COMING OF STATEHOOD BRINGS MORE

Change to "Changing Alaska"

Edwin W. Kortz

"How will statehood affect the Moravian Church in Alaska?" is the inevitable question raised in Moravian circles. Alaskans voted 3 to 1 for statehood. The Eskimos also voted and maintained the 3 to 1 ratio. They maintained that ratio, that is, after their minds were put at ease on the reservation question.

During the statehood debate rumors were circulated to the effect that statehood would mean the establishment of reservations for Eskimos similar to those for the American Indians. Although the rumors were false there was reason enough for the Eskimo to be concerned. Even without the reservation system, he is the assumed responsibility of the federal government. If he is poor the Department of Public Welfare provides him with funds or care for his neglected children. If he is sick the Department of Health provides excellent care including the facilities of a multi-million dollar hospital. If he has tuberculosis he is flown out to a federal hospital in Anchorage or Tacoma, Washington, for treatment. His children are taught in beautiful new schools, with the latest equipment, administered by the Bureau of Indian Affairs. Statehood will not affect this federal program.

Statehood will, however, add to the Eskimo's well-being. New business ventures and the development of Alaska's rich natural resources will provide more and more cash income. This, in turn, means that the Eskimo will abandon his indigenous way of life and depend on the local storekeeper to meet his daily needs. There are evidences of this transition even now—light plants, outboard motors, radios, rubber boots to replace sealskin mukluks, oil heat, and freezers. (Did someone say something about selling refrigerators to the Eskimos?) In accepting this new way of life the Eskimo, who has been living in comparative isolation joins millions of people in facing the spiritual and moral problems created by the movies, alcoholic beverages, and a new freedom.

Will statehood affect our work in Alaska? Definitely, yes. Not directly and not drastically at the moment but changes are coming. The Church is challenged to shepherd her people through the difficulties of adjustments to a new way of life. The missionary is no longer the last word in spiritual affairs. His decisions must be accompanied by sound reasoning and careful in-
Provincial Announcements

Provincial Elders' Conference

The Provincial Elders' Conference has completed the personnel of the Pre-Synod Committees. These committees will give thorough study to every phase of our Province's work prior to the approaching Synod meeting, November, 1959. Their reports will be mimeographed and distributed to Synod delegates for study. The personnel of these committees follows:

Committee on Church Extension
Claude F. Phillips—Calvary
Albert M. Foltz, Jr.—Greensboro
Wilson Edwards—Ardmore
Paul R. Johnson—Knome Lakes
Guy Zimmerman—Friedberg
Charles W. Miller—Home Church
Rev. Christian D. Weber—Oak Grove
Rev. David Burkette—Clemmons
W. C. Park—Trinity
Harvey Price—Mayodan
Rev. E. T. McKenney—Fries Memorial
Clarence T. Leinbach—Home Church
Fred Long—Advent
Lindsay Crutchfield—Fairview

Committee on the Ministry
Jack Brown—Mr. Airy
James Jarvis—Mr. Airy
Manuel Marr—Hickory
Jesse Swaim—Friedberg
Rev. Jack Barnes—Christ Church
Rev. J. C. Hughes—Home Church
Mrs. I. B. Southerland—Home Church
Mrs. Henry Cass—Immanuel
Mrs. B. W. Greer—Clemmons
Clay Dula—New Philadelphia
George Wooten—Charlotte
Richard Pitts—Charlotte
Elbert Weaver—Fries Memorial
LaVerne Speas—Mizpah

Committee on Christian Education

John Flint—Kernersville
Rev. C. Hutchins—Pine Chapel
Lester G. Reich—Oak Grove
Mrs. Emily Kapp—Calvary
Rev. Truett Chadwick—Friedland
Eugene Reed—Friedland
Rev. John Johansen—Salem College
John Fry—Macedonia
Mrs. Henry Clawson—Home Church
Rev. Kenneth Robinson—Greensboro
Mrs. Miles Carter—Trinity
Charles Hicks—Christ Church
James Thore—Friedland
John Cude—Immanuel

Committee on the Inner Life of the Church
James Barnett—New Philadelphia
Scott Venable—Raleigh
Ray Foltz—Raleigh
A. E. McElveen—Calvary
William T. Crews—Bethania
Rev. Taylor Loflin—Pine Chapel
Mrs. P. L. Thorpe—Calvary
Rev. Herbert Weber—Bethania
Robert Van Horn—Fairview
Raymond Ebert—Friedland
Alva Johnson—Christ Church
R. C. McGee—Union Cross
Mrs. Rex Freeman—Trinity
C. S. Starbuck—Home Church

Committee on Local and Denominational Finance and Stewardship
Henry Crots—Advent
W. Ralph Bowman—Oak Grove
Earl D. Shelton—Trinity
Clyde Barber, Jr.—Home Church
Rev. Kenneth W. Ball—Kernersville
Rev. Richard Amos—Ardmore
James Southern—Providence
B. P. Bowman—Pine Chapel
Irvin Leinbach—Bethania
Grady Pleasant—Home Church
Ralph Ogbum—Calvary
Robert Reich—Enterprise
Cecil Sisk—Union Cross
Oscar S. Wright—Friedland

Committee on the Church's Outreach
Scott Buck—New Philadelphia
E. J. Friedenberg—Friedland
Carl A. Dull, Jr.—Home Church
Ralph Van Lehn—Ardmore
Rev. Robert A. Iobst—New Philadelphia
Mrs. Ted Leinbach—Home Church
Mrs. John Knaugh—Olivet
Mrs. Cromer Grubbs—Ardmore
Rev. John Kapp—Mayodan
Miss Nann Kiger—Christ Church
Charles Hicks—Knome Lakes
Rev. Samuel J. Tesch—Immanuel
Mrs. W. W. Newsum—Bethabara
Rev. Burton Rights—Messiah

The activities of the President of the Conference for the month of November included: sermons and addresses at: Anniversaries lovefeast at Wachovia Arbor on the 2nd; morning sermons at Knome Hills on the 16th; dedication at Messiah on the 16th; service at Pine Chapel on the 23rd; anniversary lovefeast at Mayodan on the 30th, funeral services on the 8th and 15th. In addition there were special services at: Advent on the 2nd, Friedland on the 9th and Friedberg on the 9th.

The President of the Conference attended the following board and committee meetings during the month: Winston-Salem City Ministers Fellowship on the 3rd; meetings of the Provincial Elders' Conference on the 11th and 24th; Provincial Financial Board on the 11th; joint boards of Grace Church, Mr. Airy, on the 12th and 25th; St. Philip's committee on the 13th, 2nd meetings of the Provincial Board of Evangelism on the 13th and 24th; the two-day meeting of the advisory council of the American Bible Society in New York on the 18th and 19th; an inter-provincial committee to plan Conference on Church Extension, in Bethlehem on the 20th; Salem Academy and College Executive Committee on the 21st; and a meeting of the Public Affairs Committee of the City Ministers Association on the 24th.

R. GORDON SPAUCH, President

WANTED: SEVERAL PEDAL ORGANS

Seven Moravian congregations in Nicaragua have indicated that they would like to have an organ. What is wanted are the old-fashioned pedal organs that were once popular in homes.

Anyone having such an organ to give to a mission church is asked to contact Br. Robert A. Iobst, pastor of New Philadelphia. The Nicaraguan churches will pay the cost of shipping.

Br. Iobst would also like to discover someone who will undertake to install new bellows cloth in these organs.

CHANGING ALASKA

(Continued from page 1)

The Moravian Church is changing—must change—with the coming of Statehood. With the adjustment will come a stronger Church with its own ministry which assumes its proportionate share of the responsibility for going into all the world to preach the Gospel.

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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MORAVIAN MISSIONS

A Wedding on Barbados

The Rev. Peter Gubi, Jr., pastor of the Roebuck Street Moravian Church, Bridgetown, Barbados, was married to Joyce Church with the groom's father, Bishop Peter Gubi, officiating.

To Whom Shall I Give the Turtle

The Moravians in Nicaragua have just conducted a successful stewardship education campaign. Filmstrips such as "The Lord's Acre" and "Why Do We Live" were used together with sermons and every member visitations. Many people were surprised to see the many ways through which they had been robbing God, and resolved to be faithful in their stewardship.

In Tshapantunie, a coast village, at the close of a stewardship meeting a man came forward and asked to whom he could give a turtle. He had caught nine turtles during the week and said that he was going out the next day to catch one for the Lord. He promised to give one out of every ten turtles caught in the coming days. From San Carlos, Bonanza, La Luz, Karrawala the stories were the same. Provincial quotas were met in full before the end of the fiscal year. People who had neglected financial obligations over a period of five years were giving for this year and also for past years. Reports from Puerto Cabezas state that the campaign was not only a financial success but also resulted in spiritual benefits as well. Bilwaskarma is using envelopes and the results have already indicated that the total church income will be twice that of last year.

Children Also Responded

At Bilwaskarma the children wanted to make pledges but were restrained by their leaders. They gave Alice Hooker no rest until plans were made for a garden party, the proceeds of which were to go for the work in the upper Wangks river district. They aimed at C$40. and made C$140. Br. Williams felt that he was not included in the report. In its mission work Christ Moravian pays the salary of Dr. Samuel Marx in Honduras. Dr. Marx is located at a very strategic point in Honduras and his work at the clinic there is extremely important because of increased activity by the Honduran government in the area. We are grateful for the splendid help Christ Church has given to make that work of our Saviour possible in Honduras.

Fraternally yours,
Paul A. Snider, president
Foreign Missionary Society

THEOLOGICAL SEMINARY IS HOST TO INTER-SEMINARY CONFERENCE

Moravian Theological Seminary, Bethlehem, Pa., played host to the annual Inter-Seminary Movement Conference of Philadelphia area seminaries on November 21. More than 100 delegates attended, representing nine institutions.

Gordon Bondurant and James Johnson, Winston-Salem, were members of the committee which planned the meeting.

Dr. Nels F. S. Ferre addressed the group on the subject "Christ and the Christian." Following the lecture, discussion groups met under the leadership of Gordon Jewett, Princeton Theological Seminary.

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THEME ADOPTED FOR 1959 IS

"The Church Looks Ahead"

Kenneth G. Hamilton

During the years that led up to the quinquennial of the United States, the two provinces in America jointly adopted a series of annual emphases to encourage our membership in a forward thrust along specific lines. So favorable was the response throughout the Church that the Joint Provincial Elders' Conferences have agreed to continue the practice.

In the year 1959 Moravians are urged to adopt as their motto: "The Church Looks Ahead." This emphasis calls for the growth and expansion of our denomination. Surely it is not necessary to underscore the importance of this goal. In a world like ours all living beings must be concerned to augment their strength if they would maintain their rightful place in the scheme of things.

For the Christian Church true growth must both be felt in its inner life and become evident in its position in society. If our Christian fellowship is spiritually vital, we ought to extend to others the age old invitation of God's people: "Come thou with us, and we will do thee good."

As Moravians we plan to take various concrete steps toward this end in 1959. Most significant for future growth, we hope, will be an Inter-Provincial Conference on Church Extension, to be held in August in Bethlehem. But 1959 is to be a year of other ventures in Church extension too. In the North, the Eastern District is to launch its new program of development, a program underwritten by the established congregations. In the Western District, the Detroit work will reach a critical stage. Canadian Moravians are planning to substitute new undertaking for the Jasper Place Mission. The Southern Province faces decisive months in its Florida commitments.

These are some of the opportunities we face as "The Church Looks Ahead." They are directly associated with Church extension. But true growth demands more of us than mere expansion of our provinces or our districts. Each agency of the Church and each congregation should analyze its work anew and set specific and challenging goals for itself in 1959. Each member should feel the responsibility of leading others to living fellowship with the Lord.

There is such a thing as holy dissatisfaction and holy ambition, and the Church needs this more than most bodies do. Let the coming year be marked under the sign, "Not that I have already obtained or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." If it does, we will not "look ahead" in vain.

After Failure, Water

Found at Camp Site

The Board of Trustees in session October 9 authorized the chairman to employ the Well Drillers, Inc. of this community to undertake the drilling of wells on the camp property. The work has now been completed with two wells flowing at a total of some 65-70 gallons per minute having been obtained.

The first effort was made at the North-West corner of the lake. After twelve feet of drilling the drillers struck blue granite through which they could drill only a few feet per day. After some 235 feet of punching the hole was abandoned and the rig moved to a point due north of the lake, and operations were begun again.

The second hole went through a different type of rock after drilling had pierced the twelve feet of top soil. This rock proved to be water bearing, and by the time the drillers had reached 34 feet there was a flow of 5 gallons per minute. Other veins were encountered at 60 and 80 feet, bringing the flow to approximately 45 gallons per minute in the main well.

More water was needed, but at the 80 foot depth the bit once more struck the dry blue rock. Once again the rig was moved, this time a well of 80 feet yielded twenty gallons per minute, giving a total flow of approximately 70 gallons per minute.

Accurate tests will be made in the near future, and more information available.

DEATHS


Southern, Mrs. Mary Collins, born January 1, 1893, in Forsyth County; died November 2, 1958. Funeral conducted by the Rev. Kenneth Ball, in the Kernersville Church. Interment in Kernersville Graveyard.


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The Book of Psalms: A Mirror of the Soul

Read Psalm 139

By The Rev. John J. Johansen, Head of the Department of Religion, Salem College

This Psalm sets forth in poetry what theology calls the great attributes of God—His Omniscience, His Omnipotence, His Omnipresence. These big words are much used in catechisms and the definitions of theology, but they are not used by the Psalmist, and I am afraid they say very little to the average man. The Psalmist was not a philosopher, and in this psalm he is dealing, not with philosophical abstractions, but with personal experiences; he is not shaping a definition of God, he is telling what God is to himself; what he gives us is not theology but religion. The entire Psalm is a psalm about God. It tells us three things about Him: (1) that He knows me; (2) that He is with me; and (3) that He has formed me.

I. HE KNOWS ME (Verses 1-6)

The Psalmist first dwells on the fact that God knows him, that there is no limit to God's knowledge of him. It comprehends in its sweep every activity of body and mind, of heart and soul, of character and life. In the sphere of action there is nothing hid: "Thou knowest my down-sitting and mine arising." How many times yesterday did you sit down, where, and why? How many times did you stand up, to do what? You do not remember. These details are too small to find a place in your memory—but too small for God's. He noted each down-sitting and each arising. He has not forgotten them, and He will not forget.

In the sphere of thought, the quickest and most subtle of human powers, God knows: "Thou understandest my thoughts afar off." We know our thoughts only when they are near, when the conscious mind takes cognizance of them, but these thoughts came from some place and they went somewhere. God saw them coming, when they were still far away, and He watches them still.

In the sphere of motive—motives which are always mysterious, sometimes inexplicable, often mixed to utter confusion—the same is true: "Thou compeasest my path and art acquainted with all my ways." In the sphere of speech, "There is not a word on my tongue, but, lo, O Lord, Thou knowest it altogether." Not a vain word or foolish or sinfull word but Thou knowest its true meaning, the thought and intention which gave it birth, the object to which it is directed. Thou knowest it altogether.

The strange and awe-inspiring thought is borne in on the Psalmist that the God with whom he has to do has perfect knowledge of him, that the whole life and soul lie open and naked before Him. It is no wonder that this line of thought leads to the exclamation: "Such knowledge is too wonderful for me, it is high, I cannot attain unto it." It hurts to know that God is like that, and yet it helps, too, since we will be spurred to live bigger, richer, sweeter, nobler, more Christian lives because of it. We will be encouraged to know that an all-wise and all-knowing God will take account of some of the hidden riches and qualities that otherwise would be unnoticed and unrewarded. Thank God for the knowledge that He knows me!

II. HE IS WITH ME (Verses 7-10)

The Psalmist catches his breath with the thrilling realization that not only does God know him, but He is with him, he cannot get away from God. He is swept with the thrilling thought that God is always near him. The omnipresence, or the "everywhereness" of God is a challenging thought and one that should give us pause, but the Psalmist has an even more astounding thought to set forth than that. He is not trying to teach us that God is everywhere in all the earth. There is an individual appropriation of the doctrine that lifts it instantly into a new realm. He has the thrilling consciousness that God is always with him. He says:

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

Open your Bible and on almost the first page you will discover a man fleeing from God, hiding from God, among the trees of the garden, and God searching for him; coming in the cool of the day and calling to the fugitive, "Where art thou?" Turn over a few pages and you will come upon Jacob, and he, too, is fleeing from the presence of Jehovah, out into a far country where God could not follow him, and where he could be alone with his deceit and duplicity. There in the far country he sleeps with a stone for his pillow, and suddenly the angels of God appear, and he makes the discovery that God is there, and the very gates of Heaven are opened on his view. A chapter further on we come upon Elijah, and he, too, is a fugitive, out in the wilderness, hiding discouraged, disillusioned, wishing to die. Suddenly an angel of God is at his side, and the question is asked, "What dost thou here, Elijah?" Even in the wilderness God had found him. Before the Old Testament closes we come upon the most wonderful of all the stories—so often misunderstood, so often misinterpreted—the story of Jonah, which tells of the fugitive who fled from the presence of God out into the deep, boundless sea, but even there God found him. God discovered him, re-
deemed him, and set him again in the place of peace.

The unescapable God! We often speak of our besetting sins; this man remembers his besetting God. The word which he uses is used of a besieging army; so, like a beleaguered city, the psalmist sees himself hemmed in on every side, and his besierger is God. Every one of us needs an unusual amount of courage and confidence in facing the future in hours like these. May we go into the days of the new year with calm confidence and holy joy knowing that God is there!

III. HE HAS FORMED ME (Verses 13-18)

The Psalmist is further moved by the realization that God has a peculiar claim upon him because of the creative activity that brought him into being. He says: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Thereater always has a right to make demands on the creature or the created thing. He is precious in God's sight because of the marvelous way he was created. He is a peculiar possession of the great Creator. With reverence and awe and sincere appreciation, he recounts God's mysterious creative activity.

Surely we should be profoundly grateful to our Heavenly Father for all His manifold gifts to us. We owe a debt of gratitude that will forever mount up. Not only has He formed us, but He has ransomed us from horrible slavery at unbelievable cost. So He has a right to demand our best love and devotion by right of creation, by right of redemption, by reason of His Great love for us, and because of His eternal purpose for us.

"Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all."

The practical ethical thought suggested to the Psalmist by the conception of a God who knows him, is with him, and has formed him, is the question, "How can God, the pure and Holy One, with such an intimate and unerring knowledge, tolerate wicked men?" And the conclusion is simply and humbly to throw open heart and soul to God, accepting the fact that He cannot be deceived, praying God to search him and purify him and lead him.

"Search me, O God, and know my heart; Try me, and know my thoughts; And see if there be any wicked way in me, And lead me in the way everlasting." And so the end of the psalm comes back to meet the beginning. Its opening word is, "O Lord, Thou hast searched me and known me;" its closing prayer is, "Search me, O God, and know my thoughts."

Lovefeast Emphasizes Spirit of Fellowship

Among the many customs by the Moravian Church, the Lovefeast is one of the most meaningful. As the early Christians met and broke bread together in token of their fellowship and love, so the members of the Moravian Church family have made it an established custom to celebrate occasions which they deem worthy of deep spiritual observance by partaking together, and with friends, of a simple meal, a "lovefeast." In so doing they emphasize the bond of fellowship which exists between all Christian believers, members of the family of Christ.

Lovefeasts originated in the first gathering of Christians after Pentecost. The early believers met and broke bread together, thereby signifying their union and equality. These meals of the church family were associated with the celebration of the Lord's Supper, which followed them. Gradually these occasions lost their devotional character, and toward the end of the fourth century the church gave them up.

Count Zinzendorf can be credited with reviving the lovefeast in its primitive simplicity. In 1727, after a memorable celebration of the Holy Communion on the 13th of August, seven groups of the participants continued to talk over the great spiritual blessing which they had experienced. Not wanting to separate and return to their own homes for the noonday meal, Count Zinzendorf sent them food from his manor house and each group partook together, continuing in prayer, religious conversation and the singing of hymns. This incident reminded Zinzendorf of the early "Agape," and he and those to whom he spoke of the resemblance, fostered the idea until lovefeasts became a custom in the Moravian life. They were introduced wherever new settlements were founded, and so they came to America.

The lovefeast is primarily a song service, opened with prayer. Often there is no address, the hymns in the ode furnishing the subject matter for devotional thought.

There are many times during the year at which a lovefeast is appropriate, such as the festivals of the church year, the anniversary days of the Moravian Church, the anniversary day of a congregation, a missionary occasion, any day in fact, on which there is a desire to stress the Leadership of the Lord, and the oneness and brotherhood of His followers.

This service neither supplants the Holy Communion nor is considered of equal importance with it, but seeks to enhance the spirit of unity and goodwill among men and to remove, at least for an hour, all social barriers and distinctions.

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Problem of Labrador Field
Honestly Faced, Thoroughly Discussed

Kenneth G. Hamilton

To visit places famous in missionary annals, Eskimo villages which generation after generation of Moravians have labored to claim for Christ, to meet repeated evidence of the universal appeal and power of the gospel, is to go to Labrador which offers this and much more to anyone who carries there for a time. It was my privilege to spend the month of August on the Labrador coast and to share in a visitation of the field as a representative of the Unity. The Rev. Edward Wilson, of London, was the official visitor. Everywhere we went we knew ourselves truly to be among brethren.

The Land

In summer time at least Labrador was quite unlike what I had pictured it to be. There were a few banks of snow left on the slopes, it is true, and we met a number of icebergs in the sea. But most of the coast was green country, swampy in many places, and seamed with rocks and boulders. Friendly woods shelter all of our stations except Hebron, where our people have built their homes thirty miles north of the tree line. Yet even there nature has clothed the rocky shore with green. And we could not fail to be impressed by the wild flowers which smiled up at us in great profusion.

Ours was a wet month and the sky was overcast much of the time. However, when the sun did come out, it made this land a good place to be in, the air fresh and pure, and the sea deep blue. It was hard to realize how winter must transform this region, shrouding it in snow and ice, scourging it with fearful storms and bitter cold.

The People

We flew in from Newfoundland and made our first stop at Goose Bay, far inland. There our immediate impressions came from the extensive military establishment created by World War II and by subsequent international developments. Such a center is an interesting sight in the wilderness which surrounds it. Some seven miles, over good roads, lies Happy Valley, a civilian "service center" and a labor pool for the armed forces. Happy Valley is a rapidly growing community, the Mecca of folk in search of employment: Eskimos from the Northern Coast; settlers from Moakvik, Niggol and other nearby communities; people from Newfoundland and the Maritime Provinces, and a sprinkling of strangers from many distant lands.

They are a hearty lot and hospitable, ready to help those who are in difficulties. Some of them have given the authorities trouble because of their taste for home brew. Others have no liking for steady work week in and week out. But the great majority of these folk at Happy Valley are warm-hearted and industrious and generous.

The Moravians among them are loyal to the Church and anxious for its care. Our laymen began supporting a joint Anglican-Moravian School, then opened a Sunday School, then gathered a congregation, then built a very creditable church and a comfortable mission house. Only after they had done all this did they petition the mission Board for an ordained man to organize and take over the leadership of the new congregation. Such an invitation just could not be refused.

So the Mission Board recently authorized Br. William Peacock, the superintendent of the field, to move South from Nain. Mrs. Peacock now has the principalship of the Anglican-Moravian School. The Happy Valley Moravian congregation is rapidly gaining strength and importance. Settlers and Eskimos work together in it. Services are conducted in two languages, English and Eskimo.

The settlers, having long had advantages of training and experience to which the Eskimos only recently have been introduced, quite naturally are the mainstay of the work at present. But Happy Valley is a place of promise. Eskimo Moravians living there now enjoy opportunities for development. With good training and under God's blessing, they should provide Christian leadership for the rest of the Labrador Coast before many years have passed.

In the villages along the coast our people have much less opportunity for steady employment than at Happy Valley. They depend largely on fishing and hunting, uncertain occupations at best. To aid them the government now buys fresh cod and other fish, at prices which involve a loss when the salted product reaches its distant markets. Energetic Eskimos now can normally earn enough in the summer months to qualify for unemployment compensation during the winter. Thus, the utter destitution of former years has been relieved. The authorities also have taken over responsibility for public education and health, a burden which the Moravian Church carried in this part of the world for nearly two centuries.

Travel

We found that travel in Labrador is dependent upon the weather to an unusual degree and calls for patience. Br. Peacock served as guide, and a very competent one he proved. We traveled by boats of many
kinds (once even in an Indian canoe but
never in a kayak), by helicopter and by a
"Beaver" plane which the Grenfell Mission
uses in its work of mercy. Very special and
grateful mention must be made of the
"Trespasser," a motor boat of some 350 tons
which served bravely year after year for the
Captain Winsor of St. John's, Newfoundland,
showed us every courtesy possible, ac-
Ually altering his boat's schedule for the
trip to accommodate our program. If it
had not been for his kindness, we could
not have accomplished the mission entrusted
to us. As it was, we could spend a short
time in each of the coast's stations: Mak-
kovik, Hopedale, Nain and Hebron, to
name them in order from South to North.
Indeed, I was impressed to see how
friendly are the relations between the pub-
lic and the Moravian Mission in Labrador.
Men in every walk of life were ready to
assist us, in recognition of what our mis-
ionaries had meant to this land.

The Field Conference
At Hopedale we held a field conference
Present were the missionaries: William
Peacock (Happy Valley); Fred M. Grubb
(Hopedale); Fred C. P. Grubb (Nain);
Siegfried Hettsch (Hebron); and Gerhard
Vollprecht (Makkovik). The conference
closed with the Cup of Covenant. The prob-
lems which confront our mission in this
field were honestly faced and thoroughly
discussed. On all important points we reach-
ed recommendations that were adopted
unanimously. It is hoped that the measures
recommended will make it possible for the
British Province to continue to administer
this field as it has for so many years. The
decisions involved, however, rest with the
British Mission Board and the Synod of the
Province. They will be reported to the
Church in due time.

One in Christ
Nowhere does one experience the sense
of the unity of believers more strongly than
in the mission field. We felt this when we
entered the homes of our brethren in Lab-
rador, settlers and Eskimos alike. Even
more apparent was this in the acts of pub-
lic worship in which we were privileged to
take a part. Special services were held in
each station during our stay, including a
lovefeast at Hebron and another at Mak-
kovik—tea and hardtack were served by the
local helpers. At Hebron the brass choir
introduced the service by playing a number
of familiar chorales. Indeed, we noted a
love for music everywhere, with native or-
genists leading the congregation, and choirs
contributing special anthems, occasionally
incorporating music which have become tra-
ditional through many decades on the
Coast. Children's choirs brightened the
services.

At Nain we witnessed a "Church Parade"
by the Girl Guides, the Cub Scouts, and the
Brownies. At Hopedale I was privileged to
ordain Br. Siegfried Hettsch a presbyter
of the Moravian Church. At Makkovik
Br. Wilson and Br. Peacock presided at the
celebration of the Lord's Supper, of-
ciciating in English and Eskimo respective-
ly. It is at such a time and under such
circumstances that the words of the apostle
become most meaningful: "For we being
many are one bread and one body, for we
are all partakers of that one bread."

DEATHS
MOCK, Mirttie m.n. Foster; born in Davie
County N. C. October 5, 1889, died No-

tember 30, 1958; funeral conducted by the
Rev. David Burkette. Interment in the
Clemmons graveyard. A member of Clem-
mons Moravian Church by the Rev. J. Calvin
McMILLAN, Gorr nell Wilson, Jr., born Ap-
ril 20, 1943; died December 2, 1958. A
member of Christ Church. Funeral con-
ducted by the Rev. J. Calvin Barnes.
Interment in the Moravian Graveyard.
TALLEY, Julia Hannah m.n. Schultz Tal-
ley, born May 25, 1873; died December 7,
1958. A member of Christ Church. Fun-
cerally conducted by the Rev. J. Calvin
Barnes and Dr. Samuel J. Tesch.
Interment in the Moravian Graveyard.
DUKE, Mamie m.n. Jones Duke, born No-
tember 25, 1884; died September 8, 1958.
A member of Christ Church. Funeral con-
ducted by the Rev. J. Calvin Barnes.
Interment in the Moravian Graveyard.

BAPTISMS
MOORE, Robert Lee, Jr., son of Robert
Lee and Barbara m.n. Rummage Moore, born
April 6, 1958, Charlotte, N. C. Baptized in
The Little Church on the Lane on
November 16, 1958, by Dr. Herbert
Spaugh.
BLYTHE, Elizabeth Elaine, daughter of C.
Eubanks and Marian m.n. Stovall Blythe,
born August 17, 1958, Charlotte, N. C.
Baptized in The Little Church on the
Lane on November 16, 1958, by Dr.
Herbert Spaugh.
SEIVERS, James Timothy, son of John
and Sheila m.n. Satterfield Seivers, born Au-
 gust 11, 1958, in Winston-Salem, N. C.
Baptized November 9, 1958 at Oak Grove
Moravian Church by the Rev. Christian
D. Weber.
BOYD, Phillip Gregor y, son of Phillip and
Virginia m.n. Moser Boyd, born August
14, 1958, in Mt. Airy, N. C. Baptized
November 16, 1958 at Grace Moravian
Church by the Rev. Robert Allen Iobst.
PALMER, Mark Lee, son of Jack and Nancy
m.n. Clifton Palmer, born April 13, 1958,
in Mt. Airy, N. C. Baptized in Grace
Moravian Church by the Rev. Robert
Iobst, on November 16, 1958.
OAKLEY, Teresa Gail, daughter of George
L., Jr. and Nancy m.n. Craver Oakley,
Youth Building, Charlotte, will house a Kindergarten begun this fall. The Youth Building completed about a year ago is on a lot adjoining the church which can be seen at the right.

Week Day Kindergarten Opens

The beautiful new Youth Building of the Little Church on the Lane which was built recently has been put to fuller use. A Week-Day Kindergarten was opened this fall and is now operating to capacity. The director is Mrs. Guy L. Robbins. It serves children four and five years old. It is well equipped and has been enthusiastically received. The Kindergarten Committee of the Church is composed of Dr. Herbert Spaugh, Br. J. F. Crouse, Mr. Charles B. Laws, Mrs. D. F. Caldwell, Mrs. Henry Welfare, and Mrs. W. W. Transou.

Charlotte Celebrates 38th Anniversary

The 38th Anniversary of the founding of the Charlotte congregation, now known as The Little Church on the Lane, was celebrated Sunday, November 2. The anniversary speaker was Bishop J. Kenneth Pfohl who also presided at the Holy Communion. It was most appropriate that Bishop Pfohl should be the anniversary speaker as he was present for the organization meeting of this congregation, November 7, 1920; for the formal opening of our first church, the Parish House, Oct. 19, 1924; for the Ground-Breaking Service for the new sanctuary, Nov. 2, 1947; for the Laying of the Cornerstone, Sept. 19, 1948; and for the formal Dedication Service of the new sanctuary on November 21, 1954.

Evening Services Requested

Regular Sunday evening worship services began at Bethabara Church on Sunday, November 30, at 7:45 p.m. The services were started at the request of the Men of the Church, Odell Galloway, president, and with the approval of the Church Board. Currently, the Rev. Paul A. Snider, pastor, is speaking at the Sunday evening services from Paul’s Letter to the Philippians. His first message was entitled “Every Remembrance of You” and it was based on Paul’s statement in Philippians 1:3.

Teaching Methods Demonstrated

The teachers of the Oak Grove Sunday School became pupils on the afternoon of November 16, when the annual Sunday School Workers Conference was held. The emphasis this year was on the demonstration of actual teaching situations. Thus the teachers of adults and young people found themselves doing many new and exciting things, as Dr. George G. Higgins drew them into group participation. “Buz groups,” a flip chart, and pupil research, were a few of the teaching methods demonstrated so effectively.

Primary and Junior age children were also on hand to take part in the two demonstration classes taught by Mrs. Miles Carrer and Mrs. Kenneth Greenfield. The Kindergarten teachers took part in the Primary demonstration class, and the Nursery teachers were led by Mrs. J. M. Brown in a discussion of materials and methods of teaching. The conference was held from four until five-thirty o’clock and was followed by a picnic supper. All teachers agreed that it was a most worth-while afternoon.
Pine Chapel Burns Note

Sunday, November 16, the Pine Chapel Congregation observed its thirty-fourth Anniversary. The Rev. J. George Bruner, the only living minister who was present when the congregation was organized, brought the message at the morning service.

An anniversary dinner was served in the fellowship hall of the church at 12:30. The speaker for the evening lovefeast service was the Rev. J. C. Hughes.

The boards of the church had launched a drive to clear the church debt on anniversary Sunday. This was successfully completed with an offering of $2,173.69. Three years and five months ago the congregation borrowed $11,000.00 to renovate the church and Christian education building. With the help of the Lord and the hard work of the members the debt was paid in less than half the term of the loan which was ten years.

The following Sunday, November 23, the congregation conducted a special service at which time the Deed of Trust on the building was burned. Prior to the message the pastor called the chairman of the board of Trustees, Billie B. Bowman, to come to the front and burn the Deed of Trust. Br. Bowman asked the former chairman of the board, Edward M. Reich, to come forward and help him. This was a wonderful example of the spirit of cooperation that exists between the men of the church. Dr. R. Gordon Spaugh brought a very challenging message to the congregation on the subject, "This is the Victory that Overcomes the World."

The congregation is looking forward with renewed interest in the work of the church as well as the work of the province. Truly the Lord hath been good to us wherever we are glad.

Thanksgiving at 7:00 A.M.

Professor John Johansen closed a series of studies on the theme "Paul, The Man and His Work" at the prayer service on Thanksgiving Eve. A communion service was held at 7:00 a.m. on Thanksgiving Day. For the first time we were able to have the Hopewell Band render a prelude before the service. Refreshments were served to the band, which is under the direction of Mr. Vestal Whitt. An offering of money and foodstuffs was received at the service. The food went to a needy family while the cash offering went toward the Scout building.

New Members Received

Four new members joined the congregation on Br. Iobst’s last Sunday in Mount Airy, Lacy Vernon, Jimmy McBride, Oliver Vernon and Maude Coble.

Mrs. Lenora Atkins took Mrs. Iobst’s place as president of the Women of the Church. Mrs. Atkins will prepare the Sunday bulletins and monthly news letters until the new pastor arrives.

Calvary Spotlights Nativity Scene

Growing more conscious of the fact that many people would pass Calvary Church as they hurried about doing their Christmas shopping, a group from the Young Adult Class got together and built a stable on the front lawn and placed the nativity characters in and around it. At night carols were played in the background as spotlights focused upon the scene. Mr. and Mrs. Wilson Duggins were in charge of the project.

Class Rooms Near Completion

Work on the Sunday School room addition at Fulp is just about completed. The men of the church will do the painting and the women of the church are planning on equipping the kitchen with all necessary items. Each class is planning on furnishing its own class room and the interest is running high along these lines. Our people are to be commended for these efforts especially since there is no outside aid being given from our provincial building and expansion fund.

Anniversary at Kernersville

Kernersville congregation observed its 91st anniversary on Sunday, November 9.
with the sacrament of the Lord's Supper administered by the Rev. Kenneth Ball, pastor and assisted by the Rev. H. B. Johnson. At 3:00 Dr. Herbert Spaugh, pastor of the Little Church on the Lane, Charlotte, was the guest speaker. This could well be called home-coming day as a large number of former members participated in this happy occasion.

Older Members are Guests
On Wednesday, November 19, the Eva Allen Bible Class and the Men's Bible Class enjoyed a get-together dinner in Fellowship Hall. Invited guests were the older members of the congregation. About eighty persons were present. An impromptu program included group singing of secular and religious songs; a vocal solo by the pastor accompanied by Mrs. Kenneth Ball; and some clever Biblical and Moravian history skits.

Rural Hall Young People Are Active
The Young People have been having some fine meetings in recent weeks under the leadership of Mr. and Mrs. A. G. Belcher. Several attended the Provincial Young Peoples' Rally at the Home Church October 30. A Halloween party and program was enjoyed by a large number. For the Junior Choir we can say a good word also. Under the direction of Mrs. Margaret Lancaster this group has rendered special music in several Sunday morning church services.

A Boy Scout Training Group has been formed composed of nine members and they will be working and training for the next year looking forward to receiving the "God and Country Award."

Allen Heads Raleigh Ministers
The Rev. Walter H. Allen, Jr., pastor of the Moravian Church of Raleigh, has been elected President of the Raleigh Ministerial Association. He will take over the duties of his new office on January 1, 1958, for a one-year term.

Previously, Br. Allen has twice served on the Executive Committee of the Raleigh Ministerial Association as well as on numerous special committees of the Association.

Youth to Youth Evangelism
The Christian Witness Committee sponsored by the Youth Fellowship of Bethabara Moravian Church, Nov. 16-23, brought great blessing under God to those who participated in the two youth prayer meetings, the two nights of youth to youth visitation evangelism, and the four nights of preaching by the Rev. J. Taylor Loflin, pastor of Fine Chapel.

Average attendance at the prayer meetings was 28.5. Eighteen young people (six adults provided transportation but did not visit) visited 33 homes and returned with 19 commitment cards signed. Average attendance at the evangelistic services was 88.75. The congregations consisted mostly of young people of the church and community. In the services a host of rededications were made and several persons made first decisions for Christ.

Candle Tea Comes To Raleigh
The Moravian Candle Tea came to Raleigh this Christmas! Through the successful planning and publicity accomplished, respectively, by Mrs. C. Scott Venable and Mrs. Edward G. Manning, chairman, the Candle Tea became the biggest and probably most worth-while project ever undertaken by the Raleigh Moravian Women of the Church. Held on Saturday afternoon and evening, December 13, from 2 to 9 p.m., the tea attracted many guests from all parts of the city. Patterned after the famous Candle Tea which annually takes place in the Brothers' House opposite Salem Square in Winston-Salem, the Raleigh event featured a putz and demonstration of beeswax candle-trimming.

Two Corner Stones
The new sanctuary of the College Hill Moravian Church, Bethlehem, Pa., has two corner stones rather than one, as most churches do. When the former frame structure was demolished the old corner stone, with a well sealed copper box containing many items from the year 1887, was opened. Because everything was so well preserved it was decided to use the old cornerstone, with its contents, on the right corner of the new building and to place a new cornerstone, with a similar box of documents, at the left corner. This was done at a special service on October 19.

The Rev. Charles B. Adams is pastor of the College Hill Church.

Dreams And Hard Work Climaxed
Nearly three years of dreams and hard work were climaxed recently in Downey, California, when the Moravian church there held dedication ceremonies for its new $15,000 Christian education wing.

The building was made possible through a "Progress Program," in which Moravians throughout the United States contributed "Pennies for Progress." A substantial amount of the money, of course, came from the members and friends of the Downey congregation.

In addition to the new building, the Progress Program afforded the church a new parking lot, and a $5,000 debt was paid to the Board of Church Extension.

The new building houses two classrooms, a large multi-purpose fireside room, a kitchen, bathrooms and a storage room.

While professional help was engaged for plaster, concrete, electrical and plumbing work, members of the church did most of the unskilled labor themselves.
Pioneers in Development of Indigenous Church,

Honduran Ministers Ordained

Edwin W. Kortz

From the very beginning of the Moravian work in the Republic of Honduras in 1930 the missionaries have kept the theme of self-government and self-support before their people.

It is not surprising, therefore, that two men are ready to be received into the ordained ministry of the Church as deacons.

Upon recommendation of the Executive Committee in Honduras and upon the authority of the Board of Foreign Missions, Bishop Kenneth G. Hamilton commissioned Dr. Werner G. Marx, superintendent of the Associate Province of Honduras, to act in his place in the ordination of Moses Bendless and of Stanley Goff. The ordinations will take place in the near future.

Moses Bendless accepted Christ in Kaurkira under the ministry of the late Br. George Heath. He had no formal schooling but began studying for the ministry at Old Cape with Br. Howard Stortz and moved to Bilwaskarma, Nicaragua, with Br. Stortz when the Instituto Biblico was organized.

He entered the Lord's work in 1940 after becoming one of the first graduates of the Instituto. Since that time he has served faithfully, together with his wife Lomati, at Kaurkira, Auka, and Ahua.

Superintendent Werner Marx said of him: "Moses develops his sermons logically; every illustration he uses works for him; sometimes he thunders forth to bring home a truth, and sometimes his voice fades away—yet every body knows the words he leaves unexpressed. . . . His patience and sound advice have won the respect of all. But being an Indian himself, he sees through their deceptions and is fearless in standing up against wickedness."

Stanley Goff was born in Brus. His father is one of the outstanding lay leaders in the Honduran Moravian Church. Therefore Stanley had the privilege of Christian influence in his youth and found the Lord early in life. He attended a mission school conducted by the Evangelical and Reformed Church in San Pedro Sula and then went on to Bilwaskarma to graduate from the Instituto Biblico in 1948. Upon graduation he was married to Theodosia Green and entered the Lord's work serving Kokobila, Brus, and Burukamaya.

Under his able leadership a new congregation has been established and shows every sign of becoming one of the leading churches in La Mosquitia. His ability to preach fluently in Miskito and in Spanish makes him a most valuable man for the future of Moravian work.

Stanley Goff: Ability to preach in both Spanish and Miskito make him a valuable man.

American Moravians are asked to remember these brethren in prayer not only as ordained servants of the Lord but as pioneers in the development of an indigenous church among their own people.

MORAVIAN STUDENT FELLOWSHIP

MEET ON "CHURCH MUSIC"

A council meeting of the Moravian Student Fellowship was held at Home Moravian Church on November 30, at which plans were made for the Winter and Spring Conferences of the Fellowship.

The Winter Conference will be held on Saturday, February 7, at Fries Memorial in Winston-Salem and will begin at 3:30 p.m. The theme for the conference will be "Church Music." Particular emphasis will be placed on Moravian music and hymnology, and several authorities on the subject will be present to lead the two sessions.

The Spring Conference will be held on Saturday, April 25, at a place to be announced later. All college students in North Carolina are invited to the conference.

For Florida Church

From Dr. Mervin Weidner comes a list of the furniture and equipment that will be needed to furnish the church now being erected at Fort Lauderdale.

Dr. Weidner is attempting to secure, apart from the cost of the building, money to purchase these items. As of December 1 he had already on hand from Moravians and friends in Florida over $900 for this project.

Some of these items of furnishing and equipment are:

For the Fellowship Hall

250 Folding Chairs
Pulpit Furniture: Lectern and Pulpit, Communion Table, Baptrismal Font, Pulpit Chairs
100 Church Hymnals
100 Youth Hymnals
Piano or Electric Organ
Offering Plates
Communion Service
Lovefeast Equipment (Trays, Mugs, Urn)
Refrigerated Fountain
Fire Extinguisher

For the Kitchen

Range
Refrigerator
Cabinets
Sinks
Table Service—China and Silver for 100 Utensils—Pots, Pans, Trays, etc.
12 Folding Tables

Christian Education Wing

Bassinet
Toys
48 Folding Chairs
76 Chairs of assorted sizes
12 Tables
4 Pianos
Record Player
Tape Recorder
Slide Projector
Bulletin Board
Movie Projector
Screens

Anyone desiring to contribute money toward the purchase of one or more of these items should contact Dr. Mervin C. Weidner, 5292 N. E. 18th Terrace, Fort Lauderdale, Florida.

The first meeting house for Negroes in Salem was built on South Church Street in 1825 and dedicated on December 28.
CHURCH CONTINUED TO ADVANCE IN 1958, A

Tense and Turbulent Year

MORAVIAN CHURCH AT FORT LAUDERDALE: The beginning of the first congregation in Florida was one of the notable events of the year.

J. Kenneth Pfohl

Part I

To-night's mid-hour is scheduled to write "Finis" to another volume of the Christian Era Series of the World's History and give it place in the Library of the Ages. It will be just one more volume among the thousands accumulated since the far-off beginning of man's life on earth. Tomorrow, by God's good grace, we shall head the page "1959" and the record of a new year will be in the making.

We are well aware that to a vast number of the billion, seven hundred million of the earth's estimated population of 1958, this transition from an old to a new year will be meaningless. Time nor life have little meaning to them. They are still in the realm of darkness with no life purpose nor sense of responsibility or direction. To many others, though they have knowledge of what is taking place in the world's reckoning of time, they have no personal concern. They will treat it in some light, possibly frivolous, fashion. Still others, alas, may use it for unrestricted "celebration," so called, and for sinful and base indulgence.

But to Christian men and women, and thoughtful youth, followers of the Lord Jesus Christ and members of His body, the Church, it has an altogether different meaning. To them it is an arresting experience which bids them pause. It speaks to them much as the little word "Selah," found so often in the Psalms, was purposed to speak to the singer or reader. It says, "Pause" and "Think."

Eager and alert Christians are vitally interested. They must be, for they are under stewardship orders. Their Master, their Lord has spoken and committed to them a great trust, to the individual first, then to His followers collectively. As in the parable of old He has said, "Occupy till I come;" and again, "Go ye into all the world and make disciples of all nations." And, yet again, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." . . . "Lo, I am with you always, even unto the end of the world."

How fares it then with Life's great enterprise, that vast program of human redemption and the establishment of the Kingdom of God in the hearts of men, thus bringing that peace to the world which God has promised and which the hearts of men everywhere are longing for? What, if any, is the progress the Christian religion has made towards the goal set before us by our Lord? What do the events of this rapidly fleeting year tell us?

To what better purpose could we devote the remaining hours of 1958 than by following the 186 year old practice of our forefathers in Salem Congregation, of renewing our Christian fellowship and giving interested hearing and consideration to the Memorabilia of another year?

We present the Memorabilia of 1958 under the caption—

The Christian Church in a Turbulent and Tense Year

That we are fairly and yet justly characterizing the year in speaking of it as "turbulent and tense" there will doubtless be few to offer criticism. For, at one time or another throughout the twelve months period, there were events or threatened happenings of such varied character as to effect almost every phase of our complex life, political, industrial, religious, economic, educational, scientific, racial, and coming in such rapid succession that our populace, generally speaking, was kept in tense and disturbed suspense, scarce knowing what a day might bring forth.

Should we add to our American situation the even more discordant and often insubordinate spirit of other nations of the earth—all continents sharing in it—1958 would take its place, without a doubt, as the most turbulent and tense year of all the centuries thus far.

In striking contrast has been

The Course of the Church of Jesus Christ in this same period of time. In the quickening of its spirit and purpose, in the strengthening of its fellowship and unity, and in its widening scope of cooperative service, 1958 has been one of the best years. Beyond question, it has made progress in both its spiritual and practical areas that count for much more than its membership gain.

From the World Council of Churches which celebrated its tenth anniversary on August 24, in Denmark, came this encouraging expression of its growing sense of unity: "In the course of these ten years, churches which formerly knew each other from hearsay only, have become friends. They have learned that they belong together because they belong to the same Lord Jesus Christ and, having prayed together, they are now determined to stay together." As evidence of the growth and expansion of this council which is vital to the unity of the cause of Christ in the world, it was reported that "the council has expanded, geographically, from thirty-seven to fifty different 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 this year. Its increasingly comprehen (Continued on page 3)
Provincial Announcements

Provincial Elders' Conference

The Triennial Synod of the Southern Province of the Moravian Church has been called for November 10, 11, 12 by the Provincial Elders' Conference. The Synod will be held at the Home Church, Winston-Salem, N. C.

A change in dates for the annual Budget Dinner for local Boards of Elders and Trustees has been made. It will be held in Fellowship Hall, Home Church, on Thursday, April 2, at 6:30. It had been announced previously as being scheduled for April 9.

Br. R. T. Troutman has accepted a call to the pastorate of Grace Church in Mt. Airy, N. C. He was installed on Sunday, January 11, at 10 o'clock by the president of the Conference.

Three southern laymen have been named to the Inter-Provincial Committee charged with planning for the Inter-Provincial Laymen's Convocation scheduled to be held in Wisconsin during the summer of 1960. Those appointed from the Southern Province are Alton F. Pfaff, Thomas A. Kimball and Wilson E. Edwards.

The president of the Conference has been appointed by the American Mission Board as official representative of the Moravian Church in America of the twenty-fifth anniversary of the founding of the Ruth C. S. Thaeler Hospital in Bilwaskarma, Nicaragua. The anniversary is to be held April 10-11.

The activities of the president of the Conference for the month of December included the following appointments: Installation of Br. Robert Lobst as pastor of New Philadelphia congregation on the 7th; Christmas Eve Lovefeast at Mt. Airy on the 21st; open house at New Philadelphia on the 21st. In addition, the following meetings and conferences were held: a meeting of the denominational executives of North Carolina, with the officers of the North Carolina Council of Churches in Durham on the 3rd; Provincial Elders' Conference on the 4th; dinner meeting of Music Festival financial drive on the 9th; Board of Christian Education on the 11th; Directors of the Foreign Missionary Society on the 12th; Church Aid and Extension Board on the 15th; meetings of the Executive Committee of the Board of Trustees of Salem College on the 17th and 23rd.

R. Gordon Spaugh, President

Provincial Woman's Board

Mrs. Cromer R. Grubbs

Days of Prayer have been announced by the following churches:
- Home Church—February 11
- Trinity Church—February 18
- Ardmore Church—February 25
- Calvary Church—March 4
- Fairview Church—March 11
- Konosuq Church—March 18

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

Mrs. Sam F. Vance, Jr., missions chairman, states that all sheets, towels, bedspreads, etc., for Dr. Thaeler's hospital must be at the church office on or before February 15. They will be packed and shipped right after the February 15 deadline. Mrs. Vance would also like to have each church report to her any other special missions project, such as shipping used clothing to Alaska or other mission stations. Please include in the report to her the number of pounds and any other information you think would be of interest. She would like this information for her yearly report.

Old Salem Organizes

Escorts' Training Class

Old Salem has a two-fold aim. One is to help people of today, as well as future generations, realize that the ideals and culture of the early settlers is a heritage to be passed on to others. The second is to restore and preserve the town as the records in the Moravian Archives show it was built.

In order to achieve these goals the department of interpretation of Old Salem recognizes that the religious story should have first emphasis and that the church-centered life as it was lived here can best be told with the aid of the furnishings in the houses and buildings.

This program of interpretation includes special plans for students. Materials to enrich the public school curriculum are sent free to teachers so that their pupils may have some information before they visit the restored area. Escorts for students receive approximately 15 hours of training so that they can more effectively tell the story of the Moravians and the establishment of Wachovia.

Old Salem needs help with this program. Here is an opportunity for Moravian women to share their knowledge and appreciation of their heritage with others. The work is part-time and the pay is limited, but it is a job of which you can be proud. An Escors' class is being organized now, if you are interested please call Mrs. Mason, PA 3-5680.

BAPTISMS


Lee, Cynthia Gail, daughter of Roy J. and Erlene m. n. Doss Lee; born October 6, 1958; baptized at Moravia Church January 4, 1959, by the Rev. R. T. Troutman.


Furbeck, Jane Lillian, daughter of Allen E. and Barbara m. n. Weir Furbeck. Born January 2, 1958, at Wilmington, Delaware, was baptized December 27, 1958, in the Home Church by the Rev. James C. Hughes.

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 for 1958

(Continued from page 1)

sive and inclusive character is shown by the 170 member churches of today as against 148 represented at Amsterdam ten years ago.

As practical evidence of the true ecumenical spirit of service, we would cite the unique partnership of church-approved agencies which has been formed this year to carry on relief work on the Island of Formosa. Church World Service, a department of the National Council of Churches (Protestant), and The National Catholic Welfare Conference “agree to import annually into Formosa 50 million pounds of surplus food. Distribution will be made through the 700 Protestant churches during one month and through the 250 Roman Catholic churches the following month, with every community being served and no needy person—Protestant, Catholic or non-Christian—overlooked or denied through this alternation.”

When we can note such improved conditions over such wide areas and such breaking down of old lines of ecclesiastical separateness and bigotry, surely we can speak of this ecumenical and cooperative spirit as one of its leaders has done who has close personal touch with it. He has called it “The great new fact of our time.” For this, let us rejoice and be glad. Such unity, yes, and the power of the Holy Spirit in great measure will be needed to battle against atheistic communism and the awakened and aggressive spirit of the ancient pagan religions—Buddhism, Mohammedanism, and the like—as they seek new adherents in the Near and Far East among the millions of Asia and Africa.

Already our own Moravian Church is under heavy pressure in its old homeland in East Germany, where Communism, by subtle and coercive measures, is requiring the enlistment of teachers in its Communist Youth Dedication Ceremonies, thus preventing Christian Confirmation services with their accompanying entrance into membership of the Church of Jesus Christ.

It is easily seen that if such procedure is not checked, and that speedily, the present generation of youths will be lost entirely to both the Protestant and Catholic churches.

Passing to the record of the Church in our United States we would note that there has been

No Recession in the Spirit of Advance

as a fixed and definite phase of the Church’s mission and of personal Christian Service.

For long years “Evangelism” had been a term and service sneered at by some, looked at askance by others and by still others wholly neglected or left to the effort of some visiting evangelist. Today it has come to have high and honored place in the churches, and, while giving due recognition to those whom God has called to the ministry of evangelism (and recent years have brought great blessing through the Billy Graham and other similar campaigns) the local church, its clergy and laity have come to see that stewardship responsibility re-
Memorabilia for 1958

quires of them the fulfillment of the same commands given by Jesus Christ to his disciples. So we now have evangelism in its varied forms, ministerial, lay, visitation, and it has brought most rewarding results, under the blessing of God, even far beyond all rating of values. Not only increase of membership and renewed allegiance to Christ and the Church, but the need for service not known before, a warmer and closer fellowship and an increase of loyalty and zeal for the extension of Christ's Kingdom have enriched the lives of individuals.

The churches have maintained also

The High Attendance Record

which has marked their life for several years past. In many congregations this has necessitated the holding of two Sunday morning services. It is also to be noted in this connection that there has been a phenomenon increase in enrollment and attendance on the Sunday School. Statistics show a gain of more than 3,000,000.

Nineteen fifty-eight has been marked too as

A Boon Year in Church Building

continuing the record of 1957 and showing no lessening even in the months of business decline in the early spring. The need for this building did not appear suddenly, but grew out of a carefully studied survey of 1954, which estimated that American churches would require 70,000 new church buildings within a decade. That estimate has already been surpassed. Almost all the denominations have been engaged in this healthy activity and, what is more significant, many congregations have found their newly erected buildings so overcrowded that they have been forced to multiple use through additional services. The cost of this vast building program, we are told, was an all-time high of $868,000,000, a gain of $93,000,000 over that of 1957.

Startling figures, surely, and such as are likely to lead, not only to unfavorable comparisons, but to questioning also, since there are so many vital human needs and suffering at home and abroad, and always the demand of the great foreign mission enterprise. Therefore we are somewhat relieved to report further that the latest contributions of the same group as those whose gifts made possible the building of new churches, made

Large Increase of Offerings for Benevolences and Missions

Total contributions showing a 165 million dollar increase and reaching a total of $2,206,000,000, showed also $84,102,000 earmarked for Foreign Missions and non-local benevolences.

How can we account for such high increase in giving without attributing a large proportion of it to the increase of the grace of giving and the wider acceptance by professing Christians of the principal of tithing, as taught in the Scriptures and accompanied by divine promise of blessing (Mal. 3:10).

From the

Analysis of the Latest Statistics

compiled by the National Council of Churches, we present the following data of 1958:

Church membership in the United States now stands at 104,189,679, a gain close to a million, and the highest total in the nation's history — being 61% of the total population. This number 59,823,777 are Protestants or 35%; 35,846,477 are Roman Catholics or 21%; 5,500,000 are members of Jewish congregations and 2,540,446 are of the Eastern Orthodox faith. Sunday School enrollment is given at 40,359,772, an increase of 3,000,000 and of those enrolled more than 37 million are Protestants, showing that the Sunday School work is more than 90% Protestant.

Such then are the leading features and gains of the Christian Church, Protestant, in the United States, in the year 1958, as they have been carefully assembled and tabulated for us. Though we are well aware that it is far from complete, it is the best attainable from which to gain a human perspective of what has been accomplished in this difficult and trying year.

"A puny and insignificant report," you say. We admit it with humility of spirit. It is indeed a poor stewardship offering to Him Who gave Himself for us. As we present it, we seek His mercy and pray forgiveness for its shortcomings. For its blessings, let us be grateful, for they have been many. For the future let us pledge more loyal and consecrated service and greater zeal to hasten the coming of His Kingdom.

Part II

The Southern Province—Its Life and Service

For the World-Wide Moravian Unity the year 1958 has had two-fold significance. Not only was it just another year for the further advancement of the cause of Christ and the Kingdom, it was for it the beginning of a new era also.

Five hundred years of life and service were behind it. A great Quincentennial Observance had been had throughout all portions of its widely extended area of service and its rich heritage had received new and high appraisal. With renewed loyalty and fresh devotion it had been declared, "The heritage of the past is the seed of the harvest of the future." And, with such noble motto and the rallying of its followers in every Province and Mission Field of the Unity, under the banner of the Cross and the Lamb, the year had been entered upon with high hope and expectation.

What would be its result? Would this great revival and newly awakened loyalty and zeal be continued? Would the Moravian Church—the Unity—renewed and strengthened in its organization and broad-
ened in its vision, under the guidance of Jesus Christ, its Chief Elder, and the empowerment of the Holy Spirit, assume that wider and greater responsibility which the needs of the world called for, and enter upon a more vigorous and active service for Christ and the Kingdom. Taking place not as a sect of 500 years ago but as an organized and well-ordered 20th Century Church, side by side with the other Protestant churches of Christendom?

Let the record of the Southern Province for 1958 be for you an encouraging beginning toward the answering of those questions of hope and expectation.

Nineteen fifty-eight merits the characterization of

A Good Year in the Southern Province

Yes, one of the best in the 205 years since the settlement was made in Bethabara and the life of the Moravian Church in the southland had its beginning. It has been a year whose pattern and zeal may well be followed and built upon.

In three important areas the year has shown

Commendable Cooperation With the Northern Province

We note, first, the scheduled conferences arranged by the governing boards, the Provincial Elders’ Conference, as we call them, that there may be unity of purpose and plan towards definite goals and that there may be close cooperation of the personal forces and resources towards achieving the ends sought. Such had been the order in the year of preparation for and carrying through of the great Quincentennial Program. Now it is to be followed in all future service.

The second incident came early in the opening of the year, when there was a call for cooperation in the Capital Funds Drive for Moravian College and Theological Seminary towards the goal of $1,050,000. Request was made that the Southern Province contribute $125,000 in addition to personal gift which had been made. In a few months time this amount had been fully met, and, happily, every congregation of the Province had responded to the appeal.

The third area of cooperation came through the thorough and well-planned budget demands of The Board of Foreign Missions of the Moravian Church in America. To the greatly enlarged undertakings of this Board in whose organization and work the Southern Province shares responsibility and the response from churches, individuals and our own missionary societies amounted to more than $100,000, making the high peak of our annual giving of the years and evidencing the greatly increased interest of our membership in this work in which our Church had long been recognized as “Pioneer.”

The work of the Church Aid And Extension Board has also been highly gratifying. The beginning of extension work in Florida, in the fast growing city of Ft. Lauderdale, has met with the enthusiastic approval on the part of our membership generally and there is keen interest in each step taken towards its establishment. During the present year the pastor, Dr. Marvin Weidner, and family have taken up residence in the new parsonage; religious services have been begun on a monthly basis; wide visitation has brought the new work to the attention of Moravians living in Florida and to many friends; and work is moving rapidly on the first unit of the church plant, the Christian Education Building.

In addition to the Florida work, the year has witnessed the building of a new chapel for our St. Philip’s Congregation in the Happy Hill Gardens development, south of Winston-Salem, which promises to be ready for occupancy early in 1959.

Other building and property changes which are a part of the year’s record are new parsonages at Christ Church and Friedberg; the completion of the commodious and attractive addition to Fries Memorial Christian Education Building and the adding of additional Sunday School rooms at Fulp Church. At Home Church, Calvary and Clemmons extensive and costly programs of alterations and improvements have been carried through and their work is being extended accordingly. The first of these included the air conditioning of the complete plant. It should be noted also that Calvary Congregation has acquired a new parsonage and will remodel the one presently used for Sunday School and other youth interests.

An entirely different situation has been that of our Fairview Church, due to the projection of a North-South Highway running through a portion of its property and making it necessary to remove its center of service into another section of the city. That which has been chosen is the Silas Creek Housing Development to the northwest of the city, and more than 7.9 acres have been purchased. It is a site which is said to offer ample and attractive features for the building of this new center.

A development of somewhat opposite character has led our Pine Chapel Congregation to make purchase of adjoining property, which gives them control of an entire city block, affording ample space for its further development.

Attention should be called also to three other projects connected with our expanding service which mark notable progress for the year. The first is

The Thorough Renovation of the Provincial Archives

or, as it has been aptly termed, “The His-

oriontreasure Storehouse of the Southern Province.” Under the aggressive leadership of Miss Grace Siewers, archivist, and Dr. Minnie J. Smith, translator and assistant, and with the financial backing of the members of the Archives Committee and a group of interested friends, this building which has for years housed this invaluable store of records and music and books, with files of rich historic data, etc., has undergone complete renovation. Made as fireproof as possible, the old wooden shelving removed and steel shelving and cabinets given place, the building is now thoroughly modernized and equipped for service and readied for

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The Wachovia Moravian Church
Page 5

FEBRUARY, 1959
use in a community which is once again awakening to the value and worth of the past.

The second project is

The Moravian Campsite

of 460 acres in Wilkes and Ashe Counties where a Summer Conference Center is being made ready, especially for the gatherings incident to our youth work, the religious and social development of the oncoming generations for the future service of the Church. Sponsored by our aggressive Young Adult group and directed by the Campsite Committee, this year has witnessed the building of the large dam which is to provide a lake of 3-3/4 acreage of water surface, and a careful survey has been made sectioning the entire area for future development and the erection of the necessary buildings. A new provincial periodical "The Campsite" has recently made its appearance, foretelling the good news of what is being done and soliciting aid.

The third, and much the largest and costliest of the projects, is

The Expansion of our Revered Salem Graveyard

or, as it is familiarly called, "Our God's Acre."

This expansion has become urgent because the sections in the north of the present graveyard which has been reserved for "Married and Single Sisters" had been almost fully utilized.

Fortunately our church fathers of the long ago, anticipating this need, had reserved a ten acre tract to be used for this purpose, lying to the east of the southern portion of our present burying grounds and extending east to Salem Boulevard and between Salem Cemetery on the north and Salem Academy and College grounds on the south.

In the late spring, after careful surveying and plotting by experienced engineer and landscape architects, the Central Trustees let the contract for the development of the first phase of the project and the work was promptly begun. It promises well, but is a giant task especially the securing of the 171,000 cubic feet of dirt for the filling in of the deep ravine. It will probably be long in completion also and quite costly. The cost of Stage One is $38,000, three-fourths of which must be met by Salem Congregations, and, since there are no funds available for meeting this expense, the churches must be called upon to do so. That they have accepted this added financial responsibility with such fine spirit of loyalty and liberality and are meeting this obligation punctually, in addition to their regular budget requirements, is another of the encouraging features of the year's experiences to which our Memorabilia desires to be a record.

But we dare not allow our interest in material provision for the service take our thoughts too far away from the service itself of which we are to make report. We return again to our spiritual efforts.

The work of the departments and organizations of the Province has run smoothly and the congregations have been supplied by

The Largest Ministerial Staff

ever serving in our southland. Since our last reporting four additional ministers have joined our ranks, the Brn. Clyde G. Barber, Sr., and Wm. H. McElveen by ordination, Br. Robert W. Woosley, Jr., by transfer from the Southern Baptist ministry and Dr. Mervin Weidner by call from the Northern Province, making our active ministry consist of 47, with two additional bishops and two lay brethren definitely assigned to service, totalling 51. Compared to the ministerial staff of ten in 1900 when the writer entered the service it is a gain of slightly more than 400%.

