THE WACHOVIA MORAVIAN

"Blest be the tie that binds our hearts in Christian love"

THROUGH PUBLICATIONS, RECORDINGS AND EDUCATIONAL PROJECTS, FOUNDATION SEEKS TO

Share Its Music with Others

by Donald M. McCorkle
Director, The Moravian Music Foundation, Inc.

In 1956 two decades of intermittent efforts to rediscover and revive the music and cultural traditions of the American Moravians reached a climax and introduced a new dimension in American musical scholarship. The Moravian Church in America, recognizing that its music in the Bethlehem, Pa., and Winston-Salem, N. C. Archives should be shared with all peoples through the media of research and music publications, recordings, and educational projects, established the first non-profit institution dedicated to the knowledge and appreciation of early American music.

The Moravian Music Foundation, Inc., is unique and probably without precedent among music organizations in the United States, if not in the world. It is at once a legal and custodial agency of a small religious denomination and an educational institution dedicated to musical scholarship. It is also an archives, an editorial board, a publisher, and a philanthropy. Its responsibilities are formidable and its aspirations are boundless. Conversely, its staff and capital are minimal. Its financial support to date has come largely from individual congregations of the Moravian Church, Southern Province, from several North Carolina foundations, and from interested friends both within and outside the Moravian Church in America. Its legal problems with respect to copyrights, performing rights, and research rights are, according to some legal authorities, nearly unique in Western Civilization. The Foundation has been assigned all of the above rights to the music collections owned by the Moravian Church in America and is charged with the responsibility for protecting yet disseminating the musical compositions, conducting research, and translating the research data into educational material. Perhaps the basic philosophy of The Foundation can best be stated in this vein:

Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.

The manifold responsibilities and projects of The Moravian Music Foundation are allocated to its three internal divisions—Research, Publications, and Education—which are headed by the Director of the Foundation, with an advisory board consisting of General Consultant Dr. Thor Johnson, Research Consultants Dr. Jan LaRue and Mr. Irving Lowens, Publications Consultant Mr. Theodore A. Seder and Foreign Consultant Miss Frances Blandford.

Research Division

The Research Division has as its chief responsiblity the administration, development, and utilization of the music collections in Winston-Salem and Bethlehem.

Cataloging

One of the chief activities of the Research Division is to prepare a complete union-thematic-catalog of all of the music, both published and manuscript, preserved in the Archives of the Moravian Church in America. There are in all collections some 10,000 compositions, few of which were cataloged prior to Dr. McCorkle’s research project in 1954-56, constituting the largest indigenous and unexploited collection of manuscript music preserved in the Western Hemisphere. Completion of this project catalog will be

AT GREEN LAKE, WISCONSIN, DR. BACH WILL SPEAK TO

Laymen’s Conference for 1960

Dr. Marcus Bach, a nationally known writer and lecturer on popular religious subjects, will be the headline speaker at the Interprovincial Moravian Laymen’s Conference to be held at the beautiful church conference grounds at Green Lake, Wisconsin, June 10-12.

Doctor Bach is known throughout the country as a dynamic speaker who knows how to present the most serious subjects with spark and humor that makes audiences want to return for more. One small town newspaper in the Midwest summarized the response to a series of lectures by saying, “If ever before a speaker here made four addresses in one day and left his hearers eagerly awaiting more, it is not in the record.” He has lectured on college campuses, to service clubs and to church gatherings in all parts of the country even though he continues to hold his post as a professor in the School of Religion at the State University of Iowa.

In addition to the lectures by Dr. Bach there will be discussion groups and periods of fellowship, giving the delegates from the various sections of the Moravian Church opportunity to become better acquainted.

The conference grounds at Green Lake offer many opportunities for sight-seeing and recreation. Owned by the American Baptist Convention and officially known as the American Baptist Assembly, the grounds were formerly the fabulous Lawson Estate, developed by the former owner of The Chicago Daily News and his wife. It was later developed into a swank resort but during the war, with gas rationing in effect, the resort firm went into bankruptcy. A number of far-sighted Baptist leaders, including J. L. Kraft of the Kraft Foods Co., saw it as an ideal church conference grounds and were able to buy it at a small fraction of its book value.

In addition to the large hotel there are many different types of living accommodations available on the grounds for individual delegates and for families. A large new dining room provides first class service and meals at a minimum cost and the grounds afford a wide range of activities, including a golf course.

The Moravian Church has made increasing use of these facilities in recent years as the Assembly is so conveniently located in the central part of the state. The 1958 Western District Conference was held there and everyone was so well pleased that arrangements were made immediately to hold the 1960 district conference there also. Last spring the first weekend Church Leadership Conference scheduled for the Western District was held at the Assembly grounds and two more are scheduled for the coming spring.

Registration forms and details concerning cost will be made available to the congregations of both provinces in the near future. The representatives from the Southern Province on the planning committee are the Brn. Alton F. Pfaff, Thomas A. Kimball and Wilson Edwards.
Provincial Announcements

PROVINCIAL WOMEN'S BOARD

According to the Rules and Regulations of the Southern Province the nine members of the Provincial Women's Board elected by synod are empowered to name nine additional members.

The nine members elected by synod met after the synod and elected the following additional members:

For one term subject to re-election for two years—Miss Mary Crouse, Friedberg; Miss Margarette Kirks, Leakesville, and Mrs. F. O. Stutts, Hopewell.

For one term subject to re-election for one term—Mrs. Ralph Bell, Immanuel; Mrs. Harry E. Cook, Jr., Ardmore, and Mrs. Aaron Jones, Hope.

For one term expiring 1962—Mrs. Kenneth L. Greenfield, Kernersville; Mrs. W. E. Shore, Calvary, and Mrs. W. E. Stauber, Rural Hall.

Provincial Elders Conference

The formal organization of the Coral Ridge Moravian Church in Fort Lauderdale, Florida, will take place on Sunday, January 17, 1960. The local Planning Board has announced three occasions in connection with the organization of the congregation:

A congregational dinner on Saturday night, January 16.

Morning Service on January 17 with reception of members and sermon by the President of the Provincial Elders' Conference.

Congregational council on the evening of the 17th with election of official Boards and presentation of charter of organization.

The service for the consecration of Br. Herbert Spaugh to the Episcopacy has been arranged by the Provincial Elders' Conference in accordance with the action of the Provincial Synod for Sunday, December 27, 1959, at 3:30 p.m. at the "Little Church on the Lane" in Charlotte, N.C. The Rt. Rev. J. Kenneth Pfohl will officiate assisted by the Rt. Rev. Kenneth G. Hamilton, president of the Provincial Elders' Conference of the Northern Province, and the Rt. Rev. Carl J. Helmich, pastor of the Moravian Church in Lititz, Pennsylvania.

At its meeting on November 19 the Provincial Elders' Conference appointed the following members of the Conference to membership on Provincial and Inter-Provincial Boards as required by the Rules and Regulations of the Province:

To the Board of Foreign Missions of the Moravian Church in America:

Br. R. Gordon Spaugh

To the Board of Christian Education and Evangelism:

Br. R. Gordon Spaugh

To the Building and Expansion Board:

Representing the Provincial Elders' Conference:

Br. Alton F. Pfaff

Representing the Provincial Financial Board:

Br. T. A. Kimball

To the Salem College Executive Committee:

Br. R. Gordon Spaugh

At its meeting on December 10 the Provincial Elders' Conference appointed the following inter-synodal committees:


Provincial Recording Committee: the Brn. Don Johnson, chairman; Fred Bennett, and Ralph Bell.


Committee to set up Major Medical Plan Insurance for Ministers: the Brn. E. N. Shaffner, chairman; E. L. Stockton, Herbert Weber.

The activities of the President of the Conference for the month of November included the Provincial Synod 9th-12th; installation of Br. John Kapp as pastor at Union Cross on the 15th; and two meetings of the Provincial Elders' Conference on the 5th and 19th; and a meeting with the Joint Boards of Mayodan on the 19th.

R. GORDON SPAUGH, president

Moravian College Received Gifts Totaling $184,896

A total of $184,896 was received as gifts by Moravian College during the last fiscal year. This total included $94,630 contributed to the Annual Giving Program.

Additions brought the Endowment Fund to $1,731,414 according to Treasurer Clayton W. Bernhart. The market value as of July, 1959, was $2,784,798 and the average rate of return was 6.07 percent. Endowment funds at the close of World War II were approximately $500,000.

The operating statement of Comptroller Charles Kuhn showed a balanced budget with $1,774 excess of income over expenditures of $1,065,772.

Included in the total gifts of $184,896 was $87,994 paid on pledges to the 1957 Sesquicentennial Development Fund. This campaign for over one million dollars completed payments on Johnston Hall, provided for improvements on Women's Campus, and added to the endowment funds.

BAPTISMS


Schultz, Marian Lynn, daughter of Thomas E. and Elizabeth m. n. Luther Schultz, born April 22, 1959, Raleigh, N. C., baptized September 13, 1959, Calvary Church, by the Rev. John S. Goserud.


The Wachovia Moravian

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

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many years in the future, but when completed will be the largest catalog of unpublished music ever prepared in the world.

Preservation of Archives Materials
Since the Foundation was organized, a continuous program of archival preservation and development has been under way. It has been necessary to clean and mend over 50,000 pages of 18th-century paper and to study the problems of and then to correct the problems of maintaining constant temperature and humidity for the Archives.

Development of Archives Materials
A major project of the Foundation is to develop by augmentation the Archives materials in the Research Division of The Moravian Music Foundation. Since 1956 the Foundation has acquired by gift and purchase more than 4,000 compositions of sacred and instrumental music which are essential for completing the Moravian Archives' collections in America. Included have been numerous manuscripts of American and European composers, both Moravian and non-Moravian, which have been considered lost for more than a century.

Research Assistance to Scholars and Students
One of the chief obligations of the Foundation is to encourage and assist the study of music by scholars and students. To date the Research Division has not granted any scholarships or fellowships but has given liberally of its time to numerous students and scholars in their study and research on early American and European Moravian sacred and secular music.

Publications Division
The Publications Division has as its chief responsibility the editing and publishing of music and documentary material of or pertaining to the music of the Moravians. We may generalize by saying that for the most part the Publications Division makes the work of the Research Division more generally useful by transferring research data into practical material.

Music Editions
Recognizing that the Archives of the Moravian Church in America contain the most important musical compositions written in the United States before 1850, as well as compositions of European composers, which compositions are now lost in Europe, the Foundation's Publications Division has as its principal obligation the editing of selected compositions from the Archives, and making them available through publications for use by Moravian churches, churches of other denominations, and schools. The editions are published for or in conjunction with the Foundation by three commercial music publishers whose names are synonymous with excellence throughout the world.

Documentary Materials
The Moravian Music Foundation Publications, a non-commercial educational series, make it possible for music libraries, musicologists, musicians, sociologists, historians, and the public to develop a handy library on the musical Moravians of the 18th and 19th centuries. These documentary publications have received wide critical acclaim from highly respected individuals throughout the nation and have been purchased by the majority of the outstanding schools of music and libraries in the United States.

The Edwin A. Fleisher Music Collection
The Foundation has edited and made available to the Edwin A. Fleisher Music Collection of The Free Library of Philadelphia twelve symphonies from the music collections of the Moravian Church in America. The symphonies when transferred to modern copies are loaned by the Fleisher Collection and the Foundation, under a joint agreement, to major symphony orchestras and accredited schools of music throughout the United States and Europe. This makes available hitherto unknown and unpublished symphonic music of unusual value.

Recordings
In the spring of 1959, the Foundation completed negotiations with Columbia Records for a new project in recording early American Moravian music exclusively for the Foundation. The series will be the first strictly commercial recordings of any early American music to be made by a major company and distributed internationally. It is perhaps needless to point out that this series will affect a meteoric rise in prestige for the music of the Moravians and for the Foundation.

Education Division
The responsibilities of the Education Division are limitless, and serve to give added vitality to the Moravian Music Foundation and to add to its uniqueness as a foundation. It is a distinct challenge to synthesize the products of research and publications into material useful for educational purposes, for both students and adults.

The work of the Education Division is being accomplished by some of the following means: Lectures before national meetings of leading music, church, and historical organizations; distribution of documentary material, music, and information to scholars and professors in academic institutions throughout the world; influencing a renewed interest in composition and rendition of serious sacred music in the 20th century, e.g., the Foundation published for the Moravian Church in America Vittorio Giannini's "Canticle of the Martyrs," a work which has proved to be one of the finest contemporary works for the church; cooperating with organizations such as the National Federation of Music Clubs; publishing a thrice-yearly Bulletin, containing pertinent educational material; promoting and assisting the Early American Moravian Music Festival, a project of the Moravian Church in America.

One can do no better in summarizing the responsibility of the Education Division, indeed of the whole Foundation, than to recall the admonition given to us by the former Chief of the Music Division of The New York Public Library: "You have a simple task ahead of you: Take what is yours and make it known everywhere!"
Wallaces Volunteer for Mission Service

Dr. and Mrs. Ned Wallace of Bethlehem, Pa., have volunteered for service in Nicaragua. This offer comes at a time when the Mission Board was concerned about finding a replacement for Dr. Anna Ruth Kortel ing who is serving a two-year term at the Gray Memorial Hospital.

Dr. Wallace is a graduate of Liberty High School and Lehigh University in Bethlehem and the University of Pennsylvania Medical School in Philadelphia. He served his internship at St. Luke’s Hospital in Bethlehem and has had a residency in internal medicine, general practice, and surgery at St. Luke’s. He is now serving as resident surgeon at St. Luke’s and will be ready for service in Nicaragua by September 1, 1960.

Mrs. Wallace is the former Emily Butner of Winston-Salem. She received her early education at Reynolds High School, Winston-Salem, and is a graduate of Woman’s College of the University of North Carolina, with a degree in Sociology and Recreation. Before her marriage she was an instructor in Physical Education at Moravian College.

Mrs. Wallace is the daughter of Mr. and Mrs. Philip Butner of Winston-Salem. Her maternal grandfather, Robert E. McAlpine, was a missionary of the Southern Presbyterian Church in Japan for forty-eight years. A number of her mother’s brothers and sisters are still active in mission service in the Far East.

In the summer of 1955 she visited the Thaeler Memorial Hospital at Bilwaskarma where her sister, Lillian, was completing a term of service of two years as superintendent of nurses. Her sister, who is Mrs. B. W. Royal, now lives in Chapel Hill where her husband is a resident physician in the University of North Carolina Hospital.

The Wallaces are members of the Home Church in Winston-Salem. Dr. Wallace was a member of the Trinity Episcopal Church of Bethlehem, but recently transferred his membership to Mrs. Wallace’s home congregation. While in Bethlehem this winter

BAPTISMS


Snyder, Mary Louise, daughter of Paul Woodruff and Betty Lou m. n. Ball Snyder, born April 28, 1959, Winston-Salem, N. C., baptized Nov. 1, 1959, Calvary Church, by the Rev. J. Kenneth Pfohl.


Ryan, Debra Carol, daughter of Wayne Herman and Johnsie m. n. Widner Ryan, born October 10, 1959, at Winston-Salem, N. C., baptized November 29, 1959, at Hope Church by the Rev. Robert W. Woosley, Jr.


MORAVIAN MISSIONS – Currently Speaking

Korteling Teaches Audio-Visual Aids

The Rev. Ralph Korteling, Nicaragua, had years of experience in India before serving the Moravian Church. He had developed ways and means by which audio-visual methods of teaching could be used by people who had little equipment. While his wife, Dr. Anna Korteling, is working at the Gray Memorial Hospital at Puerto Cabezas, he is assisting with the work of the Church.

Recently he conducted classes in audio-visual aids at Bluefields and Pearl Lagoon. He reports: “The attendance at Bluefields astonished me, eighty-eight leaders of the afternoon and night. Br. Charles Moses (pastor at Pearl Lagoon) reports that suggestions are being put into practice.”

Because of his interest in visual aids and because of his splendid camera equipment, Br. Korteling is supplying the Mission Board with excellent photographs for publicity purposes.

Nowack Returns to His Station

The Rev. Kenneth Nowack has returned to Nicaragua as of December 1 to take up his pastoral duties at Bonanza. His daughter, Deborah, has showed steady improvement in her long illness with osteomyelitis. Since she is out of danger and attending school her father thought it would be possible to return to his post. Mrs. Nowack and the rest of the family will remain in Winston-Salem for a few more months until Debbie is farther along in her recovery.

Bible Campaign in Nicaragua

The Moravians in Nicaragua are hoping to sell 1500 copies of the Miskito New Testament in 1960. The American Bible Society has made it possible to sell these books at $3.50, which is approximately 50c in U. S. currency. At the Young People’s Conference at Asang it was pointed out that the Jehovah’s Witnesses made house to house canvasses to sell literature. From this observation it was decided to organize a house-to-house Bible sales campaign in as many of the eighty villages under Moravian care as possible.

New Arrivals

The Rev. and Mrs. Wolfram Fliegel announce the arrival of Mark Walter, born on November 20, 1959, at Ciudad Trujillo, Dominican Republic.

The Rev. and Mrs. John Giesler announce the arrival of John Christian, born on November 30, 1959, at Managua, Nicaragua.

A Special Nurse For Bilwaskarma

Gloria Badel of the Edgeboro Moravian Church, Bethlehem, Pa., has offered her services to the Bilwaskarma Hospital in Nicaragua for a three-year term. Gloria has been nursing in the Charles H. Miner Hospital at Hamburg, Pa. This hospital has been an institution specializing in the treatment of tuberculosis. During her service at Hamburg Gloria took a leave of absence to take special training in the treatment of tuberculosis. For this training she went to the Leahi Hospital for Tuberculosis in Honolulu, Hawaiian Islands. Her basic nursing education was received at St. Luke’s Hospital, Bethlehem. She will leave Bethlehem during the first week in January and will be assigned to duty in Esperanza, the special wing of the Bilwaskarma hospital given to the treatment of tuberculosis.

BAPTISMS


"The Prayer Life of Jesus"

John H. Johansen,
Dept. of Religion, Salem College

One of the most striking characteristics of Jesus as man was His intimate communion with His Father in prayer. Jesus lived by faith in God. The background of His life and the inspiration of all His actions was His fellowship with the Father.

Luke in particular was impressed by the sight of Jesus in prayer. He has collected and treasured more about His teaching and practice here than any other Gospel. The statement in Luke 6:12 is characteristic: "In these days He went out into the hills to pray; and all night He continued in prayer to God." Seven instances of Jesus at prayer are recorded by Luke alone, and he alone preserved some of the parables about prayer. This same concern with prayer is to be seen in his later volume, The Book of the Acts of the Apostles. Let us consider first "The Prayer Life of Jesus," and in later studies we shall consider "Our Lord's Teachings About Prayer."

The Prayer Life of Jesus

One preliminary point must be noted. This is the striking fact that Jesus never argued for the validity of prayer any more than He argued for the existence of God. God was not something to be proved by argument; God was simply there, the beginning and the end of experience. Just so, prayer was not something to be proved by argument; prayer was there, the native breath of the soul. Prayer was man's inmost nature, unwonted, wrought into the very constitution of his nature. Its well-springs lay deep down beneath the region of argument; they lay in hearts which God had made for fellowship with Himself, which therefore (as Augustine at a later day expressed it) would always be restless until they found their rest in Him. Hence Jesus never argued the matter.

But certainly there was a sense in which His own prayer life was the one unanswerable argument. Did any disciple—Thomas for example—have doubts, genuine, honest, doubts, about prayer? Nothing was more likely to vanquish his doubts than the sight of Jesus upon His knees. For knowing Jesus, and realizing what an utterly sure and reliable insight Jesus had into all the deepest things of life, such a disciple would feel it better to trust Jesus' certainty rather than his own uncertainty. He would think it wise to attach more importance to Christ's convictions than to his own doubts. In all matters of faith this is an enormously valuable principle; and certainly it carries weight here. Doubts are dispelled and dissolved before the shining prayer life of the Christ. The praying Christ is the supreme argument for prayer. As George H. Knight has said:

"Perhaps the best answer to the question, 'Why should I pray so much?' is this—Because Jesus did.' He who was ‘in all things made like unto His brethren' would have His brethren in all things made like to Him."

There are three facts which claim our attention in "The Prayer Life of Jesus": (1) Prayer was the habitual atmosphere of Jesus' daily life; (2) He was found praying at all the great crises of His career; and (3) Our Lord's prayers contained many different elements, petition as well as communion; intercession no less than thanksgiving.

1. Prayer Was the Natural Atmosphere of Jesus' Daily Life. Evidence of this can be found on almost every page of the Gospels. We see Jesus rising up in the early morning to pray while all the world was still asleep: "a great while before day" says Mark (1:35); Jesus, after a day of incessant toil that might well have worn His spirit out, keeping His watch with God all through the night (Mark 6:46); Jesus, when the crowds surged around Him and broke in upon his privacy and clamored for His help, sending His heart and thoughts heavenward to clutch for a moment at His Father's hand (Mark 7:34). It is there on every page of the Gospels. And when to all that there is added this fact, that by far the largest part of Jesus' prayer life must have been secret, beyond the observation of the twelve, and even of Peter, James and John, the most intimate three, and therefore unrecorded in any of the Gospels, we begin to realize that prayer was not only an important part of His life; it was His life, the very breath of His being.

This means that none of the things which commonly thwart and stifle our human prayers had any place at all with Christ. Thus, for example, His prayer life was never at the mercy of moods. Changes of feeling Jesus certainly knew. He was no passionless stoic. He knew joy and sorrow, smiles and tears, ecstasy and weariness. But through it all, His heart turned to prayer, like the compass to the north. Prayer meant communing with the One He loved best in heaven and earth. Jesus loved God His Father so utterly and passionately that He could not bear to be away from Him, but used every opportunity the days and nights brought him to go and speak to the God of His love again. This means that those failures in our own prayer life which we trace back to lack of mood are really, according to Jesus, a symptom of something deeper; they are a symptom of a breakdown of affec-

tion. Christ bids us go and give God our love.

Another thing which often thwarts prayer is men's impatience. They think the door ought to open at their first knock; and when it does not open, they give up knocking and turn away. How different it was with Jesus! The writer to the Hebrews in one place speaks of Jesus offering up "prayers and supplications with strong crying and tears, unto Him that was able to save Him" (Heb. 5:7); and whatever else that may mean, it certainly means this, that prayer for Jesus was a strenuous, serious business, involving every energy of mind and heart and soul. It is the same truth that shines out of the great parable of the man who knocked at his neighbor's door at midnight (Luke 11:5ff.). "Shameless" (verse 8), Jesus calls him, and then blesses him for his shamelessness! That is the very spirit of prayer. He says in effect, "Take no denial! Knock again!! Beat at heaven's gate!!!"

Of course Jesus never meant to imply that God was unwilling to give or chart to His children's cry; but He did mean that lackadaisical, half-hearted praying was worse than useless, and that often it is only when a man's opportunity has given proof of his earnestness that the answer of God can come. That was why Jesus always had a special love for people who came to Him and would not be denied: the Syrophoenician woman who refused to go away, blind Bartimaeus at the roadside, whose "Son of David, have mercy" no threat or entreaty could silence. If Jesus had a special love for these, it was because He felt that here was the very spirit that would prevail with God; here was real prayer in action. So men's impatience in prayer stands rebuked.

We see, then, that the things which commonly thwart and stifle our human prayers had no power with Christ. Prayer was the habitual atmosphere of His daily life. That is the first great fact.

(In our next Study we will discuss the other two facts concerning "The Prayer Life of Jesus" which were mentioned in the beginning of this study).

Goal Reached

The people of Willow Hill set for themselves the goal of having the renovation of the church paid for in three years. Each year in the fall at apple selling time of 1957, 1958 and 1959 a special drive toward the building fund was made. With this year being the third year and everyone wanting to see the debt paid in full, a very special effort was made and just a week before Thanksgiving the full amount of indebtedness was realized. We could gather for the special Thanksgiving service on the evening of Thanksgiving Day and say that truly the Lord has been gracious unto us.

Mrs. Pfohl Records for Voice of America

Nettie Allen Voges of the Washington Moravian Fellowship

"A Christmas Gift to the Whole World" is the description by a Voice of America representative of a program of organ music recorded by Mrs. J. Kenneth Pfohl, Winston-Salem, North Carolina, in Washington, D. C., in mid-November.

From a two and one-half hour recording session, the Voice of America staff will edit Mrs. Pfohl's performance to secure several programs for broadcast to countries of Europe. Among these, will be a Christmas program including the music used in the traditional Christmas Eve Lovefeast and Candle Service of the Moravian Church. Descriptive material was provided by Bishop Pfohl who at the request of Czechoslovakian members of the broadcast staff, also traced his own ancestry from Czechoslovakia through Poland to its long association with Salem and the Moravian Church.

The Moravian Lovefeast, symbolic of the breaking of bread in simple Christian fellowship, attracts many visitors on Christmas Eve to Winston-Salem, N. C., Bethlehem, Pa., and other Moravian centers. In addition to the familiar Christmas music used generally in the church the lovefeast ode includes such distinctly Moravian selections as: "Hail to the Lord's Anointed," a version of Psalm 72 written by James Montgomery as a Christmas Ode and first used in a British Moravian Church, December 1821; "Softly the Night is Sleeping," by Massah M. Warner, a native of Salem; "Morning Star," an anthem and chorus written by John Scheffler and set to music for the children of the Moravian Church by the Rev. F. F. Hagen; and the antiphonal Advent anthem, "Hosanna," written by Bishop Christian Gregor.

Another program will include hymns that are familiar and particularly beloved by Christians in Czechoslovakia, Poland, Hungary and other European countries. In selecting these, Mrs. Pfohl had the assistance of Voice of America translators who will provide the running script for her presentations.

Mrs. Pfohl, a former president of the North Carolina Federation of Music Clubs, is known nationally for her work as Hymn Chairman for the General Federation. She was invited to go to Washington to tape the Voice of America programs last summer when a representative of the State Department heard her playing the piano in her own home. Asked why he selected Mrs. Pfohl, he said, "She plays each note with inspired authority. That is what we want."

Mrs. Pfohl's "Christmas Gift to the Whole World" was presented on the sanctuar}
MANY WORK THROUGHOUT SUMMER TO MAKE

Leper Home Ready for Patients

Johanna Larsen
Translated from the German by Bishop Kenneth G. Hamilton

As Christmas is approaching, we would like to greet you cordially. Our patients send their wishes that you may have "peace." It is a long time since you heard directly from us, but perhaps in the meantime you may have had reports that things are going much better with us than a year ago. Our great desire to build a new home for our work has been fulfilled. This has filled us with much gratitude and joy, and we know that you share in this joy.

Our patients asked long ago whether we would not be able to spend Christmas in our new home. Unfortunately we are not quite at that far along, yet we were pleased that they asked this question. It shows how much they yearn for the regular order of a home, such as they knew formerly under our care, a long time that has continued through many years. For we still have a number of old patients under our care, and new ones are coming forward with great expectation regarding present developments. It is still uncertain when we will be able to move to the new location. There is much still to be done, though we are making good progress.

Cornerstone Laid
On the 17th of April this year we began building, and on the 12th of June we could lay the cornerstone. Both the beginning of the work and its continuation were commended to the Great Builder, Who alone can bring anything to completion. From the steps of the home, the cornerstone is clearly visible. In the future it will greet all who enter with the words of the Saviour: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Our stone mason engraved these words in Arabic, and then gave us the stone as his gift, because he found such pleasure in doing this. All who had helped in the building gathered, and with the reading of God’s Word, with prayer and benediction, the pastor of the Arabic Lutheran Church in Ramallah served us in laying the cornerstone of the new Leper Home of the Moravian Church on Star Mountain (Sternberg).

Many Worked
Many people throughout the whole summer gave of their strength and worked industriously; men who came from surrounding villages; yes, even from Bethlehem and Hebron; women and girls from a refugee camp; they are Christians and Mohammedans, but work together peacefully. On an average, about forty persons were employed with the building; but now these are somewhat less. During the whole month of August we were happy to have the help of a fine cheerful group of twenty-three young people, members of an ecumenical work camp. With the help of a master mason, they built three little houses and laid down a number of paths.

As one journeys the seven kilometers from Ramallah to here (from Jerusalem twenty-five kilometers), one sees the whole building operation on the hill from the next elevation. It lies right in the heart of the green vineyards. There are seven buildings in all, large and small. The area is already planted to the right and the left of the asphalt road. This one notices as he draws near. The road takes us three-quarters of the way up our hill.

Usually we are greeted by our watchman, Farhan ("the joyful"). We are glad to have him, for he is a faithful man, not a hireling. Abu Hassan also hurries to meet us when we come, and we rejoice in his manly manner. He is wise and gives good counsel, and is always ready to help. He is the cousin of the former owner of our land, and cultivated it for a number of years past; thus he loves the land and is concerned to promote our welfare. His full time is taken in working for us. Farhan and Abu Hassan have become good friends, and friends in good things. They read together in the quiet of the evening in God’s Word.

All Buildings Completed
Now we survey the work that is done. All of the buildings have been completed, though workmen are busy in finishing the interiors. We still have a piece of the road to build and to cover with asphalt, and we must complete the wall around the whole property. Water for building is provided by three cisterns which we built in the previous year. Unfortunately the supply was not quite enough, and occasionally we have had to buy a tankful of water. Drinking water is brought to the spot daily by a man on a donkey from a spring about one kilometer away. In the future we will drink cistern water. Before the winter rains begin, the cisterns will be cleaned. Then the rain water which pours down on the roofs will be collected in the cisterns by means of pipes. An electric motor will pump it into the large container on the roof.

The walls of the buildings, except one, are made up of hard yellowish colored stone and covered with concrete on the inside. Every stone has been worked over by hand, carefully measured and squared, and then carried on the back of a man to the exact spot where it is to be placed. Mortar has mostly been mixed by hand. The dividing walls of the rooms have been made of cement block, which was poured at the spot.

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The Home

The home is one story high, but on the south side has two basement rooms. It is fifty meters long and twenty meters wide. In the center of the house are nine rooms on both sides, each with a veranda. Each constitutes a section for men and for women. There is room for twenty-four patients. The service and work rooms lie to the north and to the south. About fifty meters to the east, at irregular distances from each other, there are three homes of identical size for married patients, of whom we now have three couples. Each little building contains a living room and a kitchen and a toilet. The patients will be permitted to make a garden and to keep small animals.

Home For the Sisters

Twenty meters from the home to the northwest, and on a little higher ground, stands the home for the sisters. It is a two-story building, the lower containing five rooms and kitchen; the upper seven rooms. To the east near the house for the sisters stands a small building which contains one storage room, one garage, one room for miscellaneous items. We do not yet have electrical service from Jerusalem, neither is there any telephone connection for the home. To pay for this on our own would be an impossible outlay. The last building to be named, though it will not live to see the new house (he is approaching 90); I will go to the grave before that," "No, certainly not," says Chamis, quite indignantly, "you must live long enough to see the new place." "As God wills," murmurs Hanun. Both of them are friends and have always lived together; they have been blind for a number of years and crippled long before. Hanun came to us thirty-six years ago, and I remember the event clearly; Chamis, twenty-five years ago.

Young Patients

As I mentioned earlier, we have a number of young patients whom we treat as ambulatory cases, because, due to the circumstances in Silwan, they did not wish to continue living there or could not live there (for there was not room enough). These also have long been asking when the new home will be completed. Similarly, those who, thanks to years of treatment with sulphur, have been healed from their sickness but suffer from chronic results: blindness or deformity. One of these is our Abd er Rahman, whom we occasionally visit in his tent far out in the vineyards near Es-Salt. Another is our dear Sir Lamjab, a Christian believer who is constantly growing more helpless.

One of our former patients was able to travel the road back to life after he had been healed of his sickness. Since 1953 we treated him as an ambulatory case, after I had met him again. He managed last year to emigrate to South America, where his friend was at work. He also found work, and writes very cheerful letters. Every Sunday he goes to church with other young people and in his work does not hesitate to testify of his love for Jesus and to follow Him.

There is also another young patient who gladly reads God's Word. He is living at home and is still going to school, in which he finds much pleasure. He is suffering from the nervous form of the sickness. They are children of a patient whom I cared for in the asylum. He is making slow improvement (this case is not contagious). Some months ago he came with a large roll of paper which he handed to us with a smile. It was an enlargement of a small picture of Jesus. "O, Abdallah, did you do this?" "Yes," he answered modestly, and with a radiant face. The dear fellow wanted to give us joy, and he certainly succeeded.

We trust in our dear Lord that He will do great things in the hearts of our patients, and that the day will come when they will "learn of Him," and thus "find rest for their souls."
NEWS FROM THE CHURCHES

Sunday School Workshop

A workshop for Sunday school teachers was held at Hopewell on the evenings of November 23 and 30. The teachers were divided into two groups, with Miss Dorothy Wooten holding sessions for those in the children's departments and Dr. George Higgins with those in the young people's and adult classes. Attention was given to methods of preparation and teaching aids.

Thanksgiving Communion: Ham And Egg Breakfast

A communion service was held at Hopewell on Thanksgiving Day at 7:00 A. M. Assisting the pastor in the service were David Everhart and Terry Pope with Lois Smith reading the thanksgiving proclamation. Following the communion service, a ham and egg breakfast was given for the band who had played prior to the service.

Special Services at Fulp

A number of special services have been held recently at Fulp. A series of revival services were held this fall over two weekends with the pastor, the Rev. Howard G. Foltz, doing the preaching. At the close of the series Philip Ray Bollin was received as a new member by letter of transfer.

The 60th anniversary of the congregation was observed on November 8. The Rev. H. B. Johnson, former pastor, spoke at the afternoon lovefeast. On Mission-Exchange Sunday in October, the Rev. Bruce Weber was the guest preacher at Fulp.

God And Country Award

A large congregation was present at Rural Hall on Sunday evening, November 29, when eight members of the Boy Scout Troop No. 14 received their God and Country Award. The pastor, the Rev. Howard G. Foltz, spent a full year in training and preparation of the boys for this award. Several Scout officials and other ministers of the community had a part in the service.

At the morning service on the same day Mrs. Carolyn Hodge was received into the membership of the Rural Hall Congregation by letter of transfer.

Grays Tell of Christmas Customs

The Morning Circle of the Women's Fellowship of Kernersville had the privilege of having the Rev. and Mrs. Joseph H. Gray, Jr., as guests at the annual Christmas luncheon on December 1. Mrs. Gray told of Christmas customs of Nicaragua and the group sang in either Miskito or Spanish "Silent Night," "It is Christmas Time," "Joy to the World," and "Morning Star."

"Second Session" Initiated

Trinity Moravian Church has recently initiated a "second session" for children, ages four through seven, during the morning worship hour. This program is designed to provide worship experiences for each child on his own level of understanding and includes songs, Bible stories, prayers, film strips, story dramatizations, and light refreshments served at the beginning of the session.

The parents of the children who attend this session will share the responsibility of caring for the children in this program. This "second session" is the result of a recommendation of the church's Christian Education Committee and is being carried out under the sponsorship of the committee, with the direction of Miss Martha Anne Bowles.

Kernersville Committee Appointed

At the November meeting of the Kernersville Board of Elders Ed Friedenberg, Theodore Kerner and K. L. Greenfield were appointed to re-study the Rules, Regulations and By-Laws of the church. John Flynn, Wilson Pierce and Reuben Slade were appointed the committee on worship and membership and the Rev. H. B. Johnson, K. L. Greenfield and Roger Duggins the committee on stewardship and missions.

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SPAGHETTI DINNER A SELLOUT

The first supper served to the public at the Moravian Church of Raleigh was a huge success! More than 175 people enjoyed the spaghetti dinner which the Men of the Church and the Women's Fellowship sponsored on the night of November 20. Tickets for children and adults were sold in advance, but a far larger crowd than anticipated came for the meal. Under the direction of Br. and Sr. Arthur Felton, who organized the project, chief cook Everett Rosemann and the other kitchen hands almost worked miracles in order to keep spaghetti going to the customers.

Fine fellowship and a splendid spirit of cooperation marked the occasion for all concerned. The Men of the Church and the Women's Fellowship, with Br. and Sr. Clarence Parker as respective presidents, have split a tidy profit of a little over $150.

MISSIONARY SOCIETY ORGANIZES

The Board of Directors of the Foreign Missionary Society met at the provincial office on Friday, December 11. Officers elected for the inter-synodal period, 1959-1962, were the Rev. Paul A. Snyder, president; the Rev. Herbert Weber, vice-president; the Rev. John Kapp, secretary; and Mr. E. L. Stockton, treasurer.

Further organization of the board included the appointment of the following committees: (1) Annual Meeting Planning Committee, the Rev. Herbert Weber, chairman; (2) Missionary Residence Committee representatives, Mrs. L. S. Styers and Mrs. I. E. Martin; (3) Mission Literature Committee, Theodore Kern, chairman; (4) Regional Rally Committee, the Rev. Clayton Persons, chairman; and (5) Men of the Church for Missions Committee, the Rev. Robert Lobst, chairman.

BAPTISMS

Morris, David Elwood, Jr., son of David Elwood and Elizabeth m. n. Lazarides Morris, born October 14, 1959, Charlotte, N. C., baptized in The Little Church on the Lane on November 29, 1959, by Dr. Herbert Spaugh.

McCorkle, Doris Kimberly Anne, daughter of Rupert O'Neal and Evelyn m. n. Rummage McCorkle, born October 12, 1959, Charlotte, N. C., baptized in The Little Church on the Lane on November 29, 1959, by Dr. Herbert Spaugh.


Williams, Timothy Alan, son of Harry D. and Carolyn m. n. Tavis Williams, born April 21, 1959 in Little Rock, Ark. Baptized October 25, 1959 at Christ Church by the Rev. J. Calvin Barnes.

Swain, Deborah Lynn, daughter of Jesse Edward and Lynn m. n. Winfrey Swain, born October 3, 1959 in Winston-Salem, N. C. Baptized November 22, 1959 at Christ Church by the Rev. J. Calvin Barnes.


Williams, Sherri Lu, daughter of Robert E. and Peggy m. n. Davis Williams, born March 9, 1959, was baptized November 22, 1959 at Advent Church by the Rev. Frederick P. Hege.

Hege, Virginia Louise, daughter of Frederick Pfahl and Dorothy m. n. Baker Hege, born April 18, 1959, was baptized November 8, 1959, at Advent Church by the Rev. Robert Woosley.

DEATHS


Didish, Mrs. Daisy Cleveland Evans, born September 30, 1886; died November 16, 1959. A member of Christ Church. Funeral conducted by the Rev. J. Calvin Barnes. Interment in the Moravian Cemetery.


Mullican, Mrs. Ruth m. n. Hennis, died November 12, 1959. Funeral conducted by the Rev. J. Calvin Barnes. Interment in the Moravian Cemetery.


Carter, Alice Reed, died November 12, 1959, member of Calvary Church. Funeral conducted by the Rev. John S. Goserud. Interment in Salem Moravian Cemetery.
Review of Mission Purpose

Edwin W. Kortz

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). So said our Lord to one who expressed a desire to be a disciple. In 1732 our forefathers set their hands and hearts to a task which led them to Greenland, America, Africa, the West Indies and other areas. They had a forward look, and they recognized the life of the Moravian Church in what they saw.

Medical science tells us that the human circulatory system is two-fold in its operation. There is a small system for the heart itself and a larger one for the body. If the blood were to be prevented from flowing from the heart to the body, the heart would burst or drown. Its own little system could not handle a blood supply which was intended to be shared. If mission activity were brought to an end there would be no purpose left to the Church except a selfish one. In its selfishness the Church would lose her Christlikeness and her life.

In the interest of a vigorous life for the Moravian Church authorities have been looking ahead in foreign missions. The two Provinces of the American Church, in its Synods, recognized that they had outgrown the system of mission administration which was established as an emergency measure during World War I. The Board of Foreign Missions of the Moravian Church in America came into being in 1949. This consolidation of the mission forces of the entire American Moravian Church was a forward looking step insuring the Church an increased activity in the name of the Chief Elder.

Change in Names

In 1957 the Synod of the world-wide Unity made another significant change in mission policy. Heretofore, areas of the Church's work which were dependent upon other Provinces for support were called mission fields. The Synod declared that every area of the Church should be known as a Province and be considered an integral part of the Unity with representation at Unity Synod. The term "mission field" disappeared from Moravian circles and was replaced by "Associate Province" (dependent upon another Province for support) and "Synodal Province" (partly dependent). This is more than a change in names. It is a recognition of a true brotherhood in Christ, and points to the only approach which is valid in presenting Christ to today's world.

Any forward look requires a review of one's purpose. The day when "missionaries" go from a position of privilege to the underprivileged is past. The message to be proclaimed must be the pure Gospel which is the power of God unto salvation to everyone who believes. "Our first aim is not to convince the heathen of the righteousness of Christian teaching and the error of their own, but that they may see in the Son of God, crucified for their sins, what sin is in the sight of the holy God, and from the word of reconciliation learn the meaning of God's free grace." (Church Order of the Unitas Fratrum, 1957, para. 704). The preaching of such a Gospel will of necessity lead to the establishment of churches and eventual self-support and self-government.

Working Out of a Job

The Church looks forward to working herself out of a job in one area in order to begin work in another. The Associate Provinces—Alaska and Honduras—must be encouraged to reach the status of Synodal Provinces. The coming of statehood to Alaska will mean a gradual swing away from a primitive way of life for the Eskimo. Better education will provide more trained leaders for the Church. More cash income will lead to greater self-support. In the light of statehood and its effects on the Church's work, the Mission Board has invited the Provincial Elders Conferences of the American Provinces to join in a study of such questions as: Shall the Moravian Church continue to minister only in Eskimo areas? Should the cities of Alaska be considered for church extension? Should the Alaska Moravian Church remain under the care of the Mission Board?

The work in Honduras, begun in the 1930's, has made unusual strides in developing an indigenous church. In this short period of time it has produced a fine staff of lay pastors, two ordained Hondurans, and a consciousness of Christian stewardship. A colonization program by the government presents a new opportunity for preaching the Gospel. It is hoped that this colonizing will bring a lift to the economy of the area. The Church's school program has tremendously enhanced the mission program.

The Synodal Provinces—Nicaragua and the East West Indies—are being given every encouragement to stand within the structure of the Unity as Provinces which no longer need support from elsewhere. Of primary importance in their development is the need for a thoroughly trained National ministry, an understanding of Christian stewardship, and a sense of mission. The leaders in both Provinces are aware of these needs and are attempting to meet them.

Look into the Future

A look into the future will bring the Church face to face with the fields that are white with a plentiful harvest. But which way does a Church turn in seeking for an open door? In reality one does not seek for an open door but stands in readiness when an opportunity is presented by the Lord. Mission work usually begins with a Macedonian call. Such a call came to the Saxon village of Herrnhut through the slave Anthony who was brought to Europe from the West Indies. It was answered by Moravian missionaries in 1732. The inhabitants of the Mikado coast of Nicaragua sent out an appeal which was answered by Moravians from Jamaica in 1849. Sheldon Jackson came from Alaska in 1884 to call the attention of the Moravian Church to the plight of the Kuskokwim Eskimo and the whole senior class of the Theological Seminary volunteered to go. The Lord of the harvest must lead.

There are considerations of secondary importance, however, which affect the choice of a new field. Favoritism may be shown to areas where the language is one already known by at least a few veteran missionaries, and where the ways and customs of the people are not too different from those already understood. These general similarities make it easier to move missionaries from one field to another when necessary. Because of modern methods used in advancing God's kingdom it is desirable that a field be in a position to keep in touch with other Christians. This means an expanding work from established bases to insure the strengthening values in a true fellowship through such experiences as conferences, training centers, and visitors.

When human opinions have been expressed and favorite projects have been examined there remains as the ultimate consideration the will of the Lord. "The Unitas Fratrum is committed to the victory of the Lamb of God that was slain as the hope of the world. It accepts as its central commission the proclamation of this message in every place where the Lord Himself opens the door." (Church Order of the Unitas Fratrum, 1957, para. 151).
MEMORABILIA OF PAST YEAR DISCUSSES THE

Widenning of Church's Area of Service in 1959

J. Kenneth Pfohl
Senior Pastor of Salem Congregation

"Oh that men would praise the Lord for His goodness and His wonderful works to the children of men."—Psalm 107:18.

With these challenging words given us as the Watchword for the last day of this fast-fleeting year, by our Moravian Daily Texts, the Memorabilia for 1959 introduces its record of "things worthy of remembrance."

What other words of Scripture could be more appropriate? They call us to take first note of the great basic fact of our Christian faith—Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord...and in the Holy Ghost...and to assign Him the position of priority as chief factor of this another year.

They remind us too of His infinite goodness and His worthiness of our praise for His wonderful works.

They lead us also to see Him anew as we have oft times experienced His presence and unfailing aid through the months now gone, standing "within the shadow, keeping watch about His own." What a God He has been!

A memorabilia true to facts and factors of the year and interpreted in right and reverent spirit, calls Christian believers to "Praise God from Whom all blessings flow," and to keep Him in thankful remembrance as the pages of the year are held in review. His love, His goodness, His wisdom, His power will be found reflected on every page. Yes, "Blessed be God!"

So too a memorabilia takes note of The Christian Church and Its Lofty Mission.

It accords it no less than the second place of influence and concern in the world's life in its noble endeavor towards the achievement of the high destiny of man and the glory of God.

It was none other than God Himself, who, through Jesus Christ and the Holy Spirit, established the Church, the body of Christian believers in Christ, as the chief spiritual agency of earth, to stand for righteousness and truth and to keep on against the forces of Satan, sin and corruption, of unbelief and godless living, whence come the world's spiritual darkness, its moral depravity and decay.

He commissioned His Church too to send forth heralds of the Gospel of Redemption, of good-will and of peace; to teach and to foster the ideals of the Christian faith; and to seek the establishment of the Kingdom of God in the hearts and lives of mankind everywhere.

That this great spiritual agency has been a continuing vital and influential part of the world's life in this another year of God's grace, is surely the outstanding factor, next to God Himself, to be accorded high place in the annals of 1959.

Yes, it is with deep gratitude that, in tribute to the Church and in the hope of justly magnifying its place and service, we incorporate in our record of the year the notable lines of Arthur Cleveland Coxe:

"Oh, where are kings and empires now, Of old that went and came? But Lord, Thy Church is praying yet, A thousand years the same.

"Unshaken as the eternal hills, Immovable she stands, A mountain that shall fill the earth, A house not made with hands."

Tracing the multiple lines of service of the Christian Church should not only add interest and color to our memorabilia record, but furnish us in part at least, that needful knowledge of conditions at home and abroad which give answer to the many questions of moment which always arise, when inventory is taken of this supreme enterprise in the vast universe of which we are a part.

That 1959 has been

A Year of Confusion and Uncertainty

there will be none to deny and the tension of 1958 was but little lessened. Providentially, there was no large involvement in open warfare, though there were times and times when the outcome of diplomatic conferences were awaited with tense interest and billions on billions of government money was spent for preparedness.

The strong worldly forces of materialism and secularism too had to be met and the demands on time, effort and means were not only great, but intense. The spirit of the times was not favorable to spiritual and religious growth and development, and the Church has had to struggle hard to meet the opposition.

But a fair and just appraisal leads to the conclusion that the year has been one that has witnessed to an encouraging degree

The Widenning of the Church's Area of Service

and its better organization both at home and abroad for further advance. (Since both time and space are limited, our present view of world advance must be limited to three incidents from the year's events.)

Scarcely had the new year been ushered in when the reading public was furnished with a report from the authoritative Missionary Research Library of New York that "25,058 missionaries," sponsored by Protestant churches in the United States and Canada "were then at work around the globe, preaching, teaching and healing in the name of Jesus Christ." This was an increase in an eight year period of 10,000. The further report called attention to the fact that many of the smaller denominations were now fully awakened to their obligation for the world-wide mission enterprise and were joining the old-line Protestant (Continued on page 3)
Board and Directors of the Foreign Missionary Society. R. Gordon Spaugh, President

WANTED: TEXTBOOKS FOR 1960

The consignment of copies of the Daily Texts for 1960 to the Southern Province was sold out before the beginning of the new year leaving a large number of orders not filled. This happened in spite of the fact that 2450 copies were ordered for 1960 even though the order of 2325 copies for 1959 was not completely exhausted.

Perhaps some families or individuals have an extra copy. If so, the Board of Christian Education and Evangelism would welcome the opportunity to buy it back in order that someone on the waiting list might have the texts for 1960.

PROVINCIAL WOMEN'S BOARD

Mrs. Harry E. Cook, Jr.

The Provincial Women's Board met on January 7 at the YWCA. Elected as permanent officers were Mrs. M. E. Miller, chairman; Mrs. Ralph Spaugh, vice-chairman; and Mrs. K. Edwin Fussell, secretary.

The following is a list of the members of Provincial Women's Board and the particular field of work under their supervision: Mrs. Douglas Kimel, East West Indies; Mrs. W. K. Wilson, Moravian Educational Institutions and Education of Missionaries' Daughters; Mrs. Douglas Rights, Spiritual Life; and Mrs. Alan Turner, Church History and Customs.

Mrs. Silas T. Wilde, Nicaragua and Honduras; Mrs. W. Harvey Price, Inter-Provincial Relations and Aid to Provincial Churches; Mrs. Alfred Stultz, Retired Missionaries; Miss Mary Crouse, Alaska; Miss Marguerite Kirks, Pfohl Ministerial Fund; Mrs. F. O. Sturts, Parishon Committees and Pfohl Ministerial Fund; and Mrs. Ralph Bell, United Church Women.

Mrs. Harry E. Cook, Jr., Wachovia Moravian Correspondent; Mrs. Aaron L. Jones, Magazines for Missionaries; Mrs. Kenneth L. Greenfield, General Missions and Mission Study; Mrs. W. E. Shore, Mission Rooms; and Mrs. W. E. Stauber, Service Day Fund.

DEATHS


Giurew, Pearlie m. n. Martin, born December 19, 1892; died January 1, 1960. A member of Willow Hill Church. Interment in Oakdale Cemetery, Mount Airy, N. C.

Moravian College Chemistry Professor Receives Research Grant of $2,000

A $2,000 research grant has been received by Moravian College from the Smith Kline and French Foundation. It was announced today by Dean of Instruction, Marilyn A. Rader.

The grant was made specifically to permit Dr. Stuart Kulp, head of the Chemistry Department, to continue research on the synthesis of some 2-Cyanocyclohexanones. Dr. Kulp became interested in the project as a result of doctoral research with 2-cyanocyclopentanones. Preparation of previously non-existent compounds from inexpensive chemicals and the measurement of the tautomerism of these compounds is the object of the study.

The Smith Kline and French Foundation is supported by Smith Kline and French Laboratories pharmaceutical manufacturers of Philadelphia. The Foundation gives considerable portion of its income to sciences related to medicine, including fundamental research.

Dr. Kulp has been head of the Moravian Chemistry Department since 1957.

The Wachovia Moravian

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Memorabilia for 1959

(Continued from page 1)

churches in the great endeavor, so that the all-in-all situation was that "in North America alone there were 349 separate agencies, boards and societies which were engaged in some phase of the over-seas missionary endeavor."

Surely it is a glorious and inspiring picture of growth and missionary zeal with "The Vine and Branches" (Jesus' visualization of the Church) reaching out into the vastly populated areas of the earth to produce spiritual fruitage of immortal souls for Christ and to lighten the darkness of pagan lands.

See the geographical picture drawn for us by the placement of missionary forces in the populous lands of the earth. "India," we are told, "has taken over China's place as the number one mission field. There are now 1,883 North American missionaries in India. Next in order are Japan, with 1,549; the Belgian Congo, 1,289; Nigeria, 1,211; Brazil, 948; and the Philippine Islands, 805."

A further fact of interest made known to us is that already more than two-thirds of these missionaries and the means necessary for their support are coming from the churches of the United States and Canada and that the year which is now ending has witnessed the position and responsibility of leadership of the great cause of missions pass to the churches of North America. Surely it is a sacred trust to which we must try to be ever true. In the Providence of God the leadership of the Christian World is now ours. What greater mission could we have? What nobler and higher use for our man power and our vast riches? The Lord is evidently speaking, "To whom much is given, of him much will be required."

Less than two months after this informative report was given regarding the great mission enterprise, there were millions of interested Christians around the world who were not only reading but praying for

The Evangelistic Campaign of Dr. William Graham, familiarly called "Billy," in far-off Australia and New Zealand. It was a crusade of four months duration, which drew a total attendance of 3,500,000 persons and under the blessing of God and the power of the Holy Spirit, resulted in 142,000 decisions for Jesus Christ.

While there was wide discussion and debate pro and con of the crusade, the summing up of the results by the editor of the Australian Church Record may well be accepted as that of the true Christian viewpoint. He writes, "The Graham Campaign has centered its message on Christ and Him crucified, and it has called for definite committal to Christ as Lord and Saviour. By whatever measure you can measure the immeasurable it was a crusade of wide blessing."

We give this crusade a place in our memorabilia of "things worthy of remembrance" not only because it represents the largest effort of mass evangelism in the history of the Christian Church, and one which the Lord richly blessed and sanctioned, but because of the increased impetus it gave to the unity of the Christian faith in extreme parts of the world which is one of the significant gains of the era through which we are passing and we shall need much more of it before we obtain the great goal of our striving. It suggests that we need to unite our spiritual forces West and East for the true cause of righteousness and peace as well as our military forces for the prevention of war. World evangelization is too great a task for the few. We must join forces all over the earth. Our third incident of world-wide significance is

The Historic Mission of Good-will, Peace and Freedom under law of President Eisenhower made during the last weeks of the year. An unique experience in the administrations of the thirty-three presidents of the United States and the 170 years of our nation's life. It was a courageous but carefully-considered effort to break through all former procedures of diplomacy among the nations. He travelled twenty-three thousand miles, visited eleven nations of Western Europe and the Near-East to express his own and his nation's desire for demobilization for war and the establishment of an Era of Peace and Good-Will with Freedom under law. Does someone ask—Why make entry of such an event in a Church Memorabilia? Why unite Church and State in such a personal and political government enterprise? We reply to questions with questions. Whence came the ideals of "good-will among all people?" Of a Commission to "all nations?" What is our nation's motto, stamped on each piece of its coinage? Under which of the great religions of the world has the United States of America chosen to take its stand and to which has it declared its allegiance? To Whom do its House of Congress offer prayer for guidance and direction? Not only had the President been given the authority to make the journey by the government under which he served; he had also made known his high-purposed mission to a ninety-eight member Assembly of Clergy and Churchmen and had received their individual and united promise of

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prayer for guidance and aid in his signal service.

