald itself is no longer a Protestant community.

As we drove into the valley of Kunvald we saw a new building getting the finishing touches on the right, below the level of the road. That turned out to be what we had come to see, the dwelling in which the Brethren had met and organized in the period from 1457 to 1467 and later.

We stopped at a parking spot and as we clambered out of the bus found that we were looking at a lifesize statue of Komensky. Every camera went into action and there was a period of real snapshotting.

The information was given that the government had allowed funds to the Czech Brethren Evangelical Church for the rebuilding of this historic site. The old building had become so decrepit in its more than 500 years of existence that it was in need of rebuilding.

Inside, in the meeting room, to the left of the hallway, we were invited to register in the guest book. This was a rare privilege. We were in a room that was about sixteen by twenty-two feet in size. As everyone was signing the register, one of the neighboring residents had run home to return with a large loaf of dark bread and a salt shaker. Mrs. M. Kanak, wife of the dean of Hus Theological Faculty (Czechoslovak Church) and herself a minister, cut the bread so everyone could have a slice, salted, as a token of welcome.

Our stay here was short. It was worth while.

The statue of Komensky brought to mind the many places connected with him along the tour we had been making.

We first witnessed the revered memory of this great leader of our church in another country, in Holland or the Netherlands. In Naarden we had visited a museum dedicated to his works and also the beautiful chapel-mausoleum in which his grave is located.

The people of Czechoslovakia had wanted to move his remains to his native land, but the Dutch government wanted the grave undisturbed and deeded the land on which the chapel stands to the Czech people.

The little two-room apartment in which he had lived in Amsterdam for 14 years, from 1656 till 1670 had also been discovered by us and visited. It is in a large private home, but the location is commemorated by a plaque on the wall.

In Czechoslovakia the Protestant seminary, Komensky Theological Faculty, with Dr. J. L. Hromadka as dean, was visited on a number of occasions during our three week stay. It is located in Husuv Dum, the headquarters for the Czech Brethren Evangelical Church and also the location of KALICH, the outstanding religious book store in the country.

Near Brno, at Ubersky Brod, the directors of the tour and local citizens brought the whole party to their pride and joy, a new museum housing much of the historic material connected with Komensky. A handsome statue of the great bishop of the church stands at the front entrance.

It goes without denial that the present government has seen to it that many statements of the great teacher "of the nations" have been taken out of context to try to prove him a forerunner of modern socialism, "communism" in the thinking of satelliete country citizens.

And again we had the chance to visit in Fulnek, in northern Moravia, where Komensky had established one of his famous schools. The central sector of the community of Fulnek had been completely destroyed by the retreating Nazis and is today rebuilt, erasing the damages of war.

Finally, in the National Pedagogical Office in Praha, it was my pleasure to visit with a group of scholars who have been commissioned to reprint all of the works of the man so revered, Jan Amos Komensky.

Czech Government Publishes Work by Comenius

The Czech Government has recently published a very fine edition of Comenius's Opera Didactica Omnia. The work consists of two volumes in Latin with a prefatory volume in Latin and Czech. The Moravian Church in America is able to secure this work at a cost of $12.50 per set, to which must be added the cost of duty and shipping charges from New York. Any reader interested in securing a copy may correspond with the Board of Christian Education, 500 South Church Street, Winston-Salem, N. C.
Open House Held at Florida Parsonage

Moravian vacationers joined permanent residents on the occasion of Open House at the new parsonage in Fort Lauderdale, Florida, on Sunday, March 16. Coming as far as St. Petersburg and Orlando as well as from nearby Hollywood and Miami, friends gathered to be welcomed at the home of the Rev. and Mrs. Mervin C. Weidner and their five children.

Among the vacationers were Moravians from Winston-Salem and Bethlehem, including Dr. and Mrs. C. T. Leinbach. Since Dr. Leinbach is the chairman of the Church Aid and Extension Board of the Southern Province, it was fitting that he and his wife were in the receiving line with the Weidner family.

WHITSUNDAY, MAY 25, REMINDS US THAT THE SECRET OF PENTECOSTAL

Power Is Concentration

Dr. James W. Kennedy

(This article is taken from a sermon for Pentecost preached in New York's Protestant Episcopal Church of the Ascension last year.)

On Ascension Day, our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you." On that first Ascension Day Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen and the Church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the Church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the Church, which is "Holy... (Continued on page 4)
Provincial Announcements

Provincial Elders' Conference

Br. K. Edwin Fussell was ordained a Presbyter of the Moravian Church on Sunday, March 23, at the Leakesville Moravian Church by Bishop J. Kenneth Pfohl.

The Rev. Fredrick P. Hege has accepted a call to become pastor of the Advent congregation. He was installed by the President of the Conference at the morning service on April 27.

Ground was broken during the month for the new Moravian church in Happy Hill Gardens. It is hoped that the St. Philips congregation will be able to begin using the new edifice in late summer or early fall. It is located on the corner of Vargrave and Mock Streets.

Activities of the President of the Conference for the past month included board and committee meetings: Moravian College Promotion Committee, Bethesda Church Board, Salem College Executive Committee, Provincial Board of Evangelism, Church Aid and Extension Board, Provincial Elders' Conference, Provincial Financial Board, and Directors of the Missionary Society, Southern Province. Sermons and addresses: Rural Hall dedication of parsonage and chimes; Salem Academy Vesper; and Provincial Evangelism final dinner meeting.

R. GORDON SPAUGH, President

Provincial Women's Board

Mrs. Cromer R. Grubbs

At a meeting of the Provincial Women's Board Thursday, April 10, plans were made for the annual Workshop for Women of the Southern Province to be held at Fairview Moravian Church, Wednesday, May 21.

There will be two sessions again this year. The first will begin at 11 a.m. and continue after lunch. Instead of the pot luck lunch the luncheon will be served by the Women of Fairview Church. The price will be fifty cents per person.

The evening session will have the same program as the day session and will begin at 7:30 p.m.

Mrs. M. E. Miller, chairman of the Provincial Women's Board, will preside. The 1958-59 proposed budget will be presented by Mrs. Sam F. Vance, Jr., vice-chairman of the Board.

The Provincial Women's Board is making a special effort to have a Workshop which will be beneficial to every woman attending. The Workshop is a gathering of our women to learn more about the women's work and to exchange ideas with other women. At both sessions there will be group meetings for presidents, vice-presidents, and treasurers; parsonage committees; mission study leaders; Bible study leaders; and circle leaders. A board member will have charge of each group session. However, other women of the province will participate.

Mrs. Alan S. Turner, church history and customs chairman from the Provincial Women's Board, is planning a most interesting session on "Recent Developments in Moravian Music." In view of the observance last year of our 500th anniversary this will be a highlight of the afternoon session.

All women, whether or not they hold an office, are cordially invited, as a program of interest to all is being planned. Further details of the Workshop will be sent to all presidents. Mrs. L. S. Styers is president of the Women of the Church at Fairview.

The Women of Christ Church will hold their Day of Prayer, Wednesday, June 11. An outstanding Methodist Minister, Dr. Clovis Chappel, will be one of the speakers.

Mrs. Stuart Bondurant will be guest speaker at the May Fellowship Day, Friday, May 2, at 2 o'clock, at the First Evangelical and Reformed Church. May Fellowship Day is sponsored by the United Council of Church Women. Mrs. M. E. Miller has charge of the program and all women are urged to attend.

Trinity Employs Worker in Christian Education

For the first time in the history of the Southern Province an Assistant in Christian Education was employed to serve in one of its congregations. Trinity Moravian, in employing a full-time educational worker, called Miss Martha Anne Bowles, a graduate of Salem Academy and College, to begin her work in February. She had been working on a part-time basis with the young people and the Sunday school since last October.

Since her installation she has been helping the pastor in the administration of Christian Education and in church visiting. She helped with the Visitation Evangelism at Trinity and has been assisting the pastor in the instruction for church membership. A new and active Intermediate Night Group has been started under her direction.

Plans for the future include Teachers' Training Courses, graded plans for memorization for the Sunday School children, and planning and supervising the Daily Vacation Bible School.

MISS MARTHA ANNE BOWLES: Begins Christian Educational work at Trinity.

Miss Bowles is a life-long member of Fries Memorial Congregation and active in its various organizations. Although opportunities were afforded her to teach in the public schools, she felt led to serve in the Christian Education work of her church. The churches in the Southern Province where she served in Vacation Bible Schools last summer will know of the high quality of her work and rejoice with Trinity in this forward step.

BLUM'S ALMANAC

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Theme: Living for Jesus
Whitsunday, May 25
(Continued from page 1)
because the Holy Spirit dwells in it.
The Church is a unique society because it
shares a new and common life and love. The Church is one in Christ, it continues
steadfastly in the apostles' teaching and fel-

lowship, and speaks the Word of God with
understanding so all men can hear in their
own "tongues the wonderful works of God."

God has sent the life-energy of the Eter-
nal flowing through the fellowship into the
lives of the believers. That is the meaning
of the power of the Spirit. By this Spirit
men and women become reconciled to God
and are made new creatures. But the mem-
bers of the fellowship must make a personal
response to the God whom Christ reveals
and, as they do, they know that God grants
them powers of His Spirit to accomplish
with Him His saving purpose for the world.

Pentecost, or Whitsunday, with its red
symbolizing the tongues of flame, comes
with rushing power and might on a Sunday
in Church under the inspiration of prayer,
praise, Scripture reading and song.

Secret is Concentration
But the power seems to drain out of us
quickly, all of a sudden, and we become
like a dead battery. The secret, which is
no secret, is the fact of intense concentration
in that one place where the disciples were
gathered with one accord. That is the major
point of it all—concentration. Power comes
through concentration in prayer and suppli-
cation, with expectation and faith, ready
for the inflow of God's Holy Spirit with
power, and its overflow, even as at Pente-
cost.

The disciples "continued ... in prayer
and supplication" and searched the Scrip-
tures daily to discover how they might be
filled. When they "were all with one ac-
cord in one place" this power came. Our
divisions, our lack of power, point to a slip-
shod devotional life, a lack of concentration
on God's Holy Word, obedience of our
Lord's commands, and to an undisciplined
life. But the exceptions to this picture give
us hope ... .

Filling the Chinks
The Holy Spirit helps make us whole and
complete, filling the chinks in our spiritual
armor, correcting defects in our character,
solidifying our belief into one unassailable
bulwark. The Holy Spirit "shall teach you
all things, and bring all things to your
remembrance, whatsoever I have said unto
you." And this is done within the Fellow-
ship, the koinonia, which is a new name
for a new thing, "community of spirit is-
suing in community of life," because the
Holy Ghost dwells in it and sanctifies
(makes whole, completes) its members.
The power of the Spirit was manifested
first in the experience of this company of
men and women concentrating on Jesus' 
promise, "ye shall receive power."

Dorothy Sayers, who turned from creating
mysteries to penetrating a greater mys-
tery, spoke truly when she said: "the aver-
age Church member is about as well-
equipped to do battle on fundamentals with
a Marxian atheist as a boy with a pea shoot-
er facing a fanfare of machine guns."

I have often been in this situation, un-
able and ill-equipped to bear strong witness
for Christ. The only remedy is to prepare
by the help of God's Holy Spirit to "be
ready always to give an answer to every man
that asketh you a reason for the hope that is
in you."

The only way anyone can be theologically
and intellectually adequate is by the power
of the Holy Ghost for He shall lead you
into all truth. The disciples received power
only after long apprenticeship under Christ,
the acceptance of His Lordship and the con-
tinuing practice of prayer, faith, and mercy.
The big word is concentration. The dis-
cipline of devotion demands it. The train-
ing for spiritual battle demands it. The
very act of love toward others demands it.

Descended Upon Laymen
Whatever interpretation we may give to
the prophetic outpouring of the Spirit and
the ecstatic speaking in tongues or strange
languages, it seems certain that the Spirit
descended upon laymen, ordinary men and

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women, who became channels for God’s voice without much arguing about its nature or splitting hairs about doctrine with “diversities to people as individuals and as groups. The personal habits and social customs that were thought to be fixed are changed, not merely because “those who would turn the world upside down have come,” but because the “free, life-renewing Spirit invaded this world from outside,” and men resisted it no longer.

The 1957 Pentecost message from the seven Presidents of the World Council of Churches declared that “men of themselves have not the power to do the good they know they ought to do,” but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become “willing instruments of His saving work.”

“Whitsunday comes to tell us that the one and only way in which our weaknesses can be transformed into strength is by receiving the lifegiving Spirit which turned disappointed disciples into courageous witnesses.”

“We must show the nations that there exists a people of God which lives in the strength of the Holy Spirit. ‘Ye shall receive power when the Holy Ghost has come upon you.’

When we are ready to concentrate on completing our Christian life and developing our God-given potential; when we face a difficult task ready to ask and receive God’s help for doing it; when we are willing to allow God’s spark to ignite us; then the promised power will be received “not many days hence.”

FROM THE PRESIDENTS OF WORLD COUNCIL, A MESSAGE

On Unity, Power, Witness

As representing the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member Churches throughout all five continents and in the islands of the sea. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—“Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs.” (Acts 2:9-11)

The Spirit is a Spirit of unity. “They were all together in one place” and the Spirit “rested upon each” (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of Power. “You shall receive power when the Holy Spirit has come upon you” (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do, and to endure many things for which the Church still daily praises God.

The Spirit is a Spirit of witness. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, “You shall be my witnesses . . . to the ends of the earth” (Acts 1:8). It was on this day that the world mission of the Church began. Concern for the work of Evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be “to all the world” and “to every creature.” We must not stop short of “the ends of the earth.”

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God’s grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. “And above all these” let us “put on love which binds everything together in perfect harmony” (Col. 3:14). As we join in prayer to this end, may God’s richest and most enabling blessing fall upon us.

BAPTISMS


James, Pattie Gail, daughter of Kenneth E. and Louise m.n. Lee James. Born March 7, 1957, in Greensboro, N. C., was baptized March 30, 1958, at Moravia Church by the Rev. R. T. Troutman.

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GIFTS AND SOUVENIRS OF OLD SALEM

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A New Warden for Honduras

The announcement of the appointment of a layman as Warden of the Church in Honduras brings into reality a dream of long-standing. In a day when ordained men are in demand throughout the Church it is a joy to welcome a layman into mission service who will handle business details. Br. Gordon Wolfram is a member of the Vancouver (B.C.) Moravian Church, a graduate of the University of British Columbia with a degree in Civil Engineering, and a graduate of the Prairie Bible Institute. He has been employed by the Aluminum Company of Canada as a field engineer in a hydro-electric project and has also supervised construction work. During the early part of 1958 he visited the Moravians in Honduras as part of his vacation and because of his experiences he volunteered for mission service. He will go to language school in Costa Rica before entering upon his duties at Brus, Honduras.

His service as Warden will relieve Br. Werner Marx of the business details of accounting and building supervision. Br. Marx will continue to serve as the Superintendent.

Labrador Supplies

Gifts for another shipment to the Moravians in Labrador should be sent to the First Moravian Church, Packer Avenue and Webster Street, Bethlehem, Penna., by the end of June at the latest. Information regarding any shipments should be addressed to the pastor, the Rev. John Morman.

Moravian College Plans

Conference for Ministers

A Conference on Pastoral Counselling is to be held in Bethlehem, Pa. August 27 to September 3, sponsored by the Moravian Theological Seminary, Dr. Vernon W. Couillard, dean. The conference is intended as a refresher course in the field of counselling. Since only twenty-five ministers from the Moravian Church can be enrolled, preference will be given to men who have been out of school at least ten years.

Dr. Carroll M. Wise of Garrett Biblical Institute of Evanston, Illinois, will be the principal leader of the conference. He will lecture and lead a discussion group each morning of the week except Sunday.

Dr. Wise is nationally known in the field of pastoral counselling and is the author of three books one of which is Religion in Illness and Health.

A second feature of the program will be a series of exegetical studies in the evening by Dr. James J. Heller of the Seminary faculty.

The program is being subsidized by an interested layman of the Moravian Church. There will be no program fee and the travel pool also will be underwritten by about 20%. Charge for room and board is set at $33.25 and travel cost which is being pooled is estimated at $40.00 per person.

Baptisms


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A MAYODAN MORAVIAN CHURCH BAND has been organized with approximately 40 members. Over a year ago the Married Couples Fellowship began the movement and started a band fund. The Board of Trustees underwrote the purchase of two sousaphones and a baritone horn.

In October of 1957 the band was organized and group rehearsals were begun with instruction by the pastor, John H. Kapp. The members worked hard and were able to play "Now Thank We All Our God" for the New Year's Eve service. The band toured Mayodan and played for the Sunrise Service at Easter. For this service the band was divided into two groups and played antiphonally. Open air concerts are planned for the summer.

Bethania Host to Rally
On a cold, rainy Sunday night in March (March 9) 266 people gathered for the Regional Missionary Lovefeast at Bethania to hear Br. Howard Housman of Honduras. Churches participating in this regional rally were Bethabara, Olivet, Messiah, Wachovia Arbor, King, Mizpah, Rural Hall, and Bethania. Music was provided for the service by a combined band and a combined choir of the participating churches. All of the participating churches were well represented by members in the congregation. An offering of $160.00 was received for the renovation of Mission property in the East West Indies. The challenging message of Br. Housman and the soul-stirring music rising from a filled church will long be remembered.

Sunday School Rooms Planned
A campaign to raise funds to build additional Sunday School rooms and other improvements at Fulp has netted several thousand dollars in cash and pledges. We hope to start on the building program this spring or summer.

Receptions at Fulp
Six new members were received into church membership on Sunday, March 9.

Received by Adult Baptism were: Anna Elizabeth Morgan, Ollie Reaves Davis, Jr., Kenneth Smith Fulp, and Judith Lynn Hampton. Mrs. Grace Fulp Davis was received by letter from Calvary Moravian Church and Charles Leonard Duggins was received by right hand of fellowship from Rosemont Baptist Church.

Sunday School Record Shattered
New Philadelphia had a new record attendance at Sunday School on Palm Sunday morning, in spite of a steady downpour of rain. There were 613 persons present. The previous record was 609.

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A drama, "The Children's Vision," was presented during the Sunday school hour, April 13, at Calvary. In the picture seated from left to right are: Nancy Martin, Karol Grubbs, Susan Thorpe, Patti Trivette, Judy Byrd, Kay McCollum, and Sharon Cobb. Standing are Pam Petree, Nancy West, Beth Fordham, Jean Lewis, and Judy Henderson.

"Beyond the Regular Budget"

One of Calvary's goals in her financial campaign, which began last spring and is extending over a period of one hundred weeks, has been partially realized with the announcement by the trustees of a special contribution to the West Indies Churches.

The feeling of the initial Planning Committee and the boards was that not only should Calvary look inward and be concerned with remodeling and enlarging her own physical plant, but also that she should look outward with a Christian spirit and share with the needs of others. Therefore, when the final gift is announced by the Trustees, Calvary will have allocated to worthy Benevolent causes in the Moravian Church ten per cent of the amount raised beyond the regular budget needs.

New Philadelphia Receives Fifty-Three

New Philadelphia received a total of fifty-three communicant members during Passion Week, with fifty-one of them joining on Palm Sunday at three services. Of this group only three were transferred from other Moravian Churches. Thirteen came by transfer from other denominations. There were thirty-seven joining on profession of faith, which represented about seventy per cent of the total.

Plan to Improve Grounds

The board of trustees voted in a recent meeting to accept bids for extensive improvement to the grounds at New Philadelphia. The work is to follow a plan by Thomas Campell, architect.

It will include the paving of the driveways, enlarging and stoning of parking areas, and the planting of new grass and shrubs where needed. Though all the bids have not been received as yet, it appears as though the work will cost from $10,000 to $15,000.

Sunrise Service "Rained In"

The second early morning Easter service held by the Raleigh Moravian congregation was not "rained out" but "rained in." At the appointed hour of six a.m., the weather was decidedly against the anticipated outdoor service which the pastor had planned to conduct in front of the year-old Christian Education Building. There was no alternative to staying indoors, where a 13-piece band had gathered to accompany worshippers in singing the traditional Moravian chorales. After the Rev. Walser H. Allen, Jr. had led the congregation of twenty Moravians and fifty or more visitors in praying the Litany, the band under the direction of Willard Burrage gave a brief concert of additional chorales. The band was specially assembled for the sunrise service by Br. William A. Diehl, chairman of the Spiritual Affairs Committee. He was assisted in the serving of breakfast to the band (before the service) by the Brn. Fred Kimel, Ralph Frazier, William Oden, and Stanley Fishel.

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Dedications at Rural Hall

Sunday March 16 was a happy day for the Rural Hall congregation. Dr. R. Gordon Spaugh was with us and brought the message at the eleven o'clock service and then took part in the two special dedications. Immediately following the morning service the church tower chime system was dedicated. This system was given to the church by Mrs. W. E. Stauber and Mrs. Clement Manly Lancaster in memory of the late Mr. W. E. Stauber. Following this service the congregation assembled on the parsonage lawn and there joined in the dedication of the recently completed and debt-free residence in which the pastor and family lives. The parsonage consists of eight rooms, two complete baths, a number of large closets, basement and basement garage.

Receptions at Rural Hall

Two new members were received into the membership of the Rural Hall congregation on Sunday, March 30. Hugh Lloyd Key, Jr., was received by Adult Baptism and Ila Foltz was received by letter of transferation on Sunday, March 30. Hugh Lloyd Key, Jr., was received by Adult Baptism and Ila Foltz was received by letter of transferation on Sunday, March 30.

Moravian College Ends Sesquicentennial Celebration

Moravian College, Bethlehem, Pennsylvania, concluded its celebration of the 150th anniversary of its founding with a Sesquicentennial Symposium conducted on the campus March 7 and 8. The Symposium encompassed three aspects of Colonial culture with a seminar which discussed "The Impact of Denominational Influences of Colonial Higher Education"; a concert of 18th century music with a seminar "European Influences on Colonial Moravian Composers"; and with an art exhibit of Colonial portraiture assembled largely within the Lehigh Valley.

The concert of 18th century music featured the Missa Brevis by Mozart recently discovered in the Salzburg Cathedral in Austria and probably performed for the first time in America in a formal group by the Moravian College Choir. Three Moravian anthems, "The People That in Darkness Wandered" by Johannes Herbst; "Thou, Lord, Art Our Shepherd" by Christian Gregor; and "Blessed Are All They" by Johann Soerensen, and three chorals by John Antes, placed the work of early American Moravian composers within the sphere of their European influences.

DEATHS

Hunter, Buelah m.n. Holder, wife of James C. Hunter; born October 16, 1890 in Forsyth County; died March 8, 1958; funeral conducted by the Rev. F. Herbert Weber and Dr. George G. Higgins. Interment in Bethania Moravian Graveyard. A member of Bethania.

Lehman, Elizabeth m.n. Transou, widow of Eugene W. Lehman; born September 2, 1879 in Forsyth County; died March 13, 1958; funeral conducted by the Rev. F. Herbert Weber. Interment in Bethania Moravian Graveyard. A member of Bethania.

ENTERPRISE observes its 60th anniversary on Easter Sunday morning.

ENTERPRISE OBSERVES ANNIVERSARY

Enterprise Church observed the sixtieth anniversary of the laying of the cornerstone and the dedication of the church building with a lovefeast at 11:00 a.m. on April 13. A band prelude was given by the Friedberg band.

The message was brought by the Rev. Herbert B. Johnson who was pastor of the congregation, 1917-1921. A special musical selection was given by Mrs. Clarence Beck, accompanied by her sister, Mrs. Hutchins, both of whom were from the Mount Olivet Methodist Church.

A service for the laying of the cornerstone and dedication of the church building was held on Monday, April 11, 1898. A show of hands indicated that approximately half a dozen people who were at the lovefeast had been present for the service of sixty years ago. We were glad to welcome many friends who were visiting us from other churches for this service.

A Sunday school had been organized at Enterprise on May 10, 1896 in a schoolhouse which stood not too far from where the present parsonage is located.

BAPTISMS

Smith, Sarah Beth, daughter of Carl C. and Betty m.n. Brown Smith, born January 22, 1957 at Winston-Salem, N.C., was baptized March 23, 1958 at Home Church by the Rev. James C. Hughes.

Smith, Alice Virginia, daughter of Thomas L. and Barbara m.n. Langley Smith, born January 6, 1957 at Winston-Salem, N.C., was baptized March 23, 1958 at Home Church by the Rev. James C. Hughes.

Hege, John Baker, son of the Rev. Frederick Pfohl and Dorothy m.n. Baker Hege, born November 20, 1957 at Winston-Salem, N.C., was baptized March 30, 1958 at Home Church by the Rev. James C. Hughes.

Leinbach, Kathryn McNair, daughter of Laurence B. and Kathryn m.n. McNair Leinbach, born May 17, 1956 at Boston, Mass., was baptized April 13, 1958 at Home Church by the Rev. James C. Hughes.

Snyder, Victoria Lynn, daughter of Charles Edwin and Rebecca m.n. Zimmerman Snyder, born October 18, 1957, at Raleigh, N.C., was baptized on Palm Sunday, March 30, 1958, in the Moravian Church of Raleigh, by the Rev. Walser H. Allen, Jr.

DEATHS


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For School in Nicaragua

Joe H. Gray, Jr.

Training ministers is the most urgent task that faces our Nicaraguan Moravian Church today. The development of the native church will be determined in large measure by the quality of its ministers. And the quality of the ministers depends very much on the kind of facilities that are available for their training.

It was with such thoughts in mind that a group of about a dozen Southern Province laymen got together late in January and pledged upwards to $10,000.00 toward the construction of a new and adequate building for the Instituto Bíblico Moravo at Bilwaskarma. There had been thoughts of the need of such a building for a long time, and tentative plans had been taking shape for about a year. But it was only with the announcement of this large gift that more definite plans could be begun.

Plan-sketches have now been approved by the Nicaraguan Provincial Board and also by the Board of Foreign Missions. The building is to have two large classrooms, a chapel-classroom, library, office, students' lounge, and dormitory facilities for single students. The building is to be constructed of concrete blocks from a concrete slab floor, both for permanency and for protection against termites.

At the suggestion of the Mission Board the work will begin as soon as possible and will proceed in the following manner. A block making machine will be purchased—to be used in further provincial construction as well—and the students of the Instituto will make blocks in their spare time and stack them up until it becomes possible actually to begin erecting the building. It is hoped that this machine can reach Bilwaskarma by the beginning of the new school term in June. Then the boys will be able to make the blocks during several months of school, and at the same time clear off and do the necessary excavation at the building site. The students will also be able to gather together sufficient sand and gravel from the nearby river and creeks.

Actual construction of the building cannot begin until the end of the rainy season. This means not until after the end of the year. Possibly, actual building can be started in January of 1959.

To write about the need for such a building as this seems almost superfluous. Actually, there has been no central building of the Instituto up to the present time. There are two rows of native style split bamboo houses with thatched roofs. These are for the married students. Dormitory facilities for single students is the house which was formerly used as the residence for the missionary in charge of the Bilwaskarma district. The living room of this house is used as a classroom, and an unused house in married students' row has been converted into a classroom. Other classes are held in the congregation's day school buildings after the school children have gone home. In addition, there is a building which serves as kitchen and dining hall for the single students.

The need has long been felt for a building that will give the Instituto campus some feeling of unity and one that will provide a little more appeal to new students. We realize, of course, that a beautiful building doesn't necessarily mean a good school. But we believe that with the new facilities that will be provided by the building that is planned, we will be able to do much more effective work in training men for service in our Moravian Church in Nicaragua.
American Moravians “New Field”

Edwin W. Kortz

“By common consent British Guiana remains the area of greatest challenge to the Church ... Here again, primary education, with ninety percent of the pupils in that grade in denominational schools, confronts the churches with an immense task and opportunity... Outreach to scarcely penetrated areas continues in British Guiana. Regular services are being held at the Union Church (Methodist, Moravian, Congregational) established in 1955 at the Mackenzie river among the bauxite workers... The Un evangelized Fields Mission has made contact with the Waiwai Indians and has established a local Church among them.” (From: The International Review of Missions—January, 1958.)

British Guiana, on the north coast of South America and the southernmost division of the East West Indies Province, was once known as Demerara. Moravians first went to this tropical land in 1738 establishing the station of Pilgerhut. By 1808 the work was discontinued as the result of opposition, slave insurrection, unhealthy climate, and division among mission workers themselves. The work was revived in 1878 when West Indian Moravians migrated to the colony for employment and a friendly estate owner offered to provide the salaries for missionaries and a teacher. The work flourished reaching a new peak under the leadership of the Rev. John Dingwall, a Jamaican who had taught school in Bluefields, Nicaragua. The government granted recognition to the Moravian Church as a desirable influence in the Colony when the legislature passed an act of incorporation for the Moravian Mission Council in 1911. Through the years the church in Georgetown (Population about 75,000) has become the center of Moravian work. Associated with this city church are eight smaller chapels within a radius of 80 miles. A few of these chapels are the results of Moravian effort but the majority represent independent groups of Christians who have asked to be taken under Moravian care.

This brief historical sketch explains the Moravian Church of “B.G.” today. It is a Church which grew out of numerous attempts and failures; a Church composed of Christians from a multitude of educational and cultural backgrounds; and a Church which has suffered severely because of a lack of funds and leadership through two world wars. Since the Rev. Arthur Hill returned to England in 1945, the work has been the responsibility of just one man, The Rev. W. A. Osborne, originally from St. Kitts and now 76 years of age.

Georgetown is a beautiful city rising out of the lowlands of a coastal plain like that of Holland and, like Holland, is protected by a great sea wall. Its Botanical Gardens are among the showpieces of the Caribbean. The business center of the city boasts modern department stores (with escalators), a multitude of foreign cars, and even more bicycles. Stately palms line wide avenues where new apartment houses are beginning to appear. At Atkinson Field, and an hour and a half from the city, passengers come and go via Pan American, Royal Dutch and British Overseas Airways. In contrast to modern city life are the rural areas along the coast where rice paddies abound and where water and mud are the order of the day. Up the rivers and over the mountains are sugar plantations; mining operations producing bauxite, gold, quartz, and diamonds; Indian tribes and virgin jungle.

Working among people predominately of West Indian origin the Moravian Church is small in numbers reporting, a few years ago, a communicant membership of 559. The total communicant membership of all Protestant bodies in the Colony is about 40,000. Moravian influence has been greater than these numbers would indicate especially in the field of education where the Church has earned a respected name. Protestant forces have invited the Moravians to stay in “B.G.” and to increase their efforts. Loyal members of the Church are hopefully looking for leaders and guidance. East Indians, mostly Moslems and Hindus, make up the main segment of the population and need the light of the Gospel of Jesus Christ. The Indians of the interior are to a great extent an unknown factor. These foregoing statements represent a great challenge to the Moravians of the United States and Canada since “B.G.” is a part of the East West Indies Province for which American Moravians are responsible.

Accepting this challenge means supplying men and means to give the Moravian Church in “B.G.” a new lease on life. First of all a strong home base must be established with the Georgetown congregation as a foundation stone. Then each of the present chapels must receive attention, closing those in areas where other Protestants have a strong work and strengthening those in areas where an outreach is possible. After this realignment has taken place the Church will be ready to enter any door which the Lord may open for the preaching of His Word.

British Guiana may well be the “new” mission field for which American Moravians have been searching.

Housman to British Guiana

The Rev. E. Howard Housman, having served two terms as a missionary in the Republic of Honduras, has accepted a call to service in the East West Indies Province. He will serve as the Superintendent and Warden of the British Guiana Conference. Br. Housman has been spending his furlough in graduate study at Princeton Theological Seminary in the field of mission techniques. The Housman family will move to Georgetown sometime during the summer. Br. and Sr. Housman have made a distinct contribution to the development of the Moravian Church in Honduras and will be sorely missed in the work there. With our additional responsibility for the work in the West Indies the Church’s leadership must be spread over a wider area and the Housmans will find a tremendous challenge in British Guiana.

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**Miss Grace Siewers**

The Moravian Tract in North Carolina, called Wachovia, was bought from Lord Granville in 1753; the settlement of Bethabara was begun in the same year and Salem in 1766. The Salem congregation was organized November 15, 1771, and in due course other congregations were founded.

The minister of each established congregation was expected to keep a diary and the church records. These were gradually assembled in the home of the leading minister resident in Salem and were later moved to other quarters.

The first archivist was appointed in 1911 in the person of Dr. Adelaide L. Fries who gave loyal, devoted and capable service to the institution over a period of years. To her is due great credit for the use which has been made of the material in the Archives. Dr. Douglas Rights, her successor, also made a great contribution to furthering the use of the materials stored here.

**German Official Language**

Although some English was spoken in Wachovia from the beginning, German was the official language until about 1856 and most of the manuscripts prior to that date were in German. The Moravian Archives consist therefore of a collection accumulated since 1753 and containing an immense number of manuscripts as well as books in various languages and on a variety of subjects. These documents and books are of interest throughout the Moravian Church and beyond its confines. Here are papers dealing with the Unias Fratrum or Moravian Church in its world wide aspect, in its provincial organization, North and South, and its individual congregations in North Carolina. Because of the meticulous detail with which all records were kept, here is a rich storehouse of source material.

Apart from strictly church matters the records in the Archives afford material along many lines: weather, political situations, economic conditions, taxes, deeds, prices, social conditions, the negro question, war-time experiences, noted visitors, travel diaries and maps. The Archives therefore are full of interest not only to the students of church history, but also to those of any phase of life in North Carolina from Colonial and Revolutionary times on.

There is a wealth of detailed information concerning the settlements of Bethabara, Bethania and Salem. Not only are there detailed church records but also records of every phase of the community and its life such as schools, tavern, store, pottery, tannery, paper mill. As an example the surveyor's field notes under date of August 17, 1758 give the arrangement of houses inside and outside of the Fort of Bethabara.

**Many Memoirs**

The carefully kept church books and the file of memoirs written by the pastors and read at the funerals of departed members furnish much genealogical information. In addition to personal materials of this nature there are Deeds to Property, Wills, Estate Settlements, Travel Diaries, Personal Correspondence and various other items.

The Memoirs are largely of members of the Moravian Congregations in or near Winston-Salem though some give the life story of Moravians dying elsewhere, who had friends in Moravian Congregations in Wachovia. There are a few of non Moravians where the funeral was held by a Moravian minister. There are many additional memoirs in the Gemein Nachrichten and in the Diaries of Pennsylvania Moravian Congregations, but of these the Salem Archives has as yet no catalog. Memoirs were written in German until about 1850.

**Reports on Missions**

There are reports, letters and the like in

(Continued on page 3)

**Prayer Watch Set For Early August**

To continue the Prayer Watch was one of the decisions of the General Synod which met in Bethlehem, Pennsylvania, last fall. All parts of the World-wide Moravian Unity will participate as in 1957 in this continuing observance of the hourly intercession.

For the Moravian Church in America and the mission provinces associated with it, the schedule beginning July 1 is as follows:

- July 1-14—Nicaragua
- July 15-22—Honduras
- July 23-27—The Canadian District
- July 28-Aug. 16—The Southern Province
- Aug. 7-Sept. 9—The Eastern District
- Sept. 10-22—The Western District
- Sept. 23-24—California
- Sept. 25-30—Alaska

October 1-31—East West Indies

In the Southern Province the observance is being planned for and sponsored by the Young Adult Fellowship. A committee of the young adults, Mr. Robert Van Horn, chairman, is preparing the schedule for the congregations and subjects for prayer for each hour of the day.
Provincial Announcements

Provincial Elders Conference

Word has been received of the passing of Br. Jan Schuling, director of the Missions Institute of our Unity with headquarters in Holland. Br. Schuling, together with his wife, attended the General Synod in Bethlehem last summer and immediately thereafter visited the Surinam Mission in South America. His successor will be elected in June when the directors of the Missions Institute meet in Bad Boll, Germany. Bishop Kenneth G. Hamilton is the American representative on this board and will attend the meeting which will be held June 9 and 10.

An official visitation of the Labrador Mission will take place in late August and early September when the Brn. E. Wilson representing the British Mission Board and Kenneth G. Hamilton representing the Unity Directory will study, first hand, the problems and opportunities of our work among the Eskimos there. This visitation was ordered by the 1957 General Synod.

Seminary student Roger Kimball has been granted a year's leave of absence by the Provincial Elders' Conference to assist in the Foreign Mission work in the Eastern West Indies. He will leave during the month of June and begin his work immediately. He will return to the states during the late summer of 1959 and complete his senior seminary year in the spring of 1960.

Theological Seminary students will serve as summer assistants in our Province at three churches beginning in June.

Br. and Sr. William McElveen will be at the Home Church, Br. Bruce Weber will be at New Philadelphia, and Br. James Johnson will be at The Little Church on the Lane in Charlotte.

This is a new Provincial program planned to give our seminary students experience in the active ministry during their years of preparation.

Activities of the President for April included participation in services at the following churches: Home Church, Maudly Thursday Communion; Bethesda, Easter lovefeast address; St. Philips, Holy Communion; Senior theological students, lecture on Southern Province administration; Advent, installation of Br. Fred P. Hege as pastor; Home Church Youth Fellowship, address on Christian vocations. There were also Board meetings with Hope Church Board; Bethesda Church Board; Provincial Budget Dinner for members of church boards; Salem College Board of Trustees; meeting of Northern and Southern Provincial Elders' Conferences; Moravian College Board of Trustees; Moravian Music Foundation Board of Trustees; American Mission Board; and Provincial Board of Christian Education.

R. GORDON SPAUGH, President

Provincial Women's Board

Mrs. Cromer R. Grubs

The Women's Provincial Board of the Northern Province held its spring Board meeting in Bethlehem on April 23, 24 and 25, and invited Mrs. M. E. Miller, chairman of the Provincial Woman's Board of the Southern Province, to be their guest at the meeting. Mrs. Miller reports that the meetings were exceedingly interesting and she felt that there were many ways in which the women of the two provinces could cooperate in the future. If materials such as Bible and Mission studies could be planned and published together it would be very advantageous to all, and this was discussed in a most interesting way by those present.

The plan of an Inter-Provincial Advisory Woman's Board was brought back to the Southern Board and was presented to those attending the Workshop at Fairview May 21.

While in Bethlehem the women were the guests of the Eastern Region Woman's Board at lunch at the College Hill Moravian Church on one day, and were the guests of Dr. and Mrs. Raymond Haupert at lunch at Moravian College on another day. Entertaining some of the members of the Board and Mrs. Miller at breakfasts were Mrs. Ethel Schwarze, Dr. and Mrs. Edwin Korcz, and Dr. and Mrs. Walter Allen. They attended a pot-luck supper at Central Moravian Church on Wednesday night, but Mrs. Miller says that except for meal times the Board was in session day and night!

Mrs. J. W. Schwager, wife of the minister of the Third Moravian Church of Philadelphia, is the newly elected President of the Northern Woman's Board. She succeeds Mrs. James C. Hansen of Green Bay, Wisconsin, who has served so faithfully and efficiently for the past several years. One of the members of the Board is Mrs. Elmer Cribbs of Tuscarawas, Ohio, who is the sister of Mr. A. W. Oertel of Winston-Salem.

CONGRATULATIONS:

A daughter, Julia Elizabeth, was born to the Rev. and Mrs. William A. Cranford, Jr., on April 18, 1958. Br. Cranford is pastor of the Enterprise and Hopewell Congregations.

Ninth Annual Salem College Choir School

Director Paul Peterson has announced plans and faculty for the 1958 Salem College Summer Choir School to be held during the week of June 16. The faculty will consist of Professor Peterson, Henry Pföhl, Clemens Sandesky, Margaret Sandesky, Mrs. Haskell Boyer, Charles G. Yardell, and Donald M. McCorkle. Several special evening sessions will be devoted to Moravian Church music, and the final concert on Friday evening will include a section in which local Moravians will take part in the chorus. For information call the Salem College School of Music.

BAPTISMS


DAVIS, William Carroll, Jr., son of William C. and Nancy C. M. Russell Davis, born January 3, 1958, in Winston-Salem, N. C., was baptized April 6, 1958, at Fairview Church by the Rev. Vernon Daetwyler.

THOMPSON, Margaret Brown, daughter of Albert G. and Virginia M. Austin Thompson. Born March 19, 1956, Rutherford, New Jersey. Baptized at the Little Church on the Lane on April 27, 1958, by Dr. Herbert Spaugh.