In this general connection it is our joy to report that in September of this year 26 southern brethren were students at Moravian College and Theological Seminary preparing for the ministry. A glorious answer to the petition of our Sunday Litany, "Pray ye the Lord of the Harvest that He send fourth labourers into His harvest."

During the year, by order of the Provincial Elders' Conference, the following ordinations have taken place, viz:

To the Order of Deacons--Brn. Clyde G. Barber, Sr., and Wm. H. McElveen;

Changes of pastorates were Paul Snider to Bethabara, Fred P. Hege to Advent, Robert W. Woosley to Hope and Salem College, Clyde G. Barber, Sr., to Bethesda, Henry A. Lewis to the Chaplaincy of Moravian College, Wm. H. McElveen to Home Church and Robert A. Jobst to New Philadelphian.

Salem Academy and College

has again made a good record. Its president, Dr. Dale H. Gramley, making the following report:

"The year was a significant one at Salem Academy and College, which is in its 187th session of educational service to young women. Enrollments and size of faculties achieved all-time records, and the College's program of teacher education was given national recognition. Salem is the first nontax-supported institution in the state to be accredited by the National Council for Ac-
MORAVIAN MISSIONS – Currently Speaking

A Nurse For Honduras

The Mission Board is happy to announce the appointment of Ruth Bregenzer as a missionary nurse to serve at the Ahuas Clinic in Honduras. Ruth is the daughter of missionary parents and was born in Nicaragua where her parents were working among the Miskito Indians. Br. Bregenzer gave his life in the service of the Lord in 1931 when he was killed by bandits in a political uprising.

In January Ruth began the study of the Spanish language in Costa Rica and she will be at her post in Honduras by the first of May. She fills a great need and her willingness to be a missionary nurse is appreciated by the Board and all of the missionaries in Honduras.

Staff Changes In Bluefields

In January the John Gieslers begin an eight months’ study of Spanish at the language school in Costa Rica. The Conrad Shimers, now on furlough, will be back in Bluefields to assume the responsibility for the congregation. When the Gieslers return to Bluefields they will be placed in charge of the congregation and Br. Shimer will become the Warden pro-temp in order to allow the Wilfred Dregers to have a furlough.

There is still a need for another ordained minister in Bluefields. The present staff is able to do only the essentials while great areas of pastoral activity must be neglected.

The Nowacks Are In North Carolina

Deborah Nowack contracted an acute case of osteomyelitis in Nicaragua. After a period of treatment in our mission hospital she was sent to Winston-Salem to be placed under the care of specialists. Her mother accompanied her. Recent reports indicate that she has an excellent chance of complete recovery but the treatment may last quite a number of months. The entire family is being brought to the States to live in the mission apartment, 433 South Main Street, Winston-Salem, N.C.

Prayers on Deborah’s behalf are requested and the Church at large is grateful for the consideration now being given to her by physicians and friends and by the authorities at the Baptist Hospital.

DEATHS


Shaffer, Mrs. Agnes Siewers, died December 26, 1958. Funeral conducted by the Rev. James C. Hughes. Interment in the graveyard, A member of the Home Church.


The total membership of the six congregations of the Southern Province at the end of 1831 was 1,596. The congregations were Salem, Bethania, Bethabara, Friedland, Friedberg, and Hope.
NEWS FROM THE CHURCHES

Double Feature

Two dramatic presentations were given at Enterprise on Christmas Eve. The first "Longing for Christmas," by Rega K. McCarty, was given by the young people under the direction of Mrs. Shutt Hartman. In a modern setting, the maid's boy steals the Christmas turkey. The play is involved with finding this out, the maid's background, responsibility for helping at church, and the reconciliation between the family, the maid, and her son.

A shorter play, "The Wise Men's Journey," by Pearl H. Neilson, was given by the Men's Bible Class under the direction of Shutt Hartman and dealt with the thinking of the Magi as they come to Judea. Though brief, the play was meaningful. Costumes and make-up added a great deal to the performance so that the Wise Men looked like Wise Men instead of the usual barthrobe parade. Many were hardly recognizable except that their speech betrayed them. In presenting plays with modern and ancient settings the congregation was given a two-pronged Christmas message.

First Watchnight Meeting

The first Moravian watchnight service was held in 1733, but the first one was not held at Hopewell until 1958 with the Advent congregation joining in the service. Advent pastor, the Rev. Fredrick P. Hege, was the speaker and the congregation was well represented in the combined bands.

The young people had a social gathering from 9:00 to 11:00 in the Scout Hut. Boy and Girl Scout troops of Hopewell were invited to the get-together. A young people's memorabilia was read by Becky Kasuboski, a mission filmstrip shown, and games were enjoyed.

The band presented a prelude a half hour prior to the service and the New Year was ushered in as we blew our horns.

Year Begins With Prayer

Bethabara Congregation began the New Year with a series of prayer meetings in the homes of the community and the church sanctuary. The services were held January 4-11 as follows: January 4 in the church; January 5 at the home of Melvin Hunter; January 6 at the home of Thurston Davis; January 7 in the church; January 8 at the home of Claude English; January 9 at the home of W. H. Andrews; January 10 at the home of F. W. Sapp, Jr.; and January 11 in the church.

Fifty-seven New Members

Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, was guest speaker at a congregational fellowship sup-

per at Bethabara Church on Wednesday, January 14. His message, directed primarily to the 57 communicants who joined Bethabara in 1958, emphasized the significance of membership in the Moravian Church.

The new communicants who were recognized at the supper were: Michael Crotts, Sue Crotts, Jo Anne Powers, Ricky Powers, David Reich, Marie Segraves, Linda Segraves, Steve Segraves, Martha Sapp, Vernon Powers, Priscilla Kurdian, Larry Smith, Stanley Rickard, Mrs. Ruth Hailey, Mr. and Mrs. David Segraves, Mrs. John Segraves, Mr. and Mrs. Harry Wilson, Jr., Mr. and Mrs. Charles Smith, Jr., Carl Joyner, Everett Lehman, Mr. and Mrs. Vernon Powers, the Rev. and Mrs. Paul Seider, Mr. and Mrs. Louis Reich, Beverly Reich, Michael Reich, Mr. and Mrs. E. L. Rowley, Jane Rowley, Judith Rowley, Gregory Galloway, Derry English, Mrs. Philip Sapp, Mrs. Richard Fox, Mr. and Mrs. Odell Haigwood, Mr. and Mrs. Thurston Davis, Phillis Davis, Mr. and Mrs. Mrs. Melvin Hunter, William Hunter, Barrett Hunter, Keith Hunter, Mr. Earl Hernsmith, Mr. and Mrs. Ralph White, Ill, Mrs. R. C. York, Mr. and Mrs. Bobby Kurdian, and Mr. and Mrs. Harry Duncan.

Chaplain Presents Program

Members of the Kernersville Youth Fellowship accompanied the pastor and Mrs. Ball to the Radar Station near Union Cross on December 19 to present a Christmas program to the personnel and their families.

The Kernersville pastor, the Rev. Kenneth Ball, is chaplain of this group at the Radar Station.

Evangelism At Christmas

Christmas at Mizpah took a practical turn this year leaving a number of impressions pleasant to remember.

In the presentation of their annual Christmas program the children grouped their messages to bring an evangelistic appeal. Emphasizing first that there was no room in the inn for the Saviour, then the rejection by Herod the Great, by the Jews and others, and then the final rejection when Jesus hung on the cross, the program was closed with a fine array of Juniors and Intermediates speaking their parts manfully that they would not reject Christ but receive Him into their hearts. Their message had a strong appeal to all present and was much appreciated.

The special offering in the Christmas lovefeast amounted to $35 and was used to bring Christmas cheer to two needy families in the community. Thus our hearts were warmed in a double sense as we tried to catch the true meaning of Christmas.
CHARACTER OF "GUEST OF GOD" IS SET FORTH IN

The Book of Psalms: A Mirror of the Soul

Read Psalm 15
By The Rev. John H. Johansen,
Head of the Department of Religion, Salem College

The fifteenth psalm is one of the briefest and simplest in the whole Psalter. It consists simply of a question and its answer. The question is found in verse one:

"Who shall dwell in thy tabernacle? Who shall abide in thy holy hill?"

Then, in the verses that follow, comes the description of him who is counted worthy to be the Guest of God.

Now the real significance of this psalm lies in the way in which it clamps together the two things which man has so often put asunder—religion and ethics. For him who slanders with his tongue, who wrongs his neighbor, who condemns the innocent for gain, whose word does not bind him; for him, says the Psalmist, there is no place among the Guests of God. Perhaps this sounds like a trite thing to say, very commonplace and very obvious. Perhaps it is, but if you turn to the long history of religion, if you read the Old Testament or the New, or the history of the Christian Church, or, if you search your own life, you will see that the world has never had, and has not yet, any harder lesson to learn than this—that a religious man must be a good man.

In one of his sermons Dean Church puts it like this: "There is no strange self-deceit more deadly and obstinately fixed in man's heart than that those whom God favors may take liberties that others may not; that religious men may venture more safely to transgress than others; that good men may allow themselves to do wrong things."

It is against such an attitude of life, such a connection of morality, that this psalm was written. As has already been noted, the structure of the psalm is beautiful in its simplicity. The first two lines set forth in synonymous parallelism, the problem, the theme, in the form of a question: "Who shall abide? Who shall dwell?" The word "who" does not mean what person, but what kind of person? The eternal question is, "Who is qualified to enter into and abide in the presence of God?" The answer is contained in the next ten lines.

Verse two sets forth in general terms the following verses present specific elements of attitude and conduct. There are three general elements contained in this verse.

"He that walketh uprightly." The word "uprightly" means complete, without blemish, sincere, blameless. It includes wholehearted devotion to God, and complete integrity in dealing with men. It denotes the full, undivided, and unreserved surrender of one's self to God.

"And worketh righteousness." The primary idea here is acting in accordance with God's will. Right dealing with God and man, measured by a right standard, is the thought of the statement, and that right standard is God's will.

"And speaketh truth in his heart." It is preferable to render this, as does the RSV, "and speaks truth from his heart." He speaks truth, and his whole heart goes along with it. Truthfulness, outward and inward, expressed and lived, is the thought here.

The three qualities in verse two, then, are Integrity, Justice, and Veracity. These state in general terms the qualities of a Guest of God. By walk, by word, and by work, he is God's man.

In addition to these positive qualities we find certain negative tests that the Guest of God must face. There are certain things that must not be found in the heart and life and conduct of the ideal worshiper, and these things are listed for us in verses three to five of this psalm.

Verse 3—"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Or as the RSV has it: "Who does not slander with his tongue, and does not evil to his friend, nor takes up a reproach against his neighbor."

The word translated "slander" means to slander, or put the person under accusation. Here, those secretly obtained bits of information, whether true or not, are reworked and often distorted and given out to the hurt of the one who is the object of the slanderer. The tongue, or organ of speech, is the most used organ in this unfortunate practice. As James says: "No human being can tame the tongue—a restless evil, full of deadly poisons." (3:8).

The quality of character pictured here has as its object the destruction of the reputation of another and it is a real, but cowardly attack upon the character of the opponent.

Verse 4—"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." The first line of this verse seems hard until the real meaning is found. It should be remembered that the next line goes with the first in a poetic parallelism. In the words of the RSV this is the meaning:

"In whose eyes a reprobate is despised, but who honors those who fear the Lord." The truthfulness of the character of the Guest of God is shown in his estimate of men. "Gracious Living" does not mean compromise with evil. Tolerance is sometimes a word which covers up a lack of solid con-
And God is still looking for those who are endowed with this powerful sense of that which is right and honorable and sacred.

Verse 5—"He that putteth not out his money to usury, nor taketh reward against the innocent." Here we have the last of the things listed that a true Guest of God does not do. As the RSV has it: "He does not put out his money at interest, and does not take as much as twenty per cent. The result was that the debtor was enslaved or his ancestral inheritance was taken from him. Because of this practice the rich grew richer and the poor grew poorer. Our psalmist represents the Guest of God as one whose hands are clean because his heart is devoid of the ugly selfishness that makes for cruelty and injustice and tragedy.

In the closing line the poet asserts that such a man as he has pictured will not only gain entrance into the presence of God with the divine approval but will be securely anointed as one whose soul shall never be moved.

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word! What more can He say than to you He said said You who unto Jesus for refuge have fled? The soul that on Jesus hath leaned for aid Will never, no, never, forsake!"

**LETTERS**

1008 19th Terrace, South
Birmingham 5, Alabama

Dear Editor:

Way down here in Alabama with the perspective of distance between me and the Moravian Church, I have some definite feelings about the subjects discussed in Br. H. B. Johnson's letter of December, 1958.

May I rise in defense of the lovefeast, whether it be used to celebrate a festival of the Church Year, to commemorate a sacred historical event, or to give impetus for the work of a new fiscal year, such as that of the Foreign Missionary Society. It is one of the loveliest and most distinctive of Moravian customs, one in which a thoughtful person does not "indulge," but worships with a peculiarly warm sense of fellowship.

Time is not "wasted," but enriched by it, and expense is fortunately an item pushed out of the worshiper's consciousness. Of course, no one goes to a lovefeast hungry or thirsty. It is in no wise intended to be a meal to satisfy the body's hunger, but a vehicle for the spirit of Moravian fellowship, and as such a vehicle it has a definite place in any service.

In this time of easy and adequate transportation, I doubt that the location of a Moravian Church would interfere with any one who wanted to attend. A recent poll of the people attending the Sunday night service of First Methodist Church here showed that the 400 people present had traveled a total of 3,771 miles to get to the service. Distance did not hinder them.

However, the public ignorance of Moravianism in places where it has never been located is a great factor in keeping people away from a Moravian service. Twice have I told my Methodist friends about Moravians, and I am sure that I have not succeeded in placing the Moravian Church on an equal Protestant footing with Methodists, Episcopalians, or Lutherans, or any other great faith. Why do the historians begin the Reformation with Luther?

Therefore, I heartily endorse Br. Johnson's suggestion that a Moravian preacher ride a circuit. How hard it is to tell one's friends, "There is not a Moravian Church in all of Alabama, nor in Mississippi, nor in Georgia, nor in Tennessee, and only one in Florida." If a Moravian circuit rider rode down this way, I'd be overjoyed to have lovefeast with him.

Sincerely,
Virginia Dalton Brown

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Province Exceeds Goal
For College Campaign

The Southern Province of the Moravian Church has exceeded the $125,000 goal for the Moravian College Development Program. To date $125,222.15 has been received or pledged as a part of the college's $1,050,000 objective. This objective was also exceeded with a reported $1,051,600 subscribed.

The successful campaign was under the leadership of Frank Willingham and Claude F. Phillips, Chairman and Co-Chairman respectively. Agnew H. Bahnson was chairman of the Leadership Gifts Committee which raised $44,400.

Thirty-five churches participated in the campaign. Significant to note are the congregations with the highest per capita giving. They are: New Philadelphia, Home, Friedland, Oak Grove, Charlotte, Ardmore, Raleigh, Rural Hall, Kernersville, and King.

The Southern Province Committee has designated the gifts for the endowment of the Theological Seminary, and the professorship of religion, parts of the six point program of the Development campaign. Three special funds were established. They are: the Agnew H. Bahnson Fund, to assist in the training of ministerial students; the Alton F. and Georgia G. Pfaff Scholarship Fund, to aid students of the Southern Province attending Moravian; and the Pauline Bahnson Gray Theological Library Fund.

The records as of January 8, 1959 indicate that the following contributions were made by the respective churches.

<table>
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<tr>
<th>Church</th>
<th>Amount</th>
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<td>Trinity</td>
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<td>Union Cross</td>
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<td>Grand Total</td>
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**BAPTISMS**


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**PACK UP**

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- **LAUNDRY BAG**
  - And Call —

**ZINZENDORF LAUNDRY**

PHONE PA 2-5178

LINENS WHITE AND COLORS BRIGHT
DRY CLEANING
Government Takes Over Historic Church School

The Spring Gardens Teachers' Training College on the island of Antigua was begun by the Moravian Church many years ago in order to improve the educational system of the Leeward Islands. At the time, the government entered the educational picture and eventually supported the work of the College. Today the school authorities are ready to erect new buildings and increase the facilities of the College.

On December 11, 1958, a closing ceremony was held to mark this significant change. Prominent citizens of the area were in attendance including the Lord Bishop of the Anglican Church, the leaders of almost all of the other denominations, His Excellency the Governor and Lady Williams, His Honour the Administrator of Antigua and Mrs. Turbott, the Ministers of Government (Social Services, Transport, etc.) as well as heads of local schools. The Rev. Cyril F. Aldersley, superintendent of the Moravian Church on Antigua and Director of the Training College, said, in his opening address: "Quite naturally our thoughts fly backwards over the years and focus upon an event which happened 118 years ago, when the Rev. G. W. Wetherby, minister of the Lebanon Moravian Church, Antigua, received into his home five girls to be trained to become teachers to staff the Moravian schools."

"From this small beginning the Spring Gardens College has continued to influence education in this part of the Caribbean, and even beyond; and succeeded in establishing a tradition of Christian Education, inspiring hundreds of teachers with the doctrines of the great educators, such as John Amos Comenius, bishop of the Moravian Church, and believed by many to be the father of modern education."

"I arrived in Antigua to take up my duties at Spring Gardens in July, 1952, and one of the first things I learned was that the College was due to close at the end of the year. However, thanks to the efforts made by a few friends of the College, and the keen personal interest of His Excellency, Governor Kenneth Blackburne, a re­rieve was granted, and a scheme of reorganization was put into effect; standards were improved, and a better qualified staff engaged, male students were enrolled for the first time, and it appeared that the future was more secure."

"I am glad that the closing of the College has not been found necessary and I feel confident that such an impression has been made upon the field of education in these islands that all that has proved worthwhile in the history and tradition of the College in the past, will have a reasonable chance to be preserved in the new venture in teacher training which is to be opened next year at Golden Grove."

"The Provincial Elders' Conference has voted to donate the great majority of the library books at present housed at Spring Gardens, to the new government college. The Moravian Church has the very best of good wishes for the future success of the new college, and for those engaged in this new enterprise."

Br. Aldersley has been requested by the Principal to be responsible for the teaching of Religious Knowledge at the new Leeward Islands Government Teachers' Training College. Thus the influence of the Moravian Church will continue in this important area of West Indian life.

Christmas At Wrightsville Beach

Eighty-one Moravians and friends in the Wrightsville Beach-Wilmington area gathered together for the third annual Moravian Lovefeast and Candle Service on December 22 in the Little Chapel on the Boardwalk (Presbyterian) at Wrightsville Beach.

The service was made possible by the interest of members of several denominations. The members of the Young Adult Class of the host church, under the leadership of their teacher, James Hardie of Fairview Moravian, planned the service and served as dieners. The traditional "Morning Star" was sung by Sherry Lackey, daughter of the minister of Wrightsville Beach Baptist Church.

As a representative of the Provincial Board of Church Aid and Extension, the Rev. Christian D. Weber presided at the Lovefeast and explained its meaning. The Benediction was pronounced by the Rev. William Burns, who graciously made the facilities of his church available for the occasion.

Community Carol Service

The first community Christmas Carol service was held at Harmon Park in Kernersville on December 20. The service was sponsored by the Ministerial Association and churches of Kernersville.

The pastor and choir of the Kernersville Moravian Church participated in the program.

BAPTISMS


Frye, Constance Flavella, daughter of Harvey Lester and Laura Etta m. n. Fine Frye. Born October 21, 1958, at Winston-Salem, N. C., was baptized December 21, 1958, at Tenth Street Mission by the Rev. James C. Hughes.


The Choir House of the Single Brethren, as no longer fulfilling its purpose, was given up in June 1823.
Plans for Development of Camp Near Completion

Fred P. Hege

The Board of Trustees for the Moravian Conference Grounds announced recently that the plans for the development of the Campsite have reached the point where final action is imminent. According to Paul H. Kolb, chairman of the Board, both layout drawings and building design have been tentatively approved by the Board, and final plans including the few remaining alterations will be submitted immediately.

The layout of the camp has been drawn by development consultant F. Elwood Allen of Bennington, Vermont. The Allen organization is noted for its work in the field of camps and parks throughout the nation, and is especially known in this area for its layout of the Tanglewood Park.

The design locates all major buildings on the central ridge to the west of the lake. Sleeping quarters are to be in small cabins in groups of four gathered about a central lodge which will house bath facilities. Four such living units are called for, giving the camp a total capacity of some 112 campers in this camping area. Recreation facilities are scheduled for construction near the lake area.

The two major buildings, the assembly hall and the dining hall, are located north-west of the lake to the east of the cabin areas. These buildings are so oriented that they will take advantage of the sweeping panorama of the surrounding mountains and valleys and the lake.

Actual details for construction are being resided by Ralph W. Crump, a local architect who has been retained by the Board to prepare economical but versatile working drawings upon which contract bids may be based. "Already," comments Chairman Kolb, "it is evident that through his knowledge of available materials economies will be realized far above the fee of the architect."

Units are to be of board and batten construction, designed for both regular family camping units, and designed for simple winterization in the future. Standard window units and modern labor saving materials will be utilized.

Speaking of the time lapse of 4 years from the purchase of the original camp tract to the completion of construction and development plans, Mr. Kolb stated that the work of the Trustees has been first of all to gather a vast amount of information and guidance about the requirements for an efficient con-

(Continued on page 2)
Provincial Announcements

Provincial Elders' Conference

Br. Kenneth W. Nowack has accepted a temporary assignment at New Philadelphia assisting the pastor, Br. Robert A. Jobst, in pastoral duties. Br. Nowack returned from his station in Nicaragua at the request of the American Mission Board to be with his family in Winston-Salem while Debbie, the eldest child, undergoes treatment at the local Baptist Hospital. They are living in the Provincial Mission Apartment at 433 South Main Street.

Br. James O. Blanton, Ill, has accepted a call to become Minister of Christian Education at the Home Church. Br. Blanton's call will terminate when the American Mission Board has been able to make definite plans for his service in one of the Foreign Mission Fields for which the two American Provinces are responsible. During the next months he will live at 810 South Church Street.

The President of the Conference participated in the following meetings and services during the month: 4th, Holy Communion at New Philadelphia; 5th, City Ministers' Fellowship at Augsburg Lutheran Church; 7th, Provincial Elders' Conference in provincial office; 9th, meeting of Salem College Executive Committee; 11th, installation of Br. R. T. Troutman as pastor of Grace Moravian Church, Mount Airy; 13th, meeting of Provincial Elders' Conference with Moravia Church Board; 14th, address to new members at Bethabara; 18th, sermon and infant baptism of Br. and Sr. Lewis Swaim's infant son at Union Cross; 19th, Church Aid and Extension Board; 20th and 21st, two day-session Northern and Southern Provincial Elders' Conferences in Winston-Salem; 27th and 28th, annual meeting North Carolina Council of Churches in Durham, N. C.

R. GORDON SPAUGH, president

Young Adults Pay $2,800 on Camp Dam

The Young Adults of the Southern Province, who underwrote the dam constructed last spring and summer at the campsite have contributed to this point some $2,800 toward the cost of $13,000.

The project was begun last Spring by the Parks Contracting Company of Yadkin County and completed last July. The lake is presently about one-third full, and has already been stocked with bass and bream fingerlings.

The swimming area was filled with sand together with a beach area to provide a suitable bottom for waterfront activities.

I had the privilege, along with my wife and other delegates to General Synod, of visiting many of your congregations in the Southern Province, and we brought away the most wonderful memories of your beautiful churches, so well appointed and cared for, your large, active and generous membership, and we could understand something of the great spiritual power that must lie behind such a programme of expansion.

As we now thank you for your most generous gift for our work in Labrador, we shall think of it, not as just coming impersonally from another country and from people we do not know, but as coming from churches we have visited, and from members we have spoken to and drunk coffee with. I might add that you also taught us how to drink our tea iced. As we remember your kindness and your hospitality to us personally, we give thanks to God for that, and as we receive this gift which you have now sent us, we thank Him also for this token of the love that binds our hearts together.

We believe that with the help that has been given in 1958, and with what we hope may he forthcoming in 1959 from the same generous hearts; with the help that the Newfoundland Government is now giving with regard to medical and educational work; with a new policy of confining the expenditure in Labrador within a yearly budget of $14,000; we shall be able both to continue to administer the work in Labrador on its present scale, and also take progressive steps to reducing our over-all indebtedness. For the part you are taking in helping us to do this, dear Brethren and Sisters, we give you our heartiest and sincerest thanks.

E. WILSON,
Treas. British Mission Board

The corner-stone of the Gemein Haus of the Bethania congregation was laid on March 19, 1770. It stood on the spot now occupied by the old parsonage.

The Wachovia Moravian

London, Jan. 23, 1959

The Editor,
The Wachovia Moravian

Dear Sir:

I would like to avail myself of the hospitality of your paper to send a word of greeting and thanks from the British Province and Mission Board to the members of the Southern Province. We have just received word of the amount that has been raised during 1958 in the American Provinces for the work of the Moravian Missions in Labrador, and included in this amount is $2,000 from the congregations of the South. For this gift we thank you. We had to bring it to the notice of the General Synod meeting in Bethlehem in 1957 that the cost of the work in Labrador had risen to a point where the British Province could no longer sustain it. In the heaviest year of all, namely 1953, it cost us $30,000. Our general indebtedness had risen to $75,000. The Provinces of our Moravian Church were asked to promise help in 1958 and 1959. And now we see how the promise is being fulfilled. It is a matter of great thankfulness.

CONFERENCE GROUNDS CABIN, as approved by the Trustees will house seven campers and one counselor. It can be divided to accommodate two families. Sixteen such cabins are planned.

Local contractors who are giving an estimate on the construction which will indicate the amount of money necessary for the development. It is hoped that construction may begin this spring.

CONFERENCE GROUNDS (Continued from page 1)

ference grounds of this nature. Such agencies as the State Health Department, the National Council of Churches, the American Red Cross, the YMCA, the Boy Scouts, and other such organizations active in the field have aided in this respect.

The plans are at present in the hands of the local contractors who are giving an estimate on the construction which will indicate the amount of money necessary for the development. It is hoped that construction may begin this spring.

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MARCH, 1959
The Honorable George V. Allen, director of the United States Information Agency, speaking at Durham, North Carolina, on January 28, urged Christian Americans to take some part in the conduct of the foreign affairs of the United States. Answering in the affirmative the question, "Can Americans take a place of spiritual leadership in the world?" the distinguished diplomat called for a grass-roots movement among Americans to build "bridges of understanding" to other peoples and areas of the world.

A native of North Carolina and a graduate of Duke University, where he was delivering the principal address at the annual meeting of the North Carolina Council of Churches, Mr. Allen recalled his experiences as the ambassador of the United States to Greece, Iran, and other nations and noted that he had often observed and been favorably impressed by the relief, refugee, and interpretive work done by the World Council of Churches. In fact, he drew a close parallel between the goals and functions of the World, National, and North Carolina Councils of Churches, on the one hand, and the aims and activities of the United States Information Agency, on the other.

The business meeting of the Council, held in York Chapel of Duke Divinity School during the morning of the same day, consisted of the presentation of reports from the executive director, the Rev. Morton R. Kurtz, and from the numerous committees of the five comprehensive commissions of the Council: Christian Education, Christian Social Action, Town and Country, Ecumenical Relations, and Pastoral Ministry. In addition, Mrs. B. Frank Hall, president, reported for the Department of United Church Women and Joel Warren for the United Christian Youth Movement.

A new president of the North Carolina Council of Churches was elected to hold office for one year, 1959. He is Dr. Cecil W. Robbins, an able and respected Methodist churchman, who now holds the position of president of Louisburg College.

Among the women the Moravian Church was represented by Mrs. M. E. Miller, Mrs. K. E. Fussell, Mrs. Rex Freeman, Miss Helen Vogler, and Miss Eugenia Stafford, who attended the sessions of the United Church Women. Moravian ministers in attendance were Dr. R. Gordon Spaugh, who serves on the Executive Committee of the N. C. C. C., Dr. George G. Higgins and the Rev. Walter H. Allen, Jr., one of the Synod-elect delegates to the Council. These three, together with Bishop J. Kenneth Pfohl, Dr. Samuel J. Tesch, the Rev. K. Edwin Fussell, the Rev. William A. Cranford, Jr., and the Rev. Alan H. Barnes, were also present for the annual Pastors' Conference which was held at Duke University on the previous day.

Music Festival Plans Are Near Completion

Ed Friedenberg

Excitement is building up in the scholarly atmosphere of the Moravian Music Foundation office.

Plans for the Early American Moravian Music Festival and Seminar to be held on the Salem College campus Monday, June 22, through Sunday, June 28, are well under way.

Thor Johnson, music director of the festival and Donald McCorkle, director of the foundation, have selected the music from which the program will be made up. Editing is nearly complete and the final transcriptions will soon be prepared in Philadelphia.

R. Arthur Spaugh, chairman of the finance committee, is well pleased with the reception his committee has received so far.

The churches have been very cooperative and the committee is thankful, he said. He hopes that he will soon be able to announce the successful completion of the fund raising. Neither the budget nor the goal have been determined precisely.

The festival, like the ones that preceded it, will feature the presentation of music lost to several generations of Americans and recently recovered from the Moravian Archives in Salem.

It will include not only works by the Moravian master musicians of the 18th and 19th centuries, but European works played by Moravians when Salem was new.

The festival is expected to draw the attention of musicians throughout the western world. It is a foregone conclusion that there will not be enough seats to go around at the concerts.

The seminar, the study sessions under Dr. Johnson and other noteworthy musicians, are expected to draw a big registration—the biggest in the history of the seminars.

These are the sessions which enable church music leaders and singers to learn about their Moravian musical heritage from experts. A registration blank accompanies this article. (See page 4)

DATES ARE SET

Dates for the Interprovincial Ministers' Convocation have been announced as August 18 to 20. At the same time announcement is made of the Conference on Church Extension which will meet on August 24 to 27. Both meetings will be held on the campus of Moravian College in Bethlehem, Pennsylvania.
Hopewell Builds Hut for Scout Activities

**HOPEWELL SCOUT HUT:** This building 24 by 50 feet will be the center of all scouting activities and other congregational gatherings.

W. A. Cranford, Jr.

A Scout hut has been built at Hopewell and is now in use. Last August, a call meeting of the Boy and Girl Scout committees was held to discuss the possibility of planning a building for Scouting activities. Mr. Otis Hege is chairman of the Boy Scout Troop and Miss Mildred White of the Girl Scout groups. At this meeting it was decided to construct a block building for the Scout troops. The Scout committees assumed the responsibility for raising any necessary funds. Mr. Houston Lambeth, Mr. J. Delagaman Smith, and Mrs. Lester Comer were asked to draw up the plans for the hut.

The main room of the hut is 24 by 50 feet with a kitchen 8 by 20 feet to the back. The site for the hut was selected at some distance from the church but near enough to make use of the church's water supply. A drive was also made from the church driveway down to the hut. On September 3, 1958, Mr. Bill Lambeth started grading out on the hillside where the building was to be constructed.

Much labor was given by members and also parents of those in the scouting programs. In order to have the building completed sooner, the block work was contracted, but 1,141 blocks were donated for the building as well as other materials and services which helped decrease the building costs considerably. A group of men put the roof on the hut one Saturday. Lunch was prepared for them that day by Mrs. D. V. White, Miss Mildred White, Mrs. Don Lambeth, Mrs. Etta Mae Hutchins, Mrs. Otelia Robinson and Mrs. John Robinson.

The first gathering held in the hut was a Christmas party for the Hopewell band on December 18, 1958. The building is to be used by other church groups when meetings do not conflict with Scouting activities. In the near future, it is planned to have rest room facilities and additional closet space added to the present building.

**FIFTH MORAVIAN MUSIC FESTIVAL AND SEMINAR**

WINSTON-SALEM, NORTH CAROLINA

**ADVANCED REGISTRATION FORM** For June 21-28, 1959

Name
Address
Church
Home Telephone

Reservation for room in Salem College dormitory: Yes ; No

Check for chorus:
- Enclosed — check amount:
  - soprano $5.00 advanced registration fee
  - alto $15.00 tuition
  - tenor (includes registration fee)
  - bass $35.00 room and board—1 week

Total amount enclosed

Please mail this form with $5.00 registration fee to:
Miss Ruth Meinung, Registrar — Moravian Music Festival
Box 26, Salem Station — Winston-Salem, N. C.
Bethania Begins Observance of Two-hundredth Anniversary

F. Herbert Weber

Lights will burn late in the Bethania Church on the evening of March 18. At 8:30 members of the church will gather to begin a three-hour prayer watch. This will be climaxed with the observance of the Holy Communion at midnight. In this atmosphere of confession and prayer the Bethania members will enter the opening moments of the celebration of the 200th birthday of their congregation, the second oldest in the Southern Province. In reality this will mark the beginning of the observance of a triple anniversary. This spring brings the 200th birthday of the congregation, the 200th birthday of the village of Bethania, which was founded as a Moravian settlement, and the 150th birthday of the opening of the church buildings, in which the Bethania congregation still worships.

A Radical Departure

It was on June 12, 1759, that Bishop Spangenberg and several companions rode their horses through the Indian-infested forests for a distance of three miles from Bethabara to the "Black Walnut Bottom." There they selected the site for the location of the new settlement of Bethania.

This decision brought a radical departure from the established church policy in the infant province of Wachovia. Bethabara, begun in 1753, had been founded as a typical Moravian community, inhabited only by Moravian families. There all community life and work was organized around the work of the church. Property was held in common and the "economy" as practiced in Bethlehem was in effect.

In the course of time non-Moravian neighbors expressed a desire to be permitted to settle in a Moravian town. However, they objected to the policy of the "economy." From the beginning it was planned that the Bethania residents would live as family units and follow their own trades. Half of the first group of settlers were non-Moravians. At Bethania in early 1760 the first non-Moravians were received into the membership of the church since the founding of Wachovia. Count Zinzendorf expressed his fear that this was the entering wedge that would end in doing away with Moravian exclusiveness.

Three Month's Observance

The Bicentennial observance will span a three-month period beginning with the above-mentioned services on March 18. The observance will conclude with the Anniversary Communion and Lovefeast on June 14. However, some additional events are planned for the early summer and fall.

The theme of the observance will be "The Church." In keeping with this, the topic for the morning service on Palm Sunday, March 22, will be "A Church That Remembers." This will be a service of praise and thanksgiving. Not only will it commemorate events of long ago, but it will also be a service of thanksgiving to God for the achievements of recent years in the life of the congregation. Since 1946 the church, which has been destroyed by fire, has been rebuilt and paid for; a $65,000 Christian Education Building has been built and paid for; a new parsonage has been erected; and the congregation has acquired the services of a full-time pastor for the first time in more than 100 years.

Bishop J. Kenneth Pfohl will preach the sermon at this service. Bethania is happy that he will be able to play a leading role in this observance because for many years he has been a good friend of the congregation and has been associated with it in a unique way. Under the leadership of his great-grandfather, the Rev. Christian Thomas Pfohl, the present church building was erected and opened for use during the 50th anniversary of the congregation in 1809. While his grandfather, the Rev. Jacob Siewers, was pastor the congregation celebrated its 100th birthday. During the festivities of the 150th anniversary in 1909 Bishop Pfohl was one of the principal speakers.

On March 29 the Bethania and Olivet congregations will assemble for the oldest Easter Sunrise Service in the Province. It is believed that the first Easter Sunrise Service was held here in 1761. This and the other services of the day will direct the attention of the congregation to the fact that ours is "A Church That Serves a Risen Lord."
The vital role of foreign missions in the Christian Church will be emphasized in the church's annual Missionary Lovefeast on April 5.

Beginning April 26 and continuing through April 29, the Bicentennial Preaching Mission will be held with Dr. James J. Heller of the faculty of the Theological Seminary as guest preacher. These services will stress the historic position of the Moravian Church: that the Bible is the only source of our church's doctrine.

The Christian Family Communion Service on May 10 will remind the congregation of the important place of the Christian home in the life of the Christian Church.

Church That Sings

Centered around the theme "A Church That Sings," a service of music will be held on May 17 at 7:45 p.m. In keeping with Moravian practice, good church music has always occupied a vital place in Bethania church life and the congregation has been widely known as the home of hearty congregational singing. At this occasion the congregation will have an opportunity to join in singing the great hymns of the church and the choir will sing a number of the recently-published Early Moravian anthems.

Since the very early days the church choir has sung at the services of the church. For more than 100 years the band has played for lovefeasts, Easter services, and other special occasions.

A tragic loss of the fire of 1942 was the pipe organ which had been in continuous use since 1773. Joseph F. Bulitscheck and Jacob Loesch were the builders of this excellent organ. Simon Peter, Peter Wolle, and Francis Florentine Hagen, all composers of outstanding ability, are among the pastors who have served at Bethania. It is believed that the Hagen tune for the well-known "Morning Star" received one of its first public performances at Bethania while Hagen was pastor there. Today the congregation enjoys the music of a fine two manual Austin pipe organ given by the late Dr. Edward F. Strickland as a memorial to his wife, Lillian Lehman Strickland, who had served as church organist for 42 years.

The Bicentennial observance will close officially with the Anniversary Communion and Lovefeast (known as the June Feast) on June 14. The theme for that day will be "A Church That Looks to the Future." Included in the events of the day will be a picnic lunch at noon. It is hoped that many friends, non-resident Bethania members, and former members will be able to return for these closing services.

Began Other Churches

Through the years Bethania has been active in the beginning of other Moravian churches in the area. King, Rural Hall, Mizzpah, and Alpha (since merged with Mizpah) have grown out of the Bethania congregation. For many years there have been unusually close ties between the Olivet and Bethania congregations. The Olivet congregation was begun by the Bethania pastor, F. F. Hagen, in 1851. For more than 100 years Bethania and Olivet formed a joint charge served by the same pastor. It was only in 1955 that each congregation acquired the full-time service of a pastor of its own.

Recent Pastors

Fifty years ago Bethania celebrated its 150th anniversary under the leadership of the Rev. Walter Grabs, the pastor at that time. He established a unique record by serving as pastor of the same congregation for forty years. Br. Grabs was one of the last of the "circuit-riders." At one time he was pastor of eight congregations scattered all the way from New Philadelphia to WilLOW Hill, this in the days of the horse and buggy. In addition to his pastoral duties he served the Province as a delegate to the General Synod of 1909 in Herrnhut, Germany, and as a member of the Provincial Elders' Conference for many years.

Dr. George G. Higgins followed him as pastor, serving from 1941 until 1950. Under his leadership the ancient church was rebuilt in its original beauty and simplicity after the fire of 1942. The Rev. Richard F. Amos began his pastorate in 1950 and served until 1953. A lasting achievement of his ministry was the construction of the modern, well-equipped Christian Education Building which was opened for use in 1952. The present pastor began his ministry at Bethania in 1953.

The pastors and members of the churches of the Province are cordially invited to attend any of the Bicentennial events which do not conflict with services in their own churches. We hope that many friends from all over the Province can be with us for these happy occasions. Bethania rejoices in the blessings and opportunity for Christian service that have come during the past two hundred years. The congregation also looks to the future with great confidence believing that the great Head of the Church has much work for this congregation to do in the coming years as she continues to hold aloft the light of the Christian Gospel in the midst of a growing community.
A New Doctor And Missionary For Nicaragua

The prayers of the Church for a doctor have been answered and the answer includes the services of an experienced missionary as well. The Rev. and Mrs. Ralph Korteling will be going to Puerto Cabezas, Nicaragua, to begin service by early April. A telegram was sent to Dr. David Thaeler informing him of the possibility of the Kortelings’ coming. This telegram arrived on Christmas eve and proved to be a wonderful Christmas present for a man who has been doing the work of several doctors in keeping two hospitals in operation.

The Kortelings have served in India for 33 years under the Mission Board of the Reformed Church in America. The length of time which they must serve before retirement is not sufficient to warrant sending them back to India and therefore their Board has agreed to “loan” them to the Moravian Church for a two-year period. Our Mission Board is indeed grateful for this gesture of brotherhood and cooperation.

Br. Korteling was educated at Hope College, Holland, Michigan, and received his ministerial training at Western Theological Seminary and New Brunswick Theological Seminary. He has had special training in the field of visual aids particularly for mission situations. His years in India have been spent as a pastor, administrator for village schools and congregations, and as the Field Director of the visual aids program for the Church of South India.

Mrs. Korteling is the physician and surgeon. She also was graduated from Hope College and received her medical education at the Women’s Medical College of Pennsylvania in Philadelphia. She interned at Western Pennsylvania Hospital in Pittsburgh. During her furlough she studied and served at the following hospitals in the United States: Chicago Lying In Hospital, University of Chicago Clinic, Bellvue Hospital in New York, Margaret Hague Hospital in Jersey City, University of Michigan Hospital, Ithaca (N. Y.) Hospital, and Cornell University Hospital. Her years in India were spent in medical clinics, dispensaries, in the operation of a hospital at Punganur, and in surgical work at the Mary Lott Lyles Hospital and Madanapalle.

The Moravian Church welcomes the Kortelings to Nicaragua at a time when they both have a great deal to offer our work there, the doctor at the hospital and the pastor in a province which is decidedly short of ministers.

Executive Director Visits the Dominican Republic

During the month of January the Executive Director of the Mission Board, Dr. Edwin W. Kortz, spent several weeks with the Rev. Wolfram Fliegel in the Dominican Republic. The purpose of the visit was to encourage the people in self-support and self-government. A series of meetings was held in each congregation for the discussion of such subjects as stewardship, tithing, budgets, local church government, and for the election of congregational representatives to an Island Conference (as the governing body on each island is called).

On the way home visits were made in the Virgin Islands and Barbados. On the latter island Dr. Kortz attended meetings of the Provincial Elders’ Conference of the Eastern West Indies Province.

Evangelism In Nicaragua

The Rev. Elmer Stelter has accepted the invitation of the mission staff in Nicaragua to assist our brethren in evangelistic meetings in English-speaking congregations. He flew from Vancouver arriving in Managua on January 16. Evangelistic campaigns were planned for in that city, in Puerto Cabezas, and in Bluefields. Brother Stelter was accompanied by his wife.

Writing from Managua on January 23 Br. Stelter reports good attendances each evening, 13 first commitments, 5 reaffirmations, and 22 transfers.
News from the Churches

Plaques In Appreciation

In fulfillment of a promise made at the beginning of building operations, King unveiled plaques in connection with its 33rd anniversary celebration in February, recognizing outstanding and substantial gifts made toward the erection of King's Christian Education Building.

A larger plaque, printed on framed parchment, reads as follows: "HONOR ROLL—Special recognition is given to the following for contributions of one hundred dollars or more toward the erection of this Christian Education Building, King Moravian Church, 1953: Rev. Walser Allen, Jr., Dr. I. A. Boo, Mrs. I. A. Boo, Mrs. Minnie Boyles, Mr. S. B. Brandon, Mrs. S. B. Brandon, Mr. Simpson Garner, Mrs. C. Garner, Mr. Holton Gentry, Mrs. Holton Gentry, Mr. and Mrs. N. G. Goff, Mr. and Mrs. Dean Hartgrove, Mrs. A. B. Hughes, Mrs. Charles E. Hunter, Miss Eloise Hutchens, Mr. C. E. Jones, Mr. Paul Kiser, Mrs. Paul Kiser, Mr. Paul Lewis, Mrs. Paul Lewis, Mr. Dempsey Lilly, Mrs. Dempsey Lilly, Mr. and Mrs. John McGee, Mrs. S. Paul Meadows, Mr. L. F. Owen, Mr. and Mrs. David H. Pete­tree, Mrs. Joe Stone, Sr., Mr. Joe E. Stone, Jr., Mrs. Joe E. Stone, Jr., Mrs. G. E. Stone, Sr., Mr. and Mrs. C. H. Trawick, Mr. Dwight Turett, Mrs. Dwight Turett, Mr. and Mrs. C. A. White, Mrs. Ruby Wall, Mr. and Mrs. Raleigh Wall.

A second plaque in polished brass reads: "THIS PLAQUE IS PLACED HERE in recognition of a gift of one thousand dollars toward the erection of this Christian Education Building by Mr. and Mrs. R. C. Meadows and their children, S. Paul Meadows, Maxine Meadows, Frances Meadows, and Dorothy (Mrs. J. L.) Wooten."

Another brass plaque reads: "TO THE GLORY OF GOD and in loving memory of Mr. and Mrs. S. W. Pulliam whose perpetual gift has helped to make possible the erection of this Christian Education Building." The three plaques on polished walnut background are on the wall of the Christian Education Building as one enters from the sanctuary.

Cub Scouts Help the Church

Cub Scout Pack No. 102 which is sponsored by the King Moravian Church gave a big boost to King's 33rd anniversary love-feast on February 8 by attending in a body and supplying all the special music for the service. The delegation of the Cub Scouts with their parents numbered thirty-five.

Special musical numbers by the Cubs included a prelude, "God of Our Fathers," on the trumpet by Johnny T. (Butch) McGee, a Webelos Cub now serving as Den Chief; "The Lord's Prayer," by L. Camilleri, sung by Hoke Petree, and another solo, "Seeking For Me," by Hoke Petree, after which all the Cubs and their parents joined in the chorus. The Cubs attended in uniform, marking the celebration of Boy Scout Week.

King's anniversary this year was well attended by a congregation of 150, which is good for a church having only 80 members. There were visitors from Mayodan, Rural Hall, Bethania, Immanuel, Friedland, and a number of nearby churches of other denominations. The Rev. J. C. Hughes, pastor of the Home Church, was the speaker.

Hopewell Youth at Salem Home

A group of Hopewell young people assisted the pastor in a service at the Salem Home on January 23. Samuel Hutchins read the scripture. Jean Snyder led the group in praying the Lord's Prayer. The youngest member of the group, Cathy Satterfield, who was visiting with the group sang several children's songs. After the service the young people were introduced to and visited with those of the Home who attended the service.

Last Charter Member

The Oak Grove congregation was saddened on January 12, 1959, by the death of its last charter member, Br. Larkin M. Disher. Br. Disher was one of fourteen who became charter members of Oak Grove on September 25, 1887, just four months after the new work had begun in a log cabin across the road from the present church. Through the years he had served on the church boards and had been a leading member of the church and community.

Oak Grove Observes Youth Week

In observance of Christian Youth Week, the young people of Oak Grove held a Youth Banquet on Saturday night, January 31. The next night, February 1, they were in complete charge of the Sunday night service. Both the Junior and Youth Choirs took part in the service, and Ted Bowman brought the message on "The Importance of Religion."

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Pictures of Europe Seen

On Sunday evening, February 8 the Chi Rho and the Youth Fellowship of Kernersville Church enjoyed a joint meeting at 6:00 at which time Miss Janet Crutchfield and Miss Sarah Vance told of their European trip last summer and showed pictures of many places visited. This meeting was open to parents and friends. The groups, 47 strong, with their sponsors represented the church at the Winter Rally at Ardmore Church.

Operation Fellowship

Calvary has tested out a good recipe for bringing the people in a church closer together. Take a sincere Board of Elders, stir in the cooperative spirit of the Board of Trustees, and mix in about 40 teams of visitors who love their church. Spread this among the entire membership for a week of friendly visitation where no pledges of any kind are to be signed. Frost with a special Lovefeast service the following Sunday.

This was Calvary’s plan for OPERATION FELLOWSHIP which took place February 15-22. A wonderful experience for not only the 80 people “in the field” visiting, but also for all Calvary’s families!

Provincial Woman’s Board

Mrs. Cromer R. Grubbs

The Provincial Woman’s Board is pleased to announce that the Moravian Cookbook will be available at the Spring Workshop. This is the first year we have used a book of this type in the Southern Province. The book will contain the Bible Study as well as other interesting and valuable information.

The Bible study for 1959-60, “Gird Up Your Mind,” (1 Peter) is planned for circle study and participation. Every circle member will need to own and use a Workbook if the kind of study suggested is to be meaningful. Every woman should bring her Workbook and her Bible to circle meeting, since both will be used.

Bible Study leaders will be given a copy of the Workbook and it will be very helpful if the leader will obtain a copy of J. B. Phillips’ “Letters to Young Churches” from the Board of Christian Education. The Workbook also contains suggestions for Mission Projects for 1959-60, which all women of the Province are asked to have a share in promoting, and pages to be used to fill in information about your particular Women of the Church organization and circle.

There will be 1,000 copies of the Workbook available at 35c per copy.

Since the Women of the Northern and Southern Provinces plan to publish materials jointly, it would be very advantageous for our two organizations to have the same name. As you know, at the present time the women of the Northern Province call their organization the "Women's Fellowship" while we are known as "Women of the Church." The Provincial Woman's Board asks that you thoroughly discuss and take a vote at your next General Meeting as to whether your organization would be willing to change our name to "Women’s Fellowship." The results of your vote must be sent to the secretary, Mrs. K. Edwin Fussell, 1151 W. Washington St., Leaksville, N. C., not later than April 15. The Inter-Provincial Advisory Women's Board will meet in Winston-Salem, April 27-28, and we must know your decision before this meeting.

The Board feels you should have an up-to-date report of the Pfohl Ministerial Fund. We are encouraged with the progress of the fund, but we must not permit our zeal to lag. We have only four months in which to raise $1,256 in order to meet our quota of $2,500 for this year. Nineteen churches have sent contributions since July 1, 1958. If your Women's Church organization has not sent in a contribution please keep the GOAL before you and be as generous as possible. To date we have raised and invested a total of $6,000. You will also be interested to know that the Committee has already received a request for aid from the Fund. This fact thrills us! Let's keep working until our GOAL of $10,000 is a reality.

MARCH DAYS OF PRAYER ARE AS FOLLOWS:

Calvary Church—March 4

Fairview Church—March 11

Konnoak Hills Church—March 18

Bethabara Women of the Church will again hold Open House at Easter. Mrs. O. W. Lackey, president, states that the historic old church will be open Saturday, March 28, from 10:00 A. M. to 6:00 P. M., and again Easter Monday during the same hours. Guides will be dressed in early Moravian costumes.

A limited number of copies of “She Believed The Master,” by Marian Johnson Johns are available. The booklet is a diary of passion week. You may secure them from our Devotional Life Chairman, Mrs. Douglas L. Rights, 823 S. Church St., Phone PA 2-4565. The booklets are 10 cents each.

BAPTISMS


Thaeler Hospital to Celebrate
Twenty-five Years of Service

A. David Thaeler

In the quincentennial celebrations of our Moravian Church it was emphasized repeatedly that the struggles and achievements of the past are most valuable when they guide us in our actions in the present and our plans for the future. On April 10 and 11, 1959, our hospital at Bilwaskarma, Nicaragua, will celebrate its twenty-fifth anniversary—a very short history, as compared with Moravian Church history—but long enough to aid in guiding current activities and to inspire steps toward a greater future.

Medical mission work in Nicaragua began in 1896, when Dr. Joseph Blair, of Pearl Lagoon, and his wife, a trained nurse, served for two years. Then, when other fully trained doctors were not available, a number of missionaries were given some medical training in England and Germany, so that they might take care of at least some of the sick in their districts. The highest praise should go to these courageous souls! They were faced with problems like snakebite, gunshot wounds, ulcers, malaria, tuberculosis, tumors, practically every condition encountered in the realms of medicine, surgery, obstetrics, and the specialties. That there were some failures is understandable. One marvels at the successes!

The writer, while studying at Moravian Theological Seminary, was made aware of the great need for medical service on the east coast of Nicaragua, and after graduation managed to get through four years of studying at the medical school of the University of Pennsylvania, a year at Northeastern Hospital in Philadelphia, and a year and a half at Queen's Hospital in Honolulu. Then followed some months of collecting money for starting medical practice in Nicaragua. This was the time of "The Depression," January, 1933. By June of that year, $3,200 had been secured and all but $500 of it was spent in buying a sterilizer, instruments, equipment, and medicines. Some eyebrows were raised by members of the mission board, who wanted to know how far $500 would go in building a hospital. Not having a very convincing answer, none was given.

We reached Bluefields, Nicaragua, in July, 1933. Only a few days were spent in becoming acquainted with the missionaries, and then came a valuable period of study, in Managua, under the direction of Dr. John S. Pixley, of the Baptist Hospital. For six months there was work in the outpatient clinics, in the operating room, and in hospital management. Dr. Pixley had several horses, and since the writer knew nothing about riding, not infrequently he returned to the hospital after a ride, wishing that he might have first aid in that spot where amateurs suffer most.

Returning to the east coast, we made trips to various mission stations, until a suitable site for the medical work was selected. The site was Bilwaskarma, a village of 200 people, on the Coco River (the Wangko River), 117 river-miles from Cabo Gracias. From May until August, the "hospital" was a schoolhouse, the operating table was a bench, the sterilizer was the oven of the wood-stove in the mission house. The precious instruments were moved from place to place, to dodge the leaks in the thatch roof.

Of the $500 not spent on instruments, only $100 remained for paying laborers to build the first building, the outpatient clinic. This building, 36 ft. x 26 ft., was completed and dedicated on August 24, 1934 and it is still useful, though now only as a dwelling. At times there were as many as twelve in-patients, who had to be moved to the porch during an operation. The out-patients were not hesitant about coming to us. It was a poor clinic day when there were less than fifty, and there were 6 clinic days each week. By October, there were 800 a month. Patients had come from 75 different villages, and some had traveled as far as 400 miles (not by air!). It may have been heartening to be told by the missionary, the Rev. David Haglund, that we should prepare for 125 patients a day, but we were glad that his estimate was a bit high; only on a few occasions did we have over 80 or 90. One month, however, we treated 875 out-patients.

Our staff during these months included Miss Anna Kreidlow, who had been "borrowed" from her mission station at Kruta, and Mrs. Haglund, who moved from Wasla to Bilwaskarma to assist in the clinics, to give anaesthetics for the operations, and to cook our meals and those for the patients.

In January, 1935, Margaret Heidenreich, registered nurse, fresh from Kahler Hospital of the Mayo Clinic, came to help in our work. The smartest thing the writer ever did in his life was to marry her—immediately! She has lasted for twenty-five years, has done nursing, operating, has given anaesthetics, has managed the hospital kitchen—and now has two hospital kitchens to manage—has taught in the training school, has taken care of the hospital grounds, has been (and still is) mother to three children of her own, and more than a score of nurses, who now think of her as Mother Thaeler II—succeeding Mother Thaeler I, for whom the hospital was named. Many years ago, Bishop Kenneth Ham-
lton called her "the door mat." She really is very retiring, but the "Welcome" has never worn out.

Buildings went up fairly rapidly—a nurses' home (1935), the main hospital, with a bed capacity of 28 (1936), the doctor's home (1937), new nurses' home (1944), surgical wing (1947), outpatient clinic (1950), tuberculosis building (1954). An adequate water supply and electric power were added and improved upon while the buildings were constructed.

From the beginning it was realized that a training school for nurses would be the only means of securing an adequate hospital staff. Thirty-two nurses have graduated from the training school, which is the oldest school in Nicaragua. To tell what all these young women are doing would be to write quite a history; suffice it to say that one of them is now the superintendent of nurses of the Nicaraguan Government training school in Managua, several are married to native evangelists, six are serving in our own hospitals.

Two hurricanes taught us the meaning of starvation, when 8,000 people lost their homes and plantations. The second world war isolated the hospital from the rest of the world, and, as someone wrote: "Suddenly, our hospital that had been pulsating with life and activity was like an empty tomb to us." In September, 1943, plane service was resumed, patients came flocking in, and there followed a period of "growing pains" during which there wasn't enough of anything.

The war in Korea necessitated studies of treatment for malaria, and one of the most pleasant projects undertaken by the hospital was our assignment, by the United States Government, to study the toxic effects of the drug being used to treat malaria, primaquine. Six hundred patients were hospitalized during the year and a half of the study. They were studied intensely, and our part of the project terminated only when malaria had been wiped out of the entire area of the hospital. Nurses went to nearby villages, collecting blood smears, sometimes getting 400 a day. In fact, they made all of the studies, and the doctor did the summarizing and coordinating. The contacts made with army doctors working in other phases of the malarial project proved most valuable and stimulating.

Though malaria has always been a serious problem, tuberculosis can be considered far graver, for treatment must be continued for months and years, and even modern medications cannot cure every patient. Though we had no knowledge at all of what should be done, there was the constant problem of what to do with 20% of the population who were afflicted with tuberculosis. In 1954, a building of 18 beds was completed and dedicated, just a few days before Ruth C. S. Theeler, for whom the hospital was named, passed to her Eternal Reward. Though gravely ill, she did know before she left us, that "Esperanza" was ready for the care of tuberculosis patients. It was only a matter of days before every bed was occupied. Patients who could pay something for their care did; those who could not were treated free of charge. One can understand why it sometimes becomes a problem to keep the hospital from going "into the red." That it never has is due, in large part, to the wonderful support that is given to it by "the folks at home."

Missionary Colin Williams Dies in Accident

As this issue of the Wachovia Moravian goes to press word is received of the accidental death of Br. Colin Williams, pastor on the Island of St. Croix, Virgin Islands. Br. Williams, who was a member of the Provincial Elders' Conference of the East West Indies Province, was on furlough in his native England at the time of his death. Details are not known.

DEATHS


Revision of "Approved Sunday School Material" Calls for Moravians to take a

“Look Ahead” at Educational Task

Ten years ago the Moravian Church in America entered into a working agreement with the Presbyterian Church, U.S., for the use of its material as the "approved" Sunday school material for all the churches of the Northern and Southern Provinces.

Behind this decision there were a number of important considerations. One was that when the total resources of both provinces were combined we were still too small to publish our own materials. In both provinces there are only 163 congregations with 58,018 members.

To publish curriculum materials for such a small group would make the cost of that material prohibitive. Another factor was that we are too small to provide the many capable writers that would be needed to produce a Moravian curriculum. Other denominations with a many as a million members find this a critical problem.

Someone Else's Material

The result is that we must use someone else's material in our Sunday school work.

Recognizing this fact the Boards of Christian Education made an exhaustive study of all the materials available and came to the conclusion that the curriculum material published by the Presbyterian Church, U.S. in Richmond, Virginia, was the best that could be found for the Moravian Church in America.

It was best from the standpoint of the philosophy of Christian education which motivates the preparation of the materials, from the theology which it teaches, and from the church practices such as the reception of church members and the observance of the Lord's Supper which it portrays.

This material was considered best not only because it was doctrinally sound, but also because the publishers welcomed Moravian participation in the preparation of the materials. From the beginning staff members from the Boards of Christian Education of both provinces participated in writers' conferences and curriculum study committees. From time to time items concerning the Moravian Church and lessons and articles written by Moravians have appeared in the study guides.

At the end of this first ten year period it can be said that the experiment has proved its worth to the Moravian Church. A recent survey of the Sunday Schools of the Southern Province verified the fact that two-thirds of all lesson materials used are "approved materials."

Curriculum Study

It is of great significance to the Moravian Church in America that the Board of Christian Education of the Presbyterian Church is now in the midst of an exhaustive study of its curriculum. This study which began in 1955 promises to produce far reaching changes in the field of Christian Education for the Southern Presbyterian Church. It will mean changes too for the Moravian Church if the present working arrangement is to be continued. This will be material that we cannot use without ascribing to the guiding principles that will underly it.

The Committee appointed to study the curriculum rendered its first report in 1957. This report entitled "Toward a Curriculum for the Covenant Community" stated the theological and biblical concepts upon which the further work of the Committee is based. Copies of this report are available from the office of the Board of Christian Education and Evangelism in Bethlehem and the Board of Christian Education in Winston-Salem.

Moravian Representatives

Representatives of the Moravian Church in America have been and are participating in this study as members of the Curriculum Study Committee and the various age level committees now at work. The Rev. John W. Fulton was a member of the committee that prepared the report, "Toward a Curriculum for the Covenant Community."

Other Moravian representatives are Dr. John S. Groenfeldt, the committee on Leadership Education; Miss Helen Dickey, committee on Youth; Miss Edith Nowack, the committee on Children and Dr. George G. Higgins, the committee on Adults.

Since Moravian representatives are participating in the work of the various committees, it follows that the Boards of Christian Education of both provinces have advanced information as to the form the new curriculum will take. At some point in the process the Moravian Church in America will have to decide if it is to continue to use the curriculum materials of the Presbyterian Church, U.S. as its "approved" curriculum. According to the present schedule this should be about the year 1962.

Favorable Implications

There are a number of points in the pattern as it has so far been revealed that imply that the Moravian Church in America might well decide to make use of this new curriculum. Some of the implications are:

1. It will be a curriculum based on the "convictions of the Christian Church about God and man." It will not be based on the "theology of Liberalism" or the philosophy of "progressive education." It accepts the principle that "the Bible is the basic material of the educational work of the church and should be used centrally in the literature of the curriculum."

2. It will be in harmony in its methods and insights with what modern scientific investigation has discovered about the nature of man and society. As envisioned the new curriculum will continue to find "light and direction from the field of psychology which has clarified and organized a vast body of helpful material out of its observations of human nature."

3. It accepts the principle that the work of Christian education is the task of the whole church. The Curriculum Study Report states: "The church carries out its educational work through all of its activities. The very life of the church, as persons live together in the community of believers, is an educational experience. The church provides planned educational experiences in such activities as worship, preaching, teaching, counseling, and service. Wherever persons have experiences which help them to know themselves to be God's people and to accept the salvation and life thus offered and to grow toward its full realization, educational work is being done."

In line with this pre-supposition it is proposed that there should be published each year a manual for the congregation. This manual would relate the theme of the year to every phase of congregational life.

Resource Materials

The selection of themes around which the materials of the curriculum are to be developed is still in the state of exploration and study. It is indicated, however, that on the adult level for example there will be three major areas of emphasis. These are the Bible, the Church and the Covenant Life. It is further indicated that there will be published an annual reading book for each of these areas of study for adults.

In the development of such a pattern of curriculum materials it is also apparent that extensive use will be made of resources or elective materials. This will provide opportunity for the Moravian Church in America to publish its own resource units. This is particularly true in the area of the Church.

Under this plan the two American Moravian provinces can publish cooperatively through the Inter-provincial Board of Christian Education curriculum materials on the Moravian Church, its doctrine, history, government, and missions.

The study by the Presbyterian Church, U.S. of its educational curriculum is a development that should be welcomed enthusiastically. It demands that we too shall examine into our responsibilities and opportunities in the field of Christian Education. In this year in which "The Church Looks Ahead," the Moravian Church in America may profitably take a "long look ahead" at its educational task.
CONGREGATION OF 324, INCLUDING MANY OFFICIALS, ATTEND

Opening Service in Florida

FORT LAUDERDALE MORAVIAN CHURCH is opened for worship. Its color scheme of white roof, buttresses trimmed in turquoise, and redwood gables present a striking picture on the white sands of Florida.

Mervin C. Weidner

The first Moravian Church in the State of Florida officially opened its doors on Sunday, March 15, at 11:00 A.M. Architect, builders, and craftsmen, whose labor fashioned the edifice, shared in this culmination of their work. Visiting Moravians from Connecticut to Wisconsin, and from New York to Coral Gables, represented a score of congregations. A total of 324 worshiped at the first church service with nearly 200 coming from the community.

Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, presented the completed church building to the community as a church extension project of the Southern Province. Br. Alton Pfaff, also of the Provincial Elders’ Conference, represented the Financial Board; Dr. C. T. Leinbach, the Church Aid and Extension Board, and Br. Harvey Price, the Building and Expansion Board. Two former members of the Provincial Elders’ Conference present were Dr. H. A. Pfahl and Br. H. M. Brandon.

After the Rev. Christian D. Weber, who conducted the original surveys throughout Florida, read greetings from the Ministers’ Conference of the Southern Province, Dr. Mervin C. Weidner read excerpts of telegrams and letters from executive boards, congregations, and individuals of both provinces. Special music was presented by a soloist and ensemble from a local high school.