Today we are told on good authority that for "People on both sides of the Iron Curtain there is a new-born hope, and that their common denominator is their faith that America will lead the way towards a just and righteous peace." May God grant it.

In summarizing the year's life and service of

The Churches of the United States,
Protestant Division, it can be said to have followed closely the general pattern of the last five years, and the Year Book of the National Council of Churches presents statistics which warrant us in speaking of 1959 as

A Year of Further Progress and Development

in all multiple lines of Christian service. Though it has not been so much a boom year as were 1956 and 1957 in the ingathering of souls and multiplying of new congregations, it has, in addition to a creditable rate of gain in membership, made commendable advancement in organization and efficiency of departmental service which presage more thorough and permanent results in the future.

It was a glad and happy day for the National Council when, in the month of September its

Interchurch Center:
N. C. C. Headquarters

could be occupied for its continually widening service. This nineteen-story structure erected on Riverside Drive on New York's Morningside Heights, at a cost of $20,000,000, is to serve its thirty-three constituent communions directly and indirectly in their cooperative ministries. "It is the prayer of all who worked towards its erection that it will become more than a symbol of the growing spiritual unity of Protestant and Eastern Orthodox churches in America. It is the hope that Interchurch Center presages an ever-growing bond of fellowship in Christ for the Christian Church in America."

It is through the invaluable efforts of this organization that we are able to report that membership in American churches and synagogues for the year 1958 was 105,577,741, or 63 percent of the population, and this represents a 5 percent increase over 1957. "Protestants comprise 35 percent of the nation's total population: 61,504,669; the largest single denomination is the Methodist Church with 9,670,690 members. Roman Catholics comprise 22.8 percent of the total population, or 39,509,906. The Jewish congregations total 5,600,000 and the Eastern Orthodox, 2,545,318."

However, lest these comparatively large numbers lead us to think that the scope of our world-wide task is materially diminishing and that there is no need for urgency in the great enterprise, let us note that the world's estimated 835 million Christians constitute only one-third of its total population of 2-1/2 billion, and the former are growing only a third as fast as the over-all population. "Communism now rules 37 percent of the world's inhabitants; and both the Buddhists and Moslems are becoming more aggressive in their evangelism."

Surely the Lord's business demands haste. It is not to be trifled with.

Other statistics from the Yearbook's report give us still

More Reasons for Encouragement

than those dealing in membership gains.

Sunday School enrollment for 1958 totaled 41,197,313, a 2.1% increase over 1957. We are encouraged also to know that Vacation Bible Schools, Church Camps and Youth Conferences are reaching 8,000,000 children and young people and that more than 100,000 schools and 6,000 camps were held during the summer season under the Council's Division of Christian Education.

Contributions and benevolences also show gains, the largest ever, and the total gifts for all purposes—congregational expenses and benevolences—reached the sum of $2,263,625,000. Total membership giving averaged $622.5.

Such are the facts, in large part, seemingly temporal and material, which from the viewpoint of the Church and its Christian leaders have marked the year in its wider areas of life and service and stamped it with characteristics all its own. When its spiritual results have been or will be, who can tell? Yet, we are assured that where faith and hope and love for Christ and Him crucified has been the impelling and empowering force, there our labors will not be in vain in the Lord.

Part II

THE MORAVIAN CHURCH—SOUTHERN PROVINCE

The Moravian Church, Southern Province, has had a real interest as well as a modest part in the united fellowship and labors of that larger Communion of Believers of whom we have written in the earlier parts of our Memorabilia, and which we termed "The Church." It was no new experience for, from the beginning of the life of the Unitas Fratrum, now more than 500 years ago, ours has been a Church ever seeking fellowship with other Christian groups loyal to "Christ and Him Crucified" and offering cooperative service. Hence we count it a privilege to hold charter membership in the National Council of Churches.

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and to be included in the sum total of its annual efforts for the advancement of the cause of Christ, our one Saviour and Lord, the Head of the whole Church Universal.

Yet, the Moravian Church has its own distinctive individuality too, and in a sense, its separate existence, with rights and privileges and responsibilities for which it is accountable to the Christ, who called it into being and whom it recognizes as its sole Head and Chief Elder. It is responsible too, to its sister provinces of a World-Wide Unity and to the synod and congregations which it serves.

In summarizing the life and service of our Southern Province for the year 1959, we would characterize it as

A Year of Outstanding Significance and Promise

one that has greatly enriched and enlightened us by remembrance of the past and the heritage bequeathed us by former generations. It inspired and challenged us to high endeavor in the present, and has given high hope and expectation for the future. It has truly been one of the great years of this mid-twentieth century era.

Helpful Reminders of the Past
came to the province, in part, through two bicentenary observances. The first, at Bethania, commemorated the founding of the village and with it the beginning of a second congregation for Wachovia. It was the first effort of the founding fathers to extend the work of the Church and to make opportunity to break away from the false policy of Moravian exclusiveness which had been followed in other areas to the detriment of its extension.

This observance was a very worthy one, carefully prepared for and carried through with prayerful purpose and spiritual enthusiasm. It proceeded with special series of meetings with changing emphases over a period of three months, climaxing June 12 to 14 in a long to be remembered outdoor historical pageant, written by Kermit Hunter and entitled "The Home Road." It was attended by many hundreds of interested Moravians and others, who gained fuller knowledge of and inspiration for the spirit and consecrated living of the first settlers of Wachovia and for the principles of faith which they not only preached but put into daily practice. This observance was the occasion also for the publication of a brief volume entitled "Bethania in Wachovia" by Rear Admiral Ernest Eller, which has proved of high educational and inspirational value of things Moravian and is being widely read.

The second Bicentenary observance was sponsored by the Friedberg Congregation which during several weeks of helpful services commemorated the Beginning of Gospel Preaching and Public Worship in the home of Br. Adam Spach, and which laid the foundation for the founding of their church in that greatly neglected rural area.

These occasions and the continuing interest and zeal from the great Quincentennial observance, which still abides with us, combined to furnish both purpose and will to prove the promise of our great 500th Anniversary motto, "The heritage of the past is the seed of the harvest of the future."

The Inspiration and Challenge to High Endeavor

for the future advancement of our Church and the Christian faith, which has given special significance to the record of 1959, there is abundant evidence to be cited. It is really to be seen in every department of our Church's organized service for this most unusual year, though we are compelled, for lack of time and space, to mention but two instances.

We choose first our quickened interest in and support of

Moravian College and Theological Seminary

for it is one of the two departments of service which call upon both provinces, Southern and Northern, for their united backing.

It is cause for just pride and congratula-

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ern Church, yes, our banner year. Here, not only have budget requirements been met, they have been exceeded by as much as 70%. Whereas the total budget of the Board of Foreign Missions called for a total of $232,872.00 of which the Southern Province was asked to give $53,335.00, our gifts, together with the meager income from our funds, amounted to $107,905.00. Through the extra giving there has come great widening of our area of service and much needed enlargement of other facilities is being met.

A new hospital in Puerto Cabezas has been added to our facilities for extending our healing mission in Nicaragua through the liberal gift of the Gray Foundation. An adequate new building for the Instituto Bíblico at Bilwas Karma, the training institute for our future native ministry is also being provided. In addition, many smaller but important mission enterprises are being strengthened. Then it must not be forgotten that this was the 25th Anniversary of the Thaeler Hospital, where Dr. and Mrs. David Thaeler have labored with such devotion and faithfulness.

It was fitting too that Dr. Gordon Spaugh, president of the Provincial Elders Conference and a life long friend of Dr. Thaeler, could be with them for the happy anniversary occasion and carry to them the good wishes of those at home.

We were glad too that Br. Paul Snider, president of our Provincial Missionary Society, could lead an evangelistic effort in both Nicaragua and Honduras and return to tell us what he had seen and heard.

All in all 1959 has been a great mission year, and has witnessed what we have long wished for, namely, the volunteering of our younger ministers and nurses and teachers for mission service. This too has been one of the major happenings of the year. As the year closes we have Br. and Sr. James Blanton in service in the Eastern West Indies; Br. and Sr. William Gramley on the Island of St. Croix; and Sr. Faye McDuffie as a staff teacher in the Children’s Home in Alaska. These are in addition to Br. and Sr. Jos. H. Gray and Br. and Sr. Samuel G. Vaughn, serving in Nicaragua and Alaska respectively, but now at home on furlough.

Yet, with all the interest and support of Foreign Missions, there was no decrease in zeal and effort for

The Home Mission Extension Work of the Province

That has gone steadily forward and an excellent and promising beginning has been made with the two enterprises appointed for the year and which are to be credited to the work of the Church Aid and Extension Board and the Building and Expansion Board. It was on March 15 that the Ft. Lauderdale Moravian Church, with Dr. Mervin C. Weidner as pastor, was opened for service. The congregation of worshipers numbered near 200 and the large majority were from the nearby community. Present for the service were Dr. R. Gordon Spaugh, who, as president of Provincial Elders Conference, presented the completed building to the residents of the city as a project of the Extension Board of the Southern Province. Accompanying him were the Brn. Alton Pfaff, C. T. Leinbach and Harvey Price representing the several other boards interested in the project. The work has continued through the year with increasing good will and a growing number offering for membership at the time of organization.

The new St. Philips Church, in Happy Hill Gardens, Winston-Salem, the second project for 1959, had its opening day on April 5 with a congregation that filled the auditorium to overflowing. Here, the direction of the work being in the capable hands of Dr. George A. Hall, assisted by Mrs. Hall, good progress has followed week after week with many evidences of the Lord’s blessing.

Another advancing enterprise of the province which has caught the interest of the Men-of-the-Church and the various youth organizations, is

The Development of Campsite,

the 460 acre area of land in the Blue Ridge Mountains which is to be used for Conference Grounds and Summer Camps under direction of the Board of Christian Education and Evangelism. For this master enterprise a total sum of $235,092 has been pledged, and the erection of buildings has begun. To date, 16 cabins, 4 lodges and a dining hall have been built, the dam for the large lake has been completed and wells dug for ample supply of water. It is expected that both essential grading and proposed buildings will be completed during the 1960 summer season. It is of more than passing interest to know that thus far 17,000 persons are contributing to this popular enterprise.

Of the important work of

The Women of the Church,

the chairman of the Provincial Women’s Board, Mrs. M. E. Miller, has provided our Memorabilia with the following concise report:

"Throughout the past year the women of the Southern Province have endeavored to carry out these aims, which are annually set before them:

1. To become more CONSECRATED
2. To become more of a UNITY
3. To be of more SERVICE
4. To enjoy more FELLOWSHIP with one another.

"Days of Prayer, planned by the Women, have been held in at least eight churches.
The Workshop for all women in the province was held in May at Trinity and the Fall Outing at Friedland in September.

"In March, the name of the Women's organization was changed, by a majority vote, from WOMEN OF THE CHURCH to MORAVIAN WOMEN'S FELLOWSHIP.

"The most outstanding feature of the year was the publishing, for the first time, of our own Mission studies and Bible studies. This was a cooperative effort of the Women of the Northern and Southern Province and was agreed upon by the

Since the items of business and the resolutions to be acted upon were so numerous that a three-day synod could not find opportunity to act on all of them, it is evident that a Memorabilia does not attempt to report at any length on its proceedings. Suffice it to say that it gave abundant evidence that the work of our Church was being well administered and only such changes were made in the chief executive boards as were required by rules for termination of office.

Of course, synod missed much, the presence and kindly influence and intercessions of Bishop Edmund Schwarze, who had been called to the higher service of heaven on May 13. In the election of a brother to succeed him, Dr. W. Herbert Spaugh, retiring vice chairman of the Provincial Elders' Conference and pastor and leader of the Charlotte Congregation, was promptly chosen and on Sunday, December 27, was consecrated for episcopal service. The ceremony was performed in the Charlotte Little Church on the Lane, by the Brethren, Bishops Kenneth G. Hamilton, Carl J. Helmech, W. Vivian Moses (in absentia) and J. Kenneth Pfohl, and in the presence of a large, reverent congregation, who wished the "New Bishop" God's richest blessing in his episcopal services.

Further reports of service in important fields of Church endeavor have been prepared on request and are now presented as part of our Memorabilia. The first is from Dr. Donald M. McCorkle, director of

The Moravian Music Foundation,

who writes:

"The Moravian Music Foundation has continued to publish and promote the early music of the Moravian Church. During the past year its music and literary publications have been nationally acclaimed for their excellence and have been adopted for use by virtually every Protestant denomination. Through the Foundation's offices the music of the Moravian Church in America has been heard in the far corners of the world through the medium of radio and recordings. In the United States The Foundation is currently considered to be one of the most active and influential musical institutions, and its program of scholarship is being judged the most important contribution made by any Protestant denomination to the ecumenical movement. The Church and educational world is awaiting the imminent release of the first volume of sacred music by the Moravians on Columbia Masterworks records. The coming year promises to offer greater challenge to The Foundation for its work in utilizing the music of the Moravians for the glory of God."

Salem Academy and College

The second report is from Dr. Dale H.
Graham, president of our well-known provincial educational institution. He reports:

"Salem Academy and College entered upon its educational service to young women in 1959, with record enrollments at both the Academy and the College. The physical plant was in improved condition, total assets were well over $5,000,000, and the Board of Trustees authorized in faith the construction of a much-needed quarter-million dollar addition to the College Science Building. A challenge gift of $40,000 was the springboard for this action. Increased registrations in science, plus a willingness to continue to serve the Winston-Salem and Forsyth County community through instructional service to student nurses at City Memorial Hospital, pending construction of the new community hospital, were the reasons for moving ahead at this time.

"Two long-time administrative officers of the institution ended their Salem careers during the year. They are Miss Anna Perryman, treasurer, after 46 years of service, and Miss Mary A. Weaver, principal of the Academy, after 33 years of service. The institution enters the new decade of the 1960's with high hopes it can continue its service to young women in keeping with the traditions of this old institution." And now, finally,

A Climatic Announcement!

We give it emphasis in writing with an exclamation mark. And coming at close of the year we had the beginning of our Memorialia termed a "significant" year, we shall enlarge and complete our characterization by saying of 1959, it was "A Significant and Climactic Year."

The event occurred yesterday, though it had been held for long in pleasing anticipation as something greatly desired.

As many of you are aware, years ago already our Moravian Church officials, probably under heavy financial pressure, or, it may be, prompted by the desire to bring new residents into old Bethabara and to have fertile land kept under cultivation, disposed of much of the property of the old village, and, as to say, the most historic portions of it, to the west and north of the lovely old church building, erected in 1788. Not only was it out of our possession, but the new day that was dawning promised that it might be placed on the market and auctioned away for any sort of purpose that promised financial gain.

For a number of years and as far back as the time when the new church was in the building, our ever alert, thoughtful and resourceful provincial treasurer, Br. Edwin L. Stockton, has entertained a vision for the realization of which he has quietly, persistently and skillfully wrought. In three stages of effort, as property was available, purchases were made, with the kindly assistance of our good friends, Mr. and Mrs. Clyde Shore and several generously hearted brethren who furnished the finances. And yesterday, December 30, at 4:00 in the afternoon, through the magnanimous generosity of Mr. Charles W. Babcock and the Mary Reynolds Babcock Foundation, the last portion of some 33 acres came into our Church's possession, making the acreage acquired total some 50 acres. The handsome gift guarantees us protection and self care of the sacred ground on which stood the little log hunter's cabin which sheltered our first Moravian settlers on the night of November 17, 1753 and partook of a lovefeast as they lifted their hearts to God in thanksgiving and sang:

"We hold arrival Lovefeast here,
In Carolina land,
A company of Brethren true,
A little Pilgrim Band.
Called by the Lord to be of those
Who, through the whole world go,
To bear Him witness everywhere,
And naught but Jesus know."

And the record adds, "While the lovefeast was held, the music that they heard was the howling of wolves."

NEWS FROM THE CHURCHES

Laymen Increase Attendance

The laymen of Immanuel Church succeeded in doing something the pastor had been unable to do. In the Lay Evangelistic program over the period of six Sunday evenings the attendance increased twenty-three percent. The effort was most successful and we are grateful to our speakers, Eugene J. Hamm, Carl E. Smith, Mrs. Henry E. Cass, Sarah R. Tesch, Henry L. Masten, and Paul F. Sturdivant, Sr., and to those presiding, Alfred J. Hammons, David E. Day, Jr., Mrs. T. M. Foster, Mrs. John F. Cude, E. D. Perryman, and John F. Cude. Various groups and classes in our church rendered excellent service in leading the singing under the direction of Ralph R. Bell. The theme of the series was, "Our Christian Witness."

Seek the Lord and Live

The text which was drawn for the Hopewell Congregation at the watchnight service, held this year at Advent, was Amos 3:6 "Seek the Lord, and ye shall live." This verse was used as the text for the communion meditation at the New Year's Communion service. Also, Charles W. Evans, Jr., united with the church by Adult baptism.

Offering for School in Honduras Amounts to $3,103.20

The special offering for the new buildings at the school of the New Birth, Brus, Honduras, has amounted to $3,103.20 according to the report made by E. L. Stockton, treasurer, to the Board of Directors of the Foreign Missionary Society. The new buildings were estimated to cost $2250. The surplus funds will be designated for use in other projects for the School of the New Birth, a Moravian Mission boarding school for boys and girls.
MORAVIAN MISSIONS

Mrs. Housman in Accident

Mrs. Howard Housman, driving the mission car in Queentown, British Guiana, was involved in an accident at a street intersection. Mrs. Housman was accompanied by Mrs. Annie Grant, widow of a Moravian minister. Both the women were badly bruised but they had no broken bones and were not hospitalized. The car was very badly damaged. The driver of the other vehicle, a Chinese boy of 18, was not injured.

Children’s Home 4-H Club

The Busy Bees 4-H Club of the Moravian Children’s Home in Alaska had a garden project. Seventeen members had gardens. Each one painted a sign with his name to mark his plot. The younger boys and girls had 10’ by 20’ plots and the older ones had plots which measured 20’ by 25’. During the fall the vegetables were sold in Kwech-Iuk and Bethel netting a total of $59.43.

Wolfram Leaves Mission Service

Mr. Gordon Wolfram, warden of the mission in Honduras, has asked to be released from mission service in order to become a member of the staff of Christian Radio Station HCJB, Quito, Ecuador. After a period of language study he began his work in Honduras, in January, 1959. He plans to be married early in 1960 to Miss Dorothy Holland, who is also a member of the staff of HCJB.

Graduates of the Bible Seminary Report

The 1959 graduates of the Bible Seminary in Alaska have been sending encouraging reports to the superintendent, the Rev. Charles Michael. James K. David wrote that even though the pastor’s house at Manokutak was not completed the people were grateful for a pastor and had given him and his bride many things. “We know that the Lord has been leading us . . . and I always thank Him for what he has done. . . . We love to stay here and like this village more than our own home village.” The last part of this statement of Br. David’s carries a great deal of meaning among people who develop a real loyalty to their own family and village ties.

August Alexie, reported from Togiak as follows: “I thank the Lord because of what some of the people have told me that there used to be just a few men in morning services but now we always have between 80 and 147. . . . The thanks that people have said to me I give to the Lord because He is the one who speaks to the people and the word which I have spoken is not mine but God’s.”

Japhet Anvil, the third graduate, is serving as assistant to Br. Joseph LaFountain at Bethel. Together these two men are carrying on a visitation campaign and Br. Anvil is taking more and more part in the English services which are held in Bethel on Sunday evenings. The morning services are in the Eskimo language.

Currently Speaking

The Southern Provincial Synod, meeting at the Home Church in November, elected 18 delegates to the North Carolina Council of Churches. Twelve ministers, four laywomen and two laymen were nominated and unanimously elected to represent the Southern Province during the next three years. The ministers include the following: Fredrick P. Hege, David Burkette, Taylor Loflin, William A. Cranford, Norwood Green, K. Edwin Fussell, John S. Goserud, R. T. Troutman, Jr., Robert W. Wooley, Jr., J. Calvin Barnes, James G. Weingarth, and Lewis B. Swaim. Moravian lay delegates to the council are Miss Eugenia Stafford, Mrs. Joe Gray, Sr., Mrs. Rex H. Freeman, Sr., Mrs. Ralph R. Bell, Albert Tucker, and James S. Smith.

These delegates will be invited to attend the next annual meeting of the North Carolina Council of Churches, January 26 and 27, 1960. Originally slated to take place at White Memorial Presbyterian Church in Raleigh, the Council’s annual business session and Pastors’ Conference will be held instead at Covenant Presbyterian Church in Charlotte.

Due to a lack of time, the recent Provincial Synod did not consider a report from its Unity and Ecumenical Relations Committee which dealt with the North Carolina Council of Churches. But herewith we offer the substance of the report, which has been turned over to the Provincial Elders Conference for study and appropriate action.

The attention of Synod was called to the fact that the North Carolina Council of Churches, composed of the Moravian and 14 other Protestant denominations in the state, is now planning for the observance, in 1961, of the 25th anniversary of its founding, and that Bishop J. Kenneth Pfohl is the only “founding father” of the North Carolina Council of Churches who yet remains among us. It was resolved that Synod commend Bishop Pfohl for his courage, vision and perseverance in the cause of the North Carolina Council of Churches and that the Moravian Church, South, continue to support the work of the Council.
NEW LEADERSHIP IN MUSIC TO GLORY OF GOD

Donald M. McCorkle

You can be a Presbyterian in Philadelphia, New York, Buffalo, or Greensboro—a Lutheran in Minneapolis, Seattle, Richmond, St. Louis, or Winston-Salem—a Methodist in Chicago, Nashville, Los Angeles, or Boston—a Baptist in Atlanta, Rutland, Little Rock, or Providence—a Roman Catholic in San Francisco—a Jew in Camden. . .

You can also be a student at Northwestern, Hardin-Simmons, Boston, Michigan, Dartmouth, Iowa, Eastman, Salem, or Moravian. . .

Or you can be a Moravian from Cape Town to Kwigillingok.

If you are, you have at least one thing in common with each other: Your churches and colleges have used early American Moravian music in worship or concert during the past year.

Perhaps you have visited a college music department in the past few years and, on introducing yourself as a Moravian, have been surprised to have the faculty turn out to make the acquaintance of a Moravian.

Possible you listen to NBC or CBS radio and have heard recordings of early American Moravian music. Possibly too you have heard live and recorded broadcasts on the CBC, the BBC, the Voice of America, or Radio Free Europe. By the time you read this essay, record stores throughout the world will be receiving the first Columbia Masterworks recording of anthems and arias of the American Moravians.

AN EAGERLY WATCHED DEVELOPMENT

The discovery and revival of early American Moravian music is the most eagerly watched development in the history of American music, and is placing the Moravian Church in a unique position in the ecumenical movement. For no other Protestant denomination, other than the German Lutheran, is able to contribute a repertory of great artistic sacred music for the worship of all denominations. This is a blessing which has been bestowed on the Moravians alone.

What is this "early American Moravian music"? It is simply the greatest artistic contribution made by the American Moravians to American culture, for among the significant records of musical civilization in our heritage, none is more important than the musical archives of the Moravian Church. In the Archives at Bethlehem and Winston-Salem are upwards of 10,000 compositions comprising the largest known collection of indigenously written music in the Western Hemisphere. In these collections are hundreds of anthems and sacred songs, as well as chorales, by musicians who were members, even bishops and ministers, of the Moravian Church in America and Europe in the 18th and 19th centuries. These anthems and songs by the American Moravians particularly are now considered by scholars to be the finest artistic compositions written in America prior to 1900.

LIVES IN TUNE WITH MUSIC

The Moravians of the past quite literally kept their whole lives in tune with music. From morn to sunset, music was with them as chorales in the fields, at the table, on journeys, at christenings, weddings, and funerals. In the evening it graced special worship services or offered satisfaction as the latest quartets of Haydn or Mozart played by the Collegium musicum (musical society). On Saturday night it was civic music by the Collegium musicum, the Philharmonic Society, or perhaps the Manneschor. The fare on such occasions was various symphonies, concerts, oratorios, woodwind suites, or songs. Sunday mornings it was the customary Sabbath service but with music in full glory, and especially so in the Advent and Lenten seasons. It is doubtful that any other communities so resounded with music by the Moravians with their brasses, woodwinds, strings, and organs. These same instruments often re-tuned for a sacred or secular concert in the afternoon of the Sabbath. No wonder a New England divine once asked a Moravian youth, who had just finished some Haydn chamber music on Saturday afternoon, whether he would use the same instruments tomorrow to worship the Lord. The Moravian, to whom a division of music into sacred or secular was unthinkable—his only criterion being whether the music was good or bad—answered: "And shall you, sir, pray with the same mouth tomorrow with which you are now eating sausages?"
challenging the Moravians in 1960 to utilize their unique heritage for the betterment of the church of Christ in the years to come. For surely the artistic greatness of our Moravian forebears has come down to us in a dual legacy. The legacy is the mass of "early American Moravian music" which must be heard and studied if we are to keep faith with the wonderfully gifted men who created it, for theirs was one of the most lasting contributions to United States' culture. The legacy is also, and equally important, the challenge for the Moravians of the 20th century to strive for a new leadership in music for the glory of God. Moravians must not relax and be content with the present state of religious music in the world, for not in 500 years has Protestant church music been lower in quality of composition and performance.

What is the Moravian Church doing to reverse the decline in church music? Last month we put the cart before the horse. In describing the activities and responsibilities of the Moravian Music Foundation, we elaborated upon the Foundation as an agency of the Moravian Church in America, and upon its place as a leading musical institution in the United States, indeed as the only nonprofit institution devoted entirely to reviving the musical heritage of the nation. Yet without that priceless treasure known as early American Moravian music there would be no reason for the existence of the Foundation. For the Foundation, to borrow a noun from chemistry, is a catalyst, an agent for causing or speeding-up a reaction. The Moravian Music Foundation is exactly that: the agent for advancing the knowledge and appreciation of the music of the Moravian Church.

**Festival and Seminar**

Functioning separately from but dependent upon the Foundation is the Moravian Church’s other principal medium for utilizing its musical heritage. This is the Early American Moravian Music Festival and Seminar, the most unusual and we dare say one of the most important music festivals in the world. In the past five seasons (three at Bethlehem and two at Winston-Salem) a definite programming pattern has evolved which promises to continue and develop in the future. Under the leadership of Thor Johnson, the pre-eminent Moravian musician of the 20th century, and his associates, the Festivals and Seminars concentrate on reviving by first modern performances the choicest Moravian compositions from the Bethlehem and Winston-Salem Archives. Thus each Festival becomes a festival of discovery—performers, students, audiences, and critics alike sharing a pioneering spirit in learning music unheard for more than a century. One needs only to encounter a Moravian who has attended a Festival to be convinced that here is a human being who has been enriched beyond measure. Without question, the Festival and Seminar is a unique and vital missionary and Christian education activity whose influence will affect the musical life of the Moravian Church and other denominations in the years to come.

An inter-provincial policy has recently established the Festivals on an alternating schedule, two to be held every four-year period in the North and South. The 1961 season is scheduled for Dover, Ohio. In this way more people will be able to experience the rich rewards of participation and attendance.

In closing, one question please: Is your congregation one of the few from Cape town to Kisgillingok which has not yet "discovered" the anthems and arias of John Antes, John Frederik Peter, David Moritz Michael, Johannes Herbst, Francis F. Hugen, Jeremiah Dencke, and the other Moravian composers? Practically every other congregation—of each denomination—has discovered them so when will your congregation share in the blessings of this truly sacred music?

**BAPTISMS**


*Doss*, Karen Izola, daughter of Jesse Lehman and Betty Lou m. n. Clayton Doss, born July 2, 1959, in Winston-Salem, N. C., was baptized in Providence Moravian Church on December 13, 1959, by the Rev. Lewis B. Swaim.


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**SIGNIFICANT FACTS**

MORAVIAN COLLEGE—Enrollment 790, including 25 candidates for the Moravian ministry, among whom are 14 from the Southern Province.

MORAVIAN THEOLOGICAL SEMINARY this year has an enrollment of 36, 25 of whom are candidates for the Moravian ministry, 11 are from the Southern Province.
Ground Broken at Trinity for Rights Memorial Chapel

Ground was broken for the Douglas Le-Tell Rights Memorial Chapel at Trinity Moravian Church on December 27 in the closing part of the morning worship service. Br. Graham H. Rights, graduate student at Moravian Theological Seminary and son of the late Dr. Douglas L. Rights, preached the sermon "To The Glory Of God" to a full church.

Those, who participated in the Ground-Breaking, were: the pastor, the Rev. Clayton H. Persons; Dr. George G. Higgins, vice-chairman of the Provincial Elders' Conference; Mr. Frank F. Willingham, chairman of the Central Board of Trustees of Salem Congregation; Thomas E. Hunter, vice-chairman of Trinity's Board of Elders; William C. Park, chairman of the Board of Trustees; Robert L. Sparrow, chairman of the Chapel Committee; T. E. Johnson, Jr., chairman of the Executive Building Committee; Graham H. Rights for the Rights family; Mrs. Alex A. Spach, president of the Women's Fellowship; and J. C. Cook, Sr., superintendent of the Sunday School.

The Brn. B. L. Watts and R. D. Troutman represented Pine Chapel in the service. Pine Chapel was begun by Trinity. Construction was begun the first of the year and the estimated building time is one-hundred thirty-five calendar days. The chapel is being built by Wilson Covington Construction Co. for $48,311. This does not include any of the furnishings.

Trinity Church has been working toward this building program for some time. Through the Every Member Canvass this past summer enough funds were assured in pledges in the next three years to build the chapel. Other renovation has been completed in the fellowship hall with an acoustical ceiling and fluorescent lights. This will enable the senior department of the Sunday School to use the fellowship hall for assembly and class rooms when the proper current divisions are installed. It will make possible a general move in the Sunday School Departments to use the existing space in a better way.

The chapel will help meet some of the space requirements but it is anticipated that a new fellowship hall and additional class rooms will be needed to meet the challenge of increasing service.

The Executive Building Committee is composed of the following: T. E. Johnson, Jr., chairman, William C. Park, Earl D. Shelton, Jack Fisher, George Shamel, Robert L. Sparrow, Reid Perryman, Sr., John R. Stovall and Clayton H. Persons.

Students Discuss Growth of Faith

Sarah Tesch

On Saturday, November 28, the Moravian Student Fellowship held its fall conference at Friedland. Approximately forty students attended either or both of the two sessions and dinner along with the Brn. Truett Chadwick, Chris Weber, and Bruce Weber. Jeanie Turner was pianist.

The leader was the Rev. Robert A. Iobst, who spoke and led discussion on the conference theme: "Problems of the Christian in College."

Registration was at 3:00, and much hearty singing and that Moravian element we call "fellowship" led to our first discussion period in which we dealt with issues of current concern to those present as Christians on college and university campuses. Especially did we discuss the area of the Christian's "letting his light shine among men." How one introduces others to this strange cult called the Unitas Fratrum or how one distinguishes between Mormons, or Mennonites and Moravians brought discussion and reporting of successfully-held lovefeasts and other Moravian services on various campuses, sponsored by such groups as YMCA, YWCA, or Interfaith Councils.

The problem on most minds was not the preserving of one's Christian faith through the vicissitudes of the college career, but exposing oneself to opportunities for letting that faith develop. Most college courses take the student to quite advanced levels of study. So in most cases must his basic Christian experience send him on into the fundamental concepts and even the unsolved riddles of theology. If the Sunday School and homes fail to offer this opportunity for further thinking and study, the classroom must, and for this reason a college or university with Christian affiliation and influence would in ordinary circumstances be most satisfying to the Christian student.

The group supped at 6:00 on Friedland home-cooked ham, rolls, potatoes, and cake. We were re-welcomed and re-introduced all around by our president, Raymond Ebert. We discussed the new Synod-approved office of college-visitor and camp-worker, and expressed our hearty approval of the decision.

At the evening session Br. Iobst suggested several helps for students in the birth and growth of their faith: making time for daily prayer; using the hymnal with its sung prayers to God, not just about Him; using the Daily Texts; and being stubborn in the essentials of Christianity, realizing that there are some beliefs which one cannot throw away or ignore, any more than one can the multiplication tables or the laws of safety.
Florida Church Is Organized

"This is an historic day in the life of the Southern Province of the Moravian Church. Coral Ridge Moravian Church of Fort Lauderdale is our first congregation organized in the state of Florida," declared Dr. R. Gordon Spaugh in his keynote address on Sunday, January 17, at 11 a.m., the birthday of the congregation. During the dedication service, the charter roll was closed with the reception of twelve more charter members by Dr. Mervin C. Weidner, the founding pastor.

Upon presentation of a formal resolution and the list of 80 charter members, Dr. Spaugh, as president of the Provincial Elders' Conference, officially recognized and welcomed the new congregation as an integral member of the Southern Province family of churches.

Among the out-of-state visitors in the service attended by 169 was the chairman of the Church Aid and Extension Board, Dr. C. T. Leinbach, accompanied by Mrs. Leinbach. The new congregation's interest in its children and youth was emphasized by the participation of the junior choir in the service.

Nearly every charter member was present at the banquet in the church on Saturday evening, January 16. Toastmaster William T. Ritter introduced the members of the Planning Board who aided the pastor during the months leading to the organization. The pastor followed by introducing each person present with biographical notes. Honored guests, Dr. Spaugh and Dr. Leinbach presented greetings from the provincial boards they represent.

John W. Schlegal, vice-chairman of the Planning Board, read excerpts from the score of telegrams and letters sent for the occasion by denominational boards and congregations throughout the country. The dinner program concluded with the initial reading of the proposed Rules and Regulations for the congregation prepared in mimeographed form by a special committee.

The first congregation council was called to order on Sunday evening, January 17, with most of the charter members present. After formal resolutions of organization and the Rules and Regulations were adopted, the council elected its first official boards, adopted its first budget and projected its developing parish program. It was a fitting close when Dr. Spaugh installed the Elders and Trustees, giving a charge to these newly elected representatives and to the congregation.

A few minutes after the first session of the newly elected Board of Elders and Board of Trustees was called to order, on Tuesday evening, a resolution was presented by an elder and unanimously adopted, expressing appreciation and commendation to the pastor, provincial boards, and to all congregations of the Southern Province for making possible the historic event. This resolution approved by the joint boards reads in part:

"WHEREAS, the Provincial Elders' Conference of the Southern Province of The Moravian Church in America saw fit to establish the first Moravian Church in the State of Florida in the Coral Ridge section of Fort Lauderdale, Florida, and,

WHEREAS, the Provincial Elders' Conference authorized the expenditure and aid to spend in excess of $172,000 in the purchase of land and in the construction of a beautiful and adequate Church and Christian Education facilities, and a residence for the minister, and

WHEREAS, the Church Aid and Extension Board provided a budget of $10,000 per year starting in January, 1958, and

WHEREAS, this beginning of a new church was placed in the hands of the new congregation free of all debt, and

WHEREAS, the charter membership of this new congregation numbered eighty members through the efforts of the Rev. Mervin C. Weidner, representing the Southern Province of the Moravian Church; therefore

BE IT RESOLVED that we extend our heartfelt thanks and our prayers for the Lord's blessings to be bestowed upon the Rev. Mervin C. Weidner and Mrs. Weidner for their indomitable and sustained hard work in obtaining charter members, in organizing the first group into a Congregation Council of the Moravian faith,

BE IT FURTHER RESOLVED that this Resolution include also the heartfelt appreciation to and our prayers for the Lord's blessings to be bestowed upon the Provincial Elders' Conference, all the Provincial Boards and congregations of the province for the tremendous support given the project of establishing this Coral Ridge Moravian Church."

The Board of Elders consists of the following: Mervin C. Weidner, chairman, John W. Schlegal, vice-chairman, Robert B. McCain, secretary, William T. Ritter, Harry C. Fries, Alan M. McGee. The Trustees are: Robert J. Meyer, chairman, Robert L. Bales, vice-chairman, Bliss Moody, secretary, Earle Dodd, treasurer, J. Lydon Con.
Provincial Announcements

Provincial Elders' Conference

The formal organization of the Coral Ridge Moravian Church in Fort Lauderdale, Florida, was held on Sunday, January 17, 1960 with eighty charter members. The president of the Conference represented the province in a series of occasions in connection with the organization.

The activities of the president of the conference for the month of January included:
- Assisting in administering the Holy Communion at the Home Church on the 3rd, a meeting of the Salem College Executive Committee on the 4th, administered Holy Communion at St. Philips on the 10th, Provincial Elders' Conference on the 14th, Organization of the Florida congregation 15th through 20th, Board of Christian Education meeting on the 26th, Financial Board Budget Committee meeting on the 26th and Provincial Elders' Conference meeting on the 28th.

R. Gordon Spaugh, President

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

Days of Prayer have been announced by the following churches:
- Home Church—March 2
- Trinity Church—March 9
- Ardmore Church—March 16
- Calvary Church—March 23
- Fairview Church—March 30
- Konnoak Church—April 6

Detailed information on these Days of Prayer has been sent to each Women's Fellowship organization in a letter prepared by the Fellowships of Home Church and Calvary Church.

Mrs. T. Holt Haywood, chairman of the Pfohl Ministerial Fund Committee, reminds us that 1960 is the year in which we planned to reach our goal. Since 1960 is upon us, we are told that if all continue to pay their pledges and to give the extra, sacrificial amounts they have been sending in, we shall be able to have a great rejoicing and thanksgiving at the workshop in May.

Women of the Province have been invited to hold their spring workshop at Friends Memorial Church on May 18. An invitation for the fall outing in September has been extended by the women of Grace Moravian Church in Mt. Airy.

The Provincial Women's Board will meet on March 17 at Fries Memorial Church.

There are still a limited number of copies of "She Beheld the Master" available at the office of the Board of Christian Education and Evangelism, 500 S. Church Street, Winston-Salem, N. C. This booklet is most appropriate for a Lenten devotional service and can be purchased for 10c per copy.

F. H. Weber Becomes Pastor of Mayodan

The Rev. F. Herbert Weber has accepted a call to the pastorate of the Mayodan Congregation. Announcement of the acceptance was made at both Bethania and Mayodan in connection with the morning service of February 21. Br. Weber will be installed at Mayodan on March 6.

Br. Weber began his ministry in the Southern Province at Clemmons in 1949 after graduation that year from the Moravian Theological Seminary. Earlier he had graduated from the University of North Carolina at Chapel Hill.

His pastorate began at Bethania in 1953 at which time he also served as pastor of Olivet. The two congregations were divided in 1955 with each having its own pastor. Since 1955 the Bethania church has experienced one of the most significant periods of its long history. The celebration of the 200th anniversary of the founding of Bethania was held last year. A drama, "The Home Road," was presented, and a history of "Bethania in Wachovia" was published.

He is married to the former Emma Elizabeth Kapp. They have a daughter, Marie, who is three years of age.

UNITY UNDERTAKINGS

by W. H. Allen, Jr.

For over half a century the Moravian Church has offered the gospel of Jesus Christ to Spanish-speaking people on the island of Santo Domingo, second largest island in the Caribbean Sea. Started as a home mission enterprise of the Eastern West Indies Province in 1907, the work today consists of two congregations, San Pedro de Macoris and San Augustin. Both of them are found on the eastern end of the island in what is now the Dominican Republic.

Br. Wolfram Fliegel went there as a missionary in 1956, his leadership has brought forth a marked response, especially from the young people.

But now these struggling congregations can look forward to the future more hopefully in union with the other Protestant churches of the Dominican Republic. It has just been announced that the Unity's Directory, representing the five home or Uni-
Willow Hill Burns Note

NOTE IS BURNED symbolizing payment of debt on Willow Hill Renovation. Participating in ceremony are Philip Coulson, Mrs. Harvey Leonard, Clarence Coulson, and Mrs. Hobart Hall.

Sunday afternoon, January 10, 1960 was a very jubilant day in the hearts of the Willow Hill congregation as it marked the day of burning up of the note on the renovated church. The Rev. R. T. Troutman, pastor of Grace Church, brought the message of the afternoon challenging the church to strive for greater things for Christ.

Dr. George Higgins brought greetings from the PEC and read a letter to the congregation from Dr. Gordon Spaugh. Br. E. L. Stockton brought greetings, and in his greetings noted that the evening plans for the renovation were laid was a dark and dreary day, and that in contrast this day as the note was burned was a beautiful sunny day, and the Lord made them both. Br. Lindsay Crutchfield brought greetings in behalf of the Building and Expansion Board noting the forward look of the congregation.

Each organization of the church was represented as taking part in the burning of the note: Br. Clarence Coulson, vice-chairman of the Church Board; Mrs. Hobart Hiatt, representing the Women's Fellowship; Mrs. Harvey Leonard, superintendent of the Sunday School and chairman of the Building Committee; and Br. Phillip Coulson, president of the Young People's group. The note was torn in four pieces for each to burn a part.

The service was preceded by a band prelude and concluded with the hymn "Sing Hallelujah" sung by congregation.

Morevian: in Nicaragua Cooperate in Evangelism

The Latin American Mission has planned an evangelistic campaign for all of Nicaragua. The campaign, to be held early in 1960, is to reach to all areas of the country and will cross denominational lines. The effort is aimed primarily at the Spanish-speaking people and will, therefore, touch our main centers on the East Coast of Nicaragua but will not reach all of the Indian villages. Mr. Gordon Sommers, serving in Bluefields for one year, has been named as the Director for the Atlantic Coast.

DEATHS


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Reception Opens Addition To Parsonage at Messiah

The Women’s Fellowship of Messiah Church held open house at the new parsonage addition on February 21.

To the initial parsonage construction, consisting of three rooms, there have been added an additional four rooms and basement. On split-level design, the total parsonage building now contains a kitchen, dining room, and living room on the main level; three bedrooms and a panelled den on the upper level; and a garage, recreation room, laundry, and storage room on the basement level.

The split-level arrangement anticipates varied needs and wishes of future parsonage families. The den provides the possibility for conversion to a bedroom or study. The basement rooms, all above ground level, can be finished to provide for a den and study.

In addition to the new construction, the first unit was remodeled and renovated. Draperies, a rug, and furniture have been placed in the living room by the Women’s Fellowship. Two lamps have been presented by the Intermediate Sunday School Class.

Serving as members of the parsonage building committee were Gray Carter, chairman; Clanden Everhart and Luther Mendenhall. Henry Lee Campbell, a member of the congregation, drew the plans and prepared the specifications. The general contractor was Grover R. Kiger, a member of the Olivet congregation.

The parsonage is occupied by the Rev. and Mrs. Burton J. Rightus and their two children.

Birth of a Congregation
(Continued from page 1)

The members of the congregation met with Dr. Spaugh to discuss the congregation’s relationships to the province and the Moravian Church as a whole. As a spiritual climax, the congregation gathered on Sunday, January 24, for its first partaking of the Sacrament of Holy Communion.

DEATHS

Gruber, Mrs. Addie Hyre, died January 4, 1960. Funeral was conducted by the Rev. James C. Hughes and the Rev. J. George Bruner; interment in the Graveyard. A member of Home Church.

Grabbs, Wade Bynum, born September 10, 1901, died September 11, 1959. Funeral was conducted by the Rev. Lewis Swain, the Rev. John H. Kipp and the Rev. Albert M. Smith; interment in the church graveyard. A member of Providence Church.


Chitty, Early Eugene; born September 25, 1907; died January 8, 1960. A member of Christ Church. Funeral conducted by the Rev. J. Calvin Barnes and Dr. Samuel J. Teich. Interment in the Moravian Graveyard.
MORAVIAN MISSIONS

Dr. Thaeleer in Winston-Salem
Dr. A. David Thaeleer, Bilwaskarma, Nicaragua, made a special trip to Winston-Salem in January where he submitted to surgery for a hernia.

The operation was performed on January 15 but by the end of the month the doctor was back at his post. During his absence a Nicaraguan doctor came to Bilwaskarma to supervise the work there while Dr. Korteling continued her good work at Puerto Cabezas.

A Bequest for Missions
The late Miss Iva E. Krause, life-long member of the Central Moravian Church in Bethlehem, Penna., named the Board of Foreign Missions in her will as the residuary beneficiary. The Mission Board greatly appreciates this gift and the spirit which prompted it. Miss Krause was always interested in the work of the Church and especially in the missionary efforts of the Moravian Church. Among other efforts she will be remembered for having opened her home to the three sons of veteran Nicaraguan missionaries, the late Br. and Sr. Rufus Bishop.

Furlough Schedules For 1960
April 1—
The Rev. and Mrs. Peter Gubi, Jr., West Indies

Sept. 1—
The Rev. and Mrs. Howard H. Storts, Nicaragua
The Rev. and Mrs. Clark Benson, Honduras
The Rev. and Mrs. Charles Michael, Alaska
The Rev. and Mrs. Clarence Henkelman, Alaska
Constance Sautebin, Alaska

Oct. 1—
The Rev. and Mrs. David Bratsch, West Indies

The details of schedules and residences have not yet been completed but notices will be sent to the pastors when such information is available.

Another Mission Bequest
The late Mollie Scheibe of Appleton, Wisconsin, named the Board of Foreign Missions as one of the beneficiaries in her will. The Board is grateful for the interest, prayers, and planning which are represented in a bequest of this kind.

St. John Mission Receives Electricity
The island of St. John, Virgin Islands, has two Moravian Churches both under the care of the Rev. David Bratsch. The mission house at Emmaus, where the Bratsches live, is at the far end of the island away from the tourist center and has had no electricity. Although a new mission house is being built there was no prospect of public current reaching Emmaus for quite some time. One day the Bratsches had a surprise gift of a fine generator for the mission property.

The generator was a gift from Mrs. Ethel Walbridge McCully of St. John and New York. Known to her friends as "Grandma McCully" she retired to St. John and supervised the building of her own home near Mary’s point, where slaves threw themselves from the cliff into the sea in an uprising in 1733. The story of the house building is told in one of the books which have come from the pen of Mrs. McCully entitled, "Grandma Raises the Roof." When the power lines reached her house she had no need for her generator and gave this valuable and powerful equipment to the mission.

In a letter to the Mission Board she said: "It was more than a pleasure to be able to do a little towards helping Dave and Amy and the Moravian Church in St. John. I have seen them accomplish miracles in their work here and in building up for themselves the trust and admiration of the people of St. John, both native and continental."

Currently Speaking

Four Pastors Participate in Dominican Campaign

Four Moravian pastors from the Southern Province will be participating in a United Evangelistic Campaign in the Dominican Republic (Santo Domingo), Feb. 15-22, 1960. The Rev. W. Norwood Green, the Rev. Norman C. Byerly, the Rev. Raymond T. Troutman, and the Rev. Paul A. Snider will be conducting services through interpreters supplied by the Dominican Evangelical Church which is supervising the evangelistic mission.

Transportation for the four pastors from Winston-Salem to Miami, Florida is being financed by interested individuals and congregations. An allocation from the Pfiil Memorial Fund, the first to be made, has provided for transportation from Miami, Florida to Ciudad Trujillo, Dominican Republic.

In addition to the four Moravian pastors, seven Presbyterian, seven Methodist, and seven Evangelical and United Brethren pastors have been invited to participate in the evangelistic campaign.

Attendance Record at Clemmons

A new record was set at Clemmons on Sunday, January 10. There were 202 present in Sunday School and 239 attending the worship service. This is the largest number attending either Sunday School or the worship service, except possibly at special services, in the history of Clemmons. We are most thankful to our Lord for His abundant blessings.

BAPTISMS


Goslen, Mark Allen, son of Allen S. and Mary Elizabeth m. n. Cummings Goslen, born in Winston-Salem, N. C., June 10, 1959, was baptized January 10, 1960 in the Home Church by the Rev. James C. Hughes.


Teague, Mary Laura, daughter of O. M. and Suzanne m. n. Norman Teague, born August 21, 1959 at Winston-Salem, N. C., was baptized December 20, 1959, in the Chapel of the Home Church by the Rev. James C. Hughes.

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"The Prayer Life of Jesus"

John H. Johansen, Dept. of Religion, Salem College

(AUTHOR'S NOTE: It should be noted that Part One of this study on "The Prayer Life of Jesus," contained materials drawn from the book, "The Life and Teachings of Jesus," by James S. Stewart, originally published by the Youth Committee of the Church of Scotland, and that the three-fold outline comes from the same source. The rest of the material in this series of studies is from the writer of the Bible Study Page.)

In part One of our study of "The Prayer Life of Jesus," we considered the first of three important facts about our Lord's Prayer Life; namely, that prayer was a central part of the very life and activity of Jesus. In this Second Part of our study, we must deal with two other important facts: (1) that Jesus was found praying at all the great crises of His career; and (3) that our Lord's prayers contained many different elements.

2. Jesus was found praying at all the great crises of His career. Again we notice that Luke is the writer who places greatest emphasis on this fact. For instance, he shows how our Lord turned to the Father in prayer at His Baptism (Luke 3:21), before the choice of the Twelve (Luke 6:12), before Peter's confession at Caesarea Philippi (Luke 9:18), in Gethsemane (Luke 22:39-46), and on the Cross (Luke 23:46).

It is obvious that we cannot attempt to pass in review all these instances within the brief space of one short article. Mention can only be made of two of the many crises in which Jesus prayed to His Father.

The night of prayer mentioned by Luke in the sixth chapter of His Gospel was in preparation for an event that would change the course of history. Jesus knew the importance of the choosing of this inner group of disciples, and to Him there was no way to prepare except as He talked with and listened to God. So often we go to meet crises in our lives, events of everyday or once-in-a-lifetime occurrence, without preparation, trusting to our minds and experience to carry us through. But nothing replaces spiritual preparation, and nothing else will give us the insight to know and the power to follow God's directions.

Perhaps the Garden of Gethsemane prayer experience (Luke 22:39-46) of our Lord is the most significant one. Through the ages poets, artists, and musicians have tried to capture the implications of that prayer. Here is no meek resignation that says, "Thy will be done," and then submits to the inevitable. Here is a man, perfect in holiness, giving of His very life, willing to lose that life for others if that was the way God wanted Him to choose. We so often, with weak faith, give in to the difficult, claiming it is God's will. One honest look at the suffering of Christ in Gethsemane shames us into knowing that He had done all He could with life and now, as He had committed His life to God, He commits His dying to Him.

If we could only learn from this Gethsemane experience that God's will sustains us through any trial, even through death itself. It requires only that we have the faith to lean as Jesus leaned upon God's love and mercy and care. "And being in an agony," Luke says, "He prayed more earnestly" (Luke 22:44). If we will God's will after Him, will it for each act of our daily lives, we could know as Christ knew the complete meaning of rest and peace in God's all-sufficient love.

3. The third fact which becomes clear from a study of "The Prayer Life of Jesus" is that the prayers of our Lord had many different elements in them. Prayer, for the Lord, was THANKSGIVING. There are several references which should be noted in this connection. For example, when the Seventy returned exulting in the subjection of the demons to the name of their Lord, Jesus rejoiced in spirit saying, "I thank thee, O Father, Lord of heaven and earth" (Luke 10:21). Characteristically Luke describes Christ's joy on this occasion as being in the Holy Spirit; suggesting that the joy was in the nature of a divine inspiration.

Again, just as Jesus was preparing to utter the word of power at the grave of Lazarus, He lifted up His eyes to heaven and said, "Father, I thank thee that thou hast heard me" (John 11:41). Again, before Christ fed the five thousand, He took the loaves, and gave thanks (John 6:11). So also when He fed the four thousand "He gave thanks" (Matt. 15:36). The most solemn prayer of thanksgiving, however, was offered when Christ sat down with the Twelve to keep the Last Supper. It must have been with profound emotion that the Son of God "took a cup, and gave thanks" (Matt. 26:27).

The main point to notice from these references to our Lord's prayers of thanksgiving is that whether He was walking in the light or in the shadow, gratitude was an integral part of His life of prayer. It was not only in life's shining hours that thanksgiving leaped to His lips. Indeed, it would seem that it was especially in the darkness that praise poured forth from His heart.

Prayer, for our Lord, was also INTERCESSION. For whom did our Lord pray when He was here on earth? In the Highpriestly prayer in John 17 He prayed for the Eleven (vv. 6-19); and then for the whole church (vv. 20-26). In that solemn
hour when the Lord offered His great prayer we were in His thoughts and at prayer.

But Jesus also prayed for the disciples individually. For example, He prayed for Peter (Luke 22:31-34): "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat; but I made supplication for thee that thy faith fail not." Satan's desire was that he should try Peter as he tried John. The figure of sifting wheat, with the accompanying violent movement of the sieve, symbolizes well the violence of the trial that would come upon Peter and his fellow disciples when Christ had been arrested, and separated from them. The winnowing by trial would come upon all the disciples, but the Lord prays especially for Peter, He being the leader, the one to whom they looked to be their spokesman, and who had, in spite of a serious weakness, a special gift of faith, which he afterwards displayed so loyally. Peter's ultimate denial showed how badly he needed this special help from the Lord in prayer. Satan had just entered into Judas, and now he begins to work his evil designs upon Peter. But he had not reckoned with the power and the efficacy of Christ's intercessions for Peter.

The Lord also prayed for little children: "And He took them in His arms, and blessed them, laying His hands upon them" (Mark 10:16). While both Matthew and Luke refer to this incident, Mark is alone in reporting that Jesus "blessed" the children; that is to say, prayed over them. And the Greek original in this passage implies that Jesus blessed the children frequently, over and over again, reluctant to let them go.