The Wachovia Moravian

George G. Higgins ................................ Editor
Burton J. Rights .................................. Assistant Editor
Walser H. Allen, Jr. ............................ Contributing Editor
Mrs. Cromer Grubs ................................ Contributing Editor
Herbert Spaugh .................................. Contributing Editor
William H. Ray, Jr. .................................. Photographer
Edwin E. Stockton .................................. Treasurer

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
John H. Johansen, Chairman of the Department of Religion, Salem College

Each of the four Gospels is written with a definite aim. The purpose of the three Synoptic Gospels is to commend the claims of Christ to certain types of people. Mark, for instance, lays very little stress upon the sayings of our Lord, and makes little reference to the Old Testament. Rather he lays emphasis upon the works, and not the words, of Christ, and seeks to commend Christ to the Roman people as the wonder-working Divine man. Matthew on the contrary, makes constant reference to Old Testament prophecy; he is careful to connect our Lord with Abraham and David, and the whole atmosphere of the book is to commend our Lord to the Jews as the long expected Messiah. So again with Luke we are conscious of a different purpose. The emphasis laid by this writer upon parables such as the Prodigal Son, and the Good Samaritan, which he alone records; the prominence given to the call to the Gentiles as in chapter 13:28-30, and the importance attached to our Lord's ministry in Samaria (Luke 9:31-56; 17:11-19), are some of the reasons which make us feel that Luke was writing for Gentile readers, and was hoping to commend Christ to the world outside of the Jewish nation.

Therefore when we come to the Fourth Gospel, we expect to find that the writer of this Gospel also had some definite purpose in writing. The choice of matter which this author sets before his readers, and the logical arrangement of his narrative, make the reader feel that John is writing with some clearly-defined scheme in his mind. What that scheme is, we see from the statement in chapter 20, verses 30 and 31.

"Now Jesus did many other signs in the presence of the disciples, which are not written in this book: but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

In these two verses John states that out of all the miracles which Christ performed, he has chosen a certain number, and when we examine the Gospel we discover that the number chosen is the symbolical and perfect number seven. Then we notice that John refers to the miracles as "signs." In the other books of the New Testament the Greek words which are generally used for the word "miracle" are TERAS, which implies something "wonderful;" or DUNAMIS, which suggests that the particular act is one displaying great "power." John, however, uses the word SEIMEION, which means literally "a sign," and the choice of this word emphasizes that the particular miracles described by John were not only exhibitions of something "wonderful" and demonstrations of a great "power," but that they were also "signs" pointing to some great truth. What that truth is John tells us in the two verses referred to. He has chosen these seven signs out of all Christ's miracles, he says, and so arranged them in his Gospel "that you may believe that Jesus is the Christ, the Son of God," and the resulting belief in the Divinity of Christ and His Oneness with God which the "signs" produce, will give the further result of the possession of "life in His Name." As a recent book expresses it:

"The signs are manifestations of God's power to the naked eye, but at the same time they are symbols of truth that cannot be observed directly."

We may set out the signs and their significance after this fashion:

1. The turning of water into wine (2:1-11)
2. The healing of the nobleman's son (4:46-54)
3. The feeding of the five thousand (6:4-13)
4. Christ our Guide.
5. The healing of the man born blind (9:1-7)
6. The raising of Lazarus (11:14-44)

Storehouse of Treasures

(Continued from page 1) regard to world wide Moravian Missions, and material in great detail concerning missions among the Cherokee, Creek and other Indian tribes in the United States and Canada. There is the Diary of the Cherokee Mission, 1833-1861. There are reports and letters from Springplace in Georgia, with maps and plans of the work there. There is a letter from Missionary Beck including the Lord's Prayer in Cherokee characters, with literal English translation under each word, 1892. There are the Labrador Indian Diaries of Lichtenrow and Schoenbrunn in 1779, and the English translations of various mission diaries and travels, a Delaware Spelling Book and many other items of historic value for the study of the history of Moravian Missions. Specific documents of interest that may be mentioned in this connection are letters from David Zeisberger and Heckewelder, 1788-1789, and the Diary of the trip of Abraham Steiner and Frederick Christian von Schweinitz to the Cherokee Indian Nation and to the Cumberland Valley in Tennessee 1799.

Types of documents that have historical significance for both church and state are illustrated by the following:

Spangenberg's Diary, The official account of the journey of Brother Joseph and party to North Carolina 1752.

Count Zinzendorf's address as to the form of Deed for Moravian Lands in North Carolina.

Letter from Bishop John von Wattenwyl announcing the death of Zinzendorf and description of the funeral copied from a letter from Brodersen to Spangenberg May 9 and May 20, 1760.

Voyage, shipwreck and rescue of Reichel and von Schweinitz 1803.

Voyage of L. D. von Schweinitz and wife as the War of 1812 was breaking out.

An interesting collection of letters, note books and personal papers of Frederick William Marshall 1760-1800.

Papers on Flora and Fauna of Wachovia 1760.

Official copy of Address to President Washington—Salem June 1, 1791 and the reply of President Washington signed by him June 1, 1791.

Recipes for making the best oil for oiling clocks; for the raising and coloring with Indigo; for dyeing Turkey Red, 1793.

Advertisement requesting good behaviour at the Easter Service, 1805, 1809.

Form of address at a Marriage Ceremony and advice to the married.

Letter of Carl Storch and G. Schober to Jacob VanVleck by authority of the Lutheran Synod asking the Moravian ministers help in instructing Lutheran youth in the Lutheran "Short catechism." VanVleck's reply on February 26, 1814 "Would like to cooperate, but the Moravians are also short of ministers."

The above list, which is only a fragment of the historical wealth found there, gives some idea of the material in the Moravian Archives. Both church and community owe a debt of gratitude to the Salem founders and their successors for the preservation of these treasures.
ONE OF THE VIEWS IN "UNITAS FRATRUM IN PICTURES"
This is the ancient church at Mlada Boleslav in Bohemia. Built in 1534 it is the largest of the old Brethren's churches and is now a city museum. It was here that Bishop Vancura was consecrated in 1947 in a service attended by Dr. Walter H. Allen, representing the Southern Province.

Christian D. Weber
One of the most interesting contributions to come from the Quincentennial of the Unitas Fratrum is the book Unitas Fratrum in Pictures, printed in Prague, Czechoslovakia, in 1957. In publishing this pictorial history of the five hundred years of the Unitas Fratrum, the Moravian Church in Czechoslovakia has made a distinct contribution to our and future generations.

Most American Moravians have seen occasional pictures of historic places of Moravian interest in Czechoslovakia, Germany, Britain, and other centers of Moravian work, but never before have these and other pictures never seen before in America been published in one book. In depicting the history of our Church through its five hundred years, the editor has included 283 pictures and illustrations of historic buildings and people, Moravian hymnals and Bibles, and churches and towns now destroyed. The last 46 pages are devoted to an explanation of each illustration and its historical significance to the Unitas Fratrum.

In his preface the editor explains the purpose of the book by saying, "This Picture Collection is designed to make known to the present generation the life of the Brethren Church, a toilsome life, yet faithful and glorious from the beginning." To him the Unitas Fratrum is a "Pilgrim Church", and he has so arranged his pictorial history to illustrate this pilgrimage from the eventful beginnings five hundred years ago down to the present day Moravian Church.

Section I, a fascinating collection of illustrations new to most of us, is devoted to the Old Unitas Fratrum. In Section II the editor continues the pilgrimage by describing the Renewed Unitas Fratrum, showing us historic and present day Moravian centers in Europe and Britain, covering briefly the mission fields, introducing us to American Moravianism (7 pictures of the Southern Province are included and ending by returning to present day Czechoslovakia and the centers of the Unitas Fratrum there.

One of the outstanding features of this fine book is its exceptionally fine art work, always a characteristic of European photography and printing. The reproduction of photographs and illustrations is of a caliber seldom seen in books of this type. The American reader is also grateful that our Brethren in Czechoslovakia published a special edition for English speaking members of the Moravian Church. The few errors are minor ones, usually of spelling, and subtract nothing from the overwhelming grandeur of the book.

This reader will cherish the book for many reasons. It gave him his first real glimpse of Czechoslovakia and the Unitas Fratrum there. It brought him a reproduction of the famous Haidt painting "First Fruit of Moravian Missions," painted in 1747 and showing the very persons baptized by Moravian Missionaries. If for nothing more, he will remember the spiritual experiences which came from viewing the picture of the Brethren's Chapel in Kunwald where the Unitas Fratrum had its beginning, and the beautiful picture of Berthelsdorf where our forefathers experienced the power of the Holy Ghost upon them. Indeed, to turn a page in this pictorial history is an experience so thrilling that no Moravian will want to miss it.
Protestant Pavilion Is
Dedicated at World's Fair
A service of dedication in four languages was held at the Protestant Pavilion at the Brussels World's Fair on Sunday, April 20.
Pastors of the German Evangelical Church, the Anglican Church, and the Dutch Reformed Church in Belgium took part in the service broadcast over Radio Netherlands. Prominent Belgian Protestant churchmen on the dedication program included Pastor A. Zorn, president of the synodical council of the Belgian Christian Missionary Church, and Dr. William Thonger, superintendent of the Methodist Church in Belgium.
Dutch, French, English, and German was used in the dedication of the ecumenical Pavilion initiated by Belgian Protestants. The glass and aluminum structure is located near the giant Atomium which is the symbol of the 1958 Brussels World's Fair.
Leaders of the U.S. Section of the International Christian Committee helping to raise money for the Pavilion have announced that the half-way mark has been reached in their campaign to raise $100,000 in this country.
"Through the contributions of national church bodies, individuals, and congregations, we have been able to help Belgians in this world-wide witness," says Mr. Charles C. Parlin, co-chairman of the U.S. Committee.
Recent gifts have come from the American Baptist Convention, the Seventh Day Baptist Woman's Society, and the Church of the Brethren, Mr. Parlin said. Previously announced were contributions from the National Council of the Protestant Episcopal Church, the National Lutheran Council, the Congregational Christian Service Committee, the Evangelical and Reformed Church, and the Women's Guild of the Evangelical and Reformed Church.

Lovefeast Is Held On
Duke University Campus
One hundred and seventy-five people attended the Moravian Lovefeast held in the Duke University Ballroom at 7:30 on April 20th. Many preparations had been put into this first Moravian service to be held at Duke and the fine response of the students proved that these preparations were not in vain.
The idea of a Moravian Lovefeast to familiarize Duke University students with the Moravian Church originated with Mr. Terry Walser, a student from the Friedland congregation. Immediately the University Religious Council gave its full sanction to the service and promised to back it.
Fifty members from Friedland traveled to Durham to help the Moravian students there conduct the Lovefeast and provide the choir for the occasion. Terry Walser presided, and the Friedland pastor, the Rev. C. Truett Chadwick, spoke on the subject "What the Moravian Lovefeast is and what it means to us," after which the film, "Half A Thousand Years," was shown. Dr. Cleland, the Duke University Chaplain, gave the invocation, and the choir sang two Moravian anthems, "It is a Precious Thing" and "Jesus Christ, Our Strong Salvation."
Others who attended the service were Moravian students from Salem College, the University of North Carolina, Womans College in Greensboro, and members of the Raleigh Moravian Church.
Officers and school representatives of the Moravian Student Fellowship, at a meeting held at Home Church on April 27, made plans for MSF activities for the coming year. Two conferences are planned for next year, one to be held in the fall and one sometime after Christmas.
The Fall Conference will be held at the Greensboro Church on October 11, and Dr. Edwin A. Sawyer, pastor of the Moravian Church in Nazareth, Pennsylvania, will be the one main speaker. The Conference Theme will be "Christ in College Life."

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MORAVIAN MISSIONS

Report from Managua

From Nicaragua comes this encouraging report of the first Easter season in Managua with a resident pastor and an organized congregation: "I know you will rejoice with us on the Easter services and especially on the offerings for March. Our regular attendances are not what we'd like them to be. We average 80 and during Holy Week we averaged about 50 for the first four nights, then Thursday and Friday we had over 100. The dawn service had only 27 and the Easter afternoon service had 96. In the month of March we began using weekly offering envelopes. The offering for February was about $272, but for March it was $31,051. Isn't that wonderful! That is about $150, U.S. currency. That is sacrificial giving and some are surely tithing."—The David Joneses.

Shimers on Furlough

The Rev. and Mrs. C. Conrad Shimer, veteran missionaries from Bluefields, Nicaragua, are now on furlough residing at 2202 Fox Avenue, Madison, Wisconsin. Because of the shortage of missionaries in Bluefields the Shimers have offered to cut their furlough short and will therefore be in the States only until the end of 1958. They plan to visit Bethlehem, Pa., near the end of November and remain until after Christmas.

Two Missionaries Return Home

Irene Prochnau, from Edmonton, Alberta, has been serving as a missionary nurse at the clinic at Auas, Honduras. Having completed the three-year term which she offered to serve she will return to her home leaving the field about June 1.

Clara Cooper, from Baltimore, Maryland, will return to the States from the Children’s Home in Alaska where she has been serving as housekeeper for the past four years.

Each of these young women has been rendering invaluable service to the Church and her Lord in her chosen field of Christian activity. As they return home the Church expresses its gratitude to them for a job well done.

Children’s Home Influence

The Rev. Clarence Henkelman visited one of his preaching places in Alaska and observed the work being done by a lay pastor who was once cared for in the Moravian Children’s Home. He wrote: "I spent last Sunday afternoon in Tulaksak. We had a love feast service there. Jacob Nelson is doing very fine work. The people like him and show a lot of respect for him. During the evangelistic services which he conducted himself this winter everyone in the village but three people came forward for re-dedication or salvation. His time at the Children’s Home and in Bible School really did much to equip him for his life work." (This news should be gratifying to those who support the Children’s Home and especially to those who supplied Jacob with an outfit for the years he was in the Home.)

Another Seminary Student for the West Indies

Roger Kimball, from the Friedland Church in North Carolina, having completed two years of study at Moravian Theological Seminary, has offered to interrupt his studies to serve for a year in the West Indies. He was married on May 31 to Mitzi Pennington of the Coopersburg (Pa.) Moravian Church.

Roger and Mitzi, both graduates of Moravian College, will be serving the Nisky Moravian Church, St. Thomas, where they will be associated with the Marvin Henkelmans and the David Bratsches, on nearby St. John. They will serve from the middle of June until possibly September 1, 1959.

Still No Doctor for Nicaragua

It is a thrill to be able to announce that all of the necessary funds for the purchase of the hospital at Puerto Cabezas are on hand and a substantial amount remains for equipment. But every glimmer of hope for a doctor seems to have faded at the moment. Dr. David Thaeler is now planning to commute from Bilwaskarma to Puerto Cabezas every other day. It is a distance of 90 miles of dirt and gravel road and it takes only a little imagination to picture such a trip before a day's work in surgery. In addition to regular hospital responsibilities there is the need for organizing a staff for the new hospital and supervising redecoration and re-equipping it. The Church is asked to renew its prayers for a consecrated doctor who will be able to assist in this important work.

Needed: A Nurse

Elsewhere on this page there is the notice that a nurse has completed her tour of duty in Honduras. A registered nurse is needed to take her place. The place is Auas, Honduras, and the job is to be an assistant to Dr. Samuel Marx in his clinic. The nurse has her own house located near the Marx home and the clinic. She will have plenty of opportunity for putting her professional skills to use for the Lord and will have the chance to be a missionary among a people who both need and appreciate the work she does. A candidate for this service should consult her pastor at once.

DEATHS

EDWARDS, John Thomas, born May 15, 1892; died March 27, 1958. A member of Willow Hill Church. Funeral conducted by the Rev. Glenn E. Craver. Interment in Willow Hill cemetery.

FISHEL, Emma m.n. Tise, widow of Lewis E. Fishel; born October 26, 1876 in Forsyth County; died April 13, 1958; funeral conducted by the Rev. F. Herbert Weber. Interment in Bethania Moravian Graveyard. A member of Bethania.


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NEWS FROM THE CHURCHES

Receptions on Palm Sunday, 543

Members received into the churches of the Southern Province on Palm Sunday, April 6, were 543. This represents the results of the Visitation Evangelism Effort in March and the members received through the regular instruction classes.

The receptions as compiled by Br. C. T. Chadwick, chairman of the Board of Evangelism were:

- Adult Baptism: 221
- Confirmations: 117
- Letters of Transfer: 185
- Reaffirmations of Faith: 20
- Total: 543

King is Proud of this Letter

March 12, 1958

Mr. R. H. Gentry,
King, North Carolina

Dear Brother Gentry,

Dr. Kalltreyer brought your report of $845 to the office Thursday and Mrs. Barkette informed us of an additional report of $165 when we talked with her by phone today. This brings King to a total of $1,008 which is a generous figure and (apart from Home Church where large special gifts were involved) places King top in per capita giving in the Province in this campaign. Our thanks to you and the captains and workers who pushed the campaign to so effective a conclusion.

Sincerely,

Henry L. Williams,
Associate Director of Development

Since this letter was written, King's total toward the Moravian College Development Program has reached $1,118, thus no doubt making the above lead certain. The ones most pleased with this record are the King people themselves who were glad they could have a part in the effort.

Beauty Beneath the Clouds

"He hath made everything beautiful in His time" (Ecclesiastes 3:11). On April 27, 1958, the annual Apple Blossom Festival was held at Willow Hill. Spread over the mountain was the work of the Master Painter for the apple trees were at the height of their beauty. Many of our friends came to visit us at Willow Hill and to share this beauty with us.

Clouds shut out the sunshine but darkness did not prevail for the light of Christ in Christian hearts united together in hymns and praise proclaimed the joy of serving the Lord. There in view of the greatness of God's handiwork Br. Richard Amos challenged us to strive toward greater things in the name of the Lord.

Oak Grove Hears Organ Recital

Members of the Oak Grove congregation were treated not only to a recital on their new Allen Electronic Organ but also to two early American Moravian numbers by Miss Harwell.

Mr. Richard Van Sciver, organist at the First Methodist Church in Charlotte, N. C., and Miss Dorothy Harwell, soprano soloist at the same church, presented the recital for members of the congregation and interested friends. The two Moravian numbers sung by Miss Harwell were "I Speak of the Things" by Dencke and "My Saviour Lies in Anguish" by Muller. For many of those present this was their first introduction to the beauty of Moravian music.

Visitation Program Continued

The Sunday School and congregation are joining forces in the new Visitation Program of Oak Grove Church. The Provincial Week of Visitation Evangelism brought such gratifying results that a permanent organization was set up to continue this important phase of church work.

During the last week in April three nights of instruction were held to train 13 new visitors in addition to the 17 who had already received training. Members of the Visitation Committee will go out one night each week and once a month will have a meeting of the full committee.

The prospect list is divided among the adult classes of the Sunday School, and each class has a Visitation Chairman who records the names of new prospects and delinquent members. In the months to come, the Visitation Committee will expand its efforts to include census work and the visitation of inactive members.

For Friedland, the 183rd Year

A record-breaking congregation numbering 418 persons gathered to observe Friedland's 183rd Anniversary Sunday, May 4, at 11:00 a.m.

The Rev. Kenneth Ball, pastor of Kernersville Moravian Church, was guest speaker.

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using as his theme "They Went That-a-way." His message, based on the twelfth chapter of Hebrews, graphically illustrated the tremendous obligation the present-day congregation, in view of its rich and noble heritage, owes the future.

While Friedland actually was not organized as a congregation until 1780, this anniversary commemorates the organization of the Friedland Society and the dedication of the first church building, both experiences dating back to 1775.

Leaksville Church Broadcasts
The Leaksville Moravian Church Board has decided to underwrite the broadcast of the Morning Worship Service over station WLOE, Leaksville. This is a significant decision since the church is one of the smaller churches among the leading denominations of the area. In fact, it is the only Moravian Church in the Tri-Cities of Leaksville-Spray and Draper. This is an effort not only to reach the people with the Gospel message of salvation but also to acquaint them with the Moravian Church. Present plans are to broadcast four times during the year.

Beginning on December 22, the Fourth Sunday in Advent, the service was broadcast. The Liturgy for Christmas Day was used, and the pastor, the Rev. K. Edwin Fussell, preached on the topic: "The Birth We Celebrate." Again, on April 6, Easter Sunday, the service was broadcast. At this service, the Liturgy for Easter Day, and a sermon on the subject, 'He is not Here! He is Risen!' was delivered. At each service, seasonal music of the Moravian Church was provided by the organist and choir of the church.

The pastor and congregation have received many favorable comments about the broadcasts. Station WLOE is an affiliate of the Mutual Broadcasting System and operates over both AM and FM.

Interest in Missions Renewed
Leaksville Moravian held its first Missionary Lovefeast on Sunday, April 13, at 7:30 p.m. The Mayodan congregation was invited to unite with the Leaksville members and friends for the occasion. Preceding the lovefeast, the Mayodan Band played a prelude of chorales which added greatly to the spirit of the gathering. There were 188 present to hear the splendid illustrated message of Dr. Edwin W. Korz. The pictures of his recent tour of the West Indies and his informative message were well received.

It is believed, renewed interest in the cause of missions will result from this new effort in the life of the Leaksville congregation.

Mizpah Children Love Church
Forty-eight children were present for the worship service at Mizpah on the first Sunday in April to begin a three months effort in church attendance. This is practically all the children Mizpah has for there are only sixty under the church's care under twelve years of age.

For a number of years Mizpah has been following the plan of encouraging the children in church attendance during the second quarter of the year. The pastor gives a special illustrated talk for the children each Sunday morning, special recognition for attendance is given and small awards are presented to those who are faithful. This year, "home-made" tickets are distributed each Sunday bearing a Bible text that deals with the value of worship and church attendance. For four tickets a child can purchase an award which at the end of April was an attractive pin with Sallman's Head of Christ on it. What will it be at the end of May? Well, that would be telling and the children must be the first to know when they come to redeem their tickets.

Needless to say, the second quarter at Mizpah is the bright season for church attendance, sometimes exceeding School attendance for the day and the children have come to enjoy the worship services of the church.

Kindergarten Graduation
The New Philadelphia Week Day Kindergarten closed its ninth consecutive year of operation with graduation exercises on Sunday, May 24, at the main assembly of the Sunday School.

Mrs. Austin H. Breece of the Konnoak Hills Moravian Church has served as teacher of the school this year. The Rev. Henry A. Lewis, pastor, and Mrs. Walter Granger, church clerk, handle the administrative and clerical work. In addition the pastor conducts daily devotions throughout the year.

The tiny tots who received diplomas in white caps and gowns were: Douglas Anderson, Lola Barber, Elizabeth Bates, Austin M. Breece, David Burke, Tommy Burke, James Coble, Martha Hughes, Thomas Illman, Ralph Johnson, Sharron Lewis, Penn McBride, Daryl Rothrock, Sharon Satterfield, Carol Scott, Debra Spaugh, Marie Swindler, Carol White, Carol Welfare, and Diane Wiley.

Registrations to fill one class for next fall have already been received, but it is expected that a second group will be added with the new term.

Men of Messiah Beautify Grounds
The men of Messiah have united their efforts in a campaign to beautify the church property. Two work-days have been held under the general supervision of Br. Claude Everhart, chairman of the grounds committee. Grass has been sown, shrubbery planted, and parking facilities improved.

The women of the Church, likewise, have

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given their assistance to the execution of this project by preparing lunch for the men. The bountiful meals, served under the direction of Mrs. Weldon Tavis and Mrs. Harry James, provided not only strength for the afternoon's labors but also incentive for the volunteering of manpower.

Along with these ground improvements, the Boy Scouts, led by Scoutmaster Robih Moser, have spent long hours clearing the wooded area behind the church building for camping, cook-outs, and troop meetings.

New Members Indoctrinated

A special Program of Instruction has been planned by the Board of Elders of Fairview Moravian Church for the 40 new members received during the Palm Sunday — Easter season. The program planned consists of the presentation of the "History of the Moravian Church" by Jim Forkner, an Elder; "Moravian Missions" by Lewis "Tink" Kanoy, an Elder; the "Brotherly Agreement" by Bob Van Horn, Vice-Chairman of the Board of Elders; the "Financial Causes of the Church" by W. O. Morgan, Jr. of the Board of Trustees; and the "Beliefs and Teachings of the Church" will be presented by the pastor, the Rev. Vernon Daetwyler.

These programs will be held three consecutive Sunday nights in conjunction with the Family Fellowship hour. The new members will be the guests of those who regularly attend. After the supper all of the children will go to their respective classes, and all of the adults will go to the auditorium where the instruction will be presented.

Plans For Jordan

The Rev. Heinz Motel has informed us that plans have been made to carry out the decision of General Synod regarding leper work in Jordan. On March 13 a visit to that country will begin. It will be made by Br. Monel, representing the Moravian Mission Boards, and Dr. A. J. Keevill who has had long experience with leper work in Central Africa. Together they are to recommend a site for a new Moravian leper colony in Jordan together with plans for organizing the new work.

DEATHS


BAPTISMS

DAVIS, Melanie Sue, daughter of George Vernon and Margaret, m.n. Smith Davis. Born January 11, 1958 in Winston-Salem, N. C. and was baptized March 30, 1958, in the Mount Bethel Church by the Rev. Glenn E. Craver.


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After Service Visitor Is Fed

Robert Allen Lobst

We had seen Ras from a distance when we travelled by sea to Cocobila and I thought it was much closer to Brus than it is. So after crossing the Brus Lagoon we spent an hour fishing at the bar where the lagoon empties its water into the ocean. I caught a six pound jack fish, very delicious.

We then beached our boat and walked through the coconut grove. We passed a hermit Carib Indian. He was cutting coconut to dry for cobra. His poor, old hands shook greatly.

Where the coconut grove ended we walked the ocean beach. I picked up some rocks that float, probably pumice stones. The journey began to seem endless. Each solitary coconut tree I hoped was the edge of the village but it wasn't. The sun bore down on us with typical tropical ardour. Too, there was water everywhere but none to drink. We walked the distance from Winston-Salem to Kernersville—and finally, there was Ras.

In an Indian hut beside the little Moravian church, I gladly accepted two water coconuts and drank them at once. A sparsely clad girl in the house jumped up on a table and out the window and a few minutes later came back with a dress on.

The sides of the church are made of palm poles and about an inch of daylight between each pole. Two bamboo poles fastened without nails to sticks stuck in the earthen floor were the benches. Not having a stitch of clothes to wear did not prevent several little boys from attending the church service. Their little choir sang a queer selection. I guess they had not practiced recently. I preached on the 23rd Psalm. We all sang the hymn, "Hias, Dawn, Pailorki, kabo saura purana" (Jesus Saviour pilot me over life's tempestuous sea) with the sound of the ocean waves lapping the sandy shore ten yards away from us.

After the service we did a lot of hand shaking and I assured them I would carry their many greetings back to everyone in the United States. Halfway through the village, they stopped me. "Parson, she is calling you!"

I stopped at the weather beaten Indian hut. They said, "In there." I went in.

"I have some food for you," said the old Cuka. I did not have any food but the sight of the cold rice, the chunks of bone, gristle and meat the dear woman was ladelling out of a black iron pot with her wooden spoon made me say, "But I'm not at all hungry. In fact, I'll be home soon—just 4 hours or so more!"

"Oh, but you must eat." So I sat down on the stool by the table and looked at the mountain of rice and cassava roots. Then someone said, "But the parson ought to have a spoon."

"Oh yes," said the Cuka, "he should have a spoon. Baby, run next door and try and see if they have a spoon." The child did and came back with a doubtful looking spoon. I took out my handkerchief and tried to wipe it clean. The spoon looked as though they had just grabbed it out of somebody's mouth. I couldn't get it really clean. But I couldn't keep wiping forever. So I began to try to make a hole in the hill of rice.

The Indian woman squatted on the dirt floor with a self satisfied smirk on her face. She was the only one that had thought to feed the preacher! "Baby, keep them pigs out," she barked at the naked child at the door. And he did.

I was awfully thirsty. I eyed the water she had put on the table for me. I knew where she'd probably dipped it from. Finally I got so terribly thirsty, I just drank it. "I'll just take some pills when I get home," I comforted myself.

"Tengki poli, Cuka. Man yamni poli ai munram. Dawan man wol kabia," I said to my hostess and started walking on.

At the river we got into an egg shell of a dug out canoe and on the other side I hired a horse for fifty cents. They loaned me a tiny, homemade, wooden saddle and a real spur. It felt good to sit down and let the horse do the walking, even though he jarred my bones loose.

When we reached the lagoon, we waded through the water to where we had hidden our boat. One of our paddles was stolen. It was dark when we reached the mission house in Brus. I fell into bed exhausted, unable to eat any supper. Several hours later I awoke. My kerosene lamp was still burning. I put some Noxzema cream on my sunburned face and neck, doused the lamp and went back to sleep.

SOUTHERN PROVINCIE STUDENTS SING IN COLLEGE CHOIR

Five Moravian College, Bethlehem, Pennsylvania, students who are affiliated with Winston-Salem Moravian Churches have been on tour during the month of May with the Moravian College Choir. The students are Betsy Bloom, William Campbell, Charles Fishel, Ray Burke Johnson, and Mrs. William McElveen. The three men are pre-theological students at Moravian planning to enter the ministry of the Moravian Church. The choir presented concerts in the following churches, Nazareth Moravian Church, Nazareth, Pennsylvania; and churches of the New York area.
SUGGESTIONS ON WHERE TO BEGIN ARE GIVEN IN

First Steps in Bible Reading
By Francis Carr Stifker

"I ain't goin' to read it, mister," said the young recruit at Great Lakes Naval Training Station as he tossed back the little blue-covered Testament which had been given to him the day before with his promise to read it.

"What's the trouble, son?"
"It reads like the telephone directory."

The sailor had begun, as anyone would, to read his new book at the beginning. But much as the mature Christian finds to inspere him in the genealogy of Jesus, to this raw beginner in Bible reading the first fifteen verses of Matthew were mostly lists of meaningless names.

For those who have read the Bible and, indeed, for many who, like this lad, have started unsuccessfully, some suggestions on how to begin one's reading are often helpful. Much of the Bible is not easy to read. For the beginner, first steps in Bible reading are often most successfully taken by beginning with the New Testament. It tells of Christ, without whom we should not have the Bible. He is the center of its message. To know Him is to find the urge to read not only all about Him and the results of His coming, but to know the older Scriptures that He read and knew.

The sailor at Great Lakes might well have been advised to begin his reading with the

Gospel of Mark. It is one of the most exciting pieces of biography ever written. The first chapter relates at least a half-dozen stirring incidents. The story moves with ever-heightened tempo to the end. A good first step, although a long one in Bible reading, would be to read the whole Gospel of Mark at a sitting. So much has been made of Bible reading by chapters that most readers have never thought of doing what they would with a short secular story—read it through to the end. Mark can be read in less than two hours. Anyone who reads Mark earnestly at one sitting will have come closer to his Master than he ever was before.

One who has read Mark will want to read the other Gospels. Matthew and Luke, who follow Mark's outline, add much that Jesus said and did, and go far to satisfy the hunger to know the Great Friend better. John is the personal Gospel. In it Jesus seems to be talking directly to the reader. By reading two hours a day one can read the four Gospels in a week and gain a more complete understanding of the life of Christ.

The reading of the Gospels suggests a general principle for first steps in Bible reading. It is this: Read biography at first. There is nothing more interesting to a person than other people. The Bible is filled with biography. It is one of the principal channels of its divine teaching.

There are at least three short Old Testament books that are set in the biographical mold—Ruth, Esther and Jonah. Read them in their entirety. The last fourteen chapters of Genesis contain the most complete biographical sketch in the Bible—the story of Joseph, one of the most dramatic ever written. The next fourteen chapters—those that open the Book of Exodus—contain the story of Moses in Egypt. Neither story is as long as the Book of Mark.

There is no better way to enter into a program of enthusiastic regular Bible reading than to read the stories of its people, beginning with the Gospels.

Only a few of these stories have been suggested here.

The American Bible Society will gladly send any reader who desires them two leaflets designed to help in taking these first steps in Bible reading. They are entitled "Men and Women of the Bible" and "Stories of the Bible." Send your request to the American Bible Society, 450 Park Avenue, New York 22, N. Y. Single copies will be sent without cost. In greater quantities the cost is fifty cents a hundred or two for one cent.—Ed.
GROWING ATTENDANCE LEADS TO CONSTRUCTION OF

New Church at Bethel, Alaska

Samuel G. Vaughn

Surely the One through whom all things are possible has proved His greatness again and thereby cured a severe case of mixed emotions among the people in our Moravian Church here in Bethel.

For more than a year over 100 primary youngsters have been packed into a room slightly less than 20 by 30 feet, and five different buildings are taxed to the limit to provide Sunday School space. Every available bit of space in the main sanctuary is occupied for regular services by chairs of all sizes and shapes brought in from other buildings. Seeing so many respond to the gospel brought to the leaders of our work here a tremendous thrill, but it also brought to them a feeling of desperation. They fully realized that we did not have enough room and equipment to take care of those who were already coming and this number seemed to be increasing every week.

The answer to all these problems was a new building which is now under construction. The awe inspiring sight of this new building, eighty feet in length and 36 feet wide, is assuredly a marvelous answer to the prayers of the Moravians here in Alaska as well as those in Canada and the United States who have given so generously to make this new building possible.

Bethel is by far the largest community on the lower Kuskokwim River region of Alaska and as such is the center for commercial interests, health and hospitalization programs, transportation, communications and many other activities.

Even though our field superintendent no longer makes his home in Bethel the full year, it is still in most ways the center of our work in Alaska. Bethel is by far the largest congregation in the province. The Moravian Bible Seminary for the training of native ministers is located here and all general church conferences are also held in our church.

All of these facts, of course, add to the need for church facilities which will not only take care of the local work but also provide for many things in the program of the entire field. Thus, it is, that with grateful hearts we give thanks to God who has so prospered His people here in Alaska and in the American Provinces to the extent that when the building is completed and dedicated in late summer or early fall there should be no indebtedness.

The pictures which accompany this article will give some idea of the general appearance of the building. It is a two story building with approximately half the basement floor below the surface level of the ground. This lower floor will contain a kitchen, furnace room, choir rooms, two small class rooms and a large central area for various church activities. This area will, on Sundays, through the use of folding walls, be used for the activities of the Primary and Junior Departments of the Sunday School.

In the upper story of the building will be located the main sanctuary which, including the small balcony, will seat 350 people with space for adding additional seating if needed. At the back of the main sanctuary will be two small rooms under the balcony, one for a "bawl room" and the other a small chapel.

At the present, as shown in the pictures, the building does not have a steeple but this will be constructed this spring and will be placed in the center of the church roof rather than on one end.

LOOKING TOWARD THE FRONT of the Bethel Church now under construction.

Dr. Clovis Chappell Speaks At Christ Church

Dr. Clovis G. Chappell, a nationally known minister of the Methodist Church, will be the guest preacher at a week of services at Christ Church, June 8 to 13. Services will be held at 7:45 each evening.

In connection with the visit of Dr. Chappell, Christ Church will hold a Day of Prayer on Wednesday, June 11, with sessions at 11:00 a.m. and 1:00 p.m. Luncheon will be at 12:00. Dr. R. G. Spaugh will speak at the 1:00 p.m. session and Dr. Chappell at 11:00 a.m.

C. T. LEINBACH BECOMES MEMBER OF MORAVIAN BOARD OF TRUSTEES

Clarence T. Leinbach has been named to the Board of Trustees of Moravian College, Bethlehem, Pennsylvania. A prominent Winston-Salem businessman and Moravian Church layman, Mr. Leinbach was awarded the honorary degree doctor of law by Moravian College in 1955.

A member of Home Church, he is chairman of the Church Aid and Extension Board of the Southern Province. Since its organization, he has also served as trustee and chairman of the Moravian Music Foundation.
RECREATION IN THE CHURCH IS

A Growing Responsibility

By H. Douglas Sessions
Asst. Chairman, Recreation Curriculum, University of North Carolina

At the turn of the century leisure was considered by many to be the privilege of the wealthy and the playground of Satan. Idleness and recreation were synonymous, for to expend energy for something other than work was sinful. Today we interpret differently; psychologists tell us of the importance of recreation to mental health, educators and doctors urge us to enter into some vigorous activity so that physical fitness may be achieved, sociologists speak of recreation as the means whereby social adjustment and personality development may occur, ministers refer to the re-creative aspects of leisure activities. All around us, men of knowledge are seeking to remove "recreation illiteracy." The role of the church in this movement is a significant one for "recreation illiteracy" is partially due to a misinterpretation of scripture.

For many years certain congregations and members of congregations have held that it is wrong to have social and athletic activities within the premises of the church. They seem to have forgotten one of the cardinal objectives of the church—the education of the people to a Christian way of life in all that they do. They seem to feel that developing the mind is enough without considering the fact that in order to develop the mind fully, the body must develop also; that religion is more than intellectual stimulation of the spirit, but is the application of spiritual teachings to all of life's experiences—social included.

This is where church recreation can play a leading role. "Recreation," stated one minister of recreation, "is needed because a person is a whole being, and he is not complete without recreation activities. We can get physically, socially, and spiritually undernourished without some fun and fellowship in life. Just as a flourishing plant needs many elements to make it grow and bear fruit, an individual needs to work, love, worship, and play, to make him a well-rounded person."

Fellowship of Man with Man

Recreation represents the fellowship of man with man just as worship is the fellowship of man with God. One of the prime objectives of church recreation is to develop an atmosphere of good will, fellowship, and friendlier relationship among the membership. Other such objectives are to provide boys and girls with spontaneous and vigorous things to do at the age when their need for exercise and sociability is greatest, to furnish an opportunity for shy youngsters to get together for a wholesome good time, to make participants of spectators, to foster a spirit of cooperation, to help develop and preserve our physical bodies, to complete the educational program of the church, and through all these—to bring us closer to Christ by teaching a more abundant way of life.

A program of recreation in the church must be built on the basic interests of the people, whether they be social, physical, creative, mental, or spiritual. It must meet the needs of all age groups from toddlers to grandparents. It should be a varied program having both passive and active forms of recreation, and it should be rich in the activities that boys and girls, men and women, can enjoy together. Also, it must be planned on a year-round basis. These are the principles of church recreation.

No Church Is Too Small

The size and the diversity of the recreation program will be determined by the size of the church. No church is too small to have a program! When establishing a program it is necessary to first select a committee of interested persons who are willing to carry through a plan of action which includes surveying the existing facilities, investigating the cost of the program, acquiring the help of trained leaders and volunteers, and promoting in general the idea of recreation throughout the church. Once this has been accomplished and the interest of all aroused, then the committee may become an advisory group and turn the program operation over to the recreation leader.

One of the first problems the leader must

(Continued on page 3)

The rally of the Building and Expansion Program at Oak Grove on June 18 heard Dr. Mervin Weidner speak on the progress of plans to begin a Moravian Church in Florida.

The rally marked the tenth anniversary of the Building and Expansion Program.

Mervin C. Weidner, Director of Church Extension in Florida, declared that one of the most progressive movements of the entire Moravian Church is the Southern Province's expansion into Florida. In reporting on the rapid progress since January, he described the master plot plan for the development of the 4-acre site in the Coral Ridge Isles subdivision of Fort Lauderdale and outlined the steps preparatory to constructing the first unit in September.

Since the Building and Expansion Program has allocated from its 1958-1959 fund a grant of $32,750 toward the erection of the first church unit, the initial architectural drawings for a fellowship hall and Christian education wing will be approved by the Provincial Elders' Conference.

Operational expense for organizing the congregation has been allocated by the Board of Church Extension. While steps are taken to launch the first project in the state, exploration studies will be made of various localities throughout Florida for further expansion.

During the meeting Treasurer E. L. Stockton presented an outline of the achievements of the original ten year program of Building and Expansion which ended June 30, 1958. In this period 20 new church buildings have been constructed; three new congregations started, Konnoak Hills, Messiah, and Raleigh; and 11 parsonages constructed.

The total value of these buildings is estimated at $1,822,000. Outstanding indebtedness at this time is $356,338.83 on building projects throughout the province.

Since 1947 the Building and Expansion Program has appropriated a total of $510,896.55. Of this amount $397,169.07 was allocated for church and Christian Education buildings, $67,257.58 for eleven parsonages, $25,000 toward the Rondthaler Chair at Moravian Theological Seminary, and $7,884.07 for expansion sites and surveys.

In addition there was a grant of $1,500

(Continued on page 3)
Provincial Announcements

Provincial Elders Conference

The Rev. Robert W. Woosley, Jr. has accepted a call to become part-time pastor of Hope congregation and part-time instructor in the department of religion at Salem College. Br. Woosley was accepted as a minister of the Moravian Church last summer. He received his B.A. degree at Wake Forest College in 1952, his B.D. degree at Southeastern Theological Seminary in 1955, and his M.Th. degree at Southeastern Theological Seminary in 1956. He was ordained a minister in the Southern Baptist Church following the completion of his studies. He has spent the past year studying at Moravian Theological Seminary in Bethlehem. Pa. He will be installed by the President of the Conference at Hope Church on June 29 at the 11 o'clock service.