In addition to the offerings and gifts totaling more than $700, special presentations were made including a silver communion set in honor of Dr. Leinbach by his wife, lovefeast trays by Br. Ralph Frey of Lancaster, Pa., a Pulpit Bible by Br. Arba Gray and Bible Markers by Margaret Pfahl Bible Class of Home Church, and the exterior gable clock by the pastor’s former parish in Downey, California.

Groups and members of many churches sent gifts for furnishings and equipment, while others ordered directly appointments for the new church. The pulpit furniture and other furnishings which did not arrive in time for the opening will be dedicated at a future service. Among the palms, plants, and flowers presented by many friends were two chancel vases by Home Church.

Landscaped with large palm trees, green sod, and tropical plantings the new church setting is verdant on the white sands of the undeveloped subdivision of a thousand building lots. White roof and buttresses trimmed in turquoise and redwood gable create a striking color scheme on the exterior. The turquoise curtain of the chancel and the matching facia on the light cove around the Fellowship Hall contrast with (Continued on page 3)

Campaign to Build Conference Grounds Receives Approval

Fred P. Hege

For fuller details on the Conference Ground development program an insert is included in this issue of the WACHOVIA MORAVIAN. This insert features a map of the conference area and gives in detail a budget of the cost of construction.

A campaign to raise $278,000 for the development of the Moravian Conference Ground was approved by the Provincial Financial Board on March 10.

Paul Kolb, chairman of the Conference Ground Trustees, stated that the amount approved for the campaign represents the total cost of the construction of all buildings and their equipment. Included are such things as bunks for the cabins, toilet facilities and even the china, silverware, tables and chairs for the dining room.

The budget for the Conference Ground development, based upon tentative bids by two local contractors, is to be presented to the churches in early April for their support. If the campaign proves successful and the needed amount is pledged, the Provincial Board will then authorize construction to begin in early June, in order that the work may be completed by fall.

The first buildings called for on the construction program include the Dining Hall and two Unit Lodges, which will then be followed by four cabins.

All units are modular in design to take advantage of all standard size buildings materials, thereby cutting labor costs to a minimum. All have, according to Mr. Kolb, been designed for inexpensive upkeep which will net the church great savings in its operation.

Buildings covered by the $278,000 cost in addition to the Dining Hall and Assembly buildings, are 4 unit lodges, 16 camper cabins, 2 staff cabins, and an infirmary.

Utilities included are the dam, water and sewer installations, roads, parking areas, electric power and lights, and recreation areas of soft ball diamonds, badminton, and tennis courts.
Provincial Announcements

Provincial Elders' Conference

Br. James Blanton was ordained a deacon of the Moravian Church by Bishop Edmund Schwarze at the Home Church on Sunday, February 22, at the eleven o'clock service.

Br. William Kaltreider has accepted a call to become pastor of Moravia congregation. He will be installed at the eleven o'clock service on Sunday, April 5, by Br. T. A. Kimball, a member of the conference.

Br. James Johnson has accepted a call to become assistant pastor of the Moravian Church of Charlotte. C. H. will begin his work there following his graduation from Moravian Theological Seminary in June.

Br. Bruce Weber has accepted a call to become assistant pastor of Calvary congregation. Br. Weber will complete his seminary work in June and will assume his new duties shortly thereafter.

The formal opening of the new church in Fort Lauderdale, Florida, took place on Sunday, March 15. Representatives of both the Provincial Elders' Conference and the Church Aid and Extension Board were present and participated in the occasion.

The new sanctuary of the St. Philips congregation will be opened on Sunday, April 5, with a formal service of worship at eleven o'clock led by Bishop J. Kenneth Pfohl and the pastor, Br. George Hall. Members and friends are cordially invited to inspect the new sanctuary on the afternoon of April 5 between the hours of 3-5 o'clock.

August 18-20 has been set as the date for the Inter-Provincial Ministers' Convocation this coming summer. The convocation will be held at Moravian College.

The Inter-Provincial Conference on Church Extension has been scheduled for August 24-27. The purpose of this conference will be to study and recommend policy and procedure for the establishing of new Moravian congregations. Representatives from the two Provinces will include both laymen and ministers who are leaders in and who are responsible for the extension efforts of our church.

A course of theological instruction will be offered to recent Moravian ministerial graduates in Zeist, Holland, beginning on October 1, 1959, and continuing until June 30, 1960. This course was authorized by the General Synod of 1957 and will be open to all ministers of our Unity.

Theological students scheduled to serve as summer assistants during the coming summer months include:
- Br. William Ronsheim at Friedland
- Br. John Walker at Christ Church
- Br. Graham Rights at New Philadelphia

Their work will begin early in June and continue for a period of three months.

The President of the Conference participated in the following meetings and services during the month: City Ministers' Fellowship, Pre-Synod Committee on the Church's Outreach, Provincial Elders' Conference, meetings of the Provincial Financial Board with the Greensboro Planning Committee and with the Home Church Boards of Elders and Trustees, Holy Communion at Moravia, Church Aid and Extension Board, Provincial Budget Committee, Moravian College Promotion Committee, Southern members of the American Mission Board, Board of Christian Education, and attendance upon Days of Prayer at Home Church and Trinity.

R. GORDON SPAUGH, president

Provincial Women's Board
Mrs. Cramer R. Grubbs

The Women of our Southern Province have again gone all out to help in a very worthwhile mission project. An appropriate gift of useful articles has been sent to the Ruth Thaeler Hospital in Nicaragua, which celebrates its twenty-fifth anniversary April 10-11.

Mrs. Sam F. Vance, Jr., missions chairman, reports that eleven barrels were packed and shipped February 26.

Items in the barrels included 1 pair of crutches, 294 pairs of pillow cases, 57 1/2 yards of unbleached muslin, 127 yards of drilling, 357 sheets, 257 turkish towels, 277 wash cloths, 53 dish towels, 2 shower curtains, 8 men's handkerchiefs, 2 pairs of men's socks, 191 hand towels, 9 bedspreads, 5 baby bed sheets, 3 cakes of soap, and 1/2 barrel of used coton clothing.

A complete set of kitchen utensils for the kitchen was sent separately.

Numerous books have been mailed to the Rev. Mr. Pilgrim in the East West Indies to be used in his mission work. Among these were copies of "Through Five Hundred Years," "The Road to Salem," "Miroirs of the Soul," "The Upper Room," "Customs in the Moravian Church," "Great Bible Prayers," "Bible Homes and Family Life Today," and many others. In all 114 books and pamphlets, 32 pounds of miscellaneous books, and 5 boxes of devotional materials have been sent.

Clothing has been sent to Alaska, Germany, and Antigua. A gift of money for clothing for a fifteen year old boy and two boxes of children's gifts have also gone to the Children's Home in Alaska.

Two boxes of Sunday School Literature went to the Rev. Mr. Bratsch, and a hand crank phonograph, records, and needles to the Rev. Mr. Kitson, Antigua.

The hospital in Nicaragua was the recipient of many useful gifts by individual circles and Women of the Church groups. Among these were towels, wash cloths, sheets, pillow cases, bedspreads, unbleached muslin, quilt squares for therapy work, crib sheets, and other items.

The Provincial Woman's Board feels that interest in our various mission projects has been unusually good this year. Through our mission study in individual circles the mission field and those working in it are brought very close to the hearts of the women.

WEBER LECTURE

Moravian Theological Seminary held its annual Weber Memorial Lecture on February 5 with Dr. James D. Smart, Jessup professor of biblical interpretation, Union Theological Seminary, as the speaker.

Attending from the Southern Province were Burton J. Rights, Kenneth W. Robinson and Glenn E. Craver.

GERMAN PIETISM DISCUSSED AT COLLEGE SYMPOSIUM

"German Pietistic Thought in Colonial America" was the topic on March 14 for the second academic symposium conducted by Moravian College. Dr. John R. Weinlick, Moravian Theological Seminary professor of historical theology, Dr. Harold Bender, Dean of the Biblical Seminary of Goshen College, Goshen, Ind., and Mrs. Selina Schulz, editor of "Corpus Swenkfeldorum" contributed papers presenting the Moravians, Mennonite and Schwenkfelder Church point of view respectively. Dr. Daniel R. Gilbert, Moravian College associate professor in history, was the moderator for the sessions held in the Archives building.

In the evening the Moravian College Choir presented a Handel Commemoration concert in Central Moravian Church which included Psalm 12 "Laudate Pueri Dominici," Concerto Grosso No. 7, B Major, and Utrecht Te Deum. Under the direction of Richard Schantz, the Choir was accompanied by soloists and a string ensemble.

An exhibition of the paintings of Gustavus Grunewald, locally celebrated 19th century artist, who was also an art teacher at Moravian Seminary for Girls (1830-1864), was arranged in Main Hall in conjunction with the symposium.

The Wachovia Moravian

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

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
The colorful children's furniture provides a cheerful atmosphere in the Christian Education classrooms.

In a churchly Floridian design this new church building combines three features of the Moravian tradition; the belfry which is brilliantly lighted at night, the hood over the main entry, and the church seal painted on a five-feet diameter gable window and burned into the wood of the entry door pulls. Members and friends of the Southern Province churches have made this unusually fine beginning possible through their gifts to the Building and Expansion Program and their progressive Church Extension program.

Announcement has been made of the Unity Course to be offered at the Moravian Theological Seminary in Zeist, Holland, from October 1, 1959, to June 30, 1960. According to a letter received by Dr. F. P. Stocker, Bethlehem, Pa., chairman of the Moravian Unity's General Directory, plans for the course have been completed by a committee headed by Br. H. Motel of Bad Boll, Germany, and Br. van der Linde, of Zeist. The faculty for the Moravian Unity Course is to be directed by Dr. van der Linde, who is a professor at the University of Utrecht, assisted by five other outstanding Moravian scholars on the European continent. Among those who may be included are Bishop Steinberg of Zeist and Dr. Lutjeharms of Brussels.

The schedule of lectures now contemplated will consist of the following subjects:

1. The history and theology of the ancient Unitas Fratrum.
2. The apostolate in Zinzendorf's and Spanenberg's views.
3. Conceptions of Zinzendorf in the present day.
4. Central ideas: the Church, the Congregation, the Fellowship, the "Band," the Sect, the Orders in the Old and New Testaments, and the orders in modern times.
5. The conception of the Church in the Moravian Church during the course of the centuries from 1457 until today.
6. Studies in the present Unity (General Church Order and Provincial Church Order).
7. A review of the Mission Fields of the Moravian Church today in connection with the problems of Africa, Central America, etc., and in connection with the re-awakening of the great religions and the new nationalism.
8. The liturgical activity of the Moravian Church.
9. Ecumenicity in the 20th century (a modern apostolate in the world Church).

The lectures will be delivered in English. Southern Moravian students wishing to enroll for the course should contact Dr. R. Gordon Spaugh, 500 South Church Street, Winston-Salem, N. C., well before April 30, 1959, which is the deadline for applications.

DEATHS


Highsmith, Mrs. Sallie Mae, born August 2, 1892; died February 8, 1959. Funeral conducted by the Rev. Clayton H. Persons. Interment in the Moravian Graveyard, A member of Trinity Church.

Linker, Mrs. Emily Hinshaw, died February 6, 1959. Funeral conducted by the Rev. David Burkette. Interment in the Clemmons Graveyard. A member of Clemmons Church.
MORAVIAN HOSPITALS IN NICARAGUA LOOK TOWARD

Need for Specialized Services

A. David Thaeler

When the writer and Mrs. Thaeler were having dinner with Dr. Agnew H. Bahnson, Sr., almost three years ago, mention was made of the fact that in 1959 the hospital at Bilwaskarma would be 25 years of age, and that tentative plans were being made for the celebration. Dr. Bahnson, characteristically, asked: "What are you going to do?" Our rather conservative ideas did not seem to satisfy him, and he then asked: "What do you want?" We told him that we would like to add another wing to the main building of the hospital. This would cost, we estimated, about $16,000.00. Within less than 24 hours he called us on the phone. If we would raise half that amount in Nicaragua, he said, the other half would be given by the administrators of the Pauline Bahnson Gray (Memorial) Foundation. Quite frankly, we were not too confident that we could fulfill our part of the bargain—a lack of faith on our part. Within three months after a campaign to raise funds in Nicaragua was begun, more than $9,000.00 was in hand, and we had learned that the hospital has many more wonderful and sympathetic friends in Nicaragua than we had dreamed.

Second Hospital Bought

While the campaign was in progress, an offer was made by the Seventh Day Adventist Mission to sell us the hospital which the Mission was operating in Puerto Cabezas. The cost of the buildings, without equipment, was $23,500.00. After much prayer and consideration, we felt that the addition to our medical work of this hospital would be far more practical than the additional wing at Bilwaskarma. Donors of the funds collected were notified, and all seemed to be in favor of using their gifts for this project.

Though no doctor to work at the hospital had been located, we took over the work on May 27, 1958. Equipment for the buildings had not yet arrived, and the Adventist Mission very graciously allowed us to use whatever equipment and supplies could be spared from the Mission’s new work on the other side of the country.

Doctor Found

We shall not burden you with the trials and tribulations which followed. Equipment did not arrive, and a doctor was not found. Although loyal friends everywhere contributed splendid gifts for equipment and supplies, there is still much that is needed. The writer journeyed daily from one hospital to the other, a distance of 52 miles over a dirt road, and on the evening of December 23, 1958, just as he was about to leave Puerto Cabezas, the Mission Board cabled a Christmas present which we shall never forget: "Found doctor—details follow in letter—Merry Christmas." It was.

Dr. Anna Ruth Korteling, for 31 years a medical missionary of the American Reformed Church, was willing, with her missionary husband, to come to Nicaragua, for a two-year period of service. Their qualifications are of the very highest. Until their arrival, early in April, we shall continue with our present schedule, and can assure everyone that our beloved "Rollickin' Ruthie," the Chevrolet pickup truck that already has over 40,000 miles of service to her credit, seems to know that she will soon be given a less strenuous work-day. In happy anticipation of this, she seems to have more vitality than ever—despite a few additional rattles which she acquires from time to time. Radio connections have been maintained between the two hospitals, thanks to the loyal help given us by the Befuses, our missionaries at Puerto Cabezas, and sometimes the emergency calls have saved lives.

What of the Future?

It may well be asked: What are the plans for the future? We must remind ourselves frequently that our hospitals are mission hospitals. They must be the means to a spiritual end. In our rather busy lives, we must not forget the reason for our existence.
of our most important needs, therefore, is for a member of the staff whose foremost duty will be to satisfy the spiritual needs of our patients. Quite possibly, such a worker could give additional time to the growing mission at Puerto Cabezas. As a social worker, there should be contacts with the families of patients, for all too infrequently we know little or nothing about conditions in patients' homes.

Specialists Needed

We have learned, chiefly from experience, that the one-doctor hospital is not at this stage adequate for the needs of the people of the east coast of Nicaragua. There should be more specialized services: the lone doctor realizes that he cannot be a jack-of-all-trades and still be master of each. All too frequently, he must refuse to treat a poor patient simply because he realizes his ability to treat a particular condition. Most of these patients cannot go to a specialist on the other side of the country or in the United States. There are heart-aches for us as well as for the patients. The institution of special services at the hospitals will have to take place gradually. It is our hope that at first there may be a division of medicine from surgery, that each may have its specially trained doctor.

Then should follow a department of obstetrics and gynecology. The population of the east coast of Nicaragua warrants this type of expansion and specialization. Beginning in 1964, the first of several fully trained medical missionaries of the Moravian Church will be available, and preparations will have to be begun at once to insure that they can fit into departments smoothly and without lack of equipment. The hospital grounds at Puerto Cabezas are extensive—there is plenty of room for expansion. The same is true at Bilwaskarma. Financial help, we believe, will be available from the local population—assistance, it is hoped, will also come from friends in the home lands.

What was done in the past twenty-five years is only a small part of what can and should be done in the next twenty-five year period, both at home and in the mission fields. Upon us and upon our children lie responsibilities—Christian responsibilities. Our failures in the past have come from a lack of faith. God grant that we may trust Him more completely in the future.

LETTFR

A Brush With Royalty

Dear Editor:

The following information might be usable in The Wachovia Moravian under some such title as "A Brush With Royalty." I quote from a letter Dr. Sam Marx sent on February 18, 1959. This incident is so interesting because there are no roads for a hundred miles in any direction from Dr. Marx's clinic in Awas.

"Two weeks ago we entertained the ex-King Leopold of Belgium here. He and a couple of his aides went hunting and exploring up river. Just a couple of hours before plane time, they came over for a visit. He was real pleasant and quite interested in everything. Our brush with royalty!

Dr. Sam also wrote: "We have had very heavy clinic attendances lately because of a measles epidemic. Invariably even the simplest and mildest cases developed into serious chest conditions. And they are so sick and miserable."

The Marxes said, even though they do have their new baby with them, they miss their other four children so very much. The Marx children are attending the school for missionaries' children in Siquisique in the more civilized section of Honduras. The school is supported by the Central American Mission.

ROBERT A. IOBST

Choir School Offers

Variety of Courses

The Tenth Anniversary Session of the Salem College Summer Choir School—a refresher course for choir directors, organists, vocal soloists and choristers—will be held at the college in Winston-Salem, N. C., June 15-20.

Founded and continued by Paul Peterson, its director, with the collaboration of Henry Pfohl, the school stresses the various generalities and specialties of church music leadership and participation. A folder of 60 carefully selected anthems is rehearsed and studied each year. Salem College, through the good offices of its president, Dr. Dale H. Gramley, sponsors the school in interest of better church music for all religious denominations.

Adult Choir Directing and Singing, in addition to private voice lessons, will be taught by Mr. Peterson, who is head of the Salem College Voice Department, choral director, and author of "Natural Singing and Expressive Conducting," and by Mr. Pfohl, a member of the American Academy of Teachers of Singing and founder-director of the Plymouth Choir of Brooklyn Height.

The field of Children's Choirs will be covered by Mrs. Haskell Boyter, nationally recognized authority, composer and author. She will train a local children's choir daily as a demonstration class.

Instruction in Youth Choir Leadership and Techniques will be given by James M. Hart, organist-choirmaster of the First Presbyterian Church of Winston-Salem, who has been announced as Ascension Day, May 7. According to the pastor, the Rev. J. Calvin Barnes, the first session will begin at 11:00 and will be followed by luncheon.

DAY OF PRAYER

Christ Church Day of Prayer has been announced as Ascension Day, May 7. According to the pastor, the Rev. J. Calvin Barnes, the first session will begin at 11:00 and will be followed by luncheon.

ORGSNS STILL NEEDED

Three organs have been given for the mission field and are now being reconditioned at New Philadelphia Church. Mr. Carl Shoaf gave one of the organs and Mr. F. G. Crater, Sr., gave another. The Rev. Norman Byerly brought a third organ from the Macedonion congregation.

Mr. J. B. Wear is installing new bellows cloth in the organs. All the other parts will be overhauled also. Bill and Spencer Shoaf will be helping to work on them also.

Four more organs are needed. Please notify the Rev. Robert Allen, pastor at New Philadelphia if you have an organ to give.

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God of Our Fathers, Known of Old

The Book of Psalms: A Mirror of the Soul

by Rev. John H. Johansen, Head of the Department of Religion, Salem College

Read Psalm 90

This psalm stresses the fact that our fragile humanity, confronted by the balefulments of life and the mystery of death, may still find shelter and security in God. Isaac Watts, called the "Father of English Hymnody" because his collection of "Hymns and Spiritual Songs" published in 1707, was the first real hymn-book in the English language, has immortalized this nineteenth psalm in his great hymn:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

1. In the first section of the psalm (verses 1-6), the transitoriness of men is set over against the eternity of God. This is the only psalm out of all 150 in the book of Psalms which is attributed to Moses, and the claim of authorship of it has survived the most searching criticism. Its phrasing and ideas bear the imprint of his personality. The opening sentence, which addresses God as the dwelling place of man in all generations, corresponds exactly in thought and language to the memorable sentence in the great hyma of praise which Moses sang just before his death, as recorded in the Book of Deuteronomy: "The Eternal God is thy refuge."

After asserting with sublime eloquence the timelessness of God, Moses immediately declares his eternal concern for man. But there are few verses in the Bible that have been more tragically misunderstood than the third verse: "Thou turnest man to destruction; and sayest, return ye children of men." As it stands in the King James Version, it sounds as though the Infinite Creator took a kind of sadistic delight in dooming his creatures to death. A flood of light is shed upon Moses' thought when we learn that the word here translated "destruction" should be rendered "contrition," and is so translated elsewhere in the psalms. What a beautiful conception of the eternal God is given in the words which accurately translate what Moses actually wrote:

"Thou turnest man to contrition; and sayest
'Though iniquities before Thee, our secret sins in the light of thy countenance.'"

3. But Moses does not conclude his psalm on a melancholy note. He has stressed the transitoriness and terror of life in the first two parts of the psalm, but in the third part (Verses 13-17), he gathers all the previous meditations into a prayer, ending on the triumphant note of trust in God who is our dwelling place.

"The psalmist knows that the eternal God is love, and though meantime oppressed by the sense of man's weakness, sin, and mortality, yet he feels that God will yet scatter the shadows, and make the light shine full upon his servants' face. And since he knows that 'through the ages an increasing pur-pose runs,' he prays that coming generations may see even more glorious displays of divine power than his contemporaries have done.

Moses never reached the Promised Land of his dreams. He died with the goal of his ambition visible, but unattained and unattainable. The achievement with which he expected to crown his career was never realized by him. It was reserved for other hands to fulfill the task he had hoped to accomplish. Perhaps the knowledge that this would be so, inspired the prayer that the glory of God would appear unto his children. He looked into the future with a sense of security and serenity, because of his trust that God rules and reigns and will bring every noble dream to fulfillment and every righteous principle to fruition.

And when we read this Psalm in the light of Jesus Christ who taught us that the God who is humanity's dwelling place in all generations is the loving Father of each individual soul, and that not even a single spar-
row is beyond His love and care, then we gladly and gratefully make its sentiment our own, and go forward under his guidance and guardianship, knowing that in His mercy every good work of our hands shall be established, and believing that the love of the God of our Fathers, known of old, will be with us through our earthly life and beyond. Perhaps another hymn writer, this time, the American poet, John Greenleaf Whittier, can sum it all up for us:

"I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
God's mercy underlies."

Pictures Tell Story
Growth of Camping Idea
The Board of Trustees for the Moravian Conference Ground announced the availability of a set of slides to tell of the growth of the idea of church camping in the Southern Moravian Church. The set is available for use in congregations through the office of Mr. Paul Kolb.

Photos in color were made by Bill Ray of the Journal-Sentinel photography staff, with the exception of a few shots of camp life at the summer conferences held last year at Camp Hanes. The script, which has been recorded on tape was written by Ed Friedenberg, also of the Journal-Sentinel.

Conference Ground Trustees will be available for the program to answer any questions and to supply additional information. Pastors and church groups are urged to make use of this new media for learning about the camp project.

Lay Pastor is To Be Ordained in Alaska
Joseph Albrite
From our lay pastorate comes another well qualified, well equipped, servant of God to enter the native ministry of the Alaskan Province. In August, forty-five years ago on the bleak tundra wastes, a boy was born to Wassilie and Anna Albrite. A bountiful harvest of salmon had just been caught and this fact seemed to the trusting parents to point toward a God-favored life for their newly born. Their faith has been rewarded.

At the age of seven when Joseph should have gone to school there was no schooling available to the children of that village but a school was built that very year. The teacher, confronted with the task of assigning family names in order to keep records, chose, where practical, names that fit the character or aptitudes of her pupils. Joseph's last name thus carries real significance.

Joseph, next to the youngest in a family of four boys and one girl, has served the chuch since 1938 although his interest in the Lord's work preceded that by several years. Married in 1937 he took his young bride the following summer to Kwigillingok where he served as interpreter for Br. Thorlief Harberg.

While in attendance at the annual Help­ers' Conferences of those years his part in the discussions manifested unusual maturity and spiritual perception. A year or two later came an appointment as lay pastor to the congregation at Nanivagagdekel, a tundra village near his old home. A number of years ago, about 1950, that entire village was transplanted to the village site of Nunapitchuk where education for their children could be found. There Joseph's capabilities were soon recognized and, in addition to his duties as lay pastor, he became the assistant school teacher and almost immediately thereafter he was persuaded to be village postmaster.

Eagerness to "grow in grace and in the knowledge of our Lord" prompted this young lay pastor to attend the first session of the Bible Training School which was held in 1946. Subsequent sessions also found Joseph enrolled as he was afforded the opportunity.

Joseph Albrite has been found worthy and capable of entering a larger and more challenging field of service. He has therefore received recommendation and approval for ordination to the Mission Diaconate. The 1959 Bible Conference next August will be the scene of the ordination. Br. Albrite and his family will then move to Kwigillingok to be the first Eskimo pastor to assume full charge of a district as a permanent assignment. This step releases a missionary for work elsewhere. The Rev. and Mrs. Wilton Schwanke, now serving Kwigillingok, will be transferred to Dil­lingham to fill a long-felt need for the expansion of the work in that area of Alaska.

STUDENTS TO HEAR DR. HELLER AT CLEMMONS CONFERENCE
The spring conference of the Moravian Student Fellowship will be held on April 25 at the Clemmons Moravian Church. Dr. James Heller of the Theological Seminary in Bethlehem, Pa., will speak at the conference which begins at 3:30 P. M.

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NEWS FROM THE CHURCHES

Congregation "In a Whirl"
The pastor and congregation of Grace Church, Mount Airy, are in a whirl from the March schedule at the church. In addition to regularly scheduled services and meetings there was a week of evangelistic services early in March, conducted by the pastor. These services were climaxed with the 34th anniversary lovefeast service on March 15. Then came Passion Week Services, followed by the full schedule of Easter Sunday services. The people up Mount Airy way (at least those at Grace Church) are quite tired now, "but," commented the pastor, "it is a refreshing kind of tiredness."

Girl Scout Sunday Brings Largest Attendance
The largest attendance ever recorded at the morning worship hour: that was the story on Sunday, March 8, when the Moravian Church of Raleigh was filled for the first time during a morning service. The occasion was Girl Scout Sunday, when the Raleigh congregation observed along with the Girl Scout Troop and three Brownie Troops. The total number present was 145.

Leaders Hear Dr. Kortz
Dr. Edwin W. Kortz was the guest speaker as leaders of various Oak Grove organizations met for a supper meeting on Monday, March 2. Around sixty representatives of the church boards, Women of the Church, Sunday school, and youth fellowships, heard Dr. Kortz speak extensively about policies and responsibilities of the American Moravian Mission Board. The meeting ended with a very enlightening question and answer period.

Recreation For Young People
Trinity Church has begun sponsoring a recreation program for the young people of the congregation and the community. The programs are held on alternate Friday nights, and they consist of table games, ping-pong, movies, skits, and refreshments. The counselors of the senior and junior high fellowships, Mr. and Mrs. Bill Roberts and Mr. and Mrs. W. F. Pulliam, and members of the Young Adult Class are on hand to assist with the programs which are planned and carried out by the young people.

Three Choirs Present Program
On the night of March 1, the choirs of Fulp, Providence, and Oak Grove presented a special service of Moravian Music in the Oak Grove sanctuary. Many members of the three congregations joined in the hour of fellowship and inspiration and were thrilled by the impressive program.

Fruits of "The Good News"
The Rev. Kenneth Nowack, missionary to Nicaragua was the guest speaker at the annual Missionary lovefeast held at Kernersville on Sunday evening, February 15. He told of an interested congregation of the varied work among the people of their everyday living. He held the closest attention of his youthful hearers by relating incidents in the lives of two young women who have chosen careers of helpfulness as living examples of the fruits of "the good news."

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A Report from The Camp and Conference Grounds Trustees

The Trustees have finally arrived at an overall plan for the development of the Camp and Conference Grounds which they feel justified in presenting to the Moravians in the Southern Province.

Three main objectives have been foremost in the work of preparing the development plan:

1. Facilities suitable to the landscape which would adequately provide for the present Board of Christian Education's program.
2. The most economical type of construction compatible with long usage and maintenance-free operation.
3. Provision in construction and layout to permit expansion of present activities and the addition of new programs in the future.

Many authorities from numerous fields of camping experience were consulted. Their suggestions have been incorporated into a development plan, which the Trustees believe to be the composite of the best thinking and planning available. Here is an up-to-date camp and conference grounds that can be enjoyed by all Moravians from eight to eighty years old for many, many years.

The estimated construction costs are listed in an itemized budget in the adjoining column. The Trustees believe these to be realistic and reasonable costs for the facilities required by the program.

The first part of the Trustee's work is completed. Whether or not they follow through with the actual construction of the buildings depends on you. If you help to make funds available, work can begin this spring and be completed by fall. It is a large and important task—a challenge to each and every Moravian. It should be done. It CAN be done if you will help.

Paul H. Kolb, Chairman
Moravian Camp and Conference Grounds Trustees

Moravian Camp and Conference Grounds

Estimated Cost of Construction

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<tr>
<th>Item</th>
<th>Cost</th>
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<tr>
<td>460 Acres of Land</td>
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<tr>
<td>Four Acre lake, dam and beach areas</td>
<td>$13,000</td>
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<tr>
<td>Grading, Roads, parking areas</td>
<td>$11,350</td>
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<tr>
<td>Water and sewage system</td>
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<tr>
<td>Electrical system</td>
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<tr>
<td>Caretakers, House and shop</td>
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<tr>
<td>Administration Center</td>
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<tr>
<td>Buildings, complete with furnishings</td>
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<td>16 Cabins—Each $2,889</td>
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<tr>
<td>Four unit lodges—Each $10,777</td>
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<td>Two staff cabins—$6,915</td>
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Received and Pledged toward Construction:

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Balance to be raised from Province-wide Campaign: $278,473

To the Moravian Churches Southern Province

The Provincial Financial Board has authorized the Board of Trustees of the Moravian Conference Grounds to proceed immediately with a financial campaign to raise funds for the construction of buildings on the four hundred sixty acre tract in the Blue Ridge Mountains. It is anticipated that every congregation will enthusiastically support this effort of the Conference Grounds leaders since the Synod of 1956 passed the following resolution:

"That this Synod go on record as favoring the development of the grounds and their preparation for conferences at the earliest possible date, this work to be carried on by the newly appointed camp trustees; and

"That the Trustees, with the approval of the Provincial Financial Board, be charged with the responsibility of devising means for financing this development."

The Camp Trustees have completed plans which they believe will best serve our church's needs.

The Financial Board has authorized a financial campaign in our churches, the outcome of which will determine the nature and the completeness with which this work can be undertaken and accomplished.

We urge every member of our province to share liberally in this effort.

R. Gordon Spaugh, President
PROVINCIAL FINANCIAL BOARD

The Trustees will be happy to present a beautiful color film strip and progress report on the development plan to any group interested. Contact Board of Christian Education Office, PARk 2-6688.
Three new concrete walks were poured at Enterprise Church on February 24. These walks extended west from the church to the church drive coming from the front, the rear, and the new door recently opened on the west side of the church from the kitchen. This completes the additional walks around the church which were begun last year, and new extra ones left to all sides of the church. We hope that the walks leading into the church will be used a great deal by the members.

Hopewell Band Presents Concert
The Hopewell band under the direction of C. Vestal Whitt presented a concert of sacred music on the evening of February 15. The band was supplemented by Advent bandmen as the east end of the church was transformed into a bandstand and the traditional place of the altar became a podium. An offering was received to go toward the purchase of new band instruments. Before the concert members of the band conducted a brief worship service with Dorothy Everhart bringing some opening remarks. Ray Bedosul reading the scripture followed by prayer led by Samuel Hutchinson. The pastor was in charge of only the coming in and going out portions of the service, the offering and the benediction.

BAND INSTRUMENTS WANTED
The Board of the Moravian Church in Raleigh is interested in acquiring some band instruments, both brass and woodwind, for use in establishing a nucleus for a band to play at appropriate festival occasions. We are fortunate in having a number of members in our Congregation who have had experience but who, unfortunately, no longer own horns. There are, also, among the N. C. State College students some who would be able to help who do not have instruments here. If we were able to secure a limited number of instruments, we could have a band which would add much to our services. We are looking forward to our third Easter Sunrise Service this year, and we hope that we will receive the same support from musicians in the Raleigh community which have enabled us to have a band for this service the two preceding years. Last year we enjoyed a pleasant breakfast at the church, a well-attended service, and we hope that we are successfully establishing our Moravian Easter observance in Raleigh as it has been done elsewhere.

If anyone has an instrument which he might care to give or which could be purchased reasonably, or if anyone is interested in helping in this project in any other way, the Board suggests that he contact Br. William A. Diehl, 3304 Hall Place, Raleigh.

BAPTISMS
Graham, Donald Blake, adopted son of Donald Wells and Peggy m. n. Oehman Graham, born June 18, 1958 in Forsyth County, N. C.; baptized in Bethania Church on November 23, 1958 by the Rev. F. Herbert Weber.


Trueblood, Dorothy Elvina, daughter of Theodore J. and Dorothy m. n. Ellis Trueblood, born August 22, 1958, Tampa, Florida. Baptized in The Little Church on the Lane on December 23, 1958, by Dr. Herbert Spaulgh.


Rights, John Davis, son of Burron J. and Elnor m. n. Fishel Rights, born October 29, 1958, baptized March 1, 1959, at Messiah Church by Bishop J. Kenneth Pohl.


Hennis, Elizabeth Hitt, daughter of R. Sterly and Anita m. n. Hatt Hennis. Born November 26, 1958, at Winston-Salem, N. C., was baptized February 1, 1959 in Trinity Church by the Rev. Clayton Persons.


Westmoreland, Edwin Alvis, Jr., son of Edward Alvis and Marie m. n. Miller Westmoreland, born November 6, 1958, at Raleigh, N. C., was baptized February 15, 1959 at the Moravian Church of Raleigh, by the Rev. Walser H. Allen, Jr.

Simpson, Charles Frederick, son of Jerry Howard, Jr., and Charlotte m. n. Bauersman Simpson, born June 27, 1955, Chintoneague, Virginia. Baptized in the Little Church on the Lane on December 31, 1958, by Dr. Herbert Spaulgh.


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MORAVIAN THEOLOGICAL SEMINARY-Enrollment 84, including 30 candidates for the Moravian ministry, among whom are 9 from the Southern Province.

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Have Moravians Seriously Considered Church Union?

GORDON A. STOLTZ
Pastor, First Moravian Church, Dover Ohio

This article created considerable interest in the church when it appeared in the February issue of THE MORAVIAN of the Northern Province. It is republished here for the consideration of the readers of the WACHOVIA MORAVIAN.

The January issue has a challenging editorial by Bishop Kenneth G. Hamilton on the 1959 motto or emphasis for our Church: "The Church Looks Ahead." Bishop Hamilton reminds us that progress and growth require an analysis of our work and goals. There is a need for holy dissatisfaction and holy ambition. We have not already attained! Christ may have new directions and goals for us if we will hear.

If we are "looking ahead" in this sense, it seems to me that we must face up to one question honestly and unafraid. This is the question of church unity. Does the Moravian Church have a God-given reason for continuing its separate way in the face of the compelling need for the Body of Christ to be one? We cannot answer this question for others. We must face it for ourselves. I do not think we have ever really faced up to it. We are interested in cooperation but have never taken the matter of Christian unity seriously enough to sit down with any other body to work out in detail what the effects of unity would mean — for the Church, the denomination, the congregations involved or for the individual members. Until we do, we have no honest answer.

How distinctive are we?

A natural, emotional reaction of many life-long members of the Moravian Church to this subject is, "Why, we would lose our wonderful heritage, our lovely customs and what of our fellowship?" But is that an answer? Does the Church exist for these?

Realistically, how distinctive and unique are we? Is the "smallness" and "unobtrusiveness" suggested by the late Bishop Shawe a vital distinction for the Church? Does the diaspora idea of "a Church within the Church" have a place in our society?

Is our music, or are our traditional services enough to warrant a separate denomination? Couldn't these be preserved and shared in a larger fellowship?

Dr. Heinz Motel's article, "The Question Which the American Moravian Congregations Pose To Us," gives a revealing insight into our church life from the viewpoint of someone from outside. He says with disappointment that the American Moravian Church lacks very largely the typical character of the Moravian Church in Germany. Here, we are "imbedded in a common ecclesiastical life made up by the free churches, which as such stand side by side on the same level. . . . Our American Moravian congregations too do not seriously differ from other denominations. It is true they use the Moravian hymnbook in which a considerable number of Moravian hymns are represented. . . . Further, they have our liturgy, they celebrate the thirteenth of November and the Easter Dawn; they observe lovefeasts and the Christmas Vigils with candles. . . . They know they are a mission church and they do much for missions. But with that the list of specifically Moravian characteristics is pretty well exhausted. . . . One can say that the Moravian congregations in America are congregations without special characteristics." That puts the matter plainly and candidly. And I believe Br. Motel is right.

Few of our churches are as traditionally conscious, as "Moravian," as the Central Church in Bethlehem, the Nazareth Church, the Home Church in Winston-Salem or the Litchfield Church. Yet, we love our Church's services, missions, fellowship. But, as a minister with over twenty years of service in various areas of our church I must admit that most of the people who joined the churches I served, did NOT join because that was a Moravian Church. They joined because the church was conveniently at hand, the people in the church were friendly, they were interested in the program of the church, they liked the preacher or for other reasons.

Values of a merger

To begin serious discussion of this subject, I shall give a few reasons why I think we should consider uniting with some sister denomination to make one less "separate" voice and strengthen the total witness of the Church.

1—Because we are no longer a distinctive group whose message can only be carried in separation.

2—Our smallness, in the type of society we live in, makes for an inadequate administration, organization and functioning of our church.

(a) We are too spread out and small to make the best and most economical use of

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such organization, supervision and planning by groups like our Board of Christian Education and Evangelism and denominational committees on a district or provincial basis.

(b) We are too small to handle such important matters as the publication of Sunday school and other aids on a denominational basis.

(c) Our size greatly hampers our opportunities for expansion at home and abroad because of lack of leadership and finances.

(d) There is always the possibility of becoming ingrown in leadership and outlook.

Greater possibilities

3—Because our denomination is small, there is a limited number of congregations that are financially or otherwise able to meet the challenges of the day on a scale that the job demands. Many of our congregations are on hand-to-mouth basis. The result is that often talented young men with vision, ambition and dedication have the life sapped out of them in the mundane struggle of balancing their budgets, personal and congregational. This strain really takes its toll. In a larger organization there would be a greater possibility of giving denominational support to those areas that need it.

4—We are all proud of our missions and for our size have done a noteworthy job. However, living in the world we do, our people should regularly be thinking and sharing in mission work that will keep every area of the world before them. This is one value of belonging to a larger fellowship. It would also keep more of our own country before the local membership if our fellowship covered the country.

5—Whatever doctrinal differences exist between us and most other Protestants, they are minor. We have as great a variety between our own ministers as exists between many denominations. Unity would not mean uniformity any more than it does within a denomination of the Protestant heritage.

6—We should unite with a sister denomination to share some of our treasures. e. g.—Our distinctive musical contributions through the Moravian Music Foundation and the Music Festivals could find an ever increasing circulation in a united fellowship. Also, many of our hymns, customs and traditions might actually spread and enrich more congregations in a larger family set-up.

7—Whether we consider union or not, the Christian Church around the world is being changed. It is not unlikely for other areas of our Unity, especially those in mission lands, to unite with other denominations on a national or regional basis. For us to refuse to examine this matter of union seriously for the sake of preserving the "Unity," may prove a near-sighted move in the light of world-wide changes which are radically changing everything, including the Church!

Perhaps Jesus expressed greater wisdom than we give Him credit for when He spoke of losing our life to gain it. It works in marriage! Have other denominations that united, such as in the United Church of Canada, been losers in the mergers?

These are important questions. They should concern us!

MORAVIAN MISSIONS

Colin Williams Meets With Fatal Accident

Br. Colin Williams, missionary to the East Indies Province since 1922, was killed on February 11 in Derby, England. He had been spending some furlough time in his home country and attended a meeting at the Ockbrook Moravian Church. On the way to the home of some friends he was thrown from a bus platform to the road where he was struck by a passing car. He died in the hospital of his injuries.

For many years he served the East Indies Province as a member of the Provincial Elders’ Conference and as the Treasurer.

Br. Williams served his Lord and the Moravian Church through many years of wars and depression. Such conditions demanded consecration and devotion at times when adequate funds were not available and regular furloughs were impossible. He will be missed greatly by the Church.

THE REV. COLIN WILLIAMS, MISSIONARY ON ST. CROIX, VIRGIN ISLANDS: "He served through many years of wars and depressions."
AMBITIOUS PROGRAM OF DEVELOPMENT BEGUN AS

Greensboro Church Looks Ahead

Kenneth W. Robinson

Moravians in Greensboro with special guest, Dr. R. Gordon Spaugh, representing the Provincial Elders’ Conference, partici-
pated in a mortgage-burning service at 11:00 a.m. on Sunday, February 22. This was the initial step in an ambitious pro-
gram undertaken during the church’s 50th Anniversary Year that is destined first, to retire present indebtedness on the church property valued at $125,000; secondly, to erect a new combination fellowship hall and Christian education building in 1960; and thirdly, to enlarge and equip the present sanctuary for the increased worship needs of the Greensboro congregation.

Thus far in the present fiscal year beginning in July, members of the church have doubled their normal giving record, mak-
ing it possible for the official boards to erase completely a long-standing mortgage on the parsonage. It was built in 1947 at an approximate cost of $15,000.

The parsonage is one of the five buildings on the Greensboro church property located on Elam Avenue at the end of Sylvian Road. In addition there is a sanctuary erected in 1947 which seats 250 persons; a fellowship hall built in 1937, as the original church, and now being used for Christian education purposes; a residence at 304 South Elam Avenue purchased in 1955 and used as church offices and Sunday school space; and a scout hut also built in 1947 to the rear of the church property devoted primarily to youth activities and the scouting program.

According to a recent study that was made by a prominent architectural consul-
tant, First Church in Greensboro presently lacks at least 3,500 square feet of space to care for her church and Sunday school pro-
grams. Therefore, recognizing the pressing need for immediate steps to remedy such a situation, members of the official boards voted unanimously in favor of interviewing and employing a competent architect to draw up plans for a new Christian educa-
tion building. It should provide some 8,500 square feet of additional space for a fellow-
ship hall plus children’s and youth departments, and will be built to the south of the present sanctuary as a separate unit complete with off the street parking facilities. Present plans call for ground-breaking early in 1960.

Our Greensboro members are particular-
ly anxious that the facilities of the Moravian Church compare favorably with those of the twelve other churches that are located within a one mile radius of our church. They wish to uphold the fine reputation that our denomination has always possessed.

FIRST BUILDING OF GREENSBORO CHURCH

Erected in 1947, it seats 250 for worship.

SANCTUARY OF GREENSBORO CHURCH:

Dr. Heller Speaks at Bethania April 26 to 30

F. Herbert Weber

Dr. James J. Heller of the faculty of the Theological Seminary in Bethlehem will be at Bethania for a series of services beginning April 26. This Bicentennial Preaching Mission will be a part of the observance of the 200th anniversary of Bethania, which is taking place this spring.

The general theme for the week will be "A Bible-centered Church." At the five services Dr. Heller will preach on the fol-
bers of the Southern Province are cordially invited to these services and the other special services of the Bethania Bicenten-

Joining with Bethania for these services will be the neighboring congregations of Olivet, Bethabara, Rural Hall, Mizpah and King. Olivet, Mizpah, Rural Hall and King grew out of the Bethania congregation. Bethania itself grew out of Bethabara, so it is fitting that this family of churches can come together for these services. The vari-
ous churches will be invited as special guests for special nights.

The plans for the Bethania Bicentennial have been worked out by the Bicentennial Committee. For the past six years this com-
mittee has spent many long hours in the church parlor in preparation for the observance. Members of the committee are Mrs. Herbert Weber, chairman; Miss Lola Butner, Mr. L. T. Butner, Miss Lois Stoltz, Mrs. W. T. Strupe, Mrs. A. R. Flippin, Mr. Kenneth Leinbach, Mr. Ed Oehman, Mr. William Griffith, Mr. John Kearney, and the Rev. F. Herbert Weber.

DEATHS

Stith, Julius Alvin, born September 3, 1911 at Winston-Salem, N. C., died November 4, 1958, a member of Fairview Church, funeral conducted by the Rev. Vernon Daetwyler, interment Salem Cemetery.

Pleasant, Dora May, m. n. Key, born April 16, 1896 in Wilkes County, N. C., died December 25, 1958, a member of Fair-
view Church, funeral conducted by the Rev. Vernon Daetwyler, interment in Woodland Cemetery.

Heck, Fred Herman, born July 14, 1889 at Washington, D. C., died January 5, 1959, a member of Fairview Church, funeral con-
ducted by the Rev. Vernon Daetwyler, interment in Moravian Graveyard.

Nading, Mrs. Anna Stefanick, born March 6, 1898; died March 2, 1959. A mem-
er of Christ Church. Funeral conducted by the Rev. J. Calvin Barnes. Interment in the Moravian Graveyard.
St. Philip’s Congregation
Opens New Church Home

The St. Philip’s Congregation formally took possession of its new building on Sunday, April 5. Bishop J. Kenneth Pfohl conducted the opening service of praise and thanksgiving at 11:00 A. M. In the afternoon from 3:00 to 5:00 Open House was held to which the Province was invited.

Br. George A. Hall, pastor of St. Philip’s, stated that 200 were present for the morning service and that more than 300 from many of the churches of the Province dropped by in the afternoon to inspect the new plant.

In addition to preaching the opening sermon, Bishop Pfohl dedicated a number of gifts which had been presented to the church. One of the gifts was a Baldwin Electronic Organ presented in honor of the Rev. and Mrs. George R. Heath by Mrs. William A. Blair. From the time of his retirement from mission service until his death, Br. Heath encouraged the work and assisted the pastor in the administration of the sacraments of Baptism and Holy Communion. Mrs. Heath was present for the opening service and assisted in registering the visitors for open house.

The pulpit furniture was received and dedicated as a memorial to Br. and Sr. Wm. E. Spaugh who served the congregation for over 50 years. The complete pulpit furnishings were presented by Br. and Sr. Spaugh’s sons, F. M. and W. A. Spaugh.

Other gifts were a piano by the Rev. and Mrs. Edwin A. Sawyer; a pulpit Bible by Mrs. Margaret Blair McGuiston; and a dossal curtain by Mr. and Mrs. Russell Holder.

As an organ prelude at the morning service, Mrs. J. Kenneth Pfohl played “Arioso Cantabile” by Widor and the chorale, “‘Tis a most Blest and Needful Part.” Mrs. Pfohl also accompanied Miss Gwenley Smith in the singing of the offertory solo, “I Walk Today Where Jesus Walked” (O’Hara).

Bishop Pfohl had as the subject of his sermon, “The Church in the Life of the Community.” In his message he stated that five groups should rejoice over the new church. The young people, who are the core of the congregation; adults, for their work in trying times and under trying circumstances; officers and teachers, who give of their services in a cause they love; Provincial Boards and Women’s Missionary Society of the Moravian Church. The speaker traced the founding of the congregation, and its long history, and how happy all were that the St. Philip’s congregation was able to consecrate the beautiful structure to the Glory of God and service of mankind.

The Consecration Service concluded with the singing of “Jesus Makes My Heart Rejoice” and the Benediction. Bishop Edmund Schwarze offered the Prayer of Consecration.

Moved In 1952

The opening of the new church for the St. Philip’s Congregation climaxed an effort begun in 1952. In that year on March 16 the congregation moved from its old church on South Church Street to the Community House of the Happy Hill Gardens housing development.

After much delay, occasioned by the uncertainty of the location of the North-South Expressway, a lot at the corner of Mock and Vargrave Streets was purchased and the chapel erected. The erection of the chapel was made possible by grants from the Building and Expansion Program.

The congregation was founded in 1822 with the first service being held in the home of a member. The first church, a log house, was erected in 1823 and dedicated on December 28 of that year. The second church, a brick structure which still stands adjacent to Central School, was built in 1861.

In 1955 Br. Hall, a native of Nicaragua and a professor at the Winston-Salem Teachers College, became the pastor.

Workshop Arranged for V. B. S. Leaders

A workshop for teachers and departmental superintendents of Vacation Bible School will be held at the Home Moravian Church on Monday, May 18. Instruction will be offered four age level groups, Kindergarten, Primary, Junior, and Junior High.

Two sessions will be held, one from 2:00 to 4:00 o’clock in the afternoon, and the second in the evening from 7:30 to 9:30. Teachers may attend either session at their convenience.

Leaders of the departmental groups are: Miss Louise Pendergast, Charlotte, N. C., Kindergarten; Miss Eubank Taylor, Gastonia, N. C., Primary; Dr. George G. Higgins, Junior; and the Rev. Lewis B. Swaim, Junior High.

The workshop will be based on the Vacation Bible School Materials published by the Judson Press. Those planning to attend are requested to bring with them a copy of the teacher’s guide and the pupil’s workbook. Copies may be secured from the general superintendent of the Vacation Bible School in each local church or from the office of the Board of Christian Education.
Provincial Announcements

Provincial Elders' Conference

The Moravian College Choir visited the Southern Province the week following Easter. The forty-four voice choir presented four major concerts in addition to seven other appearances before high school assemblies and TV programs. The choir was directed by Mr. Richard Schantz, director of music at Moravian College.

The activities of the president of the Conference for the month included visits to the St. Philip's, New Eden and Trinity congregations; participation in the opening of the Moravian Church in Coral Ridge, Fort Lauderdale, Florida, and the Holy Communion on Maundy Thursday at the Home Church Board and committee meetings included two meetings of the Provincial Elders' Conference; two Pre-Synod Committee meetings; Forsyth Ministers Fellowship; Provincial Financial Board; Board of Evangelism and Moravian College Promotion Committee.

R. GORDON SPAUGH, president

Provincial Women's Board

Mrs. Cromer R. Grubbs

At a meeting of the Provincial Woman's Board Thursday, April 9, final plans were made for the annual Workshop for Women of the Southern Province to be held at Trinity Moravian Church, Wednesday, May 20. There will be two sessions again this year. The first will begin at 11:00 a.m. and continue after lunch. The luncheon will be served by the Women of Trinity Church. The price will be five cents per person.

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

The Provincial Woman'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 exchange ideas with other women. At both sessions there will be group meetings for presidents, vice-presidents, and treasurers; parishioner committees; mission study leaders; Bible study leaders; circle leaders; and fellowship leaders. A board member will have charge of each group session. However, other women of the province will participate.

Bishop and Mrs. J. Kenneth Pfohl will be on the program. Dr. R. Gordon Spaugh has been invited to tell us of his recent visit to Nicaragua. In view of his attendance at the twenty-fifth anniversary celebration of the Ruth Thaler Hospital and our recent gift of supplies to the hospital his account will be of great interest to our women.

An up-to-date report of the Pfohl Minis-
Noteworthy Premiers Planned for Festival

Ed Friedenberg

Ten modern premiers of musical works recovered from Moravian archives are to be performed in the fifth Early American Moravian Music Festival and Seminar at Salem College, Monday through Sunday, June 22-28.

The performances will be under the direction of Dr. Thor Johnson, director of orchestral activities at Northwestern University. The soloists with the festival chorus and orchestra will be Iloa Kombrink, soprano, and Aurelio Estanislao, baritone.

The Salem band under the direction of Austin E. Burke, Jr., will also perform. The most noteworthy of the premiers will probably be Haydn's 17th symphony. A form of this work is well known, but the version slated for the first concert of the festival differs considerably from the published versions. It is based on a copy found in Moravian archives. The copy is the earliest known copy in the world and is considered the most authentic.

Another premier will be a woodwind sextet attributed to Haydn and lost until its recent discovery by Moravian scholars. Other composers whose works will be heard for the first time since the last century are John Antes, Christian I. Latrobe, Peter Winter, Franz Danzi, and Alessandro Besozzi.

The Moravian Band will add to its repertoire some marching songs not heard for many years—songs that the Salem Band used when it marched with Confederate forces nearly 100 years ago. Some of the instruments to be used were used by Moravians at Gettysburg.

Dr. Johnson, the son of the Rev. H. B. Johnson, grew up in the Southern Province and has been interested in Moravian music since childhood. As conductor of the Cincinnati Symphony orchestra he was responsible for introducing many American works and for prompting the research which has uncovered the unsuspectedly rich vein of early Moravian music. He has directed all the Moravian festivals.

Both soloists have worked with Dr. Johnson before, Miss Kombrink at the 1957 festival in Bethlehem and Mr. Estanislao is a native of St. Louis and a resident of Toronto. Mr. Estanislao is a native of the Philippines. Both have studied in America and Europe and have received many awards on both continents.

The festival will be held on the Salem College campus where accommodations will be available for seminar students from other sections of the country. More than 50 music-minded people are expected to enroll in the seminar.

Advance registration indicates that Moravians from many parts of the country will attend with many groups coming from Wisconsin and Pennsylvania.

According to the tentative schedule seminar students will be given the opportunity to attend classes of their choice in the morning. They will rehearse with the festival chorus in the afternoon. Most of the 300-member chorus will come from Moravian choirs in the area.

Five concerts are scheduled on the campus. All will be free.

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LETTERS
Reflections During Passion Week

Dear Editor:

The unique contribution which the "Warrior band" made to the orthodox but dead European church of the eighteenth century was their emphasis upon the Lamb of God, our Saviour Jesus Christ, the Head and Chief Elder of the Church. They sang about Him, they prayed to Him, they sought to exalt Him in their daily living, and they went forth in His Name to win for Him the rewards of His suffering!

In our generation, however, we find ourselves involved in a rather complex situation. Much of our energies, large sums of our tithes, and many of our talents are being consumed by a far-reaching program to promote and exalt the Moravian Church and its various agencies.

Consecrated men are devoting their lives to the interpretation of our church's history. Others are dedicated to bringing to the public the magnificent and simple music which welled from the hearts of men of another century. Certainly these things should be done. There can be no doubt but what many will hear of our Saviour because of these activities.

But where are the talented young men of our generation who will go in our time to the neglected millions who have never heard the glad message of the love of God in Christ? Where are those who will in our time "exalt our God with one accord, and in His Name rejoice!"

Perhaps it is only a fine distinction; it is nevertheless a fundamental distinction: there is a difference between seeking new members for an organization (even if that organization is as dear as the Moravian Church) and seeking to lead unbelieving men and women into a living relationship with our Risen Saviour, Jesus Christ, our Lord! We have no promise from God that any will be saved by believing in or knowing about the Moravian Church. True, many have never heard about our church. Many more have never heard of Christ.

It is well for us to be proud of our spiritual heritage. It is well for us to preserve that heritage. It is well for us to help to make it possible for a future generation to go more easily into new areas.

It is imperative for us, however, to keep our hearts fixed upon Jesus! We have no choice but to seek in our time to win for the Lamb the rewards of his suffering!

All of the activity on behalf of the Moravian Church must be coupled with an intense program to reach those who have never heard of Jesus. Those who have received Him must be equipped and trained to go to others who cannot sing with truthful testimony:

"Jesus makes my heart rejoice, I'm His sheep and know His voice!"

A wholesome, progressive program of continuous evangelism which uses all the modern means of communication to reach the masses and the individual for Christ at home and abroad is needed in our province.

Paul wrote to the Ephesians in Chapter 4, "And he gave some evangelists . . . . The work of the pastor and teacher is well established in our church. Most of our ministers have been used of God in a variety of capacities. Our church, however, if it is to "come in unity of the faith . . . unto the measure of the fulness of Christ . . . . must recognize anew the necessity to evangelize the home, the neighborhood, the city, the nation, and the world. Why should we assume it is any one else's responsibility, to tell all the love of God in the redemptive death of Jesus Christ?

May God grant that in our time He will cause His Spirit to use us to lead men to our Saviour, the Head of the Church!

Sincerely yours,

Paul A. Snider

Moravian Architecture

Dear Editor:

During my visit to America in 1957 for the unique contribution which the "Warrior band" made to the orthodox but dead European church of the eighteenth century was their emphasis upon the Lamb of God, our Saviour Jesus Christ, the Head and Chief Elder of the Church. They sang about Him, they prayed to Him, they sought to exalt Him in their daily living, and they went forth in His Name to win for Him the rewards of His suffering!

In our generation, however, we find ourselves involved in a rather complex situation. Much of our energies, large sums of our tithes, and many of our talents are being consumed by a far-reaching program to promote and exalt the Moravian Church and its various agencies.

Consecrated men are devoting their lives to the interpretation of our church's history. Others are dedicated to bringing to the public the magnificent and simple music which welled from the hearts of men of another century. Certainly these things should be done. There can be no doubt but what many will hear of our Saviour because of these activities.

But where are the talented young men of our generation who will go in our time to the neglected millions who have never heard the glad message of the love of God in Christ? Where are those who will in our time "exalt our God with one accord, and in His Name rejoice!"

Perhaps it is only a fine distinction; it is nevertheless a fundamental distinction: there is a difference between seeking new members for an organization (even if that organization is as dear as the Moravian Church) and seeking to lead unbelieving men and women into a living relationship with our Risen Saviour, Jesus Christ, our Lord! We have no promise from God that any will be saved by believing in or knowing about the Moravian Church. True, many have never heard about our church. Many more have never heard of Christ.

It is well for us to be proud of our spiritual heritage. It is well for us to preserve that heritage. It is well for us to help to make it possible for a future generation to go more easily into new areas.

It is imperative for us, however, to keep our hearts fixed upon Jesus! We have no choice but to seek in our time to win for the Lamb the rewards of his suffering!

All of the activity on behalf of the Moravian Church must be coupled with an intense program to reach those who have never heard of Jesus. Those who have received Him must be equipped and trained to go to others who cannot sing with truthful testimony:

"Jesus makes my heart rejoice, I'm His sheep and know His voice!"

A wholesome, progressive program of continuous evangelism which uses all the modern means of communication to reach the masses and the individual for Christ at home and abroad is needed in our province.

Paul wrote to the Ephesians in Chapter 4, "And he gave some evangelists . . . . The work of the pastor and teacher is well established in our church. Most of our ministers have been used of God in a variety of capacities. Our church, however, if it is to "come in unity of the faith . . . unto the measure of the fulness of Christ . . . . must recognize anew the necessity to evangelize the home, the neighborhood, the city, the nation, and the world. Why should we assume it is any one else's responsibility, to tell all the love of God in the redemptive death of Jesus Christ?

May God grant that in our time He will cause His Spirit to use us to lead men to our Saviour, the Head of the Church!

Sincerely yours,

Paul A. Snider

Moravian Architecture

Dear Editor:

During my visit to America in 1957 for
the General Synod I came to appreciate many things about the Moravian Church in America and I brought with me many ideas that I think will be of help to our work here in South Africa. One thing has continued to puzzle me, however. I found that you are making great efforts to recapture and preserve our great tradition in music, with the Moravian music festivals, but at the same time it seemed to me that the architectural style of so many of your church buildings is moving farther and farther away from the old Moravian concept.

In some Moravian churches in America I even found an altar, although I realize that you probably do not regard it as an altar in the theological sense. Nevertheless I have been wondering why, with all the appreciation of some elements of our Moravian heritage that I found in America, you do not also try to preserve our Moravian concept of church architecture, adapting it to modern demands. There are very few denominations that have developed their own style of church buildings. Our church is one that has. It would be a tragedy for us to lose it by neglect.

Moravian church architecture did not fall from heaven as a completely new thing. Existing trends of the time when the church at Herrnhut and those in other Moravian congregations were built, were studied. Then a style was developed by those great early Moravian builders which may be called "Old Moravian Church Style."

This style has essential characteristics. Our Moravian church building is a hall—a meeting place of a congregation. Outside there is no church tower but in the middle of the roof one of those nice turrets which delight the eye of the traveler so often in Pennsylvania and which he finds on quite a number of Moravian churches in the Southern Province also.

The inside and if possible the outside is white or near white: white walls; white pews or benches; white organs; white clothed sisters for festival seasons; white as the color of eternal joy and happiness; white as the color of the sinner who has been cleansed in the blood of the Lamb; white as the color of the joyful, pure gospel.

The minister of this Brethren congregation is a brother among brothers. He does not don any special clerical garb nor use any special highly elevated pulpit or preaching place. He sits or stands behind a plain table covered with green felt. This table, for convenient speaking, hearing and seeing stands a few feet higher than the seating accommodation of the other members of the congregation. To be as far as possible in the midst of the congregation this preaching table is in the middle of the long side of the hall. He does not sit nor preach at the narrow side.

You find Moravian church buildings with many elements of this style all over the world from Czechoslovakia to Germany, from Denmark to Holland, from Great Britain to Labrador, from Poland to Switzerland and in your two American provinces. In South Africa the first missionaries erected true Moravian church buildings adapted to the material and the circumstances of Africa, with thatched roofs and low bell towers alongside the outside wall because our light roof construction (our roofs have no heavy load of snow to sustain) did not allow for a turret with bell. Besides, low cost is essential in the mission field. Today we try to build with our material (asbestos roofs) true old style Moravian churches like the ones in Port Elizabeth, Fairview and Tierveli.

It is most impressive to see how you in the USA are always planning new church buildings in North and South, in California and in Florida. When you build the next one why not get plans of one of the first Moravian church buildings of the Ziest, Herrnhut or Fulneck churches—and instruct your architect to adapt these ideas to your present needs, circumstances and materials? Why not rejoice in our Moravian heritage of church architecture as you rejoice in Early American Moravian Music?

Bishop P. W. Schaberg

South Africa

DEATHS

Sink, Miss Maggie Bell, died April 2, 1959, Funeral conducted by Bishop Edmund Schwarze and the Rev. Clayton H. Persons. Interment in Salem Graveyard. A member of Trinity Church.


RELATIONSHIP OF GOD AND MAN SET FORTH IN

Genesis Story of Creation

By
The Rev. John H. Johansen, Head of the
Department of Religion, Salem College

Read: Genesis 1 and 2

The name "Genesis" is a Greek word meaning "Beginning" or "Origin." And the name is an appropriate one, for Genesis is the Book of Beginning, the beginning of the world, of man, of sin, of redemption, of civilization, and of Israel. The Book Genesis falls into two main divisions: (1) The Story of Primeval Man (Chapters 1 to 11). These chapters deal with the entire human race, depicting two stages which God made with man, and the disaster in which each of them ended. In these chapters centuries, yes, even millennia, are covered in a few descriptive words. (2) The Story of the Patriarchs (Chapters 12 to 50). At chapter 12 the story narrows from interest in the race to interest in an individual. Then, following that, 39 chapters are given over exclusively to four characters—Abraham, Isaac, Jacob, and Joseph, with some minor characters who take their meaning largely from their relation to these main characters.

The first eleven chapters of Genesis are epic in their scope. Their sweep is tremendous. And I am afraid that most church people are very vague in their knowledge of the content of these chapters. And yet in these chapters are some tremendously important stories. There is the story of creation; there is the story of the original sin of mankind; there is the story of the Flood; there is the story of the Tower of Babel. All these deal with basic facts of life.

With these thoughts in mind, let us first ask the question: What is the writer's purpose in the story of creation as found in the first two chapters of Genesis? Simply stated, it is this: He is setting forth man's relation to God and God's relation to the world. He is not attempting to prove the existence of God; nowhere in all the Scriptures did any writer ever seem to feel that that was necessary. Nor was he seeking to write a textbook of science. If anyone is in search of accurate information regarding the age of this earth or its relation to the sun, moon, and stars; or regarding the order in which plants and animals have appeared upon it; he is referred to the latest textbooks in astronomy, geology, and paleontology. No one dreams of referring a serious student of these subjects to the Bible as a source of information. The subject of creation, of the beginning of man upon earth, was not approached from that side at all; and if we are to understand what is written here, we must read these chapters not as a chronological, astronomical, geological, biological statement, but as a moral and spiritual conception. Therefore, no change in our knowledge of physical truth can at all affect the teaching of these chapters.