Without at all dealing with the prayers of Jesus concerning the elements of Petition and Communion, we bring to a close our studies in "The Prayer Life of Jesus." In future studies we shall consider our "Lord's Teaching About Prayer," giving special attention to "The Lord's Prayer and three of the Parables about prayer.

LETTER

The Editor of the Wachovia Moravian Winston-Salem, N. C.

Dear Editor,

In your edition of December 1959, front page, I have read a most interesting sentence reading: Plans approved by Synod 1950—the ever increasing missionary zeal in this province took concrete form etc.—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.

Will you, dear brother editor, allow me to express a few critical thoughts concerning the subject of a new mission field to be opened.

Throughout my life, ever since I became a missionary, I continuously had to swallow a bitter feeling concerning the method of our Moravian Mission work from the beginning 200 years back until today. We have Mission fields all over the world with a few congregations here and there, 100 to 500 miles apart, a few congregations in this country and a few in another one. With few exceptions we have no concentrated Mission work altogether, methodically worked on, hence our whole Moravian Mission lacks uniformity and method. I know the reason for this deplorable fact lies in Zinzendorf's own conception of the Church and its foreign mission. Through this wrong idea we have been handicapped not only in America but all over the world.

Have we not been the first evangelical Mission Church in most countries? Missionaries were sent all over the globe and sporadic centres were created here and there and everywhere, but in no place and in no country, with a few exceptions, concentrated and strategic methods were applied to evangelize the country as a whole. Therefore the first became the last.

Here in South Africa we Moravians could be The Church, in the U. S. A. it could have been the same, as well as in Tanganyika. This is a fact and we today are suffering from it. When I travel through our vast country and see the densely populated native territories with hundreds of churches of different denominations, knowing that we first had been called by the chiefs and people 100 years ago to those places, I feel sorry about the shortsightedness of our fathers, Mission boards and synods who started missions all over the world but without tackling a single field properly, as a whole unity or object. I know of course, that it was no easy matter to start a mission in those days and I admire the heroes, the pioneers of those days. But I also know, that many of the pioneers even felt what we feel today.

Now I read in your paper, that the Southern Province in going to explore the possibility of opening a new Mission field in Brazil. Again the Moravians are on the move to another place in the world. Yes, I would rejoice wholeheartedly, if your Province could send a missionary force to Brazil big enough to do evangelical work amongst the thousands of Indians generally, not making the old mistake of sporadic missionary work with a few men.

On the other hand, I would rather ask the whole Unity and press upon it, concentrate upon what you already have and extend it as far as possible. I could today build ten new churches in the industrial areas of South Africa, yes, if, if I had the means to do it. In Tanganyika it is the same. We are handicapped again and again, and instead of reaching the millions, we must be satisfied with the thousands we have. In place of being the Church in a country, we are a mere minority. I think it is high time that our dear Unity makes concentrated efforts...
to extend its existing mission fields as far as possible as long as we are able to do so, and by all means do away with our Moravian inferiority complex feeling sorry that we exist.

Well, Wachovia, wake up and go forward in full strength to Brazil, but make no mistake in repeating what we poor missionaries in Africa have to suffer daily, because we see the lost opportunities and can only deplore it deeply.

Yours truly,
A. Hartmann
Eastern Province of South Africa

******NEWS FROM THE CHURCHES******

Fifty-two New Members at Bethabara

Fifty-two new communicant members of Bethabara Moravian received into the fellowship of the congregation in 1959 were honored at a Fellowship Supper on February 3, 1960.

Mr. E. L. Stockton, treasurer of the Southern Province, spoke to the group on the subject, "Bethabara, 1760 and 1960." He presented to the congregation a beautifully framed copy of the map of Bethabara in 1766 which was drawn by the famous colonial surveyor, Reuter. Br. Stockton suggested as a motto for the church, "Bethabara, the land where the future was born!"

New Members recognized at the supper were Jane Cleckley, Karen Snider, Richard English, Marjorie Anderson, Eric Hunter, Martha Everhart, Mr. and Mrs. James Everse, Mr. and Mrs. Joseph Knight, Mr. and Mrs. G. S. McBride, David McBride, Mr. and Mrs. John Foster, Jeannie Foster, Lela Foster, Mr. and Mrs. Jimmie L. Newsom, Mrs. and Mrs. C. G. Grubbs, James Grubbs, John Grubbs, Mr. and Mrs. Herbert Anderson, Mr. and Mrs. William Highsmith, Mr. and Mrs. Stanley Beckman, Mrs. Maude Hill, Mr. and Mrs. H. B. Marley, Jr., Mr. and Mrs. E. H. Morgan, Sc., Marian Morgan, Hampton Morgan, Jr., Mr. and Mrs. Laurence Everhart, Mr. and Mrs. W. B. Davis, Mrs. George Beardsly, Dean Dean, Mr. and Mrs. Louis Thomasson, Mr. and Mrs. G. William Sheek, III, Mr. and Mrs. David Cox, Sandra Cox, Kenneth Cox, and Mr. and Mrs. E. H. Self, Jr.

Advent Begins Complete Self-Study

The Board of Elders of Advent Church acted to begin a complete self-study immediately. Elders were placed in charge of various committees of the congregation at large and are to report their suggestions not later than April 30. Committees include the following: Evangelism, Christian Education, Problems of the Aged, Church Rule and Discipline, Good Samaritan, Church Services, and Mission.

Each committee is to evaluate thoroughly what the Church is doing at present in its area as compared to the action of other congregations. Adding to this information personal understanding and direction from the Bible and other works, the committees will then present a plan for action by the church. It is hoped that through this effort Advent may more completely serve the present age as a Church of Jesus Christ.

Advent Celebrates Lovefeast In Fellowship Hall

Advent Church celebrated its first "informal" lovefeast the last Sunday in January. Tables were set up in the Fellowship Hall where congregation, choir, and dieners shared together the coffee and sugar cake. During the partaking of the Lovefeast, members conversed with one another. After the Lovefeast the congregation adjourned to the Sunday School Assembly where they saw slides of the work of Advent Missionary, David Bratsch, on the Island of St. John. The feeling of congregation and boards was that this was a wonderful way to have a Lovefeast.

Walkertown Community Youth Service Held

The Oak Grove young people ended their observance of National Youth Week by participating in the first Community Youth Service to be held by the churches of the Walkertown area.

At 6:00 o'clock on February 7 the young people of Love's Methodist, Walkertown Baptist, Morris Chapel Methodist, and Oak Grove Moravian Churches met at the Baptist Church for supper and fellowship. After the hour of fellowship the young people and a number of adults filled the sanctuary for the evening service conducted by the young people of the four churches.

Special music for the service was presented by the Walkertown High School Glee Club. Bob Knott, a student at Wake Forest College, preached the challenging sermon which brought a response of rededication by ten young people.

Future joint activities and services by the young people of the four churches will be planned by the newly organized Walkertown Youth Council consisting of two young people, a counselor, and the minister from each church. Young people representing Oak Grove on the council are Ted Bowman, president of the Senior Youth Fellowship, and Kathy Sheek.

Kernersville Youth Entertain

On Sunday evening, January 24, the Kernersville young people were hosts to twelve young people from the Senior Youth Fellowship of Oak Grove Church and twenty-nine members of the Junior High Fellowship of Trinity Church. A group of mothers served supper to the group.

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MORAVIANS MERGE WITH OTHER CHURCHES AS

Dominican Protestants Unite

Edwin W. Kortz

Early in February of this year there was an event of inter-denominational significance. The place was Ciudad Trujillo, the capital city of the Dominican Republic. The event was the merger of the Moravian Churches of the Republic with the Dominican Evangelical Church when the Rev. Wolfram Fliegel and Moravian lay delegates were seated as voting members of the General Assembly of that church. This action was the result of long and deliberate conferences to decide how the Moravian Church in the Republic could best serve her Lord.

In 1955 Br. Fliegel was sent to the Republic to become the pastor of two small congregations which had been without pastoral leadership for a number of years. The work had declined because the Moravians were English-speaking West Indians in the midst of a Spanish-speaking country. The migration from the West Indies which took place in the early part of the century had ceased, therefore, two small congregations could not grow without finding reinforcement. The Fliegels did much to re-establish the Moravian Church but there was no promising future for it as a small English-speaking minority. After much prayer and deliberation the decision was made to join forces with the growing, government-recognized, United Protestant Church sponsored by the Evangelical United Brethren, Presbyterian and Methodist Churches.

The Moravian Evangelical Church is a pioneer undertaking in the ecumenical movement. When the young church in Puerto Rico began to think about an outpost for its missionary zeal its attention was directed to the Dominican Republic, sometimes called Santa Domingo, which occupies the eastern section of the second largest island in the West Indies. The Republic has an area of 19,332 square miles and a population approximating two and a quarter million. Spanish is its language and it has a religious bond with Rome that goes back to 1492.

In order to coordinate the efforts of this young church a new organization was set up in 1920 called the Board for Christian Work in Santa Domingo. The Board is composed of representatives appointed by the three sponsoring Churches in the United States. Representatives of the American Moravian Mission Board will also be seated on this board. Today the only missionary from the United States is the Rev. Maurice Daily who is the representative of the Board for Christian Work in Santa Domingo and an advisor to the Dominican church leaders. The affairs of the church are entirely in the hands of Dominicans.

This growing evangelical church has its own General Assembly, 15,000 people in its care, 22 organized congregations, 58 preaching places, 12 ordained pastors, 9 day schools, 3 medical clinics, a book store and printing press, a women's organization, youth organizations and conferences, local training institutes, and a scholarship program for teachers and ministerial candidates.

Methodist, Presbyterian and Evangelical United Brethren congregations in the States have shared their pastors with the Moravian church for evangelistic missions. Such campaigns in 1957 and 1958 resulted in leading 1,238 Dominicans to join classes for would-be church members. New evangelicals are put through an intensive training course. Learners are given time to prepare for the price of ridicule or isolation they may have to pay for their break with Roman heritage. The evangelistic campaign of 1960 will have the cooperation of the Moravian Church when four Southern Province pastors will be sent to the Republic by their congregations.

The Fliegels will remain in the Republic until October 1, 1960, in order to assist their people in adjusting to this new relationship and when they leave their place will be taken by Dominican pastors. The Mission Board will contribute funds to this united church from its regular budget for the West Indies.

After years of struggle the Moravian Church in the Dominican Republic has found its greatest strength as it becomes part of a strong Protestant witness for Christ. Moravians in the United States are asked to support this work with prayers and gifts and to look upon this united front as a tremendous step forward in Christian missions.
RAPID PROGRESS ACHIEVED IN NEW WORK

In Mining Town of Rosita

Adolgh Hebbert

First I would like to mention how I came into God's service. It was the Lord's desire to speak to me and to show me His love and that my sins would be forgiven even though they were so great. I accepted the call at our young people's conference. God used the Rev. lobst to win me back to Him. I accepted the Lord, was confirmed, and became a Sunday School teacher. After that I was voted a helper for my congregation and also leader of the young people's fellowship. Not very long after I applied to the Provincial Board of our Nicaraguan mission to go to the Bible Training School and I was accepted. After my training I went back home (Pearl Lagoon) to serve as helper with the Rev. Charles Moses. In August, 1957, my wife and I were called to serve Alamikangban and went there in October, 1957.

One day word came to me from the Rev. Wilfred Dreger saying that they would visit us to see our work and in his letter he mentioned a new work in Rosita (a new mining town). This was now the latter part of January, 1958, when one day I had a note from the Rev. Lorenz Adam, who was at that time our minister, saying that should make a trip to this new mine and hold services. So the last week in January I came to Rosita and spent four days during which I kept four services, two Miskito and two English. In early March the Rev. and Mrs. Dreger along with the Rev. H. H. Stortz arrived in Alamikangban and were there with us for quite a few days. During their stay with us a letter was handed me from the Provincial Board with news about God calling us to this new place.

First of all I had to locate a place to stay because there was nothing there for our mission save a lot of land. Arrangement was made with one of the company employees that we should get a room at his house. So on May 2, 1958, we came to Rosita. On June 4 I started the first work, the mission house. All financial help came through our Mission Board. As we were sent to work we had to do both spiritual and also material work. September 1 we were through with the mission house and in our own home. We left a big enough hall to accommodate our church people. At that time we had our first class for confirmation — two Creoles and three Miskito Indians.

The Provincial Board told us that to begin a church we would have to have 9,000 cordobas. I called a meeting of the Miskito and Sumu people and they said logs were easy to get. They brought the logs and the company cut them into material for frame work. Parson Stortz paid us a visit again and said we would not have a church for quite a while owing to the fact that cash was not available. But I still had in mind a picture of a church for my people.

I was called to Bilwaskarma to a two weeks' summer school. We had the Rev. Gordon Spaugh as our speaker. This was a wonderful time for me. When I came back to Rosita I had a letter from the manager of the Rosita Mine Company telling me that 95 percent of his thoughts were to see us have a church home and we should meet at his office. We arranged to meet that same week and I had a joint meeting with the helpers and committee. So we started our work in June. At this present time (Jan. 6, 1960) we have our building almost ready to be dedicated.

Now for the spiritual part of the work. When we came we found 5 people who were church members. At the end of one year and eight months we have a total of 39 members besides 15 that are taking instruction. We also have a day school with 65 children, one English Sunday School with 42 children, and a Miskito school with 35 children.

Truly God looks out for those who love Him. It is God who touched the manager's heart. We also have among the Canadians that are working for the company quite a few Protestant Church members who truly help our church financially and attend services regularly. May the Lord bless us while we are thousands of miles away from each other but in heaven we will live as one Shepherd and sheep of one fold.

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North Carolina Council Holds Annual Meeting

Walser H. Allen, Jr.

At the 23rd annual meeting of the North Carolina Council of Churches held on January 27, 1960, at Covenant Presbyterian Church in Charlotte, Bishop W. Herbert Spaugh of the Moravian Church as elected a member of the Council's Executive Board, representing the Southern Province. He replaces Dr. R. Gordon Spaugh, whose 3-year term as a member of the Class of '59 expired.

Officers chosen to head the North Carolina Council for 1960 are as follows: Dr. Cecil W. Robbins, a Methodist clergyman who is president of Louisburg College, reelected council president; the Rev. George R. Whittmire, a Lutheran pastor in Concord, named 1st vice-president; Mr. Voit Gilmore, a Presbyterian layman, selected as 2nd vice-president; Dr. Willa Player, another Methodist college president (Bennett College, Greensboro), reelected 3rd vice-president; and Mrs. Harold Dudley, a Presbyterian laywoman of Raleigh, elevated to 4th vice-president by virtue of her new office as general chairman of the Council's Department of United Church Women. The Executive Secretary of the Council of Churches, the Rev. Morton R. Kurtz, continues to fill his post capably and faithfully. The Council's offices are maintained in Durham.

Unfortunately, the attendance of Moravian delegates to the Council of Churches was limited to a very small percentage of those entitled to be voting representatives from the Moravian Church's Southern Province. One minister, the Rev. K. Edwin Fussell, of Leesville, was present to cast his vote on the various issues discussed and in the several elections held.

Three women took part as delegates from the Provincial Women's Board to the Council’s Department of United Church Women. They were Mrs. Fussell, of Leesville, Miss Helen Vogler, of Winston-Salem, and Mrs. Ralph Bell, who was recently chosen president of the Winston-Salem Council of United Church Women. In addition, the Rev. James Johnson, assistant pastor of the Little Church on the Lane, Charlotte, and the writer were on hand for the annual meeting.

On the previous day, January 26, when the Pastors' Conference was held at Covenant Church, Moravian ministers were more in evidence, in the persons of the Brn. S. J. Tesch, E. T. Mickey, K. E. Fussell, Burton Rights, David Burkette, Fred Hege, Robert Woosley, Sam Vaughn, and Walser Allen, Jr. Moreover, an official word of welcome was extended the more than 200 ministers from all sections of the state by Mayor James S. Smith, of Charlotte, who is a member of the Little Church on the Lane (Moravian).

The theme for the Pastors’ Conference, "Achieving Christian Oneness," proved very timely and interesting. The guest preachers, Dr. Albert E. Day, Dr. Eugene L. Smith, Dr. Ansley C. Moore, Dr. Blake Smith, and Dr. Richard K. Young offered much of worth and inspiration to their hearers from morning till night. The most profound address was given at the evening worship service in Covenant Church’s sanctuary by Dr. Blake Smith, pastor of the University Baptist Church, Austin, Texas, who spoke on "Achieving a Sense of Oneness with the Eternal."

The Council’s annual citation for faithful and excellent service in the cause of ecumenical Christianity went this year to Mrs. Aubrey Mauney, a Lutheran laywoman of Kings Mountain, who served the Council of Churches as Recording Secretary for 8 years. Next year's Council meeting will be held in Raleigh, where the White Memorial Presbyterian Church has already extended an invitation to the Council to use its facilities on January 31 and February 1, 1961.

**BETHABARA CHURCH HOLDS TEEN-AGE LOVEFEAST**

"Wonder what we would have done if it hadn’t rained?" The question was asked after a "Moravian Lovefeast for Teens" at Bethabara Moravian Church on Sunday evening January 31, 1960. Two hundred twenty-one teenagers, youth counselors, parents, and friends from Messiah, Olivet, Bethania, Rural Hall, Fulp, and Providence met with the Bethabara young people for a special lovefeast which emphasized youth in the service for Christ.

Dr. Ted W. Engstrom, president of Youth for Christ International, was the speaker. He was introduced by Hill Hartman, director of Winston-Salem YFC. The Rev. Herbert Weber, pastor of Bethania, prayed the invocation. The Rev. Howard Polk, pastor of Rural Hall and Fulp, pronounced the benediction. The Rev. Paul A. Snider, pastor of Bethabara, presided.

Teenagers (and some who wished they were still teenagers) from the various churches formed a choir which sang "It is a Precious Thing," and "O the Blessedness is Great." The choir was directed by Mrs. Marshall Dunn and accompanied by Mrs. B. Clyde Shore, organist.

Dinners for the service also came from the participating congregations. They were Janice Conrad (Olivet), Jenny Lee Adams (Bethania), Patsy Moser (Providence), Karen Kiger (Rural Hall), Linda Lewis (Messiah), Winfield Borch (Olivet), Wayne Leinbach (Bethania), Richard Crews (Providence), Kenny Cox (Bethabara), Ralady Ferguson (Rural Hall), and Larry Moser (Messiah).

Young people also served as ushers. Head usher was Eddie Smith (Bethabara). Serving with him were Mike Oehman (Bethania), Johnny Ayers (Providence), Mike Reich (Bethabara), David Reich (Bethabara), Keith Kiger (Rural Hall), and Mickey Mayberry (Messiah).

One teenager from Rural Hall expressed the sentiments of many when she remarked, "Let's do it again!!"

**Deaths**


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College Dormitories Named for Deans Rau and Hassler

Rau Hassler Dormitories is the designation for the new men’s housing unit of Moravian College. This designation by the Board of Trustees, honors the late Albert G. Rau, first dean of the College, and his successor, Dean Emeritus Roy D. Hassler.

Dr. Albert G. Rau, who served as dean of Moravian College from 1909 to 1940 became first dean of the institution when the student body numbered 46 and he was a member of a faculty of five. Born in Bethlehem, in 1868, Dean Rau was a graduate of Lehigh University class of ’88 and received his master of science degree from the University; in 1910 he was awarded the Ph. D degree by Moravian College.

Dr. Roy D. Hassler succeeded Dr. Rau as dean in 1940 and served until 1953, when he became dean of the newly incorporated Moravian Colleges in which capacity he served until his retirement in 1954; he was named Dean Emeritus of the College at that time.

An alumnus of Moravian College, class of 1915, Dr. Hassler received his masters degree from Lehigh University and continued graduate study at the University of Pennsylvania and Columbia University. He began his career at Moravian College as an instructor in mathematics and assistant in chemistry in 1915.

The Rau-Hassler Dormitories, comprising two units to accommodate 65 men each, are the first of a series of dormitories expected to be incorporated in Moravian’s campus development. The stone structure overlooks the athletic field, south-west of Johnston Hall, and was erected at a cost of approximately $65,000. Interior fittings are being completed at the present time, and student occupancy is slated for the end of the current semester.

Formal dedication ceremonies will be held in the spring.

Southern Laymen Create $16,000 Fund

An amount in excess of $16,000 has been placed in trust with the Provincial Elders’ Conference of the Southern Province of the Moravian Church, the gift of several individuals from the Southern Province interested in the continuing development of Moravian Theological Seminary. The fund is to be used by the Board of Trustees of the corporation Moravian College to provide more adequate physical facilities for Moravian Theological Seminary. By the terms of the trust, if the fund is not used for this purpose by January 1, 1970, the principal plus interest shall be used by the Provincial Elders’ Conference of the Southern Province for extension work.

In transmitting the money, the donors, who desired to remain anonymous, stated, “it is our hope that others will contribute to this fund in order better to house the professional training school of our ministers.”

Moravian Theological Seminary is the only ministerial training school of the Moravian Church and currently has an enrollment of thirty-five, twenty-five of whom are candidates of the Moravian ministry. Approximately ninety-five percent of the ministers of the Church are alumni of either the College or the Seminary.

At present only one building, a converted residence, is used exclusively by the Seminary. Additional dormitory, office, and seminar rooms are housed in the second and third floors of the dining hall. The speech laboratory, Bethel Chapel, and the library are joint facilities shared with the College.

New and separate buildings are a long-range goal of the Board of Trustees being first included in the plans of the College by the Greater Moravian Committee just prior to World War II.

Festival Music and Salem Choir Records Released

Two recordings of interest to Moravians have appeared recently. One is an album of songs by the Salem College Choral Ensemble under the direction of Mr. Paul Peterson with Miss Geraldine McLay as featured soloist.

The other is the first of the recordings for the Moravian Music Foundation by Columbia Master Works. This first album of Anthems, Arias, and Chorales of the American Moravians appeared on February 1. Subtitled "The Unknown Century in American Classical Music (1760-1860)," the first record will consist of exquisite compositions by John Antes, Johannes Herbst, John Frederick Peter, David Moritz Michael, and Edward W. Leinbach. We suggest that our readers leave advance orders with their record dealers to receive the album in time for Easter. There will be a choice of regular monophonic or stereophonic discs. The recording artists are Thor Johnson, conductor, Ilona Kombrink, soprano, Aurelio Espanol, baritone, and the Moravian Festival Chorus and Orchestra. Columbia Masterworks ML-5427.

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Visitors to Dominican Republic

Paul A. Snider

"Your interpreter in La Romana will be Mildred Henry. She is a teacher in the Episcopal School and a very fine Christian." Br. Wolfram Fliegel, Moravian Missionary to the Dominican Republic, was speaking to me. His little Volkswagen, heavily loaded with four ministers from the United States and one Dominican pastor and their luggage, bounced crazily along the highway from Ciudad Trujillo to San Pedro de Macoris.

"You will also be assisted by Lourdes Henry and Lila Richards," Br. Fliegel continued.

The interpreters were excellent assistants. Through them the simple gospel messages were proclaimed and a harvest of souls was reaped in the Dominican Republic.

Commissioning Service

The evangelistic campaign sponsored by the Board for Christian Work in Santo Domingo, the Rev. Maurice C. Daily, field secretary, brought together seven Methodists, seven Presbyterian, and four Moravian pastors from all parts of the United States. We met together for dinner, for instructions, and for inspiration in Ciudad Trujillo on February 15, 1960. The dinner was served by the wives of the pastors of the Dominican Evangelical Church in the dining hall of the Collegio Evangelico. The commissioning service for the pastors and the evangelists was held in the Templo de la Primera Iglesia Evangélica Dominicana.

Each participating minister was given a copy of the American Bible Society's publication, "La Palabra de Vida," a Spanish-English version of the New Testament.

Br. Daily charged all of us as we received "The Word of Life," "Let this be your guide and the foundation of all your work among us."

Each to His Post

That night Br. Fliegel drove from Ciudad Trujillo to San Pedro de Macoris. He carried with him Dr. Milton B. Eastwick; Br. Hector, a young Dominican pastor; Br. Raymond T. Troutman; and me.

We were stopped at a military checkpoint. It was obvious that we were confronted with a different type of life. A sleepy soldier mumbled his recognition and...

GREENSBORO EXPANDS FACILITIES

Ground was broken by the Greensboro congregation for its new Christian Education building on Sunday morning, March 13. The ceremony followed the regular 11:00 A.M. service at which Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, preached the sermon.

Construction on the three story, flat roof, structure will begin as soon as weather conditions permit. The building which will cost $110,000 contains 12,500 square feet and will be located to the south and toward the back of the present church.

The children and youth departments will use the ten classrooms on the second or ground level floor. The top floor will provide a fellowship hall, kitchen and multipurpose women's parlor. The kitchen will be furnished with complete, modern equipment.

(Continued to page 3)
Provincial Announcements

Provincial Elders’ Conference

Br. F. Herbert Weber has accepted a call to become pastor of Mayodan Congregation. He was installed as pastor on March 6, by the president of the conference.

The activities of the president of the conference for the month of February included:

A meeting of the Public Affairs Committee of the Forsyth Minister’s Fellowship and a meeting of the Budget Committee of the Church Aid and Extension Board. From February 3 through March 4, the president of the conference accompanied Br. Edwin Kortz to British Guiana and the East Indies. During these weeks eighteen days were spent in British Guiana meeting with their Provincial Conference and nine congregations, to prepare a constitution for this newly authorized associate province. Visits were also made to Barbados, Trinidad, Tobago, St. Croix, St. Thomas and St. John.

R. Gordon Spaugh, president

Choir School Offers Variety of Courses

The Salem College Summer Choir School will be held on the campus of Salem College June 20-25.

Classes will be taught for organists, choir directors and singers and will be divided according to the experience and ability of the students. Twenty practice studios and four organs will be available for the students’ use.

The school will present a faculty of six outstanding church musicians. They are Paul Peterson, adult choirs and voice; Henry Pfohl, adult choirs and voice; James Hart, youth choirs; Mr. and Mrs. John Mueller, organ; and Mrs. Haskell Boyter, children’s choirs.

Special Evening Classes

Special evening classes will be held Monday through Thursday. At 7:00 P. M. each evening a demonstration youth choir of fifty voices will sing under the direction of Mr. Hart.

On Monday at 8:30 P. M. a class for organists-directors on “conducting from the console” will be led by Mr. and Mrs. Mueller. Tuesday’s evening class will emphasize the “role of the child in the church music program” with Mrs. Boyter instructor. On Wednesday the anthem repertoire for experienced choirs, and on Thursday the anthem repertoire for small volunteer adult choirs will be presented by Mr. Pfohl and Mr. Peterson respectively.

On Friday evening at 7:30 P. M. a public concert will be presented by individual and combined choirs.

Tuition for the special evening classes is $12.50 with the special music folder priced at $10.00. The fee for full time students is $50.00 which includes $25.00 for tuition and $25.00 for board and room for those living on the campus.

Registration blanks and other information is available from Paul Peterson, Salem College, Winston-Salem, N. C.

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

The Women’s Fellowship is taking an active part in the Easter activities. Mrs. A. L. Fishel has been appointed chairman of the committee for the beautification of God’s Acre.

The combined efforts of time of workers and donations of flowers and greenery represent the work of many women. Mrs. Fishel asks that all flowers be brought or sent to the graveyard as early as possible on the Saturday preceding Easter in order that the task of arranging them can be completed before noon thereby allowing visitors to enjoy them on Saturday afternoon.

The Bethabara Women’s Fellowship will again hold open house at Easter. Mrs. L. W. Lackey, president, states that the historic old church will be open Saturday, April 16, from 9:00 A. M. to 6:00 P. M. and again on Easter Monday during the same hours. The guides will be dressed in early Moravian costumes.

All women of the province are reminded to mark their calendars for May 18, the date of the spring workshop to be held at Fries Memorial Church. Detailed information on the workshop will be released later.

Now that the decision of the Unity Directory in regard to British Guiana has been announced, there is cause for pondering over the process of church government which eventually resulted in giving jurisdiction over the British Guiana Associate Province to the Board of Foreign Missions of the Moravian Church in America. It is a source of confidence in the Moravian Church to realize that the world-wide Unity is not powerless between assemblies of the Unity Synod but through its Directory can and does act to resolve crises in leadership and problems of responsibility affecting the far-flung mission enterprises of the Church.

The Unity Directory, composed of the Provincial Elders’ Conferences of the five Unity provinces of the Moravian Church, does not decide upon an issue in haste. But careful consultation and often extensive correspondence enable the several Provincial Boards to agree on the best interests of the Unity and together to function effectively as the interim governing body of the whole Moravian Church. Therefore, it should be remembered that the authority vested in the Unity Directory and the ability to exercise that authority are far more significant to a Moravian than in any one example of the exercising of said authority, such as the severance of the British Guiana congregations from the Eastern West Indies Province—however wise and helpful that step which has been taken may be.

Actually, the Directory took, simultaneously with the above move, a more radical step when it authorized the Moravian congregations in the Dominican Republic to join the Iglesia Evangelica Dominicana, the united evangelical Protestant church in that country. But this, too, represented the considered judgment of Unity leaders as to what would serve the best interests of the Moravian Church, as well as of Christendom. Indeed, it appears that the Unity Directory has truly been led by the Lord in making these momentous decisions!

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William H. Ray, Jr., Photographer
Edwin L. Stockton, Treasurer

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GREENSBORO EXPANDS
(Continued from page 1)
The furnace for the hot water heating system is in the basement. The rear section of the basement is to be left open for a patio-picnic area.

FIRST FLOOR PLAN includes two nurseries with adjoining kitchenette and toilette facilities, toilets for men and women, nursery department, kindergarten department, two rooms for primaries, two rooms for seniors, two rooms for juniors, and two rooms for junior highs.

The three floors will be connected by a stairwell to be erected on the outside of the building adjacent to the present church. The rear section of the basement is to be left open for a storage area.

SECOND FLOOR PLAN includes Fellowship Hall to seat approximately 300, kitchen and scullery and can storage, parlor to seat approximately 65, and a chair and table storage room.

strong, chairman of the Building Council. Dr. George G. Higgins offered the closing prayer. Others participating in the ground breaking were Dr. Spaugh; L. A. Sigman, architect; Grant Joslin, general contractor; and representatives of the electrical and heating contractors.

LETTER

Dear Editor,
The letter from Br. A. Hartmann in the March issue of the Wachovia Moravian stirred me deeply. His interest in the action of the Synod of 1959 concerning the possibility of our beginning work among the Indians of Brazil is another indication of the unity of the Moravian Church throughout the world.

His statement, "Again the Moravians are on the move to another place in the world. Yes, I would rejoice wholeheartedly, if your province could send a missionary force to Brazil big enough to do evangelical work amongst the thousands of Indians generally, not making the old mistake of sporadic missionary work with a few men," certainly is commendable advice from a veteran missionary. Should the survey of Brazil indicate real opportunity and need for the proclamation of the Gospel we should follow Br. Hartmann's advice and enter the field in the strength of our Lord and the might of His Spirit in numbers sufficient to build a strong national church as rapidly as possible.

We now have opportunity to move into a country with unevangelized missions and a rapidly expanding economy. We dare not lose the opportunity. If we do another generation will deplore our failure. Br. Hartmann's words are worth noting again, "Well, Wachovia, wake up and go forward in full strength to Brazil, but make no mistake in repeating what we poor Missionaries in Africa have to suffer daily, because we see the lost opportunities and can only deplore it deeply."

Now that we are awake to the opportunity in Brazil, let's not lose it.

There are other opportunities presented to our church in our generation which we must also seize. Perhaps there is opportunity in Africa to build the ten churches Br. Hartmann mentions. We should not lose that opportunity in our time. There is also opportunity for expansion in British Guiana among the various ethnic groups in that very busy country. Those opportunities must not be lost.

Brazil, Africa, and British Guiana! Is such a challenge greater than our church?

Are we not able under the direction of the Holy Spirit to build to the glory of our Redeemer a work that will remain healthy and strong and virile until He comes?

Cordially yours,
Paul A. Snider

DEATHS


Stockton, Edward A., died February 25, 1960, at Richmond, Virginia. Funeral and interment was in Richmond. A member of Home Church.
MORAVIAN MISSIONS

British Guiana an Associate Province

The Moravian Church in British Guiana, given the status of an Associate Province of the Unity, drew up a constitution in a Provincial Conference which met February 11, 12, 13, and 22. The constitution was drawn up during the first three days of the Conference. There was an intermission of one week during which time the constitution was taken to each congregational council for explanation. On the final day of conference the constitution was gone over once more and given final ratification. The congregational councils ratified this constitution by a unanimous vote by ballot in every instance.

The spirit of cooperation and the desire for progress was quite evident in the sessions of the conference and reached a climax in a Province-wide communion service which was held on February 21 at the Queenstown Church. This new province has been placed under the care of the American Moravian Church and looks to American Moravians for aid in gaining strength and stature in the Unity. All Moravians who have the responsibility for mission funds or individuals who desire to make a special contribution to missions are reminded that British Guiana is a worthy recipient of such gifts. The need is great for repairing churches and building parsonages.

The Brn. R. Gordon Spaugh, Winston-Salem, and Edwin W. Kortz, Bethlehem, represented the Mission Board at the constitutional conference and spent about two and one-half weeks in British Guiana.

West Indian Pastor is Married

The Rev. Oliver Maynard, newly appointed pastor of the Spring Gardens Church, Antigua, was married to Daphne Eileen Smith of Barbados. The wedding took place in the Calvary Moravian Church, Barbados, with the Rev. D. C. Moore officiating. Br. Maynard is the newly elected secretary of the Provincial Elders’ Conference. The ceremony was performed on February 6, 1960, at 5:00 P. M.

"Bud" Collyer Visits a Moravian Church

"Bud" Collyer, of TV fame, was spending a vacation at Canoe Bay Plantation on the island of St. John, Virgin Islands. Having heard of the Moravian Church he set out one Sunday morning to worship at the Bethany Moravian Church. He was greeted by the pastor, the Rev. David Bratsch, who introduced him to the congregation as the superintendent of a Presbyterian Sunday School. Mr. Collyer addressed the Sunday School on the lesson for the day and then remained to share in a full Moravian schedule of services which on this particular Sunday included Sunday School, morning wor-

— Currently Speaking

ship, love feast, and Holy Communion. Returning to New York he sent a gift to the Church and wrote: "Thanks for the spiritual feast I had with fellow Christians in your Church."

Vaccinations in Nicaragua

With the cooperation of the Nicaraguan government, which provides the vaccine free, the hospital staff at Bilwaskarma is vaccinating children of the area with Diphtheria-Pertussis-Tetanus vaccine at no cost to the children. Every two or three years there is an epidemic of pertussis. It has already affected some children and every measure is being taken to keep care of those not already stricken.

Pastoral Changes in the West Indies

The Rev. and Mrs. Peter Gubi, Jr., will begin furlough on March 24 going to England from Barbados. The Rev. and Mrs. Cyril Aldersley will move to Barbados to succeed the Gubi’s at the Calvary Moravian Church. The Rev. and Mrs. Oliver Maynard will go to Spring Gardens, Antigua, to succeed the Aldersley's and the Rev. Rudolph Holder will fill the vacancy at Cedar Hall, Antigua, left by Br. Maynard. Br. Holder just completed his studies at Jamaica and Cedar Hall is his first charge.

YOUNG ADULTS SPONSOR
RECREATIONAL FACILITIES AT
CAMP GROUNDS

The Young Adult Fellowship of the Southern Province has taken as its project for the next two years the construction of the recreational facilities of the Conference Ground. These facilities as planned by the Conference Ground Trustees are tennis courts, a badminton court, and other things such as shuffle board and horseshoes. The cost of grading and concrete for these facilities is $5,000.

The reason that the Young Adult Fellowship has accepted this project is that these provisions for recreation were not included in the over-all contract for the construction of the buildings and utilities.

To provide this amount of $5,000, the Young Adult Council has asked that each young adult contribute a minimum of $1 each year for the next two years to the project. The contributions are being accepted by the council members in each church.

BAPTISMS

Marshall, Ty Matterson, son of Henry Vance, Jr. and Willie Mae m. n. Smith Marshall, born March 8, 1959, in Raleigh, N. C., was baptized February 28, 1960, at the Moravian Church of Raleigh by the Rev. Walser H. Allen, Jr.
ATOMIC AGE DEMANDS RE-EXAMINATION OF
Teachings Concerning “Last Days”

Edwin A. Sawyer

Does the possibility of nuclear extinction give more urgency to the proclamation of the Gospel? Does the Bible say anything specific about the end of the world? In this article, the first of two on the subject, Dr. Edwin A. Sawyer examines some of the teachings of the Bible concerning the “last days.”

The greatest change in the life of our generation grew out of what happened in August of 1945. That was the month when Hiroshima, and the world on a whole new plane. Education was burden of their thinking can be summarized best in a series of questions. Is there meaning to man’s existence? Is there any meaning

The burden of their thinking can be summarized best in a series of questions. Is there meaning to man’s existence? Is there any meaning to history? What about the problems of our time? Is man more.Currently, the spiritual state of man is a matter of life and death. Everything in the present is a means to the future. The life of the soul today is so important, because it could be the life of the soul in the after-life tomorrow.

Another way of saying this is that man’s existence in the setting of this world is but a moment of his spiritual journey. Christianity stresses that only man as spirit has importance in the world. As matter, he is an insignificant speck of dust. Perhaps none of the Christian philosophers on existence

has defined this more deeply than Nicholas Berdyaev. In The Beginning and the End (p. 59), he says: “The natural world of phenomena is symbolic in character. It is full of signs of another world and it is a symptom of division and alienation in the sphere of spirit... the noumenal (soul) world is spirit, freedom and creative pow-

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<td>MORAVIAN COLLEGE—Students from the following congregations are enrolled in the current student body: Advent, Friedberg, Friedland, Moravia, St. Airy, New Philadelphia, Calvary, Christ Church, Fairview, Home Church, Immanuel, Konsock Hill, New Ideas, Pine Chapel, and Trinity.</td>
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<td>MORAVIAN THEOLOGICAL SEMINARY</td>
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<td>This year has an enrollment of 40, 35 of whom are candidates for the Moravian ministry. Six are from the Southern Province.</td>
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er; it is the world of love and sympathy; it is the whole cosmos." Thus, the existence of man, his soul's welfare, if you wish, is the center and end of creation, rather than the objects that gain the center of our attention.

To a Christian, flights to the moon and journeys into outer space are always of interest, but contribute nothing to the solution of man's deepest problem, namely himself and his future. Perhaps anthropologist Margaret Mead was more astute than she knew when she said that white man is reaching for the moon, he is at least not studying ways in which to cut the throat of his fellowman.

The meaning of history

Now one thing that will always help man to understand his nature and destiny is history. God is the controller of history, and he is the one who sent Christ His Son into history at a specific time and for a specific purpose. Our Lord brought in the new age when the event of his incarnation, life, death and resurrection took place. If we can grasp the true significance of Christ's first coming and what it did to history, we will be in good position to understand his second coming and eternity, which goes beyond history.

The clue lies in Jesus' teaching about the kingdom of heaven. Many parables describe the kingdom, and their unifying note is that here is a brand of life, a depth of its kind which is ready to express them. Thus the list of the highest possibilities of life in the kingdom; they show that man is built to express them. When the subject of morality is broached, that can succeed is that which is described as the kingdom of God.

One of the most damaging accusations that can be levied against organized religion in America today lies in the area of morality. How can we have more church members and higher crime rates, more juvenile delinquency and questionable honor in high places? The answer is that man has not measured up to his highest dignity. He is not living according to kingdom precepts. Until he does, he is not ready for the age to come. He must, indeed, live in fear and trembling in the thought of being presented before the judgment seat of Christ. If the events of our time since 1945 are doing what they ought to do to us, they should prompt us to all kinds of strong endeavor and moral eagerness. Instead, even many church members are actually prisoners of hedonism (pleasure is god).

Creative minds prepare the way

Berdyaev also believes (p. 250) that products of great creative minds prepare the way for the kingdom of God and enter into it. "Greek tragedy, the pictures of Leonardo, Rembrandt, Botticelli; Michaelangelo's sculpture and Shakespeare's dramas, the symphonies of Beethoven and the novels of Tolstoy; the philosophical thought of Plato, Kant and Hegel; the creative suffering of Pascal, Dostoyevsky and Nietzsche; the quest for freedom and for what is true and right in the life of society—all enter into the kingdom of God."

This means that in view of the possible end of this age and the arrival of the next, no man should sit back and fold his hands. This is unfortunately what many adventist groups have done in the past. Rather than put aside all our efforts to make this world better and more just and moral, we should redouble them. The kingdom is here, it is among us, and the end of the world is always near. Our most sensible course is to prepare for the end, so that if it comes, our house is found "swept and garnished."

DEATHS


BAPTISMS

THE LORD’S PRAYER IS

Brief, Direct, Yet Inexhaustible

John H. Johansen
Department of Religion, Salem College

The sight of Jesus at prayer made his disciples ask Him to teach them to pray. In Luke 11:1 we read: "He was praying in a certain place, and when He ceased, one of the disciples said to Him, 'Lord, teach us to pray.'" No doubt his disciples had prayed before, but they found that the prayers of Jesus were different. And the consideration of His prayers makes us want to turn to His teaching about prayer. For the Saviour acceded to the disciples' request and gave them the model prayer which we know as The Lord's Prayer.

In the Lord's Prayer we have an inexhaustible lesson. Here is not "much speaking" but brevity and directness; yet the longer these few words are studied the more are depths beyond depths revealed. "I used to think," wrote Henry Ward Beecher, "that the Lord's Prayer was a short prayer; but as I live longer and see more of life, I begin to believe that there is no such thing as getting through it. If a man in praying that prayer were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime." And Frederick Denison Maurice has said: "It may be committed to memory quickly, but it is slowly learnt by heart."

Two Versions

There are two versions of the prayer, in Matthew 6:9-13 and Luke 11:2-4. These two versions differ in their setting and in their wording. Matthew with his custom of grouping the teachings of Jesus sets it with other material about prayer. Luke, as we have seen, records it as having been taught in response to a specific request. Matthew's version is longer and is the one that was early adopted for use in public worship. As to the reason why there are two accounts of the Lord's Prayer, differing slightly as they do, the words of Norval Geldenhuys are worth quoting: "It is very natural that He (Jesus) should repeat the prayer on two or more different occasions for the instruction of His disciples. It is also very natural that He should give it substantially, but not exactly, in the same wording, for His view of prayer was that it should not be mechanical. He constantly warned against formalism and verbalism.*"

I think we are correct in saying, then, that this prayer was intended primarily not as a form of prayer, but rather as a general hint as to the things for which a Christian may properly make request. Let us do a little brief analysis of the construction and the implications of what we mean when we repeat this prayer, sincerely and in faith. And let us follow Matthew's fuller and more familiar version.

1. First, there is the structure of the Lord's prayer. It opens with an invocation: "Our Father who art in heaven." It ends with an ascription of glory: "For Thine is the kingdom, and the power, and the glory, forever and ever, Amen." Between the preface and the ascription of glory there are six petitions. The first three belong to the things of God, the second three belong to the things of men. So you see the construction of the Lord's Prayer is perfectly balanced; indeed, all that Christ did and said is perfect.

Now you may say that such a division is artificial, for whatever is for the glory of God is for the good of men, and whatever is for the good of men is for the glory of God. And yet it is plain that in the first part of the prayer our thoughts are directed away from ourselves to those larger issues which have to do with the exaltation of God, while the latter part expresses our conscious and clamorous personal needs.

II. When we begin to study the Lord's Prayer we are struck immediately by the word "Our." We say: "Our Father who art in heaven." True prayer must commingle petitions for ourselves and the brotherhood. When a man prays he is to feel his oneness with humanity. An automobile rides easier when the seats are all occupied; so likewise our prayers go better when they carry the burdens of humanity.

And when we pray we are to say "Father." That is the very heart of Christian prayer. To think of God as a Father is not always easy. When one is out on the sea, tossed by a dark expanse of cold, insensate, heartless ocean, it is difficult to feel that back of all the waves there is an infinite, kindly heart. But that is just the intellectual adventure to which Christ calls us. He Himself said "Father" under the most difficult circumstances in which it was ever uttered. He had lived a life of absolute loyalty but God left Him alone to die on the cross amid the jeers of his enemies. The darkness settled down upon Him like a pall, but after a cry of desolation, He died saying, "Father, into Thy hands I commend my spirit." And somehow since then it has been possible for His followers to say "Father" even when it looks as though God were against them.

The whole modern tendency to speak of God as though He were a huge automatic

complication of natural laws, is diametrically opposed to Jesus' teaching. No man was ever so absolutely certain that God could be depended on to act after a certain manner if man fulfilled the conditions. In that sense He was the great champion of the reign of law. But to speak of God as a mechanism would have filled Jesus with horror. He is your "Father" He would have exclaimed!

Of course, Jesus understood that God did not have the limitations of human personality. But when we say that God does not have the limitations of the human personal-

NEWS FROM THE CHURCHES

Brethren on Route

Four young Moravian ministers en route to the Dominican Republic for a week-long evanglistic mission in February, representatives of the Moravian Church in this joint venture of three other cooperating denominations shared their ministry with the Coral Ridge Moravian Church on February 14.

The Rev. R. T. Troutman, pastor of the Grace Moravian Church led in the reading of the Liturgy; the Rev. N. C. Byerly of Macedonia Moravian Church, read the Scriptures; the prayer was given by the Rev. W. N. Green, of New Eden Moravian Church; and the Rev. Paul A. Snider of Bethabara Moravian Church delivered the sermon.

The congregation was deeply grateful for this service of real, spiritual significance.

Highlight of Year for Raleigh Men

The Men of the Church at Raleigh shared dinner, fellowship and inspiration with the men's organization of the Ridge Road Baptist Church in a joint meeting held Tuesday night, March 8, at the Moravian Church of Raleigh, just before the second 7-inch snow fall of the season in the capital city. Fifteen Moravians extended hospitality to 30 neighboring Baptists, who are looking forward to the completion this spring of their new Christian education building.

Guest speaker for the occasion was the Rev. James D. Beckwith, rector of St. Michael's Episcopal Church, Raleigh. He combined good humor and wit with an inspiring message on the reasons why Christian brethren of the various denominations should commit themselves to work together as one family of God in the world today.

A total of forty-six men enjoyed the delicious meal prepared by Br. Everett Rosemann and served, in his absence, by two of his professional assistants. The tables were set, and other arrangements made, under the direction of Br. Clarence Parker, who, as president this year, has given a great deal of time, thought, and labor to the success of Men of the Church meetings. Br. Scott Vermoble and Br. Wayne Sneed, other officers serving currently, have also been active and devoted to the work of the group.

Everyone present, including the respective pastors, Br. Walser Allen and the Rev. Robert Dorr, agreed that the occasion was a highlight of the year, in attendance and program, as well as in food and fellowship.

Old Shoes

A rousing discussion was stimulated when "Spice and Spouse" adopted a brief statement of purpose and organization and elected the following officers:

President, Mr. and Mrs. Cecil Hutchins; vice-presidents, Mr. and Mrs. Robert Mayer; secretaries, Mr. and Mrs. RichardBienema; treasurers, Mr. and Mrs. George LeGost.

Seminars Held for Prospective Members

Four Membership Seminars were held during Lent at the First Church in Greensboro for prospective church members. The
pastor, the Rev. Kenneth Robinson, conducted the seminars each Sunday evening at 6:30 on the subjects, What Christians Believe, Church History, Moravian History and Practices, and What Does it Mean to be a Church Member.

Bethabara Forms Historical Society

Initial plans for a Bethabara historical society were made on Friday night, February 26, 1960 at a meeting held in Bethabara Church. H. B. Marley, Jr., president of the Faithful Workers Class of the Bethabara Sunday School, presided at the meeting. The film, "The Rugged Road to Salem," was presented.

Temporary officers were elected as follows: Emory Thomas, president; Mrs. H. W. Wilson, Jr., secretary-treasurer; and Mrs. B. Clyde Shore, chairman of the constitution committee.

Membership dues were fixed at $1.00 per year. Life memberships may be obtained by contributing $100 to the society. Dues and contributions will be received by Mrs. H. W. Wilson, Jr.

The charter membership of the society will be held open until April 29, 1960, when a permanent organization will be effected. All persons interested in becoming charter members of the society are urged to contact Mrs. H. W. Wilson, Jr., immediately.

Thought Starter

"My most inspiring moment" was the thought starter for the first get-together of the high school age young people of the Coral Ridge Moravian Church at the parsonage on February 28.

At this initial meeting of the Senior Youth Fellowship the group elected Harry Ellis, president; Bob Walthier, vice-president; Carol Ann Weidner, secretary; and Lynne Barnar, treasurer.

Counselors will soon be appointed to assist Mr. Jack H. Wilson, teacher of the group in the Sunday School.

Open House at Raleigh

Over 400 teenagers crowded the Moravian Church of Raleigh beyond its capacity on Friday night, January 8, following a home basketball game at the nearby LeRoy Martin Junior High School. The milling, socializing group of boys and girls hailed both from Martin School and from Hugh Morson Junior High School, also in Raleigh, Martin's opponent that night on the court. They met their friends, consumed soft drinks and cookies dispensed by church chaperones and set up a constant stream of traffic through the doors of the Christian Education building. One case of "reverse defenestration" was reported, in which a Moravian host firmly restrained an eager lad from climbing through a window where a door was not available.

However, the occasion was pronounced a definite success and the structure was still standing after the gathering of enthusiastic youth had finally dispersed at eleven o'clock. Credit goes principally to Mrs. D. S. Grosch, who, as leader of the Raleigh church's Girl Scout Troop, sponsored the open house. Among those who gave her capable assistance were Mrs. Waylon Snead, Mrs. Ira Schaub, Mrs. Reinhard Martin, Mrs. Edward Manning, and the Brn. Reinhard Martin, Edward Manning, George Smith, Arthur Felton, Henry Marshall, Dan Grosch and William Diehl.

In accordance with an agreement with the neighboring Highland Methodist Church, which is opening its doors to the young people on alternate home-game Friday nights, the Moravian Church held another open house for the Martin Junior High students on February 5. The attendance did not constitute an overflow but approximately 200 youngsters celebrated, despite their defeat by Rocky Mount. Mrs. Grosch and the Girl Scouts were again in charge, aided by several church members.

Union Cross Buys Organ

Union Cross Moravian Church procured a Baldwin organ for use during the past Christmas season. It received such popular favor that the church board endorsed its purchase. Substantial individual and class contributions were made. By the first part of March only $629.00 more dollars were needed to pay for the organ which cost a total of $2200.00. Miss Irma Gatewood is the choir director and organist.

Choir Organized

A senior choir consisting of approximately twelve of our high school young people has been organized by Miss Irma Gatewood at Union Cross Moravian Church. This is in addition to our junior and adult choirs.

Band Organized

A band has been organized at Union Cross Moravian Church. The pastor has undertaken the training of a number of beginners. A band of about 24 pieces is expected to play for the Easter Sunrise Service this year. This will be a fine addition to our active church program.

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German Influence Seen In Moravian Church Life

A. W. Schattschneider

With the renewed interest in Moravian History that has come about partly through the 500th Anniversary observances and partly through the efforts of such organizations as Old Salem and Historic Bethlehem, it is interesting to trace the various threads of influence that can be found in our church.

During its more than two hundred and fifty years in Bohemia and Moravia the church enjoyed numerous periods of prosperity, in which it established schools, built hundreds of churches, set up printing presses, issued the first Protestant hymn book in 1501, and took an active part in the publication of the Kralitz Bible (1579-1593). As the years passed, however, persecution became more and more intense. During the period following the Thirty Years' War the church was almost completely crushed, and in most areas survived only by going into the underground.

Renewal in Saxony

It was in June, 1722, that a little band of Moravians, hearing that a Saxon nobleman named Zinzendorf had offered to shelter persecuted Christians, arrived at Berthelsdorf, in Saxony, and began building a town which they named Herrnhut. Within a few years hundreds of their brethren joined them. Their neighbors called them "Moravians," because many of them had come from Moravia. In many parts of the world they are still called Moravians; in German speaking countries the church is called "Der Breudergemeine."

In 1732 the first Moravian missionaries began work in the West Indies; a few years later they were at work in England, and in 1735 the first group of Herrnhutters came to Georgia. Leader of the group was Augustus Spangenberg, born in Dresden, professor at Halle, who had been so impressed by Zinzendorf's preaching that he had come to Herrnhut and cast his lot with the Moravians. During the years he spent in America he not only "fathered" the settlement in Georgia, but similar settlements in Pennsylvania and North Carolina. In 1736 a second group of Herrnhutters came to Georgia—on their ship were John and Charles Wesley. So impressed was John Wesley by his contacts with "the Germans," as he called them in his "Journal," that upon his return to England he began worshipping with the Moravians in London. It was there, on May 24, 1738, that under the ministry of Peter Boehler, Frankfurt born Moravian, Wesley experienced the "heart-warming" which resulted in the evangelistic ministry out of which the Methodist Church was born.

German influence among colonial American Moravians was predominant. With a few exceptions (an English congregation in Philadelphia, Pa., another in Hope, N. C., for instance) all services were conducted in German. Gradually English displaced German in the eastern and southern portions of the United States, but in the middle and western states there can still be found congregations which have German services. Most active leader in spreading the church throughout Wisconsin, Minnesota and other middle states was John G. Kaltenbrun, who came from Neusalz, in Silesia. In May, 1853, he led six German families to Watertown, Wisconsin; there he organized them and eight other family groups into the Ebenezer congregation. No less than thirty Moravian congregations owe their origins to this enthusiastic home missionary.