Br. Clyde G. Barber, a member of Christ Church, and formerly employed by the Southern Railway, has accepted a call to become pastor of Bethesda congregation. Upon entering the full-time service of the church on July 1, 1958, he will be ordained a deacon of the Moravian Church by Bishop Edmund Schwarze on July 13 at the 11 o'clock service at Christ Moravian Church. He will be formally installed as pastor of Bethesda the following Sunday. The Conference has arranged for Br. Barber's instruction to be given by Bishop Edmund Schwarze following his ordination.

Three students from the Southern Province graduated from Moravian College and Theological Seminary during the recent commencement season. Br. William McElveen received his Bachelor of Divinity degree at the seminary commencement on June 1. The Brs. Wallace Elliott and Jack Salmon received their Bachelor of Arts degrees at the college commencement on June 8. They will continue their studies next fall in the theological seminary.

Activities of the President of the Conference for May included participation in services at the following churches: Pine Chapel, morning and evening services; Bethania; sermon at morning service on the 18th; closing chapel exercises at Salem College; report to Provincial Women at the annual workshop on the 21st; Home Church, assisting in two services of the Holy Communion on Whit Sunday; invocation for Salem College Alumni annual meeting. There were also meetings with the following boards and committees: Provincial Elders' Conference; Board of Evangelism; Salem College Executive Committee; Board of Church Extension; Board of Christian Education; Old Salem annual meeting; call meeting Board of Trustees Moravian College in Bethlehem.

Provincial Women's Board

The women of the Southern Province took a very significant step at the annual Workshop at Fairview Moravian Church. Those present at both the day and night sessions voted unanimously to have an Inter-provincial Advisory Women's Board. The plan was approved by members of the Northern Province Board at their meeting in Bethlehem, Pennsylvania, in April. There will be three members from each of the existing Women's Boards on the Inter-provincial Board. These will be the Chairman of each Board, the Mission Study Leader, and the Devotional Life Leader. They will meet once a year, alternating their meetings in the Southern and Northern Provinces.

The Inter-provincial Advisory Women's Board, as its name implies, will be purely advisory and will concern itself with planning and preparing mission and Bible study material—or having it prepared—for the women of both provinces. There will be discussions of other ways to cooperate, such as in our financial giving and in more efficient and effective ways to carry out our work as Women of the Church. All plans made will be submitted to both provincial boards for approval. The first meeting is set for October 21 and 22 of this year in Bethlehem. Each delegation is to pay its own travel expenses and will be entertained by the hostess group. The women at the Workshop at Fairview on May 21 approved an item in the budget for the coming year which will provide travel expenses for Southern Province delegates.

This step of cooperation with our Northern sisters, we believe, will be of great benefit to all of us and we hope to give and to gain much inspiration in such meetings. For some years this board has been the dream of some of us, and we feel that much credit for the idea should go to Mrs. Walser Allen, of Bethlehem, wife of the pastor of Central Church there and former pastor at Kernersville. Mrs. Allen and Dr. George Higgins, our Executive Secretary of the Board of Christian Education have seen to it many times in the past that materials were prepared for the women of both provinces.

LOFLIN IS BACCALAUREATE SPEAKER

AT TOCCOA FALLS

The Rev. J. Taylor LoFlin delivered the Baccalaureate sermon at the Toccoa Falls Bible College on Sunday afternoon, June 1, at 3:00. There were approximately four hundred people present. Of this number 29 were college graduates and 47 were high school graduates. Br. LoFlin graduated from Toccoa in 1952.

Br. LoFlin was invited to be the Baccalaureate speaker by Dr. J. A. Bandy, president, and by the Executive Committee of the Board of Trustees. In his letter of invitation Dr. Bandy wrote, "As you know it has been our practice to invite one of our former students who has made a success in the ministry to be our Baccalaureate speaker. I am happy to inform you that we have chosen you for this year."

Toccoa Falls Institute is located in the northern part of Georgia, about 98 miles north of Atlanta.

Weidner, Seminary Speaker, Granted Seminary Degree

Graduating from Moravian Theological Seminary at exercises held on June 1 was William H. McElveen, a member of the Calvary Congregation. At the same time the degree of Doctor of Divinity was conferred upon Mervin C. Weidner who delivered the commencement sermon.

Dr. Weidner came to Florida in January 1958 to organize the extension of the Moravian Church into that state after having performed a similar task in California.

Br. McElveen will serve during the summer as assistant pastor of the Home Church. This coming winter he will do post-graduate work in theology at the University of Edinburgh, Scotland.

Mrs. McElveen, the former Carol Sloan, was a member of the graduating class of Moravian College.

The Wachovia Moravian

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A Growing Responsibility

(Continued from page 1)

face is to find adequate areas and facilities for his program. In a small church he may have to be content with the remodeling of a classroom into a social room which will house his indoor activities. If these arrangements cannot be made and the church is planning to build in the future, then the director may have to improvise, using various rooms as recreation areas until new facilities can be obtained. By all means, he should make himself and his program known and urge the inclusion of a social room and other recreation facilities in the building plans.

Outdoor Activities

The churchyard or other church property will easily serve the purposes of outdoor activities. It may be lined off for various sporting events with sections left as play areas for primaries and beginners, or it may be used for more passive types of activities. If the church has a very small yard and must acquire additional land for recreation usage, it is advisable to turn to the congregation for help since one or more of the members may have real estate which they will donate, rent, or sell to the church. If not, then the church will have to go outside its congregation to secure space for its field activities.

The recreation program itself should embrace a variety of activities and should be planned for all age groups. In the game room there should be ping-pong equipment, shuffle boards, checkers, chess, or whatever the budget will allow and can be used by any age group. Items for specific age levels should also be included as a part of the needed equipment. The social room serves the needs of all and should be adequately equipped with books, radio, record player, piano, reading lamps, and lounging chairs.

A few of the activities which may be played outdoors are archery, croquet, softball, quoits, soccer, tennis, track, and field events. There should be an area for young people to play such games as tag, relay races, and circle games. There should also be a space reserved and away from the other play areas for the primaries. This area should be equipped with swings, see-saws, sand boxes, and sliding boards. They are only a few of the possible activities that can be held within the church premises.

There are, however, a great many other activities which take place away from the church but are an integral part of the church program. Some of these are hiking, bicycling, swimming, picnics, nature walks, camping, and horseback riding. Most of these are usually done as group activities and generally have recreation plans made for the group while they are out camping or hiking.

Every church should give its members a chance to further their creative desires by providing a workshop or handicraft room. Events such as quilting parties used to be very popular in church circles and there is no reason why they shouldn't still be for they are a wonderful outlet for creative expression and also a method of assembling people for the purpose of good companionship. Classes in handicraft should be scheduled for youth of the church in order to create an interest in that field of recreation. This creative program should not be limited to handicrafts and woodworking alone but should also be extended into the field of creative art. Much can be done here for these activities require little supervision and are very inexpensive and are open to all age groups.

Music and Dramatics

There are two activities which go very well in a church recreation program: musical and dramatic productions. The church is full of music and it will be to the director's benefit if this phase of recreation is given a great deal of attention. The recreation director and music director should work hand in hand. They may develop a quartet, a large choral group, a junior choir, a band, or even an orchestra.

As far as dramatics are concerned the church has a large number of religious events which are excellent subjects for pageants. The dramatics should not be limited to these events though. Such things as amateur shows and plays may be given anytime throughout the year.

Recreation has a very definite place in church meetings. Group singing, games, reading, and story telling are essential in developing fellowship. The planning of such entertainment does not require a professional touch; the only prerequisite is that someone be responsible for providing recreation at these meetings. This can be done best by establishing a recreation committee.
and having it be in charge of this phase of church recreation. Then, too, there are various youth organizations in each church. These groups generally have a two-fold purpose. One is devotion through religious studies and second is fellowship through social and recreation programs.

The church as a dynamic and functioning part of the community has an important contribution to make to the recreation life of its citizens. Probably no group in the community is as persuasive as the ministerial association. Their sanction or censorship of the various forms of entertainment and recreation activities form the bases from which wholesome activities are provided. If it, as it often does, advocates more family recreation programs and urges the community to make available and utilize their facilities for these types of programs, then more families will play together, and in the long run, stay together.

There are several other ways in which the church can assist in the promotion of a community recreation program. One way is to sponsor Boy and Girl Scout troops. Another is to sponsor athletic teams or form church athletic leagues. A third is to have representation on the municipal recreation departments advisory board; and finally, to cooperate, coordinate, and assist in every way possible to make recreation a positive force in the life of the community.

Plan for Present and Future

The planning of the church recreation program should consider both the present and future. The long range plan is usually prepared by the recreation committee of the church while the director handles the immediate or day-by-day or week-by-week schedule. By having a tentative program planned a year in advance, the director is able to distribute his budget proportionately. A good time to begin a new recreation year is the first of September. At this time the children are going back to school and there is a period of adjustment, a more routine program, and a high peak of interest in extracurricular activities. The summer program is usually given the greatest amount of attention, and demands an increase in the number of staff. The director should break his yearly schedule into a monthly, weekly, and daily one. A good idea is to have a bulletin of each month's activities circulated throughout the congregation; also, a list of weekly activities published in the Sunday's church bulletin. The schedule of Saturday and Sunday activities will vary somewhat from the weekly ones. On Sundays there should be more passive recreational games and more activities which include family participation. It should be remembered that more people have more leisure on Sunday than on any other day and that man's need for recreation is no respecter of days. The provision of Sunday programs is a must.

There are several alternatives for establishing the administrative structure of a church recreation program. It may be handled by the recreation director working under the general direction of the pastor, or it may be managed by a recreation board or commission which delegates powers to the director, or it may be performed as one of the duties of an existing committee or Sunday school class. The most successful form has been one whereby the director works under the supervision of a recreation board or commission. The board should have representatives from all the groups within the church and should assist the director by giving direction to program planning, aiding in the interpretation of recreation, and reflecting the needs and interest of the congregation. Such an organization as this brings the recreation program closer to the home, helps to develop leadership, and creates a greater interest in church activities.

Recreation can no longer be excluded from the church; it is as essential to the program of teaching the full life as is the learning of scripture. The church cannot afford to treat it as a stepchild or leave it on the door steps of other agencies. It must accept it as its responsibility and provide recreation for all its members. This is a twentieth century challenge and one which the church of today must accept.

BAPTISMS

Diehl, James Carlton, son of William Augustus and Mary Penn m. n. Lindsey Diehl, born December 16, 1957 in Raleigh, N. C., was baptized June 1, 1958 at the Moravian Church of Raleigh by the Rev. J. Calvin Barnes.


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President of Nicaragua
Visits Mission Hospital

A. David Thaeler

Doubtless a number of our east coast missionaries will wish to describe the visit of Colonel Luis Somoza, the president of Nicaragua, at their stations, and we here at the hospital wish, therefore, to report only what happened at Bilwaskarma. The purpose of the presidential visit was to determine, at first hand, the economic condition of the east coast of the country, and particularly in the less-populated areas. For a whole month, he and his party, composed of ministers, other government officials and his bodyguard, travelled from village to village, giving the lowest Indian a chance to speak, and an attentive ear was granted to all. Although the party was officially numbered at 50, there were at least 85, and sometimes more, who seemed to travel with it.

The president arrived at Waspam, 6 miles from Bilwaskarma, on Saturday afternoon, May 10, and the doctor and Mrs. Thaeler took as many of the nurses as they could in "Rollickin' Ruthie" (the hospital's pickup truck) to Waspam to greet him. The mayor of Waspam very kindly asked the Thaelers to meet the president as he alighted from his car and walked into the town. Mrs. Thaeler, being a bit shy, disappeared in the crowd,—the doctor, after meeting the president, went to find her, and when she was literally dragged through the crowd, he greeted her with: "Hello, Margaret, how are you?"

Later, while standing outside the Catholic Church, the president was shaking hands with hundreds of people, but managed to greet each of the nurses, who were in full uniform, and, among his comments, was: "I surely wish I could get sick!" This was repeated on several occasions.

Although the local committee had arranged for Col. Somoza to visit Bilwaskarma, no definite plans could be made until he gave his consent, and then he decided that he would pay us two visits—one the following morning, to inspect the hospital buildings, the second to have lunch with us. Mrs. Thaeler may have been floorless, but she went to work, and on Monday morning "the president arrived." Nurses were stationed in the various buildings, each had a little talk ready, to explain what was done at each place. Then the party moved down to the church, where Br. Wilson, the local pastor, acted as interpreter for the president.

The next stop was Sackling, about 35 minutes' distant, by car, but along the way there were stops to study the pine trees, the soil, and the geology of this part of the country. The hospital truck carried several of the ministers, and the president's personal physician, who is also head of the military hospital in Managua. Previously, the doctor had confided that he meant to steal several of our nurses, but was told that it would have to be over the dead body of the doctor at Bilwaskarma! (Some of our nurses are already working in this hospital).

At about two thirty in the afternoon the party returned. Locations for freshening up were indicated by the nurses, the military police were scattered about the grounds, the military planes buzzed overhead, and when the president saw that these might frighten some of our patients, he ordered them to fly higher and not to buzz the buildings.

We had been advised that there had been many banquets at other places, so Mrs. Thaeler and the kitchen staff prepared Nicaraguan food — including rice and beans. Whether out of politeness or otherwise, but we do feel that you folks who support the hospital in so many different ways have a right to know that the government of Nicaragua is showing a friendly attitude toward our mission in its various departments.

The party returned to Waspam, and again the hospital truck had its load of ministers. A final word with the president, at his request, contained an invitation to the doctor's son to visit him, and talk over ways and means to improve the agricultural conditions on the eastcoast.

Additional note

When one of the kitchen girls was told that the butter plate she was washing was the one the president had used, she thought it should be put away — without washing — as a treasure!


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(This month the Moravian Music Foundation successfully completes its second year of operation. The numerous publications of music prepared under its auspices are being used by Moravian Churches and churches of other denominations throughout the nation. We believe that the increasing reputation of the Moravian music and of the Foundation will have inestimable value to the Moravian Church in America. The most notable recognition of this important work appeared in the February issue of *Musical America*, the music periodical having widest circulation throughout the world. To share this with our readers we are reprinting the article as a series in the *Wachovia Moravian*—Ed.)

"Early American Moravian Music"

Defined

By Irving Lowens

During the fourth Early American Moravian Music Festival and Seminar held last June at Bethlehem, Pa., works by Johann Christoph Bach, Johann Ernst Bach, Johann Christian Bach, Luigi Boccherini, Ignace Pleyel, and other non-American non-Moravians were presented. Odd as it sounds, the Moravians are calling these pieces "early American Moravian music." In a way, it is like calling Charles-Marie Widor an American Episcopalian because his organ music happens to be popular in our Protestant Episcopal churches. At the same time, if you think about the matter a little carefully, there is a certain kernel of truth buried in this admittedly loose use of language.

It is a question of "American music" in the chauvinistic sense versus "music in America" in the historical sense. After all, that which takes place on the American musical scene is very definitely a part of the American musical heritage. The historian who views music not as a Ding an sich but as something imbedded in the complex of a culture must reckon with the Bachs as an American phenomenon if their music was performed here 150 years ago, and if it proved to be the music-loving brethren of the Unitas Fratrum who preserved this exotic bloom in the middle of the wilderness, that too is legitimately an aspect of American music.

There is, then, a sense in which the F Major Trio Sonata by the Buckegurg Bach which received its first modern performance at the last Festival (for example) can quite legitimately be called "early American Moravian music." It so happens that the piece was played by 18th-century Moravians in Bethlehem, and furthermore, the only extant copy is that in the hand of the American Moravian musician John Frederik Peter (1746-1813). Peter transcribed it for the use of the Bethlehem Collegium musicum, and it was in the archives of the Moravian Church in America that it was rediscovered.

In Europe, the music has disappeared. There is, one must admit, a startling parallel between this kind of unexpected find and the recovery in isolated communities of the Southern Appalachians of great English ballads which have died in the Old World.

It is important to realize that "although "early American Moravian music" seems to imply music by early American Moravians, it actually pertains to all the music found in the archives of the Moravian Church in America, and therefore includes music by European Moravians, European and American non-Moravians as well as music by early American Moravians. While the term is perhaps open to misinterpretation, clearly, what the Moravians are striving to express with their omnibus "early American Moravian music" is a widening of perspective, a shedding of provincialism, a basically sound approach to music history. The aim is completely laudable even though the words may be somewhat inexact.

Music an Integral Part of Life

Children beginning life in an 18th-century American Moravian household were subjected to music quite literally from the moment of their birth to the moment of their death. They were rocked to sleep at table in morning and evening, the sung grace (not infrequently in full choir) was put to final rest to their death. They were rocked to sleep by Moravian Churches and the Southern Appalachians of great English ballads which have died in the Old World.

It is important to realize that "although "early American Moravian music" seems to imply music by early American Moravians, it actually pertains to all the music found in the archives of the Moravian Church in America, and therefore includes music by European Moravians, European and American non-Moravians as well as music by early American Moravians. While the term is perhaps open to misinterpretation, clearly, what the Moravians are striving to express with their omnibus "early American Moravian music" is a widening of perspective, a shedding of provincialism, a basically sound approach to music history. The aim is completely laudable even though the words may be somewhat inexact.
led. Each holiday was an occasion for making music. Thanksgiving brought out the men with wind and brass instruments. In the night, the watchman making his rounds blew blasts on his coach-shell and sung the song of the hours.

This is not especially unusual, however. All peoples have their hymns and their folk music. Even the malign'd Puritans of 18th-century New England were "musical" in much the same sense, and it is now generally recognized that the tales about their supposed antipathy to the art are nothing more than a latter-day legend based on misinterpretation of their beliefs. The really singular thing about the Moravians was their almost fanatical devotion to music, not alone as an adjunct to religion, but in and for itself. This attitude was quite unique in colonial America, from all we have been able to discover about the time.

Music-wise, something extraordinary was taking place in 18th-century Moravian communities like Bethlehem, Lititz, Nazareth, and Salem. The heart of Moravian musical activity was the Collegium musicum, an institution already archaic in Europe in 1744, when the first one was established in Bethlehem. The ostensible purpose of these Collegia was to enable the Brethren to have an organization with which to perform as well as possible, sacred choral works with orchestral, or at least instrumental accompaniment, but the secular side of the art was far from neglected. As well as anthems and oratorios, the Collegia performed the chamber music and the orchestral music of the Graun, the Hasses, the Haydns, the Stamitzes, the Bachs who were the great figures of the period. At the same time, they did not overlook the lesser lights such as Gyrowetz, Wanhal, Touchmolin, Gehra, Rohner, and many others who have since disappeared into the limbo of complete oblivion. And the members of the Collegia, in a sense quite musical-minded, themselves composed an imposing quantity of music in the congenial idiom of these European musicians of the pre-classical era, not all of which turns out to be contemptible or unworthy of notice by any means.

Like Men Possessed

When it came to getting music for their beloved Collegia, the Moravians were like men possessed. Consider the case, for instance, of Bishop Johannes Herbst (1735-1812) of Salem, who during the course of his life copied more than 1,100 compositions. To cite a single example of his devotion to music, contemporary records show that he spent better than 100 hours copying out the full score of Handel's "Messiah." This done, he calmly turned to and transcribed all the parts! No one who has not himself sat down and copied music by hand can really have any concrete idea of just how much labor was represented by Herbst's scores, but on top of his activities as copyist and (evidently) practicing musician, he somehow found the time and energy to compose well over 100 pieces of his own, to serve as minister at Lancaster and at Lititz, to act as trustee of Franklin and Marshall College. And, to augment his income, he was a watchmaker besides.

In a general sort of way, it has always been known that wherever there happened to be Moravian settlements, there too was music, but detailed knowledge of just how much music there really was in Bethlehem and Salem and just what it consisted of is a very recent thing. The contemporary story which reached its climax at last year's highly successful festival appears to have begun in 1937, when the eminent musicologist and Bach expert, Dr. Hans T. David of the University of Michigan, began a systematic survey of the music in the Bethlehem archive of the Moravian Church. He soon discovered a tremendous pile of manuscripts which had apparently lain neglected since approximately 1820, when the Bethlehem Collegium musicum quietly expired after nearly 80 years of activity. The scope of the task, and lack of funds made it impossible for Dr. David to complete his researches, but enough was accomplished to reveal the existence of a sizable body of music for voices and instruments much of which had been composed by previously unknown early American Moravian composers.

Dr. David's articles (and those of other pioneering investigators such as Theodore M. Finney of the University of Pittsburgh and Carleton Sprague Smith of the New York Public Library) forced a revaluation in attitude among scholars regarding the significance of the Moravians in America's musical life during the latter 18th century. Standard music histories such as those by Louis C. Elson and John Tasker Howard had peremptorily dismissed Moravian music out of hand as of little or no genuine consequence; it was quickly recognized that this judgment was somewhat premature.

BAPTISMS

Test, Cynthia Joyce, daughter of Herbert and Jonetta m. n. Hilton Test, born October 30, 1957, at Lexington, N. C., was baptized May 25, 1958, at the Enterprise Church by the Rev. William A. Cranford, Jr.

Cranford, Julia Elizabeth, daughter of the Rev. William A. and Wilhemina m. n. Breedlove Cranford, born April 28, 1938, at Winston-Salem, N. C., was baptized May 25, 1958, at the Enterprise Church by the Rev. William A. Cranford, Jr.


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SIGNS ONE, TWO AND THREE OF THE

Seven Signs of the King and the Kingdom

We saw in our first study that the author of the Fourth Gospel had chosen seven "signs" to set forth the purpose he had in mind in writing his account of the life and teachings of Jesus. These "signs" pointed to some specific truth to help the reader to believe that "Jesus is the Christ, the Son of God, and that believing you may have life in His name." Let us now look at each of the seven "signs" to learn the truth about Christ revealed in each of them.

I. Turning Water Into Wine (2:1-11)

Of course, this, like the other signs, may be regarded as quite rightly from two points of view. On the one hand it was an act of kindness, intended to deliver from embarrassment those who were responsible for providing the marriage-feast. Jesus never acted like a ghost at a banquet but was glad to enhance the simple and innocent joys of life.

On the other hand John saw in this event something which typified the meaning of the Gospel. The Gospel was able to bring about a complete transformation in human life, like the changing of water into wine. In this miracle, then, "the wine that Christ miraculously produces from the water is symbolic of the new life that He brings to mankind. It is the new life of the Christian community as contrasted to the old life of Judaism, symbolized by the water jars intended to be used for the ritual purifications required by Jewish Law. What the miracle really says is that Jesus is already engaged in the work through which man is purified and is thereby given access to salvation. Here, as in each of the succeeding six signs, we find a double meaning, for the observable deed carries with it a symbolic meaning."

The Gospel was able to bring about a complete transformation in human life, like the changing of water into wine. Through faith in God, bringing with it repentance and forgiveness, a man could become a new creation and his world a new place to live in. It was the power of Christ that could do all this. He had come to save all who would receive Him and to make all things new for them. The miracle of turning water into wine was a sign of the still greater miracle by which one who lived under law became one who lived under grace. This was the first sign that Jesus did and the Apostle saw in it the first and most general characteristic of the Gospel, whose object was nothing less than to recreate and transform human lives. It was not a mere stage in a man's development. It was a new birth.

II. Healing the nobleman's son (4:46-54)

The second great miracle chosen by St. John as a "sign" is the healing of the nobleman's son (4:46-54). The incident takes place once more in a district where our Lord is well known, for the meeting of Christ with the nobleman takes place at Cana, though the son lies dying at Capernaum. The noble man, or more literally the "king's man" was, presumably, an officer of Herod Antipas, and has been identified by some writers as Chusas, Herod's steward, whose wife Joanna afterwards ministered to Christ of her substance in gratitude for her child's restoration to health (Luke 8:3).

Here again the incident may be interpreted rightly as a compassionate act. The heart of Jesus went out to this "king's man" in distress. Whatever else we see in the healing ministry of our Lord we must not fail to regard it in the first instance as proof of His spontaneous compassion for suffering humanity. This indeed is part of the sign which John read in the miracle and which prompted him to select it as one of the seven. The compassion of Jesus shines through the act of healing. But there is more in this sign than that. On the one side are the pity and power of Jesus; on the other side is the faith of the nobleman. John uses this miracle, not only for its own intrinsic interest but also, and even more, for what it teaches concerning the King and the Kingdom. The compassion of Jesus is taken for granted, rather than stressed. What is stressed is the faith of the beneficiary. If the nobleman in this story is the same as the Roman centurion in the Synoptics, as is likely, Jesus pronounced a unique encomium on his faith. "Verily, I say unto you, I have not found so great faith, no, not in Israel." In John's version of the story, Jesus seems to put the nobleman's faith to the test. "Except ye see signs and wonders, will ye not believe?" (4:48). The interrogative form is probably right. Note also the plural "ye." It looks as if Jesus were here soliloquizing, with the intention of letting the nobleman overhear. In any case He makes it plain that, great as is His pity for men in their suffering, He is still more anxious to evoke their faith. The nobleman replies with a renewed appeal for pity, showing clearly that, though he has yet much to learn of the breadth and depth of faith, he has already a genuine faith in the power of Jesus to heal. Herbert C. Alleman,

commenting on this "sign" in the New Testament Commentary, says, "He had thought that Jesus' presence was necessary for healing, but he showed his faith when he accepted Jesus' assurance that his son.

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would live."* His faith has the vitality of a grain of mustard seed, and Jesus commended such a faith. The sign in this incident therefore is that the faith which responds to the love of Christ never fails to secure His help.

III. The healing of the Impotent Man (5:1-9)

The "sign" in this incident has much in common with the one just considered. We have the compassion of Jesus and the response of faith. But as we might expect there is something distinctive in this sign. It contains a special lesson which we do not find in any of the other six. The distinctive element is that we need consider now. It is this. The lowest, least and last may have his portion in Christ as well as the highest, greatest and first. The nobleman (in chapter 4) was a man of rank and importance. Here the man whom Jesus rescued was among the weakest in a multitude of sick folk. He was helpless; probably he had to be carried on his mat each morning to his corner at Bethesda and back to his lodging at night. He was friendless; for they who bore him to and fro were not sufficiently interested in him to wait with him and help him to the waters when they moved. Thus he was hopeless; when the water moved, there were always more energetic invalids who got into the pool before him; there was no one to try and probably he had long since ceased to try. He was simply a beggar. When Jesus visited Bethesda that day, this was the man on whom His eyes fastened. "Do you want to be healed?" may seem a strange question to put to a sick man, but it was required in this case, for the man had probably lost all desire to be healed and was now only looking for alms. The voice and face of the questioner must have stirred in the wretched man's soul something which had been dormant for years. Here at last, he would think, was a friend, one who would wait with him and help him into the pool. But Jesus does "exceeding abundantly above all that we ask or think." "Rise, take up your pallet, and walk," was the great commanding word, and the man, obeying, found himself enabled to do what he was told. Here then is the message of this "sign." No case is too hopeless to bring to Jesus. For, whom the heart of man shuts out, sometimes the Heart of God takes in.


DEATHS

Tramsou, Alta Agnes, born September 16, 1888, in Forsyth County; died May 19, 1958; funeral conducted by the Rev. F. Herbert Weber. Interment in Bethania Moravian Graveyard. A member of Bethania.


Young Adults Elect Officers; Approve Project

The young adults of the province elected new officers at a recent meeting of the council of the Fellowship held at Trinity Church.

Elected to serve during 1958-1959 were Ted Kerner, president; Frank Price, first vice-president; Mrs. Mildred Park, second vice-president; Mrs. Jane Wilson, recording secretary; Mrs. Katherine Rieser, corresponding secretary; Wilson Duggins, treasurer; and the Rev. C. Truett Chadwick, counselor.

Miles Carter, the retiring president, presided over the council meeting.

The Young Adults approved as their financial project the raising of $12,395.00 for the construction of the dam at the Conference Ground in Ashe County.

Youth Spend Week-End at Wilkes Cottage

The spring retreat of the Senior Young People's Council of the Home Church was held at the Wilkes Cottage on the Moravian Conference Ground May 30-31 and June 1.

Dr. George G. Higgins was the discussion leader with Mr. and Mrs. W. E. Kessler as counsellors.

Young people attending the retreat were Marsha Frye, Catherine Jones, Ann Kessler, Margaret Higgins, Bobby Gill, Steve Gramley, I. B. Southerland, Jr., and Dickie Spaugh.
NEWS FROM THE CHURCHES

Community Spirit in King’s Bible School

The King Moravian Church with only twenty-two children of Bible School age would have a very small vacation school, if it were not for the fine community spirit that pervades it. This year, June 2-6, 69 children were enrolled in the Moravian School, with an average attendance of 60 for the five day period. All eight workers, most of them public school teachers, were members of the Moravian Church. The children came from all denominations with children of other churches as well as Moravian boys and girls having leading parts in the closing exercises. Some 75 parents and friends gathered with the children for the closing service on Friday night, June 6, filling the main part of the church to capacity. Some newcomers to town were strangers in the Moravian Church but fell in with the community spirit.

During the other weeks in June, children from all churches followed the Vacuum Bible School trail as it continued first in the Baptist Church, then in the Methodist, then in the Christian Church. The children feel at home equally in them all. Besides aiding in promoting a community spirit, the practice is a help to the Moravian Church by giving opportunity for a really fine school and effective work being accomplished.

A Doctor in The House

Grace Moravian enrolled as a member her first doctor and his wife May 4. Dr. Lewis B. Bolin is from Gastonia, N. C. His wife, the former Betty Bahamas Burgess, had been a member of Calvary Moravian. They have two small children. Dr. Bolin is setting up his practice in Mount Airy.

Grace Moravians will probably have less tooth troubles now also became a dentist has joined the congregation by baptism, Dr. Stanley M. Boyd. His wife, Dorothy, transferred from the Cana, Virginia, Baptist Church. Two of their three daughters are looking forward to Camp Hanes this summer.

Officers Elected

At the annual church council meeting at Hopewell on June 1, the Brn. Allen Cude and Wilburn Fishel were elected to the Board of Elders for a three year term. Br. Harold Pope was elected to this board for a two year period to complete the unexpired term of Br. Ira Snyder who resigned due to his leaving the community. Br. John James, Br. Lee Roy Murphy, and Br. John Berdine were elected to the Board of Trustees. Mrs. J. S. Pope was added to the Christian Education Building Committee. Later in the day, the young people elected their officers with Nancy Berrier being chosen as president and Becky Kazuboski as vice-president.

Basement Renovated

With the installation of a new furnace at Enterprise, more room was available for use which had formerly been taken up with a furnace room. This additional space was incorporated into the kitchen of the church as a partition was torn down, a new closet constructed and another outside entrance for the basement opened up. New cabinets, counters, and doors were installed in the enlarged kitchen as well as an exhaust fan. These improvements were under the direction of the Women of the Church.

The remainder of the basement area was redecorated, the painting being done by the young men’s class which meets there. The improvement in these church facilities has been so noticeable that we will now have to refer to it as a fellowship hall.

Women Reorganize at New Philadelphia

After 39 years of operation, the Women of the church at New Philadelphia have decided to rotate their membership in new circle assignments. There are approximately 150 women in the organization. Formerly there were only six circles, but under the new arrangements, there will be eight circles with five meeting at night, two in the morning and one in the afternoon.

Mrs. F. G. Crater, outgoing president, was instrumental in bringing about the change. Mrs. Frank Robertson is the incoming president.

Canvas Completed

Fifty-one men worked almost nightly for two weeks to complete the every member financial canvass at New Philadelphia. The budget of $33,000 was completely subscribed, and $25,000 pledged for next year for the building fund, bringing the total money pledged for 58-59 to $58,000. Mr. I. E. Martin, a trustee of the church, was chairman of the canvass which was described as the most successful ever conducted in the church.

Rural Hall Anniversary—the 27th

The Rural Hall church celebrated its 27th anniversary as an organized congregation the first Sunday in May. Bishop Edmund Schwarze was the speaker in the afternoon lovefeast service. His message was very helpful and much appreciated.

At the annual council of the congregation held Sunday, June 1 the Brn. Frank Gough, C. P. Robinson, Jr., and Wallace Warren were elected to the Church Board for another year. The Treasurer’s Report was read and the budget for the next fiscal year was explained and approved.
Fulp Plans Addition to Building

At Fulp a campaign for the Sunday School building fund has netted several thousand dollars in cash and pledges. A well at the church has already been bored and we have been promised that construction work will be started around the first of July. The addition calls for three extra class rooms, kitchen and two rest rooms which will improve our facilities greatly.

Raleigh Holds First Vacation Bible School

Under the direction of the pastor and Christian Education Committee of the Church Board, the Raleigh congregation held its first Vacation Bible School this year. It took place the first week of June and proved to be a successful school. The total enrollment of 20 pupils and 7 teachers fell below expectations, but very good work was done by all the children who did attend. Mrs. Edgar Hooper headed the Junior Department, assisted by Mrs. James Smith, who was also the school Secretary. Mrs. Stanley Fishel taught the Primary boys and girls, and Mrs. Frank Shoaf had charge of their handwork projects. Mrs. Edward Manning handled the duties of the Beginners Department, with a helping hand from Mrs. K. D. Morgan, Jr. The Rev Walser H. Allen, Jr., served as General Superintendent.

Members Invited by Mail and by Telephone

Needless to say, all pastors and boards would like to see and feel the full strength of their church's membership worshipping together on a Sunday morning. Therefore, on June 8 Calvary held what it termed as "Membership Day." Members were reminded by mail and by telephone to join together in worship at the 11 o'clock service.

And what a wonderful spirit there was that morning when all joined in singing "Jesus Makes My Heart Rejoice" and "Sing Hallelujah Praise the Lord!" Of course there were still seats waiting in the balcony for those on vacation and absent for other reasons, but that did not take away from the glorious feeling of loyalty and unity felt among the large number present.

Immediately following the service of praise and worship, the congregation moved to the front lawn for refreshments and fellowship.

Edmonton Church Opened

On Sunday, March 2, just 501 years after the organization of the Ancient Moravian Unity, the Edmonton, Canada, Moravian Church opened its new building for worship.

Members and friends of the Moravian Church from all over the province of Alberta joined in the special opening ceremony in the afternoon. The guest speaker was the Rev. Elmer R. Stelter, president of the Canadian District Executive Board. Church and civic leaders also brought greetings. Special music was provided by the junior and senior choirs. Brother Stelter also dedicated the furnishings of the church, many of which were presented as gifts and memorials.

The opening ceremonies came just eight months after the first excavation work in July, 1957. The church was built at a cost of approximately $100,000 thus far, of which most has been paid. Volunteer workers have also invested hundreds of man hours in jobs ranging from building kitchen cupboards to the laying of the floor covering.

The new church is located three blocks from the old church which served as a place of worship for forty-eight years. The balcony of the new church has a greater seating capacity than did the entire old structure, and the parking facilities are also adequate for the more than ninety-seven per cent of the membership that comes to church by car. On the opening day both parking and seating facilities were strained when 690 persons attended the afternoon services.

Another significant aspect of the move to the new church is the impression made upon the community and the city of Edmonton. From "the little German church on the corner," they are now better known as "the church that is honoring the past; dedicated to the future."

The Rev. Percival R. Henkelman is pastor.
HEAVY MACHINERY begins moving the tons of earth that will be used to build the Conference Ground dam which will be 40 feet high and 500 feet long and impound 3 3/4 acres of water.

DRAWINGS OF DAM are studied by Paul Kolb and Doyle Chappell on the left and Architect Allen and Contractor Parks on the right.

Camp Trustees Study Plans

On Saturday, May 17, the Conference Ground Trustees visited the camp site accompanied by Mr. Elwood Allen, architect. The purpose of the visit was to inspect the construction of the dam which is now under way and to study on the spot the problem of the location of the proposed buildings.

The Trustees found that in spite of the continued heavy rains good progress was being made in the construction of the dam which is located in the first valley just south of the Woodie House. The dam is being built by Contractor James M. Parks of Union Grove in Yadkin County under the supervision of the office of the United States Soil Conservation Service. The dam will cover an area of three and three-fourths acres.

While the trustees profitably discussed the location of the main buildings, final decision on this matter will not be made until the architect has had opportunity to study the topographical map of the area which has been prepared by Ben Phillips and a group of Explorer Boy Scouts.

Design of the principal buildings was also considered from the preliminary sketches of Mr. Allen. These buildings are the Assembly Hall, Dining Room and Kitchen, Infirmary, Cabins and Unit Lodges, one of which will be located with each unit of four cabins.

As a further effort to become familiar with the best in Conference Ground layouts the Trustees spent Friday and Saturday, May 23 and 24, at Hendersonville, N.C. visiting church and private camps in that area.

Doctor of Laws Degree
Given Herbert Spaugh

Herbert Spaugh, pastor of the Charlotte congregation, was awarded the degree of Doctor of Laws at graduating exercises of Moravian College on June 8.

Dr. Spaugh is vice-president of the Provincial Elders Conference of the Southern Province and a member of the Board of Trustees of Moravian College. He also holds the degree of Doctor of Divinity from Davidson College.

Among the graduates in the class of 1958 were two men from the Southern Province, Wallace Elliott of Moravia, and Jack Salmon of Immanuel.

BAPTISMS


Craver, Janice Kaye, daughter of O. Ray and Louise m. n. Hege Craver, born December 27, 1956, at Lexington, N. C., was baptized May 25, 1958, at the Enterprise Church by the Rev. William A. Cranford, Jr.

Warner, Ronda Gail, daughter of James W. and Martha m. n. Warner, born March 8, 1957, in Lexington, N. C., was baptized May 25, 1958, at the Enterprise Church by the Rev. William A. Cranford, Jr.

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CONSTRUCTION BEGINS at Corner of Mock and Vargrave Streets on new home for St. Philips. Since 1952 meetings have been held in Community House of housing development. The Building and Expansion Board has appropriated $10,000 this year for this project.

After an extensive canvassing of a new housing development in a section of the city known as Happy Hill Gardens, St. Phillips was relocated there, beginning March 16, 1952. Services were then, and still are, being held in the Community House of the project. The following Sunday was stormy and there were only 8 people present. From this humble beginning, the new work of St. Philips has begun to gain a footing. On April 1, 1957, Sr. Geraldine Brown became a member of the congregation. And on April 21, Catharine Petry, Roulpherd Black, Brenda Black, Cynthia Curry, Lethia Nichols, Francena Hall, became members of the congregation, with Dr. Edwin A. Sawyer officiating.

All has not been easy sailing, we have had our problems. Attendance at Sunday School in 1958 for April was 88; for May 4, 78; June 8, 65. At morning service for the same periods, attendance was 62 (12 adults 50 children); (32 children 9 adults); 33 (10 adults 23 children). Being a housing development, there are several families who show no outward interest in things spiritual, and with the turn-over that exists in such places, our problem has been and still is, one of getting and holding members. A hopeful and encouraging sign is indicated by the number of young people remaining or coming to morning services.

Currently, our activities are limited to Sunday School at 9:45 a.m., Morning Service at 11:00 a.m. every Sunday. The 11:00 o'clock service every third Sunday is designated as Missionary Sunday, and at this time, the young people take charge. This is done to hold their interest, and not develop in them a desire to participate in the work of the Church. In all this work, inestimable help is given us by Br. Riley Matthews and Sr. Elisa Minor.

Prayer Watch 1957 was headed by Sr. Myrtle Curran, Gertrude Brown and Sr. Ollie Ward. Passion Week services were held in the homes of members at which time readings from the Passion Week manual were done.

AS A SYMBOL OF "RIGHTEOUSNESS OF CHRIST" SURPLICE IS WORN IN

Administration of Sacraments

William A. Cranford, Jr.

The church had been decorated for the wedding. A couple had come in and were admiring the work of the florist. At the time for the service, the minister entered from a side door. The couple had never before attended a wedding in a Moravian Church. One remarked, "Isn't it appropriate for the minister to wear a white robe? It goes so well with the decorations."

Does your knowledge of the use of the surplice go any deeper than the couple in this imaginary story?

The surplice should not be looked upon as merely a decorative white robe which is worn by the pastor for occasional services; at least this was not the intention of those who started the use of the surplice in the Renewed Moravian Church.

An old engraving pictures Bishop J. A. Comenius (1592-1670) wearing a white robe with a narrow belt tied to one side. The surplice may have been used some by the Unitas Fratrum of the seventeenth century but its modern use dates from the middle of the eighteenth century.

Count Zinzendorf, who had a flair for dramatic representation of scriptural truth, made the suggestion at a conference with the leaders of the Single Brethren held in November, 1747, at Friedburg, Germany, that white robes might be worn by the Brethren at least once a year as a sign of their anticipated blessedness when they would become pure souls through the merits of the Saviour. They were reminded of Revelation 7:9, 13, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?"

Zinzendorf pointed out that the Sisters had led the way by the white dresses which they wore on special occasions. He also reminded them of the custom in the Apostolic Church of wearing a white robe for eight days following baptism.