What they teach regarding the relation of man to God is independent of the physical details in which the teaching is embodied and can as easily be attached to the most modern statement of the physical origin of the world and man.

Let us, then, ask a second question: What are the truths emphasized here? I think all may be summed up in two statements.

(1) The first is that all things now existing are the creation of a God who works in an orderly, progressive, purposeful manner. Things now existing have not just grown of themselves, but have been called into being by a presiding Intelligence and an Originating Will. It seems to me that the only reason the writer of this poem of creation bothers to give any account of the stages of creation is to emphasize the fact that God's workings are progressive and purposeful. And because there is an orderliness about God, we have been able to deduce certain laws and principles that form the foundation of all our sciences, and all our learning. Without that orderliness, we should never be certain from one day to the next whether gravitation would still work or whether murder would be right or wrong.

May I suggest that the Christian doctrine of creation does not deal primarily with the past, but rather with the present. To say that the universe is created by God alone "out of nothing," is not to be understood so much as an historical event, but as a description of present existence. The transcendent God creates in a continuous act; He constantly sustains the universe in every moment of its existence. Creation is not a past act; it is a present, continuous work, everything depending on God every moment for its actual existence.

(2) The second fact emphasized in the Creation story is that man was the chief work of God, for whose sake all else was brought into being. The work of creation was not finished until man appeared; all else was preparatory to this final product. Man has dominion over all else; even the atom in its minuteness is not inviolate from his prying. Man is dwarfed by the immensity of the universe about him, and yet he is superior to it because there is a qualitative difference between him and the remainder of the universe. Man is made in the image of God. He has reason, imagination, memory, and a moral nature. Vast and glorious as it is, the sun cannot think God's thoughts. It can fulfill God's purpose, but it cannot intelligently sympathize with that purpose. Man alone, because he is made in the image of God, can enter into God's purpose in the world and intelligently fulfill it. Naturalist Agassiz used to begin each lecture to his class of students with the words: "Gentlemen, we will now seek to think God's thoughts after Him."

And so we must ask a third question: Are we living as if we were the product of blind, mechanical laws and as if there were no object worthy of our life and all the force we can throw into life? Have we considered the call of the Incarnate Creator, Jesus Christ, to yield ourselves to Him and His purpose to be conformed to His image? We were made for that, you know; as the climax of all creation, we were made with that high possibility of responding to and co-operating with God, and our restlessness will never be still until we have taken our divinely appointed place in God's universe.
MORAVIAN MISSIONS

Dedication at Cana, Antigua

The dedication of the new church at Cana, Antigua, was a glorious event. It gave the people of that community a much-needed building, one of the loveliest in the West Indies. It also symbolized the concerted efforts of West Indian and American Moravians. The American Church offered to match dollar for dollar in a fund raising campaign. The Cana people accepted this challenge and not only raised the necessary funds but pledged a great deal of volunteer labor as well.

The building was dedicated on January 25 by Bishop Peter Gubi of St. Kitts. Also participating in the service were His Excellency the Governor and Lady Williams; the Brethren A. W. Osborne, pastors; C. P. Aldersley, superintendent and warden of Antigua; L. W. Kisson and J. E. Knight. Special mention was made of the work of Mr. S. Benjamin, a member of the congregation, who gave unselfishly of his time in drawing the plans and in supervising the work.

More Mission Recruits

The need for a man on the staff of the Colegio Moravo has been felt for a long time. One day a young man who had not previously heard of our need came to the mission office and offered himself as a teacher for service in Central America. He is Charles Sharer, a graduate of Moravian College (B.A. ’58) and a former member of the Mennonite Church of Bethlehem. He was married on March 13 to Sandra Campbell, also a Mennonite, and on Palm Sunday the young couple united with Central Moravian Church in Bethlehem. They will enter language school in Costa Rica in May in preparation for service at the Colegio.

Gordon Sommers, a Canadian student at Moravian Theological Seminary, has volunteered to interrupt his studies for one year to assist in the work in Nicaragua during a time of critical shortage.

Medical Missions Aid Fund

The Moravian Church is proud of the work of its doctors, A. David Thaeler and Samuel B. Marx. These men, serving in Central America, are doing a tremendous job but before the Church takes credit for too much it must be said that each man prepared himself in the field of medicine at his own expense. Because of the high cost of a medical education we can no longer hope that missionary doctors will be forthcoming without some encouragement from the Church.

The Board of Foreign Missions is setting up a Medical Missions Aid Fund from which financial help will be granted to approved candidates for medical mission service. This help will be in the form of a loan for which payment will not be required unless the candidate fails to serve the Church as a missionary doctor.

Substantial gifts will be required annually. Please send your gift to Br. Edwin Stockton and mark it Medical Missions Aid Fund. A number of students are already in need of such help.

Urgent Need For A Teacher

The Children’s Home in Alaska will need a primary teacher for a term of at least three years beginning in August of 1959. Miss Gladys Kittlitz, from the Canadian District, will complete her term of service at that time and a single woman should be ready to take her place. Anyone who is interested should speak to her pastor at once.

Clara Cooper Returns to Alaska

Miss Clara Cooper of Baltimore, Maryland, served for four years as a housekeeper at the Children’s Home and then returned to her home. During her stay in Alaska she united with the Moravian Church and has now accepted a call as a missionary to service in her former capacity at the Home.

She will leave for Alaska near the end of June. The Church is grateful to the Lord for having called another laborer into His harvest.

Evangelistic Services in Central America

The Rev. Elmer Stelter, president of the Canadian District, has just completed a visit to Nicaragua for the purpose of conducting special services in all of the congregations where English is understood. The results of this effort have not yet been tabulated but early reports are most encouraging and indicate many new converts as well as large catechetical classes.

The Rev. Paul Snider, pastor of the Bethabara Moravian Church near Winston-Salem, N. C., is just completing a visit to Honduras where he conducted similar services. English is not used and therefore Br. Snider had to preach with the aid of an interpreter. During his visit he ordained, having been commissioned by Bishop Hamilton, Stanley Goff and Moses Bendless to the Moravian ministry.

The Brethren Stelter and Snider were chosen by the executive boards of the missions involved but their expenses were met by the Mission Board.

Dr. Gordon Spaugh Visits Nicaragua

Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference of the Southern Province, visited Nicaragua last month for the specific purpose of helping to celebrate the 25th Anniversary of the Ruth C. S. Thaeler Hospital at Bilwaskaruma. During his brief stay Dr. Spaugh also visited Puerto Cabezas, Bluefields, and Managua.

Report From Kwigillingok, Alaska

In a recent Council meeting the Board decided to set aside another $1,000 toward our building fund. The people are be-
beganning to realize we need a larger church. This past week end the young people of this district held a rally here with somewhat over 100 visitors from the villages of Kipnuk, Tunututiaik, Eek, Napa-kiak, Bethel, and Achiachuk. There were about 200 dogs and it was a wonderful sight to watch them leave across the tundra.

"Shortly after the New Year we began to use the Moravian Hymnbook (English) and the people seem to enjoy the Moravian chorales and liturgies. Several people expressed their thanks to the churches 'outside' for these hymnals. We hope to use them quite regularly once they learn a few more liturgies and hymns."

—Wilton Schwanke

LaFortunes Go To Alaska
Mr. and Mrs. Joseph LaFortune have volunteered for Alaskan service and have been accepted by the Mission Board for a term of two years. They will live in Bethel and assist in the work there during the furlough of the Samuel Vaughns, 1959-1960, and the Charles Michaels, 1960-1961. Joseph completes his work in our Theological Seminary on May 31 and has been serving as student pastor of the East Hills Moravian Church in Bethlehem. Mrs. LaFortune is the former Ann Giesler, a sister of the Rev. John Giesler of Nicaragua and Mrs. James Dirmer of Sister Bay, Wisconsin. The LaFortunes came originally from Green Bay, Wisconsin. They plan to begin their work in Alaska sometime during July.

**BAPTISMS**


*Young*, Jamie Lake, daughter of William P. and Barbara m. n. Lake Young, born May 20, 1957 in Winston-Salem, N. C.; baptized in Mayodan Church March 22, 1959 by the Rev. John H. Kapp.


*Hancock*, Katherine Frances, daughter of James A. and Martha m. n. Stockton Hancock, born in Winston-Salem, N. C., August 31, 1958, was baptized March 1, 1959 in the Home Church by the Rev. James C. Hughes.

*Carper*, Christopher Eugene, son of Ralph L. and Rita m. n. Reich Carper, born in Winston-Salem, N. C., December 5, 1958, was baptized April 5, 1959 in the Home Church by the Rev. James C. Hughes.

*Williams*, William Craig, son of Virgil N. and Eleanor m. n. Adams Williams, born in Winston-Salem, N. C., September 21, 1958, was baptized April 5, 1959, in the Home Church by the Rev. James C. Hughes.

*Freeman*, Rex Holt, III, son of Rex H. and Gwendolyn m. n. Mecum Freeman, born in Winston-Salem, N. C., July 24, 1957 was baptized April 5, 1959, in the Home Church by the Rev. James C. Hughes.

*Sneed*, Jane Elisa, daughter of Waylon Dwight and Barbara m. n. Smith Sneed, born December 12, 1958, at Raleigh, N. C., was baptized March 29, 1959 at the Moravian Church of Raleigh, by the Rev. Walter H. Allen, Jr.


*Byrum*, Karen Elizabeth, daughter of E. Grady, Jr., and Elizabeth m. n. Nifong Byrum, born June 25, 1958, Charlotte, N. C. Baptized in The Little Church on the Lane on March 22, 1959, by Dr. Herbert Spaugh.


*Morgan*, Julie Lynn, daughter of Joseph Edward, Jr., and Joann m. n. Redding Morgan, born November 12, 1958, Rockingham, N. C. Baptized in The Little Church on the Lane on March 22, 1959, by Dr. Herbert Spaugh.

*Johnson*, Terry Lynn, daughter of Thomas Philip and Betsy m. n. Foil Johnson, born July 22, 1958, in Wakefield, Rhode Island; baptized March 22, 1959, in Oak Grove Church by the Rev. Christian D. Weber.


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OF AFRICAN NATIONALISM, MISSIONARY SAYS IT IS,

"Not a Force To Be Feared"

Bishop Elmo Knudsen

Outside the Union of South Africa it is doubtful whether any European in his senses believes that one race can sit upon the other for generations to come, writes Mrs. Elspeth Huxley, well known authority upon East Africa.

African nationalism has grown tremendously in the years following World War II. It will be difficult for any future historian to unravel the forces which brought it about. One feels tempted to say that it just came like the Asian Flu. This is, however, the only similarity because quite definitely African nationalism is going to stay. Neither do I think the growth of African nationalism in Africa is a force to be feared. To me it is a welcome and a natural development which proves that there is a tremendous dynamic energy stored within the African soul.

AFRICAN "NATIONALISM"

For a thousand years or more the African continent south of the Sahara has only been a vast country with a sparse population divided into a large number of small tribal units. When the European powers in the 1880's each took their slice, certain larger units were formed, but this never united the Africans. The states formed were not marked by language groups nor tribal boundaries. Yet within these territories, established by the white invader, there has grown a nationalism which has identified itself with these divisions and Africans look upon themselves as Tanganyikans, Ugandans or Nyasalanders.

It is, of course, true that alongside the nationalism a racialism has sprang up with its slogan "Africa for the Africans." Again I would say that a racialism is a natural development, although it constitutes a great challenge to the white man. It is a tide too strong to be resisted and it would only be the part of wisdom to acknowledge the right of the Africans also to have a race conscience just as the white race still has it.

THE NEED AND THE TASK

Quite apart from nationalism and racialism there remains the fact that the world needs Africa—both its resources and the Africans themselves. But there is also the second fact: Africa needs the world in order to develop. Should Africa at the present stage decide to send away all foreigners and build a "Chinese wall" around its coast line it would only result in chaos and it would mean that the forest and the bush again would march forward and cover the ruins of an outpost of civilization.

The task in Africa is tremendous and the demands to be met are immense. I do not think that the Africans in Central and East Africa have understood it clearly because so far only a very few of their men and women have had sufficient training to enable them to grasp these problems. It is only when given full responsibilities that a man may learn his limitations and possibly the colonial governments have been too hesitant to share fully the administration of their territories.

All blueprints for African development coming from overseas are well meant and mostly well thought out. Their only weakness is that they always in some way or another try to limit African participation. They set certain standards of life, annual income, education or property as necessary for full recognition. "Equal rights for all civilized men," was the definition given by Cecil Rhodes. It sounds quite right, but which court is going to give judgment and declare that now this individual African is civilized and may claim equal rights? It is a very dangerous procedure and no African would ever accept such a code. No decent African would ever allow himself to become separated from his people in order to gain recognition by the white man.

GOOD WILL IS NOT ENOUGH

Good will towards the African is not enough, a friendly pat on the shoulder will not solve the present problems. So far we have been very pleased with ourselves and all that we have done in Africa for the Africans. It is now time that we take a breath and relax a little in order to listen to the African. Not only just to chat with him, but really to listen and at the same time we shall recognize that the African is an experienced man.

The Christian church in Africa was the first to listen and take advice and therefore this indigenous body has grown strong and healthy. The church is the hope for this new Africa. From here the leaders have come and will be forthcoming. It is our duty today to assist these men, to strengthen them by our prayers, not to advise and coach them, but to trust them. God's Word teaches us what God can do with and through one man who is with Him. We believe that God already has his Elijahs, Comenius, Zinzendorfs and Luthers in Africa and that he will use them now.

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PENTECOST AFFIRMS

Holy Spirit Can Overcome Man's Self-Centeredness

Samuel McCrea Cavert

In thinking of Pentecost we naturally turn to the Book of Acts (Chapter 2) where we read of the movement of the Spirit that led to the emergence of the Christian Church. But we shall appreciate its significance more fully if we first turn to the story of Babel (Genesis 11:9) as a picture of the human condition that the Spirit at Pentecost overcomes.

Babel

The account of the tower of Babel is a fascinating illustration of the way in which a symbolic story can communicate ultimate truth more deeply than a literal record of fact. It has to do with man’s proud assumption that he can, without any reference to God and His will, build a civilization that shall "reach to heaven." It drives home the point that all such self-assertive and self-centered efforts end at last in chaos. They result not in the longed-for welfare and peace of society but in discord and confusion.

We usually refer to the Biblical story only in terms of "the tower" of Babel but the narrative in Genesis speaks of men as building "a city and a tower." The "city" is a symbol of men in their associated life, as the "tower" is a symbol of their vaunting ambition. The Babel of the story was the primitive parallel of our modern metropolis with its skyscrapers. The word "Babel," of course, by a play on words, suggests Babylon, the proud capital of the ancient world, the city of which Nebuchadnezzar said, "Is not this great Babylon, which I have built by my mighty power and for the glory of my majesty?" (Daniel 4:30). Like the vain-glorious monarch of Babylon, the people who set out to build "the city and the tower" of Babel said, "Let us make a name for ourselves!"

The old story is one that has clear relevance for any secularistic age, most of all for a nuclear age which has reached such a zenith of power that the self-assertiveness of man can completely destroy his civilization. In Babel man was putting himself in the place of God. He was set on achieving an imposing culture without a recognition of any power or purpose higher than his own. But thus estranged from God, man soon found himself estranged also from his fellowman. His proud effort ended in chaos. Under the judgment of God "Babel" became a "babble." Instead of a great social achievement there was such division and strife that people could "not understand one another’s speech" and they were "scattered abroad over the face of all the earth."

Pentecost

Over against this Babel which comes from man’s ignoring God and rebelling against His will stands the reality of Pentecost. Pentecost affirms that there is a Holy Spirit in the world which can overcome man’s self-centeredness and his consequent estrangement from both God and his fellows.

The Spirit of Pentecost brings into being a new kind of community, a koinonia (to use the new New Testament word) which is centered around the mission of the living Christ. This community, the Church, is not something merely of man’s devising, like Babel, but is a way of fulfilling the will of God.

Whatever else happened at Pentecost, the permanent result was the emergence of the Christian Church as a distinctive fellowship. Of this the New Testament as a whole is evidence. This koinonia meant a depth and quality of experience which the English translation "fellowship" only partially and faintly conveys. What we call Christian fellowship is often hardly more than the sociability of those who sing together, our community with each other at a church supper.

Koinonia in the New Testament, however, is the experience of those who know themselves bound together not by their own gregarious impulses but by their common relation to Christ. As Dietrich Bonhoeffer, the young German martyr of the last war put it, our community with each other as Christians "consists solely in what Christ has done for both of us."

This means that the fellowship which the Spirit creates may be a fellowship with people with whom, on the level of merely human preferences, we might prefer not to have any fellowship at all. It is only as we find, in our common relation to Christ, a connection through the Spirit, that we can possess the koinonia of the Church. In Pentecost, God’s Holy Spirit in the Church has furnished us with the answer to Babel.

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oneness so deep that the natural differences of culture, class, race, and nation no longer divide us into exclusive and self-sufficient, or even conflicting, groups that we learn the unifying work of the Holy Spirit and the full meaning of the New Testament koinonia.

So Pentecost marks not only the beginning of the Church as an organized society but also the recognition of its unity. Since there is only one Lord, from whom the Spirit comes, there is only one Body of Christ’s people. What this means in practice may be only dimly perceived. How to express it adequately we may not yet know. But that there is a basic oneness of the Christian community is a reality which Pentecost never allows us to forget.

**NEWS FROM THE CHURCHES**

**Sunrise Service at Raleigh Church**

Including a 30-piece band over 160 people gathered on the lawn of the Moravian Church of Raleigh at sunrise on Easter morning to bear witness to the resurrection of Christ. Just before six o’clock, the band played the traditional strains of “Sleepers, Awake!” Then the pastor, the Rev. Walser H. Allen, Jr., standing in an elevated position under the hood which arches over the main entrance to the church, proclaimed, “The Lord is risen!” The assemblage of worshippers, the majority of whom were not Moravians, responded with certainty, “The Lord is risen indeed!” Then the band, under the direction of Norman McKelvey, accompanied the congregation in singing the familiar chorales; and the pastor led them in praying the classic Easter Morning Litany of the Moravian Church. After the benediction, the brass and woodwind band rendered several numbers, concluding with the great “Creation Hymn,” by Beethoven.

Prior to the service, a group of Raleigh Moravian men prepared and served breakfast to the members of the band, which was composed of several elements, viz., the Raleigh Municipal Band, high school instrumentalists, and several Moravian musicians. Br. William A. Diehl headed the successful effort to organize and rehearse the Easter band, as well as to provide breakfast for them at the church, at 5:15. Assisting him in the project were the Brs. Stanley Fishel, Everett Rosemann, Ralph Frazier, William Oden, Fred Kimel, George Smith, Edward Manning, Elwood Flynn, and young James Smith and William Fishel.

Weather for the occasion was perfect! Everyone present agreed they had been truly inspired by the beauty of the service, especially since the sun rose just at the right time. Such expressions of appreciation came from several Raleigh ministers, among others, who attended the Easter dawn gathering in response to invitations which went out to all the ministers and churches of the capital city.

**Instruments Freeze on Easter Morn**

The chilly hour of 4:00 A. M. Easter morn found the Mount Bethel-Willow Hill band gathering in sugar cake and coffee before they began their tour of the community. Several instruments failed to realize that their owners had been warmed with coffee before they were chilled by the ride on the open truck. We had several valves and trombone slides which refused to work until efforts were made to warm up the instruments. Yet, the band completed its tour and played for the early service at Willow Hill.

With ice under our feet and a chilly breeze around our heads, a record number of people gathered in front of Willow Hill Moravian Church to witness again “the Lord is Risen” as the sun peeped across the mountain. The glory of the Risen Lord truly proclaims itself against the mountain view.

After the service the ladies from Mount Bethel and Willow Hill served us a hot breakfast which was gratefully appreciated.

**Mrs. Bollin Remembered**

The Women of the Church of Mayodan presented to the church two flower pedestals and walnut finished vases in memory of Mrs. Lena Roberts Bollin Sunday, March 15, during the morning worship hour. Mrs. Bollin had been very active in various phases of church and community life. One of her greatest acts of service was through the Women of the Church, serving as president at different times. She was also on the Provincial Women’s Board. The gift of pedestals to match the communion table and wooden vases was an act of recognition and expression of appreciation to one who meant much to the church and her Lord. At the service, a tribute to Mrs. Bollin which was prepared by Mrs. Harvey Price was read and the presentation was made by Mrs. Irene Vaughn, president of the Women of the Church. The pastor received the gift and dedicated it.

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**MORAVIAN COLLEGE**—Enrollment 790, including 33 candidates for the Moravian ministry, among whom are 14 from the Southern Province.

**MORAVIAN THEOLOGICAL SEMINARY**—Enrollment 34, including 10 candidates for the Moravian ministry, among whom are 9 from the Southern Province.

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To Tell Story of Bethania

In telling the Bethania story, Admiral Eller has told the Moravian story as it has unfolded in Wachovia during the past two hundred years. The story of this church and village is described against the background of the development of the Southern Province and of the events of importance in the Moravian Church at large and the world in general. Such sections as the discussion of the problems created during the Revolutionary War by the Moravian attitude toward war, the description of the passing of Lord Cornwallis and his British troops through Wachovia, the portrayal of the vital place of music in the congregational life, and the vivid description of a Moravian Easter in Bethania will be of interest to Moravians everywhere.

The story of the beginning of Bethania in the midst of the great dangers brought to the frontier by the French and Indian War makes fascinating reading. Hardly had the first houses been started when a terrible epidemic struck the settlers in Wachovia. It carried away the wife of the English minister, Bishop Seidel, and the doctor for Wachovia. In spite of these vast obstacles the first houses in Bethania were soon completed and it was not long before the new town and church were firmly established.

One unique feature of the Bethania congregation was that through the years it became a center of a family of Moravian churches. Springing either directly or indirectly from the Bethania church were the congregations of Olivet, Mizpah, King, and Rural Hall. It is interesting to note that at one time Br. F. Walter Grabl served as pastor of all of this group of churches.

It is hoped that the book will be available for distribution about the middle of May. The price has not been definitely determined, but it will be either $1.00 or $1.50 per copy. It may be purchased either through the Bethania pastor or through the Christian Education Office located in the Provincial Office Building in Salem.

Mr. Eller comments that “Bethania’s anniversaries seem to coincide with or to usher in periods of trial for mankind. In 1759 the French and Indian Wars swirled around Bethania, part of a far reaching world war. The year 1809 fell in the midst of the giant Napoleonic struggles; soon the United States also became involved, and in the ensuing War of 1812 invaders stormed ashore to burn Washington. Eighteen five-nine dawned on America heavy with the threat of civil war. The 1909 celebration preceded but five years those fateful late summer days when ‘the lights went out in Europe.’

He continues, “What will the record be a century from now? ...”

“In these grave days it seems more than possible that as in all other Bethania major anniversaries world upheavals lie ahead. We pray they do not bring atomic war. But we do know that giants will stride across our future: scientific and technological explosive changes, measureless revolutions, vast world forces for good or evil. Finite man daily gains more of the power of the infinite—though he is but a tiny grain of sand on the verge of the sea of Beyond that may encompass hundreds of millions of populated planets. Looking into space, he may wing out into infinity and gain a spur to his energies and dreams far beyond that bringing about the flowering of his powers in the New World of America’s beginning. He could not avoid war then; can he now?

“We can not know. Part of the answer lies in the hopes of Bethania’s Bicentennial Committee, multiplied through the world: The committee is also anxious that this observance shall bring new vitality, and vision, and progress in the life of our congregation. We even dare to hope and pray for a new outpouring of the Holy Spirit upon this congregation.’

“Bethania can only face one way, forward. She and America can only move through the giant shadows with courage—and with the faith of those who came to dwell in Bethania’s first cabin in the wilderness and read believingly in the text for the day ‘I will fear no evil, for Thou art with me.’”

F. Herbert Weber

A donation of money for the relief of those made destitute by war sent in 1785 from Moravians in Russia to Moravians in Bethania; a pipe organ in constant use for almost 140 years from the period before the Revolutionary War until it was consumed in the flames that virtually destroyed the ancient church during World War II; the opening in the village of Bethania of the first school in what is today Forsyth County—these and many other intriguing facts come to light in the book soon to be published by the Bethania congregation as a part of its 200th anniversary observance.

The major portion of the book will be devoted to the story of the Bethania congregation and village, written by Rear Admiral Ernest M. Eller. In addition the book will feature a chapter on “Education In Bethania” by Dr. George G. Higgins and a chapter on “Music In Bethania” by Howard C. Conrad, the director of Music at Bethania. The book will be attractively illustrated by many fine photographs and drawings that have been prepared especially for this publication. Other features of general interest will be an introduction by Bishop J. Kenneth Pfohl and letters of greeting from Dr. R. Gordon Spaugh, Bishop Johannes Vogt of Herrnhut, and Bishop Kenneth G. Hamilton of the Northern Province.

BETHANIA TODAY: Intriguing facts of its 200 year history come to light in anniversary book soon to be printed.
Gray Memorial Hospital, Nicaragua, Is Dedicated

GRAY MEMORIAL HOSPITAL of Puerto Cabezas becomes second Moravian medical center on east coast of Nicaragua.

Dedication services were held for the Pauline Bahnson Gray Memorial Hospital at Puerto Cabezas, Nicaragua, on April 10. The dedication of the new hospital facilities was a part of the twenty-fifth anniversary celebration of the beginning of Moravian medical mission service in Central America.

Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference of the Southern Province, represented the Board of Foreign Missions at the celebration and participated in the dedication.

Dr. Spaugh also represented the Gray family, donors of the hospital, and spoke of Mrs. Gray's interest in missions. Mrs. Gray, a life-long member of the Home Church in Winston-Salem, had been especially active in the support of the missions of the church in Nicaragua.

The hospital at Puerto Cabezas was purchased from the Seventh Day Adventist Mission in May of 1938. When purchased it had space for twenty beds with provision through minor renovations for the addition of six more.

According to Dr. A. David Thaeler, superintendent, the size of the new hospital will have to be increased "because of the more central location of Puerto Cabezas and of the larger airport with better plane service." The Bilwaskarma hospital is 92 miles inland and accessible only by a dirt road and limited plane service.

It was over this dirt road by pick-up truck that Dr. Thaeler administered the work of both hospitals from the date of purchase until the arrival of the second doctor in April of this year. The second doctor is Mrs. Ralph Korteling.

According to Dr. Spaugh, for ten months Dr. Thaeler arose at 4:00 A.M. each day to make the two to three hour journey between Bilwaskarma and Puerto Cabezas in order to be at each hospital on alternate days. This achievement of endurance and devotion to duty was recognized at the dedication of the Gray Hospital by the citizens of Puerto Cabezas.

The dedication service itself, Dr. Spaugh reported, was held on the lower terrace of the hospital with a view of the nearby waters of the Caribbean. Dr. Thaeler was in charge and read greetings from the Gray family and from President Somosa of Nicaragua.

Dr. Spaugh spoke of Mrs. Gray, of her interest in missions in Nicaragua and of the appropriateness of dedicating the hospital in her memory.

The act of dedication was led by Dr. Howard Storitz, superintendent of the Nicaragua Province, who also offered the dedicatory prayer.

The Rev. John Befus, pastor of the Moravian Congregation at Puerto Cabezas, offered the invocation and the Rev. I. P. Lewis, a retired native minister read the Scripture. A son of the Rev. Mr. Lewis, a business man of the community, presented a purse to Dr. and Mrs. Thaeler in appreciation of their service. A son of the Rev. Mr. Lewis, a business man of the community, presented a purse to Dr. and Mrs. Thaeler in appreciation of their service.

MINISTERS OF CHURCH

Meet in Convocation

The Third Convocation of the Ministers of the Moravian Church in America will meet in Bethlehem, Pa., August 18 to 20. The buildings of the South Campus of Moravian College and of Central Church will house the convocation.

The program as planned is centered around five addresses by Dr. Dwight A. Stevenson on the general theme, "The Word of God Through Preaching." Dr. Stevenson is professor of Homiletics of the College of the Bible, Lexington, Kentucky.

Titles for the five addresses by Dr. Stevenson are: "The Bible and the Word of God," "Preaching on the Books of the Bible," "Preaching Biblical Doctrines," "Revelation and Relevance," and "Truth Through Personality."

The cost in addition to travel is $14.00 for each minister attending. Raymond S. Haupert, president of Moravian College is general chairman of the committee. The program committee consists of V. W. Coillard, J. W. Fulton, R. R. Schantz, and H. L. Williams. Arrangements are being handled by J. J. Heller, C. H. Kuhn, and J. R. Weinlick.
Br. George Chiddie has accepted a call to become pastor of the King-Mizpah Congregations. He was installed by Br. T. A. Kimball on Sunday, May 17.

The activities of the President of the Conference for the month included visits to the Fort Lauderdale Church on Sunday, April 5, and on Wednesday, April 29.

From April 6 through April 28 the President of the Conference visited a number of mission stations in Nicaragua. During that period he attended a meeting of the Church Council of the Union Church in Managua; represented the Northern and Southern Provinces at the 25th Anniversary of the Thaeler Memorial Hospital at Bilwaskarma and the dedication of the Gray Memorial Hospital at Puerto Cabezas; delivered the Commencement Address at the graduation exercises for the nurses at Bilwaskarma; spoke at Young People’s Rally and preached at both Puerto Cabezas and Bluefields; addressed the Lay Workers Conference at Bilwaskarma; showed pictures to Esparanza patients, lay workers and young people’s gatherings, and attended services at four of our congregations.

R. Gordon Spaugh, President

The second Inter-Provincial Advisory Board, representing more than 13,000 women in the southern and northern provinces of the Moravian Church, met April 27 to coordinate the study programs used in the provinces. Sessions were held at Hope Memorial Church. The visitors also attended the 20th anniversary services at Bethania Church. Mrs. R. Gordon Spaugh was hostess to the group at a luncheon.

Representing the Northern Provincial Women’s Board were: Mrs. J. W. Schwager of Davenport, North Dakota, the president; Mrs. W. Miller Weiss of Bethlehem, Pa., a staff worker for the Northern Province and president of the Eastern Region; Mrs. Emil Simon of Chaska, Minn., missions education secretary; and Mrs. W. W. Matz of Palmyra, N. J., spiritual life secretary.

Representing the Southern Province were: Mrs. M. E. Miller, chairman of the Southern Women’s Provincial Board; Mrs. Sam F. Vance, Jr., of Kernersville, vice-chairman and missions secretary; Mrs. Douglas Rights, devotional life secretary; and Mrs. K. Edwin Fussell of Leaksville, secretary and treasurer.

Trinity Church Women were hosts for the annual Workshop held Wednesday, May 20. Two sessions were held; the first began at 11:00 a.m. and the second at 7:30 p.m. Luncheon was served at the morning meeting. Mrs. Sam F. Vance, Jr., vice-chairman of the Provincial Women’s Board, presided. Mrs. J. Kenneth Pfohl was organist. Mrs. Douglas Kimel, president of Trinity Women’s Fellowship, welcomed the women attending.

The financial report for 1958-59 was given by Mrs. K. Edwin Fussell, secretary and treasurer. Mrs. T. Holt Haywood, chairman, gave the report on the progress of the Pfohl Ministerial Fund.

Mrs. W. Harvey Price, chairman of Inter-Provincial Relations and Aid to Provincial Churches, gave a most interesting report concerning this work. She attended the opening service held recently at the new Florida Moravian Church.

A highlight of the two sessions was the talk by Miss Ruth Hillhouse of Waynesville, Georgia. Since June, 1954, Miss Hillhouse has served as a field representative for the women of the Southern Presbyterian Church. She was most interesting and very enthusiastic about the use of our new Workbook. Miss Hillhouse, together with Mrs. Douglas L. Rights, Devotional Life chairman, conducted the group meeting for Bible study leaders.

In addition to the Bible Study group meetings, sessions were also conducted for circle leaders, led by Mrs. Clayton Persons and Mrs. Crooner R. Grubbs; presidents, vice-presidents, and treasurers, led by Mrs. K. Edwin Fussell; mission study leaders, Mrs. Sam F. Vance, Jr.; parsonage committees, Mrs. I. J. Bynum. For others a session on “The Meaning and Importance of Fellowship” was conducted by Mrs. Alfred Stultz, Mrs. Ralph Siweers, Jr., and Miss Helen Vogler.

Book Review

"Joseph of Kernersville" by J. Gilmer Korner, Jr.

Seeman Printery, Box 930, Durham, N. C. Price, $1.00

"Joseph of Kernersville" is of interest not only to the many descendants of Joseph Korner who came to America in 1785, but also to the people of the town of Kernersville. The book gives the background of the Korner family in Europe in the middle ages; the story of Joseph, who was born in the Black Forest of Germany in 1769; and a genealogical chart of the descendants through six generations.

Of special interest is the story of Joseph Korner’s life in Salem and Friedland, his purchase of the “Cross-Roads,” now Kernersville, and his moving there in 1817.

One division of the book tells the story of the town of Kernersville and of the Moravian Church; how the town came into being, with stories of its early settlement and citizenry; how the town came to be laid out as it is; how the church was built in 1867 and remodeled in 1892.

The books contains 55 illustrations including Joseph Korner’s passport to America and the ancestral home in Furtwangen, Germany. In addition to the Korners-Kerners, it deals with the Kautners, Gardners, Coffy’s, Starbuck’s, Pikes, Wiesen and others.

The author, J. Gilmer Korner, Jr., a Washington, D. C., Attorney, is the great grandson of Joseph Korner.

"Canticle of Martyrs" Is In Second Edition

“Canticle of Martyrs” by Giannini, which was commissioned in commemoration of the 500th anniversary of the Moravian Church, has been re-published in a second edition by the H. W. Gray Company of New York City.

The new edition was made necessary by the rapid selling out of the first edition, which was printed for The Moravian Music Foundation. One thousand copies of the first edition were sold to many large civic, university, and church choruses very quickly after the first performance in Bethlehem in 1957.

It is becoming increasingly apparent, according to Dr. Donald M. McCorkle, director of the Foundation, that the “Canticle of Martyrs” is among the finer large sacred compositions written during the present generation and it is bringing honor to the Moravian Church in America for its encouragement of the arts.

The text for the “Canticle of Martyrs” was taken from the Moravian Liturgy for All Saints Day, and it closes with Dr. Giannini’s adaptation of Christian Gregor’s ever-popular anthem, “Hosanna.”

The Wachovia Moravian

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

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
FIVE PUBLIC CONCERTS ARRANGED FOR

Music Festival and Seminar

The Early American Moravian Music Festival and Seminar for 1959 will be held on the campus of Salem College June 22 to

THOR JOHNSON, who for the fifth time will conduct the orchestra and chorus of the Early American Moravian Music Festival.

28. This is the fifth in the series of these musical events that began in Bethlehem, Pennsylvania, in 1956.

Beginning this year the festivals will be scheduled on a biennial basis alternating between the Northern and Southern Provinces of the Moravian Church in America. The next festival of 1959 will be in the north, returning to Winston-Salem in 1963.

Thor Johnson, Music Director

For the fifth time the Music Director and Conductor will be the eminent American Moravian, Thor Johnson, who this year became Director of Orchestral Activities at Northwestern University, following eleven triumphant years as Music Director of the Cincinnati Symphony Orchestra. Dr. Johnson is also affiliated with The Foundation as a member of the Board of Trustees and as General Consultant. His work on behalf of contemporary American music has earned him significant awards in the form of citations and honorary doctorates, as well as a post on President Eisenhower's Advisory Commission on the Arts.

Soloists

Soloists will include the American soprano, Ilona Kombrink; the Philippine baritone, Aurelio Eranisla; Geraldine Melroy, a junior at Salem College; and Margarete Mueller, harpsichordist, of the faculty of the Salem College School of Music.

An outstanding orchestra, headed by concerntmaster Felix Galimir of New York City, will include members of nearly 15 major American professional and university symphony orchestras.

Two choruses will participate in two of the five festival concerts: The Seminar Chorus of about 150 singers and the Festival Chorus of 300-500 singers will perform with orchestra a number of the finest early American Moravian anthems.

Festival Concerts

The five festival concerts will be open to the public free of charge. This is America's completely unique music festival, utilizing the finest in the musical heritage of the United States. All compositions to be performed are from the archives of the Moravian Church in America, and are prepared for modern performance by The Moravian Music Foundation. Music to be heard, much of it for the first time in well over a century.

Four of the five public concerts are sponsored in recognition of individuals who have made outstanding contributions to the development of the musical heritage of the Moravian Church.

The concert on Tuesday evening, June 23, will be given in honor of Dean H. S. Shirley, sponsored by William R. Shirley, an architect of New York City. Dean Shirley was for many years head of the Salem College School of Music.

The concert scheduled for Thursday evening, June 25, will be given in honor of Mr. B. J. Pfohl by "four admirers and fellow Moravians." Mr. Pfohl began to play in the Moravian Band in 1879 and continued for 77 years. For 51 of these years he was the conductor.

The concerts of Saturday evening, June 27, will be presented in memory of Mrs. Jesse V. Honeycutt by her husband. Mrs. Honeycutt at one time taught voice at Salem Academy and had been interested all of her life in the music of the Moravian Church. She was very active in the work of the Moravian Music Foundation and was a member of its Board of Directors.

The fifth and final concert to be given on Sunday afternoon in Salem Square will be in memory of Mr. and Mrs. James A. Gray. Their children pay this tribute to their parents who were always interested in bringing to the present generation the best of the past. This concert will feature the great Festival Chorus, the orchestra, soloists, and Moravian Band in a grand finale to the Festival week.

The Moravian Band

The Moravian Band, Austine E. Burke Jr., will play prior to each concert. A select group from the great band of over 500 pieces will play specially prepared chorales by John Antes and Christian L. Latrobe the evening of the first concert, Tuesday, June 23, in Salem Square.

The concert on Thursday evening will feature music and instruments used by the 26th North Carolina Regiment Band which

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was composed of the Salem Brass Band and played at Gettysburg July 1, 1863. Those selected to play are descendants in the most part of the original band members and will wear Confederate uniforms and use the same instruments and music as their forebears. It is quite fitting that the concert on Thursday night be given in honor of Mr. B. J. Pfohl.

The Saturday night concert in the Square will feature as many members of the Moravian Band as can be present. The entire Moravian Band will take part in the Sunday afternoon concert.

Seminar Classes

The Seminar, under this year’s Dean, the Rev. Edward T. Mickey, Jr., will study aspects of the Moravian musical tradition, and correlate the tradition with the musical services of other Protestant denominations. Foundation Director Dr. Donald M. McCorkle and research musicologist Irving Lowens, both of whom are in the forefront of specialists in early American music, will lecture and lead discussions on American music and problems in reviving forgotten music. Richard Enright, Minister of Music at the First Presbyterian Church, Evanston, Illinois, and member of the Northwestern University faculty, will conduct six classes on choral and organ repertoire. A two-hour symposium devoted to church music will climax the week-long Seminar.

General Information

Out of town seminar students will be provided living accommodations and meals in the dormitories and dining room of Salem College. Registration will take place on Memorial Hall on Wednesday and Friday evenings. Registration will be in honor of Mr. B. J. Pfohl.

All concerts are open to the public. Memorial Hall will be used for all concerts except the Sunday afternoon concert which will be in Salem Square. All evening concerts will be amplified into Salem Square, the Chapel and Fellowship Hall of Home Moravian Church. All those coming to the concerts are asked to come prepared with equipment for seating out-of-doors.

The Festival of 1959 is sponsored and planned by the Committee on Music of the Southern Province of which Mr. and Mrs. Harold Vogler are co-chairmen. R. Arthur Spaugh is the chairman of the Committee on Finance and Edwin L. Stockton is the treasurer. Ruth Meinung is the registrar.

Festival Orchestra

Faculty is Named

Orchestra and faculty for the Moravian music festival at Salem College have been assembled by Music Director Thor Johnson and Dean E. T. Mickey, Jr.

Felix Galimir of New York City will be concertmaster. Other violinists will be James Barber, concertmaster of the Eastman-Rochester Symphony Orchestra; Allen Ohmes of the Eastman-Rochester Symphony Orchestra, Guy Lunia and Mary Canberg of New York City, Marjorie Angell of Winston-Salem, and Robert Young and Sandra Sizer of Northwestern University.

Robert Jackno of the Eastman-Rochester Orchestra and Julia Mueller of Duke University will comprise the viola section. Violoncellos will be played by Donovan Schumacher of the Atlanta Symphony, Charles Medlin of Salem College and Toni Raper of Baltimore. Julius Levine of New York will be the bass player.

In the flute section will be John Macch of Northwestern and Charles DeLanney of the Eastman-Rochester Symphony Orchestra. Wayne Raper of the Baltimore Symphony and Mary Pense of Muncie, Ind., will be oboists; Barbara Wallace of the University of Wisconsin will be the piccolo player.

All those coming to the concerts are asked to come prepared with equipment for seating out-of-doors.

The Festival of 1959 is sponsored and planned by the Committee on Music of the Southern Province of which Mr. and Mrs. Harold Vogler are co-chairmen. R. Arthur Spaugh is the chairman of the Committee on Finance and Edwin L. Stockton is the treasurer. Ruth Meinung is the registrar.
OBITUARY

BISHOP EDMUND SCHWARZE

Edmund Schwarze, bishop of the Moravian Church since 1956, died unexpectedly at his home on May 13 at the age of 73.

Since his retirement from the pastorate in 1950, he had been active in supply and evangelistic service throughout both the Northern and Southern provinces.

Bishop Schwarze was born in Elizabeth, N. J., on January 28, 1886, the son of the Rev. Ernst and Wilhelmina Moench Schwarze. He was trained for the Moravian ministry at Moravian College and Theological Seminary from which institution he received the degree of Master of Arts, Doctor of Philosophy and Doctor of Divinity, the latter degree being conferred in 1945.

He began his ministry at Embden Bethel, later Fries Memorial Congregation. It was in that he entered the service of the Southern Province, accepting a call to the East Salem Chapel, later Fries Memorial Congregation. Three years later he became the pastor of Calvary Church, beginning a ministry there that continued for thirty-four years.

Bishop Schwarze was active also in the wide interests of the Province and the Church. For nineteen years he was president of the Foreign Missionary Society and he was the organizer and dean of the first Standard Leadership Training School of the Province. He was a delegate to the General Synod of the Moravian Church in 1931 and again in 1957.

He is survived by a daughter, Mrs. Edwin W. Korts, and a son, Edmund Bishop Schwarze. Interment was in Bethlehem, Pa.

HISTORICAL RECORDS

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Summer Conferences Begin

Seniors

Plans are well under way for the Senior Conference to be held at Camp Hanes this summer from July 20-26. The Rev. Clayton H. Persons is dean and the Rev. Burton J. Rights is assistant dean. The theme of the conference this year is "All One Body We," from the hymn "Onward Christian Soldiers," emphasizing the forward march of the church in cooperation.

The following courses will be taught: "Bible" by Dr. Edwin A. Sawyer of Nazareth, Pennsylvania; "Missions Course" by the Rev. Joseph H. Gray, Jr., on furlough from Nicaragua; and "Church Music" by the Rev. John Goserud. The Rev. Burton Rights will lead the vespers services, and Dr. R. Gordon Spaugh will deliver the keynote address.

Interesting assembly programs are planned for each night. Campfire will again have its light and serious moments. Cabin counsellors, in addition to the teachers, will include the following: Mrs. Edwin A. Sawyer, dean of girls, Mrs. F. O. Stutts, Mrs. Ruth Spry, Mrs. Kelley Chadwick, and Miss Martha Anne Bowles.

The teaching staff has planned an interesting and well balanced program. This is an opportunity for a high Christian experience with young people and leaders in the beautiful setting of Camp Hanes.

Young Adults

The Young Adult Conference will be held at Camp Hanes the week-end of June 5, 6 and 7 under the direction of the Rev. C. Truett Chadwick.

The theme of the conference is "At Home with God."

The leader of the conference sessions is Dr. Ben Patrick of the counselling staff of Baptist Hospital. Dr. Patrick will lead discussion groups throughout the day on Saturday.

The vespers speaker is the Rev. Robert A. Iobst and the Rev. William McElveen will conduct the campfires.

Registration for the campers begins on Friday at 2:00 P. M. and the conference closes with the service of Holy Communion on Sunday morning at 11:00 A. M.

The Conference was planned and will be directed by the Executive Committee of the Young Adult Fellowship for 1958-1959. This committee consists of Theodore Kerner, Frank Price, Mrs. Bill Park, Mrs. R. V. Wilson, Jr., Mrs. Richard Rierson, Wilson Duggins and the Rev. C. Truett Chadwick.

Currently Speaking

The fall of 1958 they went to the Children's Home in an emergency and now have offered to remain for several more years.

Prior to their Alaska experiences, Mrs. Peterson worked in the offices of Billy Graham in Minneapolis.

Protestant Growth in Latin America

In the last ten years the development of Latin America has been tremendous, bringing new schools, an enlarged merchant marine, extension and improvement of airlines, new roads which have made profitable the cultivation of vast areas of virgin soil, hydroelectric installations, increased industrialization, and an increase in population of considerably more than a million and a half each year.

Concerning the growth of the Protestant Church in this area during almost the same ten years, we read that "the number of evangelical places of worship have increased nearly fifty percent, the number of communicant members nearly one hundred percent, and the evangelical community almost two hundred and fifty percent." This growth in numbers and influence fills our hearts with deep joy, but that joy is overshadowed when we realize that the growth has not been rapid enough to keep pace with the increase in population, and that consequently there are at least 15,000 more non-Protestants in Latin America than ten years ago.

The West Indies Prepares for a Synod

The Provincial Elders' Conference has called a Synod of the East West Indies Province to convene on Barbados August 11. Pastors and lay delegates will assemble from the wide reaches of that Province, from the Dominican Republic to British Guiana. In preparation for some of the issues to come before this body, Dr. Edwin W. Kortz, Executive Director of the Board, accompanied by a member of the Board, left New York on May 11 for a meeting on Antigua with the Provincial Elders' Conference of the East West Indies.

The Unity Synod of 1957 indicated that the East West Indies Province could be considered for status as a Unity Province by 1962 if the requirements were met. The prayers of the Church should include petitions on behalf of this important Synod.
NEWS FROM THE CHURCHES

Schattenschneiders Speak
A regional missionary rally and lovefeast was held at the Rural Hall Church on Sunday evening April 10 with the Mizpah, King and Pulp congregations participating. The Rev. and Mrs. Douglas Schattenschneider, missionaries on furlough from our mission field in Alaska, were guest speakers. They also showed many interesting pictures of the people, buildings and work in this particular field. Although the evening was rather rainy, the attendance was very good and many favorable comments have been heard regarding the talks and the pictures.

"Lightning, Wind, And Rain"
The Rural Hall Congregation observed its 28th anniversary Sunday afternoon May 3. This happened to be the actual date on which the congregation was organized in 1931. A special lovefeast service was held at three o'clock and the Rev. Clayton H. Persons, pastor of the Trinity Congregation, was the guest speaker. During this service our community was visited by a severe storm of much lightning, wind and rain which perhaps hindered some of our people from attending the service.

Kernersville Entertains Bethania
On Sunday evening, May 3, the Youth Fellowship groups entertained the Youth Fellowship of the Bethania Church. It was the plan to have an out-door picnic, but a rainstorm at that hour caused them to meet in Fellowship Hall.

Following the meal, the Kernersville group presented the program with Sheryl McCoy, chairman. Minnie Smith read the Scripture and led in prayer. Martha Vance gave as a reading one of Oscar Wilde's stories.

Beatrice Vance led the assembly in the singing of a number of camp songs. Then ensued a period of recreation with a variety of games. There were sixty young people enjoying this occasion.

Choir Concludes Work
The Junior choir under the direction of Mrs. Kenneth Ball with Mrs. Cornelia Adams organist, held a most profitable rehearsal on Wednesday afternoon, April 29. Afterwards they assembled on the lawn for a picnic.

On Mother's Day, May 10, the group sang as anthems "The Children's Prayer" and "My God And I." This service will be the last appearance until they reassemble in the Fall of a new year of activity.

Campaign Doubles Budget
The first Every Member Financial Canvass of the Messiah Congregation was conducted during May, the results of which will make possible the congregation's doubling its present budget for the fiscal year beginning July 1.

Faced with an increasing monthly deficit, the Board of Trustees set up the organization of the canvass at the recommendation of the Rev. Kenneth Ball, pastor of Kernersville Church, who made an analysis of the church's financial program. Br. Ball continued to advise the board throughout the stages of the campaign.

Leaders of the canvass organizations were Harry Turner, chairman of the steering committee; Robert Pfaff, chairman of solicitation; Ray Jones and Frank Mayberry, initial gifts chairman; and Mrs. Joe Bazemore and Mrs. James Peoples, chairman of the Loyalty Dinner hostesses.

Raleigh Receives Gift
Generous friends of the Moravian Church of Raleigh recently presented the church a gift of 75 square yards of all wool carpet. Underlaid by composition matting, the carpet was installed on the platform, down the steps and along the 6-feet wide center aisle of the worship area. The color of the carpet is sandalwood, which gives much needed warmth to an assembly room which is so far otherwise devoid of decorator fabrics. And the texture of the deep-pile carpeting material lends a richness which contrasts favorably with the previously bare or cold appearance of the sanctuary space, in the Raleigh Moravian Christian Education Building.

Mr. and Mrs. Alan S. O'Neal of Raleigh are the kind donors of the carpet and the costs of installation. Members of the Raleigh congregation are exceedingly grateful to them for their thoughtful and liberal contribution to the beauty and worshipfulness of the Raleigh church.

Hopewell Loses Youth Counselors,
Thanks to Billy Graham
Sylvia Pope had worked with the Youth Fellowship at Hopewell for some time before she decided to take one of the excursion trains to the New York Crusade being sponsored by the Billy Graham Evangelistic Association. Sometime after her return from New York, not only was Sylvia interested in the young people but also Frank who returned from nearby Greensboro, who came regularly to the meetings. Later he, too, was chosen to be a counselor, but Frank had a home in Greensboro where it appeared that Sylvia was destined to go after their marriage on Palm Sunday. Now Hopewell young people must get some new counselors.

The "Bulletin Board" Window
Some years ago when the steps in front of the Enterprise Church were remodeled, a place was left for a bulletin board. A couple of years ago, a new bulletin board was placed in the church yard, leaving a plain glass over the place previously designated for such a board. Recently a stained glass window was installed in this spot. As the people were gathered in front of the church for the Resurrection service, the announcement was made that the window had been given in honor of Miss Elizabeth Tesh. The Resurrection service was then moved inside the church due to inclement weather with the band stationed itself in the vestibule.

Providence Young People Are Active
On February 22 eighteen of the young people from Providence visited the Youth SHOP

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Fellowship Group at Oak Grove. That same evening they organized the Providence Youth Fellowship, electing Brenda Owens, John Hunter, Owens, and Tommy Grubbs as officers. For their regular Sunday evening meetings they have averaged about 13 in attendance. In addition, a large group toured Old Salem during Moravian Family Days there. Twelve of the young people got up early enough to attend the Sunrise Service and Mrs. and Mrs. Eddie Porter and Mrs. and Mrs. E. B. McGuire, adult counselor for the group.

The Girl's Circle at Providence recently celebrated its first anniversary. They have had a good first year with fine attendance at their monthly meetings, and much interest on the part of the girls. Not long ago they purchased a chair mat for the pastor's study, which is certainly a fine addition to the parsonage. One of the most interesting activities of the circle was a Saturday afternoon hike right before Easter that ended with a weiner roast. Those who went on the trip were Elaine McGuire, Pat Owens, Patsy Moser, Libby Grubbs, Gail Anderson, Becky Owens, and Mrs. E. B. McGuire, adult counselor for the group.

Easter Service Closes Interesting Lenten Observance

The Lenten season was one of unusual interest for the Leaksville-Moravian congregation. A special Lenten Preaching Mission was conducted from Sunday, February 15, through Friday, February 20.

A well-qualified lineup of ministers of the leading denominations of Leaksville-Spray were invited to bring messages on the general theme of "the Atonement." The emphasis during the week was directed toward the deepening of the spiritual life of the church member. At the same time the services acquainted those who came to worship from other churches with the Moravian Church, her hymns and liturgies. There were 61 visitors in attendance, most of whom worshipped for the first time in a Moravian Church. Ministers participating and their subjects were: The Rev. Mitchell Faulkner, First Methodist, Leaksville, "The Sacrifice of Christ"; the Rev. Bernard Smith, Wesleyan Methodist, Spray, "The Significance of the Cross"; the Rev. John Whitley, First Presbyterian, Leaksville, "The Death on the Cross"; the Rev. K. Edwin Fussell, Moravian Church, Leaksville, "Why the Cross?"; the Rev. Warwick Aiken, Jr., St. Luke's Episcopal Church, Spray, "Behold the Lamb of God"; and the Rev. Hugh Kelly, North Spray Christian Church, "Christ's Victory." The week proved to be one of rich blessing not only for the laity but also for the participating clergymen. Many have expressed the belief that the ecumenical spirit which prevailed will continue to bear fruit for the kingdom, and will strengthen the total witness of the Church in this community.

Another highlight during Eastertide was the Easter Sunrise Service. The 50-piece Morehead high school band directed by Robert Fleming proved to be an invaluable asset in the service.

After sugar cake and coffee served at the church at 1:30 A.M. the band members boarded buses and toured the residential areas of Leaksville and Spray. At 4:00 A.M. they assembled at the Firemen's Hut where they were served a piping hot breakfast. Then, before a glowing log fire they "thawed out" for the Sunrise Service which began promptly at 5:30 A.M. in the church sanctuary and concluded in Lawson Cemetery.

For the second portion of the service, the band divided into two units, one unit preceded the congregation during the procession to the cemetery while the other unit followed in the line of march at the rear. The units played antiphonally the Moravian Easter chorales as the congregation walked reverently to the cemetery, a distance of one-half mile.

In freezing weather, with music furnished by a teen-age high school band (only 3 Moravian players among them), traffic handled in a most commendable manner by the city police, choir members, ushers, and Boy Scouts assisting, and a congregation estimated at near 300 worshipers, the service proceeded in a spirit of reverence which could not be excelled. It was one of triumph and blessing from the beginning words of the proclamation: "The Lord is Risen!" to the concluding strains of "Sing Hallelujah, Praise the Lord."

More Than Fifty United

In less than two years, through the program of congregational evangelistic visitation, more than fifty persons have united with Tremont Terrace Church, New York City. Among those who united on Palm Sunday, 1959, are those coming from the following churches: Methodist, Presbyterian U.S.A., United Lutheran, Roman Catholic, Armenia Orthodox, Lutheran Church of Finland, and the English Church Mission of South Africa.

Students Sing In Bach Festival

Jerome C. Livengood, son of Mr. and Mrs. C. J. Livengood, Jr., and Robert McCoy Rierdon, son of Mr. and Mrs. John McCoy Rierdon, both of Route 4, Winston-Salem students at Moravian College, Bethlehem, Pa., are participating in the 52nd Bach Festival performances as members of the world-famed Bach Choir. Livengood and Rierdon are also members of the Moravian College Choir which gave concerts in the Winston-Salem area during the Easter season. Both are members of Friedberg Moravian Church.
Over the Top For Missions

After meeting all its 1958 quotas for mission causes, the Uhrichsville, 0. congregation had a balance of $500 in its mission treasury. The elders decided to send this amount to the Provincial Mission Board for "extras" that might be needed in mission work. There were extras indeed and the funds from Uhrichsville were divided to meet three needs: repairing churches and mission houses in the West Indies; medical supplies for Dr. Sam Marx; and $300 to support a native nurse for a year at Brus, Honduras.

Because of the success of this past year's mission giving the elders of Uhrichsville church have set a goal for the year 1959 whereby all quotas will be met by December 1. Then the December mission offerings can go to a "second mile" project for mission extras.

Castleton Hill Has Day School

When the Ascension Day School (Episcopal) was forced to close on February 7 because fire violations were found in its building the elders and trustees of the Castleton Hill Moravian Church, Staten Island, N.Y., offered the facilities of their educational building so that classes could be continued until June. Three rooms in the Comenius building are now being used for the school each forenoon.

The school is being administered from the Cathedral of St. John the Divine in New York, but run by a local rector. The school has thirty-one pupils, mostly in grades three, four and five.

Troubles Increase for Tibet Mission

(Translated from the MISSIONSLAB by Herbert B. Johnson)

In these days our thoughts are almost led away from tension-filled Africa to Tibet where violent events have come to pass. Chinese troops have struck harshly against a freedom-loving people, while the Buddhist Dalai Lama at the last moment escaped to India.

In West Tibet, just outside the border of the actual Tibet, and in the northeastern corner of Kashmir, the Moravian Church has carried on for more than a century a small mission work.

The aim at first had been to evangelize Central Asia, but our missionaries had been stopped at the Tibetan border. Instead of returning home these missionaries settled down on the border and carried on a work among the people living along the border and among travelers to and from Tibet.

Two mission stations were established among these towering and majestic mountains. One of them, Leh, has the distinction of being the world's highest Christian mission. At the present moment no missionaries are at Leh, due to the inability of Br. and Sr. Vitroz to get their passports visas for their return from furlough in Switzerland to Tibet. Consequently, a great responsibility rests upon the shoulders of two Tibetan ministers who are shepherding the few, small congregations.

A letter received from the Rev. Elijah Tsuten-Puntsok bears witness that the responsibility of this mature leader of a congregation has increased. He tells of the difficulties caused by the coming of a Seventh Day Adventist preacher, who used the hospitality shown him as a fellow Christian to lead our people astray.

Br. Puntsok wrote, "Because it is so seldom that Christians from outside visit this lonely place, we receive them gladly and entertain them free of any charge. We held several evening services with him as our guest, where he emphasized the importance of keeping the Sabbath Day holy and the use of baptism by immersion. When our members invited him into their homes he prevailed upon some of them to believe that they had gone astray by not observing the Old Testament commandment concerning the Sabbath.

"After church services one Sunday morning a meeting was held for the purpose of writing a letter to headquarters of the Seventh Day Adventists in India to offer to unite with their society and to begin a work for them in Leh. I warned them against their mistake, and after a lengthy discussion I succeeded in convincing them."

"You can see by this how shallow spirituality is among us. Some of these sects do not labor to preach the Gospel to those who are lost, but attempt to draw Christians away from the faith once delivered to the saints. Nevertheless in one sense this disturbance proved to be a blessing in disguise, for, ever since, a desire has arisen for the study of the Word and a desire to understand it."

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--A graduate professional school of theology

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SIGNIFICANT FACTS:

MORAVIAN COLLEGE--Enrollment 790, including 33 candidates for the Moravian ministry, among whom are 14 from the Southern Province.

MORAVIAN THEORETICAL SEMINARY--Enrollment 34, including 30 candidates for the Moravian ministry, among whom are 5 from the Southern Province.

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Mission Doctor Fights Disease

"The clock turned back and I stepped out of the twentieth century when my feet hit the turf of the savannah at Auas, Honduras."

With those words the Rev. Paul A. Snider, pastor of Bethabara Moravian Church in Winston-Salem, N. C., described his experience as he climbed from the Missionary Aviation Fellowship Airplane, piloted by Dr. Marx, and his brilliant and charming wife, Mrs. Grace Marx, R.N., are constantly engaged in battle with the devil's terrible trinages with little hindrance, Dr. Samuel Marx, and his brilliant and charming wife, Mrs. Grace Marx, R.N., are constantly engaged in battle with the devil's terrible trin

SAMUEL MARX examines the eyes of a Miskito woman, using equipment given by the Fairview and Christ Church congregations.

Paul Weir, which had brought him from Tegucigalpa, the capital of the Republic of Honduras, to the Moravian Missions Medical Center at Auas, a large, rambling village on the Patuca River in La Mosquitia, Honduras.

In a primitive country where even outdoor toilets are a luxury and where disease rages with little hindrance, Dr. Samuel Marx, and his brilliant and charming wife, Mrs. Grace Marx, R.N., are constantly engaged in battle with the devil's terrible trin

"A MAGNIFICENT STETHOSCOPE," donated by Hege Kapp, is used by Dr. Marx to check for evidence of Tuberculosis in chest of Miskito man.ity, disease, ignorance, and superstition.

The "Parson-Doctor"

"Parson Doctor," the affectionate name given to Dr. Marx by the Miskito Indians whom he serves with the joy of the Great Physician, constantly uses the gift of God in penicillinum, worm medicine, the stethoscope, and the X-ray, to direct his patients to the Lamb of God who died that they might have eternal life.

One of the Indian men who made a decision for Christ during the evangelistic conference conducted in Auas, April 2-4 by the Rev. Paul A. Snider, testified that it was through the work of "Parson Doctor" that God opened his heart to the message of the gospel. Dr. Marx had recently examined his eyes, a lengthy process. He had also spoken to him about the love of Jesus. The Indian said, "Here, I thought, is a busy man who is taking his time to help a poor man like me. Why? I cannot pay him." His testimony continued, "I began to realize there must be something great in his love for Jesus and I began to long to know and serve Him too."

VOYALA, daughter of Lay-pastor, James Goff has a tooth pulled by the doctor. Br. Goff is one of the lay-pastors ordained in Honduras on April 5.

The equipment used in that examination was donated by Fairview and Christ Moravian Churches. The lens from Fairview Church and the ophthalmoscope from Christ Church not only have improved the vision of many Indians but they have under the wise direction of the Holy Spirit in the hands of "Parson Doctor" served to let the light of the gospel enter lives once dark with sin.

Tuberculosis—"Dreaded Disease"

In La Mosquitia tuberculosis is an active and dreaded disease. In some districts, such as the Lake district, almost every one is afflicted with various stages of T.B. During the evangelistic campaign at Kokohila a young lad, mere skin and bones, at the point of death, was carried by the MAF plane to Auas for emergency treatment in the clinic. After three weeks some improvement in his condition was noted. Without the clinic death would have been his immediate portion. Now he has an opportunity for life. To aid in the detection of various respiratory infections, and heart ailments Dr. Marx recently received as a gift from Dr. Hege...
Kapp of the Home Church, what he described as "a magnificent stethoscope with several different attachments. Something I've never had before."

"A Constant Stream"

Wherever he goes his services are desperately needed. In every village a constant stream of the sick and the afflicted greet him. He was in Brus for only a few hours on April 6 but he was there long enough among other things, to pull the tooth of one of the teachers in the Escuela Renacimiento.

In the clinic at Aaaas the patients are surrounded by references to the Bible and the redeeming work of God in Christ. In his "FOR THOSE IN PERIL ON THE SEA"

Mission Ships

Missionaries have labored not only among the Eskimos of Greenland but also in Labrador and Alaska. The Danish Royal Greenland Administration provided transportation of men and supplies for our Mission there; but the Mission itself had to provide everything for the work on the other two fields. Because no company would insure the ship or the cargo the shipping companies demanded an enormous payment for sailing the difficult and dangerous route to Labrador. The only way to meet this situation was for the Mission to put a ship of its own in the sea. For more than a century these small ships made their venturous voyages by way of the southern tip of Greenland to Labrador. In the course of time the mission owned, or used, not less than four such ships. None of these were shipwrecked.

One of our missionaries has described his voyage in the HARMONY. We print a few excerpts from his diary.

The last afternoon before the HARMONY set sail from her dock in London a love feast was held on board the ship. The crew, the passengers and friends of our Moravian Mission worshipped together. We sang hymns, an address and testimonies were heard, and prayer was made for God's gracious protection on our voyage. How little and weak this three-masted bark seemed among ships like the proud and immense Emsindiamen. The next morning when we sailed down the Thames River almost anyone could guess our destination. The figurehead was an angel blowing a trumpet; and mounted behind the name-plate were a carved reindeer and a polar bear.

"A week later we were cruising under a storm-sail between Iceland and Greenland. Often, when the waves were tremendously high, skin sacks were hung over the bow and the stern. These sacks were filled with seal oil, which was allowed to drip into the sea through a small hole. This oil quieted the raging billows sufficiently to stop them from breaking over the ship."