Heritage of Hymnody

The Moravian hymnal currently used in America contains no less than 37 of Zinzendorf's hymns (translated by various persons); 14 by Paul Gerhardt, Lutheran minister born in Saxony in 1607; 15 by Christian Gregor, organist at Herrnhut during the early days of that settlement, and later a bishop of the church; 7 by Martin Luther; 5 by Samuel Benade, born in Upper Lusatia in 1746. The tunes to which these hymns are sung are chorales, many of them by German composers. Beethoven is represented by 9 tunes; Adam Drese, mayor of Jena between 1700, by 7 tunes (and 2 hymns). The Hymnal also contains 13 tunes classified merely as "German Popular Melodies;" several of these are used more than half a dozen times.

German influence is seen also in the naming of Moravian congregations. When they did not use Bible names (Bethlehem, Nazareth, etc.) the Moravians frequently chose picturesque and meaningful German names. Thus there is a Schoeneck congregation in Pennsylvania; a Gnadenhuette in Ohio; Friedberg and Friedland in North Carolina. During the days in which missionaries Rauch, Zeisberger, Etwein and Heckewelder, whose very names suggest their back-

GIFTS AND SOUVENIRS OF OLD SALEM

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<td>Post Cards and Pictures of Salem</td>
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grounds, preached the gospel among various Indian tribes, there were Indian mission stations with names like Friedensstadt and Friedenthal, Gnadenthal and Pilgerruh.

Except for a few of our Canadian congregations the German language is no longer used for any of our church services and our membership is generally quite representative of the community in which our congregations are located. We do not think of ourselves as a "national church" in any sense, but we do at the same time appreciate the rich heritage that has come down to us from previous generations.

**STUDENT FEES INCREASED AT MORAVIAN COLLEGE**

Student charges at Moravian College, Bethlehem, Pa., will jump almost one hundred dollars with the establishment of a $900 comprehensive charge beginning September, 1960, it was announced by Comptroller Charles H. Kuhn, Jr.

The new $900 comprehensive charge will include tuition, and the following fees: science and language laboratories, practice teaching, student activities, athletics, health, graduation, orientation and alumni life membership. At present the tuition is $750 and the fees except those charged for laboratory and practice teaching are part of a $50 inclusive fee paid by all students. In addition students electing some courses pay special fees ranging from $5 to $20 per course. All such fees will now be included in the $900 charge.

Kuhn, in explaining the move to a uniform charge, pointed out that in recent years an increasing amount spent on equipment, such as the language laboratory, has been provided for Arts majors, making negligible the difference in cost between many Arts and Science majors.

Moravian's last tuition increase was $50, effective in September 1959. President Raymond S. Haupert, in commenting on the present action, said: "Moravian, like other colleges, is reluctant to increase tuition, but despite increased annual giving on the part of alumni and friends, the new rates are necessary to help meet college costs. A major part of the increase will go toward faculty salaries in a continued effort to bring these salaries to at least their pre-war relative position with other professions."

**LAYMEN'S CONFERENCE AT GREEN LAKE SET FOR JUNE 10-12**

Final details for the Laymen's Conference for 1960 are being made and will be announced soon. The conference will be held at Green Lake, Wisconsin, June 10, 11, and 12.

"It is our hope," said Br. Wilson Edwards director of publicity, "that at least two members from each of the Southern Province Congregations will attend the conference." Plans are also being worked on, according to Br. Edwards, to charter a bus for the trip from Winston-Salem to Green Lake.

A set of color slides on beautiful Green Lake are available for showing to interested groups in the churches.

**WOMEN'S FELLOWSHIP FORMED IN FLORIDA**

A Women's Fellowship has been formed by the newly organized Coral Ridge Moravian Church of Florida as a part of the congregation's program for development in cooperation with all agencies of the Southern Province.

By-laws for the fellowship have been adopted and officers elected. The initial plans call for a morning and an evening circle to be formed to meet on the second Tuesday of each month.

The officers chosen are: president, Mrs. Harry C. Fries; vice-president, Mrs. Charles E. Castle; secretary, Mrs. Robert L. Bales; treasurer, Mrs. Eugene B. Tilton; circle leaders, Mrs. James H. Wilson and Mrs. William T. Ritter. Chairmen of committees are: spiritual life, Mrs. Richard Bienema; missions, Mrs. Thomas Abernathy; fellowship, Mrs. John W. Schlegel; service, Mrs. William Earle Dodd.

The general meeting on March 22 took the form of a kitchen shower for the purpose of equipping the church kitchen which has recently been the recipient of the gift of a ten burner institutional gas range by one of the member families, and an electric range by another and a refrigerator by a third. Sixty-six place settings of beautiful stainless steel flatware were also donated.

The Board of Trustees purchased utensils and equipment at a great saving from a caterer who had discontinued his business.

The Executive Board of the Women's Fellowship has appointed a committee consisting of Mrs. William K. Snellgrove, chairman; Mrs. Charles Connolly, Mrs. Charles T. Yost and Mrs. Edward E. Yancey to supervise and care for the kitchen and its equipment.

**MCCORKLE WILL TEACH MUSIC AT UNIVERSITY OF CALIFORNIA**

The Board of Trustees of The Moravian Music Foundation has announced that the Director of the Foundation, Dr. Donald M. McCorkle, will join the faculty of the University of California at Los Angeles for the 1960 summer session. Dr. McCorkle will be visiting professor of musicology for six weeks and will teach a graduate course in the history of American musicology and seminars in historical musicology.

The department of music at U.C.L.A. is among the outstanding departments in the nation, and only recently attracted concert violinist Jascha Heifetz to its faculty. The great contemporary composer Arnold Schoenberg was a member of the faculty from 1936 to his death in 1951. Several musicologists on the permanent faculty are internationally recognized authorities in their respective fields.
we bounced again into the darkness. It was near midnight when we arrived in San Pedro. Eastwick and Dronsfield spent the night at Hector’s. Troutman and I enjoyed a good night’s rest in the Moravian Mission House with the Fliegels.

On Sunday evening, February 21, Br. Fliegel and I conducted the concluding service in the series at La Romana. We visited for a while in the home of Mrs. Gladys Fredricks, my hostess for the week, and then drove back to San Pedro. On Monday we returned to Ciudad Trujillo for the victory rally that night. At that rally the churches reported more than 280 decisions for Christ. On Wednesday, February 24, we began our journey home.

On Friday morning a special meeting was held for those interested in winning others to Christ. After a brief instruction period they were sent into homes with the invitation, “Come with us to Christ.”

**Humans Visited**

A lay-leader of the La Romana congregation, Br. Antill, and I visited the homes of many of the people together. On Thursday Br. Fliegel came back to La Romana and we made additional visits together. He returned on Saturday afternoon with Eastwick, Hector, and Troutman. We all toured the sugar factory in La Romana.

MRS. GLADYS FREDRICKS, who was Br. Paul Snider’s hostess for the week at La Romana is at the left. With her is the Episcopalian minister and his wife.

On February 16 Br. Fliegel drove Dr. Dronsfield and me to La Romana. Dronsfield had been assigned to work with the Dominican Evangelical pastor, Puello. I was on my own. Fliegel planned to spend most of the week in San Pedro with Br. Troutman.

The same day, February 16, Br. W. Norwood Green travelled by public car (taxi) from Ciudad Trujillo to the border village of Duverge. He also held services in the near-by villages of La Colonía and Mella. Br. Norman C. Byerly travelled to the village of Bani.

**Messages Interpreted**

We all preached in English. The messages were interpreted into Spanish. In the Moravian Churches at La Romana and San Pedro de Macoris the services were bi-lingual throughout. Hymns were sung in Spanish and English. The Scriptures were read in both English and Spanish.

With us we had brought several evangelistic books in Spanish and two Spanish tracts which were very helpful. We had three thousand copies of “4 Cosas que Dios quire que Usted Sepa” and three hundred copies of “El Mensaje de Dios.” We were all amazed at the eagerness with which the tracts were received.

Services were held in La Romana each evening, February 16-21, including Saturday night. A service was also held on Sunday morning at 7:00 A. M. Sunday School was held at 2:30 P. M. Attendance was excellent and the response to the invitation to receive Christ was beyond our expectations.

On Friday morning a special meeting was held for those interested in winning others to Christ. After a brief instruction period they were sent into homes with the invitation, “Come with us to Christ.”

**Human Barriers Leaped**

We shall never forget the generous hospitality of Christian friends which easily leaped the human barriers of race and theological opinions. It grieved us when the first news we received from home was an article in the New York Times which told of racial clashes in Winston-Salem and we wondered if the same generous hospitality would be afforded our new friends were they to visit us in our homes, in our churches, in our towns. We shall never forget those radiant Christians with the laughing eyes who welcomed us into their homes. We were overwhelmed with a new sense of responsibility. The Bible says, “For unto whom much is given, of him shall much be required.” Our responsibility before God is great! Greater than any of us has imagined! We can not assume that it is not our responsibility to carry the gospel to the world. The command of our Christ does not allocate certain portions of the world to various groups. Where there is need someone must go. Where there is work to be done for our Saviour someone must provide the materials, the money, and the men. We have more money, more available men, and more responsibility before God than any nation on earth.

The responsibility placed upon the Moravian Church by our loving Redeemer is great. Our resources are greater. The opportunities for service are abundant. Willing hearts are few. God grant that we may be made willing!

“**RUGGED ROAD TO SALEM**”

**15 STORY OF OLD SALEM**

“Rugged Road to Salem,” a 30-minute sound and color film which tells the story of Salem and shows its restoration, is available at no cost for showings by church, civic and social organizations.

Arrangements for reserving the film can be made by contacting Old Salem, Inc., telephone PARk 3-3698 at Winston-Salem. Projection service also is available by special request.

The movie, written and filmed by Winston-Salem citizens, is set in modern times. A father, played by WSJS announcer Dale Steele, tells his son, played by young Jimmy Rush, about the history of the village while they tour the restoration.

Interesting photography, humor and the young boy’s excitement combine to keep interest high throughout the film. In addition to the Old Salem scenes, there are scenes at Bethabara, scenes taken from the Sauratown Mountains and aerial shots of the restoration and the city.

Joe King wrote the script for the movie. Frank Jones was the photographer. Authentic Moravian music selected by Dr. Donald McCorkle, director of the Moravian Music Foundation, was used in the background.

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WINTER VISITOR FROM THE PROVINCE RECEIVES

Warm Welcome in Alaska

Vernon E. Daetwyler

I don't know of anything in our Church that has given me reason to be proud or more cause for joy and thanksgiving than the work that has been done in the 75 years

VOL. LXIII

WINSTON-SALEM, N. C., MAY, 1960 NO. 5

WARD the organ, there was a different face.

THE REV. VERNON E. DAETWYLER, Fairview pastor, visitor to Alaska in evangelistic cam­

paign observing the mission province's 75th An­

niversary. The squirrel parks was worn not only

for travel, but also to keep warm in the cold

churches.

of planting and harvesting the Gospel in Southwestern Alaska. I begin to understand now what I mean when I tell prospective members who come to my church "the Mo­

ravian Church is a Missionary Church." In February and March I had the first hand evidence of what has been accomplished for Christ in the 49th state among the Eskimos.

Alaska is twice as big as Texas plus Geor­

gia and Rhode Island thrown in. But there aren't many people in Alaska who haven't heard about the Moravians and the work they have done up and down the Kuskokwim River as well as in the Dillingham, Nushagak area.

They Come Prepared

Where in the United States can you ring the church bell and in 15 minutes have a church filled with worshipers? During these winter months 85 per cent of the Eskimos

would be in every church service. Everyone attends except the sick and infirm. If there were modern taxi service, I suspect even they would come. They don't go just to hear the missionary or some visiting preacher. They have come prepared to sing in the choir, or in a quartet, or in a duet, or they may have worked up a solo in the long hours of spare time that they have during the cold winter days and nights. Some have worked up a brief testimony on what Christ has done for them. They will talk of a New Power (Christ) to triumph over tempta­

tion and sin. Others may have put together a short message or exhortation on a Scrip­

turse verse. They know their way around in the Thompson Chain Reference Bible (Authorized Version). They can find almost any verse on any teaching in a matter of minutes.

I never could understand why or how so many of the people under 35 years of age could play the organ, particularly the young men. It seemed that everytime I looked to

ARRANGEMENTS ARE COMPLETED FOR

Vacation School Workshops

During the month of May arrangements will be made in the churches of the Southern Province for the annual Vacation Bible School. For most of the congregations the schools will open on Monday, June 13, which is one week later than in past years because of the delay in the closing of pub­

lic schools.

In 1959, 37 vacation schools were held in the Southern Province according to the records of last year in the office of the Board of Christian Education and Evangelism. Ac­

cording to these same records 2,621 boys and girls attended the 37 schools and they were led by 573 adult teachers and leaders. The number is expected to be even greater this year.

Provincial Workshops

An important phase of this preparation will be the holding of two workshops for adult workers sponsored by the Board of Christian Education and Evangelism. The first workshop is for the directors or general superintendents of the schools from each congregation.

The superintendents' workshop will explore the procedures for organizing and ad­

ministering the local schools. The recom­

mended materials for all age groups will be presented and other matters such as re­

cruitment of teachers will be discussed.

Two identical sessions will be held for the superintendents on Monday, May 9, at 2:30 and at 7:45 P. M. at the Fries Memorial Church. Dr. George G. Higgins, exec­

utive secretary of the Board of Christian Education and Evangelism, will direct the superintendents' workshop.

The second workshop which is for de­

partmental superintendents and teachers will be held at the Home Church on Mon­

day, May 23. Again there will be a choice of attending either the 2:30 afternoon ses­sion or the 7:45 evening session.

Experienced leaders will direct the four age-level groups of the workshop. They are Miss Louise Pendergast from the Avondale Presbyterian Church of Charlotte, Kindergarden; Miss Eubank Taylor of the First Presbyterian Church of Gastonia, Primary; Miss Martha Anne Bowles of Trinity Mor­

avian Church, Juniors; and the Rev. K. Edwin Fussell, pastor of the Leaksville Mo­

ravian Church, Junior Highs.

(Continued on page 4)
**Provincial Announcements**

**Provincial Elders Conference**

Br. David R. Burkette has accepted a call to become the pastor of Bethania Congregation. He was installed on May 1 by the president of the Conference.

Br. and Sr. Roger W. Kimball have volunteered for mission service in British Guiana. Br. Kimball will receive his Bachelor of Divinity degree from Moravian Seminary in May and will be ordained shortly thereafter. They will begin their service in British Guiana sometime in July.

The following seminary students assigned as summer assistants to the following churches will assume their duties early in June:

- Wallace C. Elliott to Friedland.
- Roger L. Parks to Christ Church.
- Jack L. Salmon to Coral Ridge, Ft. Lauderdale, Fla.
- Harold D. Cole to survey new fields and conference work.

The chairmanship of the Unity Committee will come to the Southern Province for a three year period beginning July 1, 1960. This is in accordance with the action of General Synod of 1957. The Unity Committee is composed of one member from the Provincial Boards of each Unity Province (which are voting members of the Unity Directory).

The Unity Committee serves as the executive committee of the Unity Directory. The chairperson of the Unity Committee likewise serves as chairman of the Unity Directory.

The chairman elected by the Unity Committee for the period July 1, 1960—June 30, 1963 is Br. R. Gordon Spaugh, president of the Provincial Elders' Conference of the Southern Province.

The activities of the president of the Conference for the month of March included:

- Ash Wednesday sermon on March 2 at Nisky, St. Thomas, Virgin Islands; Installation of Br. Herbert Weber at Mayodan on the 6th; Sermon at Groundbreaking at First Church, Greensboro on the 13th; Missionary address at Friedland on the 20th; Missionary Anniversary Sermon at West Side Moravian Church, Bethlehem, Pa. on the 27th.
- Board Meetings during the month included: Board of Christian Education and Evangelism on the 9th and 22nd; Provincial Elders' Conference on the 10th; Financial Board on the 17th; Directors of the Foreign Missionary Society on the 18th; Church Aid and Extension Board on the 21st; Joint Meetings of the Northern and Southern P. E. C.'s on 24th-25th; Comenius Day observances at Moravian College on the 28th; Moravian College Trustees on the 29th; Commission on the Ministry on the 30th.

**Provincial Women's Board**

**Mrs. Harry E. Cook, Jr.**

The annual Provincial Workshop for all Moravian women of the province will be held on Wednesday, May 18, at Fries Memorial Moravian Church. There will be two identical sessions held at 11 a.m. and at 7:30 p.m. Each woman may choose the time most convenient for her. At the close of the morning session, the women of the host church will serve a light meal at a cost of 50c. Mrs. Elwood Cain is president of the Women's Fellowship at Fries Memorial Church.

A brief history and report of the Pfohl Ministerial Fund will highlight the opening session. Mrs. M. E. Miller, chairman of the Provincial Women's Board, will preside.

The afternoon session will be discussion groups. There will be a roll call in each group and it is important that every church be represented. These groups, which are designed for instruction and exchange of ideas, will be held: (1) Bible study leaders; (2) mission study leaders; (3) circle leaders; (4) presidents, vice-presidents and treasurers; and (5) parsonage committee chairmen. Bible Study Workbooks and Mission Study books will be available.

For those who will not attend one of the above discussion groups, there will be interesting talks by two enthusiastic speakers who have recently returned from visits to two of our distantly separated mission stations.

All women can benefit from our workshop, whether or not they hold an office, so everyone is cordially invited to attend.

********

Mrs. Silas T. Wild reminds all churches having contributions of articles for Nicaragua to have them at the church office at 500 South Church Street by May 18. These articles are listed under Special Projects on page 4 of our Mission Study Book for this year. She also asks that each package be labeled as to contents and name of contributing church after being wrapped so contents will remain clean until shipped.

If you should have any money which you would like to contribute to help Mrs. Werner Marx with her Spanish course of study for the school children in Honduras, or to help pay the freight charges on the bedding, please send it, plainly marked, to Mrs. K. Edwin Fussell, 1151 West Washington Street, Leesville, N. C.

********

Mrs. Kenneth L. Greenfield informs us with sorrow of the drowning of Evan Hurd at Bethel, Alaska. This is belated news which reached her through the news sheet from the Children's Home in Alaska. Many of you remember Evan Hurd as the orphan who was supported by the women of our province for a number of years.

**BAPTISMS**

-Tesh, Linda Susan, daughter of Samuel Price, Jr., and Hepsie m. n. McCullen Tesh, born June 6, 1948, Orange, Texas. Baptized in The Little Church on the Lane, Charlotte, on January 10, 1960, by Bishop Herbert Spaugh.


-Crissman, Rise Jan, daughter of Robert Clifton and Ruth m. n. Foltz Crissman, born March 4, 1956, Boiling Springs, N. C. Baptized in The Little Church on the Lane, Charlotte, on April 3, 1960, by Bishop Herbert Spaugh.

-Crissman, James Jeffrys, son of Robert Clifton and Ruth m. n. Foltz Crissman, born October 5, 1958, Shelby, N. C. Baptized in The Little Church on the Lane, Charlotte, on April 3, 1960, by Bishop Herbert Spaugh.

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
Winter Visitor to Alaska

(Continued from page 1)

even when they weren't playing the organ, they were spreading their hands on the keys and getting in their practice even though it was of the silent and mental kind. There was never any heat in the churches except for services, so there must have been little time for practice. They also played accordions, guitars, auto harps, and mandolins. In many of the villages a special choir rehearsal from 10:00 to 11:00 P.M. seemed rather normal.

Hearts Responsive

Although most of these people had heard the Gospel from our missionaries and their own lay pastors all of their lives, they never seemed to hear our preaching with a cold and indifferent attitude. Their hearts were responsive and impressionable. They were keenly sensitive and very alert to the power of the Holy Spirit in calling them to repentance, to greater faith, to more complete dedication. Young or old they never took their eyes off the preacher, or his interpreter if one was needed. They were hungry to hear the Gospel preached to them with different illustrations, and with applications they had not thought of before.

Strange Customs Witnessed

I witnessed some customs and practices in the Moravian Church that I never knew existed. In one Tundra Church, Nunapitchuk II, which I visited with the Rev. Joseph LaFortune to hold evangelistic services, the sanctuary as usual was crowded. They filled up the benches; then they sat on the floor covering every square foot of the building. Since it was about 20 degrees below zero, the oil stove was operating at almost jumping capacity. However, it got a tremendous assist from the 300 or more souls present in the little building, about 26 by 40 feet, with a ceiling of about 7 feet. On the next night the temperature had climbed all of the way up to zero. Before the service the thoughtful ushers had carried out the stove to make room for more people. In many of these churches I found myself preaching in a squirrel parka and mukluks so that I could keep warm. After all, the pulpit is usually as far from the stove as any part of the church.

Services Were Long

Nor had I ever been to church services that lasted 2 hours before they got around to turning over the pulpit to the preacher. I was usually too tired to stand up after two hours of singing, Scripture reading, prayers, and testimonies, but they were just getting started. After I had finished preaching (about 70% of the time my messages had to be translated by an interpreter) I gave the invitation. Then the lay pastor would give an invitation. Then perhaps one of the elders would make an appeal to the people to accept Christ. Often these invitations turned out to be 12 or 15 minute sermons. They seemed long to me, but I never noticed even the children getting restless.

A Sunday in church meant a worship service from 10:00 A.M. to 12:00 noon; then Sunday School from 2:00 to 3:30 P.M. There would often be an afternoon church service from 4:00 to 5:30, and then of course there was the main service, or the night service, from 7:00 to 9:30 P.M. This would be a typical Sunday in many of the remote villages.

First Winter Visitor

The Rev. Charles Michael, superintendent of the Mission, told me that I was the first visitor on the field in winter time since the founding of the work in Bethel in 1885. I had the first opportunity for a state­side visitor to see the work when it was at full capacity. In the summer the villages are well nigh deserted because the Eskimo is a fisherman and he goes to the canneries to work. There would often be an afternoon church service from 4:00 to 5:30, and then of course there was the main service, or the night service, from 7:00 to 9:30 P.M. This was a typical Sunday in many of the remote villages.

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Nor had I ever been to church services that lasted 2 hours before they got around to turning over the pulpit to the preacher. I was usually too tired to stand up after two hours of singing, Scripture reading, prayers, and testimonies, but they were just getting started. After I had finished preaching (about 70% of the time my messages had to be translated by an interpreter) I gave the invitation. Then the lay pastor would give an invitation. Then perhaps one of the elders would make an appeal for the people to accept Christ. Often these invitations turned out to be 12 or 15 minute sermons. They seemed long to me, but I never noticed even the children getting restless.

A Sunday in church meant a worship service from 10:00 A.M. to 12:00 noon; then Sunday School from 2:00 to 3:30 P.M. There would often be an afternoon church service from 4:00 to 5:30, and then of course there was the main service, or the night service, from 7:00 to 9:30 P.M. This would be a typical Sunday in many of the remote villages.

First Winter Visitor

The Rev. Charles Michael, superintendent of the Mission, told me that I was the first visitor on the field in winter time since the founding of the work in Bethel in 1885. I had the first opportunity for a state­side visitor to see the work when it was at full capacity. In the summer the villages are well nigh deserted because the Eskimo is a fisherman and he goes to the canneries to work. There would often be an afternoon church service from 4:00 to 5:30, and then of course there was the main service, or the night service, from 7:00 to 9:30 P.M. This would be a typical Sunday in many of the remote villages.

Strange Customs Witnessed

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the chores around the campus of the Home. Mrs. Peterson bestows her motherly affection on the boys when they have problems. In the Girls’ Dorm you find four busy staff members: Faye McDuffie, teacher of grades 1-3 (from Winston-Salem); Constance Sau­tebin, teacher of grades 4-8; Frances Huet­ter, matron; and Clara Cooper who is the dietitian. Besides supervising the Home, the Rev. and Mrs. Henkelman entertain visitors from the outside. Excellent relations have been established with the Air Force Base at Bethel. Major Jergensen and Chap­lain Hempe flew to the Home on one of the days I was there and brought several bush­els of surplus oranges and lemons from the base. What a treat it is to have citrus fruits in remote Alaska in the winter.

When I arrived at Bethel on February 5, I learned that the Rev. and Mrs. Joe La­Fortune were up to their necks in the ef­fort to keep the liquor interests out of Bethel. He wrote one letter after another to the people of the town, and she entertained one guest after another in an effort to get the town to vote dry. When the election was held, the count was 313 against alcoholic beverage and 162 for. This was a great victory because it kept at least legalized whiskey out of the Eskimos’ hands. The Eskimo reacts to alcoholic beverages much like the North American Indian did, so the Mission can add another feather to its cap in its effort to strengthen the moral and spiritual and physical lives of the citizens of the Arctic.

A Beautiful Church

One of the most beautiful churches, outside the large church in Bethel, is the church at Quinhagak. It is served by the Rev. and Mrs. Charles Michael. They labor at this far off village fronting on the Ber­ing Sea nine months of the year. This church had a power plant and fluorescent lights. A beautiful lighted cross adorns its church tower. The building is painted and well cared for inside and out. The Michaels also have other important responsibilities. He is Dean of the Moravian Bible Seminary, and she is one of the faculty members. This school is in Bethel, so they must stay in Bethel from January through March. Mrs. Michael also promotes good will in the community in her tireless efforts to entertain important government personnel in addition to her teaching while she is in Bethel. Dean Michael invited me to speak to the seminary boys at one of their Seminars and also to give the Commencement Address on graduation night. Two young men were graduated: Carl Evan and Sammy Ivan. They will now be called to serve as lay pastors of our congregations.

One of the finest things that could happen to the Mission would be for one or more of the bright and dedicated young men to finish High school in Alaska and then go to Moravian College and Theologi­cal Seminary for training. They would be invaluable assets to the field as spiritual and moral leaders in that they would be able to speak, understand, and think like Eskimos. It is the dream of every missionary to find one or more of these young men who are willing to pay the price.

Vacation Schools
(Continued from page 1)

The Church—The Theme

The teacher’s workshop will deal primarily with the utilization of the recommended materials for each group. Along with the use of the materials, teaching methods, worship procedures and creative activities will be emphasized.

The theme of the Vacation Bible Schools for 1960 is “The Church.” The purpose of this emphasis as stated by one of the study books will be to lead boys and girls to “think about their church as a group of followers of Jesus who have joined together to worship God and to do the work which Jesus asked his followers to do.”

Older boys and girls will be led “to de­­sire to accept Christ as their Saviour . . . and to become members of the church.” All regardless of age should through the experience of participating in the work, study and worship in the vacation school come to “an increasing appreciation of the place of their church in their own lives.”

Experimentation in New Forms

In recent years a number of congregations of the province have experimented with new ideas for their vacation schools. One of the experiments has been to hold the schools early in the evening and to broaden the program to include adults.

One church is hold such a school in 1959 was Oak Grove, which held its sessions over a two-week period from 6:30 to 8:45 each evening. In addition to the children and youth departments, a discussion group for the parents of the children and other adults met under the leadership of the pastor, the Rev. C. D. Weber. In their group the adults studied the book of Ephesians.

The entire school met at 6:30 for a thirty minute period of recreation. The various age groups assembled at 7:00 for worship and study which concluded at 8:45.

“We were greatly pleased with this new form of the vacation school,” was the com­­ment of Br. Weber. In describing the ad­­vantages of the early evening school he stated that “the children were fresh and alert for study and that it was much easier at this hour to staff the school with ex­­perienced teachers and musicians.”

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MORAVIAN MISSIONS

Howard Storts on the Move

The superintendent of the Moravian Church in Nicaragua is a busy man as the following record of activities will indicate. During the school year of the Instituto Bíblico at Bilwaskarma he stays close to home because he is a member of the faculty of that institution. After the Instituto graduation he sets out to visit as much of the field as possible, to return home just in time for the next school year to begin.

This year he planned to leave Bilwaskarma on March 19 for Managua to visit the new congregation there. Flying across the country to Bluefields he planned to attend the Young People's Conference at Pearl Lagoon. Then a trip to Costa Rica would allow him a visit to a Theological Seminary there, the Spanish language school for missionaries, and the new Moravian work at Colorado Bar on the East Coast. Upon his return, he planned to go to Rosita (part of the LaLuz district in Nicaragua) to dedicate a new church. A visit to Bluefields and in addition to her school district, she has been active in the work of the church through Sunday school, Youth Fellowship and Young People's Conferences. Her furlough will extend until April 1, 1961, and her address in the States will be 1505 North 58th Street, Philadelphia, Pa.

Radio Station Dedicated in Alaska

“The Voice of the Arctic,” radio station KICY, at Nome, Alaska, was dedicated on March 26. This station is being operated by the Evangelical Covenant Church of America and will serve the people of Alaska, reaching across the Bering Sea into Siberia. The Evangelical Covenant missionaries and the Moravians have been cooperating in every way to bring the Gospel to the Eskimos of Western Alaska.

BAPTISMS


Lancaster, Sarah Lynn, daughter of Clement Manley and Margaret m. n. Stauber Lancaster, born November 18, 1959, was baptized in the Rural Hall Moravian Church Sunday March 20, 1960 by the Rev. Howard G. Foltz.

Fultz, Donna Lisa, daughter of Fred Max and Barbara m. n. Stauber Fultz, born October 20, 1959, was baptized in the Rural Hall Moravian Church Sunday March 20, 1960 by the Rev. Howard G. Foltz.


MORAVIAN COLLEGE—A co-educational liberal arts college and MORAVIAN THEOLOGICAL SEMINARY—A graduate professional school of theology Accredited by the nation's highest accrediting bodies for four-year colleges and universities and theological seminaries.

SIGNIFICANT FACTS:

MORAVIAN COLLEGE—Students from the following congregations are enrolled in the current student body: Advent, Friedberg, Friedland, Moravia, St. Alyx, New Philadel phia, Calvary, Christ Church, Fullview, Home Church, Emmanuel, Kemona Hills, New Eden, Pine Chapel, and Trinity. MORAVIAN THEOLOGICAL SEMINARY this year has an enrollment of 24, 15 of whom are candidates for the Moravian ministry. Six are from the Southern Province.

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Home Church Organ Is to be Dedicated

The congregation of the Home Church invites the members of all Moravian churches and all other churches in the area to worship with them on May 8 at four o'clock in the afternoon when the new organ in the sanctuary will be dedicated to the Glory of God.

The Aeolian-Skinner organ has 2213 pipes. It is a 40 rank organ with three manuals. It was designed by John J. Tyrrell of the company; Mrs. Rose Siewers Kapp, organist; and Dr. Charles G. Vardell, Jr., former dean of Salem College School of Music and now acting president of Flora McDonald College. The organ was installed by A. Douglas Wauchope.

The pastor, the Rev. J. C. Hughes, will conduct the dedicatory service and Dr. Robert Baker will present the organ in a dedicatory recital.

Dr. Robert Baker is the director of music in the Fifth Avenue Presbyterian Church where Dr. John Sullivan Bonnell is pastor. Many will remember Dr. Bonnell from the "Preaching Mission" just as all who meet Dr. Baker will remember him as a Christian who devotes his talent in true humility to the Glory of God.

Dr. Baker is also the student and friend of Dr. Clarence Dickinson whom many will remember personally in this area. Dr. Dickinson has not only been the organist of the Brick Presbyterian Church in New York for over fifty years but has arranged many of the early American Moravian anthems for publication.

Dr. Baker is not only an eminent organist but is well known as a designer of the instrument. He at present is having the thrill and privilege of designing a new organ to be used in his own church.

Immediately following the service a reception will be held for Dr. Baker in order that all who attend the service may have the privilege of meeting him.

LETTERS

Konigsfeld, Germany

Dear Br. Stockton,

Just a while ago the mail brought me the check you sent me from the Moravian Widows' Society, Inc. I thank you very much for same.

With great pleasure I received The Wachovia Moravian last week. I read it with great interest. I am so glad that in this way I can have part in the goings on in our Church of the Southern Province and the Mission fields. I do not know who is the kind giver and ask you, if possible, to tell him my warmest thanks.

May the Lord bless our whole dear Church and make it to be a blessing to many.

With kind regards I am yours,
Clara Grossmann

Arnoldshain, Germany

Dear Editor,

I am very pleased that I received The Wachovia Moravian regularly and I am reading the articles with the great interest. Thank you for this link with all of you, my friends and brothers in the U. S. A.

With fraternal greetings and best wishes,

Sincerely yours,
Hans S. Renkewitz

Greensboro, N. C.

Dear Editor,

I would like to send this word of appreciation for receiving The Wachovia Moravian each month. It keeps me in close contact with the church work as a whole.

I think it is an excellent idea to send The Wachovia Moravian to college students. Other students here at Woman's College appreciate your thoughtfulness, I am sure.

Yours truly,
Phyllis Leinbach

Women's Officers

The Women's Fellowship of Oak Grove Church elected the following officers to serve for 1960-61: president, Mrs. Lester Reich; vice-president, Mrs. McCay Creson; secretary, Mrs. Harvey Seivers; assistant secretary, Mrs. P. G. Suber; treasurer, Mrs. C. P. Disher, Jr.; assistant treasurer, Mrs. George Brannock.

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NEWS FROM THE CHURCHES

Easter Visitors to Bethabara

More than 275 persons from 14 states and 2 foreign countries visited historic Bethabara Church during the Easter week-end.

1960. The visitors came from as far west as Texas and as far north as Michigan. The foreign countries represented among the visitors were the USSR and the Union of South Africa.

Guided tours were conducted through the building on Saturday, April 16, and on Monday, April 18. Guides were furnished by the Women's Fellowship of Bethabara, Mrs. L. W. Lackey, president. Those who served as guides were Mrs. Herbert Anderson, Mrs. Wheeler Atwood, Mrs. Richard Fox, Mrs. Thurston Davis, Mrs. Harry Duncan, Mrs. Bernard Davis, Miss Flora Sapp, Mrs. William Sheek, Mrs. William Andrews, Mrs. E. L. Rowley, Mrs. John Ham, Mrs. Carl Joyner, Miss Pam Reich, Mrs. D. M. Roberts, Mrs. Emory Thomas, Mrs. H. W. Wilson, Jr., and Mrs. R. W. Newsom.

Early Communion Services in Lent

For the third consecutive year the observance of the Holy Communion each Sunday morning at 9:15 has been one of the inspirational services of the Lenten period in the congregation of the Kernersville Moravian Church.

The attendance has increased during these years but most noteworthy has been the spirit of religious fervor and the sublime value of meditation in the quietness of the sanctuary.

Talent Money for Missions

Two months ago $40.00 was distributed among the membership of the Young Adult Department as a talent project. At a special meeting interesting reports were given and a "reckoning" of the talents entrusted to the members. As a result $145.00 was added to the treasury for the mission project.

New Chairs For Old Pews

A congregation usually replaces chairs by installing pews. Oak Grove has reversed the procedure by replacing old pews with new folding chairs.

When Oak Grove moved into its new sanctuary in 1957 it left its fellowship hall much as it had been, furnished with the pews from the old church, dating back fifty years or more. At its March meeting the Men's Fellowship decided that the pews had been lifted and carried about long enough and so voted to furnish the hall with the new metal chairs.

The thirty-eight men present at the meeting donated one hundred and eight chairs. Since that time others in the congregation have rallied to the cause making it possible to install two hundred new chairs.

Thus, the people of Oak Grove are looking forward to the "new look" in their fellowship hall and rejoice that now there will be no heavy pews to be moved when the hall needs to be rearranged.

Mission Conference Planned

The Moravian Churches in the Old Town area are planning a Foreign Missions Conference to be held July 17-20, 1960. The theme of the conference will be "Christianity and its Competitors". Dr. John R. Weinlick will be the principal speaker. He is professor of historical theology at Moravian Theological Seminary and a recent visitor to the Moravian missions in the Eastern West Indies.

Biggest Choir?

Choir Director Johnnie Hauser and Organist Ruby Bumgardner report that 53 children are now enrolled in New Philadelphia's Junior Choir. They would like to know if this is the biggest Junior Choir in our Province.

Club to Aid Covina

A new kind of "club" has been organized in the Ephraim, Wis., Moravian Church in an effort to strengthen the tie of fellowship with new Moravian congregations elsewhere.

"The Right Hand of Fellowship Club" was organized recently to help the Covina, Calif., church.

To become a volunteer member individuals are asked to send a $10 check or bill along with a membership registration to the church office. When all the money is in, one check for the total will be sent to Covina. These gifts are "incentive" gifts and are not part of the local church's quota for this purpose. The congregation feels that even though they cannot reach the hands of those who will unite with newly formed congregations, they can indicate the
same thing to them in this unique manner.

Advent Paints Sanctuary

The sanctuary at the Advent Church received last month the first paint since its completion in 1941, considerably brightening its appearance. The walls have been painted a pale beige, the ceiling white. Woodwork remains the natural shade as before.

Extensive alterations have also been made in the kitchen of the church, partitions being moved to provide additional work and storage space. The Board of Trustees has been very active this year in repairing and maintaining both church and parsonage buildings together with the grounds.

Raleigh Now Has 100 Members

The Raleigh congregation now numbers one hundred communicant members! On Palm Sunday nine persons were received into the fellowship of the Moravian Church of Raleigh, thus raising the membership to one hundred for the first time. There were two confirmations, one adult baptism, and six transfers. Following the reception of these new members by the pastor, the Rev. Walker H. Allen, Jr., the Elders and Trustees extended the hand of fellowship to them.

Palm Sunday also marked the appearance of two beautiful and welcome additions to the choir area of the sanctuary hall. A seven foot wide dossal cloth has been hung from the ceiling to the floor on what was a bare wall at the front of the church. Also, a curtain of the same material has been attached to the railing around the organ pit. Both furnishings have contributed greatly to the warmth and worshipfulness of the Raleigh Moravian Church. They are the gifts of very thoughtful and generous donors, Mr. and Mrs. Alan S. O'Neal of Raleigh.

Advent Committee Calls for Space

One of Advent's self-study committees, the committee on evangelism, reported to the Board of Elders this month that the prospects for expansion in the work of the church were almost without limit. In a survey of the rapidly growing Janita Lakes area of some 117 homes, 39 families were discovered without church connections.

Considering means of outreach, the committee pointed to the need for division of at least two Sunday School classes. It also noted, however, that we are definitely limited in space. The reason for the emphasis on division has been a study made of class growth which indicates that the smaller classes grow with greater vigor than the larger ones.

This is not the first voice raised for additional educational space at Advent. Last year the Nettie Gobble Class and the Women of the Church both made gifts initiating a fund for "an above the ground Fellowship Hall and Educational Building." The unique phrase "above the ground" is due to a continuing battle Advent fights with water in its basement rooms and kitchen. The Board of Trustees recognized the gift and this current year have budgeted $5,000 toward that purpose.

Tenth Anniversary at Konnoak

Konnoak Hills will celebrate the 10th anniversary of the beginning of church life and work at its corner at Luther and Rhyne in Winston-Salem on Sunday, May 29. There will be two special sermons that day, the anniversary—loyalty service in the morning at 11 o'clock, and the anniversary love-feast in the evening at 7:30 o'clock.

The Rev. John Goserud, first pastor, and only former pastor, will preach at both services.

Former members and present non-resident members, and all other friends of the congregation are cordially invited to come for the day.

The morning service will be followed by a picnic meal on the church grounds.

All of the offerings of the day, outside of those given in the regular offering envelopes, will go to the Building Fund for the new sanctuary.

Mission Film Shown

"Something to Die For" is the title of an inspiring missions film presented at Bethabara by the Bethabara Youth Fellowship on Sunday Evening, April 10. Participating in the service were several young people. Linda Ballard praved the evening prayer. Kieth Hunter read from the Passion Week Manual. Jimmy Morgan challenged the congregation with a call to Christian discipleship following the presentation of the film. Serving as usherettes were Beverly Reich, Sandy Cox, Kathy Fox, and Sheron Hine.

Bethabara Men Active

Activities of the Men's Fellowship of Bethabara during recent weeks have included a variety of programs. On Friday night, March 25, the Men of the Church under the supervision of Joe Segraves painted the vestibule of the Christian Education Building and the fellowship Classroom a soft green. On Sunday, April 3, two laymen, G. William Sheek, III, and W. Bernard Davis, assisted in the morning worship service.

The quarterly supper meeting with Wheeler Arwood, Thurston Davis, Odell Calloway, and Wesley Brendle as hosts brought the men together on Tuesday night, April 19, at 6:30 p. m. for a delicious fried chicken dinner (prepared by the wives of the hosts) and a very informative illustrated lecture by George Higgins, Executive Secretary of the Board of Christian Education and Evangelism. Dr. Higgins presented the film strip, "Go Tell It On The Mountains," and spoke about the summer conference program.

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HINE'S
Laymen and the Church look ahead is theme of
Conference at Green Lake
Wilson Edwards

"Moravian Laymen and the Church—Look Ahead" will be the theme for the 1960 North American Moravian Laymen's Conference to be held June 10, 11 and 12 at Green Lake, Wisconsin. This is the third conference since its beginning in 1954. Here the laymen will again be given an opportunity to express themselves on everyday religious attitudes and standards. Opportunity will be given also to show that they are ready and willing to be used by God through the sacrificial giving of their time and talents to the many responsibilities of the Moravian Church.

The setting of this year's conference is at one of the most beautiful conference grounds in America. The grounds are owned and operated by the American Baptist Convention and are used primarily for the religious training and inspiration of groups such as the Moravian Laymen's Conference.

The motto for the eleven hundred acre assembly grounds is "For a Closer Walk with God." Originally able to house only 350 people at a time when the property was acquired in 1943, it now has accommodations for nearly 1200.

Plans for the 1960 Conference are under the direction of Dr. Fred O. Kuehl, M.D., a member of our Westside Moravian Church, Green Bay, Wisconsin.

The program for the three day conference begins on Friday, June 10, with registration from 2:00 to 5:00 in the afternoon. In the evening there will be a panel discussion on the theme of the conference with Dr. John S. Groenfeldt, moderator. Dr. Groenfeldt is editor of THE MORAVIAN and author of BECOMING A MEMBER OF THE MORAVIAN CHURCH.

On Saturday morning G. L. Wallace, a Moravian layman from the Western District, will speak on "Called to be Stewards." This will be followed by discussion in small groups of points raised by Br. Wallace. Br. Wallace is chairman of the Peace Committee of the Moravian Church in America and president of the Madison, Wisconsin, Council of Churches.

The visiting speaker, Dr. Marcus Bach, will speak on Saturday afternoon and evening and again on Sunday morning. Dr. Bach is professor in the School of Religion in the University of Iowa. His addresses are popular, sympathetic and sparked with humor and have endeared him to large and devoted audiences from coast to coast.

It is hoped that the southern Province will have a good representation at Green Lake. A large number of Moravians from the Western District came to the Laymen's Conference when it was last held in Winston-Salem. It is the opinion of those who have been present at previous Laymen's Conferences that a stronger unity of Moravians all over America has resulted through this inter-provincial contact.

Each church in the Southern Province has been asked to appoint a conference attendance chairman. Information about the conference and transportation facilities can be obtained from the attendance chairman in each church. The objective is to have at least two or more members from each congregation attending.

Additional information can be secured from and registrations sent to the Board of Christian Education and Evangelism, 500 S. Church Street, Winston-Salem, N. C.

DEATHS

Moore, Mrs. Mary m. n. DeArmond, born April 25, 1881, Charlotte, N. C., died January 20, 1960; a member of The Little Church on the Lane. Funeral services conducted by Bishop Herbert Spaugh. Interment in Evergreen Cemetery, Charlotte, N. C.

Porter, Hazel, born August 15, 1891, Charlotte, N. C., died February 23, 1960; a member of The Little Church on the Lane. Funeral conducted by Bishop Herbert Spaugh. Interment in Sharon Memorial Park, Charlotte, N. C.


Taves, John Dietrich, died March 30, 1960, at Mount Airy, N. C. Funeral was conducted by the Rev. William H. McEIlveen and Bishop J. Kenneth Pfohl. Interment in the Graveyard. A member of the Home Church.


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Bible Teaches on "Last Days"

This is the second and concluding part of an article examining some of the teachings of the Bible regarding the ultimate purpose of God for the world and the interpretation of references in the Scripture to the "last days."

Edwin A. Sawyer

We must realize in all our thinking of the future, of the end of the world and of the return of Christ that the Christian religion is essentially Messianic. That is, it looks toward the future just as ancient Israel for centuries looked forward to Messiah. We look for the coming of the kingdom of God and know that while Jesus introduced it, the kingdom has not really come on earth. The most Christian nation has not been able to guarantee it. Even the church, contrary to St. Augustine's views, has not been able to contain it. Therefore, the meaning of history and the real coming of the kingdom depends on an unknown future. This unknown is in reference to exact time of arrival. It is well known in terms of what God's future will involve.

Five Specific Things:

We have postponed all too long a close look at Matthew 24, which in a very real sense is our text. Here Christ mentions five specific things about the future. First, his reappearance will come on the heels of widespread tribulation and persecution. Verse 29 reads: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken." Ominous signs have appeared in other generations, but many are thinking today that the shaking of the heavens must mean atomic explosion.

Even more descriptive is the passage in 2 Peter 3:11, 12: "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire." Here is enough to arouse the most complacent Christian and strike consternation into the heart of the most placid among us. Whether this was part of Stoic thinking during New Testament times or not, the reality of the whole thing is all too possible.

Sudden Developments

Matthew 24 predicts the suddenness of these developments. They will come like lightning, or like a thief in the night. God usually acts slowly and deliberately, but in this area a different tempo is suggested. Berdyaev would modify the prospect by saying that the end of the world is a divine-human enterprise. He feels that the activity and the creative work of man comes into the picture. Man not only endures the end; he also prepares the way for it. However, "only in the second coming of Christ, in the form of Christ, the Coming One, will the perfection of man appear in its fullness" (p. 251).

Encouraging to missionary-minded Christians, Jesus says that the end will follow an age of widespread witness. The gospel of the kingdom is to be preached throughout the whole world (verse 14), and then the end will come. This preaching of the gospel and witness to the kingdom is part of the creative work mentioned in the previous paragraph. Man does have something to do in the time of awaiting the consummation, but the climactic act is always in God's hand.

Again, Matthew 24 describes the coming of the Son of Man as an event that will strike terror into the heart of the non-believer. It will be like Noah's entering into the ark and the coming of the flood. The careless man in the field will be left; the unbelieving woman at the mill will find her faithful friend removed to safety while she remains. The parable of the tarrying householder and the unmerciful servant further illustrates the principle. Above all, the righteous are reassured, and comfort comes to the persecuted.

Utmost Secrecy

Will there be further information given as to the time of the consummation? Apparently not, for "of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." There is utmost secrecy about the time of the end. To the philosopher dwelling on the nature of our existence, this is not a problem. He says there are three kinds of time: cosmic time, historical time and existential time. Cosmic time is calculated by mathematics on the basis of movement around the sun. Historical time is, so to speak, placed within cosmic time and it also can be reckoned mathematically in decades, centuries and millennia, but every event in it is irrepeateable.

The third kind of time, that involving our existence, is not susceptible of mathematical calculation; its flow depends upon intensity of experience, upon suffering and joy. It is symbolized above all by the point, which tells of movement in depth. Quality of living is the emphasis here, whereas most of our thinking is in terms of quantity. As is pointed out, those who are happy do not watch the clock. Just so, time of the quantitative variety is far more important to man than to God, the eternal.

. . . for VALUE . . . for QUALITY . . . for STYLE . . . for SERVICE

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The IDEAL

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Both cosmic and historical time, then, lack the image of eternity. They must give way to the third variety, which makes no distinction between past, present and future. The kingdom of heaven is. How often Jesus said this! When the end of the world comes, there will be victory over that which is merely material and over that which is time-bound. God and his kingdom will be all in all. The book of Revelation makes very clear that states and governments are part of what must perish with this world. Our image of the state is shown to be the image of the beast. The faithful martyrs will triumph, because the powers which opposed them are merely of this world.

If space permitted, the book of Revelation and certain other chapters of the New Testament should be given as much treatment here as Matthew 24. Suffice it to say that there have been three persistent views held regarding Revelation. One is the futuristic, whereby everything John wrote had a distant, future meaning. Only much later than when he wrote can the keys be found to unlock the divine predictions. A second view of the book is the exact opposite, the preterist view. Those holding to this say that substantially everything contained in Revelation came to a consummation in the first century and a quarter of Christian history; Therefore, the book has nothing to say to our time.

Patterns are outlined

The third, or continuous historical view emphasizes that patterns are outlined in the book. Persecution and suffering are inevitable for Christians, times of apostasy and unbelief, but the pattern repeats. It was present in Roman times; it will always be present, as long as history endures. Faith will emerge triumphant in the end. However, there must be a grand, sweeping climax, when God says the cycle has repeated often enough. I am reminded of the common explanation of the overture to Wagner's great Die Meistersinger. In this operatic composition, Wagner works through to a resolution of two themes: romantic idealism and realism. One struggles melodically against the other for hundreds of measures; then comes the resolution, the end. So Revelation seems to teach. God will allow the ebb and flow of faith just so long, then cause the climax.

Whenever the cycle stops, and however God determines to graduate his kingdom as we know it now into the kingdom that is to be, the process will be one of resurrection. The last two chapters of the Bible, describing a "new heaven and a new earth," are worth repeated reading and contemplation. We know from the first Easter and from the significant verses of 1 Corinthians 15:42 and following, that resurrection produces a whole new being. It is not the consolation of many disrupted parts. What occurs is essentially a new incarnation, new clothing to bodily form. So, our thoughts of latter things must be in regard to this earth and its habitation. God will make a new heaven and a new earth, terminating the historical process as we have known it. If this were not true, an unending history under the conditions of the present world would bring the triumph of finiteness, that, is, of death. All the meaning of life we find as Christians is beyond the boundaries of individual and world history.

How fortunate it is that the New Testament leads us out of the stage of being time-bound! In Ecclesiastes 3:11, it says that God has made everything beautiful in its time; "also he has put eternity into man's mind." Having learned of Christ's first coming to the world and having accepted that with joy, we now await the second coming, the completion of the redemption process and the realization of eternity. This theme is featured in the hymn occurring midway in the Moravian liturgy for Second Advent Sunday:

Our Hope and Expectation,
O Jesus, now appear;
Arose, thou Son so longed for!
O'er that benighted sphere;
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
Thus hast us won Thee.

However long God tarries, the Christian will resolve to live in courage and in faith. Our appropriate attitude is expectation, as the hymn stanza suggests. The kingdom of God is here, among us. Within us. It should embrace every moment of our lives and color every viewpoint. What is needed in our habits and emotions, our plans and our faith is putting an end to the old world and beginning life in the new.

Moreover, Moravians may well pray with a new depth the familiar table grace, Our Guest to be.

Come, Lord Jesus,
Our Guest to be.

Without straining the point, this prayer can easily be related to the first response made by the congregation in the Second Advent Liturgy, "Even so, come, Lord Jesus." This is biblical, appearing not only in the second last verse of Revelation, but also in 1 Corinthians 15:52. Here the King James Version retains the original Aramaic Maranatha, while the Revised Standard Version renders the translation, "Our Lord, come!"

When shall the end come? "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come. But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect. But he who endures to the end will be saved."
GIFT OF CZECHOSLOVAKIA TO MORAVIAN COLLEGE

Comenius Statue Is Dedicated

The dedication of a statue of John Amos Comenius, the gift of Charles University, Prague, and the Moravian Church in Czechoslovakia to Moravian College, was the high point of a two-day celebration of Comenius Day on campus.

Erected at the Locust and Main Street corner of the Moravian College campus, the 12-foot cast bronze statue is the work of Vincenc Makovski, foremost Czech sculptor and the creator of three famous Comenius statues in Europe.

For the 369th anniversary of Bishop Comenius’s birth, a Czechoslovakian delegation journeyed to Bethlehem to make formal presentation of the statue. Distinguished visitors were Dr. Jaroslav Prochazka, rector of Charles University, Prague, a successor in position to the martyred John Hus; the Rev. Radim Kalfus, secretary of the Inner Council of the Czechoslovakian Province of the Moravian Church; Ivan Poldaft, co-rector of Palacky University, Olomouc, Moravian; and His Excellency Miloslav Ruzek, ambassador of Czechoslovakia.

As part of the day of dedication and commemoration, papers exploring the influence of Comenius were presented by Dr. Prochazka and the Rev. Kalfus, and by Admiral Ernest Eller, U.S. Navy retired and naval historian, and Dr. Fred Holloway, Drew University president.

A convocation with delegates from other colleges, universities, and educational organizations taking part in the academic procession, was addressed by Dr. Thomas E. Jones, consultant, American Association of Colleges, whose topic was "The Challenge of Heritage."

A Commemorative Concert by the Moravian College Choir, held March 27 in Central Moravian Church, initiated the Commemoration which was concluded with a banquet the following evening in Hotel Bethlehem when the Alumni Gold...
EXTENDED TIME AND NEW PROGRAMS FEATURE

Conference Program for 1960

EIGHT MINISTERS who will serve as directors of the summer camp and conference program of the Southern Province for 1960. They are (from the left) Truett Chadwick, Christian Weber, Burton Rights, George Chiddie, Edwin Fussell, David Burkette, Raymond Troutman, and Glenn Craver.

In less than two months the conference program of the Southern Province for this summer will begin. This year, 1960, will be the most unusual in the more than thirty years of camping for the province.

In 1960 an era will end and another will begin. This year the province's use of Camp Hanes will end and a beginning will be made at the Conference Ground in Ashe County. The holding of some of the conferences at both places is necessary since the buildings and installments of the Conference Ground will not be completed before late in the summer and a full program there is not possible.

As a result of the partial use of the province's new facilities, a number of changes will be initiated.

The first change will be extending the time of the Junior and Junior High sessions. For the Juniors the sessions will cover six days instead of four as in the past. The Junior Highs will have a full week instead of six days.

The second innovation will be the beginning of two new programs, a week-end for college students and a leadership training period for out-door camping. Both of the new programs will be at the Conference Ground as will the Junior High Conferences and the Young Adult week-end. The Seniors and Juniors will use Camp Hanes.