This suggestion was heeded to a certain extent on May 2, 1748, in the Moravian town of Herrnhut, Germany, at a communion service for the Single Brethren. The surplice was worn for the first time in the Renewed Moravian Church by Count Zinzendorf, his son Retanus, two John Niischmanns, and Rubusch, the Elder of the Single Brethren. In 1749 the surplice was introduced at Herrnhut.

We do not know how rapidly the use of the surplice spread. Some used the surplice while others had a dislike for all forms of ceremony. Some wore a red belt on the surplice to show that it was only through the blood of Christ that they were entitled (Continued to page 2)
Provincial Announcements

Provincial Elders Conference

The Provincial Elders' Conference announces the ordination of the following brethren as presbyters:


Br. William T. Marshall ordained by Bishop J. Kenneth Pfohl at Friedberg on June 22.

Br. Walser H. Allen, Jr., ordained by Bishop Pfohl at Raleigh on June 29.

Br. Clyde G. Barber, Sr., was ordained a deacon of the Moravian Church by Bishop Edmund Schwarze at Christ Church on Sunday, July 13.

Br. Robert W. Wooley, Jr., was received into the ministry of the Moravian Church on Sunday, July 13, at Christ Church by the right hand of fellowship by the President of the Conference.

Activities of the President of the Conference for the month of June included the following sermons and addresses: Christ Church Day of Prayer on June 11; Kernersville, service honoring Br. Herbert B. Johnson's fifty years of service in the Moravian ministry, June 15; conference of the Eastern District of the Northern Province at Collegeville, Pa., June 16-17-18; installation of Br. Robert W. Wooley, Jr., at Hope on June 20; Holy Communion at Ardmore on June 24. There were also meetings with the following provincial boards and committees: Provincial Elders' Conference on June 5 and June 20; Building and Expansion Dinner for boards of elders and trustees at Oak Grove on June 19; Church Aid and Extension Board on June 23; Foreign Mission's special committee, June 24.

R. GORDON SPAUGH, President

Provincial Women's Board

Mrs. Cromer Grubbs

Some time ago the women of the Province brought hand work supplies for the hospital in Bilwaskarum, Nicaragua. These were packed in barrels by Mrs. Joe Gray and her helpers and were received in Nicaragua in June. The following are excerpts from a letter written to Mrs. Gray by Mrs. David Thaler.

"Where do I begin to thank you for all those wonderful supplies that the women collected and you packed and sent for us? The barrels arrived this week—and every single soul in Esperanza has something to do and is therefore happier and at least more content! I was completely out of everything—and now I have everything. The loops are especially popular and there are a couple of men who can't do much more difficult. The embroidery pieces are in great demand by men and women, and we are beginning to prepare for the Harvest. Four are working on Afghans, one boy is making a sweater—so are two girls. Anyway they are all grateful to you women for the hours that will pass so much more quickly, and for the actual "things." Every patient that leaves usually has quite a collection of gifts and "remembrances" to take home. If I'd write six pages I couldn't tell you how much real joy you packed into those barrels. Little Pancho is so proud of those sandals. He's wanted "one shoe" since last Christmas—the other foot was so full of sores he couldn't even wear a shoe—but now it's healed some, and the sandals—well, he didn't even wait to take them off to sleep! And so I could go on and on!"

We should like to keep this a continuing project of sending hand work materials to Nicaragua, so keep this in mind and we will tell you where to bring such articles in the coming months.

SYMBOLISM OF SURPlice

(Continued from page 1)

to wear the white robes. The use of the red belt was discontinued after the Synod of 1769. This synod also provided that ministers who used the surplice for adult baptisms, should also wear it for infant baptisms. So at this time, the surplice was being used for services other than the Holy Communion. A surplice was used at Bethlehem, Pa., around 1750, but at the time its use did not meet the approval of the people.

A resolution from the General Synod of 1789 brought the use of the surplice to America. In the Salem Board Minutes of October 11, 1790, resolutions of the General Synod of 1789 were studied and "those were noted which affect our congregation and should be kept in mind." There were 59 items noted. No. 33 read as follows: "The use of the surplice at the Lord's Supper shall be introduced everywhere; it shall also be used at Adult Baptisms." At this time it could be used at the Confirmation Service but many years after this in Philadelphia its use was considered "not obligatory."

In March, 1791, mention is made of the Friedberg congregation purchasing a surplice. A surplice was used at Hope for the first time at a communion service on October 8 of the same year. Its first recorded use at a wedding in the Southern Province was in November, 1895. This usage seemed to be a much later development.

The surplice is used for those services and rites which the minister performs as a special representative of the church. Br. Harry E. Stocker states in Moravian Customs: "The surplice symbolizes the Saviour's righteousness. When it is worn by the officiating minister it indicates that he is serving in a specific sense as a representative of our Lord, and that in the function being performed the blessing must come directly from God. This applies preeminently to the administration of the Sacraments and in services connected with them. Therefore the surplice is worn at the administration of the rite of Baptism; of the sacrament of the Lord's Supper; and of the rite of Confirmation and Ordination." It is also worn in the Consecration of bishops. Optional uses of the surplice include the administration of private communion, weddings, and as a shroud for pastors. It is pretty generally used at weddings now, especially those which take place in the church sanctuary. This is a service which the minister may perform only as an ordained servant of Christ.

As you attend a service in which the surplice is used, let it remind you of the "fine linen" which is the righteousness of saints; (Rev. 19:8) of the robes which have been washed and made "white in the blood of the Lamb." (Revelation 7:14) Let it remind you of the righteousness of Christ.

The Wachovia Moravian

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Walser H. Allen, Jr. ................................ Contributing Editor
Mrs. Cromer Grubbs ................................ Contributing Editor
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The development from the small ecumenical movement, expansion of its world-wide service Council of Churches ten years ago, and the which what has happened is almost a miracle. max in the establishment of the World namings after the first World War to the the last decade, stirs great hopes for what served:

"Looking back on the forty years in which I have been in touch with the ecumenical movement, I cannot help feeling that what has happened is almost a miracle. The development from the small beginnings after the first World War to the climax in the establishment of the World Council of Churches ten years ago, and the expansion of its world-wide service during the last decade, stirs great hopes for what lies ahead." Thus wrote Dr. Samuel McCreavy Cavert who, in his seventieth year, retired from active service on December 31, 1957.

In his final letter to the "Friends of the World Council," Dr. Cavert further observed: "We now have, it seems to me, three ecumenical assets that our fathers did not have. First, a world-wide Christian community is becoming aware of a oneness that lies at a deeper level than all denominational and cultural differences. Third, there is an ecumenical structure through which the world-wide Christian community is able to act together. The work which is being done in inter-church aid and service to refugees is a heartening illustration of the fact that the churches can now do unitedly what they had no instrument for doing a few years ago.

"If I were asked to summarize," continued Dr. Cavert, "what now seems to the main strategy of advance in the ecumenical movement, I would do so by recalling something said at the Lund (Sweden) Conference of 1952. It was the insistence that we face seriously the radical change that would take place in the life and work of all our churches if we were consistent with our belief that the unity we have by reason of our relations to one Lord is far more important than our differing interpretations of His will. Now we act separately as denominations in most things, and we act together in only the few things in which we can hardly act alone. We need to reverse the process. If our oneness is the primary fact and if our divergences are of secondary moment, then, as was said at Lund, 'we should do together everything except what is irreconcilable.'"

A seasoned ecumenical leader, Dr. Roswell P. Barnes, is Dr. Cavert's successor as Executive Secretary in the United States for the World Council of Churches. In his report on the meetings of the World Council which be attended at Geneva, Switzerland, in February, Dr. Barnes mentioned a matter which will be of particular interest to Moravians. It is apparent to WCC authorities (observers) that the present tensions between Church and State in East Germany are increasing rather than lessening. The behavior patterns of the East German government in regard to religious groups lean toward the erratic side: permits for meetings given one day and cancelled next week; categorical refusals followed by sudden relenting; passports to church leaders granted one day and arbitrarily cancelled the next; lip service to constitutionally guaranteed religious freedom, and nullification of it in fact.

Instances of petty and not so petty persecution provide more recent evidence of the deepening crisis of the churches in East Germany. Arrests on charges of "currency regulations evasion" have risen in number.
**MORAVIAN MISSIONS**

Retirements in the West Indies

After almost forty years of devoted service to the Church Br. and Sr. Cecil H. Trowell retired from active service in the East West Indies Province. During their years of activity they served churches on Antigua, Tobago, Barbados, Trinidad, St. Croix, and St. Thomas, retiring from the pastorate at Nisky-New Herrnhut on St. Thomas. They left St. Thomas on May 1 to visit a daughter in Trinidad and then returned to England via New York.

Br. and Sr. William A. Osborne are retiring as of August 1 from the work in British Guiana. Br. Osborne has served the Moravian Church seven years as a lay pastor and thirty-eight as an ordained minister. A native of St. Kitts, he has served his home island, Tobago, Barbados, Antigua, St. John, and British Guiana. The Church is exceedingly grateful to these brethren and sisters for long years of service in the name of the Master. It should be remembered that the above records of service include war years and years when furloughs were few and far between and when financial support from the home base was severely limited. "Servants of God, well done! Rest from thy loved employer."

**A New Recruit for Tobago**

The Rev. and Mrs. Vivian Reid-Hibbert have taken up their duties in the pastorate of Montgomery, Tobago, British West Indies, as of June 24. Br. Hibbert, a native of Jamaica, was educated at St. Colmes College and was ordained to the Moravian ministry in 1951 by the Rt. Rev. John Kneale. Mrs. Hibbert, also from Jamaica, is a trained school teacher having received her education at the Bethlehem College, Jamaica.

**Official Visit to Alaska**

The Mission Board has instructed the Executive Director, Br. Edwin Kortz, to make an official visit to the Alaska field. This visitation will be made from July 25 to September 25 and will include routine visits to the stations, the General Bible Conference, Church Conference (delegates from congregations), Mission Conference (Mission staff members), and the dedication of the new Bethel Church. On the return journey the cause of missions will be presented to the churches in southern California and in Cass County, North Dakota.

**Antigua Moravians Honored**

The Moravian Church in Antigua is well represented in the new Federal Government of the West Indies as a result of the election held in March. Br. Bradley T.

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**Currently Speaking**

Carrott (a member of the Green Bay Church Committee) was elected at the top of the poll followed closely by Br. Novelle H. Richards (Spring Gardens). The Governor in Council has been pleased to honor Sr. Bertha Higgins (Spring Gardens) by appointing her as a Senator.

**Record Enrollment in the Colegio Moravo**

A new school term began on May 16 at the Colegio Moravo in Bluefields, Nicaragua, with the largest enrollment on record: 209 in the Secundaria (High School) compared to 181 last year and 450 in the Primaria (Grade School) compared to 431 last year. Thelma Good wrote: "The last one this morning I wanted to refuse but when they said that she was crippled and couldn’t get any farther than here, I repented."

**Newton Wilson Called to Eternal Rest**

Br. Newton Wilson, born in Bluefields, Nicaragua, on September 19, 1869, was both a product of Moravian Missions and a fellow-pioneer who worked side by side with many outstanding missionaries through the years of development of the Moravian Church in Nicaragua. He was educated at the Fairfield Training College in Jamaica and began his career as a school teacher in Jamaica moving to Nicaragua early in his professional life. In 1903 he was called to the ministry and was ordained by Bishop Berkenhagen in 1907. Until his retirement in 1948 he served faithfully in many stations in the Nicaraguan Province. Spaniards, Creoles, Sumus, and Miskitos all felt the impact of his spiritual leadership. He entered into rest on April 13, 1958, at Puerto Cabezas. The Church extends its sympathies to Sr. Wilson and to their nine children, two of whom are in the service of the Church, the Rev. Hedley Wilson and Laureta, wife of the Rev. Mullins Tilleth.

**First Missionary Child**

A link with the pioneer days of our missions in Alaska and among the Indians of California was broken when Elizabeth L. Weinland died on March 15. The daughter of missionary William Weinland, Miss Weinland was the first Moravian missionary child to be born in Alaska. In 1887, at the age of one, she moved from Alaska to California with her parents when her father became the pioneer missionary to the Indians on the Morongo Reservation. As a young woman she aided her parents in the work of this field.

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Seek to Improve Quality of Family Life

Charles B. Adams

The Episcopal Church has recently launched a new program of Christian education that involves the total life of the church rather than just an hour of teaching on Sunday morning. This latter development is not just a sentimental throwback to the "good old days." It is a deliberate rejection of the junior church movement that has been popular in some American churches.

The following condensation of its statement of purpose reveals the psychological and the theological basis of the Seabury Series:

God acts through the demands which he places upon us, and through the reconciliation which he offers us. He works, and he waits for us to respond. The Church's supreme responsibility is one of enabling children, young people, and adults, to respond now to the demanding and the reconciling acts of God in their daily lives.

The Seabury Series is a straightforward means of marshaling the forces of the church school, the home, and the total educational program of the parish in relation to this responsibility. The objective is response. The time is now. The place is the lives of our people, precisely where the living is taking place.

The Protestant Episcopal Church does not encourage its congregations to use the Seabury Series unless four necessary conditions are met. Any church, large or small, can provide these conditions if it resolves to do so.

1. It is necessary that there be an ever-widening group of individuals within the congregation which is genuinely concerned about the redemptive task of the parish—the task of being a fellowship in which the life-changing impact of the Gospel will be felt. Only if the teacher himself knows what it is to be a part of the holy fellowship can he help his pupils to discover their place in it. It is true that creating a concerned people should be the purpose of everything taking place in the name of a parish. The concerned group should include all, not only teachers. But it is absolutely necessary that teachers be caught up in such a concerned group. In short, the Seabury courses require a parish or mission which is redemptively alive. A concerned group of laymen (which becomes the steering committee for parent education) ready to use resources which will contribute to such aliveness is primary for the success of the church school.

Families attend church together

2. Family worship in the church on Sunday is another condition. Both the parish families and blood families need to participate in corporate worship in which young and old sit together and worship together each week. This is not only for the religious life of the home, and it is also a significant factor in the Christian education of both children and their parents. In considering, week after week, the great events observed in the Christian church year, the worshiper is continually confronted by the major acts of God in history for our salvation, and the resultant teachings of our Christian faith. "If the family pew is neglected, these church school courses will be deprived of one of their liveliest accesses to the recurring proclamation of the Gospel."

3. A weekly class for parents is another condition for the effective use of these materials. Learning is as important for adults as for children. Weekly classes have been planned so that parents may face in their own lives the same basic human concerns their children are facing in the church school class. As adults gain insight into the way in which the Gospel is truly Good News to them, they understand better how they may enable children to respond to the same Gospel.

Teacher preparation

4. The religious and educational preparation of teachers is the final condition. Not only must their relationship to the source of power be strengthened, but also they must be introduced adequately to the purpose and methods of the new courses. Beyond the provision of initial preparation, there must be a regular, systematic provi-
sion of help to teachers who are usually not professionally trained.

Dr. David R. Hunter, Director of the Episcopal Church's Department of Christian Education, reports: "The Department's evaluation of the use of The Seabury Series during the fall of 1955 in 180 randomly selected parishes reveals that the above four conditions are of the utmost importance. They are readily attainable (the parents' class being the most difficult, if not properly launched), and they are easily ignored to the peril of any parish's use of the materials."

He also recommends that there be a fifty-minute church school class period. "Classes twenty or thirty minutes in length are not adequate for effective teaching. If a great effort has been made to provide trained leadership and good physical equipment, it is a near-tragedy to reduce the teaching session to a minimum."

There are a number of possible time schedules for such a Sunday morning program. Here is one: 9:00 a.m. Morning worship for the whole family. (Preschool children would generally go to their classrooms during the hymn before the sermon.) 10:00 a.m. Class session, with the guided discussion period of the parents' group supervised by the steering committee. All classes dismiss at about 10:50 a.m. 11:00 a.m. Second service in the sanctuary for that group who do not feel led to attend the family service at nine o'clock. (Thus, without spending thousands of dollars for enlarging the sanctuary, its capacity is doubled merely at the cost of some extra fatigue for the pastor and the musicians.)

Of course, having morning worship first, followed by the church school class period, has been known for a couple of decades in some denominations as unified worship. What is new in the Seabury plan is its purpose. What is the purpose of a church school class period. (Thus, without spending thousands of dollars for enlarging the sanctuary, its capacity is doubled merely at the cost of some extra fatigue for the pastor and the musicians.)

One view: The purpose of the church school class is to lead pupils to have, along with their teacher, firsthand experience of the redeeming love of God in the fellowship of the Church, and to find, in the recorded experiences of others, an interpretation of what is happening to them. "The first of these purposes has usually been assumed by church school lesson materials and by the teachers and pupils who use them."

"The Seabury Series embraces the second purpose. The fact that this second point of view governs the whole course is what makes the new curriculum new. The immediate evidence of this newness is that the teacher starts with the pupils in the class rather than with a lesson in a book."

"The key words are experience and interpretation. If the Christian Gospel is to be received as good news by the five-year-old or the ten-year-old or the fifteen-year-old, something must happen to him from the inside, rather than merely being poured over him from the outside. The class starts with the child where he is. And, in the approach used in the Episcopal Church, the parents share the experience and the interpretation with him, both at church, and at home."

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IN JOHN, CHAPTER SIX, ARE FOUND 4 AND 5 OF THE

Seven Signs of the King and the Kingdom

By John H. Johansen, Assoc. Professor and Head of the Dept. of Religion, Salem College

Of the four remaining "signs" in the Gospel of John, two are found in chapter six. These are "The feeding of the five thousand" (6:4-13), and "The Walking on the Water" (6:16-21). This chapter of the Fourth Gospel is really quite wonderful. It is, as A. B. Bruce once said, "full of marvels." It tells of a great miracle, a great enthusiasm, a great storm, a great sermon, a great apostasy, and a great trial of faith and fidelity. We are concerned in this series of expositions with the great miracle and the great storm, but we urge our readers to read the entire chapter.

IV. The Feeding of the Five Thousand

(6:4-13)

This is the only incident in the Ministry of the Lord prior to the Triumphal Entry which is recorded by all the four evangelists. This does not give it any additional credence on grounds of evidence, but it strongly suggests that a special importance was attached to it. It confirms us in our belief that the seven signs which John narrates are not mere parables, but actual events told both for their own interest and for the significance seen in them.

The scene was on the eastern shore of the Galilean Sea. Luke (9:10) fixes the precise locality in the neighborhood of a city called Bethsaida. To this place Jesus and the Twelve had retired after the return of the latter from their preaching mission. They went apart to get rest and privacy and to give their report to Jesus. But what they sought they did not find. Their movements were observed, and the people flocked along the shore toward the place where they had sailed, running all the way and arriving at the landing place before them (Mark 6:33). The multitude was great. All the evangelists agree in stating that it numbered five thousand. Such an immense assemblage testifies to the presence of a great excitement among the people living by the shore of the Sea of Galilee. A fervid enthusiasm, a hero-worship, whereof Jesus was the object, was at work in their minds. Jesus was the idol of the hour; they could not see enough of His work, they could not endure His absence, nor could they hear enough of His teaching.

Jesus sees all these people and He asks Philip how this great number can be fed. Philip estimates what is required and offers this with the evident implication that nothing is possible. Andrew calls attention to the only resources which are in fact available, with the same implication: "What are they among so many?" (v.9b). Then the Lord takes control; He gives thanks and distributes, and the need is met.

It is impossible to follow those expositors who discover the most fantastic mystical meanings even in the minutest details of this miracle. The desert place, the five thousand, the sitting on the ground, the much grass, the loaves and fishes, the lad who supplied them, the baskets; all these have been pressed into the service of highly allegorical interpretation. Nor can we further accept the view, so subtly and persuasively maintained by John Henry Newman, in "Parochial and Plain Sermons," that in the discourse of our Lord following on this miracle there is the teaching of the eucharistic presence. What, then, is the meaning of this "sign?"

Immediately before the story is told these words occur: "Now the Passover, the feast of the Jews, was at hand" (6:4). These words are significant. They suggest to us the sign which John sees in the feeding of the multitude. The Passover was a feast in commemoration of the deliverance of Israel from bondage in Egypt. That deliverance was reckoned as the crowning proof of Jehovah's choice of Israel. From being a horde of slaves He had, by mighty acts, made them a free and independent people. Our Lord's mind was dwelling much upon the Passover which was soon to be observed. It was the Feast of the Old Covenant and He would pass it in reflection to a Feast of the New Covenant soon to be established. Of course Jesus fed the people because they were hungry and had nothing to eat. But this feast had also an inner meaning. It was an anticipation of the Lord's Supper which was to commemorate the mightier deliverance wherein "God so loved the world that He gave His

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only Son, that whoever believes in Him should not perish but have eternal life.” (John 3:16). The Cross and Resurrection of Jesus are to the Christian what the deliverance from Egypt was to the Israelite, the crowning act of God’s love for mankind.

The feeding of the five thousand was therefore a sign of what Jesus was to be to His people under the New Covenant. He was to be to their souls what bread was to their bodies. As He gave them bread to nourish their bodies, so He was Himself to them the Bread of Life. So Jesus interpreted the sign (6:35), and John was simply reading out of the miracle what our Lord had put into it.

One miserable attempt to get rid of this miracle has been to suggest that as Jesus and his disciples shared their provisions with some of the crowd, others following their example. From those who indulge in such explanations one may well ask for a reason why the people thought our Lord the Messiah, and wished to make Him king? (John 6:14 & 15). That is significantly forgotten.

V. The Walking on the Water (6:16-21)

Jesus has just saved Himself from the dangerous enthusiasm manifested by the thoughtless multitude after the miraculous repast in the desert; and now, a few hours later, a still greater disaster threatens to befall Him. His twelve chosen disciples, whom He had hurriedly sent off in a boat, so that they might not encourage the peril of nature and of life. As He gave them bread to nourish their bodies, so He was Himself to them the Bread of Life. So Jesus interpreted the sign (6:35), and John was simply reading out of the miracle what our Lord had put into it.

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Baptisms


Hall, Ellis Franklin III, son of Ellis F. and Barbara m.n. Ward Hall. Born December 21, 1957 at Fort Sam Houston, Texas, and was baptized June 1, 1958 in the Chapel at Home Church by the Rev. James C. Hughes.


Leinbach, Linda Gail, daughter of William J. and Jean m.n. Huth Leinbach. Born December 10, 1957 in Winston-Salem, N. C., and was baptized June 8, 1958 in the Home Church by the Rev. James C. Hughes.

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MORAVIA congregation has set out on a "Lord's Acre" project to raise money for the building fund. Ery Elliott is chairman of the project which already has involved breaking ground, fertilizing, and sowing the seed. In addition there has been the erection of a very nice sign, donated by a member of the congregation and painted by a soft drink company, identifying to the public the plan and purpose of the project.

The Church Board conceived the idea in a meeting early this year and began planning immediately. This spring work was delayed considerably by unfavorable weather conditions. The first plan was to plant potatoes but when there was no break in the weather and it became past potato-planting time, the committee in charge decided to plant corn. The "Lord's Acre" has been mentioned frequently in the worship services and special prayer offered that God might bless the endeavor.

The profits realized will go toward the expenses of erecting a new sanctuary and church and Sunday school facilities to the Glory of God."

MORAVIA congregation has adopted the Combined Funds Plan in October, 1957, the Fairview Church has shown an increase in offerings of over $20,500 compared to a similar period of time under the old system. For the 100 week period covering two years 268 pledges have been received (one pledge from each of the family units) for a total pledged of $146,693.75.

These figures were reported to the annual church council on June 26 by Lindsay G. Crutchfield, chairman of the Monitoring Committee at Fairview.

Br. Crutchfield concluded: "During the time of this Plan we have been able to invest against our future needs a sum of approximately $14,000.00. For us this is a tremendous step forward. There is a unity and fellowship in working together for the Lord that cannot be attained in any other endeavor. Let us go forward together."

**Pastor Ordained**

Bishop J. Kenneth Pfohl ordained the pastor of the Raleigh congregation as a presbyter of the Moravian Church on Sunday, June 29. The rite of ordination took place during the regular morning worship service. This ceremony marked a significant milestone in the ministry of the pastor, the Rev. Walser H. Allen, Jr., who has served four Moravian churches in the course of seven years.

Nearly one hundred people gathered for the occasion—about half of them friends and visitors, enough to fill the worship area of the Raleigh Church's new Christian Education building. Members of the Church Board sat in a body on the pews immediately behind Br. Allen and his family.

Dr. Walser H. Allen, father of the pastor, and minister of the Central Moravian Church in Bethlehem, Pennsylvania, took part in the service, leading in the praying of the Te Deum Laudamus and reading the Scripture lessons. Then Bishop Pfohl preached the sermon and delivered the charge to the candidate for ordination.

After the service the pastor and his family, and Bishop and Mrs. Pfohl, received members and friends informally at the front of the church. The presence of so many was a source of genuine joy and encouragement to the pastor in particular and the congregation in general.

Professor and Mrs. Edward G. Manning graciously entertained the principals of the service at dinner in their home on Anderson Drive.

**New Plan Increases Offering**

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Celebrates 199th Year

The 199th anniversary of Bethania was observed on Sunday June 8. This event is known locally as the "June Feast," Bishop Pfohl brought the Communion Meditation and presided at the observance of the Lord's Supper at the 11:00 service. This proved to be the largest Communion Service in recent years. This was followed by a picnic lunch for the congregation in Fellowship Hall. Br. James C. Hughes was the speaker at the afternoon lovefeast which was the closing service in Bethania's first 200 years.

Plans for 200th Year

Preliminary plans for the observance of Bethania's 200th Anniversary in the spring of 1959 were announced by the Bicentennial Committee at the annual Church Council. Dr. James Heller of the Moravian Theological Seminary Faculty will be the speaker for the week of Bicentennial services during the latter part of April. Another feature of the Bicentennial will be a booklet giving a history of the congregation. Rear Admiral Ernest M. Eller, author of House of Peace, has agreed to assist in the preparation of this booklet. Church Council also endorsed the inclusion of an item of $500.00 in the new budget to be used as a Bicentennial gift from the second oldest congregation in the Province to the newest congregation in Florida. The congregation recently completed a program of Finance Evangelism under the direction of the Rev. Kenneth Ball. The successful outcome made it possible to include the amount for Florida in the new budget and also made it possible to raise the level of mission giving in the church.

New board members elected at the Bethania Church Council were the following: To the Board of Elders: Mrs. A. D. Wolff and Roy Bourved. To the Board of Trustees: Lyndon Dib, Elmer Kearney, and Wats Yarbrough.

Hopewell Homecoming

Bishop Pfohl spoke at the 26th anniversary service of Hopewell on June 15. Bishop Pfohl had been present 26 years before to organize the Hopewell congregation. Following the morning service, music was furnished by the Advent-Pine Chapel-Hopewell band. This was followed by dinner on the grounds. In the afternoon, a musical program was given featuring the Davidson County Chorus and others.

Rural Hall Reorganizes Work

Much effort has been put forth in setting up the official work for the new church year at Rural Hall. Br. Carlis Fulk will head the Sunday School as general superintendent, with Dr. Tom A. Petty as assistant. Mrs. Tom Petty will have charge of the children's department. Mrs. Opal Freeman, who has been the church treasurer for a number of years, has resigned and will be moving out of the community. Br. C. P. Robinson, Jr., has been elected new church treasurer. Br. Wallace A. Warren will be chairman of the church board and Dr. Tom Petty vice chairman. Mrs. Melinda Belcher will continue as church pianist and Mrs. C. P. Robinson, Jr., and Mrs. C. M. Lancaster will direct the two choirs. Br. Sam Ashburn is secretary of the Sunday School and Br. Kenneth Kiger, chief usher.

Weber as Summer Assistant

C. Bruce Weber, who is a rising senior at Moravian Theological Seminary, is serving as general church assistant at New Philadelphia this summer. He is assisting in the secretarial work as well as serving as assistant pastor.

Mr. Weber was director of the Vacation Bible School which was held in June. There was a peak enrollment of 209 in the school with an average daily attendance of 177. This included the staff of 20 volunteer teachers. Department superintendents were: Judi Lewis, Nursery; Mrs. Ray Laxon and Mrs. J. W. Miller, Kindergarten; Mrs. R. Murray Cline, Junior, Mrs. Grover Chaney, Primary, and Mr. Weber, intermediate. Roy Miller was school pianist.

Mr. Weber will supply the pulpit at New Philadelphia on July 13, August 3 and August 25.

He is also making a specialty of calling on new and prospective families in the community. He serves as counsellor for the Pioneer (Junior High) Sunday evening youth group.

Young People Make the Sale

New Philadelphia's youth and pioneer fellowships had a sale of light bulbs in the community recently. They met at the church on Tuesday, July 1, and sold bulbs house to house. Net proceeds of more than $100 were counted for the evening's work. The drive was planned by the counsellors of the group, Miss Lou Brown, Ray Burke and C. Bruce Weber. The proceeds will be used for the Moravian Campsite fund.

Laymen's Revival

A "Laymen's Revival" was a new idea to Immanuel Church but it came out of a board of Elders meeting from the laymen and seemed to catch fire. The result was that for six nights, beginning with Sunday and concluding with Friday, laymen took over and carried out a program both well planned and effective. The only thing the pastor was asked to do was give the invi-
tion and pronounce the benediction. Eighteen men and women gave strong testimony to their Christian faith while many others through public prayer and special music contributed to a most inspiring experience. So great were the evident blessings that the effort will be repeated possibly next year. David E. Day, Jr., headed the committee in charge of planning.

Clemmons Leaders Installed

At a special service of installation, Sunday June 29, Clemmons Church installed the following new officers: Elders, S. F. McMillan, Paul Mullis, James Hege, Felix Hege; Trustees, Edgar Powell, Dick Hampton; Church Treasurer, Mrs. Vera Maynard; President of the Women of the Church, Mrs. Dorothy Nifong; Head Usher, Gene Hunter.

The following were installed as Sunday School officers: Superintendent, Jack Hold-er; Secretary, Mrs. Gladys Cumby; Treasurer, Sam Howard; Youth Fellowship Presi-dent, Mary Kathryn McMillan; Youth Fel-lowship Counsellors, Mr. & Mrs. Carl Lutz.

They had been elected by Church Council and their organizations earlier in the month. We feel we have excellent leadership in these new officers.

New Members Honored

Providence held its annual Sunday School picnic on the second Sunday in June with a large crowd meeting for fellowship and good food. The following people, who had united with our congregation in the past year, were honored at the picnic: Floyd Bass, Bobby Evans, Rosemary Watson, Richard Crews, Jackie Grubbs, John Grubbs, Erma Ring, Betty Ring, and Mr. and Mrs. Eugene Grubbs. Since that occasion we have been happy to welcome Mrs. Melvin Fulp into the fellowship of our congregation.

Bible School on Highway 66

Bible School out on Highway 66 (Providence) was a big success this year. We had good students and a good staff. Total enrollment numbered 75. We are very grateful to the following ladies who made our Bible School possible: Mrs. Jean P. Trivette, Mrs. D. Eugene Grubbs, Mrs. Melvin Fulp, Miss Pat Owens, Mrs. Joe Crews, Miss Carolyn Parks, Mrs. Roy Parks, Mrs. Noah Crews, Miss Brenda Owens, Mrs. Cecil Stolitz, Mrs. Edith Porter, Mrs. W. C. Crews, Mrs. George Childie, and many others.

DEATHS


MASTEN, Walter James, born October 26, 1876; died May 21, 1958. Funeral conducted by the Rev. Richard F. Amos. Interment in Moravian Graveyard. A member of Ardmor Church.


BAPTISMS

BONDURANT, Stuart Fortescue, son of Stuart O. and Margaret Ann m.n. Fortescue Bondurant. Born October 18, 1957 in Dayton, Ohio, and was baptized June 8, 1958 in the Home Church by the Rev. James C. Hughes.


SPEEDEN, Kevin Grant, son of J. Elwood and Jane m.n. ALSpaugh Speeden, Jr. Born April 19, 1958 at Winston-Salem, N. C., baptized June 15, 1958, at Ardmore Church by the Rev. Richard F. Amos.

Lepers with Faces and Hearts made New

Martha Pedersen, R.N.

(Translated from Nurse Pedersen's recent book, LEPERS WITH NEW FACES, by Herbert B. Johnson)

When Daniel came to us his face was so filled with bumps he was almost unable to see out of his eyes. When he spoke his voice was merely a soft whisper. Leprosy had destroyed his vocal cords. It was also difficult for him to eat. Four years ago we dared not believe that Daniel could live much longer; he was nothing but skin and bones.

But suddenly a change took place, and gradually Daniel slowly regained his strength when we began to treat him with D.D.S. He could hardly endure this treatment. Poor Daniel had one reaction after the other to the sulfa drug, but every time the reaction subsided he always found himself in a better condition. Eventually the bumps disappeared and Daniel began to look like a normal person.

One day he secured a mirror. When he saw himself in it he exclaimed, "O my! I have a new face!" He broke into a smile, and his eyes, which formerly had been hidden by the bumps, now shone with delight.

Then Daniel came one day to the office of the leper hospital. He looked unusually serious; so I asked him, "Are you sick, Daniel?"

"Yes, I have a terrible pain in my heart."

I asked him to be seated while I made ready with a stethoscope to listen to the beating of his heart.

"No, no," he said, "the trouble is not in my physical heart. It is deep down in my soul."

Then I realized that he meant that he was under conviction of sin.

"I am deeply troubled," he said, "and I have come to beg your forgiveness because I cannot endure this misery any longer."

Daniel had been a Christian for several years but, like many others, he had wandered away from his Savior and walked no more in the Light. Now he was confessing that he had stolen various articles from Kidugalo, he had committed adultery, he had told falsehoods, and he had sinned in still other ways. God had become too strong for Daniel to resist Him; Daniel's eyes were now open to his sinfulness, and he was longing for peace of mind and heart.

So we knelt in prayer and together we prayed. When we arose from our knees he said, "The pain is gone now."

Away he went to bear witness of this blessed change before his leper companions. He could now assure them that he now had a new face and a new heart.

* * *

God is working in the hearts of our lepers. Recently Manase came and said that he had felt bitterness toward me.

"I have not noticed it," I said, "but what were you bitter about?"

"I felt bitterly toward you because I could see that you helped others to regain their health, but me you could not help."

"But, Manase, I cannot restore your missing limbs to you no matter how much I may want to do so."

"That I realize very well; nevertheless, it has been hard to see others made whole again and know that that will never happen to me. But now I know that the most important thing is not to regain my physical health but to have peace with God. So now I am asking you to forgive me."

There was nothing to forgive; I understood him so well.

Youth in Alaska

Hold First Camp

The first youth camp to be held in the lower Kuskokwim River became a reality this year. The Moravian Church sponsored the "Young Ambassadors' Youth Camp" at the Moravian Children's Home at Kwethluk, Alaska, June 9-15.

This spring a contest was held to obtain a name for the youth camp and Miss Nina Thorson of Dillingham suggested "Young Ambassadors' Youth Camp." As the contest winner Miss Thorson was given a free week at the camp. The thirty-eight young people who attended were from thirteen different villages and the Moravian Children's Home.

The girls at the camp moved into the Children's Home girls' dormitory and the boys slept in tents located on the edge of the river near the boys' dormitory. The twenty girls and their counselors soon became accustomed to dormitory life while the boys found tent life fun.

The schedule for the young people began at 5:45 a.m. and continued throughout the day until bedtime at 10:00 p.m. Starting the day with a tryst time the young people eagerly found their breakfast was no more important than the early quiet time alone with God. In the morning four classes were held. Moravian Doctrine was taught by Rev. C. B. Michael; Personal Evangelism by Miss Violet Wootten; Christian Conduct by Mrs. Gladys Fancher; and Leadership by Mr. Maxwell Fancher.

In the afternoon Miss Gladys Kittlitz conducted a youth choir with Mr. August Alexie at the organ. Following this crafts and recreation were conducted by Mrs. Lil Schmidt, Mrs. Joan Brownlee, and Mr. Donald Schmidt.

In the evening the vespers hour found many challenges being presented to the young people. Following the vespers hour a time of fun and recreation was enjoyed at the campfire in the woods. Participating in these periods were the Rev. and Mrs. Samuel Vaughn.

The campers presented an offering to be used in starting a fund for a missionary airplane for the Alaskan Moravian work. The campers met on Sunday for the love-feast and final friendship circle, and then entered the many boats and left the campsite to return by river boat and plane to their homes.

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Young People

Go to Camp

Exactly six hundred young people attended the six sessions of Summer Conferences at Camp Hanes during July and August. Working with these young people were one hundred-two adults as counselors and leaders.

Seniors

The first to be held was the Senior Conference with the Rev. Alan H. Barnes as dean. The theme of this conference was "Loyalty to Christ." There were 104 seniors and 14 counselors in attendance, the largest number in several years.

Three courses of study were scheduled in the morning hours for all the campers. These were "Moravian Church Music and Devotions," led by the Rev. E. T. Mickey; "Studies in the Books of the Old Testament," leader, the Rev. John H. Johansen; and "Moravian Missions" by the Rev. Robert A. Iobst.

Two electives were offered. One was the Conference Choir directed by Mr. Paul Peterson and the other was "Building the Youth Fellowship," taught by Mrs. William Gramley.

The vespers speaker was the assistant dean, the Rev. Clayton H. Peroms. William Gramley was in charge of recreation.

Other counselors were Mrs. John Buckingham, Mrs. E. O. Swifts, Mrs. Kelly Chadwick, Mrs. Ruth Spry, Miss Cynthia Wright, Miss Mary Ruth Long, Miss Sarah Tesch, and Miss Marie Stimpson.

Juniors

Three separate four day sessions were held this year for Junior age children. Three hundred-thirty-five juniors were enrolled during the three periods. Twenty-four adults participated in the program which was planned by the Rev. Fred P. Hege. Br. Hege directed two sessions and the Rev. George A. Chidid the third.

As an experiment in small group camping, the juniors were grouped by cabins, a girls' cabin and a boys' cabin under their own counselors becoming a study unit through the four day period.

A training session on Sunday afternoon and evening, July 27, was held for the adult leaders, in preparation for this new emphasis. Mrs. Miles Carter assisted in the training session.

Serving as small group leaders were the Rev. David Burkette, the Rev. Burton Rights, the Rev. George A. Chidid, the Rev. William Marshall, the Rev. William A. Cranford, the Rev. Glenn E. Craver, Miss Martha Bowles, Mr. and Mrs. Henry Clodfelter, Mrs. Cornelia Adams, Miss Sarah Tesch, Miss Marie Stimpson, Mrs. Henry Cass, Mrs. David Burke, Miss Carole Cole, Mrs. Alex Spach, Miss Mary Ruth Long, Miss Jackie Allen, Mrs. Harvey Leonard, and the Brn. Burke Johnson, Roger Parks, and Bruce Weber. Miss Jean Turner was the pianist.

Junior High

Two sessions of six days each were held for Junior High boys and girls. The Rev. Norman Byerly served as dean and the conference theme was "His Service, Our Joy." Attendance at the first session was 67 campers and 15 counselors and at the second session 94 campers and 14 counselors.

Conference leaders were the Rev. E. T. Mickey (Let Us Sing); the Rev. K. Edwin Fussell (Let Us Serve); Dr. S. J. Tesch, missions, (Let Us Go); and the Rev. J. Taylor Lofoo (Let Us Study).

The campfire director was the Rev. John H. Kapp. Vesper speaker was the Rev. Paul A. Snider and Mrs. Harold Adams and Mrs. Paul A. Snider served as dean of girls. Miss Jean Turner was pianist.

Cabin counselors were Mrs. John Buckingham, Mrs. Koyt Everhart, Miss Sallie Greenfield, Mrs. K. Edwin Fussell. Mrs. Joe M. Markland, Sr., Miss Janet Kimball, Miss Sarah Ann Long, Miss Marie Stimpson, Miss Anne Tesch, Miss Ruth Bean.

All of the conferences were sponsored by the provincial board of Christian Education with Miss Anne Tesch as full-time registrar.

New Parsonage is Purchased by Calvary

A new parsonage, located at 2500 Country Club Road, has been purchased by the congregation of Calvary. On July 23, J. M. Brown, James Conrad, Paul Flynn, and Paul Minish presented the recommendation of the Joint Boards of the Church Council. The Board's recommendation was ratified, and a dream of many years became a reality.

Legal details were completed during the first part of August. An interesting sidelight to the transaction is the fact that the men on the Board "discovered" this particular house, visited it, and decided upon it while the pastor and his family were vacationing. Therefore, they could truly say "Surprise" upon his return.

The new parsonage is a one-story, modern brick veneer home with a floor plan ideally suited for parsonage living. The house is 80 by 40 feet and is placed on a corner lot 150 by 150 feet. It was built by Mr. C. E. Miller as a home for himself and his family. It will be ready for occupancy on or before December 1.