"When we had rounded Cape Farewell we plunged into a thick fog. It is here that the frigid water of the Labrador Current meets the warm water of the Gulf Stream. Lookouts were doubled; we watched vigilantly for icebergs which came along, driven by the current. Many times it seemed that a collision with an iceberg was unavoidable. Again we encountered calms, in which we were unable to maneuver the ship. But God shielded us from harm. It was remarkable to discover that, although the temperature on the deck stood at zero, it was often twenty degrees warmer at the masthead."

"As we neared the coast of Labrador we drove along speedily and with a steady rudder. I went to my berth at midnight; but soon thereafter I was awakened by a terrific shock. It was so heavy I was thrown from my bunk. As we all rushed to the deck we beheld an iceberg disappearing in the dark. Our lifeboat was missing and two sails had been torn away, but the planking had held. Not a single drop of water had come aboard. The next day we reached the coast, but just as we made ready to sail into a bay a heavy fog unexpectedly settled over us. So we came about, and the captain decided to continue southward. God praise for this! The following day we learned that in entering that bay we were heading directly toward a reef which could be crossed only at high tide."

"But this experience opened the way for the salvation of a soul. Several years afterwards I met a man who had sailed as ship's carpenter on that voyage. He told me that he had ridiculed our meetings for prayer aboard ship. He would grin and say to himself, 'Yes, go ahead and pray; but it is we sailors who are running this ship.' But the day that fogbank came to our rescue from danger he had to admit that the fog was guided by the hand of God. 'The fog saved our lives? No, God did it to save my soul!'"
**Drama, “The Home Road” Closes 200th Anniversary**

F. Herbert Weber

Fittingly Bethania’s 200th birthday observance will reach its grand climax during the month of June. It was on June 12, 1759 that Bishop Spangenberg selected the location for the village of Bethania.

One of the highlights of the observance will come on June 20 and 21 when the outdoor drama, “The Home Road,” will be presented in an outdoor theatre being constructed in the area behind the Bethania Christian Education Building. Dr. Kermit Hunter, author of “The Home Road,” is one of America’s foremost writers of outdoor drama. Among his best-known plays are “Unto These Hills” and “Horn In The West.” “The Golden Crucible,” written to commemorate the 200th anniversary of the founding of Pittsburg, Pa., will open this summer in Pittsburgh. For several years Dr. Hunter has been keenly interested in the Bethania Bicentennial plans and he has given this play as his contribution to the 200th anniversary celebration.

“The Home Road” has its setting in Bethania in the early days of its existence. It is the story of two historical characters, Peter Houser and his wife Margaret Spainhour Houser. The writer states that “the characters and events in this play are drawn from actual historical records. Certain modifications have been made in the interest of dramatic unity.” Among the historical figures appearing in the play are Bishop Spangenberg, the Rev. Christian Thomas Pfohl, Lord Cornwallis, and many of the original Bethania settlers. The cast of the play will include 30 people. The musical background of the play is provided by a chorus singing primarily Moravian hymns and a brass band. In addition a larger massed band will play for a half-hour prior to the opening of the play. The play dramatizes the problem created by the Moravian attitude toward the bearing of arms during that period and also the tensions and difficulties arising when a non-Moravian married a member of the Moravian community. The play is true to the historical records of that time and also to the spirit of the Moravian faith.

Jack White, Director

The production of the play is sponsored by the Bethania Historical Association, Kenneth Leinbach, president. Directing the play will be Jack White, a member of the Friedland congregation and also active in the Winston-Salem Little Theatre. He was the director two years ago of the highly successful production of the Quincentennial Pageant at Friedland. The two performances of the play will take place on June 20 and 21 at 8:30 p.m. Special guests will be Dr. Thor Johnson and those registered for the Music Festival. Members of all Moravian congregations and the public at large are invited to attend these performances. No admission charge will be made, although a free-will offering will be received.

An additional project of the Bethania Historical Association is the completion of the Bethania Museum and Hall of History, which is housed in the former Congregation House. Work has been underway on this project for sometime and it is expected that it will be opened to the public during the course of the Bicentennial observance.

Several other events commemorating Bethania’s 200th birthday have been planned for the month of June. Anniversary services will be held on June 14. At 11:00 a.m. Bishop Pfohl will preside at the Anniversary Communion Service. A picnic lunch will follow. Dr. R. Gordon Spaulding will bring the message at the lovefeast which will begin at 2:30 p.m. His subject will be “A Church That Looks To The Future.”

The day will be observed as Homecoming Day for non-resident members of Bethania and all friends of the Bethania congregation. It is hoped that many people will be able to return for the events of the day. On the morning of June 28 at 11:00 Dr. Thor Johnson and a section of the chorus and orchestra from the Music Festival will present a service of music. This will conclude the Bicentennial observance until fall when several additional features are scheduled.
Contract Is Let For
Camp Ground Buildings

A contract for the construction of the Moravian Conference Ground buildings and installations is expected to be signed on the second of July. The contractors are the Flynt Building Company of Winston-Salem, the low bidders on the project. The signing of the contract was authorized by the Provincial Financial Board and approved by the Conference Ground Trustees.

Total cost of the buildings and utilities such as roads, electricity, water and sewer system are expected to be in the neighborhood of $265,000.

Twenty-four Buildings

In all twenty-four buildings will be constructed, giving the province a summer conference and assembly ground practically complete in every detail.

Among the buildings three are considered major structures. They are the assembly building, the dining hall, and the administration building. The assembly building will have an auditorium seating 250 people, two conference rooms adjoining the auditorium and adequate toilet facilities.

The dining hall will accommodate 216 people at meals at tables and will contain a kitchen with modern equipment sufficient to provide food for that number and more.

The administration building will house the office and living quarters for the director and dietitian, rooms for a temporary infirmary and the nurse, guest rooms, a large reception lounges and public toilets. It will be located at the entrance to the conference area at the spot now occupied by the old home of the Woodie family.

Sixteen Cabins

In all sixteen cabins for campers will be constructed. Each is intended to house seven campers and one counselor. Each cabin is capable of being divided into two equal sections by sliding partitions to be added at a later date. Two doors provide private entrance to each section allowing for family groups to be housed in them in family camping.

The cabins are to be built in groups of four around a central or unit lodge. There will be four such groups and four unit lodges. The lodges will have a conference room large enough to accommodate all the occupants of the four cabin area for study groups and other activities. In addition there will be toilet and shower facilities. In each lodge there will be provision for a small kitchen that can be equipped as the need arises.

The Wilkes Cottage: With its purchase came 53 acres of the 460 acres that make up the Conference Ground. This will allow for use of any or all of the small groups to be used when the central dining hall is closed in off seasons.

The final building of the twenty-four is a staff cabin intended to house people who will be working in the kitchen.

Utilities

In order to put the grounds into operation many things are needed in addition to the buildings themselves. Some of these have already been provided such as the 4 acre lake constructed in 1958, and a road leading onto the property from the Peak Creek Road. This road will have to be extended on to the central ridge where the buildings will be located. Two wells have been dug, but the water system and sewer system must be completed as the buildings are erected.

All of these utilities are included in the over-all contract for construction as well as most of the furnishings for the buildings.

Financial Campaign

The letting of the contract for construction was made possible, according to Paul Kolb, chairman of the Conference Ground Trustees, by the response from the Church to the campaign for funds. This campaign authorized in April was headed by C. T. Leinbach, chairman, and A. H. Bahnson, vice-chairman in charge of special gifts, and Alton F. Pfaff, vice-chairman in charge of contributions from the churches.

As a result of this campaign the three major buildings, the assembly hall, dining hall and administration building, were provided through special gifts.

As the Wachovia Moravian went to press Mr. Pfaff reported that the response from the churches in support of the Conference Ground development program had been encouraging, but that this effort would not be completed before July 1.

The signing of the contract for the construction of the Conference Ground of the Southern Province will climax an effort begun over five years earlier. This effort has seen the plan develop step by step to the actual construction. The first step was the purchase of the original Woodie tract of 115 acres by the Provincial Young People's Union for $12,000. Then came the gift of the Wilkes Cottage and its 53 acres of land by Mr. and Mrs. C. T. Leinbach. After that the large 286 acre Miller tract was added and finally the Young Adults of the province purchased the 4 acre lot adjoining the Wilkes Cottage, for a total of 460 acres.

The Young Adults have helped spur the project on by gifts toward the development of the master plan, the construction of the road and the building of the dam.

Master Plan

A decisive step was taken in 1958 with the approval of a master plan for over-all construction as prepared by the Allen Organization, planners in this area of Tanglewood. The Conference Ground Trustees have diligently planned every step of the development program that should give to the Southern Province one of the finest church camps in this part of the nation.

The Board of Trustees, in addition to its chairman, Paul Kolb, is composed of Doyle Chappell, secretary; E. L. Stockton, treasurer; John Grosrud, George Higgins, Eugene Reed, Emil Shaffner, and S. J. Tesch.
Provincial Announcements

Provincial Elders Conference

Br. James O. Blanton has accepted a call to mission service in the Eastern West Indies. He will serve as pastor of the Nisky and New Herrnhut congregations on the Island of St. Thomas. He and his wife with their two children will leave for their assignment early in July.

The following ordinations to the order of Presbyter were held during the last month:

Br. George Chiddie was ordained at Providence on May 10 by Bishop Edmund Schwarze.

Br. R. T. Troutman was ordained at Mt. Airy on May 31 by Bishop Kenneth Pfohl.

Br. Kenneth W. Ball was ordained at Kernersville on June 8 by Bishop J. Kenneth Pfohl.

During the month of May the president of the Conference represented the American Foreign Mission Board, together with Br. Edwin Kortz, at a meeting of the Provincial Elders’ Conference of the Eastern West Indies. Following this three-day meeting on Antigua, visits were made to our mission stations on the Islands of Trinidad, St. Thomas, St. John and St. Croix, in addition to a five-day visit to our congregations in British Guiana.

Other appointments included a sermon at Bethabara; the Day of Prayer at Christ Church and a meeting of the Southern Provincial Elders Conference.

R. GORDON SPAUGH, President

Provincial Women’s Board

Mrs. Cromer R. Grubbs

Mrs. Sam F. Vance, Jr., Missions chairman, has received a letter from Mrs. David Thaeler thanking our women for the gifts of supplies sent to the Ruth C. S. Thaeler Hospital in Nicaragua. Mrs. Vance would like to share her letter with all our women.

Mrs. Thaeler wrote, “Some years ago Dr. Pixley mentioned almost casually to me that the Baptist Hospital in Managua had just received a shipment of three hundred sheets from their Women’s Missionary Society. I know my mouth dropped open—and I was frankly envious for we were delighted with a shipment of three sheets. But now we have had three hundred too—and many more and much more besides! Now some of the rags we’ve been using for sheets can be just rags—and I’m not going to mend anymore of those worn pillowslips—or try to darn up the towels!

“Every woman in the Southern Moravian Church Province must have sent a sheet or pillowslip—or towel—or at least a wash cloth!—and a yard of muslin besides! We never saw so many supplies—and the doctors and nurses join me in trying to say commensurate ‘thank you.’

“Please tell all the different groups how much it means to us to have this material sign of the interest and of that feeling that is in your hospital—our hospital—God’s hospital that He is depending on all of us to run as well as we can to help care for His children in Nicaragua.

“The kitchen utensils have not arrived yet but we think the boxes will surely be on the next boat and the longer we wait for things—the more we appreciate them when we do finally have them.

“Please thank those Kernersville women you wrote helped you pack too. That was a real job! Find my back a little stiff from unpacking and repacking for storage, but what a wonderful time we did have.

“And another thank you for the things we found marked ‘Mr. Thaeler, personal’. I guess you understand how after twenty-five years one’s linens begin to go. These shall be used for guests and I hope we have lots of them. With you could come.”

The above letter was dated April 26, 1959. The kitchen utensils have probably arrived by this time.

Editorial

Edmund Schwarze: A Man of God

Reprinted from the Winston-Salem Journal

DR. EDMUND SCHWARZE was a man who both knew and cared. Bishop J. K. Pfohl credits him with the widest knowledge of the Bible of any minister in the Southern Province of the Moravian Church. And it is the testimony of all who were close to him that he cared with a deep and abiding love for the people, for God, and all the finer ideals of the Christian faith.

Bishop Schwarze was the personification of gentleness, of kindness, of patience unruffled and unperturbed. His gentleness was almost womanly in its delicacy, tenderness and grace. The abrupt, brusque, jarring manner was never found in him. But he was not a weak man, although his physical health was delicate. Deeply religious, he had an unusual and full Christian experience marked with severe trials and difficulties which led eventually to a nervous breakdown.

This severe blow, which occurred about the end of World War II, forced the temporary retirement of Bishop Schwarze from the ministry. But within a few years he made a remarkable comeback. And such was the loyalty of his Calvary congregation for him that the church received him back with open arms when he recovered.

When Dr. Schwarze preached, each hearer somehow felt that he was talking directly to him. He had that warm personal touch which made one feel the speaker was as close to him in a crowded church as he would be in a room with him alone. So he came to be popular as a personal spiritual guide and a sort of father confessor to whom people individually took their difficulties and problems.

Throughout his life Bishop Schwarze was an optimist. His faith in his work and his cause never wavered. Perhaps this was because few men ever tried to do in closer communion with the infinite than he. Daily he was in constant prayer. It is said of him that in his study he kept two chairs facing each other. When he sat in one praying and meditating he had the feeling that God was sitting in the other chair communing with him. Nothing to him was more real than the love and power of God. His favorite hymn, which was always played by the Moravian bands during the famed Salem Easter services, was “Thy Majesty, How Vast It Is.”

Few men were more tireless or eager in Christian service than he. In addition to his work as Bishop here in recent years he preached in many other areas of the country. During his career his words and works touched the lives of fully one-half the Moravians in America. Even to the end he was active in church work.

Winston-Salem and the Moravians in America have suffered a vast loss in the death of Bishop Schwarze. But they have an enduring asset in the influence he exerted upon the lives he touched.

BAPTISMS

Bondurant, Margaret Lynn, daughter of Stuart and Margaret m. n. Fortescue Bondurant, born in Boston, Massachusetts, January 6, 1959, was baptized in the Chapel of the Home Church, May 21, 1959, by the Rev. James C. Hughes.

The Wachovia Moravian

CHURCH PROVINCE
QUEENSTOWN PARSONAGE, BRITISH GUIANA: Visitors take part in dedication services after renovation made possible by initial gift from women of Northern Province.

Renovated Parsonage Is Opened at Georgetown

Howard Housman

Dr. Gordon Spaugh took part in the dedication service of the renovated Queenstown manse here at Georgetown British Guiana May 19. The sermon was preached by Dr. Edwin W. Kortz, executive secretary of the Board of Foreign Missions.

Over 300 members and friends had gathered for this dedication which climaxed four months of extensive repairs by the local contracting firm of Ridley and Fullington. Rev. D. C. J. Bobb, president of the Demerara Minister's Fraternal, brought short greetings on behalf of the ten denominations represented.

Dr. Kortz's topic was "The Christian Home." He pointed out that in the protestant tradition the Christian home is central in the minds of the members. Since all eyes are upon the minister, his home serves as an example of what the Christian home can be.

The three story building was built in 1904 by the late Rev. John Dingwall. The planning and supervision of the renovation program was under the direction of the congregation's committee. The decision to renovate was made when it was announced that the Women's Fellowship of the Northern Province had made this their project for the year allocating $1,000 for paint. The total cost of repairs was $5,693. After the congregation had raised $1,823 in a ten week campaign last year, the Board of Foreign Missions offered to give $1,400 to the project. The balance is being raised through the congregation's budget for 1959.

Young People Elect Officers for 1959-1960

The Young People's Union elected officers for 1959-1960 at the Summer Rally which was held at Kernersville on June 18. The following who were elected will be installed at the Senior Conference in July: president, Jimmy Morgan, Bethabara; first vice-president, Linda Kimball, Friedland; second vice-president, Judy Weingarth, Konnoak Hills; Recording Secretary, Phyllis Snyder, Advent; corresponding secretary, Gay Sharon Sink, Friedland; treasurer, Steve Gramley, Home Church; mission superintendent, Philip Smith, Konnoak Hills; and assistant pastoral counselor, the Rev. William McElveen.

The Rev. Burton J. Rights who was elected assistant pastoral counselor last year automatically becomes the pastoral counselor.

He succeeds the Rev. Clayton H. Persons.

SEMINARY GRADUATES ARE AWARDED PRIZES

Bruce Weber of the Southern Province with Peter Haupert of Bethlehem, Pa., was awarded the John David Bishop prize at the graduation exercises of the Moravian Theological Seminary. This prize is awarded by the faculty on the basis of the member of the senior class who made the best academic record in scholarship, development of personality suited for the work of the ministry and in effective participation in seminary activities.

James Johnson, also of the Southern Province was awarded the Henry Gordon book fund prize. He was selected by the faculty "as a worthy recipient of some book of value to a Christian minister."
"WINGS OF HELP" DESCRIBES WORK OF

Mission Aviation Fellowship

CONTRAST IN TRANSPORTATION: Sam Eude, lay pastor at Kaurkira on horse, inspects Missionary Aviation Fellowship plane used in Honduras in service of Christian missions.

Paul A. Snider

"You certainly rang the bell that time!"
The exclamation of Missionary Werner G. Marx, superintendent of Moravian Missions in Honduras, was directed to Paul Weir, Missionary Aviation Pilot, who had just breathed a prayer of thanksgiving for a successful landing at the Miskito Indian village of Butukamaya at the mouth of the Panaca River on the Caribbean Coast of the Republic of Honduras.

As the Piper Pacer approached the landing strip, Paul Weir found the strip occupied by grazing cattle. In an effort to frighten them he raced the motor as he buzzed the strip. While the native pastor, recently ordained Stanley Goff, and his fellow Christians drove the cattle from the strip, Paul Weir circled low over the village. By the time the plane landed everyone knew that the missionaries had arrived.

The bell had been rung!

Most of the village was there with the cheery greeting "Naksa" and a warm handshake as Paul and his passengers climbed from the airplane.

The little airplane, painted a bright red and white, is one of two Piper Pacers based at the headquarters of the "Alas de Socorro" (Wings of Help) in Siguatepeque, Republic of Honduras. They are part of a service organization known as the Missionary Aviation Fellowship, which flies men of God over trackless jungles, piercing mountain peaks, along silver rivers bending through scorching savannahs, and over turbulent lagoons in the never ending search for those for whom the Saviour of the world, Jesus Christ, died. To win for the Lamb the rewards of His sufferings the "Wings of Help" make trips which formerly took days and even weeks in a matter of minutes. Remote Indian villages have been brought in time to the missionaries back yards by dedicated men who love Jesus and out of their love for Him pilot little planes which carry His messengers into the "uttermost parts of the world."

The Men Who Fly

The activities of the "Alas de Socorro" in the Republic of Honduras began in 1949 with a survey by Hoby Lawrence, orientation pilot for MAF. In January 1952, Don Berry, the first pilot to be stationed in Honduras, and his family, moved from Mexico to Siguatepeque. Don is an ex-fighter pilot who served with the U. S. Air Force in World War II. Both he and his wife, Phyllis Carodine Berry, are graduates of Wheaton College, class of '48. Don and Phyllis have a large household: six children, two monkeys, three parrots, one macaw, and three dogs.

In 1955 when Don Berry went home on furlough Paul Weir replaced him. Then in 1957, Paul Weir was permanently stationed in Siguatepeque as the second pilot of the "Alas de Socorro." Paul and his wife Ruth have two children. One pet, a very active dog, completes their household. Paul, a native of Pennsylvania, attended the Philadelphia School of the Bible. Ruth attended Bob Jones University in Greenville, South Carolina.

The third member of the staff of the MAF in Honduras came to Siguatepeque in April 1956. Art Snider, as radio and maintenance man, renders valuable service which keeps the two pilots active in the
air. Art is the ground crew for the "Wings of Help" and as such is a very necessary unit in the team. He is married to the former Joan Flegel. They both attended Kings College and Moody Bible Institute. God has blessed them with two lovely children. As art companions the Snickers have a frisky dog and a docile donkey.

In 1958 with only one airplane in active service the "Wings of Help" flew over 760 hours for the Lord in Honduras. With two airplanes in service Don Berry estimates they will fly over 1000 hours in 1959.

Ambulance Flights
Most of the flying consists of ambulance flights for the Central American Mission Hospital at Siguatepeque. In 1958 over 300 hours were logged by ambulance flights alone.

Typical of these ambulance flights is one made on May 5 by Don Berry. With less than an hour’s flying time remaining in the day Don was called to a little village about fifteen minutes by air out of Siguatepeque. He found the village, to which he had never been, but he could not locate the air strip. With time running out on him he landed at the next village. There he was assured he could land at the other village; so Don flew back to the village, picked out a likely knob and landed with full flaps.

As he crawled out of the airplane a man greeted him in Spanish, "Say, mister, can airplanes land here!" No other plane had been there.

The patient, a young man near death and suffering from an acute bowel obstruction, was quickly loaded on the plane and in a few minutes was being treated by Dr. Cook at the Central American Hospital in Siguatepeque.

The "Wings of Help" in Honduras made flights for twelve different mission groups last year. Their services were used most often by the Moravian Mission, the Central American Mission, the Mennonites, and the World Gospel Mission.

"God Brought You Here"
On Thursday, April 9, 1959, the little plane piloted by Paul Weir on a flight for the Moravian Mission flew low over the upper Patula River in an approach to the landing strip at a small village called Waxma. Up the river a Miskito Indian man from the village of Papataya, Bistenet Balderamus, was working in his field of beans and bananas. Bistenet was a "pusher" for the Roman priest who worked in the area, but he was an unregenerated man in whose heart the Spirit of God had placed a restless hunger for the truth. Bistenet heard the airplane, recognized it, and knew that services were being held at Waxma. As he looked up from his beans into the heavens where God's messengers flew on "Wings of Help" the Holy Spirit prompted him to leave his work and begin his journey to Waxma. Bistenet arrived for the evening service at "lamp-lighting" time. The words, "God brought you here tonight" rang in his ears and burned in his heart. He listened with an enlightened mind and an open heart. In response to the work of God he turned from sin and received Christ as His saviour.

The "Wings of Help" in the service of the most High God in the Republic of Honduras are actively engaged in battle with disease, ignorance, sin, and superstition. Through their efforts the Lamb of God is leading many out of darkness into light.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. . . ."

BAPTISMS


Macey, Sharon Elizabeth, daughter of Wade T. and Barbara m. n. Hull Macey, born November 16, 1958, in Winston-Salem, N. C., was baptized June 7, 1959, in Grace Church, Mount Airy, by the Rev. Ray T. Troutman.

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Gray Hospital Going Full Swing

The new hospital at Puerto Cabezas, Nicaragua, the Gray Memorial Hospital, was dedicated in connection with the 25th Anniversary of the Thaeler Memorial Hospital at Bilwasarmar. The figures for April show that Dr. Ruth Korteling saw a thousand patients in the clinic, had 17 operations, 4 deliveries, and had a daily average of 11 in-patients. Dr. Thaeler writes: "Everyone likes Dr. Korteling, and we have had comments from the people who are best fitted to make them. . . . You can chalk up Dr. Korteling as a truly heaven-sent gift and the finest possible answer to everyone's prayers."

Two Ordinations in Three Languages

On Sunday morning, April 5, 1959, Moses Bendless and Stanley Goff were ordained deacons of the Moravian Church in a special service held at Brus, Republic of Honduras, under a commission granted by the Rt. Rev. Kenneth G. Hamilton. Moravian ministers participating in the ordination service were Dr. Werner G. Marx, Superintendent of the Moravian missions in Honduras; Dr. Samuel B. Marx, medical doctor; the Rev. Clark D. Benson; and the Rev. Paul A. Snider, pastor of the Moravian Church in Bethabara, North Carolina.

The ordination service proceeded in three languages (Miskito, English, and Spanish) in the following manner. (The language used for each part of the service is indicated in the parentheses.) Dr. Warner G. Marx presided (Miskito). Dr. Samuel B. Marx led the congregation in praying the "Te Deum Laudamus" (Miskito). The Rev. Clark D. Benson read the Scriptures (Miskito and Spanish). The ordination sermon was preached by the Rev. Paul A. Snider (English) and was interpreted by Dr. Werner G. Marx (Miskito). The ordination questions were addressed to the brethren Bendless and Goff by Dr. Werner G. Marx (Miskito). Moses Bendless was ordained a deacon of the Moravian Church by the Rev. Paul A. Snider (English), Dr. Werner G. Marx (Spanish), and the Rev. Clark D. Benson (Miskito). Stanley Goff was ordained a deacon of the Moravian Church by the Rev. Paul A. Snider (English), Dr. Werner G. Marx (Spanish), and Dr. Samuel B. Marx (Miskito).

The surplice was placed upon Stanley Goff by Dr. Samuel B. Marx, director of the district where Parsen Goff will serve. The Rev. Clark D. Benson, director of the district where Parsen Bendless will serve, placed the surplice upon him. (Parsen is the title used by the Miskito Indians to designate an ordained minister.)

The new deacons of the Moravian Church, the Rev. Moses Bendless and the Rev. Stanley Goff, then sang together a hymn stanza (Miskito) to the tune Goudi­mel, 205A. The benediction was pronounced by Dr. Werner G. Marx (Miskito and Spanish).

Eskimo Ministers Graduate

Graduation—to some, particularly to the graduate, signifies the completion of an endeavor. Commencement, a word sometimes used for the same ceremony, conveys virtually an opposite meaning for the three young men, first graduates of the Moravian Bible Seminary in Bethel, Alaska, there is a deep conviction that this is indeed the beginning of a service dedicated to their Lord.

In the new Bethel Church on Wednesday evening, April 1, 1959, at 7:30, August Alexie, Japhet Anvil, and James K. David received their certificates signifying that four years of study and preparation had been successfully completed. The commencement speaker, the Rev. Vincent J. Joy of the Central Alaskan Missions, reminded the audience that the fruitful service of any servant of the Lord depends upon diligent searching of His truth, a consuming conviction that Christ's words and work are the only way to eternal life, and humble submission to His daily direction. Selected Scripture portions formed the farewell to the graduates and were quoted in unison by the Freshman and Sophomore classes. Scarlet carnations and white stock simply but effectively decorated the platform and reminded us of the meaning of the recently chosen Seminary colors in the light of Isaiah 1:18 and Rev. 7:14.

Following the program in the church a short reception was held in the Seminary classrooms for the graduating class.

The Weinlicks Spend the Summer in Mission Service

Dr. John R. Weinlick, professor of Church History at Moravian Theological Seminary, will spend the summer in the Virgin Islands. He will assist with the work on the island of St. Croix, where no pastor has yet been found to replace the late Colm Williams. Dr. Weinlick will also do some research in the history of Moravian missions. His son, Herman, a recent graduate of Franklin and Marshall College, will spend the summer as a handyman at the Moravian hospitals in Nicaragua.
NEWS FROM THE CHURCHES

Friedland Men Build a Pavilion

The men of Friedland Moravian Church have just put the finishing touches on a pavilion. It is a good example of the old Moravian "do it yourself" way of life which made such places as Bethlehem, Bethania, and Salem possible. The pavilion is not something which has a use merely in the present time, for this pavilion was built both substantially (cement floor, cedar wood) and thoughtfully (as the center for future community growth and recreation).

The pavilion is almost exactly on the site of the old Friedland Church, but it is much bigger, the main section being 72 by 30 feet. The big fireplace and barbecue pit in the pavilion is made largely from the stones of the old church.

The Rev. Truett Chadwick, pastor of the church, said church members had been talking about building a pavilion for some time, but that nothing was started until the Men's Bible Class decided to underwrite the project and the trustees volunteered to supply the labor. By January of this year the lumber for the work was carefully envisioned from the trees behind the church. Since then every nice Saturday has found a group of men working on the project until one June afternoon not long ago when the men finally stood back to take a look and announce in clear and ringing voices the long awaited words: "It has been completed."

A Railroad Lantern at Each Door

Sunday, June 7, will be remembered a long time by the Bethesda Congregation. Our speaker at the evening service was Dewey Wall, who until 1956 was employed by the Southern Railroad. Br. Wall at the age of 56 was stricken with polio. After a three year fight, with the help of crutches, he is recovering and has become a very forceful witness for the Lord. Invited to the service were our friends from the railroad and when heads were counted we had 32 of them with us. In order to be sure that they were at the right church we hung one oil lantern over each of the two front doors. Also present were Bishop and Mrs. J. Kenneth Pfohl, their first visit since the pastor, Br. Clyde Barber, was installed.

Youth Group Elects Officers

The youth groups at Kernersville recently held election of officers for the coming year. The officers of the Youth Fellowship are: Minnie Ruth Smith, president; Jane Adams, vice-president; Marilyn Fulp, secretary; Spencer Willard, treasurer; and Sheryl McCoy, recreation chairman.

The officers of the Chi Rho Group are: Amy Adams, president; Judy Ann Hicks, vice-president; Diane Hamrick, secretary; and Donna Jan Willard, treasurer.

Fort Lauderdale Kindergarten

The opening of a kindergarten on Monday, September 21, is announced by Dr. Mervin C. Weidner, pastor of the Moravian extension project at Fort Lauderdale, Florida. Registration which is limited to twelve children is open to boys and girls who will be five years of age by January 1, 1960.

MEN OF FRIEDLAND build a modern pavilion on site of the old church.
Mrs. Rachell Barber, who was formerly a teacher in the state of Vermont, will direct the kindergarten.

A Wonderful Hour of Fellowship

Sunday evening, May 17, Fulp had its first fellowship supper for the summer months. A large number was present for the wonderful hour of fellowship and bountiful meal. We were glad to have the Kenneth Nowack family with us for the evening and after the picnic supper all assembled in the church for a service at which time Br. Nowack gave a most interesting account in words and pictures of the mission work in Nicaragua. We feel that our interest in mission work in this particular field has been greatly increased.

Officers Are Elected

At the annual Fulp Church Council which was held Sunday evening, June 7, the Brn. Melvin Marshall and Ralph Morris were elected to the Church Board. Mrs. Robert L. Hale was chosen as our delegate to Synod this fall and Mrs. Emma Johnson as alternate. Mrs. Ida Lou Valentine was again elected Church treasurer and Mrs. Robert L. Hale was chosen as Church Council and Board secretary.

Trinity Adopts Summer Schedule

Trinity Moravian Church is again holding the morning services at an earlier hour during the months of June, July, and August. This summer the Sunday school hour will begin at 9:00 A. M., and the Morning Worship Service will begin at 10:00 A. M. This change is being made at the request of the Boards of the Church and the congregation which last year voted its approval of the plan by registering a marked increase in attendance at the Morning Worship Service. We trust that this summer there will again be a noticeable increase in attendance.

Greensboro Employs Architect

The official boards of First Church in Greensboro have approved the signing of a contract for architectural service with Mr. I. A. Sigmon of Greensboro, prominent architect of that city and a member of the American Institute of Architects. He has already begun preliminary drawings for the new Christian Education Building and Fellowship Hall which the Greensboro Moravians hope to begin building early in 1960. The new building will offer up-to-date facilities for the children's departments of the Sunday school on one floor and an attractive Fellowship Hall with kitchen on another floor. This will be the first step in a building program of enlargement and beautification which also calls for enlargement of the present sanctuary and renovation of existing Sunday school facilities for the adult departments of the Greensboro Church.

Two Firsts in Raleigh

The Moravian Church of Raleigh recently chalked up two more "firsts," both of which were observed as feasts. On Sunday afternoon, May 17, the congregation enjoyed its first missionary lovefeast, with the Rev. Joseph H. Gray, Jr., as the speaker. Br. Gray had visited Raleigh on his previous furlough, five years ago. But on that occasion he preached in the Conference Room of the State College YMCA Building and showed colored slides in the back yard of the George T. Smith home. This time he brought the buns and the lovefeast odes from Winston-Salem, then shared the lovefeast meal and sang the hymns with the Raleigh congregation, before describing his important work at the Instituto Biblico, in Bilwaskarma, Nicaragua. Br. Gray also explained the sponsorship system for foreign missionaries whereby the members of the Moravian Church of Raleigh have "adopted" the Rev. and Mrs. Donald E. Fulton, of St. Croix, Virgin Islands, as their very own missionaries.

The other first for the Raleigh church was a monthly meeting of the Raleigh Ministerial Association, which assembled at the Moravian Church on June 2. The Women's Fellowship served members of the Association a delicious lunch following their business session.

Fifteen New Members Received

Sunday, June 7, was an unusually happy day for the Rural Hall congregation. We had a large attendance for the 11 o'clock service to witness and have a part in the reception of fifteen new members into our church. Coming to us by transfer: Earl Booker Hiatt, Sr., Mrs. Verona Etta Hiatt, James Hyde Wilson, Tommy Gray Whitman and John Patterson Arrowood; by adult baptism: Michael Fluke Terry, Keith Brian Kiger, Earl Booker Hiatt, Jr., Karen Marie Kiger and Doris Helen Kiger; by confirmation: Martha Ellen Petty, Kathryn Lloyd Covington, Reed Allen Petty, Thomas Gordon Smith and David Ray Smith. We welcome all these new members and feel that our work has been made much stronger and our congregation should be greatly encouraged.

Church Council, Rural Hall

At the annual council of the Rural Hall Congregation which was held Sunday, May 31, the Brn. Burke E. Wilson, Sr., and Wallace Warren were elected to the Church Board for a term of three years. Br. Burke E. Wilson, Sr., was also chosen as our delegate to Synod this fall, and Dr. Tom A. Petty was chosen as the alternate delegate. The church budget for the year 1959-1960 was presented to the council and approved. The church treasurer, Br. C. P. Robinson, Jr., reported the finances for the present year ending June 30 to be in good condition with all bills paid up to date.

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Three Events Noteworthy

Three noteworthy events have been the recent experience of Immanuel Moravian Church.

The first was the completion of the interior decoration which involved all of the new construction of 1952 and begun by our men last year. More than a score of men participated in the program which was directed by Br. Julian K. Long.

The second event was that of the "Father-Son Night" sponsored by the Men of the Church in which almost one hundred older and younger boys participated. After a delicious meal, prepared and served by a group of the men, all listened with rapt attention to an address by the Rev. Horace (Bones) McKinney, basketball coach and assistant pastor at Wake Forest College.

The third event was that of the "Mother-Daughter" banquet sponsored for the second year by the Women's Fellowship. Not only did the occasion attract attendance of mothers and daughters, but in several instances, granddaughters also. The program was such as to be the subject of happy discussion for some days thereafter.

Former Students at Bethania Set Reunion

William F. Patterson

The Bethania Community Organization, dormant for much of the time since its formation some three years ago, has entered into vigorous activity in connection with the 200th anniversary celebration now underway.

A Reunion of former students of Bethania High School, to be held Saturday, July 18, is the principal project being undertaken by the organization, which is the village equivalent of a Chamber of Commerce.

Several mass meetings of members of the community have resulted in the formation of a Reunion Committee composed of John E. Butner, chairman; James T. Stoltz, Ed Oehman, Kelly Chadwick, Raymond Ritchey, Kenneth Leinbach and Mrs. Frances S. Conrad.

A Carpentry Committee, headed by James T. Stoltz and Harold Adams, has been engaged in renovating the exterior of the old school building, with the help of volunteers from the community. Working with the Paint Committee, T. R. McDowell, chairman, they are preparing the building for use as a Hall of History to be viewed by former students and friends of the school as a feature of the reunion July 18. Dave Byrd is in charge of a committee to beautify the grounds, Mrs. Dave Byrd and Miss Paints

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MORAVIAN COLLEGE-Enrollment 799, including 33 candidates for the Moravian ministry, among whom are 14 from the Southern Province.

MORAVIAN THEOLOGICAL SEMINARY-Enrollment 34, including 50 candidates for the Moravian ministry, among whom are 9 from the Southern Province.
Man and His Sinful Nature

The Rev. John H. Johansen, head of the Department of Religion, Salem College

When the first chapter of the book of Genesis closes its account of creation, it remarks: "And God saw everything that He had made, and behold, it was very good." We are prone to use words carelessly and without due regard to their full meaning; so we need to make a conscious effort to realize that when the term "very good" is used here it refers to a judgment of God, it means the very deepest quality of perfection.

That perfection is something that does not meet our eyes as we look around on the world today. Something evidently has happened, "Change and decay in all around I see." What has taken place to bring about such obvious imperfection out of original perfection? Chapter 3 of Genesis tells the story of what has happened. We are all familiar with the story of Adam and Eve and the Garden of Eden. It may be that the very familiarity of the story has dulled our awareness of the fact that they do not come aware of the fact that they do not have the new look and they are ashamed. For their disobedience, God pronounces a curse of pain and toil and difficulty upon them and curses the serpent as well. Then Adam and Eve are driven from the Garden and prevented from re-entering by a guard of "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Truth of Man's Situation

The important question about this story of the Garden of Eden is not, is it literally, factually true, but does it faithfully represent the truth about man's situation in history? Now one of the living certainties in the mind of man is that man, as he appears in history, is not man as God created him. And yet God did create man? How can we make these two contradictory facts both be true? Man feels that he is the creation of God, but he refuses, on the basis of his knowledge of the character of God, to believe that God created him as he now is, a sinful, tormented being. That is the dilemma to which the Bible story of Adam and Eve addresses itself.

What, then, does the story tell us? We have four essential facts:

1. Man's created position is one of perfect happiness and intimate fellowship with God. Our story portrays that fellowship in such human terms that God is spoken of as "walking in the garden in the cool of the day." taking a stroll, as it were, with Adam and Eve. The great, underlying fact of that picture is that man was created by God in his own image. But the essence of that image of God is primarily in the power of self-determination. It is in his freedom to will that man is most like God.

2. Man by deliberate and wilful choice disobeys God. In other words, the second fact stressed in the story has to do with man's use of this God-like power. The picture in verse 6 is one of deliberate, willful decision: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

Now that action was taken in the light of the previous commandment from God: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Why, did God make such a command in the first place? Well, go back to what we said about the essence of the image of God in the power of self-determination. Man is unique in this power, in the good old school days in Bethania.

The date of the Reunion happens to be the exact 200th anniversary of the beginning of the first house in Bethania, and it is expected that several hundred former students and friends of Bethania High School will gather with their families on this historic occasion. On their way into the community, they will be able to see tangible results of another of the organization's activities in the form of attractive new signs welcoming visitors to Bethania. Also, many of the homes of Bethania will be open for visits by former students.
the capacity to will his own destiny. Every other form of organic life is fated simply to fulfill its own nature. In contradistinction to this, man is endowed with the mysterious power to will his own act. Man's development depends on his will, on the exercise of his power of choice. He determines his own assertion of himself. He wills his act. He becomes a creator.

Now the basic thing which the command of God presented to man was the possibility of a choice between obedience to God and disobedience toward Him. So we are able to see the real meaning of sin. The basic sin of mankind, from which all other sins follow, is the attempt to usurp God's sole right of sovereignty. In other words, it is man's effort to become God himself.

And this effort is not only commonly understood, but is actually practiced. And it is this that leads to the third essential fact of this story. The result of that rebellion on the part of man is estrangement from God. Adam and Eve are pictured as being driven out of the Garden, out of that intimate fellowship with God. As a result, a vacuum is left in his nature. "Our souls are restless till they find their rest in Thee," said Augustine. Man, as a result of the fall, is cursed by an infinite craving, which nothing can satisfy for long.

Healing of the Breach

(4) The healing of the breach is not impossible if God acts. Very skillfully we are reminded by this story that God remains in over-all control. If He acts, all is not hopeless. But is He powerful enough to overcome this separation? Is He omnipotent, or did He by granting man this freedom, this capacity for self-determination, limit His power? The basic error in most of our thinking about omnipotence is that it starts from a false premise of human pride. We think of omnipotence as the power to impose will or the power to remove resistance by force. It is as though one were to say: "I am prepared to believe in this God of yours and in His power, if He will do what I think He should do." But, correctly understood, omnipotence is love in action. And love is the power to grant freedom without desire to limit or inhibit its exercise. It is the power to give freedom without any will to take it back or to direct its use. And it is only omnipotence that can refrain absolutely from trespassing upon freedom. Only omnipotence is the will and capacity to endure everything that man may inflict upon God through the exercise of his freedom.

And the omnipotent God has exercised the initiative in this matter of the breach between Him and rebellious man. "While we were yet sinners, Christ died for us." In the suffering and crucifixion of Christ, God endured the very worst that rebellious man could do and still remained absolute love. Jesus was the climax in time of God's love in eternity.
Conference Time Approaches

For Moravian Young People

Conference time is near for approximately 600 Moravian young people of the Southern Province. From July 20 to August 24 the various age groups, Seniors, Junior Highs and Juniors, will move in and out of Camp Hanes.

Participating with the young people will be approximately 100 adults who will serve as directors, counselors, small group leaders, vespers speakers and campfire leaders.

Senior Conference

The first conference scheduled is for the senior young people, fifteen years of age and older. This conference which begins on Monday, July 20, and closes on Sunday, July 26, is sponsored and planned by the Executive Committee of the Young People's Union of the province.

The Rev. Clayton H. Persons is the director of the conference and Miss Mallie Beroth is the president of the Union.

The program is planned around the theme of the church, "All One Body We." There will be study groups on the Biblical foundation of the church, taught by the Rev. Joseph H. Gray, Jr.; the missions of the church, by the Rev. Kenneth W. Noack; and the music of the church, by the Rev. John S. Gosrud.

The Rev. Fred P. Hege will lead a study group in the discussion of problems of young people in the church of today. The Rev. Kenneth W. Robinson will serve as campfire director and the assistant director, the Rev. Burton J. Rights, will be the vespers speaker. Wallace Elliott will supervise the recreational program.

A change in the staff from that previously announced was made necessary by an accident to Dr. Edwin A. Sawyer who had agreed to attend. Dr. Sawyer, now the pastor of the Nazareth Moravian Church, suffered a broken leg and hand in an automobile accident recently near his home. He was to have taught the course on the Biblical doctrine of the church. Mrs. Sawyer, who was to have been the dean of girls, was slightly injured in the accident.

Four Junior Groups

Following the Senior Conference four groups of Juniors, ages 9 to 12, will be enrolled each for a four day session. The sessions begin on July 27, July 31, August 4 and August 8. The Rev. George A. Chidzie and the Rev. William McElveen will share the responsibility of directing the junior work.

As last year the small group plan will be in operation with a boys' cabin and a girls' cabin being combined to constitute a quest group for study and worship. The counsel-ors of the two cabins will serve as small group leaders.

In addition to the deans, adults serving as counselors are: the Rev. Burton Rights, the Rev. James Weingarth, the Rev. Norman C. Byerly, Mr. and Mrs. W. A. Starbuck, Graham Rights, the Rev. Glenn Crawford, Bill Bondurant, the Rev. Robert Iobst, the Rev. William A. Cranford, Burke Johnson, Mr. and Mrs. Henry Clodfelter, Mrs. G. E. Hunter, Mrs. Henry Cass, Mrs. Miles Carter, Jr., Miss Mallie Beroth, Miss Janet Kimball, Mr. and Mrs. Wallace Elliott, Mrs. Burton Winfrey, Mrs. S. M. Willard, and Mrs. Eloise Rychlik.

Junior Highs

The last group to go to Camp Hanes will be the Junior Highs, age 12 to 15. Two sessions for this age will be held with the first starting on August 12 and the second on August 18. Group one will have as director the Rev. Christian D. Weber and group two, the Rev. John H. Kapp.

A number of changes are being effected in the Junior High program this year. The chief change is that the conference will be set up on the small group plan with a boys' cabin and girls' cabin forming a study or quest group under the leadership of their own cabin counselors.

A special treat for this year's Junior Highs will be the presence at both sessions of the Joe Gray family. Each small group will spend a day with the Grays to become acquainted with them and to learn of our mission service in Nicaragua.

Counselors and leaders for both Junior High sessions are: the Rev. and Mrs. K. Edwin Fussell, the Rev. E. T. Mickey, the Rev. Lewis B. Swaim, the Rev. F. Herbert Weber, the Rev. Richard F. Amos, the Rev. Robert W. Woosley, the Rev. J. Taylor Loflin, the Rev. Bruce Weber, the Rev. and Mrs. James L. Johnson, the Rev. S. J. Teach, Mr. and Mrs. Wallace Elliott, Miss Sallie Greenfield, Miss Martha Anne Bowles, Miss Mallie Beroth and Miss Anne Teuch.

Eight Graduate From Theological Seminary

Eight men were awarded bachelor of divinity degrees at Moravian Theological commencement exercises May 31, which concluded the 152nd year of the only graduate training Seminary for Moravian ministers on the American continent.

Three from Southern Province

James Overton Blanton III, who was ordained in February, completed his Seminary studies in January and is currently Director of Christian Education at Home Church. Br. Blanton spent one year in the Moravian mission at St. Croix, Virgin Islands, and is scheduled to return to the West Indies in July.

James Lester Johnson, Winston-Salem, N. C., has accepted a call to become assistant pastor of the Little Church on the Lane, Charlotte, N. C.

Charles Bruce Weber, Winston-Salem, N. C., has accepted a call to become assistant pastor of Calvary Moravian Church, Winston-Salem, N. C.

Four From Northern Province

George Courtney Beidelman, New York, N. Y., who was ordained May 17 by Bishop Kenneth G. Hamilton in his home church, New York First, New York City, will be installed as pastor of First Moravian Church, Utica, N. Y., on June 14.

A. Peter Haupert of Bethlehem, Pa., will enter the University of Pennsylvania Medical School in September and plans to become a medical missionary. Br. Haupert served last summer in the Moravian Mission at Bilwaskarma, Nicaragua.

Joseph Amia LaFortune of Green Bay, Wisconsin, has been student pastor of East Hills Moravian Church this past year and will go to the Moravian Mission in Alaska. Br. LaFortune was ordained June 7 at East Side Moravian Church, Green Bay.

Martin Lefever Schaffstall, Lancaster, Pa., has served as student pastor of Grace Moravian Church, Center Valley, Pa. Br. Schaffstall will become assistant pastor to the Moravian congregation at Littitz, and is to be ordained early in July.

Llewellyn W. Thomas of Watertown, Wis., has served a year in the Moravian Mission, St. Croix, Virgin Islands. He has accepted a call to become assistant pastor of Central Church, Bethlehem, Pa., and is to be installed July 5.

DEATHS


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Building and Expansion Board Sets Record Budget

A budget of $55,307 was announced at the rally of the Building and Expansion Program which was held at the Clemons Church on June 18. This is the largest budget in the program's history exceeding by $5,307 the $50,000 allocated in 1958. Lindsay G. Crutchfield, chairman of the Building and Expansion Board, presided at the rally attended by approximately 300 members of the official boards of the congregations.

Building projects of six congregations were given assistance in the 1959-1960 budget. These congregations are Fort Lauderdale, Florida, $50,000; St. Philips, $6,500; Leaksville, $7,500; Fulp, $2,500; Friedberg, for a parsonage, $2,500; and Hopewell for a parsonage, $2,500. Other grants were $2,807 for the purchase of sites for new churches, and $1,000 for the expenses of the Board.

Two of the congregations, Fort Lauderdale and St. Philips, were recipients of grants in the previous year which closed June 30, 1959. For the two year period a total of $62,750 has been contributed toward the beginning of work in Florida and $16,500 toward the construction of a new church for St. Philips in the Happy Hills Community.

Ardmore Clears Debt on Education Building

Our Ardmore Moravian Church was the scene of a "$75,000 Fire" on Sunday evening, June 28. A large crowd of almost 400 persons watched the conflagration which was confined to the pulpit area of the building. Unlike most fires this was no tragedy marked with tears, but there was much rejoicing for the congregation witnessed the burning of its large mortgage on its Christian Education Building.

The "fire" was caused by events dating back 38 years. The first service leading to the organization of the congregation was a prayer meeting held on December 1, 1921 at the home of Mr. and Mrs. L. M. Hahn on Beach Street. On May 30, 1922 a Ladies Aid Society (now called Women's Fellowship) was organized at this same home. A Sunday School was organized on March 18, 1923 which met in the "Bungalow," a two-story dwelling that had been built on the western end of the church lot at Hawthorne Road and Academy Street. In this building a congregation was organized on June 29, 1924 with forty-nine charter members.

The Rev. William R. Steininger was called as pastor of the new congregation. He was succeeded on July 1, 1928 by the Rev. Edgar A. Holton who continued as minister until 1943. During Br. Holton's pastorate a fine church building was erected. It was occupied in 1932 and dedicated on August 18, 1940.

(Continued on page 2)
Provincial Announcements

Provincial Elders Conference

Br. James L. Johnson and Br. C. Bruce Weber, both of whom graduated from our Seminary in June, were ordained deacons of the Moravian Church during the month of June by Bishop J. Kenneth Pfohl. Br. Johnson was ordained on the 21st at Friedland and Br. Weber on the 28th at Fairview.

Br. Johnson entered upon his duties as assistant pastor of our Charlotte congregation on June 1.

Br. Weber was officially received by the Calvary congregation as assistant pastor at a dinner meeting on July 1.

Br. Kenneth W. Ball was ordained a Presbyter of the Moravian Church by Bishop J. Kenneth Pfohl at an afternoon service in Kernersville on June 7.

The activities of the president of the conference included the following board and committee meetings: Executive Board, Salem College; Pre-Synod Committee on the Church’s Outreach; Provincial Financial Board; Provincial Elders’ Conference; American Board of Foreign Missions; Directors Foreign Missionary Society, South.

In addition, the president participated in the following services: Salem College and Salem Academy commencements; final worship service for Salem College Summer Choir School; Building and Expansion Rally; Early American Moravian Music Festival; address to Provincial Ministers’ Conference; address at 200th Anniversary Lovefeast at Bethania; Anniversary Lovefeast address at Hopewell; missionary talk at Home Church, Missionary Meeting; Mortgage Burning and Anniversary Lovefeast at Ardmore.

R. Gordon Spaugh, President

Interprovincial Board of Christian Education

The Interprovincial Board of Christian Education held its annual meeting at the home of Dr. John S. Groenfeldt on Lake Michigan near Sturgeon Bay, Wisconsin, on June 16, 17, and 18. Dr. Groenfeldt is the General Secretary of the Board of Christian Education and Evangelism of the Northern Province.

Dr. Milton A. Yauck, president of the Northern Board, presided. Others in attendance were the Rev. John H. Johansen, the Rev. J. C. Hughes and Dr. George Higgins, representing the Board of Christian Education of the Southern Province; and Dr. Victor L. Thomas and Miss Marvel Rittman.

Much of the time of the three day session was taken up with consideration of new Moravian publications. Final details were worked out for bringing out in the fall of 1959 a book of children’s stories, "The Belfry that Moved," by Bernard E. Michel.

Among the other publications authorized was a new book on Moravian history and customs by Dr. Walser H. Allen. In addition to a series of pamphlets were planned for 1960 as part of the annual emphasis for that year, "The Layman and His Church." The pamphlets under the general title of "Guides for Better Christian Living" will cover such subjects as Bible reading, prayer, family devotions, church attendance, planned giving and witnessing for Christ.

The Rev. John H. Johansen was elected chairman of the Board and Dr. John S. Groenfeldt, secretary, for the 1956 meeting which is scheduled to be held in the Southern Province.

UNITY
UNDERTAKINGS
By
W. H. Allen, Jr.

It’s not the dreamed of "once in a lifetime" experience, but the Interprovincial Moravian Ministers’ Convention to be held at Bethlehem, Pennsylvania, in August is such a rare occasion as to command the interest, support and participation of every Moravian minister in the Northern and Southern Provinces who can possibly plan to attend. Advance reports indicate a definite lag in registrations, especially from the South, although a program of worthwhile content and genuine encounter has been carefully arranged by the committee in charge.

The three-day session, which is due to get under way August 18, will take place on the campus of Moravian College and Moravian Theological Seminary, thereby providing the opportunity of a visit to "alma mater" for the majority of the clergy men who will gather for inspiration and fellowship, on the familiar grounds of collegiate days.

The last Interprovincial Convocation occurred in 1952 at Camp Hope, New Jersey. Judging by the passage of time since then, another may not be scheduled until at least five more years have passed. So it behooves all Moravian ministers in America to set aside other duties and itineraries for the third week in August and converge upon Bethlehem for an assemblage which can know no substitute in the life of the Moravian Church we love and serve.

Ardmore Burns Note

(Continued from page 1)

The Rev. Charles B. Adams, now pastor of the College Hill Church in Bethlehem, Pa., became pastor of the congregation on November 21, 1943. In 1949, under Br. Adams’ direction, the present Christian Education Building was built and the church remodeled. These new buildings were occupied in the spring of 1950. The Rev. Richard F. Amos was called to this pastorate in September 1953. In 1957 the sanctuary was air-conditioned and in 1958 the Christian Education Building was re-decorated. The physical facilities of the church are now valued at over $300,000.

Br. Charles Adams, Dr. R. Gordon Spaugh and the pastor officiated at the mortgage burning service.

At the conclusion of this service, a reception was held in the Fellowship Hall in honor of the Adams’ family. A color motion picture depicting scenes from the life of the congregation ten years ago was shown.

BAPTISMS


Flynt, Robert Elwood, son of Herman Elwood, Jr., and Catherine m. n. Crabtree Flynt, born March 6, 1959, in Raleigh, N. C., was baptized June 28, 1959, at the Moravian Church of Raleigh by the Rev. Walker H. Allen, Jr.

The Wachovia Moravian

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

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
Ground Is Broken
For Camp Buildings

Ground breaking ceremonies were held at the conference ground on Saturday morning, July 18. Those most closely associated with the project attended the service. George G. Higgins presided; Samuel J. Tesch offered prayer and R. Gordon Spaugh pronounced the benediction.

The ceremony took place at about 11:00 A. M. on the spot where the Dining Hall and Kitchen will be erected. This building will be at the approximate center of the development.

Others who attended in an official capacity were Paul Kolb, chairman of the Conference Ground Trustees; C. T. Leinbach, chairman of the Finance Committee; Agnew H. Bahnson, vice chairman of the Finance Committee in charge of special gifts; and Paul Flynn and Nat Flynn, representing the contractors.

As a prelude to the breaking of the ground the group joined in praying the following liturgy: That we may give thanks to Almighty God for the blessings that have brought us to this hour.

We break this ground.

That children may here find God through the wonders of His creation.

We break this ground.

That youth may here find meaning and purpose for a life dedicated to Christ.

We break this ground.

That those mature in years may here find inspiration to serve their Lord.

We break this ground.

That families may here find joy and happiness in living together for Christ.

We break this ground.

That all may here find opportunity for worship.

We break this ground.

That we may dedicate ourselves to the completion of this task to the glory of God, the Father; God, the Son; and God, the Holy Spirit.

We break this ground.

After breaking ground the trustees went over on the spot the location of the twenty-four buildings that are to be constructed.

The ceremony was made possible by the signing of the contracts on July 2 for the construction of the buildings at a cost of $185,538. The Flynt Building Company of Winston-Salem are the contractors. Construction is to begin immediately.

The signing of the contract on July 2 was made possible by the response of the churches to the campaign for funds. This phase of the financial campaign was headed by Alton F. Pfaff who reports that thirty-five churches have subscribed a total of $131,150. Earlier Mr. Bahnson had reported as special gifts amounts totaling $107,000.

Church Leaders Meet
On Island of Rhodes

Leading churchmen of the world’s Protestant, Anglican, and Orthodox traditions will convene August 19-27 on the island of Rhodes, Greece, to review progress on their cooperative work and plan future programs. The event will be the annual meeting of the policy-making 90-member Central Committee of the World Council of Churches. It will be the first committee meeting held in a country in which the Eastern Orthodox Church is the predominant religious body.

Dr. Franklin Clark Fry, New York, N. Y., president of the United Lutheran Church, is chairman of the Central Committee of the World Council. Bishop Henry Knox Sherrill, Boxford, Mass., Protestant Episcopal Church, is one of the Council’s five presidents. There are 19 other Americans on the Committee. The nine-day session will be highlighted by the presentation of major papers including two on the topic “The Significance of the Eastern and Western Traditions within Christendom.” A series of reports will deal with current World Council concerns including religious liberty and areas of rapid social change.

The committee also will review plans for the World Council’s Third Assembly. It is expected to give final approval to architects’ plans for a new $2,500,000 headquarters building in Geneva. Work is expected to be started on the new structure at the end of this year and be completed in 1961.

BAPTISMS

Harris, Diane Renee, daughter of Arlen G. and Lois m. n. Clark Harris, born May 20, 1959 at Washington, D. C., baptized June 21, 1959 at Ardmore Church by the Rev. Richard F. Amos.

Craft, Barbara Ann, daughter of Robert Lee and Ruth Marie m. n. Floyd Craft, born March 17, 1959, in Washington, D. C., was baptized June 21, 1959, at the Moravian Church of Raleigh by the Rev. Walser H. Allen, Jr.

Cotten, Lisa Ann, daughter of Jack M. and Peggy m. n. Craft Cotten, born February 25, 1959, in Raleigh, N. C., was baptized June 21, 1959, at the Moravian Church of Raleigh by the Rev. Walser H. Allen, Jr.

Hayes, Mark Carter, son of Lawrence D. and Colleen m. n. Carter Hayes, born December 27, 1958 at Chapel Hill, was baptized by the Rev. Kenneth W. Ball in the Kernersville Church June 21, 1959.

Ford, John Alexander, son of Robert V. and Elizabeth m. n. Spach Ford, born in Hagerstown, Md., October 20, 1958, was baptized in the Chapel of Home Church on June 21, 1959, by the Rev. James C. Hughes.
Columbia Records Will Record Moravian Music

An agreement for the recording of early American Moravian Music by Columbia Records has been entered into by the record company and Moravian Music Foundation. The agreement was negotiated by David J. Oppenheim, Director of Masterworks Artists and Repertoire of Columbia Records and Donald M. McCorkle, Director of The Foundation.

The completion of arrangements marks a milestone in the history of the recording industry, and is viewed as an enormous step forward for the cause of making early American music, especially American Moravian music better known throughout the world.

Under the terms of the contract, Columbia Records will begin a new project by recording early American Moravian music exclusively for The Foundation. The series of long-playing records, both monophonic and stereophonic, will, it is anticipated, include the finest of the sacred choral and vocal compositions of the Moravians which are published for The Foundation. The series, moreover, will be the first strictly commercial recordings of early American music to be made by a major company and distributed internationally.

To make the project possible, Columbia Records will assume all of the costs of engineering, manufacturing, and marketing the records. The Moravian Music Foundation, for its part, will assume the cost of paying the professional musicians who will be used in the performances. The Foundation has recently received a substantial grant from an anonymous donor to cover the enormous cost of supplying the artists for several hours of recorded music.

The first two recordings to be released will be comprised of anthems and sacred songs. Both were recorded at the Early American Moravian Music Festival in Winston-Salem under the musical direction of Thor Johnson, and featuring soloists Ilona Kombrink, soprano, Aurelio Estanislao, baritone, and the Seminar Chorus and Festival Orchestra. David J. Oppenheim will supervise the engineering.

Commenting for The Foundation, Board Chairman Clarence T. Leinbach noted that "It is, we believe, a distinct privilege for The Moravian Music Foundation to begin what promises to be an important and continuing collaboration with Columbia Records. We have high regard for the fine musical standards of Columbia Masterworks and are pleased that the firm has shown foresight in leading the recording industry into the still unknown values of early American music. We are aware of the responsibility which has been given to us, for we know that our project will be a test for other American compositions which need the impetus that recordings can give toward general acceptance. We are confident that the music of the Moravians will justify this faith, and that sales of our series will more than repay the enormous investment being made by Columbia Records and The Foundation."

Mountain Trip Concludes Vacation Bible School

On Saturday, June 20, ten adults and twenty-eight junior and senior high young people from Bethabara Moravian Church left at 1:30 p.m. and travelled into the mountains of Virginia for a fitting climax to a happy and inspiring Vacation Bible School.

Three innings of soft-ball were played in Ralph Ayers cow pasture across the highway from the Mount Bethel Parsonage. High lights of the game were John Ham's long hit (he made only a double because he couldn't run) and Keith Hunter's "cas­eey-at-the-bat" act. Marsden Cleckley was the winning pitcher.

Following the soft-ball game the caravan moved several miles up the road into the Lovil-Dix orchard. There the cars were parked and the laughing teen-agers began a long, steep hike to the waterfalls secluded in the mountains above the orchard.

Screaming appetites were then calmed by charcoaled hot dogs with all the trimmings, cold drinks, cookies, and marshmallows. Paulette Rickard presided at the worship service which followed group singing led by Paul A. Snider, pastor. Beverly Reich prayed at the conclusion of sentence prayers. Sharon Hine read Psalm 19. Jimmy Morgan testified of the reality of God in his life. In the light of the full moon the mountain side glowed with the glory of youthful voices as they sang:

"Fair is the sunshine, Fairest still the moonlight And all the twinkling starry host; Jesus shines brighter, Jesus shines purer Than all the angels heaven can boast!"

Tired but happy young people returned to Bethabara with the words, "I have decided to follow Jesus," ringing in their hearts.

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AFRICAN MISSIONARY MEETS DEADLY

“Visitors in the Dark”

MARTHA PEDERSEN, R.N.

(Translated from MISSIONSBLAD by Herbert B. Johnson)

It was Saturday morning. Our ambulatory patients were unusually late that day. They ordinarily came to the hospital between eight and ten o’clock, but now they came drifting in about eleven. When I asked them the reason for their tardiness their reply was the one word, “Masimba,” meaning lions. The previous night an immense male lion had been prowling about Sikonge, and he had killed not fewer than eleven cows.

A European from Tabora and our Carl Madsen, armed with guns, drove out into the country in an endeavor to get a look at him, but after a long search they gave up. They could discover no trace of him because he had been wise enough to seek cover at daybreak. However, at nightfall we could hear him roaring again, and we were very uneasy because we knew he was on the prowl once more.

The European stole out into the gloom and darkness of the night but found that the lion was quite a distance away. So he took the car and drove slowly in the direction of the sound, stopping frequently in order to listen. Eventually, the growling was close by. The hunter stopped the car and switched off the lights. Suddenly a herd of cattle began to bawl. The hunter drove his car in the direction of the uproar. When he came drifting in about eleven, when we heard the snake bump up against it. We looked at each other with thumping hearts, because we then realized how narrowly we had escaped death from snake-bite.

I dared not return home; but what should we do? The horrible thing might still be lying out there on the veranda. I stole out the back door of the house and began to shout for Jacob Corydon-Petersen, whose house was some distance from Helga’s. “Jacob, Jacob, hurry and come with your gun, a snake!” We stood a moment, wondering if he had heard us. Yes, now we saw a light in the darkness; as it came nearer we shouted, “Jacob, have you your gun with you?” “Yes, I have.” “Be very careful, for a big snake is lying on the veranda, if it has not disappeared in the meantime.” “Bring more light,” said Jacob. “Oh, no; we dare not go out there again,” we replied.

Jacob shone a light on the front door, but saw nothing; so he said, “Bring out your big Aladdin lamp. There is nothing near your door.”

It was Sister Helga who first ventured outside the door and set the lamp on the veranda. Suddenly we discovered the snake; it was coiled up behind some potted plants.

Jacob aimed and fired. The reptile raised its head for an attack, but, before it could turn itself about, a second shot followed, and down went the snake. None of us dared approach it because one never knows if a snake is actually dead.

However, right above the potted plants was a window. So we decided to enter the house and try to examine the horrible thing from that point of view. Jacob opened the window and took a good look at the snake. It was still moving. Jacob asked Sister Helga, “Have you anything heavy that I can drop on its head?” “Indeed I have,” she said. She returned with a big building-stone. Jacob aimed at the snake’s head and let the stone fall. It struck beside the snake, so no harm was done to it. Then Sister Helga had a good idea; she fetched a long spear which she owned as a curiosity. “Just the thing,” said Jacob, as he took the spear and stuck it through the neck of the snake. Ugh, how it squirmed! “Come up in the window,” said Jacob. Helga crawled up and held the spear while Jacob went out and crushed the head of the snake. Soon it was all over; the snake, eight feet in length, lay perfectly still.