Directors

Directors of the nine separate camp and conferences are announced by the Board of Christian Education and Evangelism. They are David Burkette, Glenn Craver, R. T. Troutman, Junior Conferences; K. Edwin Fussell, Junior High Conferences; Burton J. Rights, Senior Conference; Christian D. Weber, College Students; C. Truett Chadwick, Young Adult week-end; and George A. Chiddie, the out-door leadership training camp.

Conference Ground Buildings

The buildings of the Conference Ground according to Paul H. Kolb, chairman of the Conference Ground Trustees, will all be completed and ready for use by the beginning date of July 29 with the possible exception of the Administration Building. As of the first of June work has been practically completed on the sixteen cabins, the staff cabin, the infirmary, and the kitchen and dining hall. Other buildings nearing completion are the four unit lodges and the assembly hall.

The schedule by churches for the Junior and Junior High Conferences are as follows:

(Continued on Page 3)
Provincial Announcements

Provincial Elders Conference

Br. and Sr. Roger W. Kimball have accepted a call to British Guiana. They will begin their duties there on July 15 following ordination at Friedland on Sunday morning, June 26, by Bishop Herbert Spaugh.

Br. Graham Rights has volunteered for foreign mission service in Nicaragua. He will be ordained at Trinity Church on Sunday afternoon, June 26, by Bishop J. Kenneth Pohl and will assume his new responsibilities shortly after the middle of July.

A provincial committee on Men of the Church organizations authorized by the Provincial Synod of 1959 has been appointed by the conference and is composed of the following brethren: Paul Kolb, chairman, Charles W. Miller, Lester Reich, Jack M. White, J. W. Atwood, W. Scott Buck and S. J. Tesch.

The activities of the president of the conference for the month of April included participation in the following occasions: sermon at Immanuel on the 3rd; address at Palm Sunday Lovefeast at New Eden on the 10th; invocation at Old Salem luncheon on the 11th; Easter Morning sermon at Bethania on the 17th; and administering Holy Communion at Home Church on Maundy Thursday, the 14th. Board and committee meetings during the month included: Moravian College Promotion Committee on the 4th; Board of Christian Education on the 5th; Hopewell Church Board on the 5th; Clemmons Church Board on the 6th; Provincial Budget Dinner of local church Boards on the 7th; special Church Aid and Extension Board Committee on the 7th; P. E. C. on the 21st; Salem College Board of Trustees semi-annual meeting on the 21st; and American Mission Board Directors on the 25th and 26th.

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

On April 28 and 29 the Inter-Provincial Women’s Advisory Board met in Bethlehem, Pennsylvania. The board considered future Bible and mission studies and the coordination of their study programs.

Representing the Northern Provincial Women’s Board were: Mrs. Joseph W. Schware of Davenport, North Dakota, chairman; Mrs. E. P. Simon, Chaska, Minn., missions education secretary; Mrs. Clifford Bartholomew, Bethlehem, spiritual life secretary; and Mrs. W. Miller Weiss, staff worker for the Northern Province.

Representing the Southern Provincial Women’s Board were: Mrs. M. E. Miller, chairman; Mrs. K. Edwin Fussell of Leaks- ville, secretary and treasurer; Mrs. Douglas L. Rights, spiritual life secretary; and Mrs. Kenneth L. Greenfield of Kernersville, missions secretary.

Director of Youth Work is Appointed

Gordon Bondurant has accepted appointment to the position of Director and Director of Camps and Conferences of the Southern Province, according to an announcement by the Rev. John H. Johnson.

The position of Youth and Camp and Conference Director, according to the chairman of the Board of Christian Education and Evangelism, will be concerned with all aspects of the youth work of the Southern Province as well as director of the program of camps and conferences. He will work with the Young People’s Union and give guidance to the leaders of the Sunday evening youth fellowships.

A very important aspect of the Youth Director’s work will be to develop and carry out a program of contact and visitation of Moravian students in colleges and universities of the state of North Carolina. He will also represent the province on ecumenical youth organizations.

MORAVIAN COLLEGE RECEIVES

LOAN FUND FOR GRADUATES

The Marguerite E. Jones Graduate Student Loan Fund has been established to provide a source of loans for the first year of graduate study to Moravian seniors who have majored in the fields of the Arts, Humanities or Social Sciences.

Selection of those eligible for loans shall be made by a faculty committee of three, named by the president from the areas listed above and from which nominees are eligible. The non-interest bearing loans made from the fund are to be repaid at not less than 10% of the original amount borrowed each year beginning not later than one year after the completion or discontinuance of full time graduate work.

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Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, North Carolina.
The results of the Census of 1960 for North Carolina holds interesting implications for the Southern Province of the Moravian Church.

According to figures so far announced by the Census Bureau, the population growth over the past ten years has been 11 1/2% for the state as a whole and 28.8% for Forsyth County.

Has the Southern Province kept pace with the population growth of the state and the county in which its greatest number of congregations are located? To arrive at an answer covering a comparable ten year period we use the church's statistics for the years 1949-1959, since the church statistics for 1960 are not yet compiled.

In 1949 the Moravian churches in North Carolina had a total membership of 16,483. In 1949 the total was 20,387 for an increase in ten years of 3,908 or 23.1%.

In 1949 the Moravian congregations located in Forsyth County, which includes the city of Winston-Salem, had a total membership of 14,223. In 1959 the figure was 17,140 for a growth of 2,915 or 20%.

These results reveal that for the state the rate of increase of the church was 23.1% over against a population growth of only 11.5%. In Forsyth County, one of the fastest growing areas of North Carolina, the increase of the church was only 20% compared to a population growth of 28.8%.

In Forsyth County the Moravian churches fell behind the population 8.8% or the equivalent of 1,252 members.

To explore the study of the pattern of growth in the province further it is interesting to discover that among the remaining congregations of the Southern Province, excluding Forsyth County and the Virginia churches, the growth in ten years was 43% from 2,225 to 3,247. The area of least growth for the ten year period was among the churches of Winston-Salem which experienced an increase of slightly less than 12%.

It was in this period for the first time in the history of the province that the number of members affiliated with the churches outside of Salem Congregations became greater than the members of churches inside the corporate limits of Winston-Salem. This happened in 1953 when the total outside of Salem Congregation was reported as 9,938 and the Salem Congregation churches listed as 9,320.

A number of conclusions may be drawn from this comparison:
1. The most rapid growth for the Moravian Church in North Carolina is in Forsyth County around Winston-Salem and in other towns and cities of the state.
2. New congregations must continue to be founded in the developing residential districts of Forsyth County if the Moravian Church is to keep pace with the expanding population of this our home base.
3. The Moravian Church must continue to look for areas in other cities where we now do not have a congregation and where there is a need for one.
4. The time has come to begin a second congregation in some of the other cities of the state such as Charlotte and Greensboro.

CONFERENCES

(Directing from Page 1)

DIRECTING THE FIRST SESSIONS at the new Conference Ground in Ashe County will be (from the left) Trusty Chadwick, young adults; Christian Weber, college students; Edwin Russell, junior highs; and George Chadwick, out-door leadership training.

Juniors

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Junior Highs

FIRST PERIOD
July 31-Aug. 7
Advent
Ardmore
Bethania
Bethesha
Charlotte
Friedberg
Friedland
Fulp
Greensboro
Hope
Immanuel
Kress
Kress
Kress
Mispah
Mt. Airy
New Eden
New Philadelphia
Pine Chapel
Raleigh
Rural Hall
Wachovia Arbor

SECOND PERIOD
Aug. 7-14
Bethesda
Christ Church
Clemmons
Enterprise
Fairview
Fries Memorial
Fries Memorial
Home Church
Hopewell
Kernersville
Kress
Kress
Kress
Leesville
Mt. Bethal
Oak Grove
Olivet
Providence
Raleigh
Willow Hill

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Zinzendorf: That Unforgettable Man of God

A. W. Schattschneider
Author of "Through Five Hundred Years, a popular history of the Moravian Church"

About a hundred years after the death of Count Nicolaus Ludwig von Zinzendorf, John Gillis wrote, in "The Banished Count," that "Zinzendorf was a poet, a theologian, a pastor, a missionary, and a statesman." At the end of a second hundred years very few informed persons would subtract anything from that list; in fact, many would now want the word "teacher" inserted somewhere. Stephan Herzl is right, of course, in warning us again against making "ein wunderkind" our of Zinzendorf, but the plain truth is that he was one of God's great and good men, whose heart belonged in a unique sense to Jesus Christ, and whose life no Christian can study, without blessing.

Shortly after his birth his mother wrote in the family Bible: "On May 26, in the year 1700, on Wednesday evening about six o'clock, Almighty God blessed me in Dresden with the gift of my first born son Nicolaus Ludwig..." On July 9 the baby's father died, and little "Lutz" was taken to live with his grandmother, the rather remarkable and deeply religious Lady Catharine von Gersdorf. During his early years the daily reading of Scripture (grandmother even knew Hebrew and Greek!) and the coming and going of men connected with the Pietist movement made a profound impression upon Zinzendorf. "As a child," he once wrote, "I was as certain that the Son of God was my Lord as I was that I had five fingers on each hand."

From 1710 to 1716 the young count was at boarding school. At Halle knowledge was still being beaten into pupils rather than imparted to them, and young Zinzendorf was "educated" frequently, sometimes alas, just because he was a count. He was not a very strong child (a Dutch biographer refers to him as "ein zwak (weak) kind." Perhaps it was natural therefore, that he formed a friendship with a fellow student, Frederick von Watteville, who was a baron, and whose title was of no help to him either. One of the results of this friendship was the establishment a few years later of "The Order of the Grain of Mustard Seed" (in later years quite famous), a secret order of Christians dedicated to Christ and pledged to serve Him. Because of his title, Zinzendorf are at the headmaster's table, where he met visitors to the school. One such guest was missionary Ziegenbalg. Zinzendorf's heart was touched by the stories the missionary told; soon he and von Watteville decided that if God would show them how to do it they would use the money they expected to have some day in sending missionaries to the heathen.

Life's direction set

At sixteen Zinzendorf was sent to Wittenberg to study law. He, however, was more interested in theology, and spent his spare time reading Martin Luther and talking to the professors of theology. In 1719 came the grand tour and considered a part of every wealthy youth's education. Among the many experiences he had one which set the direction for the remainder of his life. In the museum at Dusseldorf he came suddenly upon a picture of Christ with the crown of thorns. The Latin inscription asked: "This have I done for thee; what hast thou done for Me?" Tears came to the young man's eyes. "I have loved Him for a long time" he said to himself, "but I have done very little for Him. From now on I shall follow where He leads me!"

Because his family would not hear of his becoming a minister, Zinzendorf went into government service in Dresden. However, when his inheritance came to him, he bought the Berthelsdorf estate from his grandfather, hoping that in this way he might be able, now and then at least, to "live among the peasants and win their souls for Christ." He took possession of the estate in April, 1722; on June 8 Christian David and his friends arrived from Moravia.

The story of these first settlers and their hardships is familiar to every Moravian. Zinzendorf did not see the refugees until December, when he brought his bride home for Christmas. Soon he was back in Dresden; meanwhile the little cabin in the woods began to grow into the village of Herrnhut. For several years Zinzendorf had only occasional contacts with his settlers; then, in the spring of 1727, when it seemed as if internal quarrels might break up the community, the Count resigned his state position and moved to Herrnhut. On May 12 he delivered a three hour address to his quarrelsome settlers, reminding them in kindly but firm tones, that they were guests on his land, and that he expected them, since they professed to be Christians, to live together in peace. Several months of patient pastoral visiting followed; then, on
August 13 came the great and blessed experience as the result of which the settlers, as one of them expressed it later, "learned to love."

**Resolve for renewal**

It was during these weeks that Zinzendorf found, one day, in the library at Zia-tau, a copy of Comenius' "Ratius Disciplin." The more he read the more clearly he understood those of his settlers who kept saying that they were members of an ancient church going back to the followers of John Hus, and that for them, the Herrnhut adventure was an attempt to renew that church. "I could not read the lamentations of old Comenius," Zinzendorf wrote later, "without resolving then and there: I, as far as I can, will help to bring about this renewal."

In 1731 the count was invited to attend the coronation of Christian VI as King of Denmark. Strange as it may seem, when he returned from Copenhagen he had very little to say about the coronation: he had much to tell about a slave named Anthony who had been brought to the ceremonies by his master. Anthony had come from the West Indies, and he had described the lot of the slaves, who were taught nothing about God and knew only the cruel whips of their masters.

When Zinzendorf told the story of Anthony to the congregation at Herrnhut two young men volunteered to go as missionaries to the West Indies. After a year of planning and praying it was decided that one of them, Leonard Dober, should make the attempt, and that David Nitschmann, a carpenter, should go with him and help him begin his work. On the evening of August 18, 1732 a farewell meeting was held in Herrnhut; at three o'clock in the morning of the 20th Zinzendorf took the two missionaries as far as Bautzen. After praying with them he gave them one final word: "Let yourselves be guided in all things by the spirit of Jesus Christ." With these words in their hearts the two men started walking down the dusty road to Copenhagen, several hundred miles away. The missionary work of the Moravian Church had begun.

Within a few years half a dozen West Indian islands had been claimed for the gospel, and Moravian missionaries had gone literally "from Greenland's icy mountains to India's coral strand," they were preaching in both North and South America, in sunny Africa and in frigid Labrador. Moravian missionaries were expelled from St. Petersburg, and from Constantinople, they were robbed and beaten in Persia; in Egypt John Antes was tortured so cruelly that for years he could not walk without pain. In the West Indies one after another died in "Das Grosse Sterben," and yet the work went on. "If you go to Labra-

dor," someone said to missionary Drachert, "the Eskimos will kill you;" he only replied "If they kill me, they will kill me."

**Birth of modern missions**

"Under Zinzendorf's inspiration," says an English writer, "the Brethren carried their fellowship in the Lamb to the heathen beyond the seas and gave birth to the modern world-wide missionary movement. In two decades they called more missions into life than did the whole of Protestantism in two centuries... Zinzendorf's conception of the missionary, his message and strategy, was the first coherent contribution to the vast ecumenical task and still today provides a blueprint for the future."

The last day of 1738 found Zinzendorf upon the high seas enroute to the West Indies to visit and encourage his missionaries; two years later he followed his Moravians to America, where he proudly told Oglethorpe, they had gone "not because they were poor, but that they might advance the gospel." When he was banished from his homeland, he only smiled and said "I have no time to stay in Herrnhut anyway."

More than twenty years of Zinzendorf's life was passed under the spell of the great dream which had taken possession of his heart. Then, in June, 1756, the countess died, and the effects of the vast expenditure of energy which had been so characteristic of the Count began to appear. For long periods of time he remained quietly in his rooms at Herrnhut; again and again he was ill. On May 9, 1760, shortly after having whispered "I want to go home," he died. The inscription over his grave begins: "Here lie the remains of that unforgettable man of God, Nicolas Ludwig Count and Lord of Zinzendorf..." The closing words are "He was destined to bring forth fruit, fruit that shall remain."

**Baptisms**


Crouse, Sandra Lynn, daughter of Laven Leroy and Nancy Sue m. Nugent Crouse, born May 24, 1959, Winston-Salem, N. C., baptized April 10, 1960, Calvary Church, by the Rev. John Goserud.


**Moravian College—A co-educational liberal arts college**

**Moravian Theological Seminary—A graduate professional school of theology**

**SIGNIFICANT FACTS: Moravian College—Students from the following congregations are enrolled in the current student body: Advent, Friedberg, Friedland, Moravia, Mt. Airy, New Philadelphia, Calvary, Christ Church, Fairview, Home Church, Immanuel, Kinston Hills, New Eden, Pilgrim, and Trinity.**

**Moravian Theological Seminary—This year has an enrollment of 94. 24 of whom are candidates for the Moravian ministry. Six are from the Southern Province.**

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MORAVIAN MISSIONS

The Kimballs Go to British Guiana

Mr. and Mrs. Roger Kimball have accepted a call for mission service in British Guiana, beginning July 15, 1960. This acceptance is an answer to the prayers of many people—the people of British Guiana who want to see their church develop; the Howard Housmans who are anxiously awaiting assistance; the Mission Board which has had high hopes for the Church in British Guiana.

T. C. Kimball, Accepts call to British Guiana.

Roger will become the treasurer of the province and will also serve on the executive boards. He will be assigned to particular duties after he has had time to be in the country for a while and discuss the work with the leaders there. He is a member of the Friedland Church, a graduate of Moravian College and Moravian Theological Seminary (1960). His father is a member of the Provincial Elders' Conference of the Southern Province.

Mrs. Kimball is from the Coopersburg Moravian Church, Penna., and completed the secretarial course at Moravian College in 1957 after which time she was employed as secretary to the Dean of Women of the College.

During 1958-1959 the Kimballs left the Theological Seminary for one year to serve the Nisky and New Herrnhut Moravian Churches on the island of St. Thomas, Virgin Islands. They have one daughter, Vicki, age seven months.

Graham Rights; Accepts call to Nicaragua.

Graham Rights, Trinity Church, has volunteered for mission service and is being sent to Nicaragua in July. Graham is a graduate of the University of North Carolina (Phi Beta Kappa), and Yale Divinity School (1959) and has just completed a year at Moravian Theological Seminary in Bethlehem. During the summer of 1956 he participated in a work camp in Mexico. From 1957 to 1959 he was the assistant pastor of the Elmwood Community Church, West Hartford, Conn. He served as the assistant pastor at the New Philadelphia Church in the summer of 1959. His father was the late Bishop-elect Douglas L. Rights of the Southern Province, and his brother, Burton Rights, is a Moravian pastor in Winston-Salem.
His particular station in Nicaragua will be named by the Provincial Board of that province.

Student Pastors in the Virginia Islands

George Lloyd, a junior at Moravian Theological Seminary and a native of the island of Anquilla, will assist with the church activities on St. Thomas. He will be working with the Rev. James Blanton and will be especially assigned to the Memorial Church until September 1 when the Rev. Marvin Henkelmann returns from his furlough.

Ray Joseph, a Moravian from the Virginia Islands, is a freshman at Moravian College preparing for the ministry. He came to the College from the U. S. Air Force. Ray will be serving the Moravian Church on St. Croix, St. Thomas, and St. John, by assisting with Vacation Bible Schools, Youth Fellowships, and preaching.

Major Building Repairs in the Virginia Islands

The Frederiksted Congregation, Saint Croix, is giving the parsonage a complete renovation. The entire roof and second story had to be removed. The timbers were so rotten that it was dangerous to work on the structure. The ceilings on the second floor were just paper thin—only a shell separated the house from bats and rats. The entire cost of the project is being met by the proceeds from the sale of a piece of property which was not connected in any way with the church premises.

The Nisky Moravian Church, St. Thomas, is renovating the basement of the parsonage to provide a pastor’s study, a fellowship room, and a Sunday school room. The improvements will include concrete floors, new lighting, and plumbing. The painting of the exterior of the church building is just being completed. All of this work is being paid for by the congregation.

The New Herrnhut Moravian Church is the mother church of the province and is located on St. Thomas. The members of the congregation have been working for several years to repair and renovate their building. They are attempting to restore this historic structure to its original arrangement with the pulpit on the side wall according to the old Moravian floor plan. This work is also being done by the congregation without outside help.

Projects at the Memorial Church, St. Thomas, and the Bethany and Emmanuel Churches, St. John, have been reported in previous issues. It is encouraging to see these congregations respond to the challenge to meet their own needs to a great extent.

Tour Dates for Alaska: July 1-14

During 1960 the 75th Anniversary of Moravian missions in Alaska will be observed. To celebrate this year several special events have been scheduled including: a preaching mission during February and March, conducted by the Rev. Vernon Daetwyler of Winston-Salem, N. C.; a tour for interested friends from the other forty-eight states during July; a pageant depicting early work of missions in Alaska to be presented for your guests and at the General Bible Conference; a General Bible Conference in August, which will be extended to a full week, with an official visitor present from the Board of Foreign Missions; a souvenir folder for distribution; a program of colored slides and tape recording of early mission days will be presented in every mission station on the Alaskan field.

It is the hope of the Alaskan mission that at least twenty-five interested friends from the states and Canada will find it possible to tour Alaska this summer. If this is possible the cost from Anchorage to Bethel and local flights in the Kuskokwim River area will be lessened. Tour dates are July 1-14.

DEATHS


Fulton, John G., died April 4, 1960; a member of Calvary Church. Interment at Lancaster, South Carolina.


Miller, Leland Montgomery, died April 14, 1960; a member of Calvary Church. Funeral conducted by the Rev. John Goserud. Interment in the Moravian Graveyard.


FIRST THREE PETITIONS OF THE LORD’S PRAYER ARE

Concerning “Things of God”

By John H. Johansen
Department of Religion, Salem College

We noted in our last study that the Lord’s Prayer opens with an invocation, “Our Father who art in heaven,” and closes with an ascription of glory, “For Thine is the kingdom and the power, and the glory, forever and ever, amen.” Between the preface and the ascription of glory there are six petitions, the first three belonging to the things of God, the second three belonging to the things of men. Let us in this study consider the three petitions which concern our relationship to God the Father.

(1) “Hallowed be Thy Name.” In this we pay our reverent respect to God as our Father and pledge ourselves to honor Him in all things and at all times. You may be familiar with Him as with an earthly father, but your hearts should be filled with awe. Your whole soul should go out in fervent prayer for the lifting up of His Holy Name. This is the chief need of humanity, to be awed with a sweet sense of the infinite holiness and majesty of God. Some lines by T. Rees, written in 1922 and found in the book “The Lord’s Prayer in the Bible,” by H. G. Moss* are perhaps the best commentary that we can give:

“God of Love, and Truth, and Beauty
Hallowed be Thy Name.
Fount of order, law, and duty
Hallowed be Thy Name.

As in heaven Thy hosts adore Thee,
And their faces veil before Thee,
So on earth, Lord, we implore Thee,
Hallowed be Thy Name.

“Lord, remove our guilty blindness,
Hallowed be Thy Name.
Show Thy Heart of loving kindness,
Hallowed be Thy Name.

By our heart’s deep-felt contrition,
By our mind’s enlightened vision,
By our will’s complete submission,
Hallowed be Thy Name.

“In our worship, Lord, most holy,
Hallowed be Thy Name.
In our work, however lowly,
Hallowed be Thy Name.

In each heart’s imagination,
In the Church’s adoration,
In the conscience of the nation,
Hallowed be Thy Name.”

(2) “Thy kingdom come.” After we pray for the hallowing of the Name of God we are to pray for the coming of God’s reign upon the earth. In this petition we open our hearts to God’s holy presence, offering Him first place in our lives, and asking Him to rule over us and guide us always. We cannot deal with this petition in detail, but the following things seem to be involved:

a. The Kingdom for which we pray is God’s Kingdom, the Kingdom that can only come in the power of God, and as His gift to man.

b. The Kingdom can only come on earth if it finds its centre in human hearts and wills.

c. All who pray “Thy kingdom come” must strive to exhibit the character of Christ in the power of Christ.

d. This involves a sincere effort to keep God’s commandments as Jesus taught they must be kept.

e. This means constant watchfulness of the motives which underlie all our thinking and conduct.

f. While there is a place, and a necessary place, for corporate social action, and the wise ordering of public affairs, personal consecration to God’s service is essential to any true advance.

(3) “Thy will be done in earth as it is in Heaven.” It is somewhat fashionable today to deprecate prayer on the ground that it is an attempt of an ignorant creature to tell Infinite Wisdom a better way to run the world. But that is not true prayer. Such criticism springs from the profound ignorance of the mind of Christ. Prayer is rather an attempt to co-operate with God in getting His will done. True, God can swing platers without man’s aid or advice, but when He is dealing with free human beings whom He has made in His own image, the things He most desires to have done are things that He can accomplish only when his children gladly and freely cooperate with Him. He could make physical descendants of Abraham out of stones, said John the Baptist, but to make an Abraham requires the answering loyalty of a great faith.

And note the scope of this prayer. Every Christian every day is to pray for the whole world, and he is not to pray merely that men may begin to be respectable and decent, but that God’s will be done on earth as it is in Heaven. The prayer is to have the widest possible reach, and the highest possible aspiration. Thus from the cities of Europe and the farms of America, the homes of Chinese coolies and the Kraals of the Africans, is to go up a prayer for this universal spread of the Kingdom of God.

This was Christ’s way of releasing men from their chains. No matter how they were hemmed in by the prison bars of circum-

NEWS FROM THE CHURCHES

OFFICIAL BOARDS OF CORAL RIDGE CHURCH

Former residents of nine different states comprise the membership of the Board of Elders and Board of Trustees of the Coral Ridge Moravian Church at Ft. Lauderdale. The members of these joint boards are:

Seated: Robert L. Bailes (Ohio), vice-chairman, Board of Trustees; Robert J. Mayer (Indiana), chairman, Board of Trustees; Rev. Marvin C. Weldner (Pennsylvania), pastor; and chairman of Board of Elders; John W. Schlegel (Mississippi), vice-chairman, Board of Elders; and Allen H. McGee (North Carolina).

Standing: Bliss Moody (Illinois); Cecil H. Huthins (North Carolina); Floyd C. Stevens (Florida); Harry C. Fries (New Jersey); J. Lydon Conner (Pennsylvania); and Wm. T. Riner (North Carolina).

Missing from picture are Robert B. McCain (Indiana), secretary, Board of Elders; and William Erle Dowd (New Jersey).

Apple Blossom Festival

The observance of the annual Apple Blossom Festival at Willow Hill Church was truly in all its splendor this year. The apple trees were at the very peak of their blossoms and as viewed from the heights of the mountain above appeared as a sea of snow. Along with this, the bright sun and a warm afternoon made it a near perfect day for the observance of this festival.

More than 500 people were in and at the church with probably as many who could not get in as were seated in the church. This pointed up to us the great need of using an amplifier system which we hope in another year may be a part of the festival.

The afternoon was a very enjoyable one and Bishop Herbert Spaugh gave a challenge to all who heard him. He illustrated his address with a miniature ox yoke which he brought with him. He pointed out to us how, if one ox was taken out and the other ox pulled, he would find himself going around in circles, which is our plight when not yoked together with Christ.

Zinzendorf Bicentennial Observed

Recognition of the bicentennial of the death of Count Zinzendorf was given at Hopewell and Enterprise on May 1. Choir and congregational music made use of some of the Count’s hymns. The text for the morning sermon was I Corinthians 15:10, which was said to be the text used for the funeral sermon of the Count. In America, the eccentric and, to us somewhat dominating behavior of Zinzendorf, often obscures the Christian witness and work which was accomplished by the Count in his day.

Easter Improvements

Flowers were placed on the older graves, part of which may be considered the “Lutheran” section of the Hopewell graveyard by some of the church women in preparation for Easter. For the first time, the band was divided into two divisions, making possible antiphonal playing as the congregation assembled on the graveyard for the closing portion of the Easter morning service.

PALM SUNDAY ANNIVERSARY

The sixty-second anniversary lovefeast of Enterprise came on Palm Sunday morning at 11:00. Br. John H. Johansen of Salem College was the speaker for the anniversary lovefeast.

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Band Creates Enthusiasm

The Lenten and Easter season was one of rich spiritual blessing for the Leaskville congregation. The Passion Week Reading services were well attended and the sunrise service on Easter morning brought the largest attendance in several years. The music provided, for the first time, by the church band added joy to the services.

The band was organized last June with 15 charter members and Robert T. Fleming, instructor of instrumental music in the Leaskville Township Schools, was secured as instructor and director. On Easter morning the church band was supplemented with 21 players from Morehead High School and Leaskville-Spray Junior High School. The 36-member band divided into two units and boarded buses at 1:30 A.M. to play chorales throughout the community. At 4:30 band members were served a hot breakfast by men and women of the church, and at 5:30 played for the sunrise service at the church and on Lawson cemetery.

The Rev. K. Edwin Fussell, pastor, reports that, due to the enthusiasm created by the band since its organization, a beginner’s class with 12 new members was organized and started rehearsals on Monday night, May 2. This enthusiasm has attracted much interest not only in the church but in the community as well. Recently, Fieldcrest Mills, Inc., the leading manufacturer in Leaskville, featured the Moravian Church Band in its official publication, “The Mill Whistle,” with a full-page article and pictures.

Course on Civil Defense

A special course on Civilian Defense is being sponsored by the Women’s Fellowship of the Coral Ridge Church as a community service. Thirty-three church members, their friends, and other residents of the area attended the first meeting Wednesday, May 4. The course consisting of six two-hour sessions, taught by a trained leader, is designed to prepare men, women, and young people of 16 and above to meet the emergency created by a national catastrophe, particularly such as might follow a possible nuclear attack.

Films on “Operation Cae” in the Nevada desert, which attempted to evaluate various efforts directed toward survival under atomic attack, and on the precautions now...
being taken by Hawaii to insure survival in the event of a nuclear "Pearl Harbor" were shown. Arrangements for the course were made by Mrs. James Wilson.

Historical Society Organized
On Friday, April 29, the Bethabara Historical Society met at Bethabara Church and elected the following officers: Emory A. Thomas, president; Mrs. R. W. Newsom, vice president; Mrs. H. W. Wilson, Jr., recording secretary; Mrs. Albert Hubbard, corresponding secretary; Mrs. Myrtle H. Cranford, treasurer.

The charter membership, which was closed on that date, totals ninety-two persons. The membership has since increased to one hundred.

The constitution, submitted by a committee headed by Mrs. B. Clyde Shore, was approved. By-laws for the organization will be adopted at the next meeting, July 29, 1960 at 7:45 at Bethabara Church. Anyone interested in joining the organization should contact Mr. H. W. Wilson, Jr., 951 Palm Drive, PA 3-7560.

Mission Conference Speaker
The Rev. Thomas Bozeman, Christian Missionary Alliance Missionary on furlough from New Guinea, will speak at the Old Town Missions Conference on Monday night, July 18, at 7:30 p.m. at Bethabara Church. Br. Bozeman has been doing pioneer and evangelistic work among the primitive Dani tribe on New Guinea. He is one of the few missionaries in the twentieth century who has witnessed cannibalism. He is a graduate of Toccoa Falls Bible Institute.

The Old Town Missions Conference will be held at Bethabara, Bethania, Rural Hall and Oliver churches, July 17-20, 1960. Special sessions will be held for the ministers of the province by Dr. John R. Weinlick. Meetings for the Women’s Fellowship will be held by ministers of the province who have been recent visitors to Moravian Missions. Theme of the Conference will be “Christianity and Our Competitors”.

Choral Ensemble Visits Raleigh
A month after the advent of spring, the Salem College Choral Ensemble came to Raleigh and "spring" arrived all over again. Striking evidence of the youth as well as the beauty of the talented young women from Salem was emphasized by Prof. Paul W. Peterson, the director, when he announced that the eight soloists—both vocal and instrumental—performing with the Ensemble were all freshmen.

The Choral Ensemble’s concert at the Moravian Church of Raleigh on April 22, at 8 p.m., marked the Salem College singing group’s first appearance in the three-year old Raleigh church edifice. The Raleigh Salem Alumnae Club and the Moravian Church sponsored the occasion jointly. Following the concert, the Raleigh Moravian Women’s Fellowship entertained the members of the Ensemble and an audience of nearly a hundred people at a reception in the social room of the Christian Education building. Mrs. Clarence Parker, president, and Mrs. Arthur Felton, were in charge of refreshments.

The Rev. John Johansen and Mr. Robert Wendt, of the Salem faculty, were guest singers in the Chapel Singers’ rendition of “Lauda Sion Salvatorum” by Buxtehude. Afterwards, Br. Johansen brought greetings to Raleigh Moravians and alumnae of Salem from Dr. Dale H. Gramley, president, and the faculty and students.

The Ensemble presented a truly inspiring program and impressed their hearers with their splendid spirit and choral discipline, as well as their lovely voices and devotion to purpose. Several Moravian compositions, such as “Hosanna,” by Gregor, and “I Will Make an Everlasting Covenant,” by Peter, were among the selections sung.

McCORKLE WILL TEACH AT UNIVERSITY OF CAL.
Dr. Donald M. McCorkle, executive director of the Moravian Music Foundation, will teach this summer at the University of California at Los Angeles.

Dr. McCorkle will give a public lecture on the music of the Moravians on the evening of July 13 in Schoenberg Hall. While in California, at the invitation of Dr. Roy Grams, pastor of Downey Moravian Church, he will participate in the Senior High Conference at Idylwild Pines during the week of June 19.

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CONSTRUCTION BEGINS AT PROVIDENCE

On New Church Building

Ground was broken for the new Providence Church building on April 24, at a special service at 2:30 in the afternoon. Dr. George G. Higgins, vice-president of the Provincial Elders' Conference, was special speaker.

Those participating in the ground breaking were the pastor, the Rev. Lewis B. Swaim; Dr. Higgins; R. W. Clayton, vice-chairman of the Board of Elders; James Southern, chairman of the Board of Trustees; Gray Grubbs, chairman of the building committee; Mrs. A. E. McGee, president of the Women's Fellowship; Melvin Fulp, superintendent of the Sunday school; and Brenda Owens, president of the youth fellowship.

Others who participated were Mr. Lindsay Crutchfield, chairman of the Building and Expansion Board; Mr. Conrad Stimpson, representing the general contractor, Wilson Covington Construction Co.; the Rev. George Chiddle and the Rev. Howard Foltz, former pastors.

The building of brick and cement block construction is being built directly behind the present frame sanctuary at a cost of $81,356.00 (not including furnishings) and will take seven or eight months to complete.

The new building which measures 110 feet by 44 feet will include a basement, a sanctuary, and additional rooms behind the sanctuary. On the basement floor are eleven classrooms, two assembly rooms, a kitchen, rest rooms and the furnace room. The sanctuary will seat approximately 300 people including the choir.

At the rear of the sanctuary the plant provide for a pastor's study, two classrooms and rest rooms. On a second floor above, space is provided for four classrooms which will be finished at some future date.

The new building will more adequately meet the pressing needs for more space and better facilities in a community that is constantly growing. The building committee is composed of Gray Grubbs, chairman, R. W. Clayton, and Jack Reich.

ECUMENICAL CORNER

Whit Sunday will be celebrated this year on June 5, 1960, by Protestant, Orthodox and Roman Catholic Christians. A special Penecostal message has been sent to the 172 member denominations of the World Council of Churches. It calls on the Protestant and Orthodox churches in the world organization to observe Pentecost as a day of universal prayer. The message is signed by the World Council's six presidents: Dr. John Baillie, Church of Scotland, Edinburgh; Bishop Sante Uberto Barberi, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Berlin, Evangelical Church in Germany; Archbishop Iakovos, Greek Orthodox, New York City; Metropolitan Juhanon, Mar Thoma Syrian Church, India; and Bishop Henry Knox Sherrill, Protestant Episcopal Church, Boston, Massachusetts.

"When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away," the message proclaims. "Our contentment with something less than the true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God."

The message points out that "We become true brothers" by bearing one another's burdens. "The Church, which has the promise of victory, is called with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of hunger, injustice, dispossession, persecution, and political or spiritual oppression."

The World Council Presidents' proclamation refers to the Third Assembly of the World Council of Churches to be held in New Delhi, India, in November, 1961. It says:

"As we recall the first assembly in the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life."

"This year we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia, in 1961. While there are religious and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord on the day of His ascension. Wherever His people may be, they shall receive strength to overcome the world."
OLD TOWN AREA CHURCHES

Hold Mission Conference

Dr. John R. Weinlick and the Rev. Thomas Bozeman will be the featured speakers at the American Moravian Missions Conference to be held July 17-20 by the Moravian congregations in the Old Town area. Host churches will be Bethabara, Bethania and Olivet. The theme of the conference will be, "Christianity and Our Competitors."

Dr. Weinlick is professor of Historical Theology at Moravian Theological Seminary in Bethlehem, Penna. He spent the summer of 1959 in the Virgin Islands as an assistant missionary. While there he did research on the history of the Moravian missions.

The Rev. Thomas Bozeman is a Chris-

The Young Adults of the Province will meet at Bethabara on Tuesday evening, July 19. Dr. Weinlick will challenge them with a message geared to the young adult.

On Wednesday evening, July 20, at Rural Hall Moravian Church the Women’s Fellowship will sponsor a Youth Pageant to be presented by the young people of the participating churches.

All evening services will begin at 7:45 p.m.

Each morning, Monday, July 18-Wednesday, July 20, conferences will be held at 11 a.m. for the ministers of the Southern Province and for the Provincial Women’s Fellowship. These conferences will be held on Monday at Bethabara, on Tuesday at Bethania, and on Wednesday at Olivet. Dr. Weinlick will speak each day to the ministers on the theme of the conference. Speakers at the conference for the Women’s Fellowship will be as follows: Monday, the Rev. W. Norwood Green and the Rev. Norman C. Byerly; Tuesday, the Rev. Raymond Troutman; Wednesday, the Rev. Robert A. Lobst.

Luncheon will be served each day at 12 noon for 75 cents per plate.

In the afternoons the conference will be addressed by the Rev. Vernon Day-

Luncheon will be served each day at 12 noon for 75 cents per plate.

In the afternoons the conference will be addressed by the Rev. Vernon Dae-

Kimball Is Graduate of Moravian Seminary

Roger W. Kimball of the Friedland congregation was one of seven seniors who graduated from Moravian Theologi-
Provincial Announcements

Br. Richard E. Wright has accepted a call to become Assistant Pastor at New Philadelphia. Br. Wright is a ministerial candidate from the Northern Province and received his Bachelor of Divinity degree in May from the Moravian Theological Seminary. He will assume his duties at New Philadelphia on Sunday, September 18.

Br. Clark A. Thompson has accepted a call to become Minister of Christian Education of the Home Church and will assume his responsibilities there during the month of July. Br. Thompson is a native of Bethlehem, Pa., and is a member of the graduating class of 1960 of the Divinity School of Harvard University.

The new Moravian Leper Home in Ramallah, Israel, was opened for its ministry to lepers in a formal service on Sunday, June 12. The new Leper Home replaces the Jesus Hilfe Home in Jerusalem which was sold some years ago. Sr. Johanna Larsen is acting head deaconess of the institution.

South Africa, West, has been recognized as a Unity Province of the Unitas Fratrum. The chairman of the Unity Directory has notified the provinces of the Unity that all votes received from the Unity Committee favoring recognizing South Africa, West, as the sixth Unity Province of the Unitas Fratrum.

The activities of the president of the conference for the month of May included: installation of the Rev. David Burkette as pastor of Bethania on May 1; anniversary sermon at Friedberg on the 14th; report to Provincial Woman’s Workshop on the 18th; anniversary sermon at Olivet on the 22nd; Missionary addresses at Bethania on the 1st; Home Church on the 5th; Ardmore on the 22nd; Church Aid and Extension Board on the 10th and 16th; Publication Commission on the 18th; Provincial Elders’ Conference on the 19th; Provincial Financial Board on the 19th; Provincial Life Work Counsellor’s supper at New Philadelphia on the 23rd; annual meeting of Old Salem, Inc. on the 31st.

Memorials

HERBERT A. PFOHL

Herbert A. Pfohl who served as a member of the Provincial Elders’ Conference of the Southern Province from 1927 to 1947 died in Florida on June 2, 1960. His age was 88 years.

In addition to his membership on the Provincial Elders’ Conference he served continuously on the Provincial Financial Board from 1902 to 1955. He was one of the charter members and founders of the Foreign Missionary Society, Inc.

Among the agencies of the church that received his active support throughout his long life were the educational institutions of the American provinces. He was Trustee of both Salem College and Moravian College and Theological Seminary. During the last year of his life he actively promoted the establishment of a fund to provide new buildings for the Theological Seminary in Bethlehem and to re-publish for the ministry of the world-wide Moravian Church the “Idea Fidei Fratrum” by Bishop Spangenberg.

Br. Pfohl is survived by his wife, Mary Grider Pfohl; one daughter, Mrs. Ernest M. Eller; one son, Cyril H. Pfohl; and one brother, Ernest L. Pfohl. Among his grandchildren are the Rev. Herbert Weber, the Rev. Christian Weber and the Rev. Bruce Weber.

Baptisms

Skidmore William T. Jr., son of William T. and Connie m. n. Dark Skidmore, born March 6, 1960, was baptized May 1, 1960 by the Rev. Fredrick P. Hege.


Johnston, Karen Diane, a daughter of George O., Jr. and Nann m. n. Sheppard Johnston, born December 11, 1959 in Winston-Salem, N. C.; baptized March 6, 1960 at Christ Church by the Rev. J. Calvin Barnes.


Dees, Sharon Lynn, a daughter of J. Erskine, Jr. and Josephine m. n. Miller Dees, born February 6, 1960 in Winston-Salem, N. C.; baptized April 10, 1960 at Christ Church by the Rev. J. Calvin Barnes.

Berrier, Pauline, son of Orville and Orma m. n. Yountz Berrier, born June 28, 1959 at Lexington, N. C., was baptized May 22, 1960 at the Enterprise Church by the Rev. William A. Cranford.

The Wachovia Moravian

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Burton J. Rights
Assistant Editor

William J. Allen
Contributing Editor

Merrill E. Cook
Contributing Editor

Herbert Spankow
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Edwin L. Stockton
Treasurer

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THE COMPLETION OF THE PFOHL MINISTERIAL FUND is commemorated by the presentation of a scroll by Mrs. T. Holt Haywood to Bishop and Mrs. J. Kenneth Pfohl in whose honor the fund was created by the Women's Fellowship of the province.

Provincial Women's Board
Mrs. Harry E. Cook, Jr.

Mrs. T. Holt Haywood, fund chairman for the Pfohl Ministerial Fund, announced at the May Provincial Workshop the successful completion of four years effort to raise $10,000.00. A total of $10,232.00 has been raised by the women of the province. A hand painted scroll commemorating the fund was presented to Bishop and Mrs. J. Kenneth Pfohl in whose honor the fund was begun.

Interest from this fund is used to aid ministers in travel and study in the interest of the church and to aid students preparing to be Moravian ministers. The fund has already aided four ministers in travel expenses for an evangelistic mission in Santa Domingo. This summer it will aid the Rev. John Johanson in summer study. Next fall the Rev. Robert Woolsey will receive funds to help in his expenses to attend a Unity Course in Zeist, Holland.

At the workshop the provincial women voted to adopt a new project. They will raise money for a specific portion of the Moravian Home for the aged to be built in the future.

Mrs. Silas T. Wild extends a "thank you" to all churches that contributed articles and money to the mission project for Honduras and Nicaragua. She also reminds churches who were unable to pick up their copies of the Mission Study Books at workshop that they may do so by calling at the Christian Education office, 500 Church Street, Winston-Salem, N. C.

Miss Eugenia Stafford, Kernersville Moravian Church, representing Moravian Women on the State Migrant Committee, sends us the following:

At this time of year many migrants will be moving into North Carolina. We, too, can help bring the message of Christ's saving love and a ministry of service to them.

You may make a personal donation through a woman's fellowship, a circle, or a Sunday School Class. These donations may be sent to: Miss Eugenia Stafford, 343 South Main Street, Kernersville, or to Mrs. Edwin Fussell, Leasville. Some churches donate through the United Church Women in their community.

A recent report from Mrs. Helen Garelli, a circle leader of Union Cross Church, informs us of their collection of four boxes of supplies—health kits, clothing, toys, games, books, etc., which have been sent to the Migrant Center, Elizabeth City area.

Members Received.

Shirley and Nancy Moon were received into the membership of the Enterprise Church on May 22 by Adult Baptism. Freddie Swing and Barry Saintying were received by the rite of confirmation.
Hughes Awarded Honorary Degree

"Our high calling is to make actual that for which Christ died, to identify ourselves with Him and His task and to proclaim His message to a broken world," said the Rev. J. C. Hughes in the commencement sermon preached at the Moravian Theological Seminary graduation on Sunday, May 29.

Taking as his text John 20:21, "As my father hath sent me, even so send I you," Br. Hughes stated that, "First, we are to be identified with Christ in our task.

"This identity has peculiar relevance to the one who gives his full-time to the Christian ministry. Yet this commission transcends the disciples who first heard it and those who have since felt the touch on the shoulder setting them apart as ministers of the Gospel. It speaks to every Christian and binds him with the Church.

Dr. Hughes, who is minister of Home Church, was awarded the honorary Doctor of Divinity degree upon the citation of the Rev. John Fulton, Bishop Edward Rondthaler professor of Practical Theology.

Similar degrees were awarded to the Rev. R. Weilbrink, Czechoslovakia, in absentia, upon the citation of the Rev. John R. Weinlick, S. Morgan Smith and Emma Fahs Smith professor of Historical Theology, and to the Rev. Dr. Edwin W. Kortz, Bethlehem, upon the citation of the Rev. Dr. James Heller, professor of Biblical Theology.

In his citation Prof. Fulton stated that his "competent and dedicated service led to installation as senior pastor of the largest Moravian congregation in North America," and that Br. Hughes was being recognized for his, "thoughtful and vital Christian witness both in his community and his denomination."

KIMBALL
(Continued from page 1)

the son of Mr. and Mrs. Thomas A. Kimball of Winston-Salem, is a graduate of Moravian College with the class of 1956. He spent the year 1958-1959 doing missionary supply work in the Virgin Islands. During his last year in the Seminary he was student pastor of the Central Moravian Church, Bethlehem, Pa.

Br. Kimball was awarded the John David Bishop Memorial Prize which goes each year at commencement time to the senior who has made the best academic record in scholarship and development of personality suited for the ministry and who has participated effectively in Seminary activities.

Other Seminary graduates were Richard W. Kohl of East Greenville, Pa.; Frederick L. Morgenstern, Easton, Pa.; Richard D. Splies of Altura, Minn.; Donald W. Wenzel of Old Forge, Pa.; Gwyned Wilson of Bethlehem, Pa.; and Richard E. Wright of Bethlehem, Pa.

Graham Rights was awarded the Herman T. Freauaff Memorial Prize in Moravian Church history for his paper on "Moravian Mission Work in the Western Himalayas." Br. Rights, a graduate of Yale Divinity School, completed a year of post graduate study in the Seminary with the class of 1960.
Mallie Beroth Becomes Director at Ardmore

Miss Mallie Ellen Beroth has accepted the position of the first full-time Director of Youth Activities and Associate in Christian Education of the Ardmore Moravian Church as announced by the Official Boards of the church. The appointment becomes effective September 1, 1960.

The Ardmore pastor, the Rev. Richard F. Amos, in commenting on the appointment said, “We are most fortunate in securing the services of this well qualified person to help us meet the increasing demands of Christian Education and Youth Activities in the community. We look forward to her new and important work.”

Miss Beroth is the daughter of Mr. and Mrs. Vernice V. Beroth, Sr. of Route 8, Winston-Salem. She is a graduate of the Lewisville High School, now Southwest High School. Miss Beroth graduated with the class of 1960 of Salem College with a Bachelor of Arts Degree. She was a Religion Major.

While at Salem she was vice-president of the Freshman Class, a member of the Salem College Choral Ensemble, and a member of the Student National Education Association. She is a former president of the Moravian Young People’s Union. Miss Beroth has also been active in the Moravian Student Fellowship, the Moravian college organization, serving one year as president and another year as conference chairman.

For the past year she has served as a part time Director of Youth Activities of the Ardmore Church. During the present summer she is serving as Registrar for the Camps and Conferences of the Moravian Church, Southern Province.

LETTERS

THANKS FROM NOWACK FAMILY

Bonanza, Nicaragua
May 3, 1960

Dear Friends,

There are times when words seem to lack feeling or seem unable to convey the thoughts that want to be expressed. Such is my mood tonight. And what a lovely tropical night this is—the sky is brilliant with a multitude of stars, some specks and others glistening bright lights. And the moon is full, lighting the lampless paths that lead to homes and shops and work. The graceful coconut palms outside the study door sway lazily in the gentle breeze denying the scorching heat of the day. And so day comes to a close in Bonanza and house after house is closing its shutters until the light of a new day makes its way through the cracks to beckon us awake.

For the missionary and his family what will the new day bring? An opportunity to gladden a heart or to help bring healing to a fevered body? Or a day that brings illness to one of his own?

And that’s just the way it happened. It was just an ordinary busy day. We as a family had talked to our God and asked his help for whatever the day might bring. School had started, Dan and Jim were completing their lessons and I was about to quiz Deb on her spelling, when she asked if she might lie down while she spelled each word. This was only the beginning of symptoms which led us to Bilwaskarma and ten weeks later to Winston-Salem.

Though we were acquainted with only a few, immediately we were made to feel at home. We felt your love and genuine concern even that very first day at the hospital. And from then on not a day passed that several of you didn’t come and others sent tokens of their interest. Deb expressed it well one night as she prayed, “Thank you, God, for all the friends we didn’t know we had.”

And then when Kenn, Jim, Dan and Tim arrived, again you cared for us well, immediately with warm clothing and the lovely Home Church Mission apartment and later the elegant but comfortable provincial apartment. We couldn’t begin to enumerate in one letter the many kindnesses shown us and the children throughout our stay in Winston-Salem. The constant surprises that came to Deb’s hospital door, whether flowers, pajamas, a book or a game, all made for happy moments and hours of usefulness. The TV for Deb’s room, the Y memberships for Jim and Dan. The help on transportation and later the cars. The sugar cakes and jars of jam, your phone calls and notes. Your prayers—as the doctors themselves admit, a miracle took place for our Deb and we know your prayers and the prayers of many made this possible.

For your financial help too, we are most grateful. The goodness of individuals and groups was indeed overwhelming. The doctors and the hospital were most considerate as well.

Debby and I arrived in Winston-Salem on December 12, 1958. Kenn and the boys a little more than a month later. Kenn’s stay was for about ten months, the boys and I sixteen, and Deb and Jim will be in your area until the end of June. That you continued with us in prayer and interest and concern over this long period of time was to us a real indication of the depth of your Christian love. Your constancy strengthened us and assures us of your backing as we again take up His work here in Bonanza as your representatives.

Kenny is on a two-week river trip visiting Sumu and Miskito Indian villages primarily. Were he here, I know he would join in this message of thanks to you.

Sincerely,
Dotty Nowack

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SIGNIFICANT FACTS:

MORAVIAN COLLEGE—Students from the following congregations are enrolled in the current student body: Advent, Friedberg, Friedland, Moravian, Mt. Airy, New Philadelphia, Olivary, Christ Church, Pottsville, Home Church, Immanuel, Kenoak Hills, New Eden, Pine Chapel, and Trinity.

MORAVIAN THEOLOGICAL SEMINARY this year has an enrollment of 44, 22 of whom are candidates for the Moravian ministry. Six are from the Mission Province.

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A Tribute

John Wilson, a graduate of the Colegio Moravo and the Instituto Bíblico in Nicaragua is now a student in the Latin American Seminary in Costa Rica. This one extra year of study will earn him the B. D. degree and he will then enter the Moravian ministry in Nicaragua. His expenses are being met by the Women's Fellowship of the Central Moravian Church, Bethlehem, Pa.

The head of the Seminary wrote to Br. Conrad Shimer, Bluefields' pastor, as follows: "John Wilson is a product of that remarkable piece of missionary work accomplished by the Moravians on the eastern coast of Nicaragua among the Creoles and Miskito Indians. (They have an evangelical community of 22,000 in Nicaragua.) John is a graduate of the Moravian High School of Bluefields and has had three years of theological tutoring from the missionaries, for which we have given him his third-year standing in the Ministerial Course. John has that quiet and solid piety that characterizes Moravians".

Appreciation from British Guiana

Mrs. Annie M. Grant, widow of a West Indian pastor who served the Moravian Church in British Guiana for almost forty years, still has a keen interest in the affairs of her church. She has written from Georgetown: "I cannot fully express my appreciation and thanks to the Board of Foreign Missions for all that has been done in so short a time for the upliftment of our Moravian work in this Colony, and for the generous financial aid we have received . . ."

The Colegio Moravo Opens for Another School Year

Miss Elizabeth Marx, principal of the Colegio Moravo in Bluefields, Nicaragua, reports that the Primaria (lower grades) has an enrollment of 450 and the Secundaria (high school) an enrollment of 218. The Quinto Ano (senior class) has 28, making the possibility of the largest graduating class in the school's history.

Mr. Charles Sharer, who has been in language school for one year, has joined the teaching staff. His schedule includes Filosofia, English, Pedagogia, Psychology and Logica, Historia Sagrada, Old Testament, and the Life of Christ. In addition to these classes, taught in Spanish, he will have the usual extracurricular activities of a missionary teacher.

Mission Literature

The Mission Board has voted to reprint the Words-Only Edition of the American Moravian Hymnal. This edition is used for the most part in the English-speaking congregations of Nicaragua. Individual copies have been purchased by some American Moravians for their own use. It was also decided to reprint a Miskito-Spanish dictionary. This dictionary was the work of the late Dr. George R. Heath and Dr. Werner G. Marx. It is designed to assist Miskito Indians in learning the national language of their country, Spanish.

A new publication will come from the press for mission use—a Spanish edition of Dr. Allen Schattschneider's book of Moravian History, "Through 500 Years." This edition should prove to be valuable to Moravians in Nicaragua, Honduras, and the Dominican Republic, as well as to Protestant Seminaries throughout Latin America. The translation was made by Miss Thelma Good, a member of the faculty of the Colegio Moravo, Bluefields, Nicaragua.

DEATHS


Creson, Nancy Jane, m. n. Seymour, died March 10, 1960. Funeral services conducted by Elder Bernie Leonard, Dr. A. M. Church and Dr. Samuel J. Tesch. Interment Waughtown Cemetery. Member of Immanuel Church.

Fearington, Philip Arville, died March 6, 1960. Funeral services conducted by Dr. Samuel J. Tesch. Interment in Moravian Graveyard. Member of Immanuel Church.