The present parsonage at 624 Holly Avenue was built in 1894, and Dr. A. D. Thaeleer and his bride were the first occupants. Tentative plans are to convert it into temporary classroom space.
Provincial Announcements

Provincial Elders' Conference

The Provincial Elders' Conference announced that Br. Henry Lewis has accepted a call from the Northern Province to become Chaplain at Moravian College. Br. Lewis and his family will move to Bethlehem in time for him to assume his new duties on September 1.

A Festival of Early Moravian Music is scheduled to be held from June 21 to 27, 1959, in Winston-Salem. Plans for the festival are under the general sponsorship of the Provincial Music Committee. This committee announces the following appointments of those who will have direct supervision for the festival: general chairman, Mr. and Mrs. Harold Vogler; director of festival, Dr. Thor Johnson; coordinator for the festival, Dr. Donald McCorkle; chairman finance committee, Mr. R. Arthur Spaugh.

Br. Richard Amos, pastor of Ardmore Church, has been appointed to represent our province as a member of the Committee on Alcoholism of the North Carolina Council of Churches.

Br. Clarence T. Leinbach has been elected by the Unity Directory as a Director of the Zendingstichting. Br. Leinbach is the first representative from the Southern Province to serve on this important Unity Board which directs the affairs of Kersten and Company in Surinam, S. A. This company is the largest trading company in Surinam and its profits are used for world-wide Moravian Missions.

Br. William McElveen has accepted a call to become assistant pastor of the Home Church beginning August 15. He will be ordained a Deacon of the church by Bishop Edmund Schwarze early in September.

Activities of the President of the Conference for the month of July included: administering the Holy Communion at the Home Church at 8:45 and 11 a. m. on July 6; assisting in the service of ordination of Br. Clyde Barber at Christ Church on July 13; installation of Br. Clyde Barber as pastor of Bethesda congregation on July 20; participation in the Trinity Sunday school picnic on July 30. There were also the following meetings: Provincial Elders' Conference; Provincial Financial Board, and Executive Committee of the Board of Trustees of Salem College.

R. Gordon Spaugh, President

Provincial Women's Board

Mrs. Cromer R. Grubbs

Mrs. W. Harvey Price was hostess to the Provincial Women's Board Wednesday, August 6, at her home in Mayodan. The meeting opened with devotions by Mrs. Douglas L. Rights. Mrs. M. E. Miller, chairman of the board, presided during the business meeting.

Of special interest to the board was the report of Mrs. Kenneth L. Greenfield, chairman of missions in Alaska. She reported that more than 100 new garments, including 14 raincoats, have been sent to the Children's Home at Kweiiluk, Alaska. A large part of this was made possible through the generosity of two industrial firms.

Mrs. Miller announced that Mrs. Douglas L. Rights from Trinity Church is now Devotional Life Chairman and Mrs. J. F. Buntner, Bethania Church, will serve on the Pfohl Ministerial Fund. Bible Study leaders are requested to contact Mrs. Rights if they need assistance or information in their Bible Study.

Plans were made for the annual Fall Outing which is to be held in Charlotte. A letter to each president will be sent giving full information. Interest has grown in the annual outing and it is hoped that as many as possible will plan to attend. Mrs. W. K. Wilson is president of the Charlotte Women of the Church.

The Pine Chapel women are having their first Day of Prayer Wednesday, September 17. Mrs. A. E. Spry, president of the Women of the Church, states that the service will begin at 11:00 with two speakers in the morning followed by lunch, an afternoon session, and an evening session to begin at 7:30. The topic for the day will be "Encouragement to Pray."

Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference and the Rev. R. T. Troutman, pastor of Moravia Church, will be the speakers in the morning. The Rev. W. Norwood Green, pastor of New Eden Church, will speak in the afternoon, and the Rev. Vernon E. Daetwyler, pastor of Fairview Church, will speak in the evening.

Mrs. Price spoke briefly on her recent trip to Europe. While there she visited our Moravian brothers and sisters in Zeist, Holland, and Neuwied, Germany. Mr. and Mrs. Price went to the early Easter service at Neuwied, Germany, and were invited to have breakfast with one of the families. They were treated most graciously by their hosts.

Mrs. Price, assisted by Mrs. Charles H. Reid, served lunch to thirteen board members, Mrs. John H. Kapp, and five past board members.

Bishop Knudsen Writes of Temporary Retirement

Letters from Denmark to Br. Herbert B. Johnson state that Bishop Elmo Knudsen will be unable to return to Africa for an indefinite length of time. He hopes to be able to do deputation work among friends of Moravian Missions in Denmark, Germany, and other European countries after January, 1959. It is fortunate that Sister Knudsen enjoys good health and is able to care for him efficiently and assist in his advocacy of missions.

Bishop Knudsen visited America in 1957 and attended the General Synod at Bethlehem, where he was consecrated a Bishop of the Moravian Church. While a visitor to the Southern Province he ordained Br. Jens Hansen, pastor of the Moravian Church, Christiansfeld, Denmark, a presbyter of the Church. This ordination took place in Home Church on September 15, 1957.

During Bishop Knudsen's absence from the Southern Highlands mission field Br. Johannes Lund is presiding temporarily over field.

Farewell Social For Lewises

The Women of the Church of New Philadelphia sponsored a going away social at the church on Thursday, August 21 in honor of their pastor and his family. The Lewises are moving to Bethlehem, Pennsylvania, on August 28, where Br. Lewis will begin his work as Chaplain of the college.

The Wachovia Moravian

George G. Higgins .................................. Editor
Burton J. Rights .................................... Assistant Editor
Alser H. Allen, Jr. .................................. Contributing Editor
Mrs. Cromer Grubbs ................................ Contributing Editor
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AFRICA TODAY IS A CONTINENT TORN BY CONFLICTS

Johannes Lund, Missionary Utengule, Southern Highlands, Tanganyika, East Africa

Africa, the awakening continent, but torn by so many strong forces and conflicts without and within, needs more than ever the living Christ. This is the declaration with which the report from this mission field concluded in 1956. The story of 1957 in mission activities states the same conviction, namely, that this continent is being torn apart by these conflicts. A new day is dawning; the past lies behind us. The interval between the past and the present consists of a very few years; but the difference in the situation which came to pass in these few years is utterly inconceivable. The present is not merely an outgrowth of the past, it is an eruption.

This eruption is astounding in its extent; it is not limited to any human circumstances, nor is it confined to the political and national awakening among the people of Tanganyika. Moreover, it is not something foreign to the church. We are all in it together.

One notes the fact that this awakening and this eruption is affecting our young people especially. In the church our youth comprise a distinct generation. Among these young brethren and comrades the future is already making itself heard. This young African generation has been, and still is, under the influence of forces which were unknown to their parents. They no longer admire and respect Europeans for our superior strength, knowledge and wealth. God looks upon all mankind as lost souls, needing salvation. The church has been teaching them that all men are alike in the eyes of God, regardless of differences in power, knowledge and wealth. God looks upon all mankind as lost souls, needing salvation.

The twentieth century's propaganda and challenge to Africans to demand freedom and democracy has borne fruit in the shape of a strong interest on the part of the young in the political situation. No longer do African youth consider us Europeans as a people clever and strong, whose only desire is to elevate, intellectually and technically, inferior people. No, Europeans are the people who stopped tribal warfare among Africans but were unable to hinder gruesome wars among themselves. Europeans are they who have organized the world for their own advantage, and have other tools and machines, which they hold in common, and build to accommodate Europeans. South African sinners are European sinners. In lands neighboring Tanganyika European mine workers go on strike when the authorities seek to place Africans in better and well-paying positions.

When the Mau-Mau were terrorizing the people of Kenya, Europeans endeavored to arouse the emotions of Africans by scattering realistic pictures of men, women and children who had been slaughtered by horrible African tribesmen. However, these same pictures reminded Africans of scenes in the World War in Europe, where men, women and children, not by dozens but by thousands, were slaughtered in the ruins of European cities, in gas chambers, and in sinking ships. Spears and clubs are no worse than bombs and grenades.

In the eyes of African youth Europeans are strong and able, yet not necessarily righteous and good. The European can be helpful and bring gain and betterment by his enterprises, but one should put no confidence in him when he tries to inform the people that what he is doing he does for the sake of Africans. It is not to be wondered at if Europeans are not met with confidence and submissiveness, but find themselves considered, at their very best, merely a necessary evil.

One may well ask, what has all this to do with the church, or with a report of mission activities. We must remember that the church is not some sanctuary or a secret place. As missionaries we have to be interested in all the circumstances in the lives of the people to whom we were sent to proclaim the Kingdom of God. The forces that have called forth a national and political awakening do not leave the church untouched. Influences and ideas seek, openly or secretly, to force their way into the church. The souls, which listen to our messages, are worked upon by thinking and new reactions, both friendly and antagonistic.

The purpose of the foregoing is to give you a slight impression of the circumstances under which we labor.

Happy Horses

Reuter recently carried on its wires the following press dispatch which was published in many English language newspapers:

"Capetown, South Africa—for the rest of their lives, two farm horses living near Hermanus in the Cape, will receive 1s 6d. worth of sugar sticks every fortnight."

Directions to this effect were given in her will by their former owner, Miss Ella Gordon Dove Colston. Miss Colston, who was born in Scotland, died at her farm recently. She left an estate valued at 12,699 pounds.

She left her farm to the Mora vian Church in South Africa (Western Cape Province) on conditions that the church should be responsible for the proper care of her two horses."
Reclaim Summer for Christ

"Reclaim the Summer for Christ" was the theme of a Spiritual Life Mission conducted at Bethabara Moravian Church, July 20 through August 3. Three committees were active in the organization of the various phases of the program. Mrs. R. W. Newsome directed the prayer committee which consisted of Miss Pearl Styers, Emory Thomas, Barbara Beck, and Jimmy Morgan. Three cottage prayer meetings were planned and carried out by the committee on July 20, 21, and 22. The prayer meetings were held in the home of Mrs. M. A. Cleckley, Mr. and Mrs. Rayford Maynard, and Mr. and Mrs. W. H. Andrews. The prayer committee also conducted pre-service prayer meetings each evening of the week of evangelistic services, July 27-August 3.

Following the cottage prayer meetings friendly visits were made in the homes of our congregation and community on Wednesday, Thursday, and Friday, July 23-25. Each evening the Spiritual Life, Visitation workers met at the church for a planned "pot-luck supper." The supper began at 6:30 p.m. Instruction based upon the flip chart, "Strengthen Thy Brethren," followed. From 7:30-9:00 p.m. visits were conducted in the homes where spiritual life covenants were made or renewed. Cards were signed and returned to the church at a report and prayer meeting at 9 p.m. The covenant included the basic expressions of the life of Christ within the believer: regular attendance at Church and Sunday school, grace at meals, family devotions, Bible study, daily prayer, tithing of the income, inviting others to receive Christ and to unite with and attend the church, responsible Christian service, and Christian living in all relationships with others. Mrs. Rayford Maynard headed the committee which planned and carried out the suppers. With her on the committee were Mrs. L. W. Lackey, Miss Flora Sapp, Mrs. John Ham, and Miss Nancy Ham.

Visitation workers were commissioned at a special service on Sunday, July 20. Those who did the visitation work were Mr. and Mrs. W. C. Fox, Jr., Mr. and Mrs. J. W. Atwood, Mr. and Mrs. W. H. Andrews, Mr. and Mrs. Lester Brown, Mr. and Mrs. Harry Wilson, Mrs. R. W. Newsom, Mrs. R. C. Maynard, Mrs. M. A. Cleckley, Mr. and Mrs. Louis Reich, Miss Pearl Styers, Mr. and Mrs. Elmo Reich, Mr. E. L. Rowley, Mr. Charles Smith, Jr., Mrs. Myrtle Clodfelter, Mr. Everett Lehman, Mr. E. E. Hermsmith, Mr. John Ham, and the Rev. and Mrs. Paul A. Snider.

The final phase of the Spiritual Life Mission consisted of evangelistic services which were held each evening (including Saturday night) at 7:45 p.m. Before the services each evening a prayer meeting was held at 7:15 p.m. in the junior high class room. The Bethabara Band, F. W. Sapp, Jr., president, presented a prelude of familiar Moravian chorales each evening at 7:30 p.m. The Rev. Paul A. Snider, pastor of Bethabara, presided a series of messages entitled, "Sermons on the Heart." The Bethabara Senior Choir, directed by Mrs. B. Clyde Shore, sang for every service except the Saturday night service. On Saturday night the Bethabara Youth Choir, directed by Mrs. Marshall Dunn, sang. Other music for the services was presented by Mrs. John Buckmeyer, Mrs. Paul A. Snider, John Taylor and Howard Bolling (saxophone duet), the Youth for Christ Girls Trio, Ed Vitek (accordionist), and the Rev. Paul Snider.

Publicity and promotion for the entire program was handled by a committee headed by Charles P. Smith, Jr. Working with him were Oscar Mickey, Calvin Wooten, Marcus Smith, Marsden Cleckley, E. L. Rowley, and W. H. Andrews.

A statistical summary of the Spiritual Life Mission indicates little of the actual blessings received from the hand of our gracious Saviour to whom be praise and honor and blessing. Average attendance at the cottage prayer meetings was 23. Twenty-six visitors made 79 visits and contacted 67 homes of our congregation and 12 homes of our community. 93 covenant cards were signed during the visitation. One commitment to our church was made during the visitation. Average attendance at the evangelistic services was 133. (Sunday morning services were not included in that average.) Including the Sunday morning services the average attendance was 135.8. There were 30 decisions for Christ made during the week of evangelism. Nine persons indicated their desire to unite with Bethabara Church. Three persons indicated their desire to be saved. Eighteen persons indicated their desire to re-dedicate their lives to the service of our Lord Jesus. Decisions were made by 9 young people (7 boys and 2 girls) and 21 adults. New members of our congregation will come by (1) transfer from other congregations--6, (2) from the Roman congregations--6, (3) from the Roman Church, 1.

The follow-up program will include a Bible study and memorization program for the young people which is published by Youth Publications, Wheaton, Ill., and informal study groups for those who unite with the church.
A Rendezvous with God

By Stanley Rowland, Jr.

Westerners think of Japan as a nation of teeming cities, bright colors and sharp-pointed mountains. It is also a nation that instilled fierce loyalties in its citizens. One of them is Sakae Kobayashi, who had the proud mission of dying for his country.

From boyhood he was instilled with the ethics of death. It was good to live, to love father and mother, to taste the crimson sunset and hear the chatter of birds in the trees. But to die honorably for Japan was a proud young officer who hated his enemies and scorn, and he entered a seminary. Before long Christian-ness was a reality that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came running across the field from headquarters, running and shouting. Japan had surrendered—the commander had just picked up the news by listening to the American radio. It wasn’t until two hours later that the Japanese radio broadcast the surrender.

Wearily, Mr. Kobayashi went home. There he found his house burned. His mother was dead, and so were his brother and grandmother. As a former officer he was ostracized, could not get a job, and was filled with bitterness.

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely lady reading a book with a colorful cover. He was lonely, and the book did tell a story, but not the kind he thought; for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

"Love your enemies"—this was the theme of the sermon. It seemed utterly foreign, almost absurd to Mr. Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity battered aside his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953 he married the girl, and is pastor of a little church outside Tokyo.

Each day before the fighters took off, those who would fly the suicide mission were chosen. They would take off with the tearing roar of a fast engine and not return. Mr. Kobayashi’s turn came on August 14, 1945. It was late morning, quiet and cloudless, when the sirens sounded a raid. His destiny—a rendezvous with suicide—awaited him in the crisp, final blue of the sky.

He climbed into his Zero and started it, propeller-blast flattening the still green grass on the runway. He was calm and did not feel any particular emotion except the poignant realization that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

The fighter plane called the “Zero” was put into production as Americans planned a deadly, high-flying bomber called the B-29. For he was a kamikaze, which means "wind of God."

DEATHS


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Seven Signs of the King and the Kingdom

John H. Johansen, Associate Professor
And Head of The Department of Religion
Salem College, Winston-Salem, North Carolina

VI. The Healing of the Man Born Blind (9:1-34).

It is remarkable that, while the Synoptic Gospel tells of miracles done at the request of others, all but one of those which John records were spontaneous on Christ's part. That characteristic is strikingly brought out in this narrative. "He saw" the man. No one interceded for him. The disciples regarded him only as a theological problem. He himself sat silent, waiting for alms, all unconscious of the kind eyes fixed on him. But Jesus saw and pitied, and not only caused him to see, but became for him also the Light of the world. This is clearly the spiritual meaning of the sixth sign.

The disciples began by asking an academic question about the blind man (9:2). In so doing they spoke out of darkened minds. Jesus let in the light by brushing aside the academic question and setting the compassionate attitude to the blind man in its place. The disciples glanced at the blind man without pity. He was a common calamity, and interested them only as raising a doubt as to the persons to be blamed for it. A commonplace of their religion was the connection between sin and suffering. Christ taught the disciples how to look at suffering, that what was important was not what brought sin, but what could be done to remove it. Speculations about "the origin of evil," may harden the heart so that it loses its pity. That question is deeply interesting and important in its own place, but that place is not when we are standing beside the sufferer. The purpose of the evil around us, in reference to us, is to touch us with pity and summon us to help. "The works of God" are works of alleviation of affliction done by men who, in thus working, are carrying out the divine purpose and initiating the divine act. We are most like God when we strive to reduce the sum of human misery. As William Temple has said: "All things exist for the glory of God; even sin, and every form of evil, is compelled to minister to that glory; and the opportunity of glorifying God is the ultimate moral factor in every situation."

Again, it can be seen that the light from Jesus shines in contrast to the darkness of the Pharisees, who objected to the man being healed on the Sabbath because they objected to Jesus, and who cast out the man who had received his sight because he declined to be intimidated by their darkened minds. The whole sign means that Jesus came as the Light into a very dark world.

VII. The Raising of Lazarus (11:1-44).

We come now to the seventh, last and greatest of the signs of the King and the Kingdom. The meaning of this sign is so obvious that few words about it are called for. Here again we see the infinite compassion of Jesus (11:35), and the response of faith (11:26-27). But the distinctive feature of this sign is the truth that Jesus is the Resurrection and the Life (11:25). This is the eschatological sign (ESCHATON—"Last Thing"). It has to do immediately with the future life. The other signs concern the present life in the first instance and the future life indirectly. But in this sign the hereafter is in the foreground. Alan Richardson expresses the meaning of the "sign" in these words:

"For St. John it is not the mere event which is of chief importance, but the truth which it symbolizes: Lazarus is the type or symbol of the whole human race, man as such: the Lord must recreate our humanity; He must raise us up to resurrection life. He must open our eyes to the Light which shines in Him, and He must restore our disabled powers in order that we may stand upon our feet and walk. For the life of unredeemed man is only a living death; his eyes are blinded from his birth in sin, and he cannot see the truth; he is impotent to help himself. Christ is the restorer of our true humanity."

Throughout his Gospel, John represents salvation as being the possession of eternal life. That is a blessing which we can have in measure here and now, though we can only have it in its fulness in the world to come.

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come. In this seventh sign the emphasis is on the fulfillment of the present blessing. Its theme is the Resurrection Life. Not that a description is given of it, for no description can be adequate to the fact. John, like the whole New Testament, is satisfied with the fact that Jesus is the source and center of the believer's future life. The fullness of His Presence will be heaven; to be shut out from His Presence will be hell. The raising of Lazarus signifies that Christ has the power over death and that He opens the gate of heaven to all believers.

Thus we can see that each of the seven signs of the King and the Kingdom has its own contribution to make to the meaning of the Gospel.

Is it LOVE we need? Come let us see Him, by a word grant new life to the little lad, the son of the nobleman, and give him back to the love of his own home again.

Is it POWER we need? See Him touch the impotent man at Bethesda and cause him to leap and walk again.

Is it MERCY we need? See Him break the bread and multiply it and give food to the wandering thousands in the desert.

Is it PEACE we need? Peace, sweet peace! Then see Him still the storm on Galilee.

Is it LIGHT we need? Light to lead us down the path of life. Then see Him touch the eyes of the blind man and cause him to see the sun.

Is it LIFE we need? Surely we all need life. Then see Him standing at the sepulchre of the dead, and hear him call down through the silent halls of death, "Lazarus, come out," and be that is dead leaps into life again.

Christ creates all things anew, requires a willing response to His loving omnipotence, can save the most unlikely, is the Bread of Life, the King of Nature, the Light of the World, and the Life Everlasting.

Puerto Cabezas Members
Erect New Building
Violet Befus

The new Christian education building at Puerto Cabezas, Nicaragua, is up. It's painted. All bills are paid. And the building is in constant use.

We do thank God for His many blessings, and at this time we are especially grateful for His help on our building project. Four months the carpenter spent clearing ground and planting foundation posts for our spacious 72 feet by 48 feet "U" shaped education building. This included felling a huge mango tree which took the better part of a day, since everything is done by hand.

Some of our people began shaking their heads in utter disbelief when they say the dimensions of the new building as indicated by the foundation posts. Others realized it would take brains and brawn to see this thing come to pass—and they went to work with a will.

We were thrilled beyond words when the first donation of $355.00 was placed on the Pastor's desk by a group of young girls, ages 10-14 years, who had had a sale and

CHRISTIAN EDUCATION BUILDING 72 by 48 feet, is erected through sacrificial giving and work of people of Puerto Cabezas, Nicaragua. It started the ball rolling. That ball continued to roll until it rolled into both the King's Daughters groups, the Senior and Intermediate C. E. Societies and finally into every member's pocketbook for a freewill, self-denial offering. Thus, the donations grew until they took shape in a lovely white, five-room, zinc capped edifice which is a worthwhile monument to all our efforts.

We needed more room in our day school. Sunday school departments were badly in need of more room to do a satisfactory job and more space for worship and recreation with the youth fellowship was desired. But now our needs have been met. The day school has an enrollment of 200 children who are now much more comfortable in their roomy quarters. Each room is in use every Sunday morning for our Sunday school classes. Every evening the building is in use by either one of the Miskito or English organizations, or both.

We needed the building since the old building which was torn down was much too small and also badly in need of repair. God has seen fit to stir the hearts of our people to work and give. They gave until the $20,000 needed was met, until the carpenters, the lumber, zinc and nails and paint were all paid for. Members of the Men's Club spent long hours on two nights to lay much of the flooring. Efforts such as these were greatly appreciated.

As our eyes rest upon the new education building we realize that we have grown in stature. But are we growing in wisdom? And in favor with God? We pray that this may be so, and that souls will come to know Him and to love Him inside the walls of our new Christian education building.

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Mrs. Aldersley Still Ill

Recent reports from Antigua, B. W. L., indicate that Mrs. Cyril Aldersley, stationed with her husband at Spring Gardens, has not made the progress in recovery which was hoped for after the surgery which was performed in Winston-Salem, N. C., last winter. She has had a return of pain and temperature similar to that which she experienced at the beginning of her illness. She is under the doctor's care and was admitted to the hospital in Antigua for diagnosis and observation. The prayers of the Church are requested on her behalf.

Colin Aldersley is spending the summer with his parents. He is attending school in England during the winter months.

Puerto Cabezas Hospital

A summary of the activities at this new hospital in Nicaragua has come from Dr. A. David Thaeler. "This is just to report that at the end of the third full week of administration of the Pauline Bahmson Gray Hospital de la Mission Morava, we are still all very much alive, and in far better spirit than we were three weeks ago. We are beginning to get organized. Our patient clinics, three days a week, are averaging from fifty to sixty per day—and we hit sixty-eight one day. We are doing one operation almost every day that we are there, sometimes two, and are at the stage where operations are being arranged for about three weeks ahead. We are having eight or nine in-patients all the time, can hardly handle more, as one of the rooms is still used for storage and we have to keep a couple of beds for emergencies. We have a delivery every other day and a lot are scheduled for the next couple of months.

"Up here (meaning at Bilwaskaruma where the report was written) things are all right, too. I have clinics the three days that I am here including Saturdays. We operate almost every afternoon that I am here and since we have more surgery at Puerto Cabezas than we can handle we are getting people to come up here when they will.

"The traveling is no real problem—it is no harder than moving fast during clinic hours. Last night we stopped clinic early (at 5:30 in the afternoon), took care of the hospital patients, the records, etc., and went over to the Befuses, where Vi and John entertained the Americans at Puerto Cabezas. Grand dinner, good entertainment—and it was our first 'night out' in three weeks and we certainly enjoyed it. Today we were at Bilwaskaruma by 7:30, had a good clinic, operated on an acute appendix, gave a trans-fusion, and had classes."

The above report indicates the urgency of the situation in Nicaragua and the extreme need for another missionary doctor. Please continue to pray for a volunteer.

Currently Speaking

Antigua Teacher Training College to Close

The Provincial Elders' Conference of the East West Indies Province has received word from the Governor of the Leeward Islands that the government will assume full responsibility for the training of teachers to work in the Colonies. This means that government support will be withdrawn from the Teacher Training College which has been in operation under Moravian administration with government subsidies in Antigua. Without government support this College will have to close its doors at the end of the 1958 school year.

Governor Williams wrote: "I know that the Governments and peoples of the Leeward Islands will regret the passing of this Institution which has served them so faithfully and so well for 118 years; and I have noted with great pleasure that at a conference held ... to consider the future of the College, the contribution of the Moravian Church to education in the Leeward Islands—and particularly to the training of teachers—was recorded with deep appreciation.

"For my part I believe that the high sense of duty and of service to the community which moved Bishop and Mrs. Westerby to undertake the training of teachers in their own home in 1840, and inspired the Moravian Church to continue the work which they began, has permanently enriched the educational system of the Leeward Islands. This is a record of which the Moravian Church may well be proud."

Local Government—Honduras

There is much being said these days about mission churches becoming self-supporting. From the very beginning of Moravian work in Honduras local pastors have been given a voice in the affairs of the church. The following are excerpts from the minutes of the Executive Committee of the Moravian Church in Honduras. These bits of business are given here to indicate methods of procedure and the type of problems which are dealt with.

"Those present were Stanley Goff, Helper Cardenas, Parsen Benson, Parsen W. Marx, Parsen S. Marx. Sasmalkra Stanley was nominated for the post of secretary and he was elected unanimously. The minutes of the previous meeting were ready and were read."

"A count of the approximate number of believers who had planted the Lord's Acre rice was reported at 80, and it was voted that Nissaya Smith should proceed to Waksma as sasmalkra."

"Concerning Ras it was reported that the men there had not made Lord's Acre plantations. It was voted that when they had done that an evangelist will be sought to go to Ras."

"Two men came from Ohi to ask for a sasmalkra. They have already made a cas­sava plantation. It was voted to ask the believers in Ohi to make a house for a sasmalkra. When the rice harvest comes in, if there is sufficient, a sasmalkra will be sent. Our congregations are to be asked for a free will offering to help with the purchase of nails for the Ohi house."

"Schedules for the Prayer Watch in the various congregations were given out. Plans were made for the visit of Dean and Mrs. Aldersley Still Ill.
Vernon Couillard and an itinerary worked out."

(Termology: Helper—a layman serving as an Elder; Parson—ordained pastor; Sasmalka—lay pastor in charge of a congregation.)

New Nurse in Nicaragua

Miss Mary Gwenith Webb, a Methodist from Pensacola, Florida, has joined the staff of the State of Nicaragua, has joined the staff of the Mission Board is informed that the cost will be $7,300, and the congregation has most of that amount on hand with plans for raising the balance. This is exactly the case with the Memorial Moravian Church on the island of St. Thomas in the Virgin Islands. There was no request for aid, but only a request for permission to proceed. This sense of enthusiasm and responsibility is greatly appreciated by the Board. The Rev. Marvin Henkelmann is the pastor.

John Hus Day in Trinidad

Under the leadership of their young pastor, the Rev. Oliver Maynard, the Moravians of Trinidad, British West Indies, held a conference in the Rose Hill Church, Portof-Spain on July 6, John Hus Day. The theme for the day was "The Faith That Knew No Limit To Sacrifice." In addition to a morning service and Holy Communion there was a service conducted by lay pastors who spoke on the theme, "Our Church In A Changing World," divided into three sub-titles: "The Church In The Mind of Jesus," "An Everchanging World, A Neverchanging Need For The Gospel," "What Are We As Christians Doing To Promote The Spread of Vital Christian Work?" In reporting on the results of the day Br. Maynard wrote: "The church was filled and the congregation sang as one man. One could feel the presence of Christ and the fact of real Communion. Prayers were offered for our work and the student ministers in the Seminary. A special offering was taken up for our ministers-training fund which came to $93.00. Items of provincial news were read, and it gave the brethren a feeling of being together, sharing a great work, greater than any one unit of the work. They all took the Sacrament together, and the singing warmed our hearts."

The afternoon session was of a very high standard, and the congregation sat through two and one-half hours of it and seemed reluctant to go home when it was over. Various members of the outstations rose to express greetings and joy at such fellowship and they all expressed the desire to meet at such fellowship yearly. I can feel the awakening of new life and here at Rose Hill we have begun a series of mid-week studies in the history and constitution of the Moravian Church, and her place in the Church of Christ."

BAPTISMS


Fulp, Patricia Rose, daughter of James Henry and Gladys m. n. Fulp, born May 12, 1958 and baptized in Fulp Church August 10, 1958 by the Rev. Howard G. Foltz.

Warren, Lydia Carmen, daughter of Wallace Aldene and Betty Sue m. n. Martin Warren, born April 20, 1958 and baptized in Rural Hall Church August 10, 1958 by the Rev. Howard G. Foltz.


Daniels, Deborah Irene, daughter of Lawrence David, Jr., and Elsie m. n. Branson Daniels, born October 8, 1957, in Winston-Salem, N. C. Baptized April 13, 1958 at Christ Church by the Rev. J. Calvin Barnes.

Daniels, Patricia Gail, daughter of Lawrence David, Jr., and Elsie m. n. Branson Daniels, born June 29, 1954, in Winston-Salem, N. C. Baptized April 13, 1958 at Christ Church by the Rev. J. Calvin Barnes.


NEWS FROM THE CHURCHES

RURAL HALL ANNIVERSARY
Sunday afternoon, July 27, the Rural Hall congregation celebrated the 35th anniversary of the beginning of its work. It was on the evening of July 27, 1923, that a number of interested ladies met in the home of Mr. and Mrs. W. E. Stauber and formed an organization looking forward to the time when a church could be built. This ambition was fully realized a few years later.

As in previous years the Bethania Band rendered a concert on the church lawn before the service in the church. The Rev. Truett Chadwick, a former pastor, was the guest speaker in the lovefeast. A good size congregation was present including a number of former members and friends who were happy to renew their acquaintances and to participate in the lovefeast and also the good singing by the congregation. The junior and senior choirs rendered special music during the service.

MT. TABOR PASTOR SPEAKS
The Rev. Preston Hughes, pastor of Mt. Tabor Methodist Church was the speaker for the August Lovefeast at New Philadelphia on August 10. A large number of Mt. Tabor members joined in the service.

Assisting in the August communion services held on the morning of the same day were the Rev. T. Conway Pruet, and the Rev. Burton Rights, pastor of Messiah Congregation.

The church band presented a prelude of Sacred Chorales before the lovefeast service.

FULP GET-TOGETHER
Fulp held a family get-together and fellowship supper Sunday evening July 20 which was well attended. Following the supper the Church Board held its quarterly business meeting and at 7:30 a special program in the church was enjoyed. Mrs. Robert L. Hale planned and directed the program. Similar gatherings and programs are planned for the months ahead.

Much enthusiasm is being shown in the building program which is now under way and we hope will be completed before the cold weather arrives. The addition calls for several class rooms, rest rooms, and a kitchen.

Mrs. Heath Surprised
The Monnie Southern Chapter of the Foreign Missionary Society of Fairview Church has arranged to furnish the upstairs apartment of the Mission House at 433 S. Main Street in honor of Mrs. George Heath. A suitable plaque and a picture of Mrs. Heath will be put in the apartment. Mrs. Heath was told of these plans at a surprise birthday party held in her honor recently.

The Fairview Chapter held its regular June meeting at the home of Mr. and Mrs. O. M. Warren. Following the meeting everyone went into the dining room where the beautifully decorated birthday cake was served by Mrs. L. S. Styers, president. Mrs. Warren poured punch. Mrs. Heath was then presented with a shower of gifts.

Board Members Elected
At a church council meeting at Enterprise on July 27, the following were elected to the church board: Howard Berrier, David Tesh, and Hoyle Saintsing. In the report which were given, progress was noted in reducing the building debt on recent remodeling of the basement of the church.

Hopewell Band Organized
A band was organized at Hopewell on June 13 with Mr. Vestal Whitt as director. After several weeks of rehearsals, the band presented several numbers at church on July 27. The band was composed of the following: trumpet and cornet, Gary Perrell, Sidney Fisell, Richard Tesh, Jean Snyder; clarinet, Bonnie Perrell, Evelyn Tesh, Brenda Snyder, Sam Hutchins; trombone, Mickey Snyder; bass, Lee Roy Murphy.

The group was also accompanied on the organ by Mildred White. Several of the players have played in other bands but this was the first public presentation of the new band. We look forward to their continued service.

Mizpah's Perfect Bible School Record
Mizpah's record Bible School this summer enrolled 51 children, 48 of whom had perfect attendance. Two others came every day after enrolling a day late and the remaining one came every day until the family left for the summer. Needless to say, the teachers also were perfect in attendance, resulting in a wonderful spirit and fine interest.

The lessons on the childhood surroundings of Jesus created unusual interest in the construction of oriental homes. Juniors laid out a 16 house village of flat-roofed cottages complete with palm trees, while the Primaries had an unusually attractive hillside village made colorful with moss, trees and dolls. All were eager to carry home their Bethlehem houses and now in many homes the children have Palestinian villages of their own arranged on large cardboard platforms in some corner of dining room or den. This has left an indelible impression upon the minds of all the children.

Immanuel Experiment Successful
Usually the midweek services slump very sadly in the summer, but an experiment has proved most helpful in maintaining and the best attendance of record for the sum-
Donald M. McCorkle, Director of The Moravian Music Foundation, has been awarded the Doctor of Philosophy degree in musicology by Indiana University. His academic work having been completed in 1954, Dr. McCorkle came to Winston-Salem to continue his research in early American Moravian music under the auspices of a research grant made to Salem College by Charles H. Babcock, Jr. This grant was believed to be the largest ever given for any study of the history of American music. So important was the research and the international recognition given to the Moravian Church because of the project that The Moravian Music Foundation, Inc., was established in 1956 by The Moravian Church to continue the work.

Dr. McCorkle’s dissertation, entitled *Moravian Music in Salem; A German-American Heritage*, traces the history of the musical life of the Moravians in the Southern Province during the period 1780-1840. He devotes an entire chapter to the life and compositions of the Rev. Johann Friedrich Peter and includes for the first time in any work a catalog of the music collections in the Salem Archives. The catalog numbers to 70 pages and represents the results of three years of sorting and cataloging. The study concludes with the interesting observation that the history of Moravian music occupies a period of about 100 years, c. 1750—c. 1850. For all practical purposes it can be said that it began with the “Hosanna” written by Christian Gregor and closed with the “Hosannna” by Edward L. Leinbach.

**DEATHS**


**LEDDETTER**, George C.; born August 27, 1864; died June 12, 1958; funeral conducted by the Rev. R. T. Troutman. Interment in Moravia graveyard. A member of Ardmora Church.
Provincial Membership Reaches 20,000 Mark

That the total membership of the Southern Province has for the first time passed the 20,000 mark is one of the interesting facts revealed in the statistical table for 1958.

The total for 1958 is 20,421 as compared to 19,956 in 1957, giving a net increase for the year of 465. In the significant columns of communicant members the increase was 368.

New Philadelphia with a total of 68 showed the largest net increase in communicant membership. Clemmons was second with 58. Other leaders in communicant growth were Fairview, 34; Bethabara, 33; Christ Church, 29; and Oak Grove, 28.

Advent, New Eden, and Ardmore were among the congregations that trimmed their rolls in 1958, dropping 95, 39 and 35 respectively.

Total adult receptions for the year were 989. These were received 307 by adult baptism, 175 by confirmation, 184 by letter from other Moravian Churches, 292 from other denominations, and 35 by re-admission.
Mark Fiftieth Anniversary of Greensboro Congregation

Kenneth W. Robinson

Greensboro Moravians will celebrate the fiftieth anniversary of their congregation with a week of special homecoming services beginning on anniversary Sunday, October 5. Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, will preside at the 11:00 A.M. Holy Communion, assisted by the pastor, the Rev. Kenneth W. Robinson. New members will be received into the fellowship of the congregation at this service. A homecoming luncheon on the church grounds will be served at 12:30 P.M. to members, invited guests, and charter members who will return to be a part of the anniversary celebration. Following luncheon, the congregation will join in an Anniversary Lovefeast at 2:30 P.M. when Dr. Spaugh will be guest speaker.

Former Pastors Speak

A special feature of the anniversary celebration will be a week of preaching services beginning Monday, October 6 and continuing nightly through Friday, October 10. At each of these services a former pastor of the congregation will be present to preach the sermon. A general theme, entitled "The Early Church Speaks To Us Today," based upon the Book of the Acts, will be followed by each speaker. Former pastors planning to be present are Donald W. Conrad, George G. Higgins, I. Howard Chadwick, E. T. Mickey, Jr., and J. Calvin Barnes. These men represent a total of twenty-seven years of pastoral service to the Greensboro Church.

The Women of the Church will sponsor a Day of Prayer on Wednesday, October 8 to which all Southern Province ladies have been invited. In this way, they too will have an opportunity to participate in the anniversary celebration.

First Service in 1906

The history of the Moravian Church in Greensboro dates back to the year 1906 when a preliminary survey of members of the Moravian Church living in Greensboro was made by the Rev. E. C. Stemple, a young man just entering the ministry. He conducted the first service and used as a house of worship the local Congregational-Christian Church on Walker Avenue.

The congregation was actually organized by the Rev. E. A. Holton, at the time pastor of the Mayodan Church, in the spring and summer of 1908. Under his leadership a Sunday school was organized on April 5 with a charter membership of 31. The organization of the congregation occurred six months later on October 5 with thirty-seven persons as charter members. This service was conducted by Bishop Edward Rondthaler in the church on Lee Street which had been purchased from the Grace Methodist congregation.

In 1937, after careful consideration of the opportunities for service in Greensboro, the congregation moved out of its location on Lee Street, sold its building and contents, and moved to its new location on Elam Avenue in the western part of the city. The first building erected was intended to serve only as temporary educational and recreational facilities until a more adequate structure could be built. This was done some ten years later, when on Christmas Eve in 1948 the congregation held its first worship service in a new Colonial-styled sanctuary erected to the front of the church property. The older building is still standing, having been repaired and reshingled, and serves as a Fellowship Hall and Sunday school building. A Scout Hut, erected in 1947, is used for Scouting activities, Sunday school classes, and Youth Fellowship programs.

In 1955 the church purchased an adjoining property to the south containing a six-room dwelling which has been attractively furnished as church offices, a ladies parlor, Sunday school classrooms, and kitchen. The seven-room parsonage which stands to the north of the sanctuary was built in 1947.


Envisioning widening opportunities in a growing community, First Moravian Church members pledged $95,000 in May in a combined Building Fund and Budget Canvass. Plans call for a retirement of the present indebtedness of approximately $13,000, and the erection of a new combination Christian Education Building and Fellowship Hall. Off-street parking facilities are also being planned, together with a future enlargement of the sanctuary.
Provincial Announcements

Provincial Elders' Conference

Bishop Kenneth G. Hamilton from the American Mission Board and Br. E. Wilson from the British Mission Board visited Labrador during August as a result of the action of the General Synod of 1957. A Communication from Br. Wilson, representing the Unity and Br. E. Wilson the British Mission Board.

"The Ministers of the Labrador Province met in Hope Dale on August 19 and 20 for a Field Conference, with Bishop Hamilton representing the Unity and Br. E. Wilson the British Mission Board.

"Matters discussed included the future of the Field, and ways and means were found to bring the cost of the Field within the capacity of the British Mission Board. This will largely be effected by a strict budgeting and a limitation of the work. We hope it will have the desired effect. Moral problems and the personal affairs of the Missionaries also came up for consideration. We hope that the free and frank discussion of these various matters will result in an added zeal for the work. We feel that the interest that has been shown in Labrador will result in encouragement for all."

Word from our Leper work in Jordan indicates that the disturbed conditions in the Near East have not interfered with our ministry to the lepers of that area. Communication from Br. Motel, President of the Continental P.E.C. states:

"Today I received a letter from Sister Johanna Larsen. It informed me that the sisters are well and that their work is getting on. It is the first letter since the troubles arose in the Near East.

"Sister Johanna writes: 'We have everything we are in need of and we are in the position to do our work without any interference.'"

"Sister Johanna writes also that preparations are going on for the new establishment near Ramallah, such as preparation of stones, and bricks, and work on cisterns. So, it seems that all this work under the present circumstances is possible."