“We live among dangers wherever we go, but we experience over and over again the protecting hand of God,” says Sister Martha Pedersen.

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MORAVIAN MISSIONS

Children’s Prayer Calendar

A mission prayer calendar has been prepared for distribution among the children of Moravian Sunday schools throughout the Northern and Southern Provinces of our Church. The purpose of the project is to encourage young Moravians to pray regularly for missions. There is a prayer suggestion for each day of the month and the calendars are designed to be used over again each month of the year.

Through the generosity of the members of the Advent Moravian Church, Winston-Salem, N. C., the calendars have been distributed free of charge. A deadline for orders was set and by that time there were responses from 110 churches with orders for 9,765 calendars. Such an immediate acceptance of an idea is rewarding to the Mission Board, for it indicates the large number of our churches which are ready to do everything in their power to advance the cause of missions.

The Befus Family Returns to Canada

The Rev. and Mrs. John Befus have been granted permission to withdraw from mission service indefinitely. Their request was made on behalf of their son, Timothy, who needs a series of treatments which are not available in Nicaragua. The Befus have served in Nicaragua since 1940. During this time Br. Befus served a number of stations including the large and important Puerto Cabezas district. He has been acting superintendent and dean of the Instituto Bíblico at various times. Their love for Nicaragua will be greatly felt and both the Mission Board and the Provincial Board of Nicaragua express appreciation for their outstanding service, wish them well in a new field of service, and look forward to the time when they may be able to return to Central America.

Debby Nowack Continues to Improve

Debby, daughter of the Rev. and Mrs. Kenneth Nowack, continues to improve in her battle with osteomyelitis. The Nowack family has been living in the Southern Province mission apartment while Debby receives treatment at the Winston-Salem Baptist Hospital. Her father has been helping with the pastoral work at the New Philadelphia Moravian Church in Winston-Salem. Although Debby’s progress is quite satisfactory to the doctors, it is still too soon to determine a date for the Nowacks’ return to mission service in Nicaragua.

Renovated Manse Dedicated

The manse in Georgetown, British Guiana, occupied by the Howard Houseman family has been renovated completely and was dedicated on May 19. A special service was held in the church with a congregation of over 350 people including the leaders of many of the Protestant Churches in Georgetown. After the church service the dedication took place on the steps of the manse and everyone was invited to inspect the building.

The renovation was accepted by the Provincial Women’s Board of the Northern Province as a special project. The gift from the women of the Northern Province plus a gift from the Mission Board encouraged the members of the congregation to make substantial pledges. The giving in this congregation has increased by 400% in one year’s time.

Medical Missions Aid Fund Growing

A fund to aid students of medicine who have volunteered for mission service was begun recently. The response to this appeal has been most encouraging. In the short while the fund has been established the sum of $960 has been received. The fund will need over three times this amount annually if its purpose is to be fulfilled. The gifts to this cause are invested in medical education and the interest on such an investment is beyond all calculation.

Continental Synod Meets in Germany

The following is a brief summary of the account contained in the May issue of the Bruderbote. The entire issue was devoted to the story of the Continental European Moravian Province at Bad Boll, April 21-27. This has been the third such gathering in the present ten-year “synodal period.” For the first time Moravian ministerial candidates had been officially invited to attend, and eight of them were able to be present. Br. Motel conducted the opening service. Waldemar Reichel was elected president and Hans-Walter Erbe and Theodor Siegerbort were elected vice-presidents.

Among many other items the Synod discussed were three matters which General Synod 1957 had referred to the separate provinces. It adopted the principle that the remarriage of divorced persons should never take place without thorough discussion of each case by the congregational Board of Elders, followed by consultation with the provincial Executive Board. It also passed the following resolution: “Synod considers it to be desirable that sisters who are used in the service of the church be eligible for ordination.”

With regard to atomic warfare, Synod authorized its president to send the following statement to Bishop Karel Reichel in Czechoslovakia: “The Continental European Moravian Church will not permit itself to be drawn into the process, so popular in the world, of painting nations black or white. It will not be intimidated by the threats nor deceived by the promises of temporal powers. It lives through faith in God, Whose love belongs to the East and the West, and of the risen Christ, Who is Lord over all powers and weapons and to Whom many ways are open where man sees only evasive measures of sin.”

Under the head of Unity causes, Synod further ruled that until Surinam becomes a Unity Province the President of the P.E.C. of Surinam shall continue to receive his appointment from the Zeist Mission Board.

Most of the work of the Synod, however, was devoted to the revision of the Book of Order of the province and of the Liturgies of the Church. Both had received earnest study throughout the past ten years. In principal this Synod adopted the new documents, though it provided for the possibility of further revision of the Book of Order and set a probationary period for the use of the latter. Bishop Vogt and Heinrich Meyer gave an account of the state of the church in the Eastern District. Br. Meyer particularly stressed steps which are to unite the two Moravian congregations in the New World.
Berlin. The new sanctuary and parsonage are to be located at Neukolln.

Synod voted to discontinue Pesseux in Switzerland as a congregation due to the decreasing number of members there. On the other hand, Synod approved the creation of a new charge. Some four hundred former Moravians live in the Dusseldorf area. It was the hope of many that this step would ultimately lead to the establishment of a new Moravian congregation somewhere in that region.

Synod re-elected all of the former personnel to the Provincial Boards and chose Theodor Sieberger, pastor of the Hamburg congregation, as a new Bishop of the Unity. His consecration followed at Bad Boll on the closing evening of Synod, Bishops Johannes Vogt and Elmo Knudsen and the Rev. Erich Marx, pastor of the Bad Boll congregation, officiating.

**AMERICANS DISCOVER BRIGHT AS WELL AS DARK SPOTS OF VILLAGE LIFE**

**In Work Camp In Africa**

Pierre Vittoz

From "The Moravian Messenger," the monthly magazine of the British Moravian Church.

The Rev. Pierre Vittoz, a native of Switzerland, served for many years as a Moravian missionary to Tibet. Not being able to return to his post after a recent furlough, he volunteered for temporary mission service in Africa. It was in Africa that he came in contact with the work camp composed largely of young people from America.

Beul is one of those villages you cannot find even on the best of maps: a clearing besieged by the African forest, on a path that only leads to a swamp. To reach it, one drives for hours through mud and gravel, or on shaky planks across ditches. Hamlets are few and far apart, and their banana or cocoa plantations are dwarfed by the neighboring giant trees.

Try and imagine the daily life of such a village! Its inhabitants know nothing but that corner of the forest, with its constant humidity, its sticky soil and its overwhelming vegetation! Their horizon is limited by their dull life as much as by the bush. Laziness, witchcraft and customs oppress everyone.

Outside the forest, we also are ignorant. What do we know of such a village? Our ways of living and thinking, and the fearful rush of modern life—of which we complain as if we were not responsible for it—are narrowing our horizon. We are in danger of completely losing touch with these Equatorial villagers, or similarly with the Tibetan nomads or the fishermen of the Pacific.

**Bridging the gap**

Many people are conscious of that estrangement, of the ditch dug by technical progress between the white man and the one that does not follow him. Dr. James Robinson, an American Negro clergyman, has recently gone one step further, and helped bridge the ditch in a direct way. Here is the story.

Journeying in the Cameroons four years ago, Doctor Robinson realized that a first condition to understand Africans is to experience the terrors as well as the soft evenings of their country. So he conceived, and (being a good American) financed the project of sending students to Africa to see it and touch it. Consequently, at the end of June, 1958, sixty Americans landed here, all blessed with that wonderful hunger and thirst of people who want to experience and understand everything in six weeks.

They divided up into four groups, visiting different countries—Tanganyika, Cameroons, Nigeria and Ghana—before pooling their discoveries.

The group of fifteen boys and girls that landed on the Cameroons coast went straight into the interior. A missionary builder, with a few Congolese and local students, was waiting for them at Beul with the sketches of a school and a village chapel. Together with the villagers they all started digging foundations, breaking stones, making bricks, raising walls, putting up trusses and nailing corrugated iron. It was a very good job, well done and useful.

During the camp the Americans had more opportunities than they had hoped to meet with African life. The forlorn ditch where John was stranded with his Land-Rover was African indeed. Very true to life also were those spiders as big as children's hands that climbed down from the roof onto Marilyn's bed... Several students were unlucky enough to be down with malaria within three weeks... Such is the price one must pay.

**Two-way traffic**

Discoveries were not one-sided: the vil-

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**Br. Vittoz Returns to India**

We are happy to be able to announce that a passage to India has been secured for Br. and Sr. Vittoz and their family on the Anchor Line s.s. *Circassia* sailing from Liverpool on September 5th. There is as yet no definite news as to the granting of a visa for Br. and Sr. Vittoz to enter and reside in India, but we are hoping it will come through soon. It is sincerely to be hoped that the fact that the state of Mussorie where, in the town of Landour, Br. Vittoz and his fellow translators are intending to take up their work, has been chosen as the refuge for the exiled Dalai Lama will not cause further difficulties and delays.

The latest news of the translation work from India itself is in a letter just to hand from Br. Eliyah Phanthshog. It appears that Br. Vittoz and Br. Phanthshog will be the main translators. From time to time they will meet other translators in Calcutta for consultation, and others will also take part by correspondence.

—Moravian Messenger, June 1959

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The Twenty-Sixth Regiment Band was made up of Moravian musicians from Salem, N. C. From 1862 to the end of the Civil War this band accompanied its regiment. The personnel of this band as well as the music of the Civil War period came alive as a part of the Music Festival which was held in Winston-Salem, June 22 to 27. Austin E. Burke, right foreground, directed the band which used instruments of that period restored for the occasion. The band presented a short concert as a prelude on Thursday evening.

In a lighter and enjoyable moment of the festival, "Paymaster" E. L. Stockton pays off the band in Confederate three dollar bills. Receiving his pay is Brownie Clodfelter.

Lagers and also the African student had an opportunity to sense the breadth of the Atlantic. They naturally marveled at such queer machines as a tractor or a hot shower, and half of them turned up every time the circular saw started its ear-piercing tune.

Everybody had troubles with languages. What a headache! Fortunately our students could talk some English. But even so it is always frustrating to be limited to the plainest topics without ever getting to the bottom of ideas and acquaintanceships. We could meet also on another level, and the American group could see the bright spots as well as the dark ones of village life. Dark sides are many: first of all is the exasperating laziness of people who are happy watching others, chatting and arguing while you are sweating under the weight of a beam of their schul. Local rivalries soon appeared: the neighboring tribe refused to send the only masons of the country. Food providers regularly found excuses not to help those foreigners who had chosen Beul instead of the next door hamlet. Some local parsons seemed much less interested in preaching the Gospel than in enforcing regulations and the payment of congregation cash.

Among these shadows shone bright spots: the faith of the villagers whose every day starts with a service at dawn, the startling life taken on by Bible lessons sung in true negro spirituals, the faithfulness of some humble evangelist in a hamlet, the steadfastness also of a certain missionary who lives truly for and with his' Africans.

Christian Partnership

From such a fellowship could not come ready-made conclusions. Its modest aim and result was that some men and women realized how necessary and difficult is active fellowship. They understood that in spite of many differences, and in spite of the white man's overwhelming superiority on material and intellectual levels, true fellowship can only be lived in a Christian partnership—and not by the domination of some and the dependency of others, even though domination is only too readily accepted on either side.

Particularly interesting was the presence of three American Negroes. They were welcomed with open arms. Although it is impossible to trace back the ancestry and fatherland of American Negroes, surely some of the ancestors of these three had been sold to slave-traders by African chiefs, i.e., by their own brothers. Now they come back, rich and educated. And Africans look up to them for help and guidance. Strange echo of the story of Joseph and his brothers.

Women's Fellowship of Bethabara

The Women's Fellowship of Bethabara Moravian Church has re-organized for the year 1959-60. New officers are Mrs. L. W. Lackey, president; Mrs. H. W. Wilson, Jr., vice-president; Mrs. Charles P. Smith, Jr., secretary; and Mrs. Calvin Wooten, treasurer. New circle leaders are Mrs. R. W. Newsom, Mrs. Wesley Brendle, Mrs. Emory Thomas, and Mrs. Everett Lehman.
Gospels, Tea Are Sold at India Inn

By Blaise Levai
by permission of the American Bible Society

This is Andreas Din, formerly a Mohammedan priest. Before he became a Christian, Andreas was in charge of a large Muslim temple in South India. One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Mohammedan.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Moslems discovered that their priest was reading a New Testament, they drove him out of the city.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as He promised in His Word."

After his conversion he boldly returned to the same city he had served as a Mohammedan priest. In order to support himself he opened a tea stall near a crowded bus stop in South India. Andreas decided that his message haunted him for days after the Rev. Ernest Hahn, a missionary working among Mohammedans, states that Andreas sells on the average 400 Gospel Portions each month. It is difficult to keep him supplied.

Several years ago Andreas married a convert. They named their first son "Gift of God." In faith the couple worked courageously together.

Occasionally someone in the bus rudely asks Andreas: "How can you possibly do this—you who served us as a Moslem priest? Aren't you ashamed?"

"Ashamed? No. I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him too," he tells his inquirers.

As the first missionary convert, Andreas has become a well known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon which with the help of the American Bible Society distributed 1,297,686 volumes of Scriptures to travelers along the Indian road.

BAPTISMS


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MORAVIAN COLLEGE—Enrollment 790, including 32 candidates for the Moravian ministry, among whom are 14 from the Southern Province.

MORAVIAN THEOLOGICAL SEMINARY—Enrollment 24, including 30 candidates for the Moravian ministry, among whom are 9 from the Southern Province.

NEWS FROM THE CHURCHES

"Gospel Has a Strong Appeal"

Immanuel Congregation enjoyed a feast in things spiritual with the coming of Dr. John R. Church for a week of evangelistic services. Such an effort at Immanuel in June was unheard of and we entered into the effort with faltering faith only to be rewarded with the best attendance we have had in many years and more interest than we have experienced for a long time.

June 14-21 proved a great week for those who were privileged to participate, Dr. Church, native of Winston-Salem and for more than twenty years an "approved" evangelist in the Western North Carolina Conference of the Methodist Church, has had very wide experience in evangelism throughout the middle west and this area, and his presentation of the Gospel has a very strong appeal to those who will listen. We're grateful that he could come our way. It was an experience most rewarding.

Pastor Ordained

On Sunday afternoon, June 7, the Rev. Kenneth Wheeler Ball, pastor of the Kernersville congregation was ordained a presbyter of the Moravian Church in a most impressive service. Dr. Herbert Spaugh, a pastor of the Little Church on the Lane, led the worshippers in the Te Deum Laudamus and the Rev. H. B. Johnson offered the prayer. Bishop J. Kenneth Pfohl preached the ordination sermon and the choir sang an appropriate anthem. Following the ordination an informal reception was held in Fellowship Hall for the Rev. and Mrs. Ball.

Bethabara: Past, Present and Future

Mr. E. L. Stockton, treasurer of the Southern Province, delivered an interesting and informative speech to the Men of Bethabara Church on Tuesday, June 16. He spoke about "Bethabara, Past, Present, and Future."

His address was preceded by a delicious bar-b-que dinner. Following his address the Men of the Church held their annual election of officers. New officers are F. W. Sapp, Jr., president; R. K. Morgan, vice-president; Bernard Davis, secretary; and John Ham, treasurer.

Two Three-Generation Families

Two families who are now represented in the Moravian Church of Raleigh by three generations add length as well as strength to the Raleigh congregation! On Sunday, June 21, Barbara Ann Cotten and Lisa Ann Cotten, infant granddaughters of Mr. and Mrs. Charles M. Craft, were baptized by the pastor, the Rev. Walter H. Allen, Jr. Little Barbara's father, Br. Robert L. Craft, is a member of the Moravian Church of Raleigh, as are little Lisa's mother, Mrs. Peggy Craft (Jack M.) Cotten.

Synod Delegates Chosen

The Church Council of Bethabara Moravian Church, June 14, 1959, elected the following to serve on the Church Board: Mr. W. H. Andrews, Mr. O. E. Doub, and Mrs. B. Clyde Shore. The Council also elected as delegates to Synod, Mrs. H. W. Wilson, Jr., Mrs. B. Clyde Shore, and G. S. McBride. Alternates chosen were Mrs. W. N. Newson, Mrs. Bernard Davis, and Mr. E. L. Rowley.

Old Organ Restored in York, Pa.

The last church organ built by David Tannenberg, eighteenth century Moravian organ builder, has been restored and rebuilt by the historical society of York County in preparation for the Colonial Days celebration held in May.

The old organ, completed by the Lititz organ maker in 1804, is in operation in the society's second-floor museum gallery in York.

Known as the Barbara Schmidt organ, the old instrument was in the stages of final tuning in May, 1804, when Tannenberg suffered a stroke, fell from the console, and died three days later. The organ was played for the first time at the famous organ maker's funeral.

Tannenberg installed the organ in Christ Lutheran Church, York, Pa., under the terms of the will of Barbara Schmidt. The cost of the instrument was $946. Society officials state that it is costing more to reassemble the organ than it did to build it originally.

The society is reconditioning the organ as carefully as possible. The original color of the cabinet is being retained. Even the pitch of the old instrument will be the same. Fred J. Furst, York organ maker who is doing the reconditioning work, said the original pitch was 450, as compared to the

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present pitch of 440. The 450 pitch was used in tuning the organ when the reassembly was completed.

**Woltjen Receives Appointment**

John W. Woltjen, son of the Rev. and Mrs. Stanley Woltjen, has been named associate director of development for Moravian College.

A 1959 graduate of Moravian College with the degree bachelor of science in economics and business administration, he was graduated from Moravian Preparatory School and has served as a president of the American Moravian Youth Assembly.

**Wayne, Michigan, Building to be Dedicated**

Graceful sweeping, modern lines are characteristics of the new Christian education building of Grace Moravian Church, Wayne, Mich., which was opened to worshipers on Sunday, May 17.

The $50,000 building represents the culmination of phase one of a program begun more than two years ago by a small nucleus of members.

Formal dedication ceremonies for the new building will be held during the month of September, at which time a week-long schedule of activities will take place.

**Charter Roll Opened**

Since the charter membership roll was opened on May 17 thirty-nine have been received as members of the Fort Lauderdale Moravian Congregation. According to the Rev. Mervin C. Weidner, pastor, the roll will be closed sometime in the fall or winter of this year and the congregation organized.

In preparation to receiving others as members the pastor is holding a discussion class for adults each Wednesday evening on beliefs, history and the meaning of church membership. In addition a confirmation class for young people meets twice a week for instruction.

Less than half of those already received as members come from a Moravian background.

**BAPTISMS**


**Cook, David Fred, son of Fred A. and Betty m. n. Chitty Cook; born February 4, 1959 at Winston-Salem, N. C. Baptized at Hope Church, May 17, 1959 by the Rev. Robert W. Woosley, Jr.**


**DEATHS**

Seivers, Budd Chester, born May 6, 1899 in Forsyth County, N. C.; died April 27, 1959; a member of Oak Grove Church. Funeral conducted by the Rev. John H. Kapp and the Rev. Christian D. Weber. Interment in the Oak Grove Graveyard.


Disher, Mrs. Mary Hamnock, born September 14, 1875; died June 13, 1959; a member of Oak Grove Church. Funeral conducted by the Rev. Robert W. Woosley, Jr. Interment in the Oak Grove Graveyard.


Stafford, Bernard Cornelius, born in KERNERSVILLE SEPTEMBER 14, 1883, died June 12, 1959. Funeral was held June 14 in the KERNERSVILLE Moravian Church by the Rev. Kenneth Ball and the Rev. H. B. Johnson. Interment in the Moravian Graveyard.


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"Harvest of Youthful Souls"

Paul A. Snider

"Kisurkam at kupia kar sas ai pusaiw takhia kar!"

(Stick your knife into his heart until his lungs burst out!)

The unidentified Miskito Indian boy shouted his sinister command at one of two Miskito Indian students in one of the class rooms of the Escuela Renacimiento.

Miskito lads who struggled in the darkness beyond the Moravian Church in the village of Brus in the Republic of Honduras. At the same time in the rough, unpainted frame building by the light of two kerosene lamps, following their decision for Christ, twenty souls for whom the Lamb of God was sacrificed were searching God's word. Students of national Honduras pastors and veteran missionary Werner G. Marx. The struggle in the church yard did not penetrate the hum of their conversations and the fervent prayers of the new born Christians were uninterrupted. Most of them were young people, Miskito Indian teen-agers, who found victory in Jesus.

Those young people who made decisions for Christ on Tuesday, April 7, 1959, were part of a large group of teen-agers who came to Christ during a three-day evangelistic conference and campaign conducted in Brus. The services were sponsored by the American Moravian Mission Board and the Moravian Church of Honduras and directed by the Rev. Paul A. Snider, pastor of the Bethabara Congregation, who had come to Honduras for the evangelistic campaign.

Extensive preparations for the conference and evangelistic campaign were made by missionary Werner G. Marx, superintendent of the Moravian Missions in Honduras.

Both the minor disturbance in the church yard and the harvest of youthful souls for our Lord were in part at least the result of special youth services held each morning, April 6-8 at 10 a.m., for the Escuela Renacimiento (The School of the New Birth), a boarding school for boys and a day school for girls located in Brus. Professor Eufemio Aleman is the head of the school which is financed entirely by the Moravian Church. The student body and faculty were addressed in English by Br. Snider. Dr. Marx interpreted the messages to the school in Spanish, the national language of Honduras and the language of the school.

One of the features of the youth services was a Bible Quiz, Youth for Christ style! A team from the boarding school boys competed with a team of boys who lived in town. Missionary Marx had visited a Youth for Christ rally in Winston-Salem, N. C., in 1957, and was impressed by the Bible Quiz there. Consequently he asked that a quiz program be initiated in the school at Brus.

In preparation for the quiz the young people had studied the Gospel of Luke, Chapters 1-3.

The questions, asked in English, were interpreted into Spanish by Dr. Marx. Imagine the consternation of the judges when one Miskito lad jumped before the completion of the question in English! Judges for the quiz were Professor Aleman, and two Miskito Indian pastors, Moses Bendless and Stanley Goff. Time keeper was Otto Wood, a teacher in the Escuela Renacimiento. Another teacher, Modesto Morales, served as score keeper.

The team from the boarding school boys won the quiz by 30 points.

The fight? Well, it really didn't amount to much even though the boys were arrested by the local constable and placed in the jail (a four feet by five feet bamboo hut) overnight.

The reason for the fight? One of the lads was a poor sport. The team he wanted to win lost the quiz!

The Escuela Renacimiento was organized in 1946 to train Miskito Indian young people for Christian living. It's present facilities make no provision for girl boarding students. A girls' dormitory, however, is being constructed under the supervision of Civil Engineer Gordon Wolftram, a Canadian graduate of the University of British Columbia and Prairie Bible Institute, who is serving as Warden of the Honduran Moravian Missions. The school conforms to indigenous principles and seeks to maintain a standard of living comparable to that of the villages from which the students come. At present it has a student body of 132, 90 boys and 42 girls. Of the boys 40 are boarding students. The faculty numbers five and in addition to Professor Aleman, Otto Wood, and Modesto Morales, all previously mentioned, the faculty includes Vayola Curbelo and Camilo Mirelda.

When the school was first organized Missionary Marx had difficulty in persuading parents to send their children to the school. Now the school cannot accept all who apply for entrance to its program because of limited facilities.

BAPTISMS

Sanders, Kathryn Lynn, daughter of Charles Adam and Judy m. n. Frazier Sanders, born July 10, 1958 in Winston-Salem, N. C., was baptized June 21, 1959, in the Chapel of Home Church by the Rev. James C. Hughes.


Cunningham, Alice Marie, daughter of Paul E. and Marian m. n. McCall Cunningham, born November 25, 1958 in Brooklyn, N. Y., was baptized June 27, 1959 in the Chapel of Home Church by the Rev. James C. Hughes.

Weaver, Andrea Lynn, daughter of Jack R. and Martha m. n. Petree Weaver, born January 4, 1959 at Winston-Salem, N. C., was baptized April 19, 1959 at Oak Grove Church by the Rev. Christian D. Weber.

Sell, Randy Wayne, son of Lester Wayne and Dorothy m. n. Weaver Sell, born February 23, 1959 at Winston-Salem, N. C., was baptized May 17, 1959, at Oak Grove Church by the Rev. Christian D. Weber.

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Construction Work Begins
On Leper Home at Ramallah

(From a Report in the July Issue of The "Bruderbote" Written by Sister Johanna Larsen)

You will be glad to hear that we could make a beginning on May 22 in building the new home for our patients on a location which is to be our very own. This we have been earnestly anticipating for a long time.

On April 17, the architect with the builder and his assistants plotted the foundations for the main building and for the residence of the deaconesses. About forty workers are employed in addition to the contractors. Under the shelter of a tent three or four masons are at work preparing the large stone blocks which come from a quarry nearby.

A machine for crushing stones is at work transforming stones into building material. The stones found on our property are not suitable for building purposes. They are too soft. However, they make excellent gravel which we can use in considerable quantities for cement work. In this way a large part of our property has been cleared of trees for cement work. In this way a large and for the residence of the deaconesses. About forty workers are employed in addition to the contractors. Under the shelter of a tent three or four masons are at work preparing the large stone blocks which come from a quarry nearby.

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The digging and blasting for the foundation have been completed, and the major part of the foundation is laid. To the south, where the land is low, the foundation has been built up. Again and again we have congratulated ourselves on having gathered the water necessary for building in our cisterns.

We have been able to buy building material at favorable rates. Much building is going on in these years, and as materials become scarce the prices rise. We were able to purchase a large quantity of metal at low prices, though only because we paid in full. Through the helpful aid of an Arab friend we received 100 tons of cement from the factory in one shipment. Usually shipments are limited to several tons a week because of the scarcity. Thus we are certain of our cement, and do not have to pay rising prices.

The contractor and the workers live on the premises except those who come from the immediate neighborhood. The sub-contractors and skilled workmen come from Bethlehem. Many women and young girls work at the stone crusher; they come from a refugee camp about half an hour's journey away.

It is their task to gather the stones which lie within some thirty yards of the machine. When the area has been picked over, the machine is moved, since this proves most practical for the work. It is good to see how zealously all who are employed enter upon their task, and how glad they are to be at this good place. As yet the weather is not too hot. This is favorable also for the growth of the cypress and evergreens which we planted in February. That was quite a task, since we put out about 7,000 little trees. In the meantime they have been cultivated, and now we must water them for the first time. This must be done again in October. They require a good deal of care the first year, but they reward the effort, for they grow well and quickly in our good soil. They look fine at present.

AT SENIOR CONFERENCE FOR 1959

Unity of Church is Theme

Margaret Higgins

The Senior Conference for high school and college age young people was held this year from Monday, July 20 through Sunday, July 26, at Camp Hanes. There were 68 campers and fifteen staff members registered, making a small and therefore compact camp group.

Our thought for the conference was directed toward the unity in the Moravian Church as shown in our theme, "All One Body We." All our classes and assemblies pertained directly or indirectly to this main idea.

Monday night Dr. R. Gordon Spaugh started our week very aptly with the keynote address. He sighted as an example of our church’s oneness his recent experience in the mission fields. He closed with a powerful call for workers in these fields.

Tuesday morning we settled down to our regular routine. Our camp director, the Rev. Clayton Persons, formally introduced our class leaders. The first period of the day was led by the Rev. Joseph Gray, who spoke to us on "What the Bible Tells Us About the Church." By reading certain Bible verses, we learned of many things such as the founding of the church, membership in the church, the sacraments, and the vocation of the church. Mr. Gray’s personality and his sincerity made the class truly interesting.

The second period of the day was a class on missions taught by the Rev. Kenneth Nowack. During his first session with us Mr. Nowack had us define a mission. We were impressed by the vastness of the world. This first session made us more careful listeners when we started talking about the mission of the church. Both of the first two classes were noted for their use of group discussion, which always stimulates a deeper interest in a subject.

After a break of thirty minutes came the third class hour. This time the campers had to make an extremely difficult choice between the class on teen-age problems led by the Rev. Fred Hoge and the class directed by the Rev. John Goerner. Mr. Hoge’s class dwelt with the problems facing young people today and led to some lively discussions among the campers.

After carefully preparing a number of anthems, the choir sang for the assemblies on Thursday and Friday nights, and also at the church service on Sunday morning.

Soon after this class period we had lunch, which was followed by an hour of rest. The recreation time was filled with volleyball, basketball, softball, tennis, swimming, and (Continued on page 9)
Provincial Announcements

Provincial Elders Conference

Br. Lewis B. Swaim has accepted a call to the pastorate of Providence Church. He was installed by the president of the conference on Sunday, August 2, at the eleven o'clock service.

Miss Faye McDuffie, a member of the Advent congregation, and a graduate of Salem College in June, 1959, will leave the latter part of August to join the staff of teachers at our Children's Home in Alaska.

The Provincial Elders' Conference has appointed the Nominating Committee for the 1959 Synod. Those serving on the committee are: The Br. Ted Kerner, chairman; John Cude, Lindsay Crutchfield, Charles N. Siewers, Claude F. Phillips, Burton Rights, S. J. Teoch, G. S. Starbuck, Mrs. Rex Freeman, and Mrs. R. W. Newsom.

The activities of the president of the conference for the month of July included sermons and addresses to: New Philadelphia Men of the Church on the 12th, Provincial Youth Conference on the 20th, and Trinity congregation at the morning service on the 26th. Meetings of committees and boards during the month included: Provincial Elders' Conference on the 17th, Union Cross Board on the 21st, Trinity Board of Trustees on the 27th, and Salem College Executive Committee on the 29th.

The president represented the conference at the following occasions: Fellowship Dinner at Calvary welcoming Br. Bruce Weber as Assistant Pastor of that congregation, Christ Church at the eleven o'clock service on July 5, Clemmons congregation on Sunday morning, July 12, and Ground-breaking at the Camp Site on the 18th.

R. Gordon Spague, President

Provincial Women's Board

Mrs. Cramer R. Grubbs

Friedland Women's Fellowship will be hosts for the annual Fall Outing for all the women in the Southern Province. The Outing will be held Wednesday, September 30, at 11:30 A. M. All women, whether members of the Women's Fellowship or not, are invited to come and bring food for the pot-luck lunch, which will be served at 12:30. Details of the program will be given in a letter which will reach the presidents the first of September.

During the spring and early summer Mrs. M. E. Miller, Chairman of the Provincial Women's Board, visited Moravian churches in California, Canada, North Dakota, Wisconsin, and Ohio—17 in all. Although she and Mr. Miller were not at the churches at the time of services, they met several of the ministers and some of the laymen. They had a delightful luncheon in the home of Dr. and Mrs. Roy Grams in Downey, California. Mrs. Grams is the daughter of Bishop and Mrs. J. Kenneth Pfohl. Mr. Miller made pictures of all the churches they visited.

There will be an important meeting in early October for all Women's Fellowship presidents. A letter giving the time and place will be sent the presidents prior to the meetings.

A letter from Dr. A. David Thaeler, Jr., graciously thanking our women for the supplies sent the Hospital Ruth C. S. Thaeler at Bilwaskarma, Nicaragua on the occasion of their 25th anniversary, was received by Mrs. Miller. Quoting from his letter, "Nothing could have pleased us more than your cable to all of us on the occasion of the hospital's twenty-fifth anniversary celebration unless it would have been to have had all of the women of the Southern Province with us—and we hope that you will find some way to tell all of the ladies how much we appreciated their and your thoughtfulness. We just felt downright good about it! And right on top of it came all the barrels of hospital supplies. "When you go to bed tonight, presumably sleeping between sheets, you can say to yourselves: Both hospitals in Nicaragua have sheets on the beds, sheets on the shelves, and enough sheets to spare so that the laundresses won't have to work overtime to launder sheets for the night's supply of incoming patients."

"To each of you we send our thanks for all you have done for us, as we offer our prayers of gratitude to the Great Physician who continues to make medical missions possible."

The mission study for this year is still available. The price is 50c a copy and may be secured from the Christian Education office.

Mrs. Douglas L. Rights, Bible Study Chairman, states that our supply of Moravian Workbooks has been exhausted. However, we can order the Presbyterian Workbooks from Atlanta, Ga., which contains the same Bible study we are using in our Workbook. If additional copies are needed contact the Christian Education Office and the books can be ordered at a cost of 30c each.

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MORAVIAN THEOLOGICAL SEMINARY—Enrollment 34, including 26 candidates for the Moravian ministry, among whom are 8 from the Southern Province.

The Wachovia Moravian

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
AS ANNIVERSARY FEATURE, BETHANIA WILL BE HOST TO

Opening of Synod of 1959

The Synod of 1959 will open with a public service of worship at the Bethania Church on Monday evening, November 9. Dr. Raymond S. Haupert, president of Moravian College, will preach the synodal sermon.

Other sessions which are expected to continue throughout the ensuing three days will be held in the Fellowship Hall of the Home Church. Noon and evening meals will be served by the Salem College in the lower dining room of the Corrin Refectory on the college campus.

The holding of the opening session of synod at Bethania, according to Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, is in recognition of Bethania's two hundredth anniversary year. It will also, Dr. Spaugh stated, expedite the work of synod as the business sessions will start promptly at 9:00 A.M. the following morning.

New Arrangements

This will be the first synod in many years that has not met in the Rondthaler Memorial Hall. The Rondthaler Building was renovated in 1958 and its old assembly room converted into a chapel, church offices and classrooms.

As a result of this change the Synod of 1959 will meet in the Fellowship Hall where the meals for synod delegates were formerly served. The holding of the business sessions in Fellowship Hall will, it is pointed out, allow the delegates to be seated at tables. The hall, also, is equipped with a loud speaker system which can be utilized.

Advance Preparation

Extensive preparation for the Synod of 1959 has been underway since early in the year. In January the Provincial Elders' Conference appointed six presynodal committees that have been meeting regularly in the intervening months. These committees completed their work the first of July and have rendered reports in the form of resolutions that will be mailed to all delegates of record in October.

These committees are Church Extension, Harvey Price, chairman; the Ministry, George Wooten, chairman; Christian Education and Evangelism, James Thore, chairman; the Inner Life of the Church, Robert Van Horn, chairman; Finance and Stewardship, Charles N. Siewers, chairman; the Church's Outreach, Robert A. Iobst, chairman.

In addition an intersynodal committee on the "Book of Order of the Southern Province" has been at work. This committee of which the Rev. Clayton H. Persons is the chairman, has revised the proposed "Book of Order" submitted to the Synod of 1956.

The packet of materials which will be mailed all delegates in advance of synod will include not only the revised "Book of Order" and the resolutions from the presynod committees, but also the reports to synod of all provincial boards and provincial committees.

Bishop Henry Knox Sherrill, past presiding bishop of the Protestant Episcopal Church and one of the six presidents of the World Council of Churches, recently reported that a total of one million dollars in cash and pledges has been received for the new headquarters structure of the World Council in Geneva, Switzerland. Speaking to the U. S. Conference for the World Council at Buck Hill Falls, Pennsylvania, Bishop Sherrill, who is chairman of the international committee for the building project, said that $300,000 has come from the World Council's member churches. Gifts from foundations, individuals, and other sources will make up the remainder of the $2,500,000 goal. It is expected that approximately $1,400,000 will be forthcoming from contributors in the United States. Of this amount, $700,000 is still needed.

Architectural drawings were presented last month to the 90-member Central Committee of the Council, when it met on the Greek island of Rhodes, August 18-29. With final approval assured, the new World Council headquarters building will be located between the United Nations building and the airport at Geneva. Construction should get underway this fall, with 1961 as the target date for completion.

The existing administrative center of the World Council consists of some barracks and rented houses in a residential section of the city in addition to the wooden Swiss chalet which this writer was privileged to visit back in the summer of 1950. Available space was even then inadequate. So there is definite need for the modern, functional office building which has been designed to occupy a very scenic site within view of the Jura Mountains, a snow-capped range between France and Switzerland. And the situation of the headquarters at Geneva will preserve the strategic value of conducting Council affairs in the busiest international city of the world.
WITH EIGHTEEN STUDENTS AND FOUR TEACHERS

“Port” Opens High School

John and Violet Befus

The first Secundario in Puerto Cabezas is in the embryo stage. For several years we have been planning, working for, and talking about a high school whereby our children could receive further education without having to go to Bluefields.

The Colegio Moravo at Bluefields under the very capable leadership of Miss Elizabeth Marx is a longed for, but not always realized, goal of many of our sixth grade graduates. Many of our people cannot afford to send their children to Bluefields. Therefore, very often the child’s education stops at sixth grade.

Puerto Cabezas boasts of four schools, but none of them offers more than the Primaria, as we call it or sixth grade. This year application was made to the Minister of Education for permission to begin the first high school in “Port,” along with our Primaria. For quite some time all was quiet and we began to wonder about this desired school—would we or would we not get permission. Thus, we were happily surprised when the permission was granted even though it arrived very late. In fact it was so late that we had serious doubts about getting started this year. We were most fortunate to have four graduates of the Colegio of Bluefields in “Port” who were willing to teach our first seventh grade. They were Marvin Palmer, who was appointed as head teacher, Shirley Palmer, Karen Tom, and Steadman Bent.

We were also fortunate to have a wonderful Christian couple from the United States living in “Port,” Mr. and Mrs. V. Christy. Mr. Christy is an employee of the Nipco Lumber Company and both he and his wife always show a keen interest in the work of the church and the school. To encourage us in this undertaking of a Secundario, these friends made themselves responsible for the first two months’ salaries for the teachers.

Since the permit to conduct the Secundario was granted so late a number of our “Port” children had already gone to the Bluefields Colegio, but, to our surprise, when we announced to our people that the school would be opened in “Port,” twenty children, Creole and Spanish, registered. This number soon fell to eighteen but it was still more than we had hoped to have for our first year. The students seemed grateful for the opportunity of getting further education. We, on the other hand, were grateful that obstacles had been overcome and that the way had been opened to help the children have the opportunity of higher education. Perhaps the Secundario will only grow to grade eight or nine, but even that will be a step forward in our educational program at “Port.”

We are grateful to Miss Elizabeth Marx, Miss Klara Dahlke, and Miss Thelma Good Klara Dahlke, and Miss Thelma Good for assisting us in outlining the course of studies and in encouraging us in our new undertaking. We are also grateful for the members of our congregation and other friends in Puerto Cabezas for their financial support, making it possible this year to add a new concrete floored school room under our one school building, to put a ceiling in the large school building, to prepare the vestry of the church for use as a school room, and to add some fifty new badly needed desks to accommodate our children. The total registration in the Primaria and the Secundario is in the neighborhood of three hundred and twenty.

Last of all, we would thank our Lord for his unflagging blessing on our work. May He continue to guide in this new venture and make it a blessing to many.

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**New Teacher For Alaska**

Faye McDuffie, a member of the Advent Moravian Church, Winston-Salem, N. C., has volunteered for a term of teaching at the Children’s Home in Alaska. Faye is a recent graduate of Salem College where she majored in primary education and also took work in Bible and Christian Education. During one of her college years she served as parish worker in the Ardmore Moravian congregation. For this past summer she has been working as a director in Winston-Salem’s City playground program.

Faye traveled non-stop from New York to Anchorage and then to Bethel to begin her work on September 1. She replaces Gladys Kittlitz of the Canadian District who completed her term of service in August and returned home. Gladys won a place in the hearts of her pupils and will long be remembered by the Eskimo boys and girls who were in her classroom.

**Ordinations**

Two pastors in the East West Indies Province were ordained as Presbyters in the Moravian ministry. The Rev. Marvin Henkelmann, Memorial Church, St. Thomas, and the Rev. Neville Brown, Estridge, St. Kitts, were ordained by the Rt. Rev. Peter M. Gubi, each in a service in his own church.

**Changes in Alaska**

During the summer the Rev. Wilton Schwante has been living at Dillingham supervising major repairs to the mission house. When the work has been completed his family will join him and he will become the pastor of that district. Mildred Siebke, who has been serving Dillingham, will take charge of the work at Clarks Point.

Mary Jean Moser, formerly of the Children’s Home teaching staff, has been serving as superintendent teacher of the Province during the furlough of the Douglas Schattschneiders. When the Schattschneiders return to the field at the end of September, Mary Jean will leave mission service for reasons of health. She served the mission for almost seven years, helping out in a number of emergencies. The Church is appreciative of her faithful service.

**Missionary Needed in Nicaragua**

Superintendent Howard Stortz has made an appeal for another missionary couple for his Province. Although there is an immediate emergency in that field because of missionaries who had to return home for health reasons or who are on furlough, this appeal is not for short term service. The need is for a couple who will learn the languages of the country and remain in service for a considerable period of time.

**Girls’ Boarding School in Honduras Completed**

Under the direction of the new warden of Honduras, Gordon Wolfram, construction of the new Girls’ Boarding Cottage at Brus is nearing completion. This unit has been in the dreams of Dr. Werner G. Marx, superintendent of the mission, for a long time. Gifts from interested friends have made the building possible. Herefore there were boarding facilities only for boys.

Recently the government established its own day school at Brus withdrawing its support from the Moravian school. Since the government had been paying the salaries of some of the teachers, a greater burden now falls on the Church for maintaining this important witness and service.

**LETTERS**

July 20, 1939

Dear Editor:

Here’s an excerpt from a letter I received last week from Werner Max which might be of interest to the readers of the Wachovia Moravian. It came to me under the date of July 7, 1939.

“You may be reading about it in the papers but we had another spate of excitement. A company of 40 bearded revolutionaries from Cuba landed on the beach directly across from here. They thought they were near Cabo Gracias, I think. Today they were taken by boat to Puerto Lempira. Some say they will be allowed to escape to Nicaragua; others say they will be flown to Tegucigalpa. They were rounded up in Butucamaya so I am eager to hear from Stanley what happened. One report says they had prayer meetings three times a day.”

Werner also wrote of the continuing revival in Brus. In the meetings we held there April 6, 7, and 8 there were 82 who made decisions for Christ (62 were first decisions); he now has over 100 attending instruction classes. Werner wrote of this as follows:

“You will be glad to hear that we have three Instruction classes going. One class was just too big for Etrik, the lay pastor. I have most of the school children—67 in all. Etrik has over 40, and I have a Saturday class of Spanish speakers—10 of them. Please pray for us because this work is so important, and it is so difficult to communicate spiritual truths when the flesh is willing but the spirit is weak. I have to get up at 5:15 to teach before it is time for the children to go to school. In the mornings they are not yet fully awake and in the afternoons they are tired from a full day of classes.”

Cordially yours,

Paul A. Snyder

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W. A. Murphy — H. D. Sink
STUDIES IN THE BOOK OF GENESIS TELL A
Tale of a City of Beginning

By
The Rev. John H. Johansen, head of the Department of Religion, Salem College

Chapters 4 to 11 of Genesis show the consequences of the broken relationship between man and his Maker. A divisive force is now at work which throws brother against brother, tribe against tribe. Every new conquest of mankind becomes a two-edged sword, breeding disaster as well as advance.

The sin of the first man seems mild enough, but in the second generation there occurs the first murder, that of Abel by Cain (Gen. 4:1-16). The motive given for the murder is Cain's resentment when Abel's offering is acceptable to God and his own is not (vv. 3-5). How lively the story is told! Cain's "countenance fell" (4:5b), and the Lord warns him that "sin is couching at the door" (4:7b). Hatred bears murder! And so Cain is cut off from human society. A fugitive and vagabond upon the face of the earth was the lot to which he descended. The consequences of the tragic act are summed up in the murderer's cry: "My punishment is greater than I can bear" (Gen. 4:13).

Yet Cain's punishment was less than he expected. He was not put to death as he would have been at a later period in the world's history; he was only banished. And even this banishment was lightened by his having a token from God that he would not be put to death by any zealous avenger of Abel: "Then the Lord said to him, 'Not so! If any one slays Cain, vengeance shall be taken on him sevenfold!'" (Gen. 4:15a). God does not completely forsake the murderer. Cain goes out of the presence of God, but God "marks" him. Still it is in God's keeping. Cain loses sight of God, but God does not lose sight of Cain. He does not abandon his lost world to itself.

And so Cain made a new beginning. He begot a son, he built a city; and to both he gave the name "Enoch," which means "initiation," or "beginning." From the spirit of the record as we have it, Cain seems to have said, in effect, "What is the great and permanent harm in cutting short one line of the family in Abel? I will begin another line. Here will be a city and a society whose glory will outshine all others." Here, in this city, he would make a fresh beginning for himself and for men. Here he would erase all clinging memories of former things, of his old home, and of the God worshiped there. He would make a complete new start in the city of Enoch. "Beginning."

But the Psalmist did not sing, "Blessed is the man whose transgression is forgotten; but rather, "Blessed is the man whose transgression is forgiven." Enoch was a city of forgetting, not of forgiving. It was a city whose founder was reconciled to himself, but not unto God. Psychology recognizes the importance of reconciliation with oneself; to be always fighting oneself is sheer psychological suicide. But is reconciliation with oneself enough, or is it ever complete without the other?

Follow the story a little farther. In the fifth generation from Cain the characteristics of his family are most distinctively seen. Cain had set himself to cultivate the curse of his crime out of the world. In the family of Lamech, his fifth-generation descendant, the measure of his success may be taken. Here a society has been formed, a society in which all the essentials of civilized life are to be found.

"And Lamech took wives; the name of one of Adah, the name of the other Zillah. Adah bore Jabal; he was the father of those who dwell in tents and have cattle.

"His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

"Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron."—(Gen. 4:19-22).

Here is marvelous achievement! Here is a highly developed society. Notice its major components. Its foundation is scientific agriculture in Jabal. With their base on the marketing center of Enoch, Jabal's cohorts wandered far and wide, living in tents and migrating hither and yon to find the best pastures and water.

Jubal was the father of culture, the fine arts. It was not only that the stops of the reed or flute had been discovered, but also that the discoverer caught the idea that inanimate matter was man's servant and could be used by him.

This Cain-descended society had still a third major component, it had technology. Verse 22 is translated by James Moffatt as follows: "Zillah bore Tubal-cain, the smith who forged bronze and iron tools." This discovery of iron meant as great a revolution in the history of primitive mankind as nuclear fission has brought in our day.

This, then, was the society which Cain began. This, surely, is an enduring society. But wait! There is still to be considered a snatch of song. We have only one recorded utterance from the lips of Lamech; yet, like a mighty trumpet blast, it startles us out of a dreamy complacency about the necessary components of a model society. Proudly surveying the achievements of his sons, Lamech sings this song:

"I have slain a man for wounding me, A young man for striking me. If Cain is avenged sevenfold, Truly Lamech seventy-sevenfold."—(Gen. 4:24)

How does Lamech greet all this progress of equipment and culture of human life? With an outburst of praise to God, the Giver? No! But rather with a savage exultation in the fresh powers of vengeance and domination, which all the novel instruments have placed in their inventor's hands. It is a weird and terrible anticlimax to the magnificent story of progress.

There was one thing, you see, the major thing, left out of the society in which Lamech was glorying. That thing was God! So Lamech's song reveals a character of boundless force and self-reliance, of selfishness and utter godlessness. This is what comes of finding enough in the world without God: a boastful, self-sufficient man, dangerous to society, the incarnation of the pride of life.

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So ends the tale of the "City of Beginning." It ends abruptly, it ends completely with the brief song of Lemach. Those who know the art of story-telling say that a properly told tale needs no pointing out its moral. Tell the story, and quit, they say, and the moral of it will make its own way. That seems to have been the technique of the Biblical writer here, for never again in the pages of the Scripture is Lamech or his descendants mentioned. That splendid society of the City of Enoch, with all its seeming promise, made only the tiniest of ripples on the surface of history. The agriculture, the culture, the technology survived, of course. In themselves, they were good things. Fine tools are fine tools, whether they be tools for vengeance or tools for healing. As Suzanne De Dietrich has said in the book, "The Witnessing Community":

"Man is not deprived of his natural gifts; he can create beauty. But always the will-to-power poisons his most promising achievements."

Atomic bombs and radioactive isotopes for physicians' healing come from the same process of technology. The proximity fuse of an anti-aircraft shell by easy adaptation becomes a hearing aid for the deaf. These things are non-moral, and they are not enough, in themselves, to be the sole components of an enduring society. The prime component, more important than any or all of the others, is God; God to sanctify and to direct the use of all these things!

The story is told. May its moral be heed-ed. You can't build an enduring society without God!

NEWS FROM THE CHURCHES

Youth Going Places

The Youth of Bethabara have been "going places" and "doing things" on Thursdays! About thirty of them meet at the church at 9:00 a.m., before a caravan of cars begins its journey to one of the nearby parks. Their program includes Bible study classes taught by Mrs. Hampton Morgan and Mrs. Lawrence Everhart (Junior High and Senior Young People); Mrs. Bernard Davis, Mrs. Thurston Davis, and Mrs. J. W. Arwood, (Juniors); Mrs. Paul A. Snider, (Primaries); and Mrs. H. W. Wilson, Jr., (Kindergarten). Hot dogs transformed by charcoal take the edge off of appetites while swimming and hiking increase the vigor of all. The ring of hammers has proclaimed the building of bird houses (thanks to Harry Wilson). Squeals followed punctured fingers as some of the girls worked with needles and thread.

On July 16 the Youth from Bethabara visited Hanging Rock State Park. The next Thursday, July 23, they enjoyed the facilities of Tanglewood Park. On July 30, the group returned to Hanging Rock. Plans for the remainder of the summer include visits not only to the parks already mentioned but also to Reynolds, Fairystone, and Rocky Knob Parks.

New System of Government

Proximity to the state capital probably was not the deciding influence which recently caused the Raleigh congregation to alter its form of government. But Moravians are definitely in tune with the political air of the capital city, where the current philosophy provides that government must adapt and change to meet the needs of the people.

At the annual Church Council meeting in June, the Raleigh church's rules and regulations were amended in such a manner as to call for the members of the Church Board to divide themselves into a Committee of Elders and a Committee of Trustees. The regular schedule requires monthly sessions of both committees and a quarterly gathering of the Church Board. The pastor, the Rev. Walser H. Allen, Jr., presides over meetings of the Committee of Elders, while the Vice-Chairman of the Church Board, Br. William A. Diehl, presides over meetings of the Committee of Trustees.

The Council elected three new members of the Church Board, viz: Miss Maud K. Schaub, Br. Arthur H. Felton, and Br. Reinhard W. Martin. They replaced Mrs. Howard E. Powers, Br. Fred G. Kimel, and Br. C. Scott Venable, to whom a great debt of gratitude is owed for their efforts. Br. Martin, who with his bride of July 4, is the former Carole Cole of the Advent Moravian Church, is at this writing taking a wedding trip to his homeland, Germany, has been elected secretary of the board. Br. Felton is a welcome contribution to Raleigh from the Kernersville congregation. And Sr. Schaub is a member of another three-generation family in the Moravian Church of Raleigh —contrary to the report printed last month, there are three such families instead of two!

Services on the Lawn

Bethabara enjoyed inspiring evening worship services three Sundays during July on the lawn of the Old Bethabara Church. The blending sounds of the meadows and the rush of evening traffic on Bethabara...
Road competed with the tranquil music of the Bethabara Band, directed by E. L. Rowley, and the Bethabara Senior Choir, directed by Mrs. B. Clyde Shore.

Chairs for the congregation were arranged by J. W. Atwood and the men of his Building and Grounds Committee to parallel the road and face the Old Church on the site of the old herb garden. The antique pulpit was placed a few feet from the modern metal chairs.

On July 12 the Rev. Kenneth Nowack spoke at the evening service. Mrs. R. W. Newsom presided. Emory Thomas read the missionary liturgy, and Mrs. Stan Beckman read the scriptures.

In the beauty of the evenings Bethabara was reminded of the magnificent heritage of love for Jesus which brought dedicated men to the valley in 1753. In similar love for Him Bethabara responds to the opportunities of service today presents and gladly accepts the challenge of the future.

**No Summer Slump**

Who's been talking about the "summer slump"? Surely, not the Leesville congregation! Three new organizations made their debuts during the hot, humid months of June and July: a church band was formed; a young adult class was organized in the Sunday school; and a Spiritual Life Fellowship Committee begun.

Every Monday evening since June 8 an enthusiastic group has met for band rehearsal. The instructor is Mr. Robert Fleming, a Baptist layman, and member of the Morehead high school faculty. Charter membership on June 15 included: Neal Adams; Doris Brown, Bill Barham, Nancy Carter, Mary Frances Dunivant, Sarah Dunivant, Robert Dunivant, Larry Fagge, Jimmy Gilley, Bobby Kirks, Jane Kirks, Marguerite Kirks, Kermit Martin, Hazel Stevens, Del Tulloch, and K. Edwin Fussell, pastor. We look forward to the band participating in our anniversary service in October.

The fiscal year begins with a strong membership. The membership has been divided into five zones with the following fellowship leaders: Mr. and Mrs. Jack Berrier, Mr. and Mrs. Lonnie Litaker, Mr. and Mrs. Jack Richardson, Mr. and Mrs. Garth Martin, and Mr. and Mrs. Sam Burnette.

Wedding bells made the organization of a young adult class an imperative in the Sunday school. Six married couples in two months! The class (age 18-30) is being taught for the present by the pastor. Dan Cupid is still around and prospects are bright.

The Sunday school has four adult classes now and only two classrooms. Two classes combine on Sunday morning in the sanctuary for study. More adequate Christian education facilities are definitely needed for both the children and adult divisions.

**BOARD OF CHRISTIAN EDUCATION ORGANIZED**

By action of a special church council held on August 2, the Oak Grove congregation organized a permanent Board of Christian Education. Recommendations in the bulletin released by the Provincial Board of Christian Education were closely followed and were most helpful in setting up the new board, which will be in charge of youth work, the Sunday School, vacation Church School, and other educational functions of the congregation.

Officers elected by the board to serve for the coming year are: Mrs. W. W. Hammock, chairman; Mr. Lester G. Reich, vice-chairman; Mrs. Elizabeth Warner, secretary; and Miss Betty Hammock, assistant secretary.

Other members of the board are: Mrs. Fred Whicker, Mrs. C. P. Dishier, Jr., Mr. Burton Whicker, Mr. Odell Priddy, Mr. Delmore Hester, Mr. Ted Bowman, Mr. James Fulp, and the Rev. Christian D. Weber.

"... Forth Two by Two"

Twenty-four visitation evangelism workers went forth "Two by Two" into the homes of their neighbors in the name of Christ and Bethabara Moravian Church on the evenings of August 9, 10, and 11. Sixty-three homes were contacted by the workers. Six decisions for Christ and the church were made by persons visited.

Visitation workers included Mr. and Mrs. W. H. Andrews; Mr. and Mrs. J. W. Atwood; Mrs. Thurston Davis; Mr. and Mrs. Harry Duncan; Richard Fox; Mr. and Mrs. Melvin Hunter, Sr.; Mr. and Mrs. R. K. Morgan; Mr. and Mrs. C. P. Smith; Mr. and Mrs. Bill Sheek; Mr. and Mrs. Hampton Morgan; Mr. Stan Beckman, Mr. and Mrs. Louis Reich; Mr. and Mrs. Bernard Davis; and the Rev. Paul A. Snider.

Suppers were arranged by Mrs. Rayford Maynard, Mrs. Richard Fox, and Mrs. Paul A. Snider.

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SEPTEMBER, 1959
SENIOR CONFERENCE

(Continued from page 1)

boating. Mr. Wallace Elliott, the recreation director, had something different planned for every afternoon. One day the Moravian counselors had their annual softball battle against the Y staff. Mr. Gosserud rounded up a really rocking band to try to boost the morale of the Moravian team. When our team was defeated, the band led the dismal march from the ball field. Another day eighteen of us conquered old Saurertown Mountain, and the last afternoon of camp the Y boys again defeated our counselors, this time at volleyball. Our afternoons were really a mixture of fun and wholesome Christian fellowship.

The evening activities started as usual with vespers. The Rev. Burton Rights conducted the service each night by taking an Old Testament story and applying it to our everyday existence. These talks meant a great deal in creating the true spirit of a church camp.

The second hour of the evening was a series of special programs. Monday night Dr. Spaugh gave his keynote address. On Tuesday and Thursday nights we were shown slides of the mission fields by Mr. Nowack the first night and Mr. Gray the second night. These slides were both entertaining and informative.

Wednesday night gave an experience that few of us can ever forget. We had the great opportunity to listen to Mrs. Owen Herring, wife of a Wake Forest professor. Her truly opportunity to listen to Mrs. Owen Herring, her truly, was discussion from the campers.

Friday night we had a different sort of program. Miss Helen Vogler, Mr. Ralph Viewers, Mr. Bill Gramley, Mr. Alton Pfaff, and Miss Martha Anne Bowles led a panel discussion on stewardship. Each panel made a five minute talk after which there was discussion from the campers.

The final organized event of each day was campfire led by the Rev. Kenneth Robinson. It was an ideal combination of fun and serious thought. After stunts, poems, songs and jokes, Mr. Robinson led us in short devotions which were always closed with silent prayer and the singing of "Day is Done."

After a short free time period we went to our cabins and prepared for bed. After lights out each cabin had a few short minutes of meditation led by the counselors, who were the men already mentioned and the following women: Mrs. F. O. Stutts, Mrs. Ruth Spry, Miss Lou Brown, Mrs. Ricks Sink, Miss Mallie Beroth, Mrs. Wallace Elliott and Miss Martha Ann Bowles. After cabin prayers four of the ministers sang the hymn "Now God Be With Us" from underneath the flagpole. It was a perfect way to end each day's experience.

The high point of the week for all of us was the consecration service on Saturday night. Mr. Gosserud directed our thinking during the service and created a stirring atmosphere all about us. He had made out of the words God's Church on which he placed candles. As each person dedicated himself to the Lord, he lit one of the candles. It was most impressive to realize more with every candle that was lit that we are the ones who can really make the Church of God shine out into a world of darkness.

After the service scarcely a word was spoken. This time was used for prayer and meditation upon the decisions just made. On Sunday morning the first thing to break our silence was a service of Holy Communion. It was most appropriate to bring our experience of the night to a new awakening before the table of the Lord.

Our camping experience closed after lunch with a friendship circle on the dining hall lawn. As we sang "Blest Be The Tie that Binds" we were ending a week of a practice of real Christian living. Yet we were beginning a new and better life at home, for there was no one who was not brought to a closer relationship with his Saviour by being at camp.

BAPTISMS

Rierson, Carolyn Benita, daughter of Richard D. and Katherine m. n. Hege Rierson, born February 28, 1959, was baptized August 9, 1959 at Advent Church by the Rev. Fred Hege.


Hauser, Steven McNeil, son of Joseph E. and Gretchen m. n. Shaffner Hauser, born April 3, 1959 at Arlington, Va.; baptized July 18, 1959 at the home of Mr. and Mrs. F. A. Shaffner by the Rev. Richard F. Amos.

Shaffner, Donald Frank, Jr., son of Donald F. and Aurelia m. n. Gibson Shaffner, born November 12, 1958 at Winston-Salem, N. C.; baptized July 18, 1959 at the home of Mr. and Mrs. F. A. Shaffner by the Rev. Richard F. Amos.

Woellner, Charles Kurtis, son of Charles A. and Eleanor m. n. Butner Woellner, born in Winston-Salem, N. C., April 23, 1959, was baptized in eBhania Church, June 21, 1959, by the Rev. F. Herbert Weber.

Bryson, Deborah Anne, daughter of V. H. and Dorothy m. n. Pulliam Bryson, baptized August 2, 1959 in First Moravian Church, Greensboro, by the Rev. Kenneth W. Robinson.

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Paul A. Snider

“She wants to talk with you!”

Veteran missionary Werner G. Marx turned to me with the illusive grin flickering across his face with the implication, “I don’t know how she’s going to do it!”

I sat in on the conversation. I was bewildered by the serious tones, the frowns, and the impatient torrent of Miskito words. The frequent prolonged silences on the part of the woman during which she punctuated Br. Marx’s statements with a nodding, "Ow," (Yes) confused me even more.

It was astonishing to me when Werner finally spoke to me in English and indicated that all that deep concern centered on a bell.

“She wants to know if you can get them a bell.”

The church at Palkaka has no bell. The Miskito woman at Palkaka had interrupted our preparations for leaving the village. It was April 28, 1959. We had been there since Saturday afternoon, April 25. Six services had been held during our visit in the little church. There were six decisions for Christ. The people had been summoned to the services by their lay pastor, Br. Saudi. His substitute for a bell was a piece of salvaged steel hanging from a string. He held it in one hand by the string and struck it with another piece of salvaged steel. The sound did not carry far.

One of the young men who came to Christ in the services was from the neighboring village of Tanzen, a sprawling group of bamboo huts along the Tanzen Lagoon. Tanzen is approximately an hour’s hike from Palkaka. Clark Benson and I walked over to the village on Sunday afternoon and held a service in one of the huts, the home of a man who obviously was a hunter and a fisherman. There is no church in Tanzen. If Palkaka had a bell the people in Tanzen would know when services were being held there and could attend the meetings. On Monday, Br. Marx and I visited Tanzen again. A service was held in the home again that afternoon. Seven young people made decisions for Christ.

**Preaching in Three Languages**

In a recent newsletter, Dr. Marx described the evening service at Tanzen with these words:

"Can you imagine a storm lantern hung against a bamboo hut, almost a full circle of Miskito Indians sitting on an assortment of benches, bamboo mats, and legs, ready to listen...? First, a hymn. Then a short conversation in English, and the visitor and his interpreter move away from the lantern in order to escape from the zooming beetles. Another hurried conference, and they decide to preach first in Spanish, for the benefit of the two teachers from the government school, who cannot understand the Miskito. As this message proceeds more people arrive and more bamboo mats are passed to the inner edge of the circle. Suddenly the biggest bench tips over backward dumping some of its occupants onto the grass, but the preaching continues. There is no commotion.

In the middle of the service we switch to Miskito. The attention improves as more people understand what is being said. No cathedral has as lofty a ceiling, nor beauty equal to this—palm trees on every side, breezes pleasantly cool, and a placid lake in the background."

At the close of the service fifteen older young people (eight in addition to the previously mentioned seven) remained for counselling and instruction. A pamphlet in Spanish, "God’s Message to You," was distributed to them for future study. Fifteen young people in a village where there were no Christian adults and no church or pastor created a problem. Dr. Marx wrote of the problem in this way:

**Why Persuade...Unless?**

"In other villages many adults were converted, but here was a lovely group of eager, earnest young people... The question of all evangelistic efforts seemed to flood us like an incoming tide: What justification is there for persuading people to be saved unless we can also give them the milk and pablum and cod liver oil necessary for survival?"

There is no pastor in Tanzen, but the Lord has provided—one of the teachers, Señora Isolina de Carranza is a believer, and promised to have classes with this group of believers every Sunday.

Please pray for Dona Isolina and her nursery of 15 new Christians..."
The Hike Back

It was late at night before we began the hike back to Palkaka. Once we wandered slightly from the trail. The Indians with us, mostly older young people, were a happy group. Their laughter and their words sung to familiar hymn tunes shortened the distance.

We arrived at the church at Palkaka tired, dirty, and hungry. Werner and I had eaten nothing but the cookies and tea served to us by Dora Isolona since noon. With the hunting knife given to me by Captain Richard Trowhey of the U. S. Marines I opened two coconuts. The liquid quenched our thirst, we had no drinking water left, and the white meat of the coconut was peculiarly satisfying. The deep peace of our Lord Jesus overshadowed our conversation as we spoke of Him and His work in the dim light of the lantern. We slept in the church on the floor. About midnight a stray dog came to pick up the scraps of the coconuts. I listened to the padding of his feet as he inspected our quarters, thanked our Lord it was only a dog, and went to sleep. The next morning the woman asked about the bell.