Kirkman, Jessie Ella, m. n. Sutton, wife of Carl B. Kirkman, died May 9, 1960; funeral conducted by the Rev. Richard F. Amos and the Rev. Clyde Barber; interment in Salem Moravian Graveyard. A member of Ardmore Church.


Pfohl, Herbert A., died June 2, 1960 at Hollywood, Florida. Funeral was conducted by Dr. James C. Hughes and Dr. Walser H. Allen; interment in the Graveyard. A member of Home Church.

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PROTESTANTS CONDUCT CRUSADE

for Christ in Nicaragua

An estimated 7,000 Nicaraguan evangelicals paraded through the streets of downtown Managua the afternoon of May 8, joyfully singing "Nicaragua Shall Belong to Christ," then congregated at the campaign grounds of the united evangelistic crusade for the final night of the three-week Managua meetings that climaxed an intensive four-month Evangelism in Depth crusade throughout the nation.

The evangelical parade, an immensely significant event in Roman Catholic Latin America, amply demonstrated the growing strength of protestantism in the Central American republic. An onlooker was heard to remark, "Would you look at how these evangelicals are gaining strength! If they have 10,000 in Managua today, they'll have 60,000 next year!"

At the close of the final Managua meeting that night at the athletic field of the Baptist High School, 72 people responded to the invitation of the evangelist, Spanish ex-priest Jose Maria Rico from Bolivia, bringing the total of decisions for Christ for the nation-wide campaign to some 1904 in crusade meetings alone. Many others professed their faith in Christ in the churches of Nicaragua and during visitation campaigns that have formed a part of the intensive drive to reach every corner of the country with the gospel of Jesus Christ.

The Managua crusade was the largest of a series of 15 united campaigns in Nicaragua's leading cities, which saw virtually every group united in evangelistic action for the first time in the nation's history. A radio network of five stations brought the preaching of the gospel every night during the Managua crusade to a listening audience conservatively estimated at 50,000 persons.

A unique privilege accorded members of the Evangelism-in-Depth team during the last week of the Managua meetings was an invitation to meet the President of Nicaragua, Luis Somoza. Chalk-talk artist Victor Garrido of the Latin America Mission set up his easel and demonstrated his talent for President Somoza, while baritone George Sanchez sang "How Great Thou Art" and "The Love of God." In the friendly conversation which followed, Mr. Somoza assured the team that in Nicaragua there was "plenty of room" for evangelicals to work and that "evangelicals are our best citizens."

As expected, evangelist Rico came under heavy attack by the Nicaraguan press and radio for his fearless presentation of the gospel, especially because he is an ex-Roman Catholic priest, converted four years ago in Bolivia. There he had been specifically commissioned by the Church of Rome to combat protestantism. Every morning during the Managua crusade a broadcast attack of sarcasm was levelled at Rico by a local Roman Catholic priest. The priest referred to Rico by name until he discovered that his broadcasts were effectively serving the cause of crusade publicity.

What the plan called for was the full mobilization of the entire membership of the evangelical churches of the nation as spiritual commandos who would carry the gospel to friends and neighbors through a carefully executed plan of house-to-house visitation. It was apparent that full evangelization of any area cannot be dependent on a team of evangelists and specialists alone, however talented and dedicated they might be, but must rely on the responsible action of each believer in obedience to the Great Commission.

To carry out the mobilization of the loyalty in effective witnessing as soldiers of the Lord, weeks of training classes were held in the major cities of the nation, and a secondary series of such classes in smaller communities. This phase of the campaign was executed under the leadership of George Sanchez of The Navigator, who then stayed in Nicaragua to participate in campaign meetings as vocalist and as a member of the follow-up team.

The campaign of visitation which followed was carried out in scores of Nicaraguan cities under the leadership of the Rev. John Thomas of Mexico. At this point, churches began to catch the enthusiasm of Evangelism-in-Depth and began to see that effective individual action on the part of the membership would result in revitalized congregations.

In 14 cities of Nicaragua, including Bluefields and Puerto Cabezas, united crusades were held in which evangelical congregations took part, with special guest evangelists and musicians brought to Nicaragua for the purpose of aiding in the great effort. As the campaigns got underway, word was passed around that a new religion called "Evangelism-in-Depth" had invaded Nicaragua and was attempting to take the country by storm.

The final great crusade in Managua, attracting average attendances of 4,000 each night, was termed a success from
many standpoints. It was the first time in Nicaraguan history in which the evangelicals of the capital had joined forces in such an enterprise. One missionary commented, “I’ve never seen cooperation like this among the brethren before. This is a direct result of Evangelism-in-Depth.

At a farewell meeting in honor of team members of Evangelism-in-Depth, Dr. Strachan challenged the Nicaraguan Christians present to carry forward the work in their own churches that has now begun. He said, “You now have within your reach the real possibility of seeing come to pass what you have been singing for several months: ‘Nicaragua Shall Be Long to Christ.’ Evangelism-in-Depth has given an impetus to the work of the gospel here that has made everybody in the country aware of the claims of Jesus Christ as they have never been before.”

Africa Weeps Over Injustice, Oppression
Herbert B. Johnson

A recent issue of the Danish Moravian MISSIONBLAD carries as its chief feature an editorial entitled SOUTH AFRICA WEEPS. For English and American Moravians we glean from the editorial the following sentiments and present them in translation.

“That which is happening in South Africa today reminds one of the title of Alan Paton’s book, WOE, MY BELOVED Country, as the English translation expresses it more correctly, WEEP, BELOVED LAND.

“South Africa weeps. Black South Africa weeps over her dead, over injustice and oppression, and many of that country’s white inhabitants weep with their black fellowmen, weeping to see their country divided and the powers-that-be steering a course that must end in catastrophe.

“Blacks may not dwell in white communities, but must live in assigned quarters forthwith. Blacks must always carry with them passes, or suffer prompt arrest. Intermarriages between races are forbidden. Missionaries must gradually surrender a great portion of their schools and seminaries for Bantu people must live on reservations and under strict regulations.

“All this oppression is meant to secure white interests and insure their dominion over the blacks. The reason for these restrictions and regulations is to foster white supremacy and to mitigate the fear that the blacks will acquire too great influence.

“Many of the black people of South Africa are Christians. Many bear the stamp of Christian character and Christian thinking, thereby providing a strong defense against rabid heathenism and modern ungodliness. Their Christian attitude may be expressed in this way, ‘There is only one thing that can save South Africa from catastrophe, and that is love.’”

Baptisms


Graham, David, son of Hugh A. and Gale m. n. Crews Graham, born in Winston-Salem, N. C., March 3, 1960; was baptized June 5, 1960 in the Home Church by Dr. James C. Hughes.

Everhart, John David, III, son of John D. and Judith m. n. Whitson Everhart, born December 20, 1959 in Winston-Salem, N. C.; was baptized June 12, 1960, in the Home Church by Dr. James C. Hughes.


Thompson, Patricia Sue, daughter of William W. and Dora m. n. Walker Thompson. Born December 1, 1959, Ft. Lauderdale, Fla.; baptized Coral Ridge Church, April 3, 1960 by the Rev. Mervin C. Weidner.

Saint Sing, Clyde Edwin, Jr., son of Clyde Edwin and Pearl m. n. Walker Saint Sing, born August 15, 1951, Greensboro, N. C. Baptized in The Little Church on the Lane, Charlotte, on May 15, 1960, by Bishop Herbert Spaugh.

Saint Sing, Peter Bennett, son of Clyde Edwin and Vivian m. n. Buratti Saint Sing, born January 4, 1957, Charlotte, N. C. Baptized in The Little Church on the Lane, Charlotte, on May 15, 1960, by Bishop Herbert Spaugh.

NEWS FROM THE CHURCHES

SUMMER SCHEDULE AT KERNERSVILLE.

Beginning Sunday, June 5, the Kernersville congregation inaugurated the summer schedule of services: Sunday school at 9:00 A. M. with the worship hour at 10:00. This schedule will continue until the first of September when the winter hours will be resumed. The young people have adjourned their meetings until September.

Miss Stockton Resigns.

The Kernersville congregation accepted with deepest regret the resignation of Miss Flavella Stockton as choir director due to ill health. Miss Stockton has held this position for four years and during this time she has worked with a devoted dedication for the furtherance of musical appreciation in the worship services. She has also been an influence in other ways among the members. She taught in the Sunday school and last summer she conducted for six weeks a weekly Bible class.

Mayodan People Visit Conference Ground.

After an entire week of cold, cloudy, unpleasant weather, Sunday May 15 arrived as an ideal spring day. Almost 100 Moravians from Mayodan took advantage of the good weather and visited the new Moravian Conference Ground. The Sunday morning schedule was moved up so that Sunday school came at 9:00 A. M. and Morning Worship at 10:00 A.M. After this everyone went home for a quick lunch and reassembled at the church at noon to begin the 100-mile trip to the conference ground. One chartered bus and a large number of cars carried the congregation to its destination.

After tramping over the grounds for awhile, the group met at the top of the mountain for a vesper service at 4:00 P. M. Since Moravians must have their music, the band was present in full force to play for the service. Special music was provided by the Men’s Chorus singing without accompaniment. That day the Men’s Chorus reached its “highest peak” in its ten-year history.

Dr. George Higgins was present to tell something of the history of the development of the project and also something of the plans for future development. A picnic supper followed at 5:00 P. M. and the entire group had departed for home well before dark. So enthusiastic were those who went, that already there is talk of making it an annual affair. All were impressed with the great beauty of the place and with the rapid progress that has been made in developing it.

Trinity Young People Hold Retreat At Hanging Rock.

Thirty-five junior high and senior young people and seven of their adult counselors spent the week-end of May 27-29 at Hanging Rock State Park. The program was planned and carried out by the young people, with the supervision of their Youth Fellowship counselors, Mr. and Mrs. W. F. Pulliam, Mr. and Mrs. Dick Allen, Mr. and Mrs. Ray Reaves, and Miss Martha Anne Bowles. The program included a rousing softball game; a hike to Window Falls; meals planned and prepared by the young people; devotions before each meal, led by Rebecca Carter; campfire programs, led by Burke Johnson and George Parrish; and a program planning session, followed by Sunday school and a worship service.

Already the phrase “Next year when we go again…” has been heard a sufficient number of times to conclude that for all who went, it was a successful and much enjoyed week-end.

Trinity Young People Organize Informal Study Group.

After deciding to discontinue Youth Fellowship meetings through the summer months, Trinity’s young people enthusiastically requested an informal program each Wednesday night when they could study together and discuss various subjects to particular interest to them, related to Bible study or basic Christian doctrines. They meet each Wednesday night at the scout hut for a brief recreation period, followed by a study and discussion program and light refreshments.

The young people themselves are in charge of planning the recreation and preparing the refreshments, in addition to suggesting subjects for discussion and study.

Band Honored.

A dinner honoring the Hopewell band was given on the evening of May 28 in the scout hut. Members of other bands who help with the Hopewell band were also present. In addition, J. C. Robinson, Jr., a member of the band some years ago but now resident of another state was present for the dinner. This is the second annual band dinner which has been given at Hopewell.

Officers Installed.

Officers of the Women’s Fellowship of Hopewell were installed during the Sunday school hour on May 29. The officers are: Mildred Snyder, president; Mrs.
Florida Women Visit Seminoles.

In pursuance of its interest in acting as "Friends of the Seminoles" a group of twelve members and friends of the Women’s Fellowship of the Coral Ridge Church visited the government school for Indian children on the Big Cypress Swamp Reservation, 125 miles from Fort Lauderdale on May 11. The group took gifts of cookies and canned fruit for the Indian children, whose work at school they observed. The school is a one room structure accommodating grades one through five. Older children attend the public school in Clewiston, sixty-five miles away. Primitive conditions of life in the "Chkees" on the reservation are in marked contrast to the nourishing and palatable lunch served to the youngsters at government expense.

This trip was the outgrowth of interest in our native Americans evinced by the women of the church last fall when clothing was sent to the reservation, followed at Christmas by gifts of cookies and canned fruit. In January Mrs. Charles Sheldon, president of the "Friends of the Seminoles" who extended the invitation for the trip and who accompanied the group, was the speaker at the regular Fellowship meeting.

Organ Concerts Honor Pfohls.

A series of organ concerts in June at the Moravian Church of Raleigh honored Bishop and Mrs. J. Kenneth Pfohl "for their many years of consecrated service in the use of their musical talents." Made possible by Mr. and Mrs. Alan O’Neal of Raleigh, the series brought four outstanding musicians to the two-manual console of the pipe organ in the Raleigh church. Mrs. Margaret Vardell Sandresky, teacher of organ and associate professor of music at Salem College, presented the first program, on Sunday, June 5. On Subsequent Sundays of the month Raleigh audiences heard recitals by John E. Williams, professor of organ at Flora MacDonald College in Red Springs; Norman Ackerman, organist at the First Presbyterian Church in Raleigh; and H. Max Smith, organist at the Southeastern Baptist Theological Seminary in Wake Forest. Each concert occurred at five o’clock followed by a fellowship hour of refreshments served by the Moravian Women’s Fellowship. Over seventy persons attended each concert.

Sacred selections offered in the series included Robert Elmore’s meditative ments on two Moravian hymns, "Jesus Makes My Heart Rejoice," and "Look Up My Soul, to Christ Thy Joy," as well as a number of compositions by J. S. Bach and Samuel Wesley.

Four visiting ministers assisted the pastor, the Rev. Walser H. Allen, Jr., by giving invocations. They were the Rev. Albert F. Fisher, Methodist; the Rev. James D. Beckwith, Episcopalian; Dr. H. Howard Thompson, Presbyterian; and the Rev. Robert W. Dorr, Baptist.

Calvary Launches Drive for $200,000 for Improvements.

The day was June 12; the time 11 A. M.; the place, Calvary Moravian Church. As the worshippers entered the sanctuary, they passed a huge thermometer in the vestibule which read, "Initial Drive—Goal $50,000." Instead of the regular bulletins, ushers handed out Lovefeast Odes, for this was to be a very special service. Calvary was starting its initial drive towards a $200,000 program and was seeking to raise $50,000 in cash by January 31, 1961. In the spirit of the words expressed by their pastor—that God’s will had always been sought in prayer, we believe this is of the will of God, that there is faith in tomorrow and for tomorrow, and that our giving will have to be sacrificial and with a cheerful heart—members present made their voluntary pledges. At the close of the service it was announced that pledges amounted to $21,616 and that the Women’s Fellowship had placed $2,000 into the fund. Added to the $4,000 set aside by the trustees, the total on the thermometer registered $27,616.

The $200,000 program will provide for sanctuary improvements, a new Christian educational wing (consisting mainly of children’s facilities and fellowship hall on sanctuary level), renovation of some of the present educational space, and a paved parking area.

A Board Member Thirty-four Years.

Br. Howard R. Crater, Sr., of Vest Mill Road, completed thirty-four years of service on New Philadelphia Moravian church boards. He served these thirty-four years during a thirty-six year period. At times he was a trustee, other times he was an elder. At the beginning of his service, he was elected to the single board that New Philadelphia had in those days.

Br. Crater was recognized for his years of service at the annual church council at New Philadelphia, Sunday night, June 12. Also honored at that meeting were Miss Lou Brown and Mrs. R. C. Smith retiring from the Board of Elders after six years of service. Members may be elected for two terms of three years each but then may not be re-elected to either board for a year.

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The IDEAL

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A most significant announcement was made in the May issue of The Wachovia Moravian but it may have escaped some of our readers. The fact is that during the next three years the leadership of our world-wide Moravian Unity will originate in and operate from provincial headquarters in Winston-Salem. Br. R. Gordon Spaugh, president of the Southern Provincial Elders’ Conference, has been elected Chairman of the Unity Committee for the period from July 1, 1960 to June 30, 1963. As such he is also chairman of the Unity Directory, which is composed of the Provincial governing boards of all five Unity (self-dependent) Provinces. One member from each of these boards is chosen to serve on the Unity Committee, which acts as the executive committee of the Unity Directory. All matters of policy and government which pertain to the life and administration of the whole Moravian Church are considered by the Unity Committee, acting for the Unity Directory—which is the highest authority of the Church between sessions of the Unity Synod. Therefore the chairmanship of the Unity Committee is an exceedingly heavy and important responsibility.

By training and experience, interest and devotion, Br. Spaugh is very well qualified to undertake the duties of chairman. In addition to travels which took him to Moravian centers in Europe during his student days, he visited Zeist, Holland, and attended the meeting of the Unity Committee held there in 1955. He also served as one of the chairmen of the General Synod at Bethlehem, Pennsylvania, in 1957.

Moravians in the Southern Province may rejoice in the confidence which has been expressed by the Unity in Br. Spaugh’s capabilities. But they should also undergird him with prayers for the blessing, wisdom and vision of God through the Holy Spirit. And they should be grateful for his untiring efforts to the former chairman, Br. F. P. Stocker, of the Northern Province, who has served so faithfully and effectively for a number of years.

DEATHS

Griffith, Bobbie Lee, born October 17, 1913, Charlotte, N. C., died May 5, 1960; a member of The Little Church on the Lane. Funeral services conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Evergreen Cemetery, Charlotte, N. C.


Baptisms

Talley, Tommye Diane, daughter of Thomas Hugh and Tommey m. n. Talley, born in Mount Airy, N. C., June 26, 1959; baptized in Grace Church on May 1, 1960, by the Rev. R. T. Troutman.

Stephenson, Jean Forester, daughter of Marvin Wray and Janet m. n. Frazier Stephenson, born on January 17, 1960, in Williams, N. C.; was baptized on April 17, 1960, at the Moravian Church of Raleigh by the Rev. Walser H. Allen, Jr.


Kimel, Scott Russell, son of Russell P. and Nancy m. n. Sheppard Kimel, born Jan. 27, 1959, was baptized March 6, 1960 by the Rev. Fredrick P. Hege.


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John H. Johansen

Zinzendorf's first hymn was written at Halle in 1712, before he was in his teens; his last at Herrnhut on May 4, 1760, a few days before his death. Between these dates he wrote over two thousand hymns. Many of his early hymns show the influence of his Pietist association but particularly that of Bernard of Clairvaux (1090-1153 A.D.), the father, in Latin hymnody, of that passionate form of devotion which by some was considered to apply too freely the imagery of human affections to divine objects. Many of Zinzendorf's hymns are of this ardent form; many more, however, unite the merits of force, simplicity, and brevity.

Few hymn writers were more gifted than Zinzendorf. On some days, it was recorded that he composed no fewer than eight hymns. No visitor to Herrnhut failed to be amazed by the "hymn-meetings," Singstunden, which he conducted there. He seems to have felt a continual necessity to create. He would compose a line extemporaneously which the congregation would then sing; by that time the second line would be ready, perfect in rhythm, rhyme and sense. Many of his hymns, improvised in this fashion, have been lost, since no one, in the earlier years at any rate, was authorized to copy them down. This fact also explains the somewhat patchy or irregular appearance of a number of his hymns, which were pieced together simply from the memories of those who had been present, sometimes months or even years afterwards. Often at the Singstunden he would propose some Biblical or doctrinal topic, and quote a line of Luther or Nicolai, of Heerman or Gerhardt, to suggest its meaning. Then the theme would fly hither and thither, as one member made a citation from one poet and another member would quote a different one. This line-by-line illustration, in the way of defence or exposition, as the case might be, would continue for an hour or more. No wonder that the community was, as one writer has said, "master of the whole treasury of evangelical hymns, as was an organist of the stops and registers of his instrument."

Some of the best

Among the Count's finest hymns are: "The Saviour's blood and righteousness" (No. 445), this hymn consisting of selected verses from a hymn of twenty-eight stanzas, "O Thou, to Whose all-searching sight" (No. 619) first written in September, 1721, and translated and published by John Wesley in 1738; and "Jesus still lead on," (No. 696), which first appeared in 1778, in four stanzas of six lines. It is to Bishop Christian Gregor who collated two of the Count's hymns, and who made a painstaking revision, that we owe the clever marginal, "Jesus, still lead on." This hymn is most widely sung today in the translation of Jane Laurie Bothwick (1813-1897), which first appeared in "The Free Church Magazine," 1846, and was repeated in her "Hymns from the Land of Luther," first series, 1854, page 23. It appeared also in the "Presbyterian Hymnal," 1874, and in "Hymns and Songs of Praise," New York, in the same year. There is a translation by A. T. Russell, beginning, "Jesu guide our way," written in 1846 and published in his "Psalms and Hymns," 1851. Catherine Winkworth made a translation commencing, "Jesus, day by day," and J. D. Burns, in the "Family Treasury" for 1859, has a version which begins, "Jesus, lead the way." The latest translation is that by Arthur Farlander, made in 1939, and first published in "The Hymnal 1940" of the Episcopal Church. The first verse of this translation is as follows:

"Jesus lead the way Through our life's long day, And with faithful footsteps steady We will follow, ever ready. Guide us by the hand To the Fatherland."

It is interesting to note that this is the official hymn of Crozier Theological Seminary in Chester, Pennsylvania.

From 1725 to 1731 Zinzendorf edited his first four Collections of Hymns which include many of his own compositions. Most of the hymns in the first hymnbook of the Renewed Moravian Church, published in German in 1735, and as the Herrnhut Gesangbuch, are from these sources. Most lamentably, Zinzendorf's brilliant gifts were his most signal temptation. After 1734 a rapid decline in the quality and content of his hymns becomes apparent. A Christmas hymn burst forth upon us with the quite unexpected opening: "Blood and Wounds!" And there were worse things than this, as anyone can see for himself who will consult the Hymnbook of the Moravian Brethren, published in London in 1746. There was even a hymn with 320 verses!

Happily, the phase passed; the Count suppressed many of the hymns written in the period 1735-45, and carried on once again his great evangelical mission. A dozen, at least, of Zinzendorf's hymns are deathless, and many dozens of them are still sung in German-speaking lands. As long as there is a pilgrimage to be accomplished, a warfare to be waged, their position is assured.

Building and Expansion

Budget Is Announced

A total of $51,275 had been paid by the churches of the province to the budget of the Building and Expansion Board as of June 23. Announcement of this offering was made to the boards of the congregations at the Building and Expansion rally held on that date at Friedland.

The budget of the Building and Expansion Board for the year ending June 30 is $55,307. Br. E. L. Stockton in making the announcement at the rally of the results so far expressed confidence that the remaining $4,032 would be paid by the end of the present fiscal year.

Announcement was also made at the rally of a budget of $55,557 for the year beginning on July 1, 1960. This amount of next year's budget will be allocated as follows:

- Coral Ridge, Florida ................................ 30,000.00
- St. Philips ........................................ 8,300.00
- Providence ........................................ 12,500.00
- Hope Parish ........................................ 2,500.00
- Expenses ........................................ 1,257.00

Total ........................................ 55,557.00

Lindsay G. Crutchfield, chairman of the Building and Expansion Board, presided over the service which followed the picnic dinner. The budget for 1960-61 was presented by Board Member Ralph Bowman and Thomas A. Kimball spoke briefly on "Our Expansion Effort."

A summary of the eleven year effort of the program was presented by Br. Stockton which showed a total raised and expended since 1948 of $619,221.20. During this time four new churches have been founded. They are Konoak Hills, Messiah, Raleigh and Coral Ridge. In addition St. Philips has been moved to a new location and provided a new sanctuary.

In all twenty-seven new church buildings receiving aid have been erected and twelve new parsonages. The value of new construction was listed at $2,069,000. Mortgage indebtedness on new construction at the present time is $294,894.

The total amount raised by the Southern Province through Building and Expansion and through the work of the local congregations since 1948 is $1,774,105.
The third week-end in August will see the Young Adult Conference this year limited to those who register in time to gather at the Conference Ground for their first discussion period at 9:00 A. M. on Saturday morning.

The Young Adult Conference will be conducted by the Rev. C. Truett Chadwick, pastoral counsellor for the past two years. The Rev. John S. Goserud will lead the campfire sessions and on Friday evening will speak at the vesper service. The vespers on Saturday night will be led by Ralph Bell, incoming president of the Young Adult Fellowship.

Joe F. Stone, Jr., retiring president of the fellowship, will participate in the program throughout. Officers for the coming year will be installed on Friday evening.

Moravian Laymen Meet

Wisconsin Moravians were hosts to laymen from other sections of the American Moravian Church when more than two hundred laymen gathered at Green Lake, Wis., for the American Moravian Laymen's Conference, June 10-12. As might be expected, Wisconsin had the largest single state delegation, plus a sizeable number of visitors who came for the day, but North Carolina followed very closely with almost sixty full-time registrants. A bus was chartered by the North Carolina delegation, in addition to others who came by private car.

How can we witness?

After dinner on Friday evening the conference was formally opened by Dr. Fred O. Kuehl of Green Bay, Wis., the chairman of the program committee. He introduced Dr. V. L. Thomas, president of the Western District, who conducted the opening devotions. Dr. Kuehl then introduced Dr. John S. Groenfeldt, general secretary of the Board of Christian Education and Evangelism of the Northern Province, who served as moderator of a panel that discussed the question of how laymen can best witness to the Gospel in their daily lives. In a brief introductory statement Br. Groenfeldt defined the Church as the Body of Christ, pointing out that each member of the body has both the privilege and responsibility of helping to carry out the work of the body. Then, using a chart that had been prepared by Fred Dees of Bethlehem, Pa., he described the church as a worshipping community, a fellowship of service and a school for training. The members of the
Provincial Announcements

Provincial Elders’ Conference

Br. Burton J. Rights has accepted a call to become pastor of the Clemmons congregation. He was installed on Sunday, July 10, by Br. T. A. Kimball.

Br. Walser H. Allen, Jr. has volunteered to serve the Christiansted congregation on the Island of St. Croix, Virgin Islands, for a year beginning September 1. He will conclude his pastorate in Raleigh on the last Sunday in August and he and Mrs. Allen will leave immediately for their new field of service.

The activities of the President of the Conference for the month of June included: assisting in administering Holy Communion at the Home Church on the 5th; meeting of the Provincial Elders’ Conference on the 7th; meeting of the Church Aid and Extension Board on the 20th; Building and Expansion Rally at Friedland on the 23rd; joint meeting of the P.E.C. and Building and Expansion Board on the 23rd; meeting of the Directors of the Foreign Missionary Society on the 24th; ordination services for Br. Roger Kimball at Friedland and Br. Graham Rights at Trinity on the 26th; farewell evening for Br. and Sr. Roger Kimball at Friedland on the 27th.

—R. Gordon Spaugh, President

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

This year an effort is being made to develop more mission interest in our women’s groups by encouraging all our members to buy the book entitled “For­ward Together” which will be used in both our Northern and Southern Provinces during the church year 1960-61. This little book provides an excellent account of work being carried on in many of our missions.

“This is All the World Together” is the topic being used by women in many denominations and churches throughout the United States. This mission study attempts to carry out this topic.

Two articles appear on the schools for the children of our own missionaries. These accounts give a fine picture of the training being provided for these young people.

In addition there are reports of work in the Arctic region and in Seoul, Korea with the American Leprosy Mission and the Missionary Aviation Fellowship. This latter group has been particularly beneficial in shortening distance between our mission areas as well as providing emergency medical transportation whenever necessary.

Mrs. Martha Housman’s story of her trip to the Thaeher Memorial Hospital is one that should interest the mothers in our Fellowships for it shows what determination and courage this mother displayed in order to get help for her injured son.

The Provincial Women’s Board encourages all women’s groups, Sunday School groups, and Young People’s groups to consider the purchase of this book.

These mission books may be secured for $0.25 per copy at the Christian Education Office, 500 S. Church St. Mrs. Silas T. Wild reminds those churches who have not picked up their copies of this mission book to do so as soon as possible.

Convocation to Study Role of Rural Church

Rural ministers, layman, and laywomen will be seeking a clearer picture of the church’s role in the rural community at a special convocation at State College, Raleigh, August 9-11.

The gathering will be known as the North Carolina Rural Church Convocation. All church leaders interested in problems and opportunities offered by rural communities are invited to attend and participate.

Participants will do three things: first, they will study changes taking place in rural communities; secondly, they will discuss ways in which they might face the challenge of tomorrow’s rural community; and thirdly, they will see what services public agencies offer.

The convocation will be sponsored by the Rural Church Committee, North Carolina Council of Churches, Durham; and the School of Agriculture, N. C. State College.

BAPTISMS


SPARKS, Marolyn Denise, a daughter of Kenneth R. and Marolyn m.n. Goff Sparks, born April 9, 1960 in Winston-Salem, N. C. Baptized June 19, 1960 at Christ Church by the Rev. J. Calvin Barnes.


MURPHY, Dee Ann, daughter of James D. and Evelyn m.n. Pickrell Murphy, born June 14, 1958 at Winston-Salem, N. C.; baptized April 10, 1960 in Ardmore Church by the Rev. Richard F. Amos.


The Wachovia Moravian

George G. Higgins, Editor
Burton J. Rights, Assistant Editor
Walter H. Allen, Jr., Contributing Editor
Mrs. Harry E. Cook, Jr., 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.
A UNIT LODGE. There are four of these, one for every four cabins. In the lodges are toilet and shower facilities as well as a large conference room.

THERE ARE SIXTEEN CABINS just like this. In each cabin there are eight beds.

THE DINING ROOM, as seen from the valley above the lake, is the focal point of entire grounds.

THE ALMOST FOUR ACRE LAKE is not yet filled. There will be a limited amount of swimming this year, but no boating.
church then go out into the world to witness to the saving of the Gospel in their own lives, both by word and by deed. They return to the fellowship of believers for renewal and support, bringing with them others who wish to be “followers of the Way.”

The members of the panel then discussed ways they had found for witnessing to their faith in their everyday life. Br. Lorenz Heise of Milwaukee, Wis., (a member of the Madison, Glenwood, Church) spoke from the standpoint of his experience in a large industry. Br. Charles Bean of Waconia, Minn., shared some of his experiences as a medical doctor in a small community. Br. Nels Justeson, who is the mayor of Wisconsin Rapids, Wis., related Christian witnessing to the problems he faces in political life and Br. G. I. Wallace of Madison, Wis., told of opportunities for Christian witness he found as a businessman. The panel then discussed ways the church could help them in strengthening their witness, agreeing that there is a real need for helping all members of the church understand their faith more clearly. Opportunity was then given for other members of the conference group to share in the discussion. Br. Kuehl also shared some of his experience as a medical doctor who seeks to practice his Christian faith in his work.

Early rising bell

In spite of a heavy day of travel on Friday most delegates were on hand for morning prayer on “The Point” at 7:10 a.m. After breakfast Br. G. I. Wallace led the conference in a consideration of the whole matter of stewardship. Following his presentation the conference was divided into twelve discussion groups to explore the question further and then report back with further questions or comments.

At the close of this session Br. Wesley Belter, chairman of the committee on the 1960 church-wide emphasis on “The Layman and His Church,” introduced the series of twelve leaflets which have been produced in connection with this emphasis. Published by the Interprovincial Board of Christian Education at the request of the committee, these leaflets can be used for individual reading or as a basis for group discussions in the local church. In addition to the introduction given to the leaflets at the conference it was agreed that sample copies would be sent to each congregation.

In the closing period of the morning program delegates had the choice of one of four interest groups: Bible study, led by the Rev. Arnim Francke of the West Green Bay, Wis., congregation; Christian witnessing, led by Mrs. Joseph Schwager of Canaan, N. D.; Family Worship, led by Mrs. Edward Wilde of East Green Bay, Wis., and a group on prayer, led by the Rev. Wilbur Behrend of the Glenwood Church, Madison, Wis.

**Featured speaker**

The early part of Saturday afternoon was reserved for sight-seeing and general recreation (Green Lake boasts a fine golf course) but at 4:00 p.m. the conference assembled to hear the first address of Dr. Marcus Bach, the featured speaker of the program. Dr. Bach is a professor in the School of Religion at the State University of Iowa and has for twenty years been carrying on research on other religions. He emphasized the fact that his study of other religions has given him a keener appreciation of the Christian faith. This formed the basis for his first address on, “The Will to Believe.” Br. Alton Pfaff of Christ Church, Winston-Salem, N. C., presided at this session.

Saturday evening Dr. Bach spoke on the theme, “God and the Soviets,” recounting his experiences on a trip to Russia and reporting on the religious situation there. Br. Kenneth Heacock of Northfield, Minn., presided at this session. After Dr. Bach’s address the delegates divided into discussion groups as they had done in the morning, using the opportunity to ask Dr. Bach further questions about his views of what we can do to witness to our faith on the world scene. Dr. Bach, who has visited forty countries on five continents, pulled no punches in describing the weakened position of the Christian Church in many parts of the world and in saying that what many people saw in our own “Christian nation” did not give them much desire to accept this faith. Following this some of the Southern delegates showed a film on the restoration work being carried on in Old Salem—and later some of the delegates had an informal discussion session with Dr. Bach that lasted until midnight.

**Final day**

The Sunday schedule also began early with a 7:15 a.m. prayer service, as led by Br. Roy Ray of New Philadelphia, N. C. After breakfast the conference met for group Bible study under the guidance of Br. Groenfeldt. He explained that many churches are using this method for informal Bible study groups both on Sunday morning and during the week.

Br. Kuehl was in charge of the closing service of worship, at which Dr. Bach gave his third address, but Br. Alton Pfaff asked for the opportunity to say a few words. He expressed appreciation for the time and effort Br. Kuehl had given to the conference and then added that as in so many cases, we are in danger of overlooking the work our wives do behind the scenes. Asking Mrs. Kuehl to stand he thanked her for the many hours of work she contributed as registrar and “general manager” of so many details connected with the holding of the conference.

During the service the entire conference group paused to remember in prayer the new Moravian Leper Home, in Jordan near Jerusalem, which was being dedicated that same day.

Following dinner the conference closed with a traditional friendship circle symbolizing the many new friendships that had been formed and the many old friendships renewed on the part of Moravians from widely separated parts of our two American provinces.

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“We were scarcely worthy of him. And in spite of the fact that we loved him to such an amazing degree, he often had much difficulty with us, which indeed was the result of his lofty and decisive mode of thought, which we were unable to follow at many points. For his spirit had eagles’ wings... a spirit that rose above all and sought to aim at the highest peak in all divine principles to which a man has ever attained or can attain, like the black of the target.” By no means all of Zinzendorf’s contemporaries would have agreed with this tribute which John Nitschmann wrote in his diary on May the ninth, two hundred years ago. But I think that even the Count’s critics would have conceded that he was a man of original ideas and provocative views, one to be reckoned with in the theological world.

It has been said, repeatedly and correctly, that Zinzendorf was no systematic theologian. He had no desire to be. He created not a body of doctrine but a vital church fellowship, shaped in his own image. Two centuries after Zinzendorf’s death the Unity of the Brethren still shows in its very being the continuing influence of his concepts. This is especially true on the continent of Europe, where most Moravians speak his tongue, sing his hymns, benefit by the institutions which he considered it his mission to purify. Our Zinzendorfian heritage is least evident perhaps here in America where the climate of national and churchly life was less favorable to his ideas and innovations.

Uneven in value

Zinzendorf’s writings are uneven in value. Many pronouncements of his have an “off the cuff” quality, with the result that it is not difficult to find among them apparently contradictory opinions. Moreover, one can note changing emphases through the years, as he became engrossed now in this aspect of revealed truth, then in another. But the over-all impression gained by many who have studied the record, especially in recent years, is that Zinzendorf was essentially right in his main insights and grasped the heart of religion and Christian truth.

We know God through Christ

For Zinzendorf knowledge of God comes through knowledge of Christ and only thus. Zinzendorf was little concerned with those attributes of deity on which some men dwell to exalt the sovereignty of God. Nor did he respond to the usual, formal presentation of the scheme of salvation. What gripped him was personal devotion of Jesus Christ who had “loved himself to death” for him. In salvation all is of Christ, no merit can be long to man. It is grace that teaches the sinner his need of the holy blood of the Lamb of God. It is grace that assures him of forgiveness by that blood. It is grace that renew's his heart and leads him into loving fellowship with the Saviour and to the holiness which becomes such intercourse. So Zinzendorf said:

“Whoever can grasp in childlike faith that the blessed Creator of all things put on the form of a lowly servant, cloaked himself in our poor flesh and blood, becoming bone of our bone and flesh of our flesh, he has died to sin, lives to righteousness, receives through faith in the Saviour’s death and wounds power also to become a child of God, to claim to be a child of God, and thereupon to bear the name of a child of God; for no one can call Jesus Jehovah except through the Holy Spirit.”

The church which Zinzendorf helped to renew yet seeks to instil in its members a devotion like his own. This explains the stress laid by Moravians on the Christmas season, which reaches a climax in the dramatic vigil. This is the goal of the unique Easter week services, which bring the worshiper face to face with the Son of Man in his Passion and his triumph. This underlies our custom of addressing prayer to the Son of God.

Few so dedicated

For Zinzendorf, Christ’s presence was real and effective, the channel of active providence in the life of the believer and in the affairs of the church. To make his will known the Lord would condescend to use the lot. But surely one can overestimate the influence of this institution in the church in Zinzendorf’s day. Few men have been so dedicated to the study of the Scriptures, to prayer, to meditation, to the communion of worship in many varied forms, as was the Count. Guidance could and did come to the church from its divine Head in many ways. One was the institution of the “Watchword,” accepted as a daily message from the Lord to his people in answer to prayer.

Our text book still has a place in our church. Many use it in simple faith as a book through which their Lord can speak to them each day with special emphasis. In quite recent years the “Hourly Intercessions” has brought to many Moravians a new realization of untapped spiritual resources for guidance, something which the Moravian Prayer Union has sought to foster through the years. The annual observance of the sixteenth of September and the thirteenth of November (indeed of other Moravian Church festivals too) affords us opportunity to profess our faith in the providential leading of the Saviour, if we but will.

MORAVIAN COLLEGE
—A co-educational liberal arts college

MORAVIAN THEOLOGICAL SEMINARY
—A graduate professional school of theology

ACCRREDITATION: Moravian College is accredited by the Middle States Association of Colleges and Secondary Schools.

SUGGESTIONS FOR FURTHER READING:
1. “Zinzendorf’s Secret” by Dr. Louis H. Eickhoff and Dr. H. E. Nave.
2. “Zinzendorf, A Man of the Nineteenth Century” by Mr. Henry W. Wiseman.
3. “Augsburg to Wachovia” by Mr. J. W. Schneider.
4. “Zinzendorf’s Church” by Mr. J. W. Schneider.

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Concept of the church

For Zinzendorf the relation of the believer to his Lord placed him in a unique fellowship with all who enjoyed similar connection with the Saviour. This led Zinzendorf to his conception of the church. For he considered the visible church to be the work of God; congregations are called to life by the Saviour, not just organized by men. One central purpose in Christian fellowship is that of the spiritual growth of each member. Christ's humanity which has hallowed each stage of human life, provides the perfect pattern and sanctifying merit for each soul within the church. This concept underlay the development of the "choirs" within the Moravian Church.

But the fellowship of like-minded believers is also to serve as a testimony to the world which does not yet know the Lord, for the invisible Saviour becomes manifest in his activity within the visible church. . . it is his lampstand. Zinzendorf conceived it to be the special calling of the Moravian Church to "refresh for all other Christian believers the image of Jesus in his sufferings." Everyone who found benediction in its contemplation was made welcome among the Brethren. Those uniting with them found among them a refreshing tolerance, a tolerance born not of indifference but of a single-minded stress upon one great central truth. Thus Zinzendorf wrote:

"Every spirit that confesses this (that Christ is come in the flesh) is of God. 1 John 4:2. This is our watchword, our shibboleth, whereby it can be known whether we deserve to be called Brethren. It is a shibboleth for this reason, that no one who does not truly face this can say and declare it; it would have a wooden sound and be incredible."

Out of such an attitude there developed the extensive diaspora activity of the church and its early interest in what is now known as the ecumenical movement.

Now it must be confessed the choir system no longer is a living force in the American Moravian Church. Nor do we have any organization that corresponds directly to the diaspora activity on the Continent. . . there would hardly be place for it in this land. But if lovefeasts represent more than formalized services of song, if the Brethersonly Agreement still expresses the central aim and spirit of our church, if we are willing to "realize and manifest a unity of Christians on the basis of a common allegiance to our Lord Jesus Christ as God and Saviour," which our Church Order states we are, then Zinzendorf's theology still lives on in the Moravian concept of the church, in our land too.

The Unity of the Brethren can honor the memory of Count Zinzendorf in no better way this anniversary year than by holding fast to the theological insights that have come down to us from him.

MILLIONS CHANGE HOMES YEARLY IN

America on the Move

Melvin R. Klokow
Pastor of Detroit Moravian Church

Thirty-five million Americans changed homes last year. The Census Bureau says the figure will go higher in 1960.

There was a time, say the major appliance industries, when October 1 and May 1 were the "official moving days" throughout the United States. Twice a year the appliance manufacturers felt a tidal wave surge in sales figures. However, now every day is moving day.

Need daily alert

Our nation's nomadic life, in the total range of effect upon people and trends, ought to put the churches of America on a daily alert. The wheel has produced an emancipation for Mr. Human Being that has shrunk distances from years to hours and minutes. We have reached a level of out-of-the-suitcase living unparalleled in human history. The church is just beginning to sense the seriousness of this nomadic life in which millions have become voluntary or economic migrants.

Those "on the move" include both hourly wage earners and white collar workers. They are "following the crowd" to new locations where their varied skills and experiences will pay them better. Some are moving "en masse" with the entire company. There is a recent visible trend showing a proportionate higher increase among executives changing homes. The church, often functioning as it did in the typical small town, must now accept the pattern that large metropolitan areas no longer represent basic units of stable communities. This seriously reflects the accelerated diversification and growth of thousands of companies with markets and distributors anywhere in the world.

The "social ladder" has made its contribution to putting America on wheels. Very often this produces a schedule of living in which the house is merely a base of operations rather than a home. Whenever migration occurs, without strict eco-
onomic factors involved, we find those who are financially able to shift scenes for a number of reasons: for the sake of change, to get to a more agreeable climate, to live in communities with better educational facilities, to give growing families more than elbow room, to get married and start on their own, to retire. The urge to move is a national habit by now, creating a multi-billion dollar industry annually. Though not involved with the moving van, there are millions of people who sleep four nights in one community and work five days in another community. Weekends are often spent in the country or at the cottage. As vacation times lengthen and the work week shortens, larger blocks of time become available for such off-the-job activity.

The living patterns of America have been on the move. Has the church kept faith and pace with changing America? Several observations may be made of the rapidly changing scene in this country:

1—Many churches will never have the "stable membership" once known to rural or semi-rural churches, or even inner-city churches. Some of our new churches have a larger membership in two years than some of our older congregations had in seventy-five years. The older churches have held members for several decades, whereas some of the new churches have experienced a considerable change in membership within a few years. There is a Protestant church in the greater Detroit area which in two years from date of organization had 380 members, a budget of $29,500, was self-supporting, and had made 79 transfers out of their membership. All this in two years of organized church life.

2—The Christian layman in the church must take major responsibility for developing a continuing visitation program. Very often a pastor has one or two opportunities to speak with a family before the well-known "For Sale" sign appears on the front lawn. This sign may appear within three months from the date on which the family moved in. Notice is served that unless churches move swiftly to present the gospel to new families, they may lose opportunity altogether with that family.

3—The church can bring a strong sense of stability to communities in the constant ferment of moving. With many family schedules dedicated to keeping everything in their lives temporary, the church must move in quickly, recognizing that children especially are the casualties of uprooted living. Since there is a constant exposure to change, the church must hold for "the abiding values."

4—Small group opportunities, morn-
NEWS FROM THE CHURCHES

Fellowship Officers Installed

New officers of the Women's Fellowship of Bethabara were installed at a special service on Monday, June 13. Those installed by the Rev. Paul A. Snider were as follows: president, Mrs. H. W. Wilson, Jr.; vice-president, Mrs. Harry Duncan; secretary, Mrs. Charles P. Smith, Jr.; treasurer, Mrs. Calvin Wooten; mission secretary, Mrs. G. William Sheek, III; devotional life secretary, Mrs. R. W. Newson; fellowship secretaries: Mrs. Rayford Maynard and Mrs. Maude Hill; circle leaders, Mrs. E. L. Reich, Mrs. B. Clyde Shore, Mrs. Barnard Davis, and Mrs. W. H. Andrews.

Mrs. H. W. Lackey, retiring president, gave an inspiring report on the progress of the Women's Fellowship during the past year.

Men of Bethabara Organize

The Bethabara Men of the Church at their regular meeting on June 21 elected the following to serve as officers during 1960-61: president, Richard Fox; vice-president, W. H. Andrews; secretary, Bernard Davis; treasurer, E. L. Reich. Initial plans were also made for a Laymen's Crusade for Christ, October 2-8, 1960. J. W. Atwood reported on the Laymen's Conference in Green Lake, Wisconsin.

New Board Members Installed

The following new members of the Hopewell Church board were installed on June 26: Robert Spaugh, Fred Bekerdite, J. C. Morton, Sr., and John W. Hill. Following the morning service, the Sunday School Council was held. Mr. J. S. Pope was elected Sunday School superintendent with Robert Spaugh as assistant superintendent. David Everhart and Freddie Bekerdite were elected secretaries with Ray Bedsaul and Gery Berrell as assistant secretaries.

Family Vacation Bible School

A week of Family Vacation Bible School was held at the Rural Hall Church June 27 through July 1. Sessions were held each evening from 7 o'clock through 8:30 with groups and classes for all ages. The school was planned by and under the direction of Mrs. Thomas A. Petty and Mrs. John Arrowood with a number of assistants. The school averaged more than 60 in attendance each evening and every one felt that the new and different effort was a real success.

Rotarians Honor Bishop Spaugh

Bishop Herbert Spaugh on June 14 was honored by the Charlotte Rotary Club for his "distinguished personal service, over and beyond any call of duty" to the City of Charlotte.

Col. J. Norman Pease presented a special scroll inscribed with the honor to Bishop Spaugh during a meeting of the club at the Elks Club.

Speaker for the event was the Very Rev. Cuthbert E. Allen, Order of St. Benedictine, president of Belmont Abbey College. He discussed civic service in a community.

On the scroll, the club told Bishop Spaugh he was being honored "in grateful recognition of services rendered in making Charlotte a better city in which to live, work, worship and play."

Dr. Spaugh came to Charlotte in 1924 to take over the Little Church on the Lane. From the start he has been active in community work.

He organized the first Boy Scout band, which led to development of high school bands for the city and county. He is chairman of the city school board, organized Alcoholics Anonymous work in Charlotte, is honorary lifetime chaplain of Hornets Nest No. 9, American Legion, Chaplain of the Charlotte Police Department, and for two years has received the Civic Distinguished Service Award.

Fulp Improvements

Many improvements in the Church and Sunday School plant of the Fulp Congregation have been made in the last eighteen months. During the summer and fall of 1959 three new Sunday School rooms, a kitchen and two rest rooms were added to the plant. Recently the entire building has been repainted on the exterior. On the inside the floor of the sanctuary has been sanded and refinished, new pews have been bought and placed in the church with a different seating arrangement. These improvements have been made possible by the liberal giving and hard labor on the part of the members of the congregation, and also by some substantial financial assistance from the Building and Expansion program of the province. Other improvements, such as a choir loft and new carpet for the church, are to be made in the new future.

BAPTISMS

DESPITE SPECTACULAR INSTANCES COLLEGE

Students Have High Standards

Dale H. Gramley
President of Salem College

The average college student has just as high a standard of Christian behavior and just as devout an attitude of religious interest as he is permitted (or enabled) to have by his parents, his home environment, his church, his public school companions, his powers of observation, and his knowledge of the society and the world of which he is a part.

He (or she) comes to college with background and training which, already have set the pattern of life and provided touchstones of honor, decency, faith, hope, and devotion to things of the spirit. His denominational loyalty is already fixed, to be changed only by marriage perhaps, and his feet either have been firmly planted in faith and practice or permitted to slip and slide in the uncertainties and doubts common to millworkers, clerks, merchants and others at the same age and with comparable backgrounds.

A product of our homes

In a word, the college student is a product of heredity and environment, like everyone else. Although endowed with better-than-average intelligence (or he wouldn't have been admitted to college), he is not to be completely won over to the best Christian standards or completely lost to them as a result of his college experience. Too many factors have had first and longer contact with him. He is a product of Christian (or un-Christian) America first; and only then the product also of the American college.

There are, of course, different types of colleges and, to an extent, their products will be different, too, so far as these colleges are able to place a stamp of identification upon the students. But under no circumstances can the college be blamed entirely nor credited completely with what happens to a student except under unusual circumstances. Yet it has been the habit and custom of many people to indict the college for permitting a deterioration in the spiritual life of students. It has been popular in many quarters to believe that "the bars are down" during the college years and that young people just naturally pass by the church and all it stands for during this period, all with the sanction and connivance of the college.

I think, sometimes, that the public's readiness to blame the college for the incomplete and imperfect religious adjustments of students is due to the desire of parents and others to find a scapegoat as they rationalize their own earlier failures.

Some young people, it is true, find satisfaction in ignoring the church and its message during college years. For reasons which parents and clergymen ought to know best, because they have worked with these young people so long, some students delight in viewing the college experience as an escape from restraint. They embrace eagerly what they like to call their new responsibility, yet reject the full scope of that responsibility and limit it selfishly to suit their mistaken sense of self-interest. In this regard they are precisely like other young people of the same age, who, although under the parental roof 365 days of the year, succumb to worldly allurements.

The waywardness of college students, however, is always publicized more widely and more sensational than is true with their non-campus counterparts. This is due to the fact that college students are presumed to know better and are placed upon a pedestal as privileged young people in our society. The result is, however, that the public generalizes specific incidents and comes to the glib conclusion that college students are "wild" and that they abide not by the teachings of their parents or their church.

Despite unusual or spectacular instances of misbehavior, college students, by and large, do have high standards of Christian behavior. And church-related colleges, in particular, do maintain programs and follow practices that are designed to raise and emphasize Christian ethics and to develop faith and belief in God. Perhaps this fact has been too little publicized, for church people generally do not know what their respective denominational colleges are doing in this regard nor do they evidence approval by giving adequate financial and other support.

Colleges encourage religious growth

The average church-related college, including Moravian institutions, of course, urges students to attend churches of their choice, requires chapel attendance, has grace offered at meals, maintains honor systems in student government and classroom work, conducts Religious Emphasis Week programs, encourages organization of denominational groups, holds volunteer morning devotions and evening vespers, supports the work of the Y organizations on campus, invites speakers on religious subjects for chapel programs, and attempts, through faculty and staff personnel, to set Christian examples.
In fact, young men and young women in most church-related colleges are exposed to more evidences of religious life and more impacts of spiritual nature than are young people of the same age who do not go to college. This is another fact not generally understood or appreciated by the public, by interested parents, and by the church itself.

And the attitudes of students themselves? Well, that is hard to document specifically without undertaking case studies, which space will not permit. But several impressions are possible on the part of this writer after nearly eleven years on the Salem College campus following five years in newspaper work.

These are: (1) that young people on his college campus are more aware of the spiritual aspects of life and more intelligent in acknowledgment of Christian standards than were students when he was an undergraduate; (2) that college students today are more respectful of church property and more worshipful in using it; (3) that they understand better the practical application of religion to everyday life; (4) that they sympathize with the cause of religion; (5) that their faith is greater than some might suspect.

FOR OUR WORK IN ALASKA

Bethel is the Center

Samuel G. Vaughn

The town of Bethel could tell quite a story of the events that have taken place since that day seventy-five years ago when a small group of Moravian missionaries arrived in the community to begin the work of our church on the lower Kuskokwim River.

The Bethel that greeted us in 1954 when my wife and I arrived was, of course, tremendously different from the small Eskimo village which those early workers saw. The population had increased tremendously, most of the sod homes were gone and the homes of the Eskimo people often had three or four rooms. There were also larger buildings, cars and trucks, and many white people.

Many changes now

As tremendous as were these changes between the beginning of our work in 1885 and the year of 1954, I believe that the few short years since that time have witnessed almost as many changes. Let us take a look into these changes in order that we might better understand the problems and the hopes for our work in Bethel in the years which lie ahead.

Probably the greatest addition to Bethel has been the new United States Air Force Base constructed just five miles out across the tundra from the village. Here, there are approximately 120 young men who are part of our nation's defense system. These young men have in many ways contributed greatly to the community. Some have been active in the work of our church, with a few even singing in the choir. However, as is always the case, the addition of 120 young men, far away from home, is likely to have some influences on the community which are not the best. Problems of drunkenness and immorality have increased. The workers in Bethel are thankful that for the most part the commanders of this base have been men who have tried to keep the young men from being a bad influence on the town, and at the present time the commander is a fine Christian who not only comes to church regularly, but encourages his men to do the same.

Here, of course, is a wonderful privilege and opportunity for our church in Bethel. The workers there are making every effort to not only befriend these young men but to bring them closer to the Lord.

Other physical changes in Bethel which have come about in the past few years include: a new and modern airport on the town side of the river which is far more convenient than the old site which
made crossing the river necessary; a new school building costing more than a million dollars which will be completed soon; a large addition to the Northern Commercial Company, Bethel’s largest store, which also made room for a new post office in one end of the new plant; and the enlargement of Swanson’s Store and an addition of a second floor with modern apartments. One of the most blessed additions is the Alaska Native Service Hospital which was opened in the summer of 1954. This hospital serves the entire Kuskokwim River area and the lower Yukon River area as well.

These are only a few of the changes which have taken place in Bethel during the past few years, but they serve to help us understand that Bethel is a rapidly growing village. From a population of less than 700 a few years ago Bethel’s population has now well passed the 1,000 mark, not including the Air Force Men. Rapid growth usually brings both blessings and difficulties, and this has been true not only in the growth in Bethel but in all Alaska. Just as we might say that the future of Alaska is both an unknown quantity and a tremendous challenge, we can say the same of the prospects of the work of our Moravian mission in Bethel, as well as the rest of the villages which we serve.

What of the future?