Activities of the President of the Conference for the month of August included: administering the Holy Communion at the Home Church at 8:15 and 11:00 o'clock services on the 10th; thirteenth of August lovefeast address at Fries Memorial on the evening of the 10th; administering the Holy Communion at Trinity on the 17th. There were also the following meetings: Moravian College and Ministerial Student Promotion Committee on the 4th; a conference with the joint boards of New Philadelphia on the 5th; and two meetings of the P.E.C. on the 14th and 28th.

R. Gordon Spaugh, Pres.

President of the Provincial Women's Board

Mrs. Cromer R. Grubbs

A letter to all presidents has been sent giving full details concerning the Provincial Fall Outing which is to be held at Charlotte Wednesday, October 15. The Women of the Charlotte Church through their president, Mrs. W. K. Wilson, have graciously invited us to come to Charlotte for supper and to attend a Billy Graham service.

Chartered buses will leave Konnoak Hills Church. The cost by bus is $2.25 and supper is 75c. If you plan to go by bus, park your car in the church lot by 3:45 and board the bus immediately. Buses will leave at 4:00 sharp and will arrive at the Little Church on the Lane in Charlotte for supper which will be served at 6:15. We will leave at 7:15 for the Coliseum to hear Dr. Graham.

Those driving their own cars and not coming for supper should be at the church by 7:00 P.M. to join us in going to the Coliseum. The service begins at 8:00 P.M.

Ministers and husbands are invited to attend.

If anyone would like to go who has not yet sent in her reservation, she should contact her president. There still might be room.

Days of Prayer

Greensboro Women of the Church will sponsor a Day of Prayer Wednesday, October 8, in observance of the Fiftieth Anniversary of their church. Mrs. William B. Piper, president, announces that there will be two speakers. The morning session starts at 11:00 A.M.; the afternoon session from 1:00-2:00 P.M. Lunch will be served.

New Philadelphia Women of the Church will hold their Day of Prayer Wednesday, October 22. Mrs. Frank A. Robertson is president of the Women of the Church. All women are cordially invited to attend these Days of Prayer.

College Student Fellowship Will Hear Dr. Edwin Sawyer

Dr. Edwin A. Sawyer will be the speaker at the Fall Rally of the Moravian Student Fellowship. The rally is scheduled to be held at the Greensboro Moravian Church on Saturday, October 11, beginning at 3:30 P.M.

William McCollston, a rising senior at Carolina, is president of the fellowship.

The theme of the rally is "Christ in College Life." The program is being planned by Sam Vance and Sarah Tesch, program chairmen.

According to Miss Tesch, Dr. Sawyer, accompanied by Mrs. Sawyer, will be in the Southern Province as leader of Religious Emphasis Week at Salem College which begins on October 14.

Baptisms


The Wachovia Moravian

George G. Higgins .................................. Editor
Burton J. Rights .................................. Assistant Editor
Walter H. Allen, Jr. .......................... Contributing Editor
Mrs. Cromer Grubbs .......................... Contributing Editor
Herbert Spaugh .................................. Contributing Editor
William H. Ray, Jr. .......................... Photographer
Edwin L. Stockton .................................. Treasurer

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Fairview Purchases New Site

IN THE PATH OF THE NORTH-SOUTH EXPRESSWAY. Plans for the construction of the superhighway call for the removal of these auxiliary buildings of Fairview. The smaller building at the right is the Blum Memorial Chapel. The larger building to which the chapel is annexed is the Kinney Memorial Scout Hut.

At the morning service on Sunday, September 14, the Rev. Vernon Daetwyler, pastor, announced to the Fairview Congregation the purchase of a 7.9 acre tract of land at Reynolda. The property, located along Silas Creek about 350 yards west of Reynolds Road, was purchased from the Mary Reynolds Babcock Foundation and Mr. Charles H. Babcock.

The development of the land as a new site for the Fairview Congregation depends on the construction of two proposed highways as a part of the super-highway network of the Winston-Salem area.

One highway is the projected North-South Expressway, plans for which call for it to pass just the rear of the present Fairview Church at Liberty and Eighteenth Street. The Expressway will call for the removal of the R. R. Kinney Memorial Scout Building and the Blum Memorial Chapel. In addition it will take the parking area now used by the church.

The second highway is the Silas Creek Parkway which will front the property and provide access to it from all directions.

According to Pastor Daetwyler Fairview began looking for a new site to which it could move as soon as announcement was made of the building of the North-South Expressway about two years ago.

Preliminary sketches call for the newly purchased property to be developed by the erection of a church, Christian Education Building, scout building, chapel, and parsonage. There is space also for a parking area for 400 cars.

Handling the business transactions for the Fairview Trustees and the Board of Trustees of Salem Congregation was provincial treasurer, Edwin L. Stockton.

Junior Highs Attend Conference at Hanes

Mrs. John L. Buckingham

The Junior High Moravian Youth Conference was held at Camp Hanes on August 9-15 and August 15-21. A total of 82 campers and staff attended the first session and 107 attended the second session. The conference theme this year was, "His Service, Our Joy."

Dean of the conference was Rev. Norman C. Byerly with Mrs. Paul Snider as dean of girls during the first session and Mrs. Harold Adams, dean of girls during the second session. Rev. John H. Kapp led our spirited campfires and Miss Jean Turner served as pianist. Counselors for the two sessions were: Mrs. John Buckingham, Mrs. Koyt Everhart, Miss Sallie Greenfield, Mrs. K. E. Fussell, Mrs. J. M. Markland, Jr., Miss Janet Kimball, Miss Anne Tesch, Miss Marie Stimson, Miss Ruth Bean, and Miss Sarah Long.

Four interesting and enlightening classes were taught on four successive mornings. The conference group was divided in a manner so that every camper was able to attend each class. These classes, centered around the conference theme were: "Let Us Sing," taught by the Rev. E. T. Mickey, "Let Us Serve," Rev. K. E. Fussell, "Let Us Go," Dr. S. J. Tesch, and "Let Us Study," Rev. J. T. Loflin. Various campfire committees which used the talents of the campers, aided in keeping our conference alive and interesting. The committees took part in the worship services of the week, the various assembly programs, the recreation, talent night and the fellowship at meal times. This year the staff chose four young people to receive "Best Camper" awards. These were selected on the basis of an all around good camping spirit. The four young people chosen for this honor were, Jimmy Morgan, Margaret Hammock, Mary A. Deluca and Wally Putnam.

The Rev. Paul Snider gave our inspirational vespers talks. Through these services and the final consecration services 57 decisions were made for Christ, either as first-time decisions, rededications, or for full-time Christian service. These stirring messages did much to strengthen the spiritual life of our conference.

Each camper and staff member will remember the wonderful experiences we shared this year as we worked, played and worshiped together as one in Christ our Lord.
IN THE CHEROKEE COUNTRY OF GEORGIA

Mission Bell Still Rings
J. KENNETh PFohl

The Moravian mission bell still rings in the Cherokee country of Georgia, after more than a hundred years of silence. It is a reminder of the faithful and sacrificial service of our missionaries sent from Salem in the first effort of the Southern Province towards the Christianizing of the American Indian, and a ringing witness to the civilizing power of the Gospel and its continuing need in the further development of our nation today.

The occasion for the bell's restoration to public notice and service came in connection with the formal opening of the Chief Vann House at Spring Place, Georgia, on July 27, at 2:00 P. M.

It was the major event in the inauguration of the project of the State of Georgia, under the leadership of its Governor, Marvin Griffin, for the restoration of old landmarks within its borders, both for their historic value as symbols of Indian progress and culture in former years, and as public shrines and museums for the attraction and enlightenment for its own citizens as well as the thousands of tourists who year after year pass through the state.

Chief Vann House

The house itself, an attractive two-story brick building with full basement and attic and similar double porches on both front and back, was the residence of a wealthy Indian Chief, James Clement Vann, who had given order for its erection already in 1804. It stood on the hill-top overlooking his 4000 acre estate and was said by architectural authorities to be "the first such structure to be erected in the Indian country where heretofore existed only log buildings and huts." Dr. Henry Malone, the leading historian on "Cherokees of the Old South" said of it, "I consider this the most important home built by an American Indian that is standing today."

Moravians, however, have another and important interest in this house and the builder in that it was this same man who "ambitious for his children to be educated and hearing that Moravian missionaries were going to open a mission in the Cherokee Nation, invited them to build their mission and school on his land. In their diary they state that James Clement Vann was "their great benefactor and friend." They say, too, that he sent six teams and furnished slave labor to aid them in erecting mission buildings. Also, that he boarded six students in his home free of charge."

We know, too, from the carefully kept diary records in our archives that the missionaries in turn helped materially in the erection of the Chief's house and continued in their educational and religious endeavors for the Cherokees through the first three decades of the 19th century; organizing congregations, establishing Christian homes and building the remarkable community that was New Echota where they attained the most highly developed type of civic organization and cooperative living ever attained among American Indians. All of which, however, was to be sadly disrupted by order of the Washington Government for the Natives removal to the Indian Reservation beyond the Mississippi.

Moravians Present

It was in view of these long years of Moravian educational and religious service by a group of God-fearing, Christ-loving men and women that the officials preparing for the ceremonies of July 27, through their

RESTORED VANN HOUSE. Here early Moravian missionaries were shown hospitality by their benefactor, Chief James Vann of the Cherokee Nation. Bishop J. K. Pfohl attended the dedication.

VANN HOUSE BEFORE RESTORATION, as it appeared in 1932 when visited by the editor of the Wachovia Moravian.
representative, Mrs. Dickie Bradley Bandy, Official Ambassador of the Cherokee Nation, requested the Provincial Elders' Conference that a bishop be sent to represent the Moravian Church on the program of the day by pronouncing the Benediction. Being appointed to this service, it was the writer's high privilege to be present, accompanied by Mrs. Pfohl, current President of the Woman's Missionary Society which had aided in support of the Cherokee Mission, and our son, Kenneth, Jr. and his family of Atlanta—representing a group of six Moravians in the large company of five to six thousand persons who were estimated to be present.

Salem Bell Rung

The program for the event had been carefully and thoroughly arranged and widely publicized, and was interestingly introduced by the ringing of the old Moravian mission bell, named "The Salem Bell," which, 150 years before had summoned the boys and girls to school and the congregation to worship. Carefully preserved through the long and changeful years it had been given a permanent place on the "memorial ground" and is well and safely provided for on a substantial bell "post" in lieu of a "tower."

Not only did the program presided over by Jos. B. Cummings of the Georgia Historical Commission provide for the participation of the leading officials of state and county organizations, giving leading place to Governor Griffin, but allotted place for representatives of the Cherokee Nation, too, which has maintained its tribal organization through the years and is still active in conserving and advancing the interests of its people.

Cherokee Delegation

This brought a large delegation from the State of Oklahoma. Cherokees, cherishing pride in their race and tribal loyalty, with evident joy over opportunity to make personal touch with their Georgia kinsmen; honored citizens, too, of another state where they had attained high position in governmental and business affairs. Of the eighteen members of this group, who came by special chartered plane, we would mention two: supreme court justices, Judge N. B. Johnson, once a chief justice himself and in 1955 named the foremost Indian leader of the year, and Judge Earl Welch. These men represented the Chief Justice W. W. Keeler, and the Cherokee Nation, bringing greetings and speaking optimistically of the future. Gov. Gary of Oklahoma sent for his representative, Mr. John Guthrie who presented the flag of Oklahoma to fly on the pole with that of Georgia, and Will Rogers, Jr. of Cherokee descent and one of Oklahoma's favorite sons, wired the Georgia group that he was sorry he couldn't attend.

All in all it was a highly interesting and worthwhile program, planned and maintained on a high plane. And even if it did continue for two and a half hours and those who occupied the platform had to sit with bare heads in the broiling Georgia sun, without the semblance of covering over them, it was the sort of occasion those who love the Lord and find joy in the progress of His Kingdom can never forget.

To a group of participants from Old Salem the occasion brought great encouragement and a thrill of joy and praise as they recalled the words carved in the granite stone of remembrance at New Echota. "Under the influence of Moravian missionaries, the Cherokee Nation became Christianized, and attained a high degree of civilization."

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. 11:1.

It is now a full year since the members of the General Synod gathered in Bethlehem, Pa., for the most momentous meeting of the Quincentennial year of the Moravian Church. What policies did they set? What trends did they establish? What pattern emerged? More careful, documented answers to these questions can soon be given, following the publication of the results of Synod. It is the duty of every Moravian minister and should be the privilege of every Moravian layman to read the resolutions passed by the General Synod, so that he can ascertain what kind of a church he belongs to, who it is, what it is doing, and where it is going.

Even prior to a detailed examination of the findings of Synod it appears possible to this writer to take note of two conclusions toward which all events and decisions seem to point. First, the world-wide Unity of Brethren is no longer an ecclesiola in ecclesia, a "church within the church." Neither is it both an ecclesiola and a denomination, which combination it continued to be from 1727—when Zinzendorf first realized the dual role of Moravians—down to 1957. But the Moravian Unity now stands as a separate denomination of Protestantism, with the "mission society" and "spiritual life" characteristics remaining either as secondary or as almost eliminated in every province of the church.

Second, the Unity of Brethren is feeling the effects of the struggles for freedom and the surging nationalism of less advanced peoples around the globe. The influence of these movements is inevitable. Since the membership of the Moravian Church is predominantly composed of Christians of the colored races of the earth, these Christians will ultimately come to govern the church, if organic unity is maintained and the principles of majority rule prevail. The Church is the body of Christ. Each Moravian is a member of His body. Let us think on these things!
The Book of the Psalms: A Mirror of the Soul

Read Psalm 46
By the Rev. John H. Johansen, head of
of the Department of Religion,
Salem College

How strange it is that perfect confidence comes out of experiences that seem most to disprove the care and providence of God! There is a secret here that the world does not understand. The man who against odds believes in God's goodness is rewarded by a vision of spiritual realities that others do not enjoy. God shows him, as Isaiah says, "the hid treasures of darkness." Like a blind man, he finds his way to the keys of God's great organ, and brings out music that he never would have found if outward darkness had not settled down upon him.

Psalm 46 seems to have been written by such a person. Kittel has truly said: "It is the most magnificent song of faith that has ever been sung." Upon it in 1529 Martin Luther founded his majestic hymn, "A Mighty Fortress Is Our God," when the Protestant cause was wavering in the balance.

Psalm 46 consists of three equal stanzas, each followed by a "Selah." The second and third stanzas end with a refrain (vv. 7, 11), "The Lord of hosts is with us, the God of Jacob is our refuge." This refrain may perhaps have originally stood at the close of the first stanza also. The Psalm may be said to express three ideas: (1) God the Refuge of His people (46:1-3); (2) God the Protector of Zion (46:4-7); and (3) God the Sovereign of the World (46:8-11).

The theme that runs through the whole psalm and which has lent it urgency and influence in crisis-hours generation after generation, is confidence now in the presence and help of God.

I. VERSES 1-3: This hymn opens with a hymnic expression of confidence in the protection of God in the face of the destructive outbreak of cosmic power. Here are forces which man cannot control: the melting of the earth in volcanic eruption, the tottering of mountains in earthquakes, and the tumbling of great eroded masses of rock into the sea, and the angry roaring of the sea. We are conscious of that peculiar terror felt in common by all mankind when in the presence of such cosmic power.

But let those powers break in all their fury, says the psalmist. We will not fear, for God is here giving His people His sheltering strength. He is their secure high retreat to which they may flee:

"God is our refuge and strength,
A very present help in trouble.

Therefore we will not fear though the earth should change,
Though the mountain shake in the heart of the sea;
Though its waters roar and foam, though
the mountains tremble with its tumults."
The prayer of Isaiah 33:2, "Be our arm every morning, our salvation in the time of trouble," has been answered. In the extremity of their distress, God has proved Himself the refuge and strength of His people. He has verified the prophecies of Isaiah, who bade them trust in His alone, and denounced the popular policy of an alliance with Egypt as "a refuge of lies" (See, Isaiah 28:15, 17; 30:2). Then comes the refrain, "The Lord of hosts is with us, the God of Jacob is our refuge," which according to many Bible scholars should here be restored.

II. VERSES 4-7: From the mysterious manifestations of vast cosmic energy the psalmist moved into the realm of history. Violent nations, storming pagan world kingdoms take the place of cosmic forces, and the psalmist utters his confidence in God's protection in the very face of raging antagonistic world powers.

But before he describes the raging nations, in striking contrast to the roaring of the stormy sea with which the first part ended, the psalmist paints a vivid scene in word pictures of poetic beauty. We see a quiet river, with canal tributaries, distributing streams of life and health-bringing water to Zion and its environment:

"There is a river whose streams make glad the city of God,
The holy habitation of the Most High.
God is in the midst of her, she shall not be moved;
God will help her right early.
The nations rage, the kingdoms totter;
He utters His voice, the earth melts."
This river represents the quiet, creative, gladdening, saving presence of God, who is present in His Temple on Mount Zion. It stands for the steadyling presence of God that will keep Zion from swerving aside in impotent defeat when the world powers of "darkness grim" are arrayed against her.

The refrain now deepens in effectiveness. With us, the Lord's people, is God, protecting us against the aspect of a threatening tyrant. In the ultimate struggle with pagan world powers the Lord will win:

"The Lord of hosts is with us;
The God of Jacob is our refuge."

III. VERSES 8-11: The third part of the Psalm expresses confidence in the world dominion of God, enthroned as King over all the earth. In imagination the Psalmist takes his fellow worshipers in Zion to some high point from which they can view that battle-field where the spiritual power of the Lord has put to utter, final, and decisive defeat, the pagan enemies of Zion.

"Come, behold the works of the Lord, how He was wrought desolation in the earth;
He makes wars cease to the end of the earth;
He breaks the bow, and shatters the spear,
He burns the chariots with fire!
'Be still, and know that I am God.
I am exalted among the nations,
I am exalted in the earth.'" We see the shattered bows, the spears cut to pieces, the burning shields, never to be recovered and never to be replaced. God now as a result of His triumph, here conceived of as already having been accomplished, wars throughout the earth have ceased.

To perceive that the Lord is God means to be certain of His presence, His help and His blessing. As Oesterley so well says: "The Psalmist encouraged and heartened his people during a present emergency by reminding them of the ultimate victory of Jehovah." The closing refrain sounds like a mighty shout of ultimate triumph:

"The Lord of hosts is with us;
The God of Jacob is our refuge."

One cannot fight against God. Jehovah is lifted high above all nations, and He is acknowledged as God by the whole earth.
FORMER MISSION STATION ON BORDER OF CANADA

Fairfield Still Lives

By W. A. Kaltreider

Stands in the center of the village, explaining its historical significance and noting the name of the McGeachy family who donated the plot for historical preservation.

Near the monument two maple trees commemorate 135 years of peace between Canada and the United States, planted in 1850, the one by Bishop Kenneth Hamilton, the other by a representative of Canada. In a clump of ancient trees on the other side of the highway is the Fairfield graveyard where some of the early missionaries lie buried. Standing in a small lookout pavilion on the village site, one can look south across the Thames River and see the spire of New Fairfield Church where the work was renewed immediately following the War of 1812.

Our visit to New Fairfield was an inspiration. Transferred to the Methodists in 1903, later to the United Church of Canada and now abandoned, we expected to find only ruins. Such was not the case. Built in 1844, church and mission house are well preserved and occupied and proudly cared for by Mr. and Mrs. Daniel C. Hill, 76 years of age, married in the mission house 57 years ago by Pastor Rights, the last Moravian minister at New Fairfield. Here was the spirit of New Fairfield living on. The Hills were Moravians in those earlier days. They were friendly, intelligent, and their faces glowed with Christian charity, the stamp which those early Moravians left upon their converts.

New Fairfield is surrounded by the Moravian town Indian reservation where rule by tribal council is maintained. Mr. Hill, proud of his Delaware ancestry, said, "All the Indians here are Delawares," no doubt descendants of Zeisberger's Brown Brethren led to Fairfield long ago.

Mr. Hill showed us the Moravian pastor's tools and workbench still on the premises. Farm buildings still remain to remind us of how the pastor worked his 80 acre farm to provide his living. All is now in the hands of the Fairfield Trust, formed by interested citizens who wish to preserve the memory of Moravian work there. Once a year, a service attended by 500 people is held in New Fairfield Church by the Chatham congregation of the United Church of Canada, 16 miles away. Program of the service held this year on Sunday, June 15, was titled, "Divine Services Commemorating the Moravian Missionaries of Fairfield on the Thames." So Fairfield still lives, and we rejoice when the noble work of our great missionaries is appreciated by those of other churches.

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MORAVIAN MISSIONS

Official Visit to Alaska
Dr. Edwin Kortz has written to tell about the General Church Conference which he attended in Bethlehem on August 18 and 19. The Church Conference here elects a third member of the Provincial Board and in the past the conference (though consisting as great majority of natives) always elected a missionary. This time they elected a native minister. The conference also accepted a budget including all the native ministers' salaries. The Mission Board contributes to these salaries and this amount will be in the budget as income but will be decreased every year until it disappears. Money is coming into the area with statehood and with government installations for defense, etc., and less from the native way of life. In same ways it is unfortunate but it is a trend in development which cannot be halted.

"The temperature is about 45 degrees, it is cloudy most of the time and there are signs of progress and of a growing native responsibility."

Labrador Visit
Bishop Kenneth G. Hamilton represented the Moravian Unity by joining the Rev. Edward Wilson of the British Mission Board in a visit to the Moravian mission workers on the Labrador coast. This mission field in recent years has faced difficult financial problems. The visitation was carried out to explore methods for improving work and also reducing the expenses of the field. Br. Hamilton and Br. Wilson spent the period from August 3 to August 28 carrying out the visitation, and shared in a field conference of the missionaries held at Hopedale on August 19 and 20. They hope to make a report to the Unity in the near future which will propose a solution of the problem in this field.

Couillard Visit
Dr. and Mrs. Vernon Couillard returned to Bethel safely on August 24, having spent seven weeks on a visit to the mission stations in Nicaragua. Their visit was carried out in order to gather first-hand information from the field for the benefit of students in the Theological Seminary. Br. Couillard reports that all of our missionaries are in good health, that the stations are flourishing, that the public services are well attended, and that there are abundant evidences of Christian growth among the members of our Church. In the course of his visitation Br. Couillard delivered a series of six lectures at the Instituto Bíblico on the Doctrine of the Person and Work of Jesus Christ. In addition he addressed numerous church services and related meetings. According to Dr. Couillard all our missionaries are receiving rich blessing in their work and send their affectionate greetings to their friends in the home field.

Currently Speaking
It was a matter of deepest regret that Dr. and Mrs. Couillard were unable to visit the Honduras field due to illness. They were advised by their doctor in Managua to take a period of rest and omit the Honduras trip. Dr. Couillard had been commissioned by the Church to ordain our first two National Honduran ministers. It is unfortunate that this mission could not be carried out.

Surprise
Br. Ferdinand Drebert and his wife, retired Alaskan missionaries now residing in the Gray Cottage in Nazareth, Pa., received a very pleasant surprise this summer. They were invited to be honored guests at the dedication of the new Bethel Church in Alaska. The Dreberts left Nazareth on August 28 to be present at this most happy event. In February of 1957 the Mission Board authorized the building of a new church at Bethel, the cost of which was not to exceed $30,000. The Alaska Church agreed to raise half of this amount, and the church at home agreed to match dollar for dollar what was raised by the Alaskans. A great deal of credit is due our Moravians and friends in Alaska for the example of progress and stewardship they have shown in making this church a reality.

Progress at Memorial Church, St. Thomas
The people at Memorial Church on St. Thomas, V. I., should be commended for the progress they have shown over the past few years. The new roof for their church is now finished and is almost paid for. Br. Marvin Henkelmann writes: "The folks here have responded wonderfully and we owe only $1,000 as of now. This will be in in a month, I am sure, and then we can start on our next project, the interior of the church. In addition to all this we have lights in our belfry!! Dr. Axel Hansen donated them in memory of his mother who died recently and another young man donated his time in installation. It is a thrill to see how the people have taken a pride in their buildings of late. It is almost unbelievable when one considers the fact that in three years they have raised nearly $2,000 to complete the school, $3,500 for a new organ, and now $7,000 for a new roof. This is in addition to paying my share of the salary and all operating expenses."

Housmans in British Guiana
The Howard Housmans' reached British Guiana safely after a fine trip by air from New York. Enroute they visited briefly with Br. Cyril Aldersley on Antigua and Br. D. C. Moore on Barbados. Br. Housman reports that he is gradually gaining information about his new field of endeavor. We ask the prayers of the Church on behalf of the Housmans as they begin this new assignment.

Mrs. Aldersley Improves
Recent reports from Antigua indicate that Mrs. Cyril Aldersley has had to undergo more surgery. However, her condition is showing signs of improvement and we would ask you to continue to remember her in your prayers that she may be restored to good health once again.

THE WACOHLIA MORAVIAN OCTOBER, 1958

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NEWS FROM THE CHURCHES

PAST PRESIDENTS OF THE CALVARY WOMEN of the Church were honored at the general meeting held September 8 in Fellowship Hall. Reading left to right: Mrs. P. L. Thorpe, Mrs. F. S. Dalton, Mrs. P. B. Walker, Mrs. W. A. Shore, Mrs. W. E. Shore, Mrs. J. W. Dalton, Mrs. H. C. Horton, Mrs. P. G. Minish, Mrs. E. H. Schultz. Standing center back row is current president, Mrs. O. F. Hege. Absent when picture was made were Mrs. A. L. Fishel and Mrs. W. H. Watkins. Deceased presidents honored were Mrs. J. F. Prother, Mrs. C. E. Johnson, Mrs. W. R. Maxwell, Mrs. W. V. Hartman and Mrs. B. M. Cahill, Sr.

Sunday School Leaders Chosen

Frank Mayberry has been elected by the Sunday School Council of Messiah Church to serve as superintendent for the coming Sunday school year. Other officers are Jack Saylor, assistant superintendent of the adult department; Robah Moser, superintendent, and Ray Jones, assistant superintendent of the youth department; and Mrs. Leon Mickels, superintendent, and Mrs. Jack Saylor, assistant superintendent of the children's department.

The council also reorganized the youth department so that the primary class is now composed of grades one and two, the junior I class of grades three and four, and the junior II class of grade five and six.

New Members Received

Grace Moravian Church in Mount Airy received William Scott, Shelby Jean Spencer, Patsy Atkins and Hazel Mae McMillian by the rite of Adult Baptism. Another new member is Brenda Davis, received by letter of transfer.

Grace Church's basement has recently been tiled, the Brotherhood paying for it.

Happenings At Enterprise

The Rev. G. E. Brewer was guest speaker for the August lovefeast held on August 10 at 11:00 A. M. Junior Conference was the one best attended by Enterprise young people and several were able to attend, including the pastor. Painting of the outside of the parsonage has been completed. A refrigerator has been added to the church kitchen. Mrs. David A. Tesh was received into the membership of the congregation on August 24.

Memorial Day Observance

The Mid-week service at Hopewell on August 13 was given over to an observance of the August 13 festival. The service was opened by singing the hymn "My Soul Before Thee Prostrate Lies." This was followed by a message entitled "Day of Revival." The preparation for the day, the events of the day, and some of the results of the day were noted. This was followed by a season of prayer with all members present taking part. The service was closed with the singing of the hymn "Come Holy Spirit, Come." Studies in Philippians were resumed at the next week's service.

Summer Schedule Beneficial

After three months of the summer schedule, Kernersville returned to the customary hours of Sunday school at 9:45 and morning worship at 11:00 with the first Sunday in September. The pastor, the Rev. Kenneth Ball, reports that as a result of the earlier hours during the summer attendance benefited, especially at the 10:00 o'clock morning worship service.

Thor Johnson Speaks on Formosa

Dr. Thor Johnson, who spent the summer in Philippians, will be next week's speaker.

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on Formosa spoke to the Youth Fellowship at Kernersville on Sunday, September 14. Dr. Johnson, son of the Rev. and Mrs. H. B. Johnson, who live in Kernersville, told of the friendly reception which he and his orchestra received on Formosa.

**A Large Lawn: Asset or Liability?**

This is the first summer that the Raleigh congregation has enjoyed a church lawn; but the size of it—plus heavy rainfall during most of the season—made it begin to look like a liability as well as an asset.

But the Men of the Church agreed to assume responsibility for cutting the grass once a week. The result is that the lawn has been a lovely sight all summer long. The work was accomplished under the supervision of Br. Ray S. Foltz, president of the Men of the Church, who prepared a roster of the members by dividing the group into teams of three men—a team for each week. With two power mowers available, it takes two men about four hours to cut the vast expanse of grass which now provides such an attractive setting for the new Christian Education Building. But lawn-mowing Saturday came no more than twice for any one member. So here is an example of genuine teamwork in Christian fellowship.

**PAYMENT ON DEBT ON CAMP SITE IS GOAL OF YOUNG PEOPLE**

Final payment on the purchase price of the Woodie tract of the Camp Site property is the goal of the Young People’s Union for the year 1958-1959. This was the action taken by the Council of the Union at its fall meeting at Trinity on September 16. A balance of $2,200 is still owed out of an original indebtedness of $12,000 which was the price of the property purchased in 1954.

In addition to the balance on the Camp Site debt the young people accepted as a goal $1,000 for missions. Mission causes to be aided are: Furnishings for the new church at Bethel, Alaska; for the new building of the Instituto Biblica at Bilwas-karma, Nicaragua; an out-board motor for the Cabo Gracias Parish in Nicaragua; and needed equipment for the Auas Clinic operated by Dr. Samuel Marx in Honduras. Mailie Beroth, president, presided over the Council.

**DEATHS**

Whitsett, Onslow Mateer, born January 20, 1889, in Guilford County; died July 2, 1958. Funeral conducted by the Rev. Frederick P. Hege. Interment in Midway Presbyterian Cemetery, Guilford County. A member of Advent.

McGimpsey, Theodore B., born December 25, 1890, Burke County, N. C., died September 9, 1958, Charlotte, N. C. Services conducted by Dr. Herbert Spaugh. Interment in Elmwood Cemetery, Charlotte, N. C.

Johnson, Will S., born November 5, 1895, Winston-Salem, N. C., died August 4, 1958, Charlotte, N. C. Services conducted by Dr. Herbert Spaugh. Interment at The Little Church on the Lane, Charlotte, N. C. and Home Moravian Church Chapel. Interment in God’s Acre, Winston-Salem, N. C.

**BAPTISMS**

Spaugh, Earle Frederick, Jr., son of Earle F. and Rebecca (m. n. Holton) Spaugh, Born April 2, 1958, Charlotte, N. C. Baptized at The Little Church on the Lane, Charlotte, N. C., July 27, 1958, by Dr. Herbert Spaugh.

Roseman, Everett Edwin, son of Everett Peter and Mildred Joyce m. n. Roseman, born July 15, 1955 at Winston-Salem, N. C., was baptized April 13, 1958, at the Moravian Church of Raleigh by the Rev. G. Edward Brewer.


Pfaff, Deborah Ellen, daughter of David H. and Frances m. n. Freeman Pfaff. Born March 12, 1958, in Winston-Salem, N. C., and was baptized August 10, 1958, by the Home Church by the Rev. James C. Hughes.

Inabinet, Bert Lee, son of Carol L. and Charlotte m. n. Parker Inabinet. Born April 19, 1958, in Winston-Salem, N. C., and was baptized August 27, 1958 in the Chapel of Home Church by the Rev. James C. Hughes.


Myers, Tina Marie, daughter of Curtis A. and Nancy m. n. Long Myers. Born June 24, 1957, in Winston-Salem, N. C., and was baptized June 29, 1958, in the Advent Church by the Rev. Fred Hege.

Snyder, Lisa Lynnette, daughter of Roger A. and Marie m. n. Gobble Snyder. Born February 25, 1958, in Winston-Salem, N. C., and was baptized June 29, 1958, in the Advent Church by the Rev. Fred Hege.


**GIFTS AND SOUVENIRS OF OLD SALEM**

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NEWS OF MORAVIANS IN CZECHOSLOVAKIA

(The following is an extract from a letter to Mrs. Ralph Van Lehn from Bishop Karl Reichel of Prague.)

Every month we have one ecumenical Sunday night. We invite a guest from some sister church to serve us by his message. Then we have missionary nights when we learn of the doings of our Brethren’s missions. And, finally, prayer watch nights, which is such a beautiful heritage of the year of jubilee—1957.

We have a new work now in Carlsbad where a group of 13 souls have reported themselves to us. Ten adults and three children. Very interested and, most importantly, sincere people. They take the Gospel literally and they try their best to live by it day by day. (Besides other things) they own all their possessions jointly. No one has a thing of his own. They put their money together and bought two homes where they live. They walk to work and their earnings they again save in a joint savings and jointly again they use their money. I read not long ago that also in America (that is) in Manitoba and Alberta such groups exist and also in South Dakota and Montana. I would be interested to know something more about their lives. Ours live in 3 groups in a very lovely countryside in the vicinity of Carlsbad. Not long ago we visited them and we experienced very beautiful moments in their group. The main the news that the Brethren’s Unity was born also in Hungary in Budapest. There are about 200 souls and they live according to our brethren’s manner. We are in touch with them by letter.

This week there will gather in Prague evangelical theologians from all over Europe for a conference which will talk about the responsibility of Christians for the situation in the world and its further development. There will be representatives of the evangelical world from Germany, Poland, Rumania, Bulgaria, Russia and others, and also will be the Orthodox Church. To be sure, we all long that the burning world questions might be solved in peace and order, as the great missionary, Albert Schweitzer has called for.

In my addresses I point out as the deepest impressions from my trip these things: pageant in Pulneck in England, the greeting at the synod in Bethlehem—cup of brotherhood at the conclusion of synod—gathering of young people in Bethlehem and the evening commitments to our Lord—concert in Winston-Salem—besides many fine experiences, which together form the many-colored mosaic of our travels, which ended at the grave of Comenius in Naarden.

Not long ago I buried the daughter of our first Bishop, Br. Vaclav Vancura, Sister Bohuslava Vancura, who died at 71 years after a hard illness. She spent her last days in Prague, so my wife and I visited her from time to time.

BAPTISMS


Echols, Kathy Earline, daughter of Thomas Gary and Earline m. n. Ingram Echols, born April 15, 1958 and baptized in Kernersville Church September 7, 1958 by the Rev. Kenneth W. Ball.

Korner, Betty Ana, daughter of Philip L. Jr. and Mary Ruth m. n. Cooke Korner, born March 10, 1958, baptized in Kernersville Church, September 7, 1958 by the Rev. Kenneth W. Ball.

Idol, Kenneth Neal, son of C. Glenn and Mary m. n. Cantrell Idol, born April 20, 1958 and baptized in Kernersville Church September 21, 1958 by the Rev. Kenneth W. Ball.


THEOLOGICAL SEMINARY BEGINS YEAR WITH ENROLLMENT OF 39

Moravian Theological Seminary began its 152nd academic year with a communion service on September 17. The total enrollment of 35 students has been surpassed only once before in 1950 to 1951 when there were 39 students on the roster.

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VISIT BY THE SUPERINTENDENT REVEALS

Many Needs in Nicaragua

Howard Stortz, Superintendent, Nicaragua Province, as Condensed by The Rev. Robert A. Iobst From a Recent Letter.

School was out during March, April and half of May and Missionary Howard Stortz was able to visit the many Moravian congregations in the huge Nicaraguan mission field of which he is superintendent. He was travelling on foot, in canoes, by horse and a little plane for over eight weeks, visited 30 places, preached or conducted 53 services and held 25 official board meetings.

Across the southern border of Nicaragua, in Colorado Bar, Costa Rica we have the opportunity to start a new church. Stortz writes, “The field is ripe to harvest and all we need to do is step in.”

Other places, like Usi Bila and Packway have up until recently been heathen. Now they have built churches and have nice gatherings with lots of children and are begging for pastors. At present we have none to send.

There are almost a thousand communicant members in our Bluefields congregation but only national pastor Joe Harrison is there. Br. Jones is starting a new church in Managua. Br. Shimier is home on a much needed furlough. In Bluefields the Assemblies of God have been carrying on an evangelistic and healing campaign. The treasurer of our mission, Br. Dreger, says unless we get a missionary to Bluefields soon the Moravian church will lose out. Everyone will be glad when Br. Giesler arrives to serve there.

In his inspection tour of the Cabo Gracias area, Br. Stortz found the mighty Wanks River very low. The dry season had been long. Using the outboard motor was dangerous. At one place they capsized. “I found myself in the river, not even having time to take my clothing off,” he wrote recently. Then they lost the stern engine in the river and then the spare motor fell overboard also.

“We had to paddle from Boom all the way to Cape. It took us 18 hours. No food or water. We really were tired. Eight hours horseback ride to Kruta and eight hours back really played me out. I was not to go to the Walsa district too, but I had enough of it and could not take more; so I returned home. Fortunately it rained and there was more water in the river and I was able to get the engines repaired and so came back home without any trouble, but it took us 10 hours continual travelling. It was good to be home and to rest up a bit. At most of the places we were able to get green coconuts to drink.”

Br. Stortz wrote that Dr. Thaeler tries to work three days each week in our Moravian hospital in Bilwas Karma and three days in our hospital in Puerto Cabezas (90 miles away). He wonders how long Dr. Thaeler can hold out at that strenuous pace.

“He had a bad start,” Br. Stortz writes: “Dr. Thaeler was to go on his first visit to Puerto Cabezas hospital but a bad accident on the road brought in six seriously injured people to Bilwas Karma. One died next day. He could not go to the other hospital.”

But at the other hospital they were waiting for the doctor because some people had been badly burned in a boat explosion there. “So I really do not see how this present arrangement can work. I wish they could get a doctor soon.”

“We are beginning a Province-wide stewardship campaign. Hope to have great results. We will work on the same lines you did last year in the U. S. Please remember this campaign in prayer.”

Br. Stortz says we have about 150 children enrolled in our Moravian elementary school in Bilwas Karma. We could have many, many more children if we opened a boarding school. So many people who live in still more isolated places want to send their children. “But we have enough to do,” he writes.

He mentions that 90 miles away in Puerto Cabezas the natives have built a large new school which has also improved the appearance of the church, too. The government wants us to begin a secondary school there. They say they prefer the Moravians to start it instead of the Catholics.

Br. Stortz closes his letter telling that he still has some more travelling to do before the Instituto Biblico opens in two weeks and lots of other work for the Lord in our mission. He concludes with this complaint: “We are holding our own but I find I am getting on in years and cannot do as much anymore as I used to do in my younger days.” And he sincerely means it. A great soldier of the Lord!

Bishop Knudsen Plans To Work For Africa

Under date of July 14, 1958, Bishop Elmo Knudsen wrote from Christianfeld, Denmark, to Br. Herbert B. Johnson:

“Your letter and enclosure arrived on the same day our MISSIOENSBLAD came from the printer. Here you will read the news putting a temporary end to our missionary service. It has been a hard time for both my wife and myself, but God gave us strength and the assurance that He will still use us. I am glad to say that I have made good progress toward recovery and hope to be able to take up some duties from the beginning of 1959.

“We have just returned from a visit to Germany and Switzerland where I met the Brethren of the Southern Highlands Committee. I also had the privilege of speaking and preaching on several occasions.

“Our orphaned field (Southern Highlands, Tanganyika, East Africa), although administered by our British Province, still lacks a proper home base; and it is my greatest wish to help build up something during the years to come. We have no literature at all about our work. I trust that God will give me visions and inspiration to write a little.

“Sister Johanne K. Larsen is not in Christiansfeld this week. She is attending summer camps on the island of Bornholm, a Danish possession in the Baltic Sea. This is also the home of my wife, and our children have been there for the past six weeks. We hope to meet them there next week. We are so thankful that God has now granted us this privilege of being together with our children. We have prayed so long for a solution to the problem of their education. We had finally decided to take all three out of Africa. Our daughter is 11 and the twins, boy and girl, are 8.

“We are looking forward to meeting Sarah Vance and Janet Crutchfield when they visit Christiansfeld. Last month young Ralph Siewers was here, as was also Christa Menzel. However, we missed seeing them because of our absence in Switzerland. Kindliest greetings in Jesus’ Name.”

ELMO KNUDSEN.

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WINSTON-SALEM, N. C.
GROUND IS BROKEN, CONSTRUCTION BEGINS FOR

Fort Lauderdale Church

ARCHITECT'S CONCEPT of first unit of Fort Lauderdale Church. It combines three features of Moravian architecture.