The people of Palkaka had already collected $13.00 for the purchase of a bell—if they could find one.

Immediately there came to my mind several bells which E. L. Stockton and Carl Barnes had collected in Winston-Salem.

On June 26 at the regular quarterly meeting of the Board of Directors of the Foreign Missions Society of the Moravian Church in America, South, Inc., the plight of Palkaka—a church without a bell—was discussed. Br. Stockton gladly volunteered one of the bells for Palkaka.

Soon when the wind is right, even the people in Yaurabila, across the Carataska Lagoon, will hear the bell at Palkaka!

Church in East Germany
Holds Synod at Herrnhut

The July Bruderbote contained a detailed report of the recent Synod in the Eastern District of the Continental Province. There were thirty voting members present. The Brn. Paul Fabricius, Erwin Forster and Helmut Winter presided over the gathering which was held at Herrnhut.

The Synod associated itself with the actions of the Western District in approving the drafts of the new Book of Order and of the new liturgical forms, though this portion of its activity took relatively little time.

Synod noted that the planned union of the two Moravian congregations in Berlin had been completed during May, and that a new Board of Elders had been elected for the combined congregation in Neukolln.

Of general interest is the fact that some 4,000 individuals in the Baltic area still acknowledge spiritual ties with the Moravian Church, even though our denomination no longer is one of the legal Church bodies in that section of Europe. In one center in Estonia these former diaspora members united in observing the Prayer Watch of the Moravian Church on Maundy Thursday in 1957. Synod calls upon Moravians everywhere to remember in intercession those who still are our spiritual brethren. Another evidence that the influence of the Moravian Church extends beyond its own borders is the fact that there are many more than 100 members in East Germany who are officially active in other churches as elders or catechists, as ministers or organists, etc.

Perhaps the most important and far-reaching action taken by the Synod was the decision to change the practices connected with confirmation. Synod believed that this was necessary not only because of pressure from the government but also because in modern times the traditional form of confirmation no longer fully meets the inner needs of young people. Briefly the changes agreed upon are the following: In the future the instruction of candidates for Church membership, their reception as communicants, and their receiving all of the rights and duties of members of the congregation are to be recognized as separate steps which take place successively, and are to be separated from each other by a considerable period of time.

Synod could report that there was the prospect of developing again the institutions (formerly schools) which the Moravian Church maintained at Gnadau. The Deaconess Home at Niesky also has provided evidence of growth. Steps were taken to associate this institution even more closely with the Church, and to recognize it officially as the "Mother House of the Moravian Church For Deaconesses."
DEATHS


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WIDE VARIETY OF SERVICES SCHEDULED DURING

Foreign Missionary Conference

Paul A. Snider

A Foreign Missions Conference sponsored by the Board of Directors of the Foreign Missions Society will be held in Winston-Salem Moravian churches, October 11-14.

BR. SAMUEL G. VAUGHN: He will speak at Trinity on Wednesday, October 14, at 7:45.

1959. Principal speakers for the conference will be Dr. Edwin Kortz, executive director of the American Moravian Mission Board; the Rev. and Mrs. Joseph H. Gray, Jr., missionaries on furlough from Nicaragua; the Rev. and Mrs. Samuel G. Vaughn, missionaries on furlough from the 49th State Alaska; and the Rev. William McElveen, former student pastor in the Eastern West Indies.

Dr. Kortz will speak to the ministers of the province each morning, October 12-14, at 11:00 A.M. His general subject will be "Missions Program Planning for Pastors." He will also speak at Calvary on Tuesday, October 13, at 7:45 P.M.

Mrs. Vaughn and Mrs. Gray will meet with the Women's Fellowship of the Moravian Church each morning at 11:00 A.M. Their discussions will fall under the heading, "Missions Insights for the Women's Fellowship."

BR. JOSEPH H. GRAY, JR.: He will speak at New Philadelphia on Monday, October 12, at 7:45.

change were made by the Rev. William Kaltreider, the Rev. Clayton Persons, and Dr. R. Gordon Spaugh.

Annual Meeting

On Sunday afternoon, October 11, at 3:00 P.M. the annual meeting of the Foreign Missions Society will be held at the Home Church. Dr. Walter H. Allen of Bethlehem, Pa., will be the speaker. Dr. Allen is now pastor of Central Church and is the vice-president of the Board of Foreign Missions of the Moravian Church.

Music for the annual meeting will be provided by the Home Church choir directed by Dr. Clifford Bair.

Evening Services

Evening services for the province will be held at: Monday, October 12, at New Philadelphia Tuesday, October 13, at Calvary Wednesday, October 14, at Trinity

At these services music will be provided by the choirs of the Southern Province. Douglas Kime, local choir director, is chairman of the music committee for the conference. Serving with him are Miss Annie Louise Sherrill, Stanley Beckman, and the Rev. E.T. Mickey.

On Monday evening at New Philadelphia Br. Gray will speak on the subject, "To Pray." On Tuesday evening at Calvary Dr. Kortz will have as his subject, "To Give." The address of Br. Vaughn on Wednesday evening will be on the theme, "To Go."

After each evening service at 9:00 P.M. the Women's Fellowship of the host church will serve sugar cake and coffee to those attending.

Daily Conferences

The daily conferences beginning each day at 11:00 A.M. are scheduled for the following places:

Monday, Christ Church
Tuesday, Ardmore
Wednesday, Fairview

Each day sessions will be held simultaneously for the ministers and for the women of the province. Dr. Kortz will speak to the ministers and Mrs. Gray and Mrs. Vaughn to the women.

At 12:00 luncheon, for which a charge of 75 cents will be made, will be served by the women of the host churches.

Following luncheon slides of the various mission fields will be shown at 1:00 P.M.

Serving on the planning committee for the conference are Mrs. Joseph H. Gray, Sr.; Ralph Sievers, Jr.; Mrs. G. C. Gillery, Mrs. R. W. Newsom, James Fulp, and the Rev. Robert A. Lobst. Other committees include the Congregational Contacts Committee, Ralph VanLehn, chairman; the Promotion and Publicity Committee, C. T. Leinbach, Jr., chairman; the Program Planning Committee, Reuben Hughes, chairman; and the Missions Displays Committee, Dr. Frank F. Albright, chairman.
**Provincial Announcements**

**Provincial Elders Conference**

Br. William Gramley has been granted a year's leave of absence from his studies at the Seminary to fill an urgent need in the pastorate of the Christiansted congregation on the Island of St. Croix. Together with his wife and young daughter he will occupy the parsonage at Christiansted. Their address for the next months will be: Christiansted, St. Croix, Virgin Islands, U. S. A.

The activities of the president of the Conference for the month of August included:

Installation of Br. Lewis Swan as pastor at Providence on the 2nd; administering Holy Communion at the Home Church on the 9th; an address at the Inter-Provincial Ministers' Convocation on the 18th; an address at the Inter-Provincial Conference on Church Extension on the 24th; meetings of the Board of Christian Education; Executive Committee of the Board of Trustees, Salem College; and two sessions of the Provincial Elders' Conference.

R. Gordon Spaugh, president

**Provincial Women's Board**

Mrs. Cromer R. Grubbs

The Provincial Women's Board met at the home of Mrs. M. E. Miller, chairman, for a business meeting Thursday, August 27th.

Three year written reports were turned in by all the board members.

Final plans were made for the annual Fall Outing, which is being held at Friedland Church Wednesday, September 30. Dr. R. Gordon Spaugh will speak on his trips to the mission fields including Nicaragua and the East Indies. Mrs. Jack W. Crow is president of the host church's Women's Fellowship.

The board accepted with deep regret Mrs. I. J. Bynum's resignation, and expressed sincere thanks for her excellent work since becoming a member of the board. At present she is chairman of the Parsonage Committee.

It was announced that a committee of charter members of the Florida Moravian Church had met and made plans for a Women's Tea to be held in September for the purpose of organizing a Women's Fellowship.

The presidents meeting is being held Tuesday, October 6, at the Home Church. The day meeting will begin at 10:30 followed by luncheon, and the evening meeting will begin at 7:30.

It is hoped that all Women's Fellowship budgets for 1959-60 will be mailed to Mrs. Fusel also. The response for Workbooks and Mission Studies has been very good.

After the business meeting Mrs. Miller served lunch to the board members present.

**New Philadelphia Day of Prayer**

Mrs. Jarvis Hauser, who is serving as chairman of New Philadelphia Day of Prayer, announces that the Women's Fellowship will hold its Day of Prayer, Wednesday, October 28. The program will open with a silent prayer meditation period from 10:30 to 10:45 with a background of organ music by Mrs. Charles D. Bumgardner, who will also serve as organist during the service.

Two morning sessions are planned, the general theme for the day being, "The Home For Christ." Mrs. Frank A. Robertson, Women's Fellowship president, will preside at the opening session. The Rev. Kenneth Robinson will speak on "The Home In The Church," followed by the Rev. Fred Hege, whose topic will be "The Home In The Community." Lunch will be served at 12:15. The afternoon session, beginning at 1:15, is to be a Women's Forum, the topic being "The Family In The Home." Four women will take part in the forum.

A cordial invitation is extended our Southern Women by New Philadelphia Women's Fellowship to attend their Fall Day of Prayer.

**Group Writes Manual on Church Extension**

A Conference on Church Extension for the Moravian Church in America was held in Bethlehem, Pa., August 24 to 27. Seventeen ministers and laymen from the Southern Province were in attendance. Twenty-five were present from the Northern Province.

The gathering was a part of the churchwide emphasis for 1959, "The Church Looks Ahead."

The conference was called for the purpose of the sharing of the experience of all parts of the church in the work of church extension and the pooling of ideas to form a pattern of future efforts in this field.

This first conference on church extension was enriched by the presence of the Rev. Orval C. Hartman, director of Home Missions of the Lutheran Ministerium of Pennsylvania. Mr. Hartman shared with the conference not only his personal experience in this field, but also the methods and procedures developed by the Lutheran Church.

After listening to three addresses of Dr. Hartman, followed by periods of discussion, the conference was divided into three working committees. Dr. Hartman spoke on three phases of church extension, "Selection of a Church Site and the Acquisition of the Land," "Preparation of Building Plans and Financing the First Unit," and "The Organization of a Congregation and Its Future Development."

The working committees dealt with these same subjects and submitted reports to the group as a whole on the last day.

Chairmen of the working committees were the Brn. Alton F. Pfaff, Raymond S. Haupert, and Roy Grans. Br. F. F. Stocker, president of the Eastern District of the Northern Province, was the program chairman.

The opening session of the first day on the evening of Monday, August 24 was given over to addresses by the presidents of the two Provincial Elders' Conferences, Br. R. Gordon Spaugh and Bishop Kenneth G. Hamilton. These addresses outlined the record of the Moravian Church in recent years in church extension and the reasons for the convening of the conference.

The prepared reports of the working committees will be edited to comprise a Manual on Church Extension for the Moravian Church as a guide for the work of the denomination in the years to come.

The conference affirmed that "the extension of the Kingdom of God is one of the major responsibilities of the Christian Church in every generation. The Moravian Church also must share in this mission to men, women and children in the home-land."

**Southern Delegates**


Invited but unable to attend because of illness in their families were the Brn C. T. Leinbach, Richard F. Amos, and William C. Park.

**The Wachovia Moravian**

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Book Review


Out of the Bicentennial observance at Bethania has come this interesting history of the Bethania church and community. In addition to the Bethania story proper are special articles: “Education in Bethania” by Dr. George G. Higgins, a former Bethania pastor, and “Music in Bethania” by Howard C. Conrad, the present day choir director. A variety of illustrations and sketches add to the attractiveness of the book. Bethania’s part in the development of the Southern Province is clearly presented.

In the beginning of the story stands Bishop Spangenberg who was at the beginning of most forward movements in the Moravian Church of that day. Bethania events are related against a background of American and European history. The Bethania story is not told in isolation though at times the community seemed to be far away from the stream of world history. At other times it was too close for comfort. Rear Admiral Eller’s knowledge of Naval History protrudes in places which is rather unusual for any sort of church history. The story does not dwell on past events but brings you up to date on present accomplishments. One feels that though here is a congregation which has pioneered in many ways in the past, its greatest work lies ahead. This is not just a record but a testimony.

William A. Cranford

Sacraments

A new booklet entitled “The Rites and Sacraments of the Moravian Church” by Anne Borhek Manning has just been published by the Provincial Committee on Music, Ritual, and Customs of which Mrs. Paul Kolb is chairman. This committee has been concerned about the need for materials on Moravian subjects adapted for convenient use in various church groups. The spiritual background of our practices and the reasons for our customs must be kept before us if our Moravian heritage is to remain a vital and dynamic force in our individual lives and in our church’s growth.

This initial study in a new series “THIS IS OUR CHURCH” is presented in eight brief chapters, intentionally intended for use in lay groups. The Women’s Fellowships will be the first major organizations to use this material. It is anticipated that others may find this booklet valuable for group study and for individual use.

Anne Borhek Manning, formerly from Bethlehem, Pa., now a member of our Raleigh congregation, has done an outstanding job of organizing information from varied sources into one easily readable study. The Provincial Committee on Music, and Customs is deeply indebted to her for her enthusiastic interest in preparing this booklet.

“The Rites and Sacraments of the Moravian Church” is now available at the Board of Christian Education Office, which has kindly consented to handle all orders and sales.

At the Third Inter-Provincial Ministers Convocation of the Moravian Church in America, Bishop Kenneth G. Hamilton, president of the Northern Provincial Elders’ Conference, spoke about “Inter-Provincial Cooperation—A Developing Reality,” and Dr. R. Gordon Spaugh, president of the Southern P. E. C., spoke about “Inter-Provincial Cooperation—Present Problems and Future Plans.” Their audience was composed of approximately 90 Moravian ministers, including thirteen from the Southern Province. Later, Dr. F. P. Stocker, currently serving as chairman of the Unity Committee of the Moravian Unity, addressed the group on “The World Wide Moravian Church.”

Bishop Hamilton gave a brief but instructive historical survey of cooperation between the two American Provinces in the past and—according to a statement he credited to his father, the late Bishop J. Taylor Hamilton—set the date of the last formal consideration of the possible merging of the two Provinces back in the 1880’s.

In his pertinent and clarifying comments, Dr. Spaugh brought to mind the question of whether or not a merger is indeed possible, on a bilateral basis, when he pointed out that the Northern and Southern Provinces are each Unity Provinces in the World Wide Moravian Church. But he mentioned a number of areas in which further cooperation is practical short of legal amalgamation.

At one juncture this wise opinion was ventured: Cooperation between the two Provinces can proceed no farther and no faster than the ministers and members of the two Provinces want it to proceed. The complete joining of our two American Provinces is a goal which only General Synod could declare legitimate and ultimately accomplish. But if more opportunities and success in working together as Moravians in America chiefly depend upon greater interest on our part, let us overcome our divisions by pulling together as one strong fellowship in the Lord!
MORAVIAN MISSIONS – Currently Speaking

THE PROVINCIAL ELDERS’ CONFERENCE OF THE EAST WEST INDIES: Elected at the recent synod are (left to right) the Brn. Oliver Maynard, Duncan Moore and Cyril Aldersley. Br. Moore is the chairman of the conference.

THE SYNOD OF THE EAST WEST INDIES PROVINCE

When the British West Indies Airways Flight No. 405 set down on Barbados, August 10, ministers and delegates from the Dominican Republic, the Virgin Islands, Antigua, and the United States disembarked for a Synod of the East West Indies Province. The delegates from St. Kitts, Tobago and Trinidad had already arrived. British Guiana was not represented because it is appealing to the Unity Elders’ Conference for recognition as a separate field. A voting Synod of 24 members (17 clergy and 7 laymen) convened on August 11th for eleven days of business, inspiration and fellowship: Bishop Peter M. Gubi of St. Kitts was chosen as the president of Synod.

After the usual appointment of committees, hearing of reports, and presentation of memorials, the Synod settled down to the creation of legislation which will lead the Province on the way to self-support in years to come. The Unity Synod of 1957 stated that this Province could become a Unity Province any time after 1962 if it met requirements. These requirements were referred to continually throughout the sessions. It was pointed out that self-government had been given to the Province in 1899 with the hope that self-support would soon follow. Two world wars and other setbacks have delayed the fulfillment of this dream and serious efforts are being made to recover lost ground.

Synod followed the lead of the Chairman of the Provincial Elders’ Conference in recognizing that the Virgin Islands, although part of a Province made up of islands in the West Indies Federation, are United States territory and the church there has developed in a stateside pattern. The Chairman’s report said: “It would seem that the people in these Conferences (The Virgin Islands) are American minded: they think in terms of America and perhaps naturally so.” These islands (St. Croix, St. Thomas, St. John) were given the privilege of working under a conference government and conference finance suitable to conditions in the U. S. Virgin Islands set up with the approval of P. E. C. Even though the Virgin Islanders had hoped for complete independence they expressed a willingness to remain in the Province with this new freedom of action.

Legislation was passed to provide for ministerial recruitment and training; a course of study for lay pastors; a fifty per cent increase in pensions; a salary scale anticipating an annual reduction in salary subsidies from the Mission Board; a plan to repay the debt of the Province to the Virgin Islands; and increased per-capita assessments for the work of the church in general. The two congregations which comprise the Moravian work in the Dominican Republic were commended to the care of the Evangelical Church of the Dominican Republic and the Mission Board was authorized to act for the Province in bringing

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about this merger.

The election of the Provincial Elders’ Conference resulted in the re-election of the Rev. D. C. Moore (Barbados) as chairman, and the election of the Rev. C. F. Aldersley (Antigua) as treasurer, and the Rev. Oliver Maynard (Trinidad) as secretary. Br. Maynard is a graduate of the schools of Barbados and of the Union Theological Seminary in Jamaica and is twenty-five years of age. He is perhaps the youngest Moravian in modern times to be a member of a Provincial Elders’ Conference. His clear thinking and far-reaching vision made a distinct impact upon the Synod which recognized his leadership potential.

One of the most inspiring experiences of the Synod was the ordination service held in the large and lovely Calvary Moravian Church in Bridgetown, where the Synod sessions were also held. The Rt. Rev. Peter M. Gubi ordained Rudolph Holder as a Deacon in the Moravian Church. Br. Holder is a native of British Guiana and has completed the prescribed course of study at Union Theological Seminary in Jamaica. Bishop Gubi also had the privilege of ordaining his son, the Rev. Peter M. Gubi, Jr., as a Presbyter. The Holy Communion, church services, a sacred concert by the combined choirs of Barbados, a bus tour of the island, and a picnic all added greatly to fellowship and mutual understanding among Moravians who are so widely scattered even though they belong to one Province.

The Moravians of Barbados did everything possible to make the members of Synod and the visitors feel at home. Homes were opened most graciously, morning and afternoon tea was served attractively, lovely meals were served at the Housecraft Cen-

**BAPTISMS**

Graham, Caroline Renata, daughter of William Eugene and Sarah Kathryn m. n. Steele Graham, born in Los Angeles, California, March 4, 1959, was baptized in the Home Church on August 23, 1959 by the Rev. William H. McElveen.

Royal, Sharon Anneen, daughter of B. W. and Lilian m. n. Butner Royal, born in San Francisco, California, March 5, 1959, was baptized in the Home Church on August 30, 1959, by the Rev. James C. Hughes.

Petty, David Bradley, son of Dr. Tom A. and Mary m. n. Reed Petty, born in Winston-Salem, N. C., April 8, 1959, and baptized in the Rural Hall Church August 16, 1959, by the Rev. Howard G. Folz.


Sloan, Lori Cecile, daughter of Cecil and Catherine Sloan, born March 22, 1952, in Mecklenburg County, N. C., was baptized in Friedland Church May 31, 1959 by the Rev. C. Truett Chadwick.

Comer, Karen Lynne, daughter of Jamie and Imogene m. n. Reed Comer, born March 26, 1959, at Winston-Salem, N. C.; baptized in Friedland Church May 17, 1959 by the Rev. C. Truett Chadwick.

Alphin, Robert Vernon, son of Charles Robert and Sandra m. n. Sapp Alphin, born February 8, 1959, at Winston-Salem, N. C.; was baptized in Friedland Church July 12, 1959 by the Rev. C. Truett Chadwick.

Hines, Harvey Lee, Jr., son of Harvey L. and Georgis Rae m. n. Warren Hines, born February 2, 1959, at Winston-Salem, N. C.; was baptized in Friedland Church July 12, 1959 by the Rev. C. Truett Chadwick.

**HISTORICAL RECORDS**

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THE "CHURCH LOOKS AHEAD"

In Stewardship Education

WARRREN A. SAI~EBIN
Pastor, Wisconsin Rapids Moravian Church

Recently a Sunday school teacher was describing the usual pattern of activity in her department. She told of an informal play period as the children gathered, of the songs that she taught, of the Bible story time, and then she said, "And then we take up the collection—I mean, then we receive the offering." As an aside she added, "Our present pastor insists that we 'receive offerings' instead of 'taking up collections'."

Later, asked what the results were from the change in terminology she said, "Oh, the youngsters are getting a better idea of what it means to offer something to God —and the Sunday school is getting more money!"

This incident is a straw in the wind. It could be duplicated often enough to indicate that our church is beginning to reassess itself in the area of stewardship.

The current year in the life of our Moravian Church has been assigned the theme "The Church Looks Ahead." Certainly we need to look ahead in the area of stewardship education. But any forward-looking thinking or action in this area will run right into the objection "just another nicely disguised system for raising money!"

Shades of the Moravian Evangelistic Mission when those opposed to shaking themselves loose from time-worn patterns of activity (or no activity) said, "This is just a gimmick to get new members. How unworthy of us as a Moravian Church!" We have learned that a program of evangelism goes far beyond the recruiting of new members. It has to deal with a compulsion laid upon a Christian to witness to his faith in Christ. We grow as we witness. We have learned that Christian education deals not so much with techniques for enrolling more children in our Sunday schools, but rather with the need for nurture for Christians of all ages. We grow as we learn. We must come to learn that stewardship is a perfectly valid concern for Christians. It is as important for a local church to stress stewardship as it is to stress education and evangelism. Each of these is rightfully a concern of the Christian.

Stewardship is an attitude

Stewardship deals with the need for so deep a commitment to Christ that we recognize His ownership of all that has been entrusted to our care. The inevitable by-product of an advance in stewardship is better financing for our churches. But let's be done with the idea that the church shouldn't talk stewardship because that means that we are talking about money and that money is a personal thing between a man and his God. I have never known a tither who hedged at discussing stewardship even though he might be so humble as to refuse to broadcast the amount of his giving to God.

The church needs to talk stewardship. A pastor of my acquaintance accepted a call to a church with the proviso that only once a year he could talk about financial support for the church. If such a condition ties his tongue on every aspect of stewardship, then he is unable to preach the full Christian gospel. Could he leave out of his preaching such subjects as sin, repentance, new birth, or prayer? Stewardship stands with these great concepts as a valid emphasis of our faith. Leaders of local congregations who seriously attempt to carry out the 1959 theme, "The Church Looks Ahead," will need to be aware of the fact that they have the Lord on their side when they begin to teach stewardship as a spiritual principle.

The first major concern for our church during this "forward-looking" year must be to get through to each member an adequate definition of stewardship. The National Council of Churches says that Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love.

Teaching such a concept will take more than just having an Every Member canvass to raise funds for a local budget. We will need Bible study groups searching the Scriptures on this subject and church school teachers sharing their personal sense of stewardship.

Denominational leadership needed

The second major area of advance I would suggest for this forward-looking year is the development of a denominational-wide program of stewardship aids. These aids will need to be consistent with our definition of stewardship. By aids I mean the development of suggestions which can guide local congregations in their financial programs. Included in such aids would be suggestions on how to develop a realistic budget, how to organize and carry on an Every Member canvass, how to gain wide participation in the use of the weekly envelope system, what constitutes an adequate bookkeeping system, and how to change "token" givers into Christians stewards.

That our church needs leadership in these areas is apparent. A seminar in the Western District last year discovered a disturbing number of congregations that made...
COMING SYNOD FACES MANY PROPOSALS ON PROMOTION OF Stewardship and Finance

Stewardship

Stewardship Promotion and Education will be one of the major concerns of the Synod of 1959 which holds its opening service at Bethania on Monday evening, November 9. The synod will convene for its business sessions in Fellowship Hall of the Home Church at 9:30 A. M. the following morning.

In preparation for the synod the pre-synod committees have completed their work and submitted reports in the form of resolutions to be presented to synod. According to Dr. R. G. Spaugh, president of the Provincial Elders' Conference, there are fifty-five such resolutions submitted by the six pre-synod committees.

In addition there has come from the Committee on the Ministry a statement on the office of the bishop in the Moravian Church and from the Book of Order Committee a revised "Book of Order."

A cursory survey of the fifty-five resolutions prepared by the pre-synod committees reveals that approximately half of them touch upon, directly or indirectly, the question of stewardship promotion and development.

Church Extension

From the Committee on Church Extension comes the suggestion of a goal of two new congregations to be organized every five years. The committee points out that rising costs of construction may require more income for extension than is now being provided for this cause by the churches if this schedule is to be met.

To offset the increase in the cost of new buildings the Extension Committee suggests:

1. That older churches now receiving help from the Church Aid and Extension Board be brought to self-support over the next five years, and

2. That all new congregations organized set as a goal self-support within five years of their organization.

Benevolent Giving

The Committee on Stewardship and Finance, among other resolutions, proposes that all self-supporting congregations "set as a goal the giving of at least $1.00 a year to benevolent causes for every $1.00 spent on their operating expenses." To achieve this ratio of at least 50% of the total budget for benevolences the committee proposes that every congregation now short of this goal increase its benevolent budget "by at least 5 per cent annually until the goal is reached."

Of far reaching significance is the resolution that "Synod authorize the Provincial Elders' Conference and the Financial Board to employ a qualified Director of Stewardship in the field of stewardship education and promotion, whose services would be available to every congregation." The Committee on Church Extension in a separate resolution supports the call for a Director of Stewardship by asking that study be given to "the possibility of obtaining some expert in the field of finance to work in an advisory capacity with the churches not now self-supporting."

Other resolutions calling for financial commitments on the part of the province are:

1. Employment of a Director of Church Extension.
2. Employment of a Youth Worker and Director of Camps and Conferences.
3. Increase in ministers' pensions from $2,000 to $2,400 annually.
4. Adoption of a Major Medical Protection Program for ministers at a cost of $135 annually for each church.
5. Establishment of a fund for the travel expenses of bishops.
6. Establishment of a fund "from the congregations over a four year period adequate to finance succeeding Early Moravian Music Festivals and Seminars."

In the report of the Provincial Elders' Conference calls attention to the fact that many of our congregations are already committed during the next three years to the payment of their pledges to the Conference Ground
Development project and that the Synod of 1956 authorized the building for the province of a Home for the Aging which is yet to be accomplished.

The Provincial Elders' Conference calls upon synod to give careful and serious consideration to all legislation proposed that may call for "large special province-wide financial campaigns" during the next three years.

**Other Aspects**

In considering the total aspects of the work of the coming synod, it is to be kept in mind that other resolutions not mentioned in this report touch upon many phases of the work of the province such as evangelism, Christian Education, ministerial recruitment and missionary education.

**NEWS FROM THE CHURCHES**

**Music From the Heart**

Unique evangelistic services, featuring the Early American Moravian Music, were held at Bethabara Moravian Church—Sunday, August 16-23.

MRS. B. CLYDE SHORE, organist and choir director of Bethabara. The choir sang several Early American Moravian anthems.

Under the direction of Mrs. B. Clyde Shore and accompanied by Mrs. J. Earl Hudgens, organist, the Bethabara Choir sang the following anthems and chorales during the services:

"It is a Precious Thing"—Johann Friedrich Peter
"Lord Jesus, Who didst Redeem Us"—J. Heinrich Rolle
"All the World Shall Sing"—F. F. Hagan
"Hearken! Stay Close to Jesus Christ"—Davis M. Michael
"O Sacred Head"—Johann Peter Keller and an anonymous Moravian
"O Blessedness is Great"—Johann Christian Beckler
"Surely He Hath Borne Our Griefs"—John Antes
"Christ the Lord"—John Antes
"What Splendid Rays"—John Antes

The Rev. Paul A. Snider, pastor of Bethabara, delivered a series of messages, "Music from the Heart," which were based upon the texts of Early American Moravian Anthems. Sermon topics included, "When the Heart is Fixed," "Daily Purified," "His Precious Sacrifices," "Let His Spirit Lead You," "What a Wonder," "I Joy," "God Lies in a Manger," "Great Blessedness," and "God Dwells with Men." The messages were doctrinal in character and emphasized the great truths of Christianity such as the new birth, the atonement, the incarnation, the Holy Spirit, and the Christian's responsibility and joy in service.

Prayer services were held each evening at 7:00 p. m. The Bethabara Church Band announced the service to the community with a prelude of chorales at 7:30 p. m.

**Rural Hall Anniversary**

Some 80 or more people were present for the 36th anniversary of the beginning of the Moravian work in Rural Hall. This service was held the last Sunday evening in July with the Rev. Edward T. Mickey, Jr., a former pastor, as the speaker in the love-feast. This work was started by a number of Moravian women and interested friends July 27, 1923, and the first meeting was held in the home of Mr. and Mrs. W. E. Staub. The church was built a few years later and the congregation fully organized in May 1931.

**Oldest Church Has New Lectern**

A new lectern was added to the sanctuary of Bethabara Church on Sunday, August 9, 1959. It replaced the antique reading stand and communion table which was used in the Old Bethabara Church. A special project of the Women's Fellowship, the lectern was dedicated by the Rev. Paul A. Snider, pastor, to the glory of God and in memory of the late Mrs. Carl Hine, former chairman of the special projects committee.

**New Rooms for the Children**

Three new Sunday school rooms have been added at Clemmons by placing permanent partitions in the Sunday school as-
VARNISHES...before October, church supplied the labor to paint the new Junior Departments. By re-arranging the day morning, September 6, welcomed Mrs. Nelson and daughter, Vickie, have rooms...

Organist Is Installed
The Kernersville congregation on Sunday morning, September 6, welcomed Mrs. Gene Grubbs to the console of the organ succeeding Mrs. Jimmy Nelson who has been organist for several years. Mr. and Mrs. Nelson and daughter, Vickie, have moved to High Point to make their home.

Mrs. Grubbs and her husband are members of Providence Moravian Church and are residents at Rural Hall. Mr. Grubbs will be a member of the church choir.

The music committee and the Board of Elders have revived the old custom of the "Singstunde" or songfest by setting aside one week night a month for an hour of singing. This series will begin in October.

Hay Ride in the Rain
"An ordinary hay-ride is fun, but one in the rain—well, it's the most!"
The comment followed a "Back to School" outing of the Bethabara young people which carried them on hay in the back of Melvin Hunter's big truck through the mountains to Fairystone Park in Virginia on September 5.
The warm September sunshine beamed pleasantly upon them as some looked for the famous fairystones, others enjoyed the refreshing water of the lake, and still others rode on horseback through the forest.

Picnic baskets provided food for lunch and supper. The heavy rains came during the evening vespers service which was held before a fire in the large picnic pavilion.

A light rain was still falling when the departure time arrived. Not one of the young people would forsake the back of the truck for the crowded comfort of available automobiles.

Mr. and Mrs. David Cox, Mr. and Mrs. J. W. Arwood, Mr. and Mrs. Hampton Morgan, and the Rev. Paul A. Snider accompanied the young people.

Kindergarten Opens
Forty-one children were enrolled when the week by kindergarten opened September 21 at New Philadelphia. The school employs two teachers. The pastor gives a Bible talk four mornings each week to the children.

Five Organs Dedicated
Five organs for the mission field have been dedicated in New Philadelphia. New bellows cloth was put on each one by Mr. and Mrs. Johnnie Wear, members of the congregation. The Wears had never seen the inside of a reed organ previously. They have turned their spacious basement into an organ rebuilding workshop. They have five more to rebuild.

The cabinets have been carefully cleaned and refinished by two brothers, members of New Philadelphia, Bill and Spencer Shoaf. Other members, Lester Bates, Julius Miller, Robert Barber, John Miller and Frank Myers have worked hard to create the organs for shipment to Nicaragua.

Two New Philadelphia families, the Carl Shoafs and the F. G. Crater, gave the first two organs. A Negro woman, Mrs. Wyatt, contributed one. The Rev. Walter Allen, Jr., gave the organ that was dedicated September 13.

Before being crated, each organ (on different Sundays) was played by the Rev. Bob Lobst and the congregation was given the opportunity to sing one last hymn with it.

Ice Cream Social and Hymn-Sing
Christian fellowship is a good thing but when it is flavored with the delicious tastes of home-made ice cream in the peach, strawberry and banana variety, with huge slices of old-fashioned pound cake for full measure—well, then you really have something extra special. Such was the experience of the Leaksville congregation when members gathered on the rear lawn of the church for an Ice Cream Social on August 29.

The occasion was planned by the fellowship committee of the Women's Fellowship. The committee composed of Mrs. Claude Fagge, chairman; Mrs. E. H. Kirks and Mrs. Robert Turner was assisted by a number of women in the church. After the refreshments those present assembled in the sanctuary for a hymn-sing. Mr. Carl Webb, a well known musician in the Tri City area, led the group singing. Those assembled sang until many were hoarse. In fact, the service was so enthusiastic that several who passed by the church inquired, "Tell me, what was happening at the Moravian Church on Saturday night?" We recommend Ice Cream Social and Hymn-Sing!

Youth Program Closes With Mountain Trip
The Week-Day Activities Program of the Bethabara Young People attained a fitting conclusion on Thursday, August 27, with an inspiring meeting at the home of S. R. Levering in the Blue Ridge Mountains of Virginia above Willow Hill Moravian Church.

Mrs. S. R. Levering graciously provided facilities for the study groups—four in all—which met around an assortment of tables (some of them from Willow Hill Church) under the tempting fruit trees. Teachers for the concluding session of Bible study were Mrs. Lawrence Everhart, Mrs. Bernard Davis, Mrs. Thurston Davis, Mrs. Paul A. Snider, and Miss Jeannie Foster.
Following a delicious lunch (partially prepared by Miss Lois Levering) the Bethabara Young People were engaged in a discussion with Bill Moeller, a student of economics from Sweden who is visiting with the Leverings.

After an invigorating swim in the Levering's pool, the group rode to the Blue Ridge Parkway. There they left their automobiles and with Ralph Levering as guide, they hiked out the Volunteer Gap Trail to Bald Rock Mountain which overlooks Willow Hill Church. Following a brief worship service they sang as they began the return hike the theme of their summer meetings, "I have decided to follow Jesus!"

Messiah Opens Kindergarten
A kindergarten has been opened at Messiah Church for children of the congregation and community four years of age. Organized to meet the particular needs of this age group, the kindergarten is sponsored and operated by the Women's Fellowship. Sessions are conducted each Tuesday and Thursday morning.

Mrs. C. Robert Pfaff, director, is assisted in the program by volunteers from the Women's Fellowship.

Open House at Yost Manor
Approximately 200 persons attended the first annual open house of the Yost Moravian Manor on June 14. This home for the aged in York, Pa., was dedicated December 7, 1958 and at present houses three guests.

The highlight of the affair was the dedication of a chair glide, between the first and second floors, in memory of James Schmid the first president of the Board of Trustees of Moravian Homes for the Aged. This equipment was provided by a memorial fund which had been established in his name.

The Rev. Hugh E. Kemper, president of the board, presided at the service of dedication. Prayer was offered by the Rev. James Gross, pastor of the First Church of York and the benediction was pronounced by the Rev. Daniel Jones of the Lancaster congregation.

A portrait of William and Amanda Yost, the parents of Nettie and Susie Yost, through whom the home was acquired, was unveiled by Mrs. Robert Schaidle, a granddaughter of the Yosts.

Dover Young People Enjoy Southern Tour
Twelve members of Dover First, Ohio, Youth Fellowship enjoyed a southern tour in June. Three cars, driven by Mrs. Robert Dell, Mrs. Warren Parrish, the Rev. Gordon Stoltz were used for the trip.

Going south they followed the Skyline Drive and the Blue Ridge and were in Winston-Salem for the last two days of the Moravian Music Festival. On the return trip they visited the Luray Caverns and Jefferson’s Monticello.

A Most Unusual Wedding
A most unusual wedding took place in the Unionville, Mich., church on the afternoon of June 3.

The young couple, Manuel Figueroa and Leticia del Cid, are to serve as missionaries to the migrant laborers for the Huron-Tuscola Migrant Mission in Michigan this summer. They were born in Honduras but only barely met in that country. They are acquainted with the Moravian Mission in Honduras, and apparently chose the Unionville Moravian Church for their wedding because they were impressed with the attractiveness of its setting, plus their acquaintance with Moravians.

No immediate relatives of either one of the couple could be present, so their friends provided all the necessary arrangements.

DEATHS


Guywn, Margaret Young, born May 18, 1870; died August 6, 1959. A member of Willow Hill Church. Funeral conducted by the Rev. Clyde Davis and the Rev. Glenn E. Craver. Interment in Willow Hill Cemetery.
Lepers Prepare to Move to New Home

Herbert B. Johnson

"The Mustard Seed," is the official organ of the Danish Mine Society. It is published in the interests of Moravian missions. The July-August number brings tidings of the bright prospects for better service to the lepers of asylum at Silwan-Siloam—in the Kingdom of Jordan.

This work was established in 1953 to replace in part the "Jesus Help" Lepers Home in Jerusalem which the Moravian Church had to relinquish to Jewish management after the founding of the new State of Israel. Arab lepers were transported across the border into the Kingdom of Jordan. Since no one else felt much, if any, concern about these wretched people, the Moravian Church accepted the responsibility of caring for them. The government designated an old and dilapidated building for the hospital. The Moravian Church provides three trained workers who are registered nurses. Two of these, at present, are Germans, the third is a Dane. Quarters at the hospital are so cramped that the nurses must live in the village of Bethany, east of Jerusalem. Part of the financial burden is carried by the Moravian Church.

Now a brighter day is dawning. Two years ago the decision was made to establish a leper Colony. A site for the colony was found twenty-five kilometers north of Jerusalem. It is on a hill named Star Mountain, lying open to the sky. Near it runs the asphalt highway. So it was purchased, and plans were made for its development.

Much has been accomplished in preparing the land, the planting of trees, the excavating of cisterns for the storage of rainwater, and suchlike. Although there have been irksome delays in the construction of buildings, at present the work is proceeding in full swing. A long drought, from April 1958 extended until January, when the first showers fell. Then daily downpours fell until well into March. The cisterns completed; two are nearly full of water, while the third has just been supplied with an intake pipe. Seven thousand trees, small ones, have been planted. Some day the colony will have a forest of its own, which will serve effectively as a windbreak.

One day the ablest of the lepers were taken for a visit to the new site. While there they spread handkerchiefs on the ground, filled them with soil, and carried them back to the old hospital as tangible evidence to those who were unable to go that great things are in store for them all. At Christmas each and every leper was given a suitcase in which to carry one's belongings when the removal to the new hospital begins in earnest.

DEATHS


Smith, Edward Hoke, born April 16, 1893; died August 15, 1959. A member of Mount Bethel Church. Funeral conducted by the Rev. Clyde Davis. Interment in Mount Bethel Cemetery.


Sawyer, Mrs. Josie Duncan, born August 2, 1903 in Carroll County, Virginia, died August 26, 1959; a member of Grace Church. Funeral conducted by the Rev. H. B. Johnson and the Rev. R. T. Troutman. Interment in the Oakdale Cemetery.

Faust, Edna m. n. Smith, born October 8, 1873 at Shamokin, Pa., died January 14, 1959, a member of Fairview Moravian Church. Funeral conducted by the Rev. Vernon Daetwyler. Interment in Moravian Graveyard.


BAPTISMS


Saunders, Robert Thomas, III, son of Robert T. and Patsy m. n. Edwards Saun-
Friedberg Opens Bicentenary

William T. Marshall

The Founders’ Day Service at Friedberg Church will be one of more than usual significance this year. It will mark the opening of several events commemorating the two hundredth year since the earliest beginning of the preaching of the gospel in that community.

On October 18 at the morning service, Dr. Walter Miller, superintendent of the Charlotte Methodist district, will preach the first of a series of sermons which will continue each evening through Wednesday. The celebration will close with a service of praise and dedication on December 20, marking the Sunday closest to the actual date of the first preaching service in the home of Adam Spach on December 22, 1759.

A history of the Friedberg congregation will be published before the December date and will be available to the public. The history is largely based on a thesis written by the Rev. George A. Chiddie while a seminary student. It has been revised and edited by the Friedberg pastor and a publications committee, mainly adding a new chapter on events since 1900.

Adam Spach

Friedberg congregation grew directly out of the efforts of Adam Spach, a native born German who came to this country as a child with his father. He settled in Maryland and there had his first contact with the Moravians. He had been reared in the Lutheran Church. In 1748 he attended a synod in Bethlehem, Pa., at which he and his neighbors received permission to build a meeting house. This meeting house was the beginning of the Graceam, Maryland, congregation. In 1752 Adam Spach married Maria Elizabeth Huerter and shortly thereafter they moved to North Carolina. He relates the story in his autobiography:

“In 1753 we moved to North Carolina. We found the road very difficult, but the presence of our dear Lord comforted us as we journeyed. We settled as near as possible to the boundaries of Wachovia in the hope that in time a group could be gathered that would form a congregation in connection with the Unity of Brethren. Soon more families settled here, planning to become allied with Bethabara and the Unity. The Brethren from Bethabara visited us and preached for us at various times, which was a great encouragement to our poor hearts.”

Only a few weeks after settling “below the South Fork” Adam Spach began the arduous task of cutting a road all the way to Bethabara to get acquainted with the brethren and to request the services of a minister.

On December 22, 1759, Br. Ludolph Gottlieb Bachoff preached for the first time to the settlers “beyond the Ens or South Fork.” He spent the day in going from house to house and at night eight families assembled in the home of Adam Spach where Br. Bachoff preached on the text found in Luke 1: 46, 47, “My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.”

Graveyard Staked Off

Although the actual site of the church building had not been chosen, the graveyard was staked off and the first burial took place on May 6, 1766 when Br. Peter Frey (Fry) was laid to rest.

On March 11, 1769 a lovefeast was held in the nearly completed meeting house when it was consecrated to the preaching of the word. On February 4, 1770 the Brn. Utley and Marshall visited the settlers with the purpose of organizing a society and in September they visited the group at South Fork to suggest the name Heidelberg for the neighborhood. However this name did not meet with the approval of the settlers and the name Friedberg was adopted in December of that year. The former South Fork Society became officially the Friedberg Moravian congregation on April 4, 1773, the actual anniversary of the congregation.

The service on this April 4 is described in the Diary and is likewise described in the old records of the province.

“Br. Tiersch preached on I John 1:8, 9. Then the Society had a lovefeast during which Br. Marshall gave the company greetings from the Conference as a whole and stated that a country congregation was to be established here after the pattern of those in Pennsylvania. He made a hearty, brotherly talk, explaining the organization of the Unity and its aims. Then our neighbors from beyond Muddy Creek, Cristoph and Altje Elrod, who had long wished to join the Brethren, were admitted into the Society and in the following service they were received into the congregation by Br. and Sr. Bachoff with the Kiss of Peace. Finally, after the service for absolution, the congregation united in an indescribably blessed Communion.”

First Ordination

On October 17 of that year Br. Bachoff, who had served the group faithfully for several years, was ordained at Salem. This was the first ordination service in Wachovia.

“This was a day of special grace for all the people of God in Wachovia. All who belong to our congregation and societies were invited and with the children the gathered company numbered about two hundred and fifty. . . . the third service was at two o’clock and in it the first ordination in Wachovia took place. Br. Graff spoke on the Text for the day: ‘Thy testimonies are very sure: holiness becometh thine house, O Lord, forever,’ applying it to the purpose of this meeting. Then the Doxology for Ordination was sung and the Brn. Ludolph Gottlieb Bachoff and Johann Jacob Ernst were ordained deacons by Br. Graff, assisted by Brn. Utley and Tiersch, with the laying on of hands and the Kiss of Peace. The Doxology was again sung and then the Sisters Rosina Bachoff, Juliane Ernst, and Elizabeth Bagge were ordained Deaconesses by Brother and Sister Graff. Then the closing part of the Doxology was sung and the congregation fell on its knees while Brother Graff fervently commended to the Saviour these newly ordained brethren and sisters, and with them all our congregations and all the souls who with us trust in the death of Jesus. When the blessing of the Lord had been laid upon those present, they departed in the peace of Jesus Christ.”

There were forty-five members when the society was accepted as a full congregation. There have been twenty-five pastors to follow since Br. Bachoff. The present membership of Friedberg is 490 and the present pastor, Br. William T. Marshall, is now in his seventh year of service at Friedberg.

The descendants of Adam Spach have been especially urged to be present for the Founders’ Day Service on October 18. It is interesting to note that in this congregation where all the Spachs and Sougbs originated there is only one member bearing that name today. However the names Hartsman, Weiser, and Miller still abound right down from those present at the first organization. We thrill to know that we are a part of that same great cause of declaring the love of Christ to a needy world and receiving the blessings of its powerful and sanctifying merits.
SALEM ACADEMY AND COLLEGE SEE

Years of Progress Ahead

Jack M. White, assistant to the president, Salem Academy and College

Salem Academy and College is looking ahead in the immediate future to a period of great progress. This progress is not just in terms of new buildings and in larger number of students but is in terms of the more intrinsic values in the field of education.

The heritage of Salem is great. Founded in 1772 as a day school for the girls of the community, it is one of the historic schools of America. Out of the original institution two modern, fully accredited establishments have grown. One is Salem Academy, a college-preparatory school which since 1930 has occupied separate facilities. The other is Salem College, a standard four year liberal arts college.

As great as is the heritage of Salem Academy and College, it believes that its potential of service in the years to come is even greater. The enrichment of the life of the individual student, intellectually, vocationally, culturally, morally, physically, and spiritually, is its aim. It seeks to promote these ends through a sound liberal arts and science curriculum, through a strong student government, through its church-membered faculty, and through the aesthetic values of an attractive campus community.

The present concern is, of course, the new addition to the Science Building, for which contracts have been let and construction started. It is expected that this newest building will be ready for use in the fall of 1960.

One project of major interest to Salem College and the Moravian Church is the restoration of South Hall to its original appearance. The removal of the third and fourth floors of this building added some years ago is one of the projects planned jointly by the College and Old Salem, Inc.

When considering the increase in the physical plant, it must be kept in mind that Salem Academy and College is not building for the sake of buildings alone. Nor does it merely seek numbers, for their sake alone.

The basic philosophy of Salem College is that of offering an education to as many girls as possible, while keeping in mind that there is a definite advantage to a small college which can be achieved no other way.

Keeping this in mind, it is hoped that the college will eventually enroll from 500 to 550 girls, and the academy 135 boarding students and 45 day students. This growth places on the college and academy even more responsibility to continually evaluate its program of instruction as well as its physical plant. To do this it will be necessary to broaden the curriculum in the present fields, and possibly add new fields.

Hand in hand with a larger and broader curriculum must go good instruction. To (Continued on page 2)

Young People Meet

In Mission Rally

More than 520 Moravian young people and their counsellors attended a Moravian Young People’s Union Mission Rally at Advent Moravian Church on Sunday evening, October 11, at 7:30 p.m.

The tremendous enthusiasm and dedication of youth was evident as the Rev. John Goserud led the congregation in the singing of “Come, let us sing the Song of Songs,” “Fairest Lord Jesus,” and “Thy Majesty, how vast it is.”

The Rev. William McElveen, assistant pastoral counsellor for the Moravian Young People’s Union presided at the rally.

Featured on the program as representatives of the American Missions were Rebecce Carter (Trinity Moravian), Eastern West Indies; Donna Dull (Home Church), Surinam; David Parrish (Home Church), Jamaica; Phyllis Snyder (Advent), Labrador; William O. Gilbert, III (Advent), British Guiana; Jimmy Morgan (Bethabara), Alaska; Beverly Reich (Bethabara), Honduras; and the Rev. Christian D. Weber (Oak Grove), Nicaragua.

An unexpected visitor from Nicaragua, Alejandro Zelaya, was introduced to the rally by the Rev. Frederick P. Hege.

The Rev. C. Trust Chadwick, pastor of Friedland, challenged the young people to accept the call of our Lord for mission service. Several young people dedicated themselves to the work of Christ in Moravian Missions.

The Advent choir sang several spirituals for the program. Following the service the Women’s Fellowship of Advent provided refreshments for the young people in fellowship hall.
Provincial Announcements

Provincial Elders Conference

Br. John Kapp has accepted a call to the pastorate of Union Cross congregation. He will be installed as pastor on November 15.

The activities of the President of the Conference for the month of September included:

A farewell get-together supper for Moravian College students at Friedland sponsored by the Moravian College Student Promotion Committee; a meeting of the Provincial Elders’ Conference; an address at the Anniversary Lovefeast at Mizpah; the annual Ministers’ Retreat at Roaring Gap; a meeting of the Church Aid and the Annual Ministers’ Retreat at Roaring Gap; attendance at Loyalty Day dinner of Fairview congregation; an address at the Women of the Province at their annual Fall Outing.

R. Gordon Spaugh, president

Provincial Women’s Board

Mrs. Cromer R. Grubbs

Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, spoke to the more than 175 women gathered for the Annual Fall Outing held at Friedland Church Wednesday, September 30, about his visits in the spring to Moravian Missions in Nicaragua and the East West Indies. Dr. Spaugh said his ideas and opinions concerning mission work were greatly changed after his visits. As Moravians we are challenged for even greater work today, than ever before. In his opinion the great challenge has come about because our mission work has been effective.

An educated native ministry is being developed in our mission fields. At a secondary school where Dr. Spaugh spoke there were 900 small children in the audience. They were well disciplined and quiet during the entire program, and in his opinion an example of what is being done to develop well disciplined children, and thus training them for future leaders.

It is time, according to Dr. Spaugh, that we get our vision lifted, realizing we are administering not only to the uneducated but also the educated. In his opinion the Moravian Church has wonderful missionaries and the Moravian hospitals are rendering a much needed and worthwhile service.

Dr. Spaugh paused to compliment our Southern Missionaries, noting that some are home now on furlough, and were attending the outing. According to Dr. Spaugh, distances have been conquered and are shortened. Thus missions cannot be carried on as they were one hundred years ago. This is a new era—native churches are assuming more responsibility. Primitive areas still exist, but mission work must meet this new challenge. There has been a tremendous impact where our missionaries have worked.

Dr. Spaugh stated the need for mission work is not over—just beginning. There is a new job in every generation. As long as children are born, the need for help in finding Jesus Christ is with us, and there is ever present the need for God’s help and guidance.

Mrs. M. E. Miller, chairman of the Provincial Women’s Board, presided at the meeting which began at 11 o’clock. Bishop J. Kenneth Pfohl opened with prayer and Mrs. Pfohl was organist. Mrs. Jack W. Crews, president of the Friedland Moravian Women’s Fellowship, welcomed those present. The Rev. C. Trueett Chadwick is pastor of Friedland.

The Women’s Fellowship extends thanks to all Juniors who attended the Junior Conferences for the offering which was given to help Mrs. Werner Marx with the Spanish course of study for her school children in Honduras.

Mrs. L. W. Lackey, President of the Bethabara Women’s Fellowship, announces that their Day of Prayer will be held Wednesday, November 18.

Book Review

Alaska Missionary by Ferdinand Dreibert (166 pp.; Board of Christian Education; $1 plus postage) is the personal testimony and autobiography of this servant of the church who served for forty-two years as a missionary in what is now our 49th state. It is a distinctly personal account and was produced by Brother Dreibert as an individual project. Read from this perspective, it will be of interest to all who wish to have an “inside view” of the early days of Moravian missions in Alaska. It is also a good adventure story with the intimate descriptions of life on the “Alaskan frontier” that could come only from a veteran who has lived through it. It is a valuable addition to the literature of the North.

Most of all, however, Brother Dreibert has intended this to be a testimony to God’s faithfulness and care throughout times of perplexity, danger and distress. We hope it will have a wide sale both among members of the Moravian Church and those interested in the missionary outreach among the Eskimos.

DAILY TEXT BOOK FOR 1960

The new edition of the Text Book will soon be available for purchase from the Board of Christian Education, 300 South Church Street. Pastors are urged to place their orders early. The book will be published in the same format as the 1959 edition, except that it will be bound in a hard cover. The price remains at $1 per copy. Again each day’s meditation will be accompanied by a short prayer. The late Bishop Edmund Schwarze had prepared most of the book before being called to his reward. Bishop I. Richard Mowald completed the preparation of the prayers.

BAPTISMS


The Wachovia Moravian

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Walter H. Allen, Jr. Contributing Editor
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MUSIC AND ARTS BUILDING: This is one of the buildings projected by Salem College for the improvement of its own-going program.

SALEM LOOKS AHEAD
(Continued from page 1)

this end, a major consideration is the faculty. Salem Academy and College has now a strong faculty, the equal of any institution, but it must be in a position to hold those faculty people it now has and attract other equally capable people, as the need arises.

Salem Academy and College is looking ahead to a greater future, but it cannot grow except with and through the continued support of the Moravian Church. Not only must this support be continued as it has through 187 years, but must be increased if Salem Academy and Salem College are to look ahead with realism to the demands of the future.

Of Mission Work
Speaker Declares, "It Is Your Life"

The annual meeting of the Foreign Missionary Society of the Moravian Church in America, South, Inc., was held on Sunday afternoon at the Home Church on October 11, 1959.

Dr. Walser H. Allen, Sr., pastor of Central Moravian in Bethlehem, Pa., and vice-chairman of the American Moravian Mission Board, in a review of the history of Moravian Missions in contrast to the pietistic societies of the 18th century emphasized that the life of any Christian group depends upon its having an adequate outlet for the life given it by the Spirit of God. In reference to the missionary work of our church, Dr. Allen repeated the thought of the text which meant so much to the first Moravian Missionary, Leonard Dober, "It is our life. It is not a vain thing!"

The largest congregation in recent years attended the annual meeting. Two offerings were taken: one for the annual dues; the other for the School of the New Birth at Brus, Honduras. The Rev. Paul A. Snider, president of the Board of Directors, presided at the meeting. The Rev. Clayton Persons led the congregation in the prayer for Moravian Missions. The annual financial report was presented with his characteristic humor by Br. Edwin L. Stockton. He reported total provincial offerings for missions for the year ending August 31, 1959 amounting to $102,948.75. In offering the opportunity to become a member of the society to those present he likened the memberships to common stock ($1.00 per share) and preferred stock ($100.00 per share). New life members of the society are Margaret I. Styers, Mrs. Mary Hill, C. C. Dishner, Mrs. Ruth M. Snyder, Mrs. C. C. Dishner, Fred N. Snyder, E. L. Pfohl, Mrs. E. L. Pfohl, Mrs. J. E. Davis, Rev. Robert A. Iobst, Richard Rierson, Rev. James O. Blanton, III, Mrs. Paul A. Snider, and Paul O. Schallert. Bishop J. Kenneth Pfohl concluded the meeting with prayer and the benediction.

In greeting the congregation in behalf of the Home Church and its staff which served the lovefeast the Rev. J. C. Hughes pointed out the unique quality of the annual meeting of the Foreign Missionary Society and the lovefeast. Music was presented by the Home Church Choir directed by Dr. Clifford Bair and accompanied by Mrs. Rose Kapp.

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MORAVIAN MISSIONS – Currently Speaking

The Gramleys Go to St. Croix
Mr. and Mrs. William Gramley, of Winston-Salem, N. C., have volunteered to take a year out of Seminary studies to serve in the Virgin Islands. They will be stationed at Christiansted, St. Croix, where they will be working with the Rev. and Mrs. Donald Fulton. The Fultons live at Frederiksted and Br. Fulton is the superintendent of the Moravian work on St. Croix.

William is the son of Dr. and Mrs. Dale H. Gramley, Salem College, Winston-Salem. He is a graduate of Davidson College in North Carolina and has had 1 year at Moravian Theological Seminary. His wife, Kathryn, majored in Bible and Christian Education at Montreat College in North Carolina. They have a seven-month-old daughter, Carpline. Their address will be Christiansted, St. Croix, Virgin Islands, U. S. A.

A United Project of Daily Vacation Bible Schools
Each year the pupils in our vacation schools like to include a benevolence project in their program. This year the efforts of all of the schools in the Northern Province were combined under the direction of Edith Nowack of the Board of Christian Education and Evangelism. Twenty schools responded to Edith’s appeal and raised almost $400 for the purchase of school supplies for the Miskito children of Nicaragua and Honduras. The schools in some areas of these countries have very little, if any, of the bare essentials for a school program. The amount raised will be divided equally and sent to the superintendents of these missions for the purchase of paper, pencils, etc. A wonderful idea received an enthusiastic response and will bring blessings to many youngsters.

Not knowing about this united project, the children in the Moravian Churches on St. Croix, Virgin Islands, received offerings in their Vacation Schools for the Eskimo children at the Moravian Children’s Home in Alaska.

Evangelism in Nicaragua
Dr. Howard H. Storz, superintendent of the Moravian Church in Nicaragua, reports that the results of an evangelistic campaign earlier this year were most encouraging. The campaign used many of the Nicaraguan pastors in an exchange of pulpits and brought to the country the Rev. Elmer Stelter, president of the Canadian District of our Church.

The number of conversions or re-commitments were as follows: Bluefields—46; Pearl Lagoon—132; Karawala—47; Managua—20 first commitments and 24 transfers from other Moravian Churches; Puerto Cabezas—155; Sandy Bay—57; Bilwaskarma—196; San Carlos—250; Raiti—60; La Luz—55; Bonanza—33; a total of 1,065.

The harvest truly is plenteous and the Church is asked to remember these new Christians in prayer. The results of the campaign are still being felt as other people are coming forward to become members of instruction classes.

Prayer Requests From Nicaragua
Pray for:
— the churches at Bonanza and La Luz, at present without ordained pastors.
— more workers for the English speaking congregations.
— an awakening to a greater responsibility for the finances of the Church.
— strength, wisdom, tact and zeal to be given to the leaders of the Church.
— the Provincial Board in these days when it is faced with so many problems.
The title "What Darkness Cannot Dim," strikes a thoroughly harmonious note with the 16th annual World-wide Bible Reading theme, which portrays the Bible as THE EVERLASTING LIGHT. This Bible Read-
ing program, sponsored by the American Bible Society, was sparked by the request of a Marine on Guadalcanal who asked his family to join him in reading certain verses from the Bible each day. It has now become worldwide, and the theme this year, THE EVERLASTING LIGHT, reminds us that the divine light of the knowledge of the glory of God, through Jesus Christ, shining in the minds and hearts of all men can yet make this a different world.

There are two things the Bible never takes into consideration:

The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language.

Then, too, it never takes time into consideration. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages and all times. The Bible belongs to the ages.

Lights up the Road

The Bible lights up the road to signific-
ance. Almost every page is afame with the story of what man can do when he is will-
ing to let God take possession of him. It is always saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsi-

bilities which confront him, but when he placed his hands in the hands of God he became one of the five great men of history

and the founder of a great nation. A sup-
planter becomes a prince of God; a plow-
man in Tekoa becomes a prophet of social

justice; a man of unclean lips becomes a

herald of righteous Redeemer; a tax col-

lector, never a popular man, becomes the

writer of the First Gospel; a fallen girl by

the well becomes a city missionary. A slave

girl becomes the instrument through which

a general is cleansed of leprosy; a boy's

noonday lunch becomes a feast for thou-
sands; an intolerant bigot becomes a prea-
cher of the universal gospel of love. The stone

which the builders reject becomes the head-
stone of the corner. Beneath the thin sur-
face of the humblist are inestimable val-
ues. Deep in the human heart are talents

which grace can transform and glorify. In

spite of what you say, man is made a little

lower than the angels, capable of thinking

God's thoughts after Him. "What can a

man give in exchange for his soul?" If you
ever doubt the worth of life, go to Calvary

and read the story of Christ dying for you.

To an age overwhelmed with frustration

and insignificance the Bible calls out, "Put

yourself in the hands of God and leave

yourself there." There are no iron curtains

to keep the power of God from lifting the

humblist and weakest to places of influence

and power.

A Village Made Over

When Evangeline Booth returned from a

world tour for the Salvation Army, she

told me of a little village in India where

lived the families and members of the robe-

ber case. The village was full of robbers,

and the government made an attempt by

the government to stamp out the wrong failed.

Then the government resolved to destroy

the village entirely and scatter the people.

The Salvation Army asked if it could have

a chance to do something to save the vil-

lage before the decree was carried out; so

a little band of Salvationists preached on

the street corners and in the rice fields. The

redeeming grace of Christ began to work

in the village. The chief of the robber caste

was converted, and the entire village popu-

lation was baptized. Strangely enough, steal-

ing stopped; not a complaint was made

against them. The village had been made

over. The government police thought this

was too good to last and, sure enough rob-

bers broke out in the next village. The po-

lice sent a secret agent to shadow the lead-

er. They saw him leave one evening, slack-

ing down a narrow trail with a bundle un-

der his arm wrapped up in a newspaper.

They were sure he was at it again. They

followed him to his home, and then they

watched through the window as he entered

his house, closed the door, gathered his

family about him and unwrapped the bun-

dle. They expected to see loot tumble out of

the package. To their surprise they saw

that the bundle was a Bible which he had

borrowed from a neighbor in another vil-

lage. The children gathered about him near

the light, and through the open window

they heard a clear voice reading: "Though

your sins be as scarlet, they shall be white

as snow; though they be red like crimson,

they shall be as wool." This is the Book

which pierces the darkness of sin and offers

redemption.

Man Condemned

Some years ago, early in my ministry, I

came to know and to befriend a man who

was later convicted of murder. I stayed with

him through his long trial and his impris-

onment in Sing Sing. I visited him often in

the death house. One day I asked the guard

who was always with me when I talked

with him if I could give him a copy of the

New Testament. The guard looked the book

carefully and handed him this New Testa-

ment to this condemned man through the

steel screen which separated us. I remem-

ber well the last visit I had with him a week

later. It was his last night on earth; the fol-

lowing morning he paid the penalty. As I

walked through the corridor with the

guard, he heard me come, and walked to

to the door of his steel cage and said to me,

"That man Luke wrote a great story." His

face was lit up with a light and a peace

that I have never seen before. It would be

Luke—the gospel of redemption for all

those who have lost their way; for sheep

that are lost; for lilies that fade and of

prodigals who step across the pathway of

indiscernment. "Be Merry, for this my son

was dead, and is alive again; he was lost,

and is found." This is the Book which sheds

a light which no darkness can dim.
What It Means to be a Missionary

John R. Weinlick

One of the happy results of the transfer of the administration of the Eastern West Indies province to the Moravian Church in America, on July 1, 1955, has been the enlargement of the mission horizon of American Moravians. Evidence of this is the growing number of our members who are visiting Moravian churches in this area, located on nine islands and in British Guiana on the South American mainland. A particular focus of interest are St. Thomas, St. Croix and St. John, the three Virgin Islands which since 1917 have belonged to the United States. Here Moravian missions were born on St. Thomas in the year 1732.

It was my privilege this past summer to be one of these visitors and to get a first hand taste of what it means to be a missionary. From June 18 to August 31 I assisted in the work on St. Croix under the direction of one of my former students, the Rev. Donald E. Fulton, pastor at Frederiksted. It was quite different from teaching church history in a theological seminary, but it was also one of the most rewarding interludes in a ministry of twenty-five years.

My assignment was to serve the church in Christiansted, vacated by the death of Pastor Fulton (a common term for the minister), except for volunteer lay pastors, had been alone in the pastoral care of these churches since October of last year.