What makes the future of Bethel so very important, not only to our mission but also to all the people of southwest Alaska, is that Bethel is the center of life.

MORAVIAN MISSIONS

Bethel, Alaska, Chooses Police Chief

The town of Bethel, Alaska, has chosen Donald Schmidt as its new Chief of Police. Donald has been active in the Moravian Church for many years, following in the footsteps of his parents. He and his wife were in charge of the Children’s Home for a year and also served on the staff of the Moravian Children’s Home for one year.

Ray Christiansen, a product of our Children’s Home and at present a pilot for the Northern Consolidated Airlines, is running for a place in the Alaska State Legislature. The elections are in August. Ray is now a leader in the Moravian Church and Sunday School at Bethel.

The Allens Go To St. Croix

The Rev. and Mrs. Walser Allen, Jr., now serving the Moravian congregation at Raleigh, North Carolina, have offered to serve for one year on the island of St. Croix, Virgin Islands. For this service they will be granted a year’s leave of absence from their Province. They will be assigned to the Church at Christiansted as of September 1. This Church is now being served by Mr. and Mrs. William Gramley who left the Theological Seminary for a year and must return to complete theological studies. Br. Allen has been a pastor in the Southern Province since his ordination in 1951.

Earthquake Relief

The people of Brus, Honduras, responded to the earthquake calamity in Chile by raising $53.70 (U. S.) for relief. Such news, which came from Mrs. Werner Marx, is an inspiration to those who are concerned about the people of Chile, and also to those who rejoice in seeing fruits of the Gospel.

DEATHS

CHURCH, Robert Carl, born September 13, 1889; died June 1, 1960. A member of Christ Church. Funeral conducted by Bishop J. K. Pfohl and Rev. J. Calvin Barnes. Interment in the Moravian Graveyard.

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SCHOOL BUILDINGS IN PUERTO CABEZAS: The new building housing the high school is at the rear.

Lorenz W. Adam

Sunday, June 12, 1960 is an important date in the progressive history of the work of the Moravian Church in Nicaragua. On that day the new building of the Colegio Moravo in Puerto Cabezas was dedicated. This is the first Moravian high school building outside of the Colegio Moravo in Bluefields. The significant fact is that this building project was the undertaking of one congregation with no financial aid from the Provincial Board or other Nicaraguan congregations. About two hundred people were present for the service in which the Rev. Howard Stortz, the superintendent, performed the act of dedication and preached the sermon. He addressed primarily the forty-three students of the Colegio who were there in their fresh looking blue and white uniforms.

For a number of years there had been children completing their primary education who wanted to continue their studies but were unable to afford the expense of going to Bluefields or Managua. There was no high school in the entire northeastern section of the country. The Moravians of Puerto Cabezas were concerned about this, so last year under the guidance of the Rev. John Befus, they started with the first year (seventh grade) of high school.

Because of the lack of classroom space the twenty students were crowded into the vestry of the church, the only empty room available. In January of this year the school board with the support of the congregation made definite plans to go ahead with the building of a separate high school. A fund raising drive was launched, a capable head carpenter was secured, and building materials were ordered. On February 15 ground was broken for the first of the foundation posts and by May 23 the building was completed.

The new building is a frame structure 48 feet by 72 feet in size. It has three classrooms, an assembly room, a library, and an office. The exterior is painted white with green trimmings. The approximate cost was thirty thousand cordobas which represents a lot of money for the average Nicaraguan. One-half of the amount has been paid and it is hoped that the balance of the debt will be paid before the end of the year. The building is not elaborate but it will adequately meet the requirements of our educational program for the next several years.

The present school term began on May 24 with two classes of students. Next May we hope to add a third grade. To complete their high school education the children will have to go elsewhere for only two years. Graduation from high school is now a possibility for many of them whereas before only a very few could attain that goal.

We feel that in Puerto Cabezas the people are realizing the importance of an education more and more. In just four years the enrollment in our mission day school has increased by two hundred to a total exceeding four hundred. Puerto Cabezas is a good location for a high school because it is the center for much of the work of our church in Nicaragua. Surrounding the town there are many Indian villages. In many of them there are small elementary schools conducted by the lay pastors or in a few cases by government appointed teachers. In these schools the children are taught to read and write the Miskito and Spanish languages and to do a bit of arithmetic. Many of the parents, however, still do not see the value of an education and so do not send their children to school regularly, and in many cases not at all. We hope that the interest in school shown here in "Port" will be a good influence on the entire surrounding area.

Most of the children in our day school are Creoles. There are also some who are Spanish, Chinese, or Miskito. We are especially happy that now more of the Miskito children will be able to raise their educational level. There are several in our school now who are interested in going into full time service in the work of the church. Our prayer is that the Christian witness of our teachers may be such that it will influence many of the children to love the Lord and to offer their lives in service to Him. The greatest desire of all is that the school may be used in the furtherance of Christ's kingdom throughout Nicaragua.

Teacher Retires After 35 Years

Mrs. Henry Nading was honored on July 3 with a reception in the Fellowship Hall in recognition of her service in the children's departments of the Pine Chapel Sunday School for thirty-five years. The occasion was her retirement as superintendent of the Primary Department.

The Rev. J. Taylor Loflin presented her with a gift from the church and Sunday School in recognition of her faithful service.

Mrs. Ed Welch, Mrs. Mildred Foltz, Mrs. R. E. Lewis, Mrs. Worth Cox, Mrs. C. R. Jones, Mrs. Lillie Hutchins, and Mrs. J. W. Flynn assisted in the reception which was attended by approximately seventy-five guests. Mrs. Ralph Conrad provided background, organ music during the evening.

Baptisms

The arrival of the 1960's has been heralded as the beginning of a decade in which we can expect the face of America to change technologically, architecturally, culturally and economically. One great physical change which will take place most noticeably will be a rapid increase in population and an acceleration of the urbanization of the nation.

The first lines of the national hymn "America" are rapidly becoming obsolete. More and more children are going to be growing up in the next forty years who may never have seen "amber waves of grain" or "fruited plains" first hand. The Sunday afternoon drive will not carry the family through the open countryside, but along seemingly endless streets of suburban areas; along beltlines, by-passes and spur routes choked with traffic seeking entrance to thruways and turnpikes.

Area of concern

In this year of the eighteenth national census we are becoming more sensitive to the implications of the growth and shift of population. Preliminary reports of the census are causing concern in some areas and mild panic in others.

Definite deviations are showing up in the projected pattern of growth of certain states. Some seem to be gaining more rapidly than expected. States which are expected to grow at a faster rate than the nation as a whole in the next decade on a percentage basis and in which the Moravian Church is located are California, Florida, Wisconsin, Illinois, Indiana, Ohio, and New Jersey*. North Dakota, Minnesota, Iowa, Pennsylvania, New York, and North Carolina are expected to grow at a slower percentage than the national average. However, because of the effect of present density upon the percentage of future growth, looking at growth on the basis of numbers, the following states in which the Moravian Church is located are among the ten states expected to have the greatest increase: California, Florida, Illinois, Ohio, Michigan, New Jersey, New York and Pennsylvania. North Dakota is one of three states projected to lose in population in the next decade.

A pattern of growth and change has made itself evident since the beginning of this century. The great cities, then, have grown into even greater cities with an increasing influence upon the surrounding areas outside the political unit. This is illustrated by the fleets of trucks carrying newspapers as far as 150 miles from center city. The direction in which television antennas are set also indicates that the influence of the big city is moving in an ever expanding radius.

Large areas developing

The designated limits of a city are being lost and a large metropolitan area is taking its place. As early as 1902, H. G. Wells wrote, "Town and city will be in truth terms as obsolete as mail coach." In his search for the term which would take their place, he decided upon "urban region." An example of an urban region which is rapidly changing the geography of the country is a mass of humanity stretching about six hundred miles along the Atlantic Coast from Bungor, Maine to Norfolk, Virginia and extending an average of 175 miles inland. In 1956 the estimated population density of this region was 348 persons per square mile! This great concentration of population including the metropolitan centers of New York, Philadelphia, Boston, Baltimore and Washington has been given the term "megalopolis."

An interesting phenomenon pointed out in projection studies is the inevitable emergence of ten super-cities housing a total of 107 million people or thirty-three per cent of the projected total population of the nation by the year 2000. Another fifty-two percent will be living in the suburban areas surrounding each of the ten super-cities. This will leave only fifteen per cent living in an agrarian or rural culture. The super-cities will include New York City; New England City, centering on Boston; Delaware City, extending from Philadelphia; Chesapeake and Potomac City, centering on Washington and Baltimore; all of which have joined to form our first megalopolis.

The pace of the growth of the such super-cities will be very rapid in two regions. In the Southeast between Palm Beach, Fort Lauderdale and Miami a remarkable change is already taking place as the Florida playground is becoming a southern industrial center and Southeast Florida City is emerging. In the Far West region two areas are producing the super-cities of Los Angeles-San Diego City and San Francisco City.

In the Midwest a definite surge toward urbanization is projected to take place in a triangular area between the cities of Chicago, Milwaukee and Madison. This region will in turn reach out to join hands with the Minneapolis-St. Paul area which by the end of the century is expected to double its local population. This Midwest region will be linked with the industrial center of Detroit by a strip already evident between Chicago and Detroit. A region called the Steel Belt consisting of the cities of Pittsburgh, Youngstown, Canton, Akron, and Cleveland is also reaching toward Detroit.

The bulk of the nation's population in 1970 will be concentrated in the urban region along the East Coast and in the region along the Great Lakes. Before the end of the century the Great Lakes—Midwest metropolitan region will be metropolitan heart of the nation. The St. Lawrence Seaway will play a major role in determining that this region shall become the most populous region of the United States and will become the next and even greater megalopolis. Its metropoli will stretch along the shores of the Great Lakes from Green Bay, Wisconsin to Syracuse, New York.

As life in America becomes more and more urbanized along these lines, sectional and historical boundaries, taken for granted in the past, will no longer exist. Old lines of homogeneity will be severed. For example, Southern New England has more in common with New York and New Jersey than with its New England cousins of New Hampshire, Vermont and Maine.

A similar change of function and dependence is taking place in a region bounded by the cities of Indianapolis, Cincinnati and Columbus. As urbanization takes place it is finding itself having more in common with the people of the Steel Belt than with the people of the Atlantic Coast Region. The old ties which were due to the position of this region along the lines of communication and travel toward the West, have now been severed as Chicago, Minneapolis, St. Louis and Kansas City have become the spring boards for the movement to the West. This change of influence is just beginning.
**Provincial Announcements**

**Provincial Women's Board**

*Mrs. Harry E. Cook, Jr.*

The Provincial Women's Board met on August 25 at Home Church. Final plans for the fall outing of all the women of the Southern Province were completed.

The fall outing will be held September 28 at eleven o'clock at Grace Church located on North Main Street in Mount Airy. The church edifice is built of granite and is easily located. Mrs. James Good is president of the Women's Fellowship of Grace Church.

The feature of the day will be an address by Mrs. Frank Lacy of Martinsville, Virginia. Mrs. Lacy is an outstanding leader in the work of Presbyterian women. At the present time, she is Spiritual Growth Chairman for the Women of the Church of the Synod of Virginia Presbyterian Church, U.S.

Mrs. Lacy has written feature articles for the church and is the author of two books, "The Pullers of the Star," a Christmas Story; and "A Woman Wants God." The latter book is a new publication which can be purchased at the Christian Education Office. Anyone who reads this book will know what a treat she has in store for hearing her at the fall outing. Mrs. Lacy is a wife and mother and writes with keen understanding of women.

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 noon. This is a marvelous time to visit and have fellowship with everyone.

Mission Study Books will be on sale at the outing.

The annual presidents' meeting will be held on September 15 at Kinston Church.

**Provincial Elders' Conference**

Br. Alan H. Barnes has accepted a call to become pastor of the Raleigh congregation. He will be installed early in October.

Br. Robert W. Wooley, Jr. concluded his pastorate at Hope on the last Sunday in August. Br. Wooley will attend the Unity Course of the world-wide Moravian Church to be held in Zeist, Holland during 1960-61.

Announcement was made by the Unity Committee that Br. Adolf Hartmann, superintendent of the Moravian work in South Africa, East, was consecrated a bishop of the Unity on June 19 at Mvanya by Bishop Ibsen and Bishop Schaberg. Br. Walther Bourquin also participated in the service.

The Proceedings of the 1959 Synod are now available, free, to any delegate who attended the 1959 Synod. Copies may be obtained by mailing your request with name and address to the Provincial Elders' office, Box 7, Salem Station, Winston-Salem, N.C.

Activities of the President of the Conference for the month of July included: sermons and addresses at Coral Ridge Church, Fort Lauderdale, Florida, on the 10th; at Mayodan on the 17th; and at Olivet—Foreign Mission Conference on the 20th; at Kernersville on the 24th and at the Conference for College Students at the Moravian Conference Grounds on the 30th. Board and Committee meetings included: Coral Ridge Church Boards on the 8th; P.E.C. on the 14th; Provincial Financial Board on the 14th; Raleigh Church Board on the 15th; Messiah Church Board on the 17th; Board of Church Aid and Extension on the 18th; Hopewell Church Board on the 19th and Publications Commission on the 20th.

—R. Gordon Spaughe, Pres.

**Christ Church Installs Organ**

Christ Church has purchased a Moller pipe organ-four rank Artist. The organ was installed the first part of August and used in the worship services on August 14 for the first time.

The instrument has added tremendously to the quality of the worship services.

**THE WACHOVIA MORAVIAN**

**SEPTEMBER, 1960**

**IN THIS ISSUE**

In this issue of THE WACHOVIA MORAVIAN we are carrying three significant articles that first appeared in the August issue of THE MORAVIAN of the Northern Province.

The first is a call to "Get Ready for Megalopolis," the super-city of the future. It deals with the growing urbanization of the great metropolitan areas of our nation and the significance of this growth for the Church. This article was written by the Rev. Llewellyn W. Thomas, Assistant Pastor of the Central Church of Bethlehem, Pa.

The second article is by Dr. Roy Grams, Pastor of the Downey Congregation in California. This is an up-to-date report on the development of the extension projects of the Moravian Church on the Pacific Coast.

The third article is a report on the recent Eastern District Conference by the Rev. Clement E. Soemp, Pastor of the Castleton Hill Congregation of New York. These articles should be read as one as together they reflect the concern of the Northern Province to meet the challenge of the developing pattern of population growth in America.

These articles should also be read and the picture they present kept in mind in anticipation of the coverage which will occur in the November issue of THE WACHOVIA MORAVIAN of what the Southern Province plans in the immediate future in the same area of church extension.

**DEATHS**


**The Wachovia Moravian**

George G. Higgins, Editor
Burton J. Rights, Assistant Editor
Burton H. Allen, Jr., Contributing Editor
Mrs. Harry E. Cook, Jr., Contributing Editor
Herbert Spaughe, Contributing Editor
William E. Ray, Jr., Photographer
Edwin L. Stockton, Treasurer

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Get Ready for Megalopolis

(Continued from page 1)

ence and dependence can be seen further in the construction of super highways running north and south between the Great Lakes centers and these Middlestates centers.

Some will view these projections with alarm and find them incredible. Others will view them as opportunities. No matter how great the discrepancies or the disagreements, these projections make one thing sure: extensions into the future give us time to make provisions for that future. Knowledge of the possibilities of urban growth in this nation may enable the responsible leadership at all levels of life and especially in the Christian Church to prepare for the impact of this growth. We are going to have to awaken to the fact that we are an urban nation.

Churches must adjust

The growth and change of the face of America implies that the people who live upon it are going to be needing double the number of churches they have at present. Some churches may have to relocate. As population in the city proper drops sharply, the church will have to accompany the people to the suburbs. Other center city churches may find possibilities of resurgence as the people have access to expressways and spur routes ready to shuttle them to church as well as to work and to the shopping center. Some center city churches may have to close their doors if they do not relocate. Or, if there is still a ministry to perform in center city it may have to take on a mission status.

Certain rural churches will have to become aware that their possibilities for growth are very slim. Other churches which presently seem to be outside the influence of present Metropolitan centers may find themselves being enfolded in an expanding urbanization within the next ten years. These churches will have to be ready for the people coming to their doors.

Because old lines of homogeneity may no longer be valid there may arise a necessity for the eventual reorganization of the polity and geographical division of the Moravian Church in changing America.

Over-all the Moravian Church in America, if it is to survive as such, must make every possible effort to shape its church extension program in accord with probable population trends—as far in advance as possible—in order to place itself, as it were, "in the thick of things" rather than in the thin.

PATTERN OF MORAVIAN WORK ON THE
Pacific Coast Is Developing

Roy Grams

Those of us who are manning the guns, holding the line or occupying the fort out here on the West Coast invariably feel a sense of uneasiness when we are confronted with such a title as this piece possesses. Much of the rest of the church may possibly feel that the work in California is growing so fast and developing so prodigiously that only a Univac-type of computing machine can keep up with the phenomenal rate of development.

All we can say is that such a feeling also predominated in the Gold Rush of 1849. But only a few, at that time, actually struck it rich. The rest discovered the truth of our Lord's summary of his parable of the soils. Referring to good seed in good soil at the right time and under right conditions. He said: "As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit and patience." (Luke 8:15).

Much to be thankful for

Those of our friends in the East who are reasonably familiar with the work out here on the West Coast, know that a certain degree its policies are guided by the Pacific Coast Development Committee. This committee's functions are roughly similar to the functions of district boards in the Northern Province or to the Provincial Youth Conference in the Southern Province.

Although we, out here, do not feel that we have anything to crow about, we feel just as positively that we have much to be thankful for. Particularly is this true of the sense of unity which has been developed, the signs of which have been most thoroughly marked during the first half of 1960. I give two examples.

In the first place and for the first time in January of this year, representatives of the Moravian Women's Fellowship groups of each of the three churches met at Banning. The result: a Southern California Moravian Women's Fellowship organization.

The second tangible evidence is, of course, the Southern California Moravian Youth Conference. It was convened at Idyllwild, only twenty-five miles from Banning, late in June. More than twenty-five senior high school youngsters participated. Included in this group were six teen-agers
from the Morongo Church. One of them, Craig Van Kirk, was elected the first president of this youth organization. These youngsters live in Banning, Beaumont and on the reservation at Banning.

In addition, Mrs. Carol Eastman, Morongo pastor, participated in the program of the camp-conference as did the Michels and Griems of Covina and Downey, and Mr. and Mrs. Peter Mazmanian, lay youth leaders of Downey.

To cover the scope of this article, I think it best to speak separately of the three phases of the work out here: Morongo, Covina, Downey.

**Morongo**

Readers of the Moravian Daily Texts know that on June 7 at the bottom of the page appeared this footnote: "1889—work began among the Indians of Southern California." That work has now entered its seventy-second year. In spite of all that was said above to curb an aura of over-enthusiasm, I nevertheless make this declaration: for the first time in the more than seventy-year history of the Morongo work, the month of May witnessed a decision on the part of the official board to launch out in faith and to purchase materials, enter negotiations for the purchase of pews, and begin remodeling operations, even though much of this had to be done as a venture of faith.

We hope and believe that this first, confident step will bring a new vitality into the congregation at Morongo.

When one speaks about this church, one thinks of the long, faithful service of the late Rev. and Mrs. George Weinland and the Rev. and Mrs. Eugene Oerter.

And when one looks at the present church, one realizes that within the scope of God's grace, the work swirled and moves and has its being around the person of Mrs. Carol Eastman, the gentle shepherdess and remarkably effective pastor of this flock.

In case you don't know it, Mrs. Eastman came from the Nazarene Church where she had worked among Indians in Arizona and New Mexico. Following the sudden death of her husband, a Nazarene minister, she was led by the Lord to move to the West Coast and she became associated with the Moravian Indian work under the Oerters. When they left for retirement in Philadelphia, more than two years ago, she took over. Morongo fairly throbs with vitality because of her effective touch.

The church and the old infirmary have a coat of stucco. There is a cleared place for a new Christian education building. When this is completed an attractive quadrangle will result. The grounds are in excellent condition. The over-all plan also calls for the building of a kind of a low escarpment to prevent the water on the road from runn

**Covina**

If there are those who feel that Covina has not got off the ground, the reasons are clear.

In the first place, Covina (now three years old) was a kind of a second child. Downey, in comparison, was the first child for whom the grandparents, the sisters, the cousins, the aunts and the uncles made a great fuss. The second child always suffers by comparison.

Downey, for example, had the advantage of receiving more than forty of its charter members in the persons of men and women who had been stalwart Moravians from eastern churches. Many of these transferred their loyalties and strengths from fellowships which they had joined in California in order to help the new Downey Church. The majority have remained as loyal, productive members.

As a matter of fact, those from other denominations who united with the Downey Church invariably said something like this: "We found it very difficult to make up our minds as to whether or not to unite with the Moravian Church about which we knew little or nothing. But when we saw in the church the kind of people who had been Moravians, that settled the question for us. If they were Moravians, we wanted to be Moravians, too."

In other words in the area, there were not enough of such "old" Moravians left to have the same impact on the Covina Church that a relatively large number had had in the Downey Church.

Another factor to be considered is that there probably are considerably more Roman Catholics in the immediate community near the Covina Church today than there were in the Downey community when it was founded as a congregation five years ago. Although one may see more evidence of an inferiority complex in the congregation, yet it is also true that few congregations are as strongly and firmly fused to-
DOWNEY CONGREGATION: "The period of consolidation and leveling off is here" for the first of the new California churches.

stairs apartment and shared at least one of their rooms with one of the Sunday school classes, and of course the lower floor was used for virtually every church function imaginable.

During his pastorate the interior of the downstairs was very attractively and invitingly remodeled so that worship services might be held. But the outward aspects of the building were not conducive to the idea of churchliness. And to many Californians, who have seen churches come and go with almost reckless abandon, this gave them pause. Consequently, if we may continue the comparison with the work at Downey, there was not at Covina, the rush of acceptance from the neighborhood in using the church's facilities, at least for Sunday school purposes.

It is clear then that the strategy on which the future of Covina is being staked, centers around the effectiveness and appeal of the new building that is to be erected.

It will look like a church. It will serve as a church. To the neighborhood it will be a church.

The Rev. Bernard Michel and his wife, Lillian, are serving the Covina members effectively and well.

Downey

The Downey congregation habitually celebrates its anniversary on the Sunday nearest June 6. It was organized June 6, 1954.

There is something significant in the consideration that the Downey congregation was organized on D-Day, the anniversary of the invasion of Normandy by the United States and her Allies in 1944. That was a beachhead operation. So was the Downey work.

After the grand and glorious and danger fraught and well publicized first three days of the Normandy invasion, there came the long, arduous and costly task of breaking through, of winning positions, of consolidating gains, in short, of justifying the effort which had been put forth with the culmination of the beachhead enterprise.

There are some pertinent comparisons as far as the work at Downey is concerned. Three years ago when the visitor drove into Downey he saw the sign: "Downey—Population 97,676; Elevation: 110 feet. After three years, neither the elevation nor the population have increased. Although the slogan of Downey is "Future Unlimited," nevertheless there has been a leveling off period in this community. Another way of expressing this matter is to be found in the words of a realtor, who said that although there are about one hundred twenty people moving into Downey every month, there are about one hundred moving out.

In addition, compared with five or six years ago there has been an influx of new churches with new pastors. So, for the present at least, the gold rush is over. That means that the period of consolidation and of leveling off is here.

Saturation point

Another way of looking at it is that a saturation point visually has been reached in the neighborhood. The Moravian Church of Downey was advertised as a Community church. There is very little land left in the community for the erection of new homes. Consequently, in this locality the so-called...
population explosion is all over. The only new thing that is going up is apartments. And people who live in apartments very often do not sink their roots deeply enough to be vitally interested in the neighborhood church.

Consequently what we are trying to say is that the growth of Downey from here on in ought to be like that of all proper children which is always very slow. But it should be steady.

By the time this article is in print it will be known whether or not it was possible to erect a new parsonage. And whether or not the new parsonage is in the process of erection at this time, there have been many property improvements. We are looking forward to the time when a new wing can be added to the church so that we can more adequately take care of our youth and children's program.

PROGRAM OF ADVANCE APPROVED AT

Eastern District Conference

Clement E. Suemper

There's no doubt about it, this District Conference of the Eastern District held at Ursinus College, Collegeville, Pa., June 20-23, was a "laymen's" conference. Yes, the ministers were present too, and often made their presence known, but by sheer numbers this was a laymen's conference, almost five to one. Out of a total attendance of 330 only about 70 were ministers. Five of the six section leaders were laymen. Dr. F. P. Stocker in his opening address said "The church will limp, stumble and fall unless we bring in the laymen of our churches in far greater strength."

Well, the laymen did express themselves at this conference. They did some serious thinking, along with the clergy, about the effectiveness of the Lord's work as it is found in the Eastern District. On the matter of church extension for instance, a slight but important change in policy resulted from these deliberations. The congregations are being urged to continue raising a sum of at least $50,000 a year, preferably more, for the establishment of new churches. But along with this was recognized the urgent need of helping some of our established congregations to make the necessary adjustments to meet a critical situation or a community change. The District Board therefore was authorized to use money from this church extension fund to secure professional assistance in the whole field of church planning and adjustment. In fact the Conference urged the District Executive Board to make a serious study of all its congregations within the next ten-year period, with professional help, in an effort to head off any crises which might have a deteriorating effect upon the church's life and work. Much of this thinking came from the laymen who seemed to be much aware of this need.

Youth work and prayer groups

Some controversy arose within the Conference concerning the present use and the future effectiveness of the Camp Hope property. This developed in the debate over the suggestion that the expiring benevolence quotas for this cause should be continued. On the floor of the Conference, however, the discussion seemed to point to a need for better liaison between the Camp Trustees and the Christian Education Commission which sponsors and plans the use of these facilities for the summer camping program. The outcome was an agreement to continue the quotas for the next inter-conference period, but a strong recommendation was made that the District Board strive to bring about a much higher degree of coordination between these two agencies.

The laymen as well as the clergy recognized the need for a strong leadership in the district's youth program. Out of this concern grew a resolution asking the District Board to consider ways of raising an additional $6000 per year to be used by the Christian Education Commission for the employment of a salaried worker in the middle half of the year-round program for youth in the district.

"A minute of prayer each day at noon." This was the suggestion of the women's

We enjoy the support of the people in our neighborhood who say that there is always something going on at the church, a remark which is given and taken in a complimentary manner. Particularly, our youth work has developed to a marked degree.

We were most fortunate to secure the services of Erick Hove who lives next door to the church and who is in effect a full-time custodian. He possesses a green thumb and can do all manner of carpentering, plumbing and electrical work. Above all, he is Christian in character, is kind to visitors and can always give an intelligent answer to the many questions which he is asked.

To sum it all up, the Moravian work on the Pacific Coast definitely has entered into phases differing radically from those which appeared to mark it so forcibly in its initial efforts—which seems to point out pretty definitely that the Pacific Coast is developing.

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Expect More at Stockton's
work section, to be taken back to the women's groups of the local church as another means of deepening the spiritual life of the church. One of the other sections which dealt mainly with the spiritual state of the church added several more suggestions. One was the formation of small study and prayer groups in the churches, groups of perhaps ten or twelve people meeting in homes in which the members of the group might discuss without embarrassment their own spiritual needs. The second definite suggestion in this area centered around the study of the Brotherly Agreement as a standard for discovering the deeper meanings of the Christian life. The Board of Christian Education and Evangelism was heartily commended for making available the week-end church leadership conferences. And concerning evangelism, this section suggested that in our approach to the community we must always examine our motives and be sure that we seek new members out of a genuine and passionate concern for the souls of men, rather than for any lesser motives.

Minimum salary advanced

Coming also from the laymen at this conference was the proposal, later adopted by the entire assembly, that the minimum for pastor's salaries in the District shall be $4000 plus parsonage and that after five years of acceptable service this salary should be increased at the rate of a hundred dollars per year until the minimum shall be $4500.

On the matter of Christian social relations the conference reaffirmed the position that "we, as Moravians, welcome all persons regardless of race, social status or economic standing into the fellowship of our church, and that we strive to carry out this belief in the oneness of mankind in the areas of our economic and social life."

The new Commission on Communications and Public Relations which was established in the District at the suggestion of the previous District Conference and which has been at work for over a year was commended for its work. The District Board was urged to continue this Commission with official status. This Commission handled the publicity and public relations for the Conference.

Elections

It took eight ballots to elect a District president. Brother F. P. Stocker was re-named to head the affairs of the District for another five-year period. A strong runner-up was Dr. Edwin Sawyer, pastor of the congregation at Nazareth, Pa., who was then elected as a ministerial member of the Board on a succeeding ballot. A. L. Double of Lititz, Pa. was re-elected as a lay member.

The ministerial brethren Adams, Bolllmann, and Yapeck were re-elected to the Commission on Christian Education but a new lay member was chosen in the person of Robert Huth. Also re-elected to another term were all members of the Camp Hope Board of Trustees although several other nominations were made from the floor.

Yes, laymen and clergy alike expressed their concern for the life of the church in the discussions of this conference. But it remained for Bishop Kenneth G. Hamilton the elected chairman of the business sessions, to put things in their proper perspective when in his closing remarks he said, "But what is the judgment of God regarding our church?"

DEATHS

Kapp, Thomas E., born Sept. 14, 1872, in Bethania, N. C., died May 10, 1960, at Winston-Salem, N. C. Funeral service was conducted by Dr. Mark Depp, Rev. John Kapp and Rev. David Burkette. Interment in Bethania Graveyard. A member of Bethania.


Krites, James Ezekiel, born April 17, 1886; died November 11, 1959. Funeral conducted by the Rev. J. George Bruner and Rev. Fred Hege; interment in the church graveyard. A member of Advent Church.


Pulliam, John Sink, Sr., born March 23, 1884 in Forsyth County, N. C.; died October 21, 1959; a member of Fairview Church. Funeral conducted by the Rev. Vernon Daetwyler. Interment in Moravian Graveyard.
MORAVIAN MISSIONS

With the Doctors in Nicaragua

Dr. A. David Thaele reports: "Until the Wallaces arrive I am spending two days each week in Puerto Cabezas. Dr. Korteling has been having more than she could handle. On Wednesdays I work on the books until she is 'free' at noon, and then take all calls, rounds, etc. that afternoon. I am doing four eye examinations each Wednesday night. On Thursdays I take the day-long clinics and whatever comes in and ask her to take over at five in the afternoon when I start back to Bilwaskarma.

"Two nurses, our yard man and I have just returned from a two-day trip down the Wangks river to Boom to start our third malarial project. The river was flooded and we had continuous hard rain during the three-and-a-half hour trip but we all look like boiled lobsters from the return trip (6 hours) yesterday. We got two hundred blood smears and started all two hundred people on weekly malarial treatments which will be continued for a year. If the project is successful it may be used in many other parts of the world where malarial mosquitoes are resistant to sprays.

"I had no idea that the village of Anitas is so large. There are between five and six hundred people there and hundreds more could reach it fairly easily. This is another area where we should have some form of medical work. It is pathetic to see the disease and poverty which exists side by side. Truly our medical work is unfinished."

Alaska Teacher Honored

Miss Constance Sautebin, teacher at the Moravian Children's Home, Ketchikun, Alaska, was one of five Alaskan teachers honored by the Freedoms Foundation, Valley Forge, Penna. In announcing the recipients of the Valley Forge Classroom Teachers' Medal, Dr. Kenneth D. Wells said: "It is appropriate that we recognize the outstanding efforts of America's classroom teachers who are doing so much to advance, among the nation's youth, the cause of freedom and a deeper appreciation and understanding of our rich heritage." Miss Sautebin has been teaching at the Children's Home since 1946. The award was made during the celebrations of the 75th Anniversary of the Alaska Mission.

Assignment: Overseas

This paragraph is not written for missionaries. It is meant for laymen who are going overseas as tourists, for a business, or for the government. A Christian layman is an emissary overseas of no less importance than the missionary. Many Christians have been chagrined by the disclosures of American insensitivity overseas in the recent book The Ugly American. Now a new publication has come on the market of inestimable value to Christians who would like to go abroad adding their witness to the total mission of the Christian Church. It is Overseas (How to be a welcome resident and a worthy Christian abroad, by John Rosengrant, published by Thomas Y. Crowell Company, New York 1960). It is essential reading for every American Christian going overseas and also provides excellent material for mission study groups. Ask your pastor to add it to your church library.

Church Dedication in Nicaragua

Superintendent Howard Stortz had the privilege of taking part in the dedication of several churches in the upper Wangks River district of Nicaragua. He reported: "Rafti is a fine church. It is patterned after the New Philadelphia (Ohio) Church because the pastor, Mullins Tilleth, saw the picture of it in THE MORAVIAN. In the back of the previous year they have a cross made out of glass. During the day it is lit up by the sun and at night the lights of the church shine through... One cannot help but feel satisfied to see the change in these places since the first visit I made. Mullins and Laurita Tilleth have done a splendid work. It shows what a consecrated couple can and will do. On Tuesday the Burimac Church dedication was planned... The dedication of the Asang Church was held on Sunday. We had over 1,000 people there... The many children with their hymn books and Bibles, the singing of the choir and congregation, is all very inspiring indeed."

New Arrival

Dr. and Mrs. Ned Wallace announce the arrival of their second daughter, Elizabeth Butter Wallace, born in St. Luke's Hospital, Bethlehem, Pa., on July 28. Dr. and Mrs. Wallace are planning to begin their service in Puerto Cabezas, Nicaragua, at the Gray Memorial Hospital shortly after the first of October.

Extended Vacation

The Rev. and Mrs. Roger Kimball and their daughter, Vicki, had an unscheduled layover in the Virgin Islands enroute to their new post in British Guiana. The extended "vacation" in the islands was due to a delay in the issuance of their visas. The Kimballs left New York on July 8 and had planned to spend a week in the Virgin Islands visiting friends they had met during their previous year of service there. Their plans called for them to reach British Guiana by the 15th. When the visas did not arrive they were forced to wait in the islands for these credentials and consequently did not reach their destination until Saturday, July 23.

Latest Furlough Schedules:


Charles Michael: Plans are indefinite but the first part of furlough (beginning September 1) will be spent on the West Coast submitting to surgery and visiting Mrs. Michael's father in California, the Rev. D. C. Helmich. Some time in early 1961 the Michaels will be in the East.

Clark Benson: Headquarters: 7506 Dixie Drive, Houston, Texas. January-February: Possibly School of Pastoral Care, Baptist Hospital, Winston-Salem, N. C.

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LEAKSVILLE CONGREGATION BEGINS WORK ON

New Building and Renovation

Ground was broken by the Leaksville congregation for its new Christian Education building on July 24, following the 11:00 A.M. service. At this service, Dr. George G. Higgins, vice-president of the Provincial Elders' Conference, brought a challenging message on the topic, "The Moment of Decision."

At the conclusion of the service in the sanctuary the congregation assembled on the building site at the rear of the present church building where the Ground-Breaking ceremony was held. Chorales were played by the church band, directed by Robert T. Fleming. Appropriate liturgy was read responsively by pastor and congregation. The service concluded with a prayer by the Rev. J. K. McConnell, singing of the Doxology, and the benediction by Dr. Higgins.

Those participating in the ground-breaking were the pastor, the Rev. K. Edwin Fussell; Dr. Higgins; Roy G. Whitten, chairman of the Church Board; J. Garland Neal, church treasurer; Jack Berrier, superintendent of the Sunday school; Mrs. Edward C. Richardson, president of the Women's Fellowship; the Rev. McConnell representing the Charter membership; Neal Adams, youth of the church; and Larry Fagge, Boy Scout Troop 152.

The two story, flat roof, structure of cement block and brick construction will be erected by Wilson Brothers Lumber Company of Rural Hall. The building will be connected to the present building by an enclosed passageway. Construction is expected to begin in early August.

The ground level floor will be used by the children's department and will include an assembly room, five classrooms, rest rooms and furnace room. The second floor which will be on the sanctuary level will provide a fellowship hall, kitchen, and rest rooms. The kitchen will be equipped with built-in electric stove and oven, stainless steel sinks, and other modern facilities.

In addition to the erection of the two story structure, the contract calls for extensive improvements in the sanctuary and existing Sunday school building. Improvements in the sanctuary include: indirect lighting, new pews, additional pulpit furniture, enlarging choir lofts, installation of wall to wall carpet, and painting; in the Sunday school building new classrooms will be built for the Men and Women's classes.

Exterior work also included in the contract provides for the building of a new church belfry, re-roofing the sanctuary and Sunday school building with white asphalt shingles, brick steps and porch at the front entrance and installing iron railings. All exterior woodwork will also be painted. This building and renovation program will cost $53,000, and will require sacrifice on the part of the congregation. However, the facilities have long been needed and this forward step will enable the congregation to meet more adequately the urgent challenge of the Moravian Church in this community.
HERITAGE AND A DESTINY MOTIVATE

Moravians in British Guiana

Next to politics the church is the most popular subject in British Guiana's newspapers. Editorials and cartoons point out the need for a strong Christian church. If a pastor has a routine difference with a church member the next day it is in the headlines. When a pastor preaches a good sermon the full text is printed on a front page. The church is constantly in the public eye.

What has the Moravian Church in British Guiana inherited for the great task it faces in its first year as an associate province of the Unity? We have a good name and a creditable history. We were invited to start work here by Quentin Hogg in 1875. In 1911 our church was incorporated under the laws of British Guiana. The late Rev. John Dingwall, a Moravian preacher and teacher for over forty years, was one of the nation's great leaders. Because of our heritage we are not considered a sect as are Jehovah Witnesses, Assemblies of God, and Seven Day Adventists.

In addition to the nation's goodwill we have nine churches all needing repair. Our province also manages two primary schools. Our five hundred members boast two ordained ministers at present. With the nation on the brink of independence looking to the church for inspiration what is our destiny?

The basic motive for our endeavors must be to work with the Moravian Church in British Guiana for here is a church, rich in tradition and blessed with a capable membership.

Evangelism

Winning of new people to Jesus Christ and keeping them is one of the primary tasks of our church. Because ministers here are overworked, the only evangelistic effort put forth is by the younger sects which are just getting started. A trained pastor who has proven experience in the various fields of evangelism could make a tremendous contribution to the Moravian church in British Guiana. Although occasional shots-in-the-arm by evangelistic teams from the states would be welcome the most fruitful plan calls for a continuous effort to gain and keep new members.
Stewardship
Stewardship is the second way in which the home church can help British Guiana. Crumbling churches and dilapidated parsonages point out the need for a new approach to stewardship. In times past the members were not asked to give very much. The church depended on bazaars, teas and the gifts of friends. This system of finance has robbed the members of the joy derived from stewardship. It has also resulted in run-down property and overworked pastors. Now that our people are enjoying the thrills of stewardship through a unified budget and weekly offering envelopes, the Moravian church in North America could help the province catch up by matching their stewardship efforts. Building costs are high and many of our members receive small incomes. We do not think the work of the church should be financed by a hand-out from home but by a co-operative effort on the part of the Moravian church both in British Guiana and in North America.

Recruiting and Training of Pastors
Although the Moravian church here has produced three pastors none are serving in our province. At the present time we have no candidates for the ministry in training. A vigorous campaign must be started as soon as possible to make our young men aware of the opportunities for full-time Christian service. When local high school students do offer themselves as candidates for the Moravian ministry it is preferable that they secure first of all their B. A. degree in an accredited college. With their B. A. degree they can then go on to take a complete divinity course at Moravian Theological Seminary.

Local students study abroad for Law, Medicine, Dentistry and Engineering. They are strongly encouraged to come back as missionaries. Those who study abroad for Law, Medicine, Dentistry and Engineering. Many times they graduate with honors. There is no reason why local students cannot do the same in studying for the ministry. The Lutheran church has just welcomed back a Guianese pastor who has his B.A. and B.D. degrees in addition to credits toward his Master’s degree. There are six more returning this year after study in Puerto Rico, the U.S. and Canada. If our future pastors expect to make a significant contribution to the Moravian church in British Guiana, they will need all the training they can possibly get. In helping finance this very expensive education the Moravian church in North America will have to help us for some years to come.

Christian Nurture
Lastly, we will need help in building up the faith of our Moravian members. Attractive literature which can serve as a basis for home study as well as group study is needed. The techniques for developing study and fellowship groups must be acquired if we are to have a strong church. In almost every home I visit I almost always find a copy of literature from Jehovah Witnesses, Seven Day Adventists or Unity. In the majority of cases these papers have been delivered by hand.

Conclusion
Today in British Guiana a dedicated Islam, a renewed Hinduism and militant Marxism are all clamoring for the minds of our people. If Moravianism can grow in a land of six different peoples surrounded on all sides by non-Christian religions and opposed by materialistic ideologies it can grow anywhere. This can well be a testing ground for our faith.

NEWS FROM THE CHURCHES
Florida Pastor Plans Busy Holidays
Dr. Mervin C. Weidner, pastor of the Coral Ridge Church, and his family left July 28 for a month’s vacation in Winston-Salem where the minister enjoyed a busman’s holiday by speaking to the Junior High Conference at the new Moravian Conference grounds and at the Senior High Conference at Camp Hanes. He also met with provincial boards to report on the development of the congregation here and to lay plans for starting another Moravian Church in Southern Florida.

In his absence the congregation was most ably served by Mr. and Mrs. Jack Salmons who arrived here to act as summer assistants, June 17, just one week after their marriage. Br. Salmons will return in September for his final year at Moravian Theological Seminary, Bethlehem, Pa., in which city Mrs. Salmons will teach Kindergarten. These young people have already greatly endeared themselves to congregation through their hard working, earnest endeavor and engaging personalities.

Hopewell Homecoming
The annual homecoming at Hopewell was held on June 19, marking the 28th anniversary of the organization of the congregation. Bishop J. K. Pfohl brought the message of the morning. He had been present on the afternoon of June 19, 1932 to preside over the congregational organization. This was the first congregation Bishop Pfohl organized after his being elected a bishop. Following the morning service, the band played a group of selections, prior to having dinner on the grounds.

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DEATHS


Brown, Mildred Louise m.n. Bodenhamer Childress, born August 29, 1903 in Rural Hall, N.C.; died February 22, 1960, a member of Fairview Church. Funeral conducted by Dr. George Higgins. Interment in Moravian graveyard.

Junior Highs Test Use of New Conference Ground

George G. Higgins

The first test of the use of the Moravian Conference Ground in its state of incompleteness came with the arrival of the first group of Junior Highs on Sunday afternoon, July 31. They came ninety-five strong accompanied by twenty adult counselors.

The buildings and grounds were far from complete but the Junior Highs found everything in readiness on their arrival. The grounds in the cabin area were cleaned of the rubble left from the grading and construction and temporary walks of crushed stone had been laid connecting the cabins with the lodges. The cabins with the furniture in place and the lodges with water and lights turned on were ready to be occupied. The kitchen and dining hall were in operation and a softball diamond laid out.

Construction was still in progress on the Assembly Hall and this large building could be taken advantage of in the program in only a limited way. The fact that it was not available proved a real handicap especially during the second Junior High period when there were several days of rainy weather. On two of these rainy evenings campfire was held in the west wing in front of a fire in the large fireplace.

As a result of the unfinished state of the Assembly Hall all meetings involving the entire conference were held in one-half of the dining hall which had been set up as a temporary assembly room. It was here that the evening assemblies, Sunday services and vespers on rainy days were held.

The fact that the property was ready at all for the first full conference is a tribute to the hard work of the small staff that went ahead to make ready. As one example, when Mrs. Ray Heissbeck, the dietician, and her three cooks arrived on July 26 not one piece of equipment in the kitchen had been installed and the water and electricity had not been turned on.

Mrs. Ruth Knouse Schul, the nurse, had to set up temporary quarters in one of the lodges and did not occupy the Infirmary until August 10.

The remainder of the staff put in long hours cleaning up the grounds, and setting up furniture in the cabins, lodges and the dining hall. The others who served on the staff for the full month that it was open in addition to the writer were Harold Cole, W. O. Gilbert, III, Steve Gramley, Burke Johnson, and Richard Spaugh.

The Rev. and Mrs. K. Edwin Fussell joined the group early and gave valuable assistance in preparation for the beginning of the Junior High Conferences. Br. Fussell served as director and Mrs. Fussell as dean of girls for both sessions.

One Life for Christ

The theme of the conferences was "One Life for Christ." This theme was dealt with in four study groups utilizing the Unit Lodges. The Rev. S. J. Tesch led a group for both sessions on "Through His Church" and Harold Cole also for both groups taught "Through My Witness." "Through My Service" was held by the Rev. Clayton Persons and the Rev. Bruce Weber. Leaders for the fourth study group on "Through My Possessions" were the Rev. Taylor Loflin and the Rev. Norwood Green.

Daily Vespers were in charge of various members of the staff and Br. Fussell directed the choir and conducted a discussion group on worship. Miss Toni Tullock served as pianist.

Each of the discussion groups which comprised one-fifth of the conferences were taken on an exploration of the property.

The value of the Unit Lodges was proven again and again during the conferences. They were used as places for meetings of the study or discussion groups and for games and recreation during periods of bad weather. On a number of days when the weather was cold, fires in the fireplaces warmed not only the bodies of the conferences but their spirits as well.

In addition to those already mentioned the following served as cabin counselors for one or both of the Junior High periods: Mr. and Mrs. Bobby Kirks, George Parrish, Mrs. Clayton Persons, Mrs. George Higgins, Lorrie Snow, Eleanor Fishel, Evelyn Crutchfield, Ann Kimball, Janet Kimball, Martha Anne Bowles and Marguerite Kirks.

New Organist

Mrs. Eugene Grubbs of Rural Hall who has been supply organist since August 1959 has been officially elected organist-choice director of Kernersville Church. Mrs. Grubbs served as director during the summer supplying in this position upon the resignation of Miss Flavella Stockton.
Provincial Announcements

Provincial Elders' Conference
Br. Norman Byerly has accepted a call to become the first full-time pastor of Hopewell congregation. He was installed on October 2.

Activities of the president of the Conference for the month of August included: sermons at Enterprise on the 7th and Fries Memorial on the 28th; Lovefeast address at New Philadelphia on the 14th; Holy Communion at Trinity on the 14th; Dedication of Fragrance Garden for the Blind on the 25th. Board and Committee meetings included: Joint meeting of P. E. C., Provincial Financial Board, Church Aid and Extension and Building and Expansion Boards on the 2nd; steering committee for promotion of Provincial Extension Program on the 10th, 17th and the 31st; committee from Board of Foreign Missions to study Missionaries furloughs on the 11th and 24th; Church Aid and Extension Board on the 15th; Picnic for Moravian College students sponsored by the Moravian College Promotion Committee on the 23rd.

R. Gordon Spaugh, president

Provincial Women's Board
Mrs. Harry E. Cook, Jr.

The Women's Inter-Provincial Advisory Board will meet in Winston-Salem on October 14 and 15.

There are a few churches who have not sent their Women's Fellowship budget pledges for the year 1960-61 to Mrs. K. Edwin Fussell. She urges that they do so as soon as possible.

New Philadelphia Day of Prayer
Mrs. C. J. Grubbs, president of the Women's Fellowship at New Philadelphia, announces that their Day of Prayer will be held Wednesday, October 26. The program will begin with a silent prayer meditation with background organ music from 10:30 to 10:45.

Two morning sessions are planned. The general theme for the day will be "What the Bible Says about the Trinity". At 10:45 the Rev. William T. Marshall, pastor of Friedberg Church, will speak on "What the Bible Says about God the Father". The second speaker will be the Rev. Bruce Webber, assistant pastor of Calvary Church, using the topic, "What the Bible Says about Jesus Christ". Lunch will be served at 12:15. The afternoon session, beginning at 1:15, will have as the speaker the Rev. Robert Iobst, pastor of the host church. His topic will be, "What the Bible Says about the Holy Ghost."

A cordial invitation is extended by the New Philadelphia Women's Fellowship for the Women of the Southern Province to join them on their Day of Prayer.

Youth Leaders Meet in Yearly Workshop
The annual workshop for leaders of the Sunday evening youth fellowship groups was held at the Provincial Office on Monday, September 26. A total of over eighty attended from twenty-one congregations.

Separate group meetings were held for leaders of the three age levels, Junior, Junior High, and Senior. In all groups the philosophy or purpose of the Sunday evening fellowships, materials for study and worship and methods for the use of these materials were discussed.

The entire group met for a short worship service at 7:30 which was led by Gordon Bondurant, the director of the workshop. Section leaders were George A. Chidzie, Junior; Miss Maille Bereth, Junior High; and William McElvene, Seniors.

As part of the workshop mimeographed lists of filmscripts available in the office of the Board of Christian Education and Evangelism were distributed. These filmscripts which are usable in all age groups may be booked for showing by the churches without cost.

Mission Society Plans Annual Meeting; Dr. Weinlick to Speak

The Annual Meeting of the Foreign Mission Society of the Moravian Church in at the Home Moravian Church on Sunday, America, South, Incorporated, will be held October 9 at 3:00 P.M.

Dr. John R. Weinlick, professor of Historical Theology at Moravian Theological Seminary in Bethlehem, Pennsylvania, will be the guest speaker.

Dr. Weinlick is a former pastor of Fairview Church and is well-known in our province. July 17-20 of this year he was the principal speaker for the Old Town Area Foreign Mission Conference.

BAPTISMS


Williams, Jeffrey Van, son of Robert Carroll, Jr. and Elizabeth m. n. Nash Williams, born November 28, 1959 in Hickory, N. C.; baptized May 1, 1960 in the Blum Chapel of the Fairview Church by the Rev. Vernon Daetwyler.


Rosemann, Cynthia, Lee, daughter of Everett and Mildred Joyce m. n. Brewer Rosemann; born October 23, 1959 in Raleigh, N. C.; was baptized April 10, 1960, in the Bethania Church by the Rev. G. Edward Brewer.

Frazier, Vicky Charlotte, daughter of Jack E. and Rolanda m. n. Glaesener Frazier, born March 7, 1960 in Madrid, Spain, was baptized July 15, 1960 in the Home Church Chapel by Dr. James C. Hughes.

The Wachovia Moravian

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Baron J. Riethe, Assistant Editor
Ralph A. Allen, Jr., Contributing Editor
Mrs. Harry E. Cook, Jr., Contributing Editor
Herbert Spaugh, Contributing Editor
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College Students Hold First Week-end Summer Conference

Mallie E. Beroth

During the last week-end in July, 29-31, a dream came true for thirty college students. This week-end was a fulfillment of the dream that in 1960 the Moravian Conference Ground would be in use. The college students of our province were honored to be the first to hold a conference at the new conference and camping area of the Moravian Church, South.

We arrived on Friday, July 29 just in time for a delicious hot supper. This was very important because of the brisk wind blowing down from the top of the mountain. After supper the program for the week-end was begun. The program was divided into three sessions, during which we had a "STUDY IN EPHESIANS," led by the Rev. Robert W. Wooley, Jr. The first session was on Friday evening, and the remaining two were on Saturday morning.

Saturday afternoon was very delightful. Dr. George G. Higgins, director of the conference ground, led us on an excursion to see the highlights of the property of the conference ground. The land making the conference ground is truly beautiful. From the top of the mountain it is a majestic sight to look into the distance on all sides and see the rolling mountain ranges of beautiful deep color of blue, green, and purple. Then we moved into the valley to see a stream, wildflowers, all kinds of bugs, trees, and discovered a bit of blooming mountain laurel.

On Saturday evening Dr. R. Gordon Spaugh spoke. His message, "THE MORAVIAN CHURCH, Its Growth; Its Expansion," gave us a new insight into the vital growth and the expansion of our church at home, and in the mission field.

Both on Friday and Saturday nights following the study sessions campfire was led by Burke Johnson, student at Guilford College.

A Sunday at the Conference Ground could be nothing but exciting, interesting, and inspirational. A typical Moravian breakfast was served to us having juice, eggs, bacon, milk, toast, and plenty of coffee. Following breakfast an evaluation of the week-end of conference was held. The morning worship was at 11:00 o'clock with the sermon by Br. Wooley.

This week-end of conference was an exceptional experience in that it gave those of us attending opportunity of a concentrated Bible study, and opportunity to participate in the opening of the new conference ground, and an opportunity to have fellowship with college students from several colleges. Going beyond this we were able during these few days of conference to think our thoughts concerning God, the Church, ourselves, and to consider the relationship between them.

Young Adults Have Capacity Attendance

The operation of the Moravian Conference Ground for 1960 came to a close with the week-end conference of Young Adults on August 19-21. The Conference registration exceeded the normal capacity of 128 for the cabins with a total of 150 in attendance. Of these 24 were children and 106 adults.

The conference got off to an enthusiastic start with an informal program of stunts and a coffee hour on Friday evening. On Saturday morning Dr. Edwin Sawyer led the group in a number of discussions on the subject, "This We Believe." An early Communion Service at 7:30 A.M. was a part of the closing activities on Sunday.

The Rev. C. T. Chadwick, assisted by the Rev. George A. Chidple, acted as dean of the conference. Br. Joe Stone, retiring president of the Young Adults, directed the entire program.

The Rev. John S. Goserod was in charge of the campfires.

The Young Adults were blessed with perfect weather and everyone was pleased with the first experience of a week-end at the new conference ground.

BAPTISMS

Biles, Alexander Monroe, son of Joseph A. and Peggy m.n. Sapp Biles, born March 29, 1960 in Winston-Salem, N. C., was baptized July 31, 1960 in the Home Church by Dr. James C. Hughes.

Williams, Robert Jeffrey, son of Robert E. and Peggy m. n. Davis Williams born March 17, 1960; baptized June 26, 1960 at Advent Church by the Rev. Fred Hege.


LIVING BY COMMAND, "LOVE THY NEIGHBOR."