Mervin C. Weidner

"Sand"-breaking ceremonies on Sunday, October 12, initiated the construction of the first unit of the first Moravian Church in Florida at Fort Lauderdale. Architect, builders, and Moravian friends gathered on the 4 1/2-acre site in the city's northeast Coral Ridge Isles subdivision for the symbolic event. A week before this occasion, the Provincial Elders' Conference of the Southern Province together with the Board of Church Aid and Extension, the Advisory Building and the Financial Board endorsed the proposals presented in Winston-Salem by Dr. Mervin C. Weidner, Director of Church Extension in Florida. The grant of the Province up to $75,000 for construction and architectural fees will provide a Fellowship Hall building 97 feet long, a Christian Education wing 137 feet long, with minimum air conditioning, landscaping and parking facilities.

Louis Wolff, a local architect, achieved a churchly Floridian contemporary design with a high pitched roof over the main building and with three features of the Moravian tradition: an adaptation of the classic belfry, a wood arch over the main entrance similar to the colonial hood, and the use of the church seal as a window in the north gable end. The Fellowship Hall unit is adaptable for worship and multi-purpose with a seating capacity of over 300 and an overflow of 100 in the lounge to the rear. Laminated wood beams at 6 ft. bays with an exposed ceiling of wood decking will be supported on concrete block buttresses. An interesting exterior pattern will be formed through the use of awning windows, stucco, redwood siding, and the block buttresses. Adjacent to the Fellowship Hall will be the church offices and kitchen. The

The master plan for the use of the large site, surrounded by streets on three sides, includes a complete church center with sanctuary and parsonage, parking facilities for over 200 cars, and a large recreation area. The first unit will be the very first construction in the subdivision of over 1000 lots.

Because the closest facility for church services is five miles from the church site, services at present are held monthly. Between forty and fifty gather from Miami to Palm Beach to worship at this monthly service, held in a Chapel of a funeral home in downtown Fort Lauderdale, under the leadership of Brother Weidner, the organizing pastor. It is hoped that the Fellowship Hall will be complete enough by Christmas to have the Christmas Eve Vigils and Candle Service in the new building.

Music Festival is
Set For June 1959

William T. Ritter

"We want to let every Moravian in the Southern Province feel that the early American Moravian Musical Festival and Seminar which will be held in Winston-Salem the fourth week of next June is his Festival" was the keynote sounded by Mrs. Harold Vogler, General Chairman, when she called to order a meeting of the members of the Church Relation Committee recently.

The committee, representatives of churches in the Province met in Memorial Hall, at which time Dr. Thor Johnson, who will be the director of the Festival, outlined some very ambitious plans for this fifth bi-annual event which will bring to Winston-Salem some of the country's outstanding musical talent.

The 1959 Festival and Seminar scheduled for June 22 to 28 will highlight, through lectures and concerts the extraordinarily musical era of Winston-Salem and its environs in yesteryears.

A Chamber orchestra and a large mixed chorus and soloists will present publicly a number of compositions which have not been performed in over a century.

The representatives of the various churches who were present had outlined to them their various duties to help make the Festival an outstanding Moravian project. The members of the Committee were asked to publicize by word of mouth and every (Continued on Page 3)
Provincial Announcements

Provincial Elders' Conference

Br. William McElveen was ordained a deacon in the Moravian Church on Sunday afternoon, September 7, at Calvary Church by Bishop Edmund Schwarze.

On October 3 the Provincial Financial Board approved plans for immediate construction of the first unit of the Fort Lauderdale Church upon recommendations from the Church Aid and Extension Board, the Advisory Building Committee, and the Provincial Elders' Conference.

Six new ministerial students from the Southern Province were enrolled at Moravian College and Theological Seminary during the month of September. New students entering the college in the freshman class included: Paul Heist from New Philadelphia; John Thomas Minor from Konnoak Hills; Junius E. Spach, Jr., from Advent; and Tommy Lee Woosley from Friedland. Two new students entering the theological seminary were: William Granley from the Home Church and Gordon Bonduran from the Home Church. This brings the total of students from the Southern Province preparing for the ministry and foreign mission service to twenty-six.

A memorial organ has been presented to the St. Phillips congregation by Mrs. Mary Fries Blair. The electronic organ will be installed in the new sanctuary as a memorial to Dr. George R. Heath, who served for many years in the foreign mission fields of Nicaragua.

Activities of the President of the Conference for the month of September included participation in the following occasions: the morning service at Calvary on the 7th honoring Bishop Edmund Schwarze on the occasion of his fiftieth year of ordination as a Moravian minister; opening chapel services at Salem Academy on the 10th and Salem College on the 19th; Ministers' Covenant Communion at Bethania on the 16th; funeral services of members of New Philadelphia on the 12th and 23rd; opening address at Pine Chapel's Day of Prayer on the 17th; attendance at the following board and committee meetings: Board of Church Aid and Extension; Music Foundation; two meetings of the Board of Christian Education; dinner meeting honoring ministerial students at Friedland sponsored by the Moravian College Promotion Committee; Executive Board of North Carolina Council of Churches at Durham; Directors of the Foreign Missionary Society; two meetings of the Provincial Elders' Conference; Ministers Retreat at Roaring Gap; ordination of Br. William McElveen; Home Church council; open house at Fries Memorial; and morning service at Immanuel.

R. Gordon Spaugh, Pres.

Provincial Woman's Board

Mrs. Cromer R. Grubbs

A step forward in women's work was taken as three women from the Southern Province and three women from the Northern Province met October 21 and 22 in Bethlehem, Pennsylvania, to discuss future Bible and Mission studies, ways of cooperating in publishing material, and other phases of women's work.

Those attending from the Southern Province were Mrs. M. E. Miller, chairman of the Provincial Woman's Board, Mrs. Douglas L. Rights, devotional life chairman, and Mrs. Sam F. Vance, Jr., mission study chairman.

Mrs. Joseph W. Schwager, chairman of the Provincial Women's Board, Mrs. W. Miller Weiss, spiritual growth chairman, and Mrs. Emil Simon, missions chairman attended from the Northern Province.

Bethabara Women of the Church will hold their Day of Prayer Wednesday, November 12. The theme for the day will be "Lord Teach Us To Pray."

Mrs. B. Clyde Shore will play organ meditations beginning at 10:45. Two services will be held in the morning, the first at 11 o'clock, and the second at 11:45. Lunch and a fellowship hour will begin at 12:30, followed by the afternoon session at 1:30. Guest ministers will speak at each of the services. The pastor of Bethabara, the Rev. Paul A. Snider, will deliver the message at the evening service which will begin at 7:30.

Mrs. L. W. Lackey, president of the Women of the Church, cordially invites all women to attend.

The historic Brother's House, built in 1768, will open its doors to the public for the annual Moravian Candle Tea for four successive days, Wednesday, Thursday, Friday, and Saturday, December 3, 4, 5, and 6. Wednesday evening the tea will be held from 7:30 to 9:00 P.M. During the remaining three days the hours are from 2:00 until 9:00 P.M.

The Candle Tea, which has come to be covered by Biblical stories, and a replica of Salem Square in the 1800's. Each tiny house is constructed to scale of the original buildings.

General admission for adults is 50 cents and children 25 cents, the money to be used to carry on the work of the Home Moravian Women of the Church, of which Mrs. Fred F. Bahnson, Jr., is president.

Teachers and grade mothers may make plans for classes of school children to visit the Tea at convenient hours by telephoning Mrs. William P. Hanes PA 5-9763. A special children's rate will be made under these circumstances.

The Tea will also be held two Sunday afternoons, December 21 and 28 between 2:00 and 9:00 P.M.

Mrs. Jack C. Rose is chairman of the Candle Tea, Mrs. Charles A. Mickey, associate chairman, and Mrs. W. P. Shore, assistant chairman.

BAPTISMS

Sixmore, Stephanie Ann, daughter of Thomas S. and Elaine m. n. Crews Sixmore, born June 3, 1958, in Winston-Salem, N. C., and was baptized October 5, 1958 in Moravia Church by the Rev. R. T. Troutman.


The Wachovia Moravian

George G. Higgins Editor
Burton J. Rights Assistant Editor
Walter H. Allen, Jr. Contributing Editor
Mrs. Cromer Grubbs Contributing Editor
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Fries Memorial Opens Annex

EDUCATION WING OF FRIES MEMORIAL is opened. It provides a Fellowship Hall and much needed children’s departments.

Open house was held by the Fries Memorial congregation for its new Christian Education wing on Sunday, September 21, between the hours of 3:00 and 8:00 P.M. A large number of friends and members attended. The Rev. E. T. Mickey is pastor.

The new two-story brick building which is annexed to the sanctuary is 42 by 80 feet. It provides space for the Kindergarten and Primary departments and a Fellowship Hall. It also allowed for the removal of the sanctuary and Fellowship Hall.

In addition to providing space for the much-needed children’s departments, this construction frees the old Fellowship Hall for development for older departmental groups.

The new wing was completed during the past summer at a cost of $55,386.20. Forty-seven men of the church contributed work to complete the interior. The women of the church made the stage and window curtains.

The week-day kindergarten is also now well furnished and in adequate space, having contributed $1030.00 toward the building and purchased its own and the primary department furnishings.

Along with the new construction, air-conditioning was installed to cool the sanctuary, Fellowship Hall, and much of the rest of the building.

Appreciation is expressed to many friends who were interested in this project and to those faithful members who labored long and well to see the project completed.

A cordial invitation is extended to all who found it impossible to attend the Open House to visit the building either at service time or otherwise.

FESTIVAL COMMITTEES
(Continued from page 1)

possible media the Festival and its purposes, to help recruit choir members for the semin­

ar classes, urge the singers in their various churches to participate in the Festival cho­

rus on Sunday, June 28 and to interest their fellow church men in serving as volunteers to help out with the many important details that must be taken care of long before the Festival gets under way.

The following are the members of the Church Relations Committee of the festival and the churches they represent:

Advent, Mr. and Mrs. Richard Reisor;
Ardmore, Mr. and Mrs. Arlen Harris; Beth­

shara, Mr. and Mrs. E. L. Bowley; Bethania,
Mrs. J. F. Butler and Mr. Howard Conrad;
Bethesda, Mr. and Mrs. Carl Davis; Calvary,
Mr. and Mrs. C. D. Fordham; Charlotte, Mr.
and Mrs. Basil R. Wilson; Clemmons, Mr.
and Mrs. F. L. Mock; Christ Church,
Miss Nann E. Kiger; Enterprise, Mr.
and Mrs. A. L. Montemurro; Fairview,
Mr. Arthur Helsebeck; Friedberg, Miss Jo
Anne Marshall; Friedland, Mr. and Mrs.
Raymond Ebert; Fries Memorial, Mr. and
Mrs. V. A. Thrift, Jr.; Fulp, Mr. Robert
Hale; Greensboro, Mrs. W. W. McNeill;
Home Church, Mr. Douglas Elam; Hope,
Mrs. Aaron Jones; Hopewell, Miss Mildred
White; Immanuel, Mr. and Mrs. John F.

Cude; Kernersville, Mr. and Mrs. John
Vance; King, Mr. and Mrs. R. D. Hart­
grove; Konnoak Hill, Mrs. James Wein­
garth; Leasburg, Miss Marguerite Kirks;
Macedonia, Miss Ermon Beaufchamp; Mayo­
dan, Mrs. Violer Young; Messiah, Mr. Har­
ry James; Mizpah, Mr. and Mrs. James R.
Speas; Moravia, Mr. T. Herbert Isley; Mr.
Airy, Mr. Edward Pruett and Miss Virginia
Poore; Mr. Bethel, Mrs. Carl Westmore­
land; New Eden, Mrs. Walter Hewett; New
Philadelphia, Mr. Jarvis Hauser; Oak
Grove, Mr. and Mrs. Lester G. Reich; Olive­
et, Mrs. C. E. Kelley; Pine Chapel, Mr.
William D. Hutchins; Providence, Mr. Mel­
vin Fulp; Raleigh, Prof. and Mrs. Edward
G. Manning; Rural Hall, Mr. and Mrs. C.
P. Robinson, Jr.; Trinity, Dr. and Mrs.
Robert E. Masten; Union Cross, Mrs. Wy­
at Tucker; Wachovia Arbor, Mr. Francis
T. Boone; Willow Hill, Mrs. Oten Hiatt.

Mr. and Mrs. Harold H. Vogler will act as General Chairman of the Festival and Seminar and the following will serve in the capacities as indicated:

Don Britton, Executive Secretary; Richard
terson, Reading Secretary; Miss Ruth
Meininger, Registrar and Edwin Stockton,
Treasurer.

Assistant Secretaries: Mrs. Ed Mickey III;
Mss. Alice Pierce, Mrs. Edgar Powell, Mrs.
Robert Sparrow, Mrs. Ralph E. Vaughan.

Arrangements Committee Chm.: Will­
liam Hutchens, Chorus; Harold and Eliza­
beth Vogler, Church Relations; Dr. and
Mrs. Frank Albright, Exhibits; Mrs. Eryl­
Spach, Flowers; Miss Helen Vogler,
Transportation and Tours; Wm. T. Ritter,
Promotion; Tracy Lousbury, Properties;
Fred Bennett, Amplifying; and Robert M.
King, Ushers.

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Many Sick with Malaria

Samuel B. Marx, M.D.

"This child is about to die," said the father pointing to his year-old baby lying in the homespun hammock in Tucurun.

"This baby is going to die soon," said a mother in Pimienta. And such words many said while we traveled up the Patoa River in Honduras.

White as a sheet, the baby lies listless in the bed or hammock, his eyes half open but seeing nothing. His spleen and liver greatly enlarged, his nostrils dilating with each respiration. This is the picture of children with malaria.

Starting in Wanpo Sirpi, in the Spanish colony recently settled there, we found cases of malaria lying abed without medication. A mother of an eight day old baby was lying in a room with two others sick, having had a high fever since before her delivery. So after the little service in her home, we left her some antimalarial medicine and went to the other side of the colony to see a two year old boy with pneumonia, now ill five days without help. Here too, we had prayer and asked God's blessing on the treatment we left with the mother.

Riverbank Transfer

On the first day of the up-river trip we met the colony motor boat going down to Ahaus and among the passengers this family with the sick boy. When we drew abreast and they saw that the doctor was passing, they hailed us to stop at a sandbank and to transfer to our dory. Back up they went and on the way it was possible to get the history of the illness.

A mother ran along the bank of the river as the outboard motor drew to the landing in Curpa. She herself had been having fever and her boy of eight was having malarial chills, so she ran to be sure to get the pills. In every home were those with malaria, some in bed, some sitting around, others up trying to make banana mash to eat.

Farther up the river at Tucurun the teacher had been trying, almost frantically, to get some medicine because the attendance at school was down to half. Even some of those attending school came with severe malarial headaches. There we saw the Sumu baby in the leaf shelter beside the school, already ill for weeks. The children from farther up river left their homes to go to their school and the mothers took turns to cook for them, a week at a time. So this mother felt she couldn't leave her other children to hunt medicine while the baby daily became worse.

The people spent every cent they could spare, many every cent they had, to buy pills for the fever that someone in the family had or was almost sure to get shortly. In every village the evangelists who were in our party held services with the children and adults who were well enough to attend.

Z-9, Z-12 or some such number on the houseposts show that the advance agent of the anti-malarial campaign had come.

"Very shortly the D.D.T. team will come," he had said, "they will spray all the houses to kill the malaria-carrying mosquitoes." But that was about a year ago now and still no D.D.T.

Half Were Sick

At the Wanpo Sirpi colony there was a first-aid man in charge of the sick-bay, but he had no anti-malarial medicine. At the farthest point among a contingent of soldiers, half were sick with malaria, some for more than a week. None had any medication. The lieutenant said he thought it was because of all the mosquitoes, but one of the sergeants said he thought it was the bad water.

Among the Sumu people, two children had recently died. There were many with fever but still they were hostile. The Catholic padre had passed recently, had married several and evidently given orders that they should not take us in. Previously we had been hospitably received. This time they would give us no place to stay, nor would they come to meet us.

At the final stop the patriarch of the family was practically all ill. It was a real God-send that medicine came for them at the moment. We pointed out the goodness of God in making not only this provision for their need but also the gift of His Son for our sins.

With the patriarch aboard as a passenger to Ahaus, we started down river, carried quickly by the high water. Stopping again at Curpa, the lady who had run to get her malaria medicine, told me that she still felt as if she had some fever, felt chilly and aching all over. I inquired whether she had taken all her pills.

"Yes, they're all gone," she said.

"Well, how did you take them—you didn't take all three at once like you were supposed to, did you?"

"First I took two, then the next morning I took the last half," she replied.

"What about the missing half?" I persisted in asking.

"Well, the first night, this little grandson here was having high fever with convulsions, so I gave him half a pill—wouldn't you have?"
Annual Meeting of the Foundation

The third annual meeting of The Moravian Music Foundation was held on September 23 at the Home Church and at the Foundation offices in Winston-Salem. Re-elected as officers for the present year were C. H. H. Weikel (Board); Clarkson S. Sturtevant and Mrs. Edward G. Manning (PEC, South), Archie K. Davis and Charles N. Siewers (Salem Congregation), Elmer L. Mack and Karl Fischer (PEC, North), and Mrs. John R. Weinlick and Mrs. Harry J. Schaeffer (Bethlehem Congregation). Miss Lily Peter is an honorary trustee.

The administration will continue to be headed by Dr. Donald M. McCorkle, who was re-elected Director. His chief assistant is Miss Liselotte Schmidt.

An Expression of Gratitude

The Foundation wishes to express its heartfelt gratitude to the congregations of the Southern Province which have responded to a call to aid the work of the Foundation with financial support. The overwhelming response of three-fourths (35 out of 44) of the churches is a magnificent vote of confidence which will not go unrewarded. We accept this as a mandate to be of greater service to the Moravian Church in America. It is your Foundation, and through its work in research, publications and education the Moravians are making an impressive contribution to other denominations as well as to music groups in America. The Foundation already has earned the highest national accreditation, yet we have only begun to develop. We believe that the Foundation's work and influence will benefit the Church particularly in public relations, in evangelism through music, in raising standards in sacred music, and in restoring the place of the church in the center of America's artistic heritage. Daily we are hearing reports about the increasing knowledge of and respect for the Moravian Church because of its desire to share its great music with the world. Only one other denomination is able to make a similar contribution, and it has been doing so for nearly two hundred years. Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose. This is the aim of The Moravian Music Foundation.

Director Visits West

In July the Director and his family drove to Ohio to visit the Moravian congregations at Dover, Gnadenhutten, Uhrichsville, and elsewhere. He addressed the congregation at Dover First Church and a meeting of area music enthusiasts at Uhrichsville, and everywhere found growing enthusiasm for the revival of early American Moravian music.

In September he had the great pleasure of addressing the Western District Conference of the Moravian Church which was held at Green Lake, Wis. Meeting at the same place at the same time was the national board of the National Federation of Music Clubs, whose members are beginning the second year for using Moravian music in their programs. The Director was pleased to accept an invitation from their national president to address the board meeting on the work of The Moravian Music Foundation.

Summer Vesper Services

Throughout the summer months an informal evening vesper service was held on the front lawn of the Canadensis, Pa., Moravian Church for the convenience of those who could not attend the morning worship, and for those who enjoyed a simple outdoor period of group devotions.

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THANKSGIVING AND PRAISE ARE FOUND IN

The Book of the Psalms: A Mirror of the Soul

By the Rev. John H. Jobensen, Head of the Dept. of Religion, Salem College

Read Psalm 100

"Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost."

No four lines in all English poetry are more familiar or more generally used than these immortal lines from the pen of Thomas Ken. And he merely adapted the lofty thought of Psalm 100 and gave it to minds and hearts that respond to the strange appeal. It is God's word to the inner heart of man calling for praise and thanksgiving, and joyous service. There is not a single mournful note in this entire psalm. The Psalmist praises God from beginning to end and calls on the earth to join him in the praise of the Lord.

No wonder that in Christian days the river of praise runs with a deeper, broader flow. The TE DEUM is both an anthem of praise worthy of the greatest of the Psalmists, and a noble confession of faith. The Church's singers are a vast multitude: Bernard, Luther, Tersteegen, Isaac Watts, Charles Wesley, James Montgomery, Horatius Bonar, are only a few of the great writers of hymns that the Church has been blessed with. Truly mankind in all generations has "come before His presence with singing."

Now it may seem a strange thing that we should be called upon to praise the Lord. It is a fitting and natural thing that we should call upon the gracious God to bless us! But what can we give to him? Herein is a great mystery, even the mystery of love! Love is a great want; God's love is a great want; love can only be satisfied with love. God had finished the earth; He looked upon it and all the freshness of its beauty; He saw it had just come forth from His hands. But He was not satisfied. He looked at it, and said of it, "It is very good." Then He waited, and then He stooped and then He fashioned man. You see there was not one creature in the world who could take hold of all its beauty and turn it into praise; there was not one creature in the world who could feel the great throbbing of His love and love Him back again; there was not one who could commune with Him, walk with Him, enter into fellowship with Him, and turn all these things into praise to God. So our God stooped and fashioned out of the earth a man; and then, when the man saw the worth of things, he thanked God for it; he found the use of things, and he blessed the Lord; he traced love in every-

thoughts come." "Oh, yes," he replied! "But it is so small," the student protested. "Yes," replied the professor, pointing to the sky, "But look how high it is."

Remembering that we are God's people, and the sheep of His pasture, we can think of His unfalling guidance, His loving care, and His eternal provisions for our blessedness. Surely such contemplations will lift our hearts in the kind of praise that will delight His heart and make His days happier as He rejoices in His creatures.

"Enter into His gates with thanksgiving and into His courts with PRAISE."
Worldwide Bible Reading

By Dr. James Z. Nettinga, Secretary
American Bible Society

"Out here I have had time to think about the deeper things of the spiritual life. I'm writing you, Mom, to ask that you and Pop read a chapter of the New Testament each day. I will read the same chapter way across the other side of the world and I will feel, somehow, we are united, sort of joining invisible hands. And if I come back, the church and the Bible will mean more to us than ever in our lives."

When the tearful voice of the mother relayed this message over the phone and hung up before the Bible Society Secretary was able to get her name, she did not realize that this letter would begin a program now known as Worldwide Bible Reading, sponsored by the American Bible Society.

"THE BOOK THAT LIVES," the theme for this year, gives added meaning to the program because it was just fifteen years ago that the longing of this unknown marine on Gaudalcanal for spiritual fellowship started a chain reaction of Bible reading that now reaches millions of people in fifty different countries.

Each year a packet containing an attractive poster, a brochure, a bookmark of Bible reading, an information sheet and a sample bulletin is sent to every minister in the United States and chaplains in the churches and on military posts for use on Universal Bible Sunday, the climax of this program. Since its inception, the program has followed an upward curve in cooperation from the churches.

One of the most gratifying results of this Bible reading emphasis is its growth around the world. Thirty-six thousand posters and a million bookmarks were shipped from the United States to all the foreign agencies and sister Societies. In addition to this, thousands of the posters and bookmarks were printed on the field.

THE BOOK THAT LIVES

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Youth To Youth Mission

Bethabara Youth Fellowship has made plans for a Youth to Youth Christian Witness program to be presented November 16-23. The first phase of the program will consist of two cottage prayer meetings to be held on Sunday and Monday, November 16 and 17. These prayer services will be held by young people for young people and they will pray for young people. The next phase of the services will be a youth to youth visitation evangelism program to be held on Tuesday and Wednesday, November 18 and 19. A flip-chart prepared by the Methodist Church entitled "Win Youth for Christ," will be used in the instruction period. Following the visitation program, a preaching mission will be held by the Rev. J. Taylor Loflin, pastor of Pine Chapel and popular Youth Counsellor at our summer conferences.

Three Sundays in October members of Bethabara Church in preparation for the Youth to Youth Christian Witness Mission made a community survey of the housing projects around the community of Bethabara.

On November 2, a self-study was conducted by the Bethabara Youth Fellowship in preparation for their Evangelistic Program. On November 9, a film produced and distributed by the Methodist Church, "Four To Go," was presented.

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NEWS FROM THE CHURCHES

Youth Work Resumed
On September 14 Oak Grove resumed its Youth Fellowship meetings with 48 present. This year a Junior High Fellowship has been organized, which makes a total of three youth groups now meeting on Sunday nights. The Junior and Junior High Fellowships are including choir work in their activities and will take part in the Sunday morning worship services.

Another new feature of the youth program this year is Film Night, which will be held once each month. The whole congregation is invited to have supper with the young people on these occasions and remain for an evening service, featuring a movie on the Life of Christ.

They Sat On The Front Pew
Worshippers sat on the front pews when Oak Grove observed its 71st anniversary on September 28. The day was also Rally Day, which brought out near record attendances at church and Sunday school.

Bishop J. Kenneth Fehl brought the message at the Anniversary Lovefeast held on Sunday night, and the Oak Grove Band played chorales preliminary to the service. In many ways, it was one of the best days for us in years. Total attendance for the day was 814, and enthusiasm was high.

Council Elects Officers
On Thursday evening, September 25, the congregation of the Kernersville Church held the annual Church Council in Fellowship Hall, with the pastor, the Rev. Kenneth Hall, president. The Rev. H. B. Johnson and John R. Flynn were elected to serve as Elders for four years, succeeding Clyde Carter and C. J. Swaim who had served for a similar period.

R. C. Flynn, Sr., and Joe Smith were elected for four years as trustees replacing Eugene Flynn and Paul Shore. Financial reports were given of the Church, Sunday school, Woman’s Auxiliary and Young People’s work along with the status of the building fund.

Roscoe Smith was re-elected to succeed himself as a member of the graveyard committee for three years.

Several recommendations were discussed and one of these, the purchase of a carpet for the sanctuary, was given an affirmative vote.

Pastors Exchange Pulpits
The congregations of the Kernersville Church and the Raleigh Church had an exchange of pastors on Sunday morning, September 28. Mr. Ball spoke in Raleigh and the Rev. Walser Allen, Jr., preached locally. This was the first time for each to be a guest preacher in these pulpits. Br. Allen was no stranger here, however, as he was reared in Kernersville.

Drama Portrays Beginning of Mayodan Church
The Junior Department of Mayodan Church presented a drama on the beginning of Mayodan and the Mayodan Moravian Church the first Sunday evening in October. The play, written by Mrs. John H. Rapp, portrayed the service for the laying of the cornerstone which began at what was then Mrs. Higgins’ Boarding House and then continued as the congregation proceeded to the church site singing “The Church’s One Foundation” accompanied by Mr. Tom Lehman on his cornet.

Other scenes included the first school in Mayodan which was held in the Moravian Church and the musical programs. The skit closed with a challenge to the members of today. The boys and girls dressed in the attire worn by those in the latter part of the 1800’s made the program more realistic. This was a repeat performance, the first being in Sunday school the first Sunday in September.

Families Get Together
For the past three months we have been holding family get-together and fellowship suppers each third Sunday evening. Good attendance has marked these gatherings. Mr. and Mrs. E. L. Stockton were with us for the September meeting and after the out-door picnic the people assembled in the church for a brief service and a talk by Mr. Stockton on the significance of a Moravian graveyard and some rules and regulations covering same.

Rural Hall Organizes Youth Group
The Rural Hall congregation had the privilege of hearing Graham Rights, son of Mrs. D. L. Rights and the late Dr. Rights, at the morning service on the first Sunday in September. Graham is a Senior Theological student this year at the Yale Divinity School.

A large number of young people were present for the formation of a Young Peoples group the first Sunday evening in October. Mr. and Mrs. A. G. Belcher have agreed to lead this group in their services and special programs.

Rally Day Goal Missed by Three
Again this year Rally Day was a “big day” at Bethania. A new Church School attendance goal of 260 was missed by only 3 when 197 were present. This broke the old attendance record of 182 which had stood for about 18 months. The Rally Day theme was emphasized in the services throughout the day. The entire Church school assembled for the Rally and Promotion Day program. The sermon at the morning service also followed the Rally Day emphasis. The day concluded with the Children’s Lovefeast at 7:00 p.m. The guest speaker for this service was the Rev. Paul A. Snyder. At the lovefeast all of the children from the Nursery through the Junior Department sat together in a group. The older boys and girls served as dieners and ushers for the service.

Bethania Visits Camp Site
The Bethania congregation paid a visit

THE WACHOVIA MORAVIAN NOVEMBER, 1958

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to the new campsite on Sunday, October 5. Meeting at the church at 1:00 p.m., a caravvan of 15 to 20 cars carried 75 to 80 Bethabara members to the campsite. Dr. Higgin's, who accompanied the group, took the group on a hike over the grounds and explained the plans for the development of the area. A vespers service was held at 4:30 on top of the mountain. The Bethabara band provided instrumental music for the service. This 3,700 foot elevation was undoubtedly the highest place at which the Bethabara band had ever played. Following the service a picnic supper was enjoyed by the group on the mountain top. Beautiful fall weather prevailed through the day. Not only was the trip and magnificent scenery enjoyed by all who went, but it also gave many a chance to visit the site who had never been there before and to learn more about the plans for developing the new camp. All agreed that there could be no more lovely a setting for a church camp.

**Bethabara Recognizes Faithful Attendance at Sunday School**

Bethabara Sunday school held its annual Rally and Promotion Day exercises on Sunday, October 5, 1958 at 10:00 a.m. Mrs. Swaneda Cleckley, Sunday school secretary, reported an average attendance of 109 for the year. The largest attendance was on March 23, 1958 when 155 persons crowded the Sunday school classes. Lowest attendance came on February 16, 1958 when only 48 persons dared to come out in near zero temperatures and through 6 1/2 inches of snow to Sunday school.

M. J. Kudelka, Sunday School Superintendent, announced the following perfect attendance records, one year: Mr. and Mrs. Wesley Brendle, Marsden Cleckley; two years, Eddie Smith; three years, Jeannette Snyder, R. K. Morgan, David Reich, and Pam Reich; four years, Jimmy Morgan; five years, Martha Sapp and Flora Sapp.

Bethabara Sunday school organized one new Sunday school class during the past year, a Senior Young People's Class, which is taught by the pastor.

**Youth Fellowship Officers Installed**

New officers for the Youth Fellowship for the Bethabara Church were installed at a special service on Sunday evening, October 19, at 6:30 p.m. Jimmy Morgan, retiring president of the group, assisted the Rev. Paul A. Snider, pastor, in the installation service. New officers installed were Barrett Hunter, president; Jimmy Morgan, vice-president; Linda Ballard, secretary; and Eddie Smith, treasurer.

**Six Hundredth Baptism**

Suzanne Kay Blickensderfer became the 600th child baptized by the Rev. James Gross in the John Heckewelder Memorial Moravian Church, Gnadenhutten, Ohio, on Sunday, August 17, when Brother Gross returned to Ohio from his pastorate in York, Pa., to conduct the Children's Festival. Five other children were baptized in this special service. Eight were also baptized the previous Sunday.

**Retreat Site Available**

Camp Hope, the camp grounds owned by our Eastern District churches, is now equipped to handle out-of-season retreats up to a capacity of fifty.

This is the result of the $25,000 expansion program completed this summer by the erection of a new 60 x 40 feet unit lodge and four new cabins, all with automatic heat.

The unit lodge, known as the "upper" lodge, equipped with kitchenette, two wash rooms complete with showers.

**Fifth Anniversary At Raleigh**

The youngest congregation in the Southern Province celebrated its fifth birthday on Sunday, October 5. About 80 members and friends of the Moravian Church of Raleigh gathered that afternoon to hear Bishop J. Kenneth Pfohl deliver an appropriate and inspiring message on the Christian significance of the "feast of love," as it is traditionally observed by Moravians.

At the morning worship hour Bishop Pfohl presided at the administration of the Holy Communion, in celebration of Worldwide Communion Sunday and the congregation's fifth anniversary.

A series of special anniversary services scheduled for Monday, Wednesday and Friday nights was best attended on Friday, when over 40 people met at the church for the annual anniversary supper and enjoyed really warm fellowship as well as really good food. The three guest preachers were Dr. Ralph McLain of the Department of Religion, Meredith College; the Rev. Brooks Patten, pastor of Highland Methodist Church; and the Rev. Edward T. Mickey, Jr., pastor of Fries Memorial Moravian Church.

**Moravian Music Album Presented**

Recently the Rev. Daniel Jones, pastor of the Lancaster, Pa., Moravian Church, presented a three-record album of Moravian music to the Lancaster Free Public Library on behalf of his congregation.

**First Ordination at Fargo**

An important day in the life of the Fargo, N. D., Moravian Church occurred on June 22 when George Scilley, the first son of the congregation to enter the ministry, was ordained.

The Rt. Rev. I. R. Mewaldt officiated at the service, with the Rev. Karl F. Bregenzer, the pastor, conducting the worship.

It was noted that the congregation was only fifteen years old and had already given of three sons in preparation for the minis-
Church Needs Older People

EDWARD L. FISCHER, Pastor
Great Falls Congregation, New York

"In the multitude of my thoughts within me Thy comforts delight my soul," sang the Psalmist of old. Anyone determined to live to a ripe old age should find his heart echoing to that sentiment.

Speaking about getting older ... how do you feel about it? We all think occasionally about growing older, about aging —everyone does. But have you ever asked yourself, "What is aging, anyhow?"

That's a good question. What is it?

Signs and Symptoms

Is it those gradual physical changes, like losing your hair or getting a middle-age spread? Is it the look in a fellow passenger's eye when he stands in the bus or train to let you have his seat? Is it a silent kitchen which not too long ago buzzed with activity? Is it a loaf of stale bread bought a week ago that you and your husband can't finish? Or do you think of it when you meet an old friend on the street and mumble to yourself, "My, how he's aged!" Then you walk home, look at yourself in the mirror, grin at your own reflection and say, "Who's kidding who?—You too, old-timer!" What is aging, anyway?

We are told by those who know that we began aging the moment we were conceived. We were already aging when we were born. When we sprouted our first tooth, we were aging, but everyone was excited over our "growth." When we were ten, we beamed with pride when we weighed more than our best friend, but when we became fourteen, pride disappeared when we out-weighed him. Now, over forty, we avoid the scales like the plague.

Somewhere along the line our attitude toward growing and aging changes. We're happy when we feel we've grown —sad, when we feel we've aged. The processes aren't too different...but our attitudes may definitely be different.

In almost any church there are older adults in rather large proportion to the total membership. They have "borne the brunt in the heat of the day" and loyally continued, as the years have come and gone, to attend every service and activity possible. Certain pews are automatically saved for them, since this one and that one have been "regulars" for fifty years or more. The presence of these older folks is taken for granted, for every younger person in the church is as used to their coming as to the very sight of the pulpit Bible or the communion table or the flowers in the church. It is not too facetious to call them the "pillars of the church."

The church needs the presence and ministry of older people. The wisdom of their experience through the years helps younger persons avoid needless mistakes. With the years, there has come an appreciation of the difference between the "chaff" and the "wheat,"—what is not important and is worthy of effort and time. Not only in connection with the church program but in individual problems, older people have valuable counsel to share.

The church is rich indeed that has a number of older persons who are actively engaged in its total program. The church is particularly alert that uses older people in a variety of ways, not holding a person to the teaching or financial job that he's known so long, but giving him a chance to discover abilities he may not have been aware he had; giving him a chance also to avoid getting in a rut from which he later moves very painfully.

Social service workers and others who deal much with older people tell you that too many of them are saying, "All my friends are gone!" Too often they hear the confession, "I feel so unwanted and out of things." Some even admit with desperation, "I'm so useless and lonely that I wish the good Lord would take me!" How did they get that way? Usually it is because they didn't make enough effort to have friends earlier in life. By the time they were sixty-five so few friends were left that they began to get lonesome; at seventy they found themselves high and dry on a lonesome island of their own making.

It is tragically true that not every older person is religious, much less Christian. Many an older man or woman is far from being saintly. Bitterness, cynicism, self-pity, and an almost determined effort to make others uncomfortable seem to characterize many a person in later life. On the other hand, other lives have mellowed with age, and sweetness has permeated their manner more and more. Old age seems to accentuate the qualities one had when one was younger.

Patient, loving concern must mark the efforts of local church workers. They should be prepared to look beyond seeming indifference, and see the person himself, for so often his attitude or manner may be an attempt to cover up loneliness, fear, and a sense of being useless and unwanted.

A Need To Serve

The happiest older person is not the one who is the constant recipient of kindness, but the one who is doing something to bring comfort and satisfaction to others. One has only to talk with a shut-in or elderly person to discover that, though he's grateful for the things the church does for him, he is far more grateful when he can reciprocate with some work of his own hands and brains, through which the church's efforts may be strengthened.

Service may be rendered by individuals...
or by groups, at home or in the church building. If there's an older adult group (organized class or club) certain responsibilities may be turned over to the group for action. Many kinds of needed service, however, may be handled effectively by individuals working alone and at their own choice of time.

Let us look for some examples of both types of service—by groups and by individuals:

- Arranging altar flowers
- Ushering at church services
- Keeping church bulletin board in repair
- Taking charge of mending choir robes and laundering collars (This can be quite a responsibility when there are junior, senior and chapel choirs in a church.)
- Folding church bulletins
- Preparing mailings of various types (fun when done in groups)
- Helping to prepare costumes for church drama
- Sharing craft or hobby skills
- Taking part in a prayer watch
- Taking part in a work day about the church
- Telephoning in behalf of the pastor or some church group
- Making draperies, clothes, towels and other items needed by various departments of the church
- Visiting newcomers to the community
- Reporting newcomers to the pastor (Captain of a block)
- Serving as church librarian
- Keeping shrubbery trimmed about church
- (job for skilled person)
- Regularly repairing broken and worn furniture and fixtures in the church
- Typing and mimeographing
- Collecting and sorting clothing for needy and missions
- Teaching or assisting in church schools
- Working on records
- Preparing church dinners for fellowship gatherings
- Talking before youth groups (vocations, etc.)
- Baby sitting
- Helping prepare communion elements

While this is by no means a complete list of suggestions, it will perhaps serve as a beginning.

The church has a great responsibility and opportunity for ministering to the needs of older people, greater perhaps than that of any other agency. Older folks turn quite naturally to the church. Many have grown up in the church and have many ties with it. They need guidance in discharging the continuing stewardship of the talents that are given to them, and in continuing to walk humbly before their God in the way that leads to life eternal.

Wonder drugs and serums have added years to their life—the church in assuming its responsibility and accepting its opportunity can add life to their years.

BAPTISMS


Gordon, Clifton Eugene, son of Clyde F. and Margaret M. Gordon. Born April 17, 1958 in Winston-Salem, N. C., and was baptized in Immanuel Church March 30, 1958, by the Rev. Samuel J. Tesch.


WIDENESS OF MORAVIAN FELLOWSHIP EXPERIENCED BY

Missionary to Africa

Katie Wolff Nelson

The accompanying article was written by Mrs. Nelson at the request of the editor. Katie has served with her husband, Dr. Harry S. Nelson, first in China and since 1952 in the Belgian Congo. She is the daughter of Mr. and Mrs. A. D. Wolff of Bethlehem and a former president of the Moravian Young People’s Union.

As a former Moravian missionary candidate who has found great joy in Christ’s service, although in the ranks of a sister denomination, I am grateful for this oppor-

tunity to share with you some of our experiences of the past few years.

As a youngster, I was thrilled by Dr. Walter Allen’s book “The Moravians, a World-Wide Fellowship”. Missionaries on furlough brought it alive for me; yet it was not until long after becoming a Presbyterian missionary myself that I began fully to appreciate the wideness of that Moravian fellowship.

Seven years ago, when we were first assigned to work in the Belgian Congo, we sailed for Europe for a period of study in Belgium, and found during the course of the voyage that we were in company with the Schalkwijk brothers, Franz and Leo, who were returning to Holland after studying at Moravian Seminary. The following Easter found us, at their invitation, attending Easter sunrise services at Zeist, Holland, attempting to sing the familiar tunes in Dutch, breakfasting with Moravian missionaries and a native pastor from Surinam, viewing Count Zinzendorf’s estate there in Zeist, and feeling quite homesick for Bethania and Salem.

Ever since coming to Africa, I have hoped to visit our Moravian mission in Tanganyika, to get a first-hand view of this, one of the “orphaned missions” in which Moravian young people had a special interest during World War II. That hope is still unfulfilled, but on our furlough in 1956, we were privileged to return to the United States by way of the Holy Land, and to make the personal acquaintance of the Moravian sisters who work there among the victims of depravity. We visited the temporary quarters of the Moravian Leper Home in Jordan, just outside the city of Jerusalem, where this work is being valiantly carried on, despite inadequate housing, since it became necessary for the missionaries to leave the former Home in Israel. What a thrill to visit with Sister Yohanna Larsen in her quarters in Bethany and to learn from her of the work there.

Since our return to Congo last year, we have been cheered by the greetings and letters of encouragement that we have received from many of you. We cover your prayers for His church in Africa. The rapidity of change in this part of the world is truly breath-taking. On the one hand, mud and stick huts with dirt floors, age-old tribal customs, fears, taboos, and the degraded position of women; on the other hand, rapidly growing cities, industrialization, modern transportation, and the newly acquired veneer of modern civilization. What a privilege to proclaim the unchanging Christ in the midst of such upheaval!