Some Observations

What were some of my observations of church work in the Virgin Islands? One of the conspicuous, though not surprising, features is the similarity to the work of the churches on the home front. To think of the Virgin Islands as a foreign mission field is obsolete. The eight Negro churches on these islands (three on St. Thomas, three on St. Croix and two on St. John) are made up of members whose families have been in the church for generations. Long before the end of slavery in 1848 the Negroes had been acquiring the culture of their masters and in the past century have become an integral part of it. Virgin Islanders are typically American in their orientation, including the place of the church in their lives. They are both as "spiritual" and as "secular" as the average American. Communication, transportation and technology are resulting in ever increasing uniformity of people everywhere. There are radios in the majority of homes, television sets with good aerials can pick up Puerto Rico, and the New York papers which leave the mainland about midnight are on the newsstands of Charlotte Amalie and Christiansted before noon of the next day.

Some Differences

To be sure there are differences, differences which are the heritage of slavery. Family life leaves much to be desired and the illegitimacy rate is still about fifty percent. The sense of responsibility on the part of many is not highly developed with respect to work, schedules, money, promises, etc. This places upon the pastor the necessity for doing things himself, which most pastors at home are able to delegate to laymen. Labor though cheaper per hour is less efficient and thereby perhaps more expensive than in the States. If ministers at home are frustrated with delays in getting things done, they ought to go to the Virgin Islands, for there they would feel better about their own situation. As causes for this situation, the heritage of slavery should be added a tropical climate and perhaps too much paternalism too long on the part of the mission.

Virgin Islanders are proud of their American citizenship and welcomed the closer affiliation with the American Moravian Church, which came in 1955. Leading laymen are encouraging their fellow members to work toward self-support, because they are eager to take their place as partners with their fellow Americans, rather than to remain as objects of mission benevolence. Just a small indication of their thinking is the fact that the Church Helpers (equiva-
lent to our board of trustees) at Frederikstrod recently went on record as favoring the term parsonage for the minister’s residence in place of the term mission house, up to now the popular designation.

A second feature of life in the Virgin Islands which impressed me is the fine relationship between colored and white people, who live in a ratio of about nine to one. Here, with a total population of about 30,000 on three islands, we have a good demonstration that integration does work. There is little or no color line. It was a pleasant experience, for instance, to visit Rotary on St. Croix, a typical club in that it is composed of leading business and professional men, but less typical compared to those in the States in it being made up of both colored and white members. Unfortunately one hears reports that with the growth of terrorism and the increase of the white population attracted by the climate, that same venture, the color line is threatening to make its appearance. Much of the credit for the hitherto good feeling between the races belongs to the churches of the several denominations on the islands, especially the Moravian because of its greater concentration on helping the Negroes.

**Importance of Economics**

My summer in the Virgin Islands convinced me more than has anything else up to now of the tremendous importance of economics in the life of a people. When we quote Christ’s words from the temptation story, “Man shall not live by bread alone,” we too often do so out of context as an excuse to escape our responsibilities to people who lack this world’s goods. Poverty remains a crushing burden for the majority of our Moravians in this area. A handful of people have salaries and wages comparable to our members in the States. The majority are underprivileged, with the government standing between them and disaster. Many of the more aggressive have gone to the United States. Practically everyone has relatives in New York City. Housing for large numbers is indescribably wretched. Little can be done about improving the above mentioned low level of family life until this is remedied.

The solution to the economic problem is not easy. The Virgin Islands illustrate both the necessity and the evils of government aid. Without the dole many of the sick and the unemployed would be starving. Low cost government housing has come to the islands. But this same aid has dulled initiative. The problem is both spiritual and material. The church’s task here especially is that of developing initiative and responsibility, which means preaching the timeless Gospel while working closely with the government and business to create circumstances in which the Christian life can be nurtured and lived with dignity. We forget too easily that this is the tradition of Moravian missions. Not the least of the contribution of the Moravian Church to the life of the Virgin Islands has been the training of artisans, such as carpenters, shoemakers, masons, blacksmiths. Such training helped the Negroes in their transition from slavery to freedom. Under a much different and more difficult set of conditions we must find ways and means to use the resources of the Christian faith in solving the economic problem.

**Renewed Faith in Missions**

Finally, my experience as a missionary has renewed my faith in and respect for the mission enterprise of the Christian Church in general and of my own denomination in particular. It was a thrill to visit one of the pioneer areas where this great enterprise took root; to walk along the waterfront of Charlotte Amalie facing the harbor where Count Zinzendorf paid tribute to his brethren by calling them an “eternal race,” to contemplate the thickness of the walls of the fort where the missionaries Freundlich and Martin were imprisoned because of the opposition which their work encountered; to stand beneath the tambatree on St. Thomas where the slaves first heard the Good News of the Savior who died for them; to hear the church bell at New Herreshoff summoning a free people to worship, where it once called their enslaved ancestors from their drudgery in the fields; to stand beside the grave of Frederick Martin on St. Croix; to read a two-centuries-old church register with the names of the freed converts and the places of their origin in Africa.

I saw the day by day life of missionaries a century ago as they recorded them in their carefully kept diaries, as well as the more recent entries. Unfortunately termites and silver fish have destroyed much, but enough remains to bear witness of ongoing generations of dedicated service.

Greater than all this was the satisfaction of working with the living evidences of the power of the Gospel, the present day Christians who constitute the membership of our Moravian churches in the Virgin Islands. They have problems, as we do in our own churches. They have the additional burden of physically deteriorated churches to maintain, due to a combination of a climate that wrecks havoc with man’s handiwork, hurricanes, poverty, and until recently a declining population. They still need to develop adequate leadership from among themselves. They still need to learn much of responsibility and stewardship. But they are making progress. They are growing in Christian maturity. With our continued help and interest, not condescendingly given, but as brother to brother, they will continue to grow "unto the measure of the stature of fulness in Christ." Built upon solid foundations, the Moravian Church in the Virgin Islands has a promising future.
NEWS FROM THE CHURCHES

Week-day School Begins
On September 23, ninety-one students and fifteen staff members attended Midweek School at Konnoak Hills Moravian Church. This was the first session of twenty-seven planned for the year.

Classes are held for ages kindergarten through the eighth grade. For study material, we use the "Weekday Church School Series" of the Lutheran Church. This includes a reading book and a workbook for each child. Light refreshments are also served during the hour-long sessions. Plans are being made to include handicraft work later in the year.

Along with the school, we have a Junior and Primary Choir for children in the 1, 2, 3, 4, 5, and 6th grades. Our Staff Members are:

- Mrs. Paul R. Johnson, Director
- Mrs. David E. Williard, Assistant Director
- Mrs. James Weingham, Choir Director
- Mrs. B. J. Reich, Mrs. J. Smith Nifong, Mrs. James E. Spainhour, Mrs. Oren Ray Wilson, Mrs. Harold Atwood, Mrs. Gilbert Davis, Mrs. Ray Vernon, Mrs. Edward Carter, Mrs. James Adams, Mrs. Charles Timmons, Mrs. John Womack, Mrs. M. L. Gossett, Mrs. J. K. Biles, Mrs. David Terry, Mrs. Donald Tesh, Mrs. Olin Perryman, Sr., Rev. James Weingham, Mrs. Kenneth Brady, Mrs. C. F. Thomas, Mrs. L. C. Spainhour, Mrs. Roy Minor and Mrs. Silas T. Wild.

A Truck for the Grays
Calvary is proud of the work which Joe and Lahoma Gray, their missionary couple, have been doing in Nicaragua. Therefore, knowing that they were collecting funds with which to buy a truck to take back with them, the Joint Boards did not hesitate to act. They voted that their gift of $1,265 for some benevolent cause be given to them to help pay the balance on the truck itself and to help buy other necessary supplies. In addition, on September 20, the Calvary Bible Class presented the Grays with a miniature pick-up truck, and in a little rack was a check to be used in their Nicaragua work.

Eight Accepted the Call
"We need to revitalize our adult Sunday School departments and to grow," said the Calvary Christian Education Committee... and so for months they discussed and planned. Finally, on Sunday, October 4, a new arrangement went into effect. The adult department now contains a Men's Bible Class and a Ladies' Bible Class, a Young Men's and a Young Women's Class, two couples or mixed classes, and a Post-Hi group. And one of the more thrilling aspects was that eight people who were not teaching accepted the call to be guest teachers in October.

Officers at Kernersville Chosen
The fall and winter activities of the Kernersville Congregation were ushered in with the election of members to the official boards at the annual Church Council meeting held in fellowship hall on Thursday, September 24, with the pastor, the Rev. Kenneth Ball, presiding.

Elders to serve for four years are Theodore Kerner and Reuben Slade. Will Hopkins and Fred Vance will serve a similar length of time as trustees. Clarence Swain was elected as a trustee to succeed R. C. Flynt, Sr., who resigned due to ill health after holding this office for one year. Mr. Swain's term of office is for three years.

Charlie J. Ragland, Sr., succeeded himself on the graveyard committee for three years. Other members of this committee are Roscoe Smith, Robah Kerner and E. E. Shore, Sr. The ladder and trustees were installed at the morning worship service on Sunday, September 24.

Junior Choir At Trinity
Trinity Moravian Church has recently begun a Junior Choir for youngsters in the third to the seventh grade. The Choir is under the direction of Mrs. Barbara Shore Hudgens, and the congregation is looking forward to the time when the group will be able to participate in our services of worship. Attendances have been good, and already there have been requests to form other choirs for children and young people not included in the third to the seventh grades.

C. E. Committee Studies Task
Trinity's newly organized Christian Education Committee has begun work in several vital areas in the Christian Education Program of the congregation. One of the first works tackled by the committee was to outline in detail the duties of the group. The committee has also undertaken to plan Workers' Conferences on a bi-monthly basis and to plan and establish a Sunday School Workers' Library. The committee is composed of Mrs. Miles Carter, chairman; Charles Noell, secretary; William C. Foil, Douglas Carter, J. C. Cook, Clayton Person, ex-officio; and Marcha Anne Bowles, ex-officio.

Sixth Anniversary of Raleigh Congregation
A half dozen years of life and work in the Raleigh Moravian congregation have become history! Sixth anniversary services for the youngest organized church in the Southern Province were held in the capital city on Sunday, October 4, with encouraging attendances swelled by a number of visitors from the Winston-Salem area—at least ten. The chairman of the Church Aid and Extension Board, Dr. Clarence T. Leinbach, brought greetings to the congreg-
tion and a pledge of the Board's continued interest and support.

Bishop J. Kenneth Pfohl offered an inspiring pre-Communion meditation and presided at the administration of the Lord's Supper during the morning worship service. Together with the pastor, the Rev. Walser H. Allen, Jr., and the Church Board, he welcomed three new members into the fellowship of the Moravian Church of Raleigh.

Bishop Pfohl also spoke at the anniversary lovefeast in the afternoon, when he addressed the congregation on "Salt and Light for a Better World." Twelve boys and girls of the recently-organized Youth Choir, under the direction of Mrs. Waylon D. Sneed, Jr., sang two compositions which added greatly to the joyfulness of the occasion.

Preparations for the service were under the direction of the Brn. Fred G. Kimel and William L. Oden, sacristans, and Mrs. Howard E. Powers, head diener, with her four assistants.

A New Challenge For Calvary

September 1959 may go down in the records of the Calvary Women's Fellowship as the "month of months," for in this month they were given permission to march forward.

This was the challenge which was adopted by the women and approved by the boards: "That the Women's Fellowship recommend to the joint board that it accept $100 as the beginning of a Building Fund for a new wing of a Christian Education Building and that it accept $100 as the beginning of a fund for the improvement of the sanctuary of Calvary Moravian Church, and that they be permitted to add to this fund as they are able through projects approved by the boards and through personal unsolicited gifts; that the amount of this growing fund be kept posted on the Sunday School hall bulletin boards, and changes made as they occur by the chairman of the Women's Fellowship finance committee and the treasurer of the Church."

So, with the women busily working on their various projects—not as substitutes for their stewardship, but as supplements to it—we cannot help but thrill to Calvary's future.

Lititz Church Will Reopen

The rededication of the restored church building of the Lititz, Pa., congregation will take place on Sunday, November 8 at 10:30 a. m., with Bishop Kenneth Hamilton officiating.

At 3 p. m. there will be a lovefeast, to which pastors and members of Moravian churches in the Eastern Region are specially invited. It is hoped that many Moravians within driving distance of Lititz will be able to attend these services.

The Lititz church, built in 1787, was partially destroyed by fire on July 2, 1957. Bishop Carl J. Helmich is the pastor of the Lititz congregation.

CONCERTS OF MUSIC FESTIVAL TO BE BROADCAST

Recordings of four of the public concerts of the Moravian Music Festival of last June will be broadcast by a Winston-Salem station during the month of November. These concerts and the dates they can be heard are:

November 8—The concert of Tuesday evening, June 23.
November 15—The concert of Thursday evening, June 25.
November 22—The concert of Saturday morning, June 27.
November 29—The concert of Saturday evening, June 27.

All broadcasts will be heard beginning at 9:00 P. M. over Station WYFS (FM), 107.5 m.c.

BAPTISMS


Weatherman, April Louise, daughter of J. Hugh and Mary Louise Libes Weatherman, born in Winston-Salem, December 8, 1958; baptized in Immanuel Church March 22, 1959, by the Rev. Samuel J. Tesch.


Dosch, Sandra Lee, daughter of Roger F. and Roumell m. n. Flynt Dosch, born July 14, 1959 at Winston-Salem; baptized September 20, 1959 at Bethania Church by the Rev. F. Herbert Weber.

Crews, Suzanna Chadwick, daughter of William T. and Edith m. n. Chadwick Crews, born July 26, 1959 at Winston-Salem; baptized October 4, 1959 at Bethania Church by the Rev. F. Herbert Weber.
Fries Kindergarten
Wins Accreditation

Ten years ago, Br. Edwin A. Sawyer, pastor of Fries Memorial Church, felt that there was an area of community service which the congregation ought to enter. He gathered a group of people from the congregation and community and presented to them the proposition that the church should conduct a kindergarten. Mrs. Eleanor Davis, Mrs. Lucy Willingham, Mrs. Helen Conrad, Mrs. B. Carson French, Mrs. Eloise Curlee, and Mrs. Jean Newell, with the pastor and his wife, were the moving spirits in this venture. The years have proved that they were right, for the kindergarten has become a service of the church prized by the congregation and community, and a leader in the field in Winston-Salem.

As recently as September of this year the school was the first in the city to receive approval from the State Department of Public Instruction, after years of work to prepare for this step. Credit for the preparation which led to accreditation goes to Mrs. H. Bryce Parker, teacher-director, Mrs. F. C. Snyder, committee chairman, and Mrs. B. Carson French, Mrs. Jean Newell, Mrs. Laura Thorpe, Mrs. Rosemary Worley, and Mrs. Roberta Franklin, committee members.

For some years the Kindergarten was run in two classes, one each for four and five-year-olds. For the past four years, however, the church has confined itself to the teaching of five-year-olds through the year. The feeling has been that four-year-old children are for the most part better off at home with mother and that two years of kindergarten sometimes takes the "edge" from the enthusiasm of first grade. Since the school has worked closely with the city school system, endeavoring to bring the children to, but not into the beginning of first grade, it has been able to be of much help to many children in preparation for school over the years. Many parents now have sent second, and even third children in their families to the school. Kindergarten is not nursery school. It does not merely care for and amuse the child, but actually enters into a teaching program that prepares the child the better to make the most of his public school education.

For the past two years the Fries Memorial School has been registered full by January for the following September and has a waiting-list which numbered as many again as could be accommodated. The church has long looked to the time when it could equip a second room for the kindergarten. A lavatory with running water in each classroom, larger sized painting paper, pedal toys for the playground, and morning juice in paper cups was all that was needed. The kindergarten already had the other needed furniture and equipment, including 450 children's books and 150 children's records.

In addition to the Christian training given through various children's songs and hymns, the pastor spends a "church" hour with the children once a week. This is a Bible-story period, sometimes held in the church sanctuary itself. Both children and pastor look forward to this occasion with enthusiasm and interest. But even this portion of the serious side of the school's work is not without its moments of hilarity. Several years ago, after a story-hour session which was given over to naming the things in church: "Table, Lectern, Font, Pulpit, Few, Aisle, . . . etc., the pastor's nephew went home to tell his father that he now knew all of the things in church including the place where his uncle stood to preach. Upon being asked what it was, he answered promptly, "The Bull-pen!" Well! . . . . This, too, is Kindergarten!

BAPTISMS

Leinbach, Angela Dare, daughter of I. Kenneth and Eunice m. n. Shamel Leinbach, born July 27, 1959 at Winston-Salem; baptized October 4, 1959 at Bethania Church by the Rev. F. Herbert Weber.

Freeman, Jeffrey Alan, son of Clyde and Opal m. n. Reeves Freeman, born July 10, 1959, Myrtle Beach, S. C., baptized in Rural Hall Church Sunday, October 4, 1959, by the Rev. Howard G. Foltz.

Hamilton, Cynthia, daughter of James Loyd and Jane m. n. Chadwick Hamilton, born April 29, 1959, in Raleigh, N. C., was baptized on September 20, 1959, at the Moravian Church of Raleigh by the Rev. Walter H. Allen, Jr.


Blalock, Dennis Timothy, son of Lee Roy, Jr., and Shelby Jean m. n. Trout Blalock, born June 6, 1958 in Winston-Salem, N. C., baptized October 18, 1959 at Fairview Church by the Rev. Vernon Daetwyler.

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ECUMENICAL CORNER

It may be supremely realistic to say that the greatest loss to the forces and influence of the ecumenical movement in 1959 came in the death of John Foster Dulles. Statesmen and historians will remember and idealize him as one of the most outstanding men who ever served in the State Department. In President Eisenhower's words, "Throughout his life, and particularly during his eventful six years as Secretary of State, his courage, his wisdom, and his friendly understanding were devoted to bettering relations among nations."

But what is not so generally recognized is the leading role which Dulles conscientiously played in the ecumenical movement. The concern of John Foster Dulles for the contribution of the churches to world order was reflected in the choice of a World Council of Churches executive as the officiating clergyman at his funeral services last May. Dr. Roswell P. Barnes, executive secretary of the World Council in the U. S. A. who was closely associated with Mr. Dulles in his activities as a churchman dedicated to world peace, conducted the rites both at the National Cathedral in Washington and at Arlington National Cemetery.

From its organization in 1946 until his appointment as Secretary of State, John Foster Dulles, was a member of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council. He was chairman of the conference and was chairman of the conference held at Cambridge, England, in 1946, when the CCIA was constituted.

Mr. Dulles, the son of a Presbyterian clergyman, also served as chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, predecessor of the National Council. To quote the tribute of President Eisenhower again, "Because he (Dulles) believed in the dignity of men and in their brotherhood under God, he was an ardent supporter of their deepest hopes and aspirations. From his life and work humanity will, in the years to come, gain renewed inspiration to work ever harder for the attainment of the goal of peace with justice."

DEATHS


Brummond, James Walter, born April 2, 1904, in Mount Airy, N. C., died September 29, 1959; a member of Grace Church. Funeral conducted by the Rev. Ray T. Troutman. Interment in the Oakdale Cemetery.


MORAVIAN COLLEGE GIVEN $10,000 KRESGE FOUNDATION GRANT

The Kresge Foundation has announced a grant of $10,000 to Moravian College toward the $70,000 cost of alterations to provide a permanent administrative building and additional academic facilities, conditional upon the raising of the remaining $60,000 by the college prior to July 1, 1960.

The long-range development plan of the College is to move dormitories to the western end of the campus, to house all administrative offices in Colonial Hall on the east, and to establish a central academic quadrangle around Comenius Hall.

The executive committee of the Board of Trustees in accepting the challenge of the Kresge grant stated that a plan for raising the matching funds by June 30, 1960 would be announced shortly.

BAPTISMS


KONNOAK HILLS showing proposed addition: The present Fellowship Hall and Christian Education Building is to the left of the central tower. The sanctuary to the right and connecting tower are to be built. The architect is Fred W. Butner, Jr., the delineator, W. Stuart Archibald.

Konoak Hills congregation has begun serious planning and preparation for the second unit of its over-all church plant, a sanctuary and additional facilities for general parish activities.

The picture shows the proposed sanctuary addition to the present building as drawn by W. Stuart Archibald for the architect, Fred W. Butner, Jr. The new construction will be on the ground lying north of the present building and running parallel to Rhyne Avenue. A four-way entry surmounted by a bell tower will connect the new building to the old one.

Present plans call for a sanctuary and balcony seating 400 people, with the narthex at the west end looking toward Konnaak Drive, and the chancel at the east end at Luther Street. The two end rooms in the present building nearest to the bell tower will be used for a pastor's study and a church office.

The new construction is to have a basement under it for additional facilities for Sunday school rooms and general activities, along with the heating plant. Estimated total cost of construction is $110,000. No date has been set for the beginning of construction. A drive for funds was begun earlier this summer.

PREPARATION COMPLETED FOR

Opening of Synod of 1959

The Synod of 1959 of the Southern Province will convene on November 9 with the opening being held at 8:00 P. M. at Bethania. The opening session is planned to enable the synod to share with the Bethania Congregation in the observance of its two hundredth anniversary.

Dr. Raymond S. Hauper, president of Moravian College and a fraternal delegate, will preach the synodal sermon. The session will close with the observance of the Lord's Supper.

The working sessions will begin on Tuesday morning, November 10, at 9:30 in the Fellowship Hall of the Home Church. Adjournment is expected the evening of November 12.

Konoak Hills

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MORAVIAN COLLEGE—Enrollment 796, including 33 candidates for the Moravian ministry, of whom 14 are from the Southern Province.

MORAVIAN THEOLOGICAL SEMINARY this year has an enrollment of 34, 25 of whom are candidates for the Moravian ministry, 6 are from the Southern Province.

THE WACHOVIA MORAVIAN
NOVEMBER, 1959
PROVINCE WILL BE EXPANDED AND STRENGTHENED BY

Plans Approved by Synod of 1959

ELECTED BY SYNOD: Standing in front of a large replica of the Moravian seal are Dr. Herbert Spaugh who was elected a bishop of the Moravian Church, and the Rev. Robert A. Iobst who was chosen for a fifteen year term of eligibility to the Provincial Elders' Conference.

F. Herbert Weber

This synod will be remembered for the constructive and forward looking measures it adopted. The work of the Province will be strengthened and expanded through the plans that will be put into effect during the next three years as a result of the Synod of 1959. However, in the opinion of this writer, this synod will also be remembered for the major legislation it failed to enact.

In future years two measures may well stand out as the most significant legislation to come out of synod. The ever-increasing missionary zeal in this Province took concrete form in one of the first actions of synod. This measure requested the Board of Foreign Missions of the Moravian Church in America to send two men on a trip of exploration to investigate the possibility of opening a new mission field among the unevangelized Indian tribes of Brazil. The measure further stipulated that the Foreign Missionary Society of the Southern Province be requested to provide the funds necessary to finance the expedition. It was recognized that this resolution would also require the approval of the Synod of the Northern Province which will meet in 1961.

Education and Evangelism

The second measure of unusual importance was the major reorganization of work in the fields of Evangelism and Christian Education in this province. A new Board of Christian Education and Evangelism is to be established. This board will take over the work of the old Board of Christian Education and the old Board of Evangelism. The new enlarged board will be divided into four Commissions. They are a Commission on Evangelism, a Commission on Publications, a Commission on Camps and Conferences, and a Commission on Leadership Education. In addition to the two full-time workers presently employed, two more full-time workers may be added to the staff. One would be a worker in Evangelism and the other would be a combination Youth Worker and Camp Conference Director. This reorganization should make possible an enlarged and more effective program in the areas mentioned above.

Church Extension

Recent advances in church extension were recognized by synod and the need to strengthen and intensify efforts along this line were taken into consideration in several resolutions. These resolutions included the following provisions:

1. The duties and authority of the Church Aid and Extension Board were clearly defined for the first time. This specified that the Director of Church Extension should work directly under the Church Aid and Extension Board and that this board should have full responsibility for all planning and phases of extension. It is understood that the final authority remains with the Provincial Elders' Conference. The position of the Synod of 1956 that a full-time Director of Church Extension should be employed when deemed advisable, was reaffirmed.

2. It was urged that greater publicity be given to the work of church extension, especially in the WACHOVIA MORAVIAN. Included in these plans would be a special brochure or a special issue of the WACHOVIA MORAVIAN telling about all new congregations organized in both provinces since World War II. The Church Aid and Extension Board was instructed to report in the WACHOVIA MORAVIAN once each year about those congregations receiving aid from the Board and what progress has been made by them toward self-support.

3. A detailed plan for enabling local churches to aid in the beginning of new churches in their immediate localities was adopted.

4. Older churches should be brought to self-support as rapidly as possible and new churches should be brought to self-support within five years if possible.

5. It was recognized that no increase in the rate of extension can be made unless additional income for this work is made available by the churches. The great value of cooperation between the two provinces in church extension was realized in an additional resolution which also mentioned the desirability as an ultimate goal of an Interprovincial Board of Church Extension.

The Ministry

In actions affecting the ministry directly, pensions for retired ministers were raised to a maximum of $2,400.00 per year. It was recommended that additional furnishings for parsonages be provided including a washing machine, and a plan of medical protection for major illnesses will go into effect next July 1, 1960. The minimum sal-
Provincial Announcements

Provincial Elders Conference

The activities of the President of the Conference during the month of October included:

A meeting of the Salem College Executive Committee on the 1st, assisting in administering the Holy Communion at the Home Church on the 4th, Forsyth County Ministers’ Fellowship on the 5th, joint meeting with the official Boards of the First Church, Greensboro, on the 7th, joint meeting of the Northern and Southern P.E.C.s on the 14th and 15th, Moravian College Trustees on the 15th and 16th. American Board of Foreign Missions on the 19th and 20th, address at City-wide Reformation Service in Winston-Salem on the 25th, Salem College Trustees on the 29th, and Moravian College Promotion Committee on the 29th.

R. Gordon Spaugh, President

PROVINCIAL WOMEN’S BOARD

Mrs. Cromer R. Grubbs

Mrs. Sam F. Vance, Jr., Provincial Woman’s Board Missions chairman, has received two letters from Mrs. Werner G. Marx, missionary in Honduras, thanking our women and the junior children at camp this summer for gifts sent to her to be used in her mission work.

Quoting from her letters, “I want to thank you for sending the check for our Sunday School materials which one of the women’s groups had sent to you for us. That, along with gifts sent from other women’s groups, has enabled us to buy adequate materials for two of our Sunday School groups instead of one, and in addition, we have been able to purchase a few other things we had wanted and needed for our work in Christian Education. Here in Brus we have a wonderful opportunity for Christian education—our lack is time and enough people to teach, plus materials. We have 141 children in our primary school, can reach 100 more in the Public School, not to mention at least 50 who do not go to any school. Of these 141 in our school, 48 come from other villages—so you see we have a far outreach.”

“I want to acknowledge your September 22 letter which came this week with a check for $32.48 which represented offerings taken at the Junior Camp this summer. I hope somehow you will be able to extend our thanks to the children who attended the Junior camp; or to those who were in charge. I wish you could find someone who would be willing to come here to live and help us in heading up the school work and work among the children and young people both in our schools and in our villages! Opportunities for all kinds of work abound. ‘We have used some of the gift money that was sent for buying Sunday School teaching materials in Spanish from the ‘El Caribe’ Publishing House in San Jose, Costa Rica, and we are so thankful for this extra gift which means that we can continue on into another year with it, and with more of our classes.”

“Again our thanks to you and to the Women’s Fellowship Circles for the many kind things they are doing. Also to the Junior campers.”

It is encouraging to know that our mission projects here at home mean so much to those working in the mission fields, and that our gifts both large and small enable the work to be carried on more efficiently, and thus bring the word of God to more and more people.

IN THIS ISSUE

Full coverage of the Synod of 1959 is given in this issue. The Rev. Herbert Weber writes of the major legislative action and the Rev. Christian D. Weber on the significance of the “Book of Order.” The election of Dr. Herbert Spaugh as bishop is reported as also the election of members of the provincial boards.

The lighter side of synod is discussed by the Rev. W. A. Cranford under the heading of “First Partial Report.”

Miss Edith E. Nowack who writes of our experiences with an approved Sunday School curriculum over the past ten years is director of children’s work of the Northern Province Board of Christian Education and Evangelism.

Henry C. Weinlick is executive secretary of the Wisconsin Education Association, Madison, Wis., where he is also a member of the Glenwood Church. Br. Weinlick is the son of a Moravian minister and the brother of Dr. John R. Weinlick of the Theological Seminary faculty.

BAPTISMS


Roger, Connie Samuel, son of Connie Mack and Nancy m. n. Holder Rogers, born in Winston-Salem, N. C., July 3, 1959, was baptized in the Fries Memorial Church on November 15, 1959 by the Rev. E. T. Mickey.

EDITORIAL

From the Bethlehem Globe Times, Bethlehem, Pennsylvania

A sample of how Moravian College views the future is reflected in the decision of the Board of Trustees to go full speed ahead this spring with construction of an $800,000 college union building.

At a time when many of the smaller colleges are standing still while rising costs and inflation-eroded endowments are creating problems, Moravian is embarking on bold and vigorous plans for the future. The institution is looking far beyond the present and has a firm idea of where it must go in the years ahead. The plans on the drawing board project a growth program that will see an entirely new campus crystallize with the old by 1980.

One reason that Moravian is undismayed by some of the signs that are troubling similar institutions is that this confidence in the future is shared by its student body and trustees. The union building, for example, will be financed in part by the payment of student fees of $15 per semester, established by the request of the student body two years ago. This money will be matched by the trustee board. There is no better demonstration of faith in a cause.

When viewed with the expansion plans announced by Lehigh University earlier this year, the Moravian College program reinforces the strength of the educational community in Bethlehem. The city can justifiably take pride that the roots of education and culture will sink deeper than ever.

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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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
The following were matters worthy of careful consideration by synod.

**Oak Grove Men Organize**

Thirty-seven men attended the first meeting of the Men’s Fellowship of Oak Grove Church, which held its organization meeting on Thursday night, November 5. After a delicious meal served by the Women’s Fellowship, Br. Ralph Bowman and Br. Lester Reich spoke briefly on some of the challenges which face Christian men in this day. Officers elected were: Raymond Pegram, president; George Brannock, vice-president; and Clarence Sell, secretary-treasurer.

**SYNOD OF 1959**

(Continued from page 1)

any scale was left unchanged, and stipends for ministers’ children are to be abolished.

Stewardship and Finance

Two important steps were taken in the field of stewardship and finance. The Provincial Elders’ Conference was instructed to appoint a synodical committee to make recommendations concerning priority and methods of financing for major financial projects and each project involving large sums of money in the future shall be presented along with estimates as to the amount of money involved and suggestions as to methods of financing these programs. Synod resolved that our churches should set as a goal the giving of at least $1.00 to benevolent and provincial causes for every $1.00 spent on operating expenses. The churches were requested to take definite steps to reach this goal by increasing their percentage of benevolent and provincial giving each year until the goal is reached.

This writer feels that one very important action failed to be taken by synod. One presynod committee gave much intensive study to the methods of financing for major financial projects and each project involving large sums of money in the future shall be presented along with estimates as to the amount of money involved and suggestions as to methods of financing these programs. Synod resolved that our churches should set as a goal the giving of at least $1.00 to benevolent and provincial causes for every $1.00 spent on operating expenses. The churches were requested to take definite steps to reach this goal by increasing their percentage of benevolent and provincial giving each year until the goal is reached.

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AFTER 200 YEARS PROVINCE WILL HAVE

First Official "Book of Order"

Christian D. Weber

One of the important actions of the Synod of 1959 was the adoption of a "Book of Order for the Southern Province." Throughout the two-hundred year history of the province there had been no authentic "Book of Order" clearly stating the doctrinal position, organization, and policies of the Moravian Church, Southern Province. Therefore, for every Moravian in the province the new book will have real value as a reference where can be found the organization of the Unity and action which the Moravian Church has taken on particular matters of doctrine and practice.

The need for a provincial "Book of Order" had been felt for many years. In 1953 instructions were given to the Provincial Elders' Conference by synod to appoint a committee to prepare a proposed "Book of Order." This was done, and the committee presented its work at the Synod of 1956. However, it was felt by the synod that further study was necessary. Consequently, another committee under the chairmanship of the Rev. Clayton H. Persons was appointed and presented its revised "Book of Order" to the Synod of 1959. This revised book, abating especially the results of the General Synod of 1957, was adopted in full by the synod with only a few minor changes.

Main sections of the new provincial "Book of Order" include a "Historical Preface" and sections on "The Ground of the Unity," "Essential Features of the Unity," "The Constitution of the Union Fratrum," and "Foreign Missions of the Union Fratrum." Of special interest to the members of the Southern Province are the sections on "The Province," "The Congregations." These sections include the Constitution of the Province and such things as the organization and church life of a congregation, the church's attitude toward worship and special features of Moravian worship, the orders of the ministry and how a minister is called to a congregation, and the church's interpretation of the sacraments.

One section which was debated at length was the proposed rules and regulations of a local congregation. However, it was voted to include this in the "Book of Order" as "Synod Approved Recommendations of Rules and Regulations for Moravian Churches of the Southern Province." The inclusion of a recommended rules and regulations such as this will be of value to new congregations as they organize and also to present congregations desiring to clarify their present rules and regulations. Among other things, it states the requirements of church membership and the duties of elders and trustees.

The main point of debate took place on the section concerning associate membership in a local congregation. Whereas the province has not clearly defined the matter of associate membership, it is hoped that the local churches in the coming years will agree on some definite policy concerning those who hold membership in two congregations.

Synod, in its final action on the "Book of Order," voted to refer it to an editorial board, which, after making necessary corrections, will publish it in mimeographed form for distribution to the churches of the province.

Provincial Boards Elected

All Provincial Boards of the Southern Province were elected by the Synod of 1959. The elections were held under the principle that the term of office of all members of all boards expires with each triennial synod and that the term of eligibility of members is limited to nine years.

The one exception to the nine year term of eligibility is noted in the case of the Provincial Elders' Conference, whose members are limited to a fifteen year term.

Provincial Elders' Conference

The new member elected to the Provincial Elders' Conference was the Rev. Robert A. Iobst, pastor of the New Philadelphia Congregation. Br. Iobst succeeds Dr. Herbert Spaugh whose term of eligibility expired with the Synod of 1959. He was elected as the minister "serving a church outside of the Salem Congregation."

The other four members of the conference were re-elected. They are Dr. R. Gordon Spaugh, Dr. George G. Higgins and Laymen Alton F. Pfaff and Thomas A. Kimball.

At a meeting of the conference held while synod was in session Dr. Spaugh was re-elected president; Dr. Higgins, vice-president; and Br. Iobst, secretary.

Financial Board

The only provincial board other than the Provincial Elders' Conference that is required to be elected "by ballot without nomination" is that of the Financial Board. Chosen to serve on this board were the Bro. Arthur Spaugh, C. L. Ray and Claude F. Phillips. All five members of the Provincial Elders' Conference are members ex-officio.
Trustees of the Salem Academy and College

Five new members of the Salem Academy and College Board of Trustees were elected as follows, all beginning a nine year term of eligibility. They are James A. Gray, Mrs. H. Harold Vogler, the Rev. Burton J. Rights, the Rev. Vernon Daerwyler, and Dr. Samuel J. Tesh.

Re-elected to the Board of Trustees were Robert D. Shore, Jr., Charles F. Vance, Jr., C. L. Ray, Ralph E. Spaugh, Graydon O. Pleasants, C. S. Starbuck, Mrs. R. D. Shore, Sr., F. F. Willingham, the Rev. J. C. Barnes and Ralph B. Ogburn.

The Provincial Elders’ Conference also serves as ex-officio members of the Salem Board of Trustees.

Woman’s Board

By action of the synod the name of the Woman’s Board was changed to the Women’s Board. Elected to the Women’s Board were Mrs. Harvey Price, Mrs. M. E. Miller, Mrs. Alfred Stultz, Mrs. Douglas L. Rights, Mrs. Alan Turner, Mrs. Silas Wild, Mrs. Douglas Kimel, Mrs. Ralph Spaugh and Mrs. W. K. Wilson.

The Board has the authority to elect as full members the nine women who will serve as chairmen of the various service committees, giving the Provincial Women’s Board a membership of eighteen.

Mission Board

Under the Rules and Regulations of the Board of Foreign Missions of the Moravian Church in America the synod of the Southern Province elects three representatives from the province. The Provincial Elders’ Conference chooses from its members a fourth representative. Elected by the synod were the Rev. Clayton H. Persons, the Rev. Robert A. Iobst and Theodore Kerner.


Other Boards

Other Boards elected by synod were:


Board of Christian Education and Evangelism—the Rev. John H. Johannsen, Mrs. Henry Clodfelter, Mrs. F. M. White, the Rev. W. Norwood Green, the Rev. J. C. Hughes, R. E. Ebert, Mrs. Dale H. Gramley, James Thore, the Rev. C. Truett Chadwick, Miss Martha Anne Bowles, Bill D. Hutchins and Robert Van Horn.

Board of Trustees of Moravian College—Charles F. Vance, Jr., A. E. McElveen and Charles N. Sievers.


Baptisms

Wallace, Gretchen Kathleen, daughter of Edwin A. and Emily m. n. Butler Wallace, born in Bethlehem, Pa., May 27, 1959, was baptized in the Home Church on October 4, 1959, by the Rev. James C. Hughes.


McCuiston, Cornelia Murray, daughter of Robert A. and Cornelia m. n. Murray McCuiston, born in Winston-Salem, N. C., April 27, 1959, was baptized in the Home Church on October 11, 1959, by the Rev. James C. Hughes.


Reeves, Mark Christopher, son of Robert G. and Patricia m. n. Martin Reeves, Jr., born January 15, 1959, was baptized November 1, 1939, at the Advent Church by the Rev. Fredrick P. Hege.

Kerner, Theodore Charles, Jr., son of Theodore Charles and Betty Lou m. n. Williams, born April 2, 1959, was baptized October 4, 1959 in Kernersville Church by the Rev. Kenneth Ball.

Foster, Thomas Meroney, son of Sterling Johnson, Ill, and Theresa m. n. Thomas Foster, born April 28, 1959, Charlotte, N. C. Baptized in The Little Church on the Lane on September 6, 1959, by Dr. Herbert Spaugh.

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A REVIEW OF USE FOR TEN YEARS OF

Approved Curriculum Materials

Miss Edith E. Nowack

Ten and one-half years ago marked the beginning of our Moravian Recommended Sunday School Curriculum. It was with the April-May-June 1949 quarter that the Interprovincial Board of Christian Education of the Moravian Church in America (both Northern and Southern Provinces) officially recommended the graded Sunday school curriculum which was prepared, edited, published and distributed by the Presbyterian Church, U. S. (South).

Response to requests

This action was in response to repeated requests from local churches asking for help in choosing reliable printed Sunday school curriculum materials. Pastors and lay leaders recognized the importance of selecting church school teaching materials that would best aid in communicating our Christian faith. But what is "good" material? Who has time to study the scores of books and leaflets that are involved? On what basis should a decision be made—thinking both of the usage and the content?

It was then that the Board of Christian Education and Evangelism (at that time the Christian Education Board) was approached and requested to survey curriculum possibilities, choose and recommend graded materials for use in the church school's teaching program. The Board proceeded on this special study after setting up the following criteria:

1. Does this denominational material contain Biblical teaching in harmony with the beliefs of the Moravian Church?
2. Is the material educationally sound?
3. Is the format attractive and usable?
4. Is the cost feasible for the local church as well as for our boards handling and servicing the material?
5. What denominational publisher will be willing to cooperate with our denomination in this venture allowing us to not only buy their materials but also welcome us as partners in the actual preparation?

The previously determined factors were that whatever material be chosen, it be graded rather than uniform and denominational rather than a non-denominational material.

The fact that our denomination has recommended one given Sunday school curriculum has aided our churches in several ways. First, it provides a greater unity in the local church's teaching ministry as well as that of the entire denomination. It also helps simplify the church's over-all program planning. Another important aspect is that having a given printed curriculum enables our churches to be more easily served by their denominational board. Supplementary materials, books and audio-visuals can be lined up and be made available. The churches can work and share together in groups or areas in leadership training projects such as coaching conferences, institutes, retreats and laboratory schools.

Sixty percent

It is of interest that in this ten-year period out of our 112 Sunday schools in the Northern Province, we now have over seventy churches ordering some part of our recommended materials. In the Southern Province 33 out of the 45 Sunday schools are using in one or more departments the recommended material.

Many of the larger churches of both provinces order the recommended material so it is estimated that about sixty percent of all Sunday school pupils are using the graded materials.

It is interesting to read the story of our experience with the recommended curriculum materials as it is revealed in our file of orders over the past ten years. It has not been easy to change from the uniform lesson, where most of the teaching has been through lecture or story telling, to a graded series that makes wider use of creative activities, in-session study and other methods that can be beamed to a given age group.

The new graded material also assumes not only a good Bible background on the part of the teacher but involves much more preparation time than is usually given to the uniform lesson. As a result some churches that began to use the graded materials found them too difficult and dropped their orders. In a number of cases, however, this experience opened up the need for giving the teachers additional help and after this had been done the school returned to the graded lessons once more—this time using them with great satisfaction. All this can be traced as the orders for succeeding quarters and years are reviewed.

No longer on trial

When a report on our ten years of experience of cooperation with the Presbyterian Church, U. S., in the preparation and production of Sunday church school curriculum materials was given to the Northern Province Board of Christian Education and Evangelism at its spring meeting, one of the pastors who serves as a member of the Board commented, "We've had enough experience now to know that this is really excellent material when it is used properly. The fact that so many of our churches have used it successfully over a ten-year period proves that — and the fact that those churches that have worked hardest on teacher training have also found the most satis-faction in using graded material of this type speaks for itself. From here on I think we can say to our churches, 'This material is no longer on trial—we are. If we can't use graded material of this caliber successfully then we had better look at the kind of organization we have in our Sunday church schools and the kind of help we have been giving—or not giving—to our teachers.'"

The Northern and Southern provinces of our church have shared in this cooperative effort through the Interprovincial Board of Christian Education.

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FAIRVIEW PASTOR WILL PREACH IN ALASKA

Vernon Daetwyler, pastor of Fairview Moravian Church, has accepted an invitation to hold evangelistic services in Alaska at the Moravian Mission stations there. The invitation was sent to Br. Daetwyler by the Rev. Charles Michael, superintendent of the Alaskan Mission Field. He will leave about the middle of January and return the middle of March. The sixty-day preaching mission is a part of the 75th anniversary of missionary work in Alaska.

Moravian Mission work was begun in Alaska in 1885. In the previous year, the Rev. A. Hartmann and William Weinland went up the Kuskokwin River where they found a trading post among the Eskimos. On that day the Old Testament text in the Text Book was “God said to Jacob, arise, go up to Bethel and dwell there, and make there an altar unto God that appeared to thee.” They concluded their work should begin in this place and named it Bethel. The next year young Weinland and John Kilbuck, both just out of Moravian Theological Seminary, and a carpenter named Torgersen, arrived in Bethel with lumber to build a house. A tragedy soon followed when Torgersen’s boat capsized and he was drowned. The youthful missionaries had to build their own house as best as they could.

The missionary work has progressed through the years and today there are six missionary couples and about ten nurses and teachers. The most recent addition to the staff was Miss Faye McDuffie from the Advent Church of Winston-Salem. She teaches in the Children’s Home. The mission continues among the Eskimos in the Kuskokwin area. However, government and military projects have come into the section from time to time, and our missionaries often work along side of representatives sent to Alaska from the forty-nine states.

The Boards of Fairview have cooperated in the effort to send Br. Daetwyler to Alaska. The Trustees have underwritten the cost of a round-trip plane ticket. The Elders granted the sixty-day leave from the congregation. The trip will be made from Winston-Salem to Seattle, Washington, thence to Anchorage, Alaska. From there he will be flown to the Kuskokwin section in a smaller craft.

The trip will provide Mr. Daetwyler his first opportunity to preach with an interpreter. He will speak in English which will be translated into Eskimo by the missionary conducting the service.

BAPTISMS

Rappe, Beverly Ann, daughter of William Michael and Mgiee m. n. Blythe Rappe, born June 27, 1959, Junction City, Kansas, Baptized in The Little Church on the Lane on September 27, 1959, by Dr. Herbert Spaugh.

Coble, Johnny Gray, son of William G. and Maude m. n. Morrison Coble, born in Mount Airy, N. C., June 14, 1959, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

Doggett, Nancy Jane, daughter of James E. and Elaine m. n. Childress Doggett, born in Winston-Salem, N. C., November 7, 1958, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

Fulk, Linda Faye, daughter of Wilson and Eva m. n. O’Neal Fulk, born in Newport News, Va., September 9, 1958, was baptized in Grace Church on October 25, 1959, by the Rev. Ray T. Troutman.

MORAVIANS IN AFRICA SHOW FAITH IN CHURCH

Herbert B. Johnson

Br. H. Staub, one of our missionaries in Tanganyika, Africa, is Swiss, but born and reared in Southern Highlands, Tanganyika. He has been a substitute in Uyamwesi until he takes a permanent situation in his native Southern Highlands. In the Missionsblad he relates the following story concerning native Africans who were zealous in their service of Christ and His Church.

“At the beginning of the rainy season several of our congregations were experiencing difficulty in raising the money for their budgets. Some members cultivated fields belonging to the mission, while others had bargained with an African farmer to hoe his crops one day every week and to give such earnings to the church.

By such means the congregation of Langwa had accumulated 1500 shillings. This is an exceedingly large sum of money, when one realizes that common labor receives pay at the rate of 45 shillings per month. This sum of money was to go toward the erection of a new church edifice.

The Roman Catholics had selected a site for a new church within three kilometers of our old church at Langwa. Our members took a dim view of this Romish project because there were only two Catholic families in the entire community. So they decided to clear the land which the Catholics had selected, and build our own new church there. In a very short time they had accumulated 1500 shillings and had begun the erection of the new church. All work was done as volunteer labor, and in less than a year the church stood complete.

The building is 77 feet long and 21 feet broad, with a corrugated iron roof. When I had suggested that they should build the church somewhat smaller, in that at the moment they lacked one thousand shillings to meet the cost of the roof, they all shouted in reply, “No! We have fifty new candidates for baptism!”
NEWS FROM THE CHURCHES

Dr. Heller Guest Speaker at Calvary

November was a rich month for Calvary. Dr. James J. Heller of Moravian Theological Seminary was with us from the Sunday morning service of November 5th ending with Holy Communion on Thursday night. His topics were: "The Body of Christ," "The Risks of Christian Living," "Christians Face the Future," "Households For God," and "Pastors Are People."

Special emphasis of the week were when the Young People met with Dr. Heller after their Sunday night Fellowship Supper. Tuesday night was designated as Family Night, and in keeping with this theme, we met in the Fellowship Hall for supper. Prior to the Wednesday night service Dr. Heller had a meeting with the local boards.

We at Calvary appreciated the opportunity of getting to know one of our professors from the Seminary. Our hope is that the blessings from these meetings will continue in our midst and help us to face the future with renewed confidence for the opportunity to serve our Lord.

"Senior Members" Honored

The "Senior Members" of Bethabara Moravian Church were honored at a party given by the Fellowship Class on Saturday, November 14, at 6:30 P. M. A delicious dinner was enjoyed by every one present. Bernard Davis, Fellowship Class president, brought brief devotions. Mr. E. L. Rowley led the group in a Bible quiz which proved to be quite humorous. Folks are still talking about the energetic singing of F. J. Thomas during the "Hymn time."

Bethabara Anniversary

Bethabara Moravian Church observed its 206th Anniversary on Sunday, November 15, with Holy Communion at 11:00 A. M. and lovefeast at 3:00 P. M. One hundred eighty-five persons were present for the morning service. The Rev. Paul A. Snider, pastor, spoke on the subject, "Neither Cold nor Hot."

The Rev. Alan Barnes, pastor of Olivet Moravian Church, brought a challenging message to the congregation at the lovefeast. His subject was "Substituted Shields of the Soul."

The Bethabara Band, directed by E. L. Rowley, played for the Sunday school assembly, for the Communion, and for the lovefeast. The Bethabara Choir, Mrs. B. Clyde Shore, director, sang "Let Us Break Bread Together" (Howorth); "I Waited for the Lord" (Mendelssohn-Swift); and "Jubilate Deo" (Mozart-Donaldson). Soloists were Mrs. Paul A. Snider, Mrs. E. L. Reich, and Mr. J. Earl Hudgens.

Livengood Directs College Choir

Jerome Livengood, son of Mr. and Mrs. C. J. Livengood, Jr., a member of the Friedberg Congregation, and a junior at Moravian College, Bethlehem, Pa., has been chosen to direct the new College chapel choir. The chapel choir was organized at request of Chaplain Henry A. Lewis, formerly pastor of New Philadelphia Moravian Church, who has been a member of Moravian College faculty since 1958. Chaplain Lewis conducts Sunday evening vespers services on campus in which the new choir will regularly participate.

Livengood, a graduate of Griffith High School, is a music major, and a Moravian pre-theological student. He has previously studied music with Paul Peterson in Winston-Salem, and is presently studying under Richard R. Schantz, associate professor of music at the College. In addition, Livengood is choir director at the Edgeboro Moravian Church, Bethlehem.

Anthem Published by Advent Member

Two numbers by Richard Riierson, member of the Advent Moravian Church have been published by the Boston Music Company. One of the numbers, a tenor solo entitled "Thy Holy Will Divine" was sung by the composer at the Advent Church during his time as supply Choir Director. The other number, an arrangement of the old Negro Spiritual, "I Know The Lord's Laid His Hands on Me," was also given in premier performance by the Advent Choir.

Br. Riierson, who has studied under Paul Peterson, is at present employed as part time Minister of Music at the Ardmore Baptist Church of this city. He serves at present as Sunday school teacher and, together with his wife, is director of the Senior Youth Fellowship of Advent.
Singstunde Revived

The Junior Choir has resumed weekly rehearsals each Wednesday afternoon at 3:30 under the direction of Mrs. Kenneth Ball with Miss Minnie Ruth Smith as accompanist. Thirty-two members are enrolled. Their first appearance was on Thanksgiving Day, Thursday, November 26, at 10:30 A. M. for the traditional Thanksgiving service.

On Friday, November 27, the congregation revived the old Moravian custom of "The Singstunde" when an hour is spent in singing. These will be held monthly participated in by membership and friends of the Kernersville Church.

Hopewell Parsonage Begun

Excavation was started for the basement of the Hopewell parsonage on Columbus Day, October 12. It was completed on October 15. Rock was discovered not too far below the surface and additional equipment was needed to finish the job. Bad weather has delayed further progress but a hole in the ground and stacks of building supplies would indicate that construction will begin soon.

Konnok Hills Youth Visit Bethabara

Konnok Hills Young People, Mr. and Mrs. R. K. Morgan, advisors, were host to a group of Moravian young people from Konnoak Hills Church on Sunday night, November 8, at 5:30 p.m. Supper was served to the young people by the Women's Fellowship of Bethabara, Mrs. L. W. Lackey, president. Jimmy Morgan presided at the youth program following supper and Beverly Reich presented the program. Mr. and Mrs. Donald Greer are the advisors for the Konnoak Hills Young People.

Moravian Music in Lutheran Service

Each year some eighty-three Lutheran churches in the York, Pa., area gather for a special Reformation Day service. This year, rather than have the usual service with special speaker, the committee allocated about $3,000 for the production of a special pageant for the occasion.

When the writer of the pageant, Helen Miller Gottwald, was looking for special music to be used in the program, the Rev. James Gross, pastor of York 1 Moravian Church, loaned her his records of "Canticle of the Martyrs," by Vittorio Giannini. She was so thrilled with this music that she decided to use it as the sole music of the pageant. The "Canticle" was sung by the York Symphony Chorus, made up of 100 trained voices, when the pageant was presented on the afternoon and evening of November 1.

Date of Consecration Set

The consecration service for Herbert Spaugh as a bishop of the Moravian Church will be held at the Little Church on the Lane, Charlotte, on the afternoon of Sunday, December 27. The exact hour has not been fixed.

According to R. Gordon Spaugh, president of the Provincial Elders' Conference, who announced the date for the consecration, Bishop J. Kenneth Pfohl will preside at the service. Assisting bishops will be Kenneth G. Hamilton and Carl J. Helmich of the Northern Province.

BAPTISMS


DEATHS

Siddall, Ellen Josephine, died February 3, 1959. Funeral and interment at Sumter, S. C. A member of Home Church.


Crouse, Jacob Franklin, born March 3, 1904, Winston-Salem, N. C., died October 7, 1959, Charlotte, N. C. Funeral services conducted by Dr. Herbert Spaugh, The Little Church on the Lane, Charlotte, October 9, 1959. Interment in God's Acre, Winston-Salem, N. C.

HERBERT SPAUGH IS CHOSEN NEW BISHOP

Dr. Herbert Spaugh, pastor of the Little Church on the Lane, Charlotte, was elected a bishop of the Moravian Church by the Synod of 1959. He received a two-thirds majority of the votes of the delegates on the eighth ballot. Balloting according to the rules of the synod was without nomination.

Immediately upon election Dr. Spaugh stated, "In deepest humility I accept the mandate of this synod as the mandate of our Lord and Saviour to Whom I pledge anew my allegiance."

The bishop-elect completed with the Synod of 1959 a six year term as a member and vice-president of the Provincial Elders' Conference. Throughout his ministry he has held but one pastorate, that of the Charlotte Church, which began in 1924. He is a graduate of the Moravian College and Theological Seminary. Moravian College honored him in 1958 with the degree of Doctor of Divinity from Davidson College.

During his thirty-five years as the pastor of the Little Church on the Lane Dr. Spaugh has become one of the first citizens of Charlotte. He is the chairman of the Charlotte School Board and in 1957 one of the new schools of that city was named the Herbert Spaugh Junior High School. Twice he has been awarded the Distinguished Citizenship Award by the Charlotte Civitan Club.

Consecration service for the new bishop will be arranged for by the Provincial Elders' Conference. Bishop Pfohl, senior bishop of the Southern Province, along with one or more bishops from the Northern Province will participate in the consecration. The time and place of the service will be announced soon.

NEWS FROM AFRICA

Herbert B. Johnson

In a recent issue of our Danish Missionblad Miss Eva Jorgensen, R. N., at present serving in the Moravian mission at Tabora, Tanganyika, tells of incidents which occurred during her employment in the clinic at Ichemba.

Shortly after her arrival at Ichemba the native nurses had a dispute with one of the school teachers. He had criticized their work; then, in protest against his accusations, these nurses closed the clinic and went on strike. A lengthy conference between them and our native minister brought meager results. Only the youngest nurses were willing to return to their duties. Finally, they began to return one by one, having repented of their conduct and requested reinstatement.

One Sunday afternoon, while patients and visitors were listening to phonograph records of the Gospel in Kinyanwesi, one of the younger men arose and said, "Look, we are a company of men who wish to learn more about this Gospel. Will some one please explain it to us?" They then listened with rapt attention to Sister Jorgensen's recital of the glad tidings of salvation.

Coming from Kitunda to Ichemba, as Sister Jorgensen did, she noted immediately the distinction between these two mission-fields. In Kitunda the great majority are Christians; whereas in Ichemba almost every person is a heathen. "Twice a week we held meetings to acquaint our hearers with the Gospel. Attendances averaged between sixty and seventy, but among them not even ten Christians could be found. We felt the task a great one because our native assistants showed no interest in the spiritual portion of our work. I missed so much the warm interest our native assistants at Kitunda always manifested in spiritual features of our work.

"One day an anxious company of people brought us a very sick infant. Its parents had come a long way by bus. However, instead of bringing the baby at once to our clinic, they first visited a barroom and got drunk. It was heartrending to behold this dying infant in the hands of such persons."

BAPTISMS

McMillian, Sheryl Ann, daughter of Herbert and Hazel m. n. Beasley McMillian, born in Greensboro, N. C., May 28, 1959, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

Pope, Robert Lavern, Jr., son of Robert L. and Nancy m. n. Gordon Pope, born in Mount Airy, N. C., August 1, 1959, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

Scott, Andrew Reid, son of William E. and Jacqueline m. n. Coleman Scott, born in Winston-Salem, N. C., May 24, 1959, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

Simpson, Darrol Gregory, son of Darrol S. and Jo Ann m. n. Palmer Simpson, born in Mount Airy, N. C., January 15, 1959, was baptized in Grace Church on October 25, 1959 by the Rev. Ray T. Troutman.

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MORAVIANS ARE REMINDED BY WISCONSIN EDUCATOR OF

Part in Work of Public School

Henry C. Weinlick

Moravians can well be proud of two recent articles on the Moravian Church that received nationwide coverage. Dorothy Thompson, famed writer and lecturer, wrote an article for The Ladies Home Journal on Salem, N. C., entitled "The Salem That Never Burned Witches," and Dean Howard Harper, whose material is used by newspapers throughout the country, wrote about the origin and history of the Moravian Church. Both stories depicted Moravians as a people blessed with the tradition of song, education, and good culture.

As we assess our heritage today, however, can we, as twentieth Century Moravians, claim that we are carrying on these traditions that have been a part of the Moravian Church for the past five hundred years? Let us look at one important part of our tradition in the Moravian Church: support of education.

The public school

In each community where we have Moravian churches we also have public schools to which we send our children and in which we as parents, as church people, and taxpayers have a very important responsibility. Have we, as our forefathers did according to all reports, assumed our part in helping to develop a good, sound educational system? That does not mean that we need to have a separate school for Moravian children but it does mean we must assume our responsibilities in exercising our right to vote in the operation of the public schools. Moravians can be statesmen, and good ones, in carrying out our tradition of providing for the education of all children.

Our state and national constitutions provide for complete freedom to worship according to the dictates of one's conscience, and they also provide that no one shall be taxed for the benefit of any religious society. It has been held by all the courts that education is a function of the state, regardless of race, creed, or color. Our public schools belong to all the children of all the people. Have we assumed our fair share of helping run these public schools? Have we voted on every one of the local school issues that have been before our local boards of education? Have we been interested in urging our children to be teachers and to support the principles of good teachers in our various communities? It should be our duty as citizens in our local communities to see to it that the moral and spiritual values are taught in the standard subjects such as history, civics, English, and the host of other subjects taught in the public schools.

It also is our duty to come to the defense of our schools when under attack or when criticized unfairly. Many areas of the United States have had laws enacted that permit the public schools to be used for purposes other than education. Have we sat idly by and watched these things?

We should not deny the right of any group or denomination to have private schools but these must be conducted at the group's own expense. At the same time, even though we may have a system of private schools we must not lose our interest in the public schools, as taxpayers and as members of the public who manage these schools. Never should we permit the public tax dollars to be used for the operation and maintenance of any private schools. Unbiased thought and independent action on the part of any citizen comes through a system of good public schools, and we should keep it that way.

What each one can do

Every Moravian church member can be effective for good public education, as encouraged and handed down through many generations by adhering to the following:

1. Keep informed on national issues relative to public education.
2. Realize that good public schools cost money.
3. Encourage well qualified men and women to enter the teaching profession.
4. Elect only well qualified and unbiased people to local boards of education.
5. Visit our schools and know what is going on in them.

Public schools are the primary source of an enlightened citizenry which must be qualified to deal with our growing complex society. Moravians must be a part of this source of enlightenment. If we follow these recommendations we can be sure that we are carrying on the tradition of the founders and the great leaders of the Moravian Church.

RED LETTER DAY

A truly "red letter day" occurred for Tremont Terrace Moravian Church, New York City, when the Department of Traffic of the Police Department placed signs: NO PARKING—CHURCH ENTRANCE. All the letters are in one color—red!
After charter roll is closed in January,

Florida Church Will Organize

Mervin Weidner

To provide more opportunity for the new families steadily moving into the church neighborhood to become acquainted with the Moravian Church, the charter members of the Fort Lauderdale Church voted to keep the charter roll open until January. Adults prepare for charter membership by attending a series of three Wednesday evening discussions on doctrine and history; young people are enrolled in confirmation classes. According to the monthly receptions, there will be between 75 and 100 on the charter roll to form the nucleus for the formal organization of the congregation.

By the eighth month of services, attendance for the Sunday morning church services averaged 140, with a Sunday School attendance of 90. While only 6 houses are occupied in the 1000-lot subdivision in which the Moravian Church is located, hundreds of houses are now under construction in the area.

The gleaming white church trimmed in turquoise and redwood, landscaped with tropical plantings, has been chosen for inclusion in another denomination’s colored motion picture on church extension and the subject for a postcard by a national distributor. Several building committees of various denominations have inspected the church buildings and reviewed the plans.

Program development has kept pace with the growth and leadership. As part of the stress on getting-acquainted during the first months, a social hour is planned after the service on occasion during which orange juice is served in the lounge. Fellowship groups planned for every age grouping were developed first for all adults and another for young married couples, called “Spice and Spouse.” As one of the social events for the “Spice and Spouse,” a boat was chartered for an evening cruise through the waterways of this “Venice of America.”

Forty women attended the Sunday afternoon Tea preparatory to forming the Women’s Fellowship. For the second program of the Women’s Fellowship, Mrs. Thomas Abernathy, who was born in Germany and educated in Moravian schools in Europe, described her recent return to her homeland in an illustrated lecture. As a service project, the women gathered used clothing for the nearby migrant workers’ camps. Youth activity has been started with the organizing of a youth choir for boys and girls from 8 through 12 years. Sixty boys and girls of the children’s departments enjoyed a Halloween Party on the church lawn. Church family fellowship has also been provided by regular pot-luck suppers.

Characteristics of all new churches, work projects by volunteers help to improve the facilities, such as the lawn sprinkling system installed by several men at a saving of $350. Priority has been given to the Organ Fund in past weeks, with the hope that an electronic organ can be secured by Christmas. Members and friends have already given $350 to the Organ Fund.

Visitors who expect to spend the Christmas season in South Florida will be invited to the first Christmas Eve Candle Service at the church on Christmas Eve at 7:30 P.M.

BISHOP, MRS. PFOHL WRITE NEW HYMN

An original hymn, the words of which were written by Bishop J. K. Pfohl and the music by Mrs. Pfohl, was sung by the Bethania choir at the communion service opening the Synod of 1959 at Bethania.

The communion hymn, “Jesus, Saviour, Mediator,” was written by Bishop Pfohl “in recognition of Bethania’s 200th anniversary and the pastorate of his great-grandfather Christian Thomas Pfohl.” Christian Thomas Pfohl was the Bethania pastor from 1802 until 1823. Bishop Pfohl’s grandfather, the Rev. Jacob Siewers, also served as pastor at Bethania from 1857 until 1865.

The words of this hymn which were first read by Bishop Pfohl to the Bethania congregation at the 200th anniversary communion service on June 14, 1959 are as follows:

“Jesus, Saviour, Mediator,
'Thou hast been the constant,
Foe the Father's throne above,
Thou didst suffer in Thine own;
May our hearts be all Thine own;
May we live for Thee alone.

'F'ore the Father's throne above,
May Oui' hear Thy word;
Thy blood so freely shed,
Oui' lives be pure and holy;
May we live for Thee alone.

'Saviour, Mediator,
May Thy body broken for us,
Rest we faith and hope eternal,
Thou dost suffer in Thine own;
May our hearts be all Thine own;
May we live for Thee alone.

As one of the social events for the “Spice and Spouse,” a boat was chartered for an evening cruise through the waterways of this “Venice of America.”

“Jesus, Saviour, Mediator,
Foe the Father's throne above,
Intercede for us, so needy
Of forgiving grace and love.

On Thy body broken for us,
On Thy blood so freely shed,
Rest we faith and hope eternal,
Thou didst suffer in our stead.

May our sins be all forgiven;
May our hearts be all Thine own;
May our lives be pure and holy;
May we live for Thee alone.

As we 'round Thy table gather,
In obedience to Thy word,
Grant fresh grace and power be given
For Thy service, Gracious Lord.”

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