Groups Try Out-door Camping

George A. Chiddie

On the afternoon of Sunday, August 14, twenty-six young people and adults dispersed into the wooded areas surrounding the new buildings at the Moravian campground to spend five days living out-of-doors. This was a new experience for Moravians, although other churches, e.g., the Methodists, have been emphasizing outdoor camping for several years. In order to gain as much experience as possible there were three different age groups in this first outdoor program: Five Juniors with their leaders, Burke Johnson and Evelyn Cruchfield; a group of Junior Highs; and nine adults in a leadership training program under the guidance of the Rev. Henry Bizzell, a minister of the Methodist Church.

Probably you have been wondering what this "Outdoor Camping" was all about. You are asking, "What can these young people do out in the woods that they cannot do in the comfort of the cabins and dining hall?" Let us look more closely at the group of Junior Highs as they moved into the outdoors for five days of living, cooking, and sleeping under the sky.

It is raining as we walk into the woods. There are several young people in our group, with Miss Martha Ann Bowles and myself serving as leaders. As we walk through the rain we are leaving behind many things that seem essential for daily living. There will be no camp staff to clean up after us, to wait on us, to provide films and activities for the day. Worst of all, there will be no camp cooks to serve delicious food three times a day. (During the five days the campers cooked ten of their meals outside and ate the other five in the dining hall.)

For five days we will be dependent on our own abilities, our own energies and talents to supply food and daily activity.

Everyone of us in the group had learned a long time ago the second of the Great Commandments, "Love thy neighbor as thyself." We had studied it in the Kindergarten Department. In the Primary Department we acted out the story of the Good Samaritan. As Juniors we listed the many ways this commandment could be applied in our daily lives. We had heard sermons on this text. We had discussed it at Summer Conference. But very few of us had ever tried to live by this command of our Saviour.

Out in the woods we found ourselves in a situation where we were completely dependent on ourselves and on each other. Food is a basic necessity, and we spent a great deal of time preparing meals. Wood had to be cut. A fire had to be built, food prepared and cooked. Afterwards, dishes had to be washed and sterilized. There was much to be done, and, if it wasn't done, we had to wait on our meal. Sometimes it was very hard to love one another. During the first days there were indications of short tempers and impatience. Some young people were quick to work; others sat back leisurely to complain, "I'm about to starve." Our first lunch was nearly two hours late, simply because we had not worked together.

The young people made out their own menus and planned daily activities. At times we could see them struggling with one another where ideas varied. But, as the week passed, we were thrilled to see them begin to listen to and respect the opinions of others. Slowly we began to see Christian love at work in their decision making and activities.

When we first arrived, fresh out of the rush of home life, we were hardly conscious of the world and people around us. But slowly we were able to relax and slow down. We began to see evidences of God's hand all around us. We began to see behind the strange faces to the personalities underneath.

We, as leaders, realized that we were growing as Christians, and we saw the young people begin to grow also. We noticed a growth in understanding and sympathy for others. There was a growth in responsibility to the group. We were thrilled to see these seven young people grow closer together until no one was an outsider, no one suffered as the butt of all jokes. We saw young people with different talents, each contributing his abilities for the good of the group.

We learned that there are many ways we can love one another. We also learned that when the principle of Christian love is put into practice, nine people can live together in loving fellowship, helping, encouraging, complimenting one another.

We had a brief worship and study period each morning following breakfast, and "family" prayers at bedtime. We could not help noticing that, as the week progressed, we began to hear prayers asking that God might give us love and understanding for one another.

On the last day all the adults and young people who had shared in this experience met together to discuss the question, "What has this week meant to me?" The young people felt that this had been one of the most meaningful experiences they had ever had, although all of them had attended our summer conferences. As they expressed themselves, two phrases were used: "felt the presence of God" and "understanding of others." Someone asked, "What is the difference between this and scouting?" Ted Pruett, a member of the Junior group, answered in this way, "In Scouting we are always working on Merit Badges, but here we were learning to work together." One puts an emphasis on individual ability and attainment, the other emphasizes working and playing together in Christian love.

We did not feel that we made a great deal of progress in loving one another, but at least we were beginning to understand what it means to "love thy neighbor as thyself." Almost, we preferred discussing the commands of Jesus, rather than living by them, but we were grateful that He began to awaken us to the needs of others.
CHRISTIAN EDUCATION IS A FOUR-FOLD PROCESS OF
Teaching and Learning

John S. Groenfeldt

Over the past several years a number of representatives of our church have shared with our friends of the Southern Presbyterian Church in a curriculum improvement project, seeking ways of further improving the Sunday church school curriculum that we (together with the Reformed Church in America) have been producing cooperatively for more than ten years. In connection with this study we have had to face again some of the basic questions in the field of education, such as, "Just what do we mean when we say a person has 'learned' something? Are 'teaching' and 'learning' two separate and distinct functions or are they simply different ways of looking at what is really one process? Are there steps or phases in the learning process and if so, what are they?"

The Christian education approach

Any discussion of such questions must, of course, take account of the many helpful discoveries that have been made in recent years in the field of educational psychology. These findings indicate quite clearly, for example, that we cannot begin to understand either the teaching function or the way people learn until we see them both as part of one process that involves far more than "fact giving" on the part of the teacher and "fact receiving" on the part of the pupil. Even in the field of mathematics, where certainly "facts seem to be facts," educators are saying, "Mere memorization is not enough. We have to help a pupil to discover a system of relationships if he is to understand the basic nature of mathematics." But in addition to this those who are dealing with the educational program of the church recognize that our educational method must be consistent with the nature of the Gospel we proclaim. This, then, has meant that a re-examination of the message and the life of the church was required so we can see the educational task of the church in its proper setting.

It was agreed that the distinctive task of Christian education is to communicate the church’s faith to each generation—but what do we mean by faith? The Christian faith is not primarily a set of facts. It is, rather, a living relationship to God, a relationship within which man is transformed and brought into a new kind of life which the Bible speaks of as "new birth." It is obvious that faith, so understood, cannot be communicated through what we normally refer to as the "educational process." Something more is involved. Our aim is not only to help the pupil know something about the Christian faith but to appropriate that faith for himself. Learning the stories of the Bible does not constitute an end in itself. The church teaches the Bible, rather, in the belief that through the Bible man can come to know God and be drawn into his own personal covenant with Him. Further, the church seeks to communicate its faith not only through the telling of the story of God’s self-revelation but it communicates also by means of its own life. The sense of love and concern that is expressed in the relationships of those who are the members of the church is also a means of communicating the message of the Gospel, for these too are expressions of the church’s faith and evidences of its living relationship to God.

More than information-giving

When we look at the educational work of the church in this way it becomes clear that we cannot think of the teaching-learning process simply in terms of the transmission of information. Our aim is not merely to give pupils a familiarity with certain events that will enable them to answer questions of historical interest. In the Bible and in church history, rather, we see the living, active word of God. Learning, in this sense, involves response—the whole response of the whole person. In the same way the story of God establishing a covenant with Abraham and then with the Hebrew nation and finally of the establishing of the New Covenant is really the announcement that God would establish a covenant with every man and an invitation to every man to enter into this covenant life. And this, in turn, involves not only our individual covenant with God but our relationship to others who have made this covenant and who, with us, constitute the covenant community—the church.

We do not come to understand the meaning of this covenant relationship by studying it from the outside but only through participation in it. And if the church is to witness effectively to the world in a given time and situation, the people who make up the church (who are the members of this covenant community) must continually examine the situation they are facing and seek to find the best way their response to God and their witness to the world can be made. This in turn means that when the church invites persons into its own life, it is offering an opportunity to participate with the church in such exploration and such commitment.

A Four-Fold Process

In this context the educational program of the church can be thought of as a four-fold process of teaching and learning which
involves (1) hearing or listening; (2) participation or voluntary involvement; (3) exploration or analysis and (4) accepting responsibility for action. These are not to be thought of as steps to be taken in a given order. That is, you don't necessarily start with 1 and then go on to 2 and then to 3 and 4. The process may begin with any one of the four elements but it must include all the others if the teaching-learning process is to be complete.

Let us look at each of these phases more closely:

1. Hearing or listening

The church's message is not something the church itself has created. It is a message from God. This is something God asks us to hear. The learner must be willing to listen—to open his heart—to this message before the Holy Spirit can speak to him. The word "hearing" is crucial because it implies a message that is life-changing and that comes to us from outside ourselves. It implies a kind of knowledge—not knowledge that we possess but knowledge that takes hold of and possesses us. The word "listen" is also crucial because it implies our willingness to hear—and to respond.

2. Participation or voluntary involvement

Participation is the reverse of looking at the Christian message from the viewpoint of a disinterested observer who wants to see what happens but doesn't care which way the ball bounces. Involvement in the Christian faith means, rather, that we ourselves enter into the story of God's redemption of mankind. It means that we try to "stand beside" the persons in the Bible story as God speaks to them, identifying ourselves with them as they listen to God's word and struggle with the issues of life and death that follow. It means that we claim the gift and the promises of God for ourselves and that we appropriate the history and heritage of Israel and the early church as our own.

This mutual involvement also requires that the teacher and pupil recognize themselves as standing together within the Christian tradition, seeking to understand it through identification with it. While the teacher may have information to impart he is not thereby set apart, in a different category, from the learner. Both are followers of the Way (Acts 24:22); the teacher, who is more experienced, serving as interpreter and guide. This does not make for any less precision in teaching or learning but it does make it impossible to regard either teaching or learning as the mere transmission of factual information. It also makes it clear that no person can really teach the Christian faith unless he is himself fully involved as a participating member of the covenant community; if this is not true what he communicates in deed will contradict what he attempts to say in words. One who teaches or learns by participation finds himself involved in the total Christian enterprise, including the whole biblical story and the life and worship of the local congregation of which he is part.

3. Exploration or analysis

Every Christian has the responsibility for thinking through the meaning of his faith, seeking to understand its implications for his own personal life and for the life of the church. He must try to analyze the situation that confronts the church at this particular moment of history and ask how the church can make its witness most effective. This aspect of teaching and learning requires that the one who wishes to teach or learn must enter into his task with his whole mind, consciously and deliberately exploring the meaning and significance of what he is about. It means also that we must seek to understand the world in which we live realizing that we can communicate with people only as we learn to meet them where they are and that the message of the Gospel will seem meaningful to them only as we are able to relate our faith significantly to the realities of life.

4. Accepting responsibility

Accepting responsibility means simply to commit ourselves to the application of the Gospel. It is the step that takes us from study into action, from insight into doing. A study program that analyzes the need and proposes ways the Gospel can be related to that need, but which stops there and never does anything about it beyond discussing what could be done, constitutes an "armchair religion" that the world regards as a fraud. "If you know these things, blessed are you if you do them." (John 13:17). What could be more plain than that?

Again, we need to emphasize the fact that this teaching-learning process is not a clearly defined sequence that always takes place in the same way. At times all four aspects of the process may seem to occur simultaneously. At other times there may be a considerable lapse before a person moves from one phase to another. It may be that accepting responsibility does not take place within the walls of the church at all but the insights gained through exploration are put into practice only when one has returned to his home or his job. So also, a person may really "hear" very little of the Gospel until he has had opportunity to analyze his own experience more adequately, to participate in the life of the church more fully and to test his discoveries in action. But by the same token, the teaching-learning process is not really fulfilled until all four phases are involved.

This is an approach to the question of "how does a person learn?"—and therefore, "how best can we teach?"—that is consistent with both the best insights of general education and the nature of the church and the Gospel the church proclaims. It should prove of real value to parents as well as teachers—indeed, it has significance for every member of the church. It is one of the foundations on which an improved curriculum, which we hope will be ready for use in 1963 or 1964, will be based.*

* Much of the material for this article has been adapted from a paper titled, "The Teaching-Learning Process to be Used in the Educational Work of the Church." The complete paper is available from the Board of Christian Education and Evangelism at 25c per copy.
MORAVIAN MISSIONS

Children's Home Patrons

Eskimo children who are admitted to the Children's Home in Alaska each need a patron and an outfitter. A patron is one who will provide $360 per year, or a portion of this amount, for board and room. In some cases relatives of the children will be patrons and in other cases State welfare agencies may provide funds. There are, however, always children whose care must be provided by the Church. An outfitter is one who will supply once a year a complete outfit of clothes and supplies for a child at the Home.

Women's Fellowship groups, Sunday School classes, and other church organizations may "adopt" a child by being a patron or an outfitter. If your group would like to serve the Children's Home in either of these capacities, write to the Board of Foreign Missions, 69 West Church Street, Bethlehem, Pa.

No More Knit Bandages

A report has been received that the Leper Hospital in Surinam will not be able to use any more knit bandages or hospital gowns until further notice. The advancements in the care of leprosy have changed procedures and treatments. Those who are in charge of the Bethesda Hospital in Surinam express their gratitude for his loyal support which has come from American Moravians through the years.

A Summer of Service

Richard Fleming of the West Side Moravian Church, Bethlehem, Pa., and a recent graduate of Moravian Preparatory School, traveled to the Virgin Islands this past summer specifically to be of service to the churches there. He paid his own expenses and asked only for board and room in exchange for labor. The pastors on St. John, St. Thomas, and St. Croix were ready to accept his offer and he did everything from labor to assisting with Daily Vacation Bible Schools.

William Gramley St. Croix, wrote: "Dick even got me up this past week at 6:00 A.M. one morning so we could lay a culvert across our driveway. Through the combined efforts of Dick and Ray Joseph (a freshman at Moravian College from the Virgin Islands) we now have a water heater in the kitchen, a ceiling light in the kitchen, lights in both stairways, and lights in the guest rooms."

Prochnau to St. Croix

The Virgin Islands Conference of the East Indies Province requested the service of a Seminary student for one year to explore the possibilities of re-establishing the congregational life of the Midlands Church.

Currently Speaking

This congregation has been without a resident minister for many years although services have been conducted by the other pastors on the island and the Sunday school has been under the direction of the local school teacher, Br. Andrews. The local churches will provide most of the funds for this experiment.

Norman Prochnau, a Seminary student from the Canadian District, has agreed to postpone his senior year at the Seminary in order to fill this request. He will probably begin work on St. Croix by September 15 and will remain for approximately one year.

Executive Director Visits Honduras

Dr. Edwin W. Kortz, the Executive Director of the Mission Board, left on August 25 for a two-weeks' visit to Honduras. The main purpose of the visit was the planning for the future of that work. The church in Honduras is growing and specific planning for an adequate staff to match its progress is essential. The first step in previous plans was the sending of a layman as a warden. After only about a year of service the warden resigned. The schools have expanded. There is need for a lay warden, for another ordained minister and for a re-assignment of duties. The prayers of the church are sought for this expanding work and for laborers for the rich harvest.

Br. Persons Preaches in Virgin Islands

The Rev. Clayton H. Persons, pastor of Trinity Church, and member of the Board of Foreign Missions of Moravian Church in America, left September 19 for an extended official visit of the Virgin Islands. He preached for an "Island-Wide Witness for Christ" on St. Thomas, September 25 to 30. Prior to the preaching mission, Br. Persons visited the island of St. John. Following the services on St. Thomas, he planned to visit the Moravian missions of St. Croix. His host during his tour of the Virgin Islands was the Rev. Marvin Hinkleman, Moravian Missionary on St. Thomas. Br. Persons will return to his pastorate on October 11.

Quincentennial Programs Found

A small quantity of the printed programs used in the Quincentennial Service on March 5, 1957 at the Coliseum in Winston-Salem, N. C., have been found. At the time of the service many people did not get a copy and there were many requests for one. As long as the supply lasts individuals desiring one of these programs may pick it up at the office of the Board of Christian Education and Evangelism, 500 S. Church St., Winston-Salem, N. C.

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NEWS FROM THE CHURCHES

Benefit Supper

On Saturday Night, August 20, the Youth of Calvary (junior through college) sponsored a ham supper. The supper was one of several projects sponsored by the youth of Calvary solely for the purpose of raising money toward Calvary’s building fund campaign. The supper was a complete success through the cooperation of both the youth and adult friends and members of Calvary. Total receipts of the supper were $361.58 with a net profit of $246.70 with the youth serving 320 people between 5:00 P. M. and 8:00 P. M.

Catching Up With Us

TIME MAGAZINE of August 15, 1960, carried the news story of the Roman Catholic international congress held in Munich, Germany. Here are some sentences from the article:

“One feature of the conference was the celebration of the early Christian custom of agape, or love feast, in Munich parish homes and in its famed beer hall, the Hofbräuhau, where some 900 people watched the papal legate, Gustavo Cardinal Tesauro, move smilingly among them, passing out hard rolls to be eaten with cold ham and roset-veal accompanied by Palantine wine.”

It may be we’ll have to change our menu in the Moravian Church for future love-feasts!

New Philadelphia Women’s Work 41 Years Old

August 27 was the 41st anniversary of women’s work in New Philadelphia congregation. Four of the original members are still in circle work: Mrs. John Shoffner, Miss Mamie Ridings, Mrs. Eugene Pfaff, and Mrs. Walter H. Graver, Sr.

Officers for this year at New Philadelphia are: Mrs. Charles Grubbs, president; Mrs. Jack Flynt, vice president; Mrs. Clyde Hauser, recording secretary; Miss Virginia Dula, second vice president; Mrs. Jack Brown, assistant recording secretary; Miss Dorothy Graver, treasurer; Mrs. Paul Burke, assistant treasurer; Mrs. Bruce Beck, corresponding secretary; and Mrs. Graham Holcomb, assistant corresponding secretary.

The ladies presented a new surplice to New Philadelphia’s assistant pastor, Br. Richard Wright.

Men Sponsor Crusade

The men of Bethabara Church will be sponsoring a “Laymen’s Crusade for Christ,” October 30 through November 6, 1960. Services will be held each evening, beginning with a band prelude at 7:15 and preaching services at 7:45. The Bethabara Men’s Chorus and the Bethabara Choir will sing each evening for the services. Richard L. Fox, president of Bethabara Men’s organization, has appointed Elmo Reich as chairman of this evangelistic campaign.

Speakers for the services will be laymen from various denominations. They will include Roy Ray of New Philadelphia Moravian Church; Russell Linville, Baptist; Hampton Morgan, Bethabara Moravian; Charles Norwood, a friend; Wallace Warren, Bethabara Moravian; and T. A. Kimball, Friedland Moravian. Publicity for the campaign will be handled by a committee headed by Charles P. Smith.

Bethabara laymen who are presiding at the meetings will be: Elmo Reich, J. W. Arwood, Richard L. Fox, E. L. Rowley, Emory Thomas, Bob Clostelzer, and F. W. Sapp, Jr.

Green Bay Plans To Build New Church

The East Green Bay, Wis., Moravian congregation has sold its church building and parsonage and will build a completely new church plant on a large trac of land the congregation has acquired in Allouez, a suburb of Green Bay.

With no room for expansion in the present location and a parking problem complicated by the fact that a Lutheran Church of over 4,000 members was immediately next door, the East Green Bay congregation had long discussed the possibility of moving to another location. The fact that the business district was constantly moving closer to the church caused an increasing number of members to move to other sections of the city.

When the Grace Lutheran congregation offered to buy both the Moravian church building and the parsonage and a member offered to give the congregation a number of lots in Allouez the decision was made to accept both offers. In early July a special church council approved plans for the construction of a church sanctuary and Christian education unit, together with a parsonage on the new site. Groundbreaking services were held on Sunday, July 24 and construction was due to begin immediately, with some hope that the new plant can be occupied by the first of the year. The building will be constructed of brick and cement block and will provide a seating capacity of 300 in the nave, plus 60 in the balcony where the choir will also be located. The building will provide complete facilities for all Sunday school departments, plus a fellowship hall, parlor, kitchen, pastor’s study and secretary’s office.

The West Side Moravian Church of Green Bay also moved to a new area and built a completely new plant during the past two years.

New Addition at Egg Harbor

After several years of study and with the help of the General Secretary of the Board of Christian Education and Evangelism, a new addition to the Egg Harbor City, N. J., Christian education building is now in process of being built. It will be approximately 70 by 62 feet, will cost $45,700 and will connect the church and the present Christian education building. The new addition

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will provide a social hall, primary and nursery classrooms, pastor's study, rest rooms and storage and utility rooms.

It is hoped that the building will be completed and ready for use early this fall.

East Hills Forges Ahead

Contract for the construction of a $75,000 Christian education building was awarded July 27 and groundbreaking ceremonies were held July 31 by the East Hills Moravian Church, Bethlehem, Pa. This was the beginning of a building program which will see the construction of the first entirely new Moravian Church in Bethlehem in forty-five years.

Staten Island Moravians Start $70,000 Building Program

Members of the Vanderbilt Avenue Moravian Church, Stapleton, Staten Island, participated in the groundbreaking ceremonies July 24 on the church property alongside the present church plant for the initial unit of a $70,000 building program. The first part of the project will be a brick veneer parsonage which will have seven rooms, including a study, garage and full basement. A new Christian education building is expected to be built after completion of the parsonage.

One Hundred-Four Perfect Attendance

The Mayodan Sunday School was pleasantly surprised on Sunday, July 24, when the Sunday School superintendent announced that 104 people would receive recognition for perfect attendance during the second quarter of 1960. This represented more than one-third of the total enrollment of 304.

Percentage of Adult Drinkers Stable, Temperance Official Says

Sixty per cent of American adults drink alcoholic beverages, compared with 40 per cent who are teetotalers, a Methodist Board of Temperance official said.

"These figures have remained fairly stable in recent years," said Roger Burgess of Washington, D. C., the board's associate general secretary, "following a 12 per cent decline in the number of drinkers right after World War II."

Mr. Burgess spoke on "Christian Responsibility and the Alcohol Problem" at the annual School of Missions for 300 leaders of the Methodist Woman's Society of Christian Service in nine Southeastern states.

Alcoholics, he pointed out, now constitute a major health problem in the U. S., being five times as prevalent as cancer cases.

"The so-called alcohol problem is really a number of problems, most of them inter-related, and there is no single solution," he said. "The big question is not whether there will be stricter control, but whether we will be intelligent enough to adopt broad, lasting controls that will really bring solutions."

BAPTISMS


Davis, Janet Ellen, daughter of Spencer and Helen M. N. C. Davis, born May 25, 1960; baptized August 28, 1960 at the Bethesda Church by the Rev. Clyde G. Barber.


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Snider Attends Youth Congress in England

The Rev. Paul A. Snider, pastor of Bethabara Church, attended the Twelfth Annual Congress for Christian Youth in Bristol, England, July 30 through August 6. While in Bristol, he spoke at the Whitfield Memorial Tabernacle, Bristlington Congregational Church, Bethesda Methodist Church, Abingdon Brathrens’ Hall, Saint Luke with Saint Silas Anglican Church, and the Russeltown Congregational Church. Following the Youth Congress, he preached from August 7 through August 17 at Canada Grove Baptist Church, Bogno Regis, Sussex, England.

In his absence, the Bethabara congregation enjoyed the messages of the mid-Samuel G. Vaughn, former missionary to Alaska. Br. Vaughn spoke twice each Sunday, July 31 through August 21. On August 28, Mr. Bill Hartman, local representative of the Gideon’s International, presented the cause of Gideon and the blessings of God upon Bible reading to the congregation.

While their pastor was away, the Bethabara laymen participated actively in conducting the worship services of the congregation. The laymen presided at the meetings, read the scripture, and prayed. Those who presided at the morning worship services were: Jimmy Morgan, Bernard Davis, F. W. Sapp, Jr.; M. J. Kudielka, Jr., and E. H. Morgan, Sr.

Sunday evening services were coordinated by Robert Clodfelter, Barrett Hunter, G. William Sheek, III; Emory Thomas, and Mrs. H. W. Wilson, Jr. At the mid-week services, Bill Sheek, candidate for the Moravian ministry from Bethabara congregation, Wallace Elliott, seminary student from the Moravia congregation, and John Walker, seminary student from the Grace Moravian congregation in Mr. Airy, brought interesting and inspiring messages. Those who presided at the mid-week services were Bill Sheek, Elmo Reich and J. Wheeler Atwood.

LETTER

Yost Moravian Manor
York, Pennsylvania
September 21, 1960

Dear Editor,

Bishop Hartman's letter in the March Wachovia Moravian stirred me deeply. Fifty-five years ago when I was left in charge of the Wouna Haulover Miskito Indian Station in Nicaragua I also had the feeling that in our occupation of the Nicaragua field we seemed to be limited to tiny clearings which we tried to cultivate intensively, while all about us most of the jungle remained pretty much as it was.

In Nicaragua, however, conditions changed. Some of the missionaries like Br. D. Newton Wilson, Br. George R. Heath trained native Christians to witness for Christ to their own people. The Spirit impelled some of these laymen to go on long evangelistic tours that brought rich results. In time natives could be commissioned as lay pastors. In consequence more and more of the entire field was covered. The late Br. O. E. Danneberger used to say, “We are waiting at the death bed of paganism among the Miskito Indians.”

Apparently the population in South America, East today is not scattered, as it used to be in Nicaragua, but is crowding into large centers and the big need there is adequate places of worship.

When I read Br. Hartman's letter I wanted at once to send some money to start a fund to help build at least one of the ten churches so sorely needed. Having just received some unexpected money, I feel my opportunity has arrived, and I am enclosing a check for $20.00 which I'd be happy to have funded for the above purpose. I hope other givers may be led to contribute to it without having to reduce their gifts to causes to which they are already giving.

Fraternally yours,

Theodore Reinke

DEATHS

Royd, Gracy E., died September 14, 1960, a member of Calvary Church. Funeral conducted by the Rev. John Goserud and the Rev. R. R. Jackson. Interment at Yadkinville, N. C.

Doty, Hiram Pleasant, died August 19, 1960. Funeral was conducted by the Rev. Christian D. Weber; interment in Forsyth Memorial Park. A member of Oak Grove.


Fishel, Harvey Lewis, died September 5, 1960, a member of Calvary Church. Funeral conducted by the Rev. John S. Goserud. Interment in the Moravian Graveyard.

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PAKISTAN COMMUNISTS USE MORAVIAN BIBLE AS TEXT

Br. Milton Yaoek, pastor of the Moravian congregation in Emmaus, Pa., some months back was travelling through the Far East. Br. Iobr receives the Emmaus congregation's monthly news sheet. In the September, 1960, issue Dr. Yaoek wrote the words in the next paragraph about Pakistan.

"My most vivid memories of this country are of persons, the most colorful and charming of whom was the Rt. Rev. Chander Ray. This good Bishop is the central rallying figure for Protestant Christians as he labors for a United Church of Pakistan. He is a recognized world leader, having served as Vice-President of the International Missionary Council and represented Eastern Churches at the World Council Assembly in Evanston several years ago. The Bishop knows the history of Moravian missions in Tibet, for as a young man he served as courier to get the manuscript of our missionaries' translation of the Bible into the Tibetan language out of that country and to the British Bible Society for publication. He told me that that translation was so well done that the Communists are using it in Tibet at the present time as a language text book."

RETURNED MISSIONARY FROM CONGO SPEAKS TO FLORIDA CHURCH GROUP

The crisis in the Congo was brought home vividly to the membership of the Moravian Church of Coral Ridge, Florida, who were guests of "Spice and Spouse," the younger adult group of the church, when the Rev. Richard Sigg, a former resident of Ft. Lauderdale, now a returned missionary from the Belgian Congo, talked to the group Sunday evening September 25.

Mr. Sigg was among those ordered out of the Congo by the State Department because of the international crisis. In his talk he stressed the needs of the people for both physical and spiritual enlightenment. He said the natives had not the remotest idea of the simple fundamentals of freedom and self-government. The natives pleaded with the missionaries not to leave and they left with a great deal of reluctance. Among all of the missionaries there is an ardent desire to return as soon as possible.

Colored slides were shown and these gave the listeners a very clear picture of the work that was being done.

BAPTISMS


DEATHS

W'isenbunt, Jacob Eugene, born July 13, 1901 in Forsyth County, N. C.; died January 6, 1960; a member of Fairview Church. Funeral conducted by the Rev. Vernon Daecwlyer. Interment in Forsyth Memorial Park.


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Three Junior Conferences

Margaret Higgins

On Sunday, August 7, Salem College Square resounded with the voices of many children. They had come together from all over Winston-Salem and the surrounding area to join in a week of Christian living away from the forces that govern their daily lives.

This August Sunday was the beginning of a three-week period during which every child in the Southern Province between the ages of nine and twelve was given an opportunity to go to camp for six days. The Junior Conference was divided into three sessions in order that more youngsters might be allowed to attend. There was a total of 283 in attendance; 99 at the first session, 89 at the second, and 95 at the third. Each session had its own director and staff, with only a few counselors remaining more than six days. The directors were the Rev. David Burkette, first session; the Rev. Glenn Craver, second session; and the Rev. R. T. Troutman, third session.

Our young people found as they entered camp an informal, personal atmosphere which characterized the program of the conference. In order that each child might receive more personal attention, the youngsters were placed in six small groups, each made up of one boy and one girl's cabin. This group stayed together all week and was taught by the counselors of the cabin. The purpose of this small group, known as a "discovery group," was to show the youngsters how to live together as Christians.

The discovery groups met in the morning for one hour and a half at some place in the woods which was chosen by the campers. The boys and girls listened to Bible stories, took nature walks, and worked on crafts. One of the first things that most of the discovery groups did was make a terrarium. The boys and girls went into the woods and gathered all the plants and little animals to go into their bottled garden. One group caught as many as ten frogs over the whole week.

One way in which the campers learned about living as Christians was in playing together. They had the entire afternoon in which to play and have a good time. The Y-staff supervised boating and swimming. Also for those who were interested the arts and crafts building was open for such things as making plaster of paris molds and painting.

After supper the discovery groups met again for organized games and a general good time. Team games were usually played. Stories also were important in this after dinner hour. The last fifteen minutes of this time was usually given over to singing and discussing the day's events.

Between the discovery group meeting and campfire there was a period of fifteen minutes during which the canteen was open. It was during this free time that the usual tricks and pranks on poor, unsuspecting counselors were planned and executed. There was a forty-five minute campfire each night. These campfires were not the usual ones in which one person does all the entertaining. Each cabin of campers was encouraged to perform in a skit or stunt at least once during the week. The campers sang songs, gave plays, and played tricks on the audience.

At the end of campfire the mood changed from fun to seriousness. Several religious songs created an atmosphere of worship which the children maintained as they marched across the campus from the campfire site to the vespers site. When everyone was seated, one of the ordained counselors led the group in a brief worship service to close the day.

There is one incident which shows perfectly the love for the Maker that our young people seem to have. During the third session one of the discovery groups made a cross to put up in their home in the woods for a closing service. One of the Juniors placed his flashlight so that its rays illuminated the cross. When the service was over he refused to take his flashlight away saying, "I want to leave it here to shine on the cross so that everyone can see it." Need we worry about the youth of our church? I think not.

Senior Group Studies

"What the Bible Says"
Rebecca Carter

Plans for the 1960 Senior Conference were well on their way to completion long before August. Excitement mounted and registration increased as each day came closer to the big week. When the day for beginning on August 1 came, there were ninety-four young people and fifteen adult leaders in attendance.

Spiritual growth, fellowship, and just plain fun played a large part in making this last Senior Conference at Camp Hanes, directed by the Rev. Burton Rights, a complete success.

Interesting and well planned lectures, followed by discussion and then an elective group caused the morning to fly away. These lectures and discussions were on the general theme, "What the Bible Says." Und-
DECISION IS MADE TO ORGANIZE

Second Church in Charlotte

Edward T. Mickey

That a second Moravian Church should be started in Charlotte was an agreement reached early this year by the Provincial Elders’ Conference and the Church Aid and Extension Board. This decision came following the successful completion of the first extension project in Florida and with the thought in mind that the province should also go forward in all possible areas in North Carolina.

Following the decision the Director of Church Extension was instructed to investigate the prospects in Charlotte and to bring in recommendations. A study of the south-east area of Charlotte indicated that here was a field open to the Moravian Church. Participating in this survey were Br. Alton F. Pfaff, a member of the Provincial Elders’ Conference and Bishop Herbert Spaugh, pastor of the Little Church on the Lane.

The Young People’s Union of the Province, anxious to do its part in the extension of the church, offered to the Province the sum of $500.00 to be spent in the necessary canvass of any area which the Director of Extension found to be a promising field. Accordingly, in the first week in June 1960, Br. Harold Cole, seminary student, went to spend three weeks in Charlotte, thoroughly canvassing the yet sparsely settled area. His report confirmed the opinion of the authorities, and the Director of Extension was instructed to select and arrange for the purchase of property for a new church.

Bishop Herbert Spaugh’s assistance in all arrangements was invaluable. Through his advice the province received encouragement and advice from the superintendent of schools in Charlotte to the effect that our chosen location was a strategic one. His personal acquaintance with Mr. E. B. Stone, owner of a beautiful and strategic site in the area led to arrangement for its purchase.

The Brn. R. Gordon Spaugh, Alton F. Pfaff, C. T. Leinbach, and E. L. Stockton accompanied the Director of Extension to make the final choice.

Tract of 6.37 Acres

The site chosen was in the Beverly Wood development south-east of Charlotte just outside the city limits. Option for the purchase of the 6.37 acre tract was signed with the owner on August 17. The property fronts for 400 feet on Park Road and is of irregular shape, tapering to 300 feet at the rear. The depth is 948 feet on one side and 728 feet on the other.

The tract will provide space for church and Christian education buildings, a parsonage and off-street parking.

The negotiation for the final purchase was completed and the deed signed and recorded on October 5 by Br. Stockton, the provincial treasurer. The purchase price was $6,000 an acre.

It is expected that work will begin in this new location in Charlotte within six to twelve months depending upon ministerial and financial arrangements. It is agreed that the opportunity to begin is now present and that it is imperative that there be no protracted delay.

Charlotte Support

Concerning the establishing of a second Moravian Church in Charlotte, Bishop Herbert Spaugh has the following statement:

"Charlotte, according to the last census, is one of the fastest growing cities in the south, so it is natural that the Southern Province in our new expansion program should select this city for the location of a new Moravian Church. The site chosen is on high ground in the area of several new developments, about five miles southeast of our present church which is two miles from the center of the city.

"When the matter of a second Moravian Church for Charlotte was first under discussion, the joint Boards of our Church endorsed the idea unanimously. We urged our Provincial Boards to undertake the new work here. Now that the purchase of the property is an accomplished fact, we will continue with our enthusiastic support of the undertaking.”

The first Moravian Church in Charlotte, the Little Church on the Lane, was begun in Myers Park in 1920 under the leadership of Bishop Edward Rondthaler. The parsonage-chapel building was erected in 1924. In the same year Bishop Spaugh became the pastor of the new congregation and has served it continuously to the present time.

According to the latest statistics of the Southern Province the Little Church on the Lane has a total membership of 305 of whom 354 are communicant members. Since 1959 the Rev. James Johnson has been the first assistant pastor.

OTHER ARTICLES

Other articles on church extension opportunities for the province are to be found on the inside pages of this issue. They concern the purchase of property in Florida and the gift of property to the church in the Winston-Salem area.
**Provincial Announcements**

**Provincial Elders Conference**

Word has been received from the Unity Committee that the Unity Directory of the World-Wide Moravian Church has voted to change the status of the Associate Province of South Africa, East, to that of a Synodal Province. The Unity Directory was authorized by the Unity Synod of 1957 to take this action in 1960 if South Africa, East, was able to meet specific standards set by the Synod for Synodal Provinces.

A total of twenty students are preparing for the ministry of the Moravian Church from the Southern Province. They include the following who are enrolled at Moravian College:

Grover T. Jarvis  Terry M. Jones
John T. Minor   Jerome C. Livengood
Wm. O. Gilbert  Charles Bledsoe (will resume studies second semester, 1961)

The following are taking their undergraduate work in North Carolina Colleges:

Burke Johnson  Geo. William Sheek, III
Paul A. Heist   David Walker
Ten are enrolled in the Theological Seminary at Moravian College. They include:

Chas. W. Fishel  Harold D. Cole
Jim. L. Newsom  John Walker
R. McCoy Rierson  Roger Parks
Henry May   Wallace Elliott
William Gramley  Jack L. Salmons

The activities of the President of the Conference for September included: a visit to the Raleigh Congregation on the 5th; a meeting of the committee on furloughs for Moravian missionaries on the 6th; meetings of the Steering Committee for the Provincial extension program on the 7th and 21st; meetings of the Provincial Elders’ Conference on the 8th and 19th; a meeting with the Hope Church Board on the 11th; publication commission of the Board of Christian Education on the 20th; Executive Committee of the North Carolina Council of Churches in Durham on the 20th; Provincial Ministers’ Retreat at Roaring Gap from 12th-15th with address on the 13th; address to students of Salem Academy and College at opening convocation on the 16th; invocation at a luncheon of the North Carolina Association for Retarded Children on the 17th; and addresses and sermons at the Mission Festival of the Watertown, Wisconsin, congregation on the 25th.

**BISHOP RAISES CANE AT NEW PHILADELPHIA**

It was Bishop Herbert Spaugh. The cane he raised belonged to his grandfather, the first Sunday school superintendent (1867) of New Philadelphia Moravian Church. It is a gold headed cane. The cane has been presented to Br. Spaugh’s grandfather in recognition of the Sunday school work he did in the province.

Br. Spaugh raised the cane in the pulpit at New Philadelphia so everyone present could see it. The occasion was the ordination service of Br. Richard Wright, the new assistant minister at New Philadelphia, September 18.

**IN THIS ISSUE**

Four articles on church extension opportunities facing the Southern Province are presented in this issue of the WACHOVIA MORAVIAN.

Two are by the Rev. E. T. Mickey, Director of Extension for the Church Aid and Extension Board. One of Br. Mickey’s articles discusses the opportunities for extension and the procedure that must be followed in such undertakings by the Moravian Church. The second article is a description of the property just purchased in Charlotte for the beginning of a second church in this the largest city of North Carolina.

The Rev. Marvin Weidner, the Director of Extension in Florida, writes of the acquisition of land for a second church in the state at Boca Raton and of the progress to date of the first church at Coral Ridge.

The Rev. Christian D. Weber is the author of the fourth article on the gift of land for the beginning of a new extension congregation in the Winston-Salem area. Br. Weber, pastor of Oak Grove, did the original survey of Florida which led to the start of Moravian work there.

**Provincial Treasurer Honored for 25 Years of Service**

Edwin L. Stockton was honored for his twenty-five years of service as treasurer of the Southern Province at the annual meeting of the council of the Salem Congregation on October 11.

As a part of the council meeting held at the Home Church Br. Stockton was presented a SCROLL OF APPRECIATION which read as follows:

**Scroll of Appreciation**

May 1st 1935 — May 1st 1960
In Recognition of the Twenty-Five years of loyal and devoted service to the Board of Provincial Elders and to the Trustees of Salem Congregation in the efficient care and direction of the financial affairs of these two organizations this scroll is presented to . . .

**EDWIN L. STOCKTON**

... with the grateful thanks of the Southern Province of the Moravian Church.

R. Gordon Spaugh
President, Provincial Elders Conference
F. F. Willingham
Chairman, Trustees of Salem Congregation

**DEATHS**


**The Wachovia Moravian**

George G. Higgins  Editor
Burton J. Bingham  Assistant Editor
Walter H. Allen, Jr.  Contributing Editor
Mrs. Harry E. Cook, Jr.  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.
Opportunities and Limited Resources

Edward T. Mickey

The church expansion program of the Southern Province has grown rapidly during the past ten years. In this time we have learned much, one of the most important things being the necessary difference between successful expansion in our Church as compared to that in larger denominations. These larger groups can enter an area already under development, make a survey to find a nucleus of their own people, and start to work. We can follow this plan only in areas where the Moravian Church is very well known, for example in Bethlehem, Pa., in Winston-Salem, N. C., or in other basically Moravian communities.

Elsewhere we must proceed differently. We must depend heavily upon early location of our center of operation so that when houses are built we are prepared to offer church building, program and pastor for all to see. This is the plan which we have tried to follow, and which is proving most successful in Florida.

The combination of wide opportunities and limited financial resources has made this most difficult. For some years the Building and Expansion Board and the Church Aid and Extension Board have been working on the problem. We are making encouraging progress in the early purchase of property, sometimes to be held for a year or two before development. In our long-range program the church benefits from this plan of action, which enables us to secure the best locations at lower cost. The plan is costly in the beginning, but it is long-range economy.

Present plans in North Carolina and Virginia seek to develop from Winston-Salem as a center over a widening area of approximately a one-hundred mile radius of the city. This, roughly speaking, makes Charlotte, Raleigh, Roanoke, Va., and North Wilkesboro the four anchors of the area. Between these four corners lie many points which will offer us ever wider opportunities.

Three Plans of Procedure

Early this year the Church Aid and Extension Board authorized three different procedures within this area:

(1) In the immediate Winston-Salem area: here the need was providentially met by the kind and generous gift of land on Linville Road by Mr. Karl Linville, member of Home Church. This gift was made without solicitation on the part of the Church Aid and Extension Board, and even as the Board itself had just decided that this area was one into which we ought to enter with new work.

(2) In another city where we already have one church: Charlotte was chosen as this city. An account of our progress there is given elsewhere in this issue.

(3) In a city where there is no Moravian church: Roanoke, Va., serves as a center for distribution and commerce for the counties of western Virginia. Over fourteen million dollars was spent by the churches there in expansion projects during the past ten years. Property there is under negotiation for our purchase at the present time. We may expect that Martinsville, Va., Rocky Mount, Va., and Reidsville, N. C. will be new fields for us in the future. This will afford a "northeast group of churches" including Mayodan, and Leakesville, now already located.

Development of the new Conference Grounds above North Wilkesboro and the development of highways and industry in that area has brought a whole new area under our consideration. These possibilities have yet to be explored, but should by no means be neglected.

Opportunities lie before us in ever increasing number. Under our present status they are more than we can meet, but with the help of the Lord Who fulfills our needs when we set our faith to serve Him, and with the determination of all to live up to the opportunities and responsibilities which He places before us, we can accomplish with Him what we can never do alone.

BAPTISMS

Young, Stephen Clay, son of Dr. Charles G. and Marie, m. n. Krum Young, born May 28, 1960 in Greensboro, North Carolina; baptized September 18, 1960 at First Church, Greensboro, by the Rev. Kenneth W. Robinson.


Moving on Schedule in Florida Province Buys Property for New Church at Boca Raton

TRACT OF 4.5 ACRES OF LAND purchased at Boca Raton for second congregation in the Fort Lauderdale area. Land is strategically located at focal point of four major subdivisions and is fifteen miles from first church at Coral Ridge.

Mervin C. Weidner

In recently purchasing a site for a new church in Boca Raton, the Southern Province is moving well on schedule in its church extension program in Florida. The purchase of this site in Boca Raton was a part of the plans for extension out from Fort Lauderdale agreed upon by the boards of the province in 1959. This plan called for the purchase of a site for a second church in 1960, the placing of a man in the field in 1961, and the erection of a building on the new site in 1962.

Meanwhile studies were being made of long range strategy as to needs, locations and sites in the state of Florida. As a part of these studies the Director of Church Extension in Florida in July of this year recommended to the Provincial Boards the following over-all strategy for the development of Moravian Churches in the state: "To accept responsibility in Protestantism to minister to the shifting population, the province ought not only to continue to establish pilot congregations throughout the state, but also to establish additional churches within easy driving distance of each pilot church. Since the pilot congregation for south Florida is in Fort Lauderdale, the province should consider selecting the site for the second church in an area of need within driving distance of no more than 100 miles. The third church may be plotted as a pilot congregation in another area of need in the state such as Orlando, Tampa, or Jacksonville, to form the focal point for another cluster of churches. As one pilot lights all the burners around it on a gas range, the first congregation can fan the flame for new ones nearby. Possibly a fourth church could then be started close to the third one."

After thorough investigations of sites recommended, representatives of Provincial Boards in July negotiated the purchase of a 4½ acre tract for $38,300 in Boca Raton, Palm Beach County, about 15 miles from the Coral Ridge Church in Fort Lauderdale. The boards involved in the total program of administration and finance were represented on the field by Dr. R. Gordon Spaugh, president of Provincial Elders' Conference; C. T. Leinbach, chairman of Church Aid and Extension Board; E. L. Stockton, treasurer of the Financial Board; and Alton F. Pfaff, the provincial elder on the Building and Expansion Board. These executives expressed the belief that this site, although it was purchased for nearly $20,000 less than the one in Fort Lauderdale, has equal or greater opportunity.

Why Boca Raton?

While Moravians throughout Florida express the desire that our new churches be established in their own neighborhoods, the determining factor in location of sites is a basic community need that can be met by our type of outreach and service. First of all, Boca Raton (pronounced Bo-ka Ra­tone, meaning mouth or inlet of sharp pointed rocks), a residential community of 7000 between Fort Lauderdale and the Palm Beaches, is currently one of the fastest growing areas needing churches. The specific site is the focal point of four major subdivisions, each ranging from 200 to 1700 homesites, totalling over 3000.

Construction has already begun in each of these subdivisions. At present, there is only one protestant church in this area, considerably over a mile from our site; another purchased a tract about a mile distant. The site is on Palmetto Park Road, main east-west arterial highway about 1½

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NOVEMBER, 1960
miles west of Federal Highway No. 1 and connects directly across the Intracoastal Waterway with the beach.

Other advantages in locating the second church near Fort Lauderdale are: (1) Associations between the two congregations can be mutually beneficial within a short distance of driving. (2) Denominational agencies can provide services more efficiently when churches are geographically together. (3) Close contact between men in the field will provide opportunity for developing a training program planned in the opening of the Florida field, that of sharing church extension techniques so that a number of men can confidently enter new fields.

The Provincial Elders’ Conference plans to extend a call to an experienced and qualified minister to begin work in Boca Raton by July 1, 1961. Meanwhile investigations will be made for the selection of a site to be purchased in 1961 for the third Moravian church in Florida.

Coral Ridge in Fort Lauderdale

Ever since the first Moravian church in the state of Florida officially opened its doors on Sunday, March 15, 1959, in Coral Ridge Isles of Fort Lauderdale, not only newcomers from virtually every state but Moravians from over 70 congregations across the country have worshipped in it or visited it during weekdays. At first its buildings of striking Floridian design with a white-turquoise-red color scheme and its lighted belfry stood all alone in a subdivision of 1000 lots. Houses are now closing in on three sides, with a school being built on the fourth. In the eight subdivisions known as Coral Ridge Isles (formed by man-made lakes and waterways), there are 3,856 building sites with 852 homes already built, a gain of 308 residential units in the past 9 months. Developers report that when totally completed these subdivisions will house over 11,568 people.

While the houses range from $17,000 to $42,000, most of them cost between $18,000 and $25,000. The growth of the area is due to the fact that it is the normal line of development conveniently located to both Fort Lauderdale and Pompano Beach, accessible to the ocean just under two miles to the east. Fort Lauderdale, a city of nearly 90,000 permanent residents, known as “The Venice of America” for its 265 miles of waterways, is about midpoint along the Gold Coast’s line of tourism from Palm Beach to Miami.

First Congregation

Coral Ridge, formally organized with 80 charter members this past January 17, reported on July 1 it had reached 103 communicants, 33 non-communicants, and 64 children, with a total of 200. Of the communicant members, only 25 were received from other Moravian congregations.

Average attendance at church services for the past nine months since the organization of the congregation is 144; tourists and vacationers increase the attendance by about 10% during the season of November through March. The new church was filled almost to capacity by 355 at its first Christmas Eve service. Because there is still a large vacant area in the immediate vicinity of the church and because of a substantial number of retired people whose children are already grown, the Sunday School attendance...
is lower than that of the church services. Its enrollment is 137, with an average attendance of 100. With families moving into the area virtually every week, the Sunday School will grow proportionately.

While Broward County is 26% Roman Catholic, highest in Florida, the percentage in our area reaches nearly 50%. Nevertheless, our church has a distinct mission to the thousands of protestants moving into the area. Since our church was the first to be established in this northeast section of the city, four other protestant churches were founded in the vicinity. Through the pastor's visitation, generally one out of six or seven families welcomed to the community are interested in at least visiting our church. Summer Assistant Minister Jack L. Salmon found 54 newcomer families responding favorably out of 115 visited. Follow-up visitation is effectively done by laymen.

Program Develops

To the usual parish program of Adult and Junior Choirs, Women's Fellowship, Junior and Senior Youth Fellowships, there are added two fellowship groups. One is for young adults, married and unmarried, and the other for adults 50 years of age and over.

The fall season introduced study groups using the Laymen's Theological Library and periodic congregational dinners for fellowship. In September a public Nursery-Kindergarten was opened for daily sessions.

The new elementary school for 400 pupils opened across the street from the church, limited by temporary portable classrooms, now uses the church facilities for land, chorus, PTA and other large group activity. To welcome the teachers and staff to the neighborhood, the Women's Fellowship entertained them at tea during the early weeks.

Stewardship Responsibilities

Because no other Moravian church extension project was given its land and complete church buildings as a gift before its congregation was organized, the Fort Lauderdale church is a test of this policy of providing land and buildings for new congregations. With a ¼ acre tract costing $56,000 and a $75,000 building financed entirely by the Southern Province, along with an operational budget guaranteed, it remains to be seen whether stewardship can be taught and experienced without the pressure of indebtedness.

There are a few evidences that this new congregation is assuming its stewardship responsibility: (1) Assuming $13,600 of its first year's budget through an every-member canvass. (2) Developing its property through installation of sprinkling system by volunteer labor and adding a $700 grounds improvement. (3) Equipping its facilities, including a $5000 electric organ.

(4) Reducing at the outset the first two grants made by the Church Aid and Extension Board for operational expense.

Because it has been given so much not only by capital investments of over $165,000 by the Southern Province but by numerous gifts by friends throughout the country, the congregation is beginning to become aware that the results should in some way be commensurate with the resources so generously shared. Now that its buildings are inviting in their tropical setting and its program on the way to meeting the spiritual needs of the community, the congregation must move next from its spectator position to one of full involvement.

Baptisms


Cabill, Janet Keith, daughter of Benjamin M. and Jeannette m. n. Minnis Cabill, born October 5, 1959 at Winston-Salem, N. C.; baptized September 11, 1960 at the Home Church by Dr. James C. Hughes.

Hines, Marina Elizabeth, daughter of W. Alex and Betty Jane m. n. Adams Hines, born April 21, 1960 at Daytona Beach, Fla.; baptized September 25, 1960 at Home Church by Dr. James C. Hughes.


Leinbach, David Edward, son of William J. and Jean m. n. Huth Leinbach, born December 31, 1959 at Winston-Salem, N. C.; baptized September 25, 1960 at the Home Church by Dr. James C. Hughes.
LINVILLE GIFT OPENS WAY FOR BEGINNING

Congregation Near Sedge Garden

LINVILLE PROPERTY as seen from the rear looking toward Linville Road. Emily Drive is at the left. The back boundary of the tract runs from the fence near the second tree at the left to the gate at the tree on the extreme right.

Christian D. Weber

In July of this year the Southern Province received a memorial gift of approximately 3.5 acres of land near Sedge Garden, half-way between Winston-Salem and Kernersville. This generous donation of rolling farmland facing on Linville Road and Emily Drive was given by Mr. and Mrs. Karl M. Linville in memory of Mr. Linville’s sister, Miss Emily Linville, with the hope that it would be used for a new Moravian Church.

Significantly, this unsolicited gift from one of our Home Church members came at a time when the Church Aid and Extension Board had been considering the area east of Winston-Salem and had come to the conclusion that the next Moravian Church in the Winston-Salem vicinity should be located on or near Linville Road. Thus, the Linville gift coming at this time has enabled the Province to proceed unhesitatingly with its planning for another church in a growing section of the Winston-Salem area, and the Province wishes at this time publicly to acknowledge this gift, the spirit in which it was given, and the intent for the use of it.

A Growing Community

A number of factors highlight the bright prospects of a Moravian Church on Linville Road (the land is half-way between highways 421 and 150 on the west side of the road across from Mr. Linville’s home, a stone house sitting back from the road). It is a progressively growing community with a number of new homes already constructed within a mile of the church site. The completion of the East-West Expressway, the proposed relocation of a section of Linville Road, and the future location of East Senior High School within a mile of the church site, all significantly enhance the prospects for a Moravian Church on this location.

The land given by Mr. and Mrs. Linville was formerly owned by his sister and has been in the Linville family since its original purchase from the Moravian Church many years ago. Of interest to Moravians is the fact that much of the timber cut from the land fifty years ago was brought to Salem by Mr. Linville’s father and used as firewood at Salem College and the Sisters House.

Of further interest to the reader is the famous deer lick located just a few hundred yards from the church tract. In former days Moravians walked out from Salem to the lick, killed their game, and returned to Salem by nightfall.

Additional Lot Purchased

Since receiving the Linville grant the Province has purchased an additional lot on Linville Road, providing important road frontage and increasing the size of the church site to more than four acres, which should be adequate for a church and parsonage.

The increasing number of new streets being constructed within a mile of the church site reflects the growing community spirit in the Linville area.

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ing laid in the Linville Road-Sedge Garden community and the number of new homes now within sight of the church site beckons the Southern Province to action in the near future. Present plans indicate that the next Moravian Church in the Winston-Salem vicinity will be built on Linville Road. No definite date has been set for the organization of a congregation there. However, the Province will be ready to begin work when the most opportune time comes.

Pine Chapel Men Enjoy Camp Retreat
Bill Hutchins

"Let's make it an annual affair!" This was the comment most oft heard during a recent week-end retreat for the men of the Pine Chapel Congregation at our conference ground.

The men's group, along with the pastor, the Rev. J. Taylor Loflin, arrived at the grounds in time for supper on Friday, September 23. The delegation then stayed until early afternoon the following Sunday.

All agreed that our stay at the camp site was most rewarding. There have never been so many activities packed into such a short length of time, but those in charge had planned carefully for a good retreat.

Dr. George Higgins was present on Saturday night to speak to the men. Following a short talk, an informal question and answer session was held when the group discussed various phases and plans for the conference grounds. We were also pleased