The job of operating a seventy bed general hospital, a leprosy camp, and a rural dispensary here in Central Africa offers boundless opportunities for making men whole. One of the greatest challenges is that of educating young Congolese men and women to serve their own people and the Lord through Christian medical work. Until very recent years, it has been impossible to educate girls for medical work, as they have been sold into marriage at such an early age. However, that too, is changing.

Last year, we admitted for the first time as student mid-wives, a class of girls who had completed five years of school. This year we have for the first time, one girl, a seventh grade graduate, who is on the same level as the male students who are studying to be medical aides. It is a real departure from old tribal taboos for these young girls to go into medical work, and they need our prayers as well as our instruction and encouragement.

Our nearest neighboring Moravian Mission is in Tanganyika, but if you could visit Congo, you might be surprised to see Moravian Christmas stars being used in pageants or to hear a familiar hymn tune that has been set to Tshiluba words. You would certainly be served Moravian sugar cake or molasses cookies.

For those among you who helped me to find God’s purpose for my life, and who pointed me to the joy of life in Him, I continually give thanks. I shall be forever grateful to God for having grown up in a fellowship where Christ’s claim upon my life was made real to me at an early age, and where I learned that service must inevitably follow true belief.

We plead especially for your prayers on behalf of the leaders of the young churches around the world; that these, the fruits of many years of mission effort, might continually march forward to glorify our Lord.

DEATHS


Clark, Carey Buxton, born August 5, 1878; died August 12, 1958. Interment in Salem Graveyard. A member of Immanuel.


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VOL. LXII WINSTON-SALEM, N. C., DECEMBER, 1958 NO. 12

'THE BEST YEAR IN OUR TIME' IS REPORTED AT

Meeting of Missionary Society

HOME FOR MISSIONARIES ON FURLOUGH; Its spacious rooms will provide a comfortable home for missionaries and their families.

Paul A. Snider

The 35th annual meeting of the Foreign Missionary Society of the Moravian Church in America, South, Inc., was held at the Home Church at 3:00 p.m. on Sunday, October 12.

Dr. Mark Depp, pastor of Centenary Methodist Church in Winston-Salem, in an address which sparkled with wit and crackled with statistics, emphasized that dedicated Christians are necessary for the spread of the gospel in a world which is surging with the power of dedicated communists.

The estimated five hundred persons who attended the lovefeast were welcomed by the Rev. J. C. Hughes, pastor of Home Moravian, whose staff prepared and served the lovefeast. The Rev. Paul A. Snider, pastor of Bethabara, and president of the Foreign Missionary Society, presided at the meeting.

The traditional prayer of the Moravian Church for her missionaries was prayed by the congregation led by the Rev. John Kapp, pastor of Mayodan and secretary of the Society. The Rev. William Kaltreider, pastor of King and vice-president of the FMS, introduced Dr. Depp. Bishop Pfohl concluded the meeting with prayer and the benediction.

A youth choir, recruited from the churches and the Senior Conference at Camp Hanes, presented music for the lovefeast. Paul Peterson of the Salem College School of Music directed the choir as they sang, "Hearken" by David Moritz Michael and several of the John Antes' chorales.

Miss Geraldine McIlroy, Christ Moravian, sang "How Beautiful Upon the Mountain" by Harker.

Edwin L. Stockton, treasurer of the society, reported that mission contributions in our province (including invested funds, special gifts, etc.) increased last year by more than $29,455.30. Total funds given for missions by the churches, the Society, and individuals, amounted to $107,905.55.

New Life Members

Recognized at the meeting as new Life Members were Ralph E. VanLehn, Mrs. Henry W. Masten, A. G. Farris, Mrs. Ralph P. Leinbach, H. E. Holder, Mrs. H. E. Holder, Mrs. Virginia Beckner, the Rev. Henry A. Lewis, Mrs. Francis Gough, Mrs. Betty Todd, Wilson W. Sparks, John F. Sparks, and Mrs. A. Bruce Lewis. Since the annual meeting the following new Life Members have been received: Miss Margaret Syers, E. L. Pfohl, Mrs. E. L. Pfohl, Mrs. Mary Hill, Mrs. J. E. Davis, and Mrs. Paul A. Snider.

A special offering for the capital fund for the repair of Moravian Mission property in the Eastern-West Indies has amounted to $1,927.55; Mr. Stockton reports that contributions are still being received for that fund. To reach our provincial goal we still need approximately $1,500. Annual dues collected have amounted to $2,189, as of November 11.

Homes for Missionaries

Outstanding among the events which occurred in the interest of Foreign Missions was the purchase by the Society of a home for foreign missionaries on furlough. This purchase was made by the generosity of H. A. Pfohl and the faithful work of E. L. Stockton. The home, located at 433 South Main Street in Old Salem, has been completely renovated. Its spacious quarters will provide an ample and comfortable home for our missionaries and their families. Plans are being made by the Fairview Mission Society to furnish the mission rooms in honor of Mrs. George Heath.

Other housing for missionaries on furlough has been provided by the Home Church Mission Society. Their apartment at 519 South Church Street was occupied for the first time by a missionary in March, 1958, when the Rev. Howard Housman and his family visited our province.

Both of these new homes for missionaries on furlough will be occupied in 1959. The Rev. and Mrs. Joseph H. Gray, Jr., and their family will live in the Home Church Mission Society's apartment. The Society Mission Apartment will be occupied by the Rev. and Mrs. Samuel Vaughn and their family.

Special Gifts

The FMS is also happy to recognize contributions made locally for the construction of the new building for the Instituto Bíblico Moravo. Gifts have been received from the following: Mr. and Mrs. F. R. Smith; Mr. (Continued on page 3)

COLLEGE HALL OF MORAVIAN COLLEGE RENAMED JOHNSON HALL

Moravian College, Bethlehem, Pa., celebrated Founder's Day with an academic convocation October 23 which permanently named the college hall Archibald Johnston Hall, honoring the first mayor of Bethlehem who was for 45 years a member of the Board of Trustees of Moravian College and Theological Seminary.

Honorary Doctor of Law degrees were awarded to Dr. W. L. Estes, Jr., prominent Bethlehem surgeon; Arthur B. Homer, president and chief executive officer Bethlehem Steel Corporation; and Jesse V. Honsey, vice-president Bethlehem Steel Corporation and trustee of the College.

(Continued on page 3)
**Provincial Announcements**

**Provincial Elders’ Conference**

Br. Norwood Green was ordained a presbyter of the Moravian Church by Bishop J. Kenneth Prohl at the morning service at New Eden on August 31.

Br. Robert A. Jobst has accepted a call to the pastorate of New Philadelphia congregation. He will begin his service there on the first of December and will be installed at the 8:45 o’clock service on Sunday, December 7, by the President of the Conference.

"The Church Order of the Unitas Fratrum with Appendix" has been received from the printer and is available from the Board of Christian Education office at a cost of $1.50.

The activities of the President of the Conference for the month of October included sermons and addresses at Oak Grove, Friedberg and the fiftieth anniversary of the First Church, Greensboro. There were meetings with the following boards: Church Aid and Extension Board, Provincial Financial Board, joint Northern and Southern Provincial Elders’ Conferences, Moravian College Trustees, American Mission Board, Board of Christian Education, New Philadelphia joint boards, Salem College Trustees, Provincial Elders’ Conference.

R. GORDON SPAUGH, Pres.

**Provincial Woman’s Board**

Mrs. Cromer R. Grubbs

The Women’s Inter-Provincial Advisory Board met in Bethlehem, Pa., on October 21 and 22. Mrs. M. E. Miller served as chairman of the meeting and the other delegates from the Southern Province were Mrs. Douglas L. Rights and Mrs. Sam Vance, Jr. Mrs. Rights is Spiritual Life Chairman on the Provincial Woman’s Board and Mrs. Vance is Vice-Chairman of the Board and Missions Chairman.

The three members of the Northern Board were: Mrs. Joseph Schwager, President of the Northern Board; Mrs. Emil Simon, Mission Chairman, and Mrs. W. Miller Weiss, Spiritual Life Chairman.

Mrs. Miller, Mrs. Rights, and Mrs. Vance drove to Bethlehem in Mrs. Rights’ car, and were accompanied by Mrs. W. E. Shore, who visited the Rev. and Mrs. Charles B. Adams. The first meeting was held in the Northern Women’s Board Room on Tuesday. It was agreed to discuss the following things: future Bible studies, future Mission studies, Workbooks, other literature, possibilities of getting together on our name, finances, other ways of cooperating. Three meetings were held on Wednesday and as much ground as possible was covered in discussions on these subjects.

A welcome invitation came from Mrs. Walser Allen for the women to come to her home for a cup of coffee at four on Wednesday afternoon, and this break and hospitality were beneficial to all.

The discussion on our NAME was very important. We are called "Women of the Church" and they in the North are called "Women’s Fellowship." It will be very much easier to publish materials together if we have the same name. It was pointed out that both Provinces say "Youth Fellowship" and that the word "fellowship" seems to depict the traditional Moravian brotherliness.

More detail on the discussions cannot be given here, but all felt that the meetings were extremely worthwhile and that the true value would be seen even more as the months go by. Women from the North are scheduled to come South for the next meeting which is tentatively set for next April 27 and 28.

Mrs. Harvey Price, Chairman of Aid to Provincial Churches, has received letters from Miss Hilda Gysin and the Rev. Merlin C. Weidner.

Many Moravian women will recall Miss Gysin’s visit in 1938 to the Southern Province. For many years she was a missionary in Surinam, and worked at Neugadenfeld school for eight years before her retirement in the spring of 1956. Miss Gysin lives at Neuwied, and her letter told of activities in the Moravian Church there. Mrs. Price visited at Neuwied this past Easter, but Miss Gysin was away at the time.

Mission and Bible studies have been sent to Mr. Weidner at Fort Lauderdale, Fla., and discussions regarding the situation in Florida include sermons and addresses at Oak Grove, Friedberg and the fiftieth anniversary of the First Church, Greensboro. There were meetings with the following boards: Church Aid and Extension Board, Provincial Financial Board, joint Northern and Southern Provincial Elders’ Conferences, Moravian College Trustees, American Mission Board, Board of Christian Education, New Philadelphia joint boards, Salem College Trustees, Provincial Elders’ Conference.

—from "The Wachovia Moravian"
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**From other sources:**
- Organizations: $1,264.53
- Individuals: 10,935.00
- Special Offerings: 3,022.97
- Foundations: 81,500.00
- Miscellaneous: 2,212.78
- Income — Missionary Society: 7,639.53

**Total Contributions for Missions:**
$107,905.55

**Total Average for Communicant member:**
$3.29

**Record Year of Giving**

(Continued from page 1)

and Mrs. W. M. Ball; Claire V. Warren
Class, Fairview; Mr. and Mrs. Floyd Burge;
Mr. and Mrs. Gwyn Harris; Mr. and Mrs.
C. A. Peterson; Lloyd Williams; Dr. A. Da-
vid Thaler; Mrs. Matrie Newson; Paul
Kinnaman; Charlotte Sunday School; and
Monite Southern Chapter, Fairview Church.

The Society is also grateful for the gener-
sosity of the Rt. Rev. Edmund Schwarze in
his provision for the library at the Instituto
Biblico Moravo in memory of his wife,

Martha B. Schwarze.

To the many others, the "Friends of Mo-
avian Missions" who through their liber-
ality have faithfully expressed their devo-
tion to our Saviour's work in hard places,
the FMS extends its deepest appreciation
for their help in making 1958 the best year
in our time for Moravian Missions.

**MORAVIAN COLLEGE REPORTS RECORD ENROLLMENT; NEW DORMITORY BEGUN**

Moravian College, Bethlehem, Pa., re-
ports a capacity enrollment of 793 students
for the current academic year which con-
vened September 22. There are 256 resi-
dent students and 537 non-resident students,
with 232 women and 561 men in the pre-
ent student body. There are ten Winston-
Sale students from Moravian Church fam-
ilies.

Newly registered students for the 1958
fall semester number 274, 93 women and
181 men, with 11 pre-theological students
in the group.

The newly renovated and restored Main
Hall, Church Street, has been opened as a
women's residence building housing 58 stu-
dents. A ground-breaking ceremony for the
new men's dormitory on the College Hill
campus was held October 2. The men's
dormitory is to be ready for occupancy
September, 1959.

On August 28, 1933 a sudden storm with
hail the size of "small hen's eggs" struck the
town of Salem and "according to care-
ful count, 3,700 window panes were bro-
en."

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World Council of Churches on Its 10th Anniversary
Bears Witness to the Church's
Common Allegiance to Christ

Walser H. Allen, Jr.

The tenth anniversary of the World Council of Churches was observed in a solemn service in the Cathedral of Odense, Denmark, August 24, 1958, when two veteran ecumenical leaders stressed humility, gratitude to God and renewed dedication to the cause of Christian unity. The principal speakers were the Rt. Rev. George K. A. Bell, a 75-year-old Church of England bishop who is the honorary president of the World Council, and Bishop Otto Dibelius, a 78-year old Berlin resident and leader of the Evangelical Church in Germany, who is one of six presidents of the World Council.

Bishop Dibelius professed the conviction and experience of many Christians when he asserted that "in the course of these ten years churches who formerly only knew of each other from hearsay have become friends. They have learned that they belong together because they belong to the same Lord Jesus Christ. We do not know how it will go on, but what has happened until now has happened in the Spirit of Jesus Christ—in spite of the mistakes we have made. He has interceded in our weakness. The Holy Ghost was there."

Bishop Bell reviewed the credentials of the ecumenical movement and established their validity when he said, "It was the impulse of dynamic faith that led to the formation of the World Council of Churches. It was a great spiritual event that happened by the blessing of God." The Anglican bishop stressed that the World Council is not a world church. It must receive its strength and vitality not from a central organization but from the rank and file of members in the participating churches. He called for a reproduction of ecumenical spirit, worship and activity in every town and village. Bishop Bell also reminded Christians "not to forget the necessity of working for such a visible unity of the whole Church of Christ as will embrace not only the Eastern Orthodox Church and other ancient churches, but also the Church of Rome."

Iintend To Stay Together

A fellow Anglican prelate, the late Dr. William Temple, Archbishop of Canterbury, is credited with the statement that the ecumenical movement is "the great new fact of our time!" In order to give this movement concrete realization, and to offer the churches a common channel for the guidance of God through His Holy Spirit, the World Council of Churches was born, in 1948 at Amsterdam, Holland. After considering "Man's Disorder and God's De-sign," the theme of the First Assembly, the delegates from the 148 constituting churches officially agreed to form the Council and declared, "We intend to stay together!" Thus the informal relationship which dated back to the Edinburgh Conference—of the International Missionary Council—in 1910 became a mutual covenant. But as Bishop Dibelius summed up the matter, with the words which he originally used in the closing service of worship at the First Assembly of the World Council in Amsterdam, "The Holy Ghost was there!"

Endeavoring to define their new togetherness, the member churches adopted the following clear resolution: "The World Council of Churches is composed of Churches which acknowledge Jesus Christ as God and Saviour. They find their unity in Him. They do not have to create their unity; it is the gift of God. But they know that it is their duty to make common cause in the search for the expression of that unity in work and in life. The Council desires to serve the Churches which are its constituent members as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ, and cooperate in matters requiring united action."

Unity In Christ

"One purpose of the Council is to express its unity in Christ. Unity arises out of the love of God in Jesus Christ, which, binding the constituent Churches to Him, binds them to one another. It is the earnest desire of the Council that the Churches may be bound closer to Christ and therefore closer to one another. In the bond of His love, they will desire continually to pray for one another and to strengthen one another, in worship and in witness, bearing one another’s burdens and so fulfilling the law of Christ."

Meeting at Northwestern University, Evanston, Illinois, in 1954, the Second Assembly of the World Council of Churches provided evidence that the Church was beginning to be blessed by some healing and knitting together of its broken condition and by increasing commitments to the demonstration of Christian fellowship in a world community. How close a worldwide fellowship might ultimately come into being remained then, and remains today, a pertinent but open question. It is a question which depends upon the action of the Holy Spirit and upon the replacement of denominational willfulness by the common purposefulness inherent in the kingdom of God.

Christ The Hope of The World

At Amsterdam, the denominations were drawn together to discover that, notwithstanding their divisions, they were one in Christ! At Evanston, they went on to proclaim that Christ is the Hope of the world. This latter theme was set forth as follows: "God summons the Church of Jesus Christ today to speak plainly about hope. Jesus Christ is our hope. In all humility and boldness, we are bound to tell the good news of the hope given to us in Him!"
With an eye to the last days of earth, the Assembly declared, "Thus at the boundary of all life stands One who is both Judge and Saviour. Because we know Him as Judge, we shall beware of confusing any achievement of ours with His holy and blessed Kingdom; because we know Him as Saviour, who died for the world, we shall beware of that selfish concern for our own salvation which would cause us to neglect our worldly tasks and leave the world to perish. The operation of God's judgment and mercy in the Crucified One is far from self-evident. But we know that in the age that is to come, what is now hidden from our senses will be openly revealed. The Church sees now through a glass darkly; she will then see face to face. But what she sees now she is bound to proclaim."

**What is The Council Doing?**

In specific terms, what is the World Council of Churches doing today in an effort to reach the goal thus given and, collectively, to accomplish the purposes of God for its constituent Communions? The reply to that question encompasses the points emphasized in a report issued in connection with the Council's tenth birthday. It shows the "the Council has expanded geographically from 37 to 50 countries; historically from an ancient church founded in 70 A.D. to a Presbyterian Church in Africa just organized in 1957 and admitted to membership that year. Its increasingly comprehensive and inclusive character is shown by the 170 member churches of today as against 148 represented at Amsterdam." Furthermore, cooperative relationships have been maintained with the International Missionary Council and, in the United States, with the National Council of Churches.

Faced with a great increase in the number and complexity of its tasks, the Council in 1954 adopted a plan of organization which providing the working divisions: (1) Division of Studies, (2) Division of Ecumenical Action, and (3) Division of Inter-Church Aid and Service to Refugees.

The study Program makes invaluable contributions to the whole ecumenical movement through research, surveys, and conferences of experts in theology and other fields. It promotes improvement in the life and service of the Council's member churches. "Going forward together" they have found fresh vision and inspiration to unity in their ranks.

In the orbit of Ecumenical Action are the Ecumenical Institute at Chateau de Bossey, near Geneva, Switzerland, and the World Council's Youth Department. The Institute holds conferences at which laymen of many professions are brought together with clergy; and students for the ministry gather to examine the Biblical and theological principles of ecumenical unity. The Youth Department conducts the now famous ecumenical work camps, located in every continent. The hundreds of young people enlisted each summer provide a practical witness of Christian concern and helpfulness through the humane projects they undertake.

**Services To Refugees**

Undoubtedly, Inter-Church Aid and Service to Refugees is the best known and most widely felt of the Council's activities. This began during World War II, nine years before the official founding of the World Council. Since then, according to the recent report, ICA has been carrying an almost impossible heavy load of responsibility for the needs of wave after wave of refugees, as well as unceasingly representing their cause before the United Nations and the governments of those nations where space is still available for immigration, always looking toward permanent settlement and rehabilitation of those for whom no return to their native land is possible. The World Council field teams are scattered all over the world. Long after other voluntary agencies left the scene, the rescue trucks of ICA kept watch at the Bridge at Andau, over which thousands of Hungarians fled to safety in 1956. In the United States, ICA's work is done through Church World Service, a unit of the National Council of Churches."

Finally, the World Council of Churches, during its relatively short existence, has become a greatly needed meeting-ground for the churches of Africa and Asia in their developing relations with the churches of the West and with each other. Entering the scene as a providential time for furthering partnership, the Council is an important instrument in helping the churches in the former areas to keep from being overwhelmed by either militant nationalism or communism.

**Contact Behind The Iron Curtain**

Similarly, the World Council renders vital services in keeping at least a measure of direct contact with the churches behind the Iron Curtain. This is combined with an uncompromising rejection of communist ideology. The purpose is to keep the churches in communist countries from being isolated from their fellow Christians in the free world, and insulated from the influence of ecumenical Christianity.

The first decade of work, worship, and witness in the World Council of Churches reflects steady growth, increasing cohesion, stronger fellowship and mutual responsibility in the midst of accelerating political confusion and national disruption. The World Council has made a mark. But it is also the harbinger of things to come: greater unity of purpose and a greater sense of common mission among its member churches! The restlessness of the thoughtful Christian may serve as a stimulus toward this progress. Yet where man proposes, God disposes. So the World Council prays, and humbly, gratefully, awaits God's answer to the Lord Christ's petition, "that they may all be one; even as Thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me."
Advent of the Savior: The Birth of Christ

Read Luke 2:1-14

The Rev. John H. Johansen, Head of the Dept. of Religion, Salem College

Throughout the centuries God had so led the course of history that everything was prepared for the coming of His Son. The preparatory Old Testament revelation had been completed long ago; the weary, longing spirit of mankind was in dire need of His coming; His forerunner, John, had already been born; the "fulness of time" had arrived. And at last the promised Redeemer, whose coming had been looked forward to with so much heartfelt yearning, is born. In a few verses, written simply, in a matter-of-fact and natural way, Luke relates the tremendous and all-important event. The extreme simplicity of the narrative forms the strongest contrast to the stupendous significance of the occurrence that is here recounted.

The story opens with a historical note about an Imperial decree for taking a census of the Roman world. It was this census that brought Joseph and Mary to Bethlehem. Notice how Luke begins now to be concerned not with the writings of the prophets, but with the decrees of Caesar, not with priests but with governors, not with Jerusalem and the Temple, but with Rome and "all the world." So the story of the Saviour's birth opens with a reference not to Herod the Great, but to the Emperor Augustus: "a decree went out from Caesar Augustus" (2:1).

When this census was put into operation in Palestine it brought Joseph and Mary from Nazareth to Bethlehem to be enrolled in their ancestral city. And it was then that at last there took place the greatest and most glorious event in the whole history of mankind, the Redeemer was born, the Son of God became Man, so as to be able to become the Saviour of the world.

"And while they were there, the time same for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn."

The story of the Nativity as told in these verses by Luke is something so amazingly simple that it might stagger our belief that the birth in the inn at Bethlehem was the Incarnation of the eternal Son of God.

"They all were looking for a king
To slay their foes, and lift them high;
Thou can'st not a little baby thing
That made a woman cry."

In our worship we should remember that God's revelation of Himself is often not in the big things where we should expect to find Him, and to hear Him, but in things so simple that we may fail to notice Him there at all. So I would suggest that one of the great lessons for us to get from this story is that we should never forget that we worship a God who reveals His mighty power chiefly in showing mercy and pity, and that we should always be alert to find God's presence in the most unlikely places.

Out in the fields, perhaps not far distant from the little town of Bethlehem, shepherds were watching their flocks on the holy night of the Nativity. To this assembled group of simple shepherds there suddenly appeared an angel of the Lord. Overcome by the unexpected and supernatural occurrence, fear came upon the shepherds. But the first words of the celestial being are: "Be not afraid!" Well may mortal men be filled with awe at the advent of the messenger of God, even if he comes with blessing on his lips. He does not, however, leave it at that, but gives the reason why they need have no fear. He brings them the glorious tidings that in Bethlehem, the City of David, on that day, the promised Messiah has at length been born.

"For behold I bring you good news of great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord."

A strange significance and mystical meaning is seen in the message of salvation being first announced to the shepherds on the hills. For was it not fitting for those who tended the little lambs of the flock to hear of the coming of the Lamb of God? Was it not meet for those who watched as shepherds near Bethlehem, the city of David, the shepherd-king, to see Jesus, the Good Shepherd who giveth His life for the sheep?

When the good news had been given, there suddenly swelled forth an angel chorus, singing that great hymn of the Nativity which, as subsequently expanded by Christian worshippers, is named from its Latin version, The Gloria in Excelsis.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom He is well pleased.'"

It is important to note the order of the two halves of the great proclamation. As Walter Russell Bowie has said: "Peace among men is the climax of life's great hope, but it is not the beginning. The beginning is the adoration of God Himself. Our betterment cannot come from human schemes; it must come from God."

This is a truth which men in modern times can too readily forget. There is a flood of books allegedly telling how people may manipulate themselves so that they will feel at peace. They are to wind themselves up by a kind of windlass made of clever psychological ropes and cogs to a

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level of consciousness where they will feel better.

The New Testament has much to say about the matter of division and trouble, but the Christian faith offers no escape from responsibility. The peace of mind for which many people are seeking today is in reality a freedom from concern and responsibility, a flight from reality, an isolation from the problems of life which, if possible, would destroy wholesale personality. The good will proceeds from God, not man. The meaning is that peace on earth will in the highest instance become a reality among those who are blessed by the goodwill and gracious favor of God, those redeemed in Christ, those ordained to full salvation as children of God.

MORAVIAN MISSIONS

Nicaraguan Treasurer Reports

Finances in the Nicaraguan Moravian Church generally fall into one of two categories, expenses of maintaining missionaries or expenses involved in the building of a National Church (salaries, institutions, repairs, etc.). The following comments refer to the latter of these two accounts. The Treasurer, Br. Wilfred Dreger, reported: "This year the Provincial Assessment was practically met resulting in an increase of $81,000 for this item. With the Stewardship Campaign having been conducted toward the end of the fiscal year it may have helped some, but even aside from that, I think this increased giving is very significant in view of the fact that this year was not better than the last one economically. Prospects for the present year are not bright either due to flood damage and crop failures in certain places. Nevertheless, we do expect that the results of our Stewardship Campaign will be seen this year."

The total budget for the National Church for the year ending August 30, 1958, exclusive of the maintenance of missionaries, was $354,682.49 (Cs is the sign for the cordova, Nicaragua's dollar. The exchange rate is about seven cordobas to one American dollar). The Moravians in America contributed 42% of this amount through the Board of Foreign Missions and 58% of it came from Nicaraguan Moravians.

Colin Williams Visits Bethlehem

Br. Colin Williams, Treasurer of the East West Indies Province and member of the Provincial Elders' Conference, left his home in St. Croix, Virgin Islands, for a four-months' furlough in England. He flew to New York in order to travel to England by ship. On Tuesday, October 21, he spent most of the day in Bethlehem meeting with the Mission Board in a discussion on West Indian affairs. Since every member of the Mission Board was present it proved to be an exceedingly valuable day. Br. Williams expects to return to St. Croix early in March.

From the Upper Wangks

The Raiti people are planning to build a new church. They have already begun sawing the lumber and buying zinc for the roof. One of the young men from this district has gone to the Instituto Bíblico and two others are getting ready to go next year. In all our places the lay pastors have difficulty in conducting school since they do not have materials. Recently the superintendent sent us some copy books, pencils and chalk. This was much appreciated. We still need some Spanish readers. If any congregation is willing to buy some for us we would appreciate it very much.—(From a report by the Rev. Mullins Tellith).

There Is An Urgent Need

—for a nurse at the Clinic at Ahuas, Honduras (immediately)
—for a doctor at Puerto Cabezas, Nicaragua (immediately)
—for a school teacher at the Children’s Home, Alaska (summer of 1959)
(See your pastor or write to the Mission Board, 69 West Church St., Bethlehem, Pa.)

BAPTISMS


Westmoreland, Randall Craig, son of Philip and Rebecca m. n. Barham Westmoreland, born August 6, 1958, in Greensboro, N. C., and was baptized November 2, 1958, in Moravia Church by the Rev. R. T. Troutman.

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NEWS FROM THE CHURCHES

"The Mountains Were in Full Color"

The Young Married Couples Class of Fairview braved the inevitable rain which always seems to come with an outing of this type for a week-end camping trip November 1 and 2 at the Moravian Campsite in Ashe County. We left at 2:00 P. M. on Saturday for the two-hour drive to the site. The rain slacked and the mountains were in full color and seemed almost to welcome us.

We arrived about 4:00 P. M. and the ladies started supper and cleaned the house while the men chopped wood for the cool night. We had an enjoyable supper of roast beef with all the trimmings, after which we had a vesper service. Later we played games and popped corn.

Sunday we had church service with members of the Class reading scripture and "Tink" Kanoy conducting our regular Sunday school. Later we walked over the campsite to enjoy the magnificent view it affords and then started back in mid-afternoon.

Those taking the trip were Mr. and Mrs. Lewis Kanoy and their two children, Dianna and Jake, Judy and Maurice Foltz, Sarah and Robert Long, Louise and J. N. Manuel, Vivian and Tom Weatherman, Tam and Howard Hicks, Chris and Bob Jones, and Pat and Aubrey Highfill.

Churches Unite For Thanksgiving Service

Calvary Church was happy to join with the other downtown churches in the Union Thanksgiving Service televised by WSJS-TV from the First Presbyterian Church on November 27. Dr. Julian Lake, host pastor, presided and Dr. Mark Deppe of Centenary Methodist brought the message. Dr. Ralph Herrington of the First Baptist and the Rev. John Gosnerd of Calvary were the other ministers participating. Special music was furnished by the children's choir of the First Presbyterian Church and by an adult choir composed of representative singers from the four churches. The offering received was for the Church World Service Committee.

Fairview enjoys meal in Wilkes Cottage at campsite on weekend retreat.

Kernersville Organizes Youth Choirs

Two Youth Choirs have been recently organized at Kernersville and are holding weekly rehearsals. The first is the Junior Choir which is under the direction of Mrs. Kenneth Ball with Mrs. Corneliah Adams as accompanist. The second is the teen-age choir directed by Miss Flavella Stockton and Mrs. Fred Vance, accompanist.

Lovefeast And Revival

Br. Truitt Chadwick spoke at Hopewell's Anniversary Lovefeast on October 12. This marked the anniversary of the revival services held in the fall of 1931 from which the present congregation has come. We were glad that Br. Chadwick could be with us for this service since he is chairman of the Board of Evangelism of the Southern Province. The lovefeast served as a preparatory service for the evangelistic services which continued throughout the rest of the week, closing on Sunday morning, October 19. Rev. Milton G. Frazier, pastor of the Emmanuel Baptist Church, Hartsville, S. C., served as evangelist. It appeared that a number of souls were awakened especially among the young people.

Attendance Record Set

Sunday, October 5, was a red letter day in the Clemmons Church. It was Rally Day in the Sunday school and everyone made special effort to be present. The old attendance record of 105 fell by the wayside as 194 answered the early morning bell.

The Br. S. F. McMillan, Christian Education Committee chairman, and Jack Holder, Sunday School Superintendent, spent many hours making plans for the occasion and their efforts were rewarded. Many individuals made telephone calls and personal visits in order to contact every person in the church. It was a wonderful day for the Lord.

In addition some 3,000 square feet of floors in the Sunday school building were sanded and refinished in preparation for the day. The words from Nehemiah were applicable: "And the people had a mind to work."

Road Left White With Hail

Trinity's Young People have made two visits to the Moravian Campsite. October 18 the Seniors and their counsellors, Mr. and Mrs. B. F. Roberts, spent the entire day there, exploring the grounds. It was one of those rare days—warm, clear and cloudless, and the trees were at the height of their loveliness. However, no one believed the young people when they returned home telling of having been on roads left completely white by a hail storm.

November 1 the Intermediates and their counsellors, Mr. and Mrs. Don Siovall, went up for lunch and returned early in the afternoon because of cold rain and fog. Even though they rode on the church bus up to the Woodie House, not one of them is yet sure that a dam has really been built.

Christian Doctrines Are Subject of Study

Trinity's Leadership Training Course is still in progress, and the results have been gratifying. Attendance to date has averaged near twenty. Classes will be suspended during the month of December and will be re-
VARNISHES

Sick Children Benefit from "Trick or Treat"

Young people of Messiah shared their Halloween "trick or treat" with the children of the world through UNICEF, the United Nations Children's Fund.

Dressed in their Halloween garb, they carried UNICEF banks to homes throughout the community, receiving pennies, nickels, and dimes to help purchase life-saving medicine and food for the millions of sick and hungry children in UNICEF-assisted countries.

Following the collection, a party was held at the church during which the thirty-eight young people who participated opened their banks and counted their treat for their friends in other lands. A total of $42.39 was received for the fund.

Salem Choir Sings at Greensboro

The Chorale Ensemble of Salem College will present a program of Christmas music at the First Moravian Church of Greensboro on Wednesday evening, December 3, at 7:30. The Ensemble is directed by Prof. Paul Peterson with Miss Frankie Cunningham, accompanist.

Anyone interested is invited to attend the concert at the church which is located at 300 Elam Avenue.

Advent Employ New Choir Director

Mrs. Robert H. Mills has assumed the duties of Senior Choir Director of the Advent Church. Mrs. Mills fills the position recently made vacant by the resignation of Richard D. Riesner after 17 months of service.

Mrs. Mills is a graduate of the Westminster Choir School of Princeton, N. J., where she received her Bachelor of Music degree. Following her graduation she was employed as Minister of Music and Youth Director at the Bassett Memorial Methodist Church of Bassett, Va. Since her marriage and coming to Winston-Salem, she served as Youth Choir Director of the Highland Presbyterian Church for three years.

The first special musical program under her direction will be presented in conjunction with the service Sunday, December 21.

BAPTISMS


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On Sunday afternoon, October 12, President Dwight D. Eisenhower laid the cornerstone of the multi-million dollar Inter-Church Center which will rise on Morningside Heights in New York City, overlooking Riverside Drive and the Hudson River. Situated next to Union Theological Seminary and Barnard College of Columbia University, this building was originally intended to provide headquarters for the National Council of the Churches of Christ in the U. S. A. With that purpose in mind, the Rockefeller family donated the strategically-located site, which is regarded as very valuable real estate, adjacent also to the famed Riverside Church.

As plans for the structure progressed, many of America's Protestant denominations were invited to move their national offices into the Inter-Church building upon its completion; and a number of the major ones have decided to do so. Other denominations will open branch offices or direct a part of their operations from the new nerve center, which is designed to bring about closer co-operation and more effective ecumenical effort through the 37 Protestant and Orthodox communions which the National Council represents. In addition, the United States Conference for the World Council of Churches will have headquarters in the Inter-Church Center, in order to achieve an even greater degree of co-ordination in the work and witness of the ecumenical movement.

Dr. Allen W. Schattschneider, pastor of the New Dorp Congregation, represented the Moravian Church in America and participated in the laying of the cornerstone. The trowel used by Dr. Schattschneider was presented to the Moravian Church and is available to Moravian congregations that would like to use it in the laying of cornerstones.

It is hoped and anticipated that the construction and occupancy of the Inter-Church Center will be a long stride forward in the direction of the fulfilment of the common Christian mission of all the churches which participate in the National and World Councils of Churches.

BAPTISMS
Moore, Laurie Walker, III, son of Laurie W. and Vicki m. n. Grubbs Moore, Jr., born June 14, 1958 at Winston-Salem, N. C., baptized September 14, 1958 at Ardmore Church by the Rev. Richard F. Amos.


Disher, Suzanne Marie, daughter of L. W. and Hazel m. n. Sanders Disher. Born April 24, 1958 at Winston-Salem, N. C., was baptized November 2, 1958 in the Home Church by the Rev. James C. Hughes.

GIFTS AND SOUVENIRS OF OLD SALEM

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Division of Germany Is Making Work Difficult

P. W. Schalberg

In the photo you see the line dividing the Moravian Church in Germany—as the whole of Germany—into two parts. I had to preach a sermon and give some lectures at a large missions meeting in Eschwege when our hosts took us to this spot a few miles away. We are looking from the West into the East and see the watch-tower manned by two "Volkspolicemen." They stared at us through their binoculars and had a phone at hand. You see clearly the two barbed wire fences at the bend of the line. The No-man’s-land between those fences of about fifteen feet width is ploughed. Nobody may dare to transgress without endangering his life.

I do not want to enlarge on the disastrous effects of this division for the whole of Germany and the Western World. We saw the effects on the small Moravian Church very clearly. It is almost unfeasible for the brethren from East and West to meet at all. No one is allowed a permit for the West if any member of his family left without special permission of the Government of Middle-Germany. Transfer of ministers from one side to the other is nearly impossible. The same applies to the transfer of money even at the artificial rate of exchange of one Western to one Eastern Mark. The circumstances make the management of the small Moravian Church, in this way divided, for the brethren in the East and for those in the West very difficult.

I need not say any more but I want to implore you to remember in your prayers the distress of our congregations and members in the Middle of Germany and the difficulties of our continental Moravian Church caused by this artificial dividing line 13 years after the war.

BAPTISMS

Shaffner, James deSchweinitz, son of Louis deS. and Jane m. n. Ayars Shaffner, born February 27, 1958 in Winston-Salem, N. C., was baptized November 2, 1958 in the Home Church by the Rev. James C. Hughes.
Messiah Church Is Dedicated

Burton J. Rights

The Messiah congregation celebrated its seventh anniversary by consecrating its church building and facilities to the glory of God, Sunday, November 16. The act of consecration was performed by Bishop J. Kenneth Pfohl.

Organized through the leadership of the Rev. Henry Lewis, then pastor of New Philadelphia, Messiah became an officially recognized church of the Southern Province on November 18, 1958, when thirty-two charter members were received into its communicant membership. Services were first held in a building formerly housing a hardware store.

From this beginning, the young congregation flourished. New names were added to the church's roll and soon its house of worship became inadequate. Aided by gifts from the Building and Expansion Program, a lot was purchased on North Peace Haven Road in a corner of the Sherwood Forest Development and a building erected. This initial structure, providing space for a temporary sanctuary and fellowship hall, a kitchen, Sunday school class rooms, and a pastor's study, was built at a cost of $45,057.89. The congregation moved into its new church home and held its service of formal opening on October 4, 1953.

Through devoted labors, faithful Christian stewardship, and earnest prayer, the congregation was enabled on November 1 to make its final payment on the indebtedness of this church building.

During construction of the building, the Rev. R. T. Troutman became pastor of the congregation. Rallying to the need for housing accommodations for the pastor, the Church Aid and Extension Board gave generous financial support in providing for the construction of a parsonage. Furthermore, while the congregation has made payments on the indebtedness of its church building, the Board has made payments on the parsonage indebtedness. Now that the church building debt has been erased, the congregation will assume responsibility for completing payments on the parsonage.

Participating in the service of consecration, in addition to Bishop Pfohl, were the Rev. E. T. Mickey, Jr., Director of Church Aid and Extension, who delivered the principal address; Dr. R. Gordon Spaufgh, president of the Provincial Elders' Conference; C. L. (Roy) Ray, member of New Philadelphia who served with Mr. Lewis on the committee in charge of organizing the congregation; and the Rev. Burton J. Rights, pastor of Messiah.

Special music was presented by the New Philadelphia band, led by Robert Mills.

At the service, the congregation expressed its gratitude to those who played significant roles in making the occasion possible. Among them were the Building and Expansion Board, which contributed $44,000 to the congregation's beginning; the Church Aid and Extension Board; the many friends from throughout the Province who had shown sincere interest in the development and growth of the church; and to Almighty God, to whom all glory and praise belongs.

College Students Meet To Discuss Problems

Marie Stimpson

First Moravian Church in Greensboro was host to thirty college students from many of the colleges in North Carolina for their annual fall rally on October 11.

The registration was taken care of by Wanda Fishel and Susan Luckenbach who had made name tags for us. Riley Matthews (the life of any gathering) led us in a hardy round of fellowship songs, after which our speaker, Dr. Edwin A. Sawyer, minister of the Nazareth Moravian Church, spoke on the topic, “Christ in College Life.”

Dr. Sawyer pointed out that Christian college students have a great responsibility to witness to the truth and to “study to show themselves approved before God and man...” These remarks, pointed and concise, set off reactions, leading into discussion guided by Dr. Sawyer.

Among the numerous specific problems discussed, the general problem was the Christian student's reaction to intellectual stimulations of reason and to the cynical position of many professors and students.

The business meeting was held after dinner served by the women of the Greensboro Church with Bill McCuiston, president, presiding. Several offices were filled. John Thaeier and Marie Stimpson were elected to be representatives to the North Carolina Students Christian Council.

At 7:00 P. M. a formal worship service was held in the church sanctuary. The Rev. Kenneth Robinson presided. Mrs. Allen Turner played the organ for our hymns and for Geraldine McIlroy's solo, “How Lovely Are Thy Dwellings.”

The scripture lesson was read by William Campbell. Dr. Sawyer brought the message, "How Personal Is God?" in which he emphasized that God was not an unknown being but known to us by the evidence we see of Him in the creation of the world. Dr. Sawyer pointed out that we should seek God in the faith and hope of finding Him, and that He is more valuable than gold or any other representation by the art and imagination of man.

A fellowship hour was held immediately following this service and concluded the day's activities.

The first bishop of the Renewed Moravian Church was David Nitschmann who was ordained in Berlin on March 13, 1735.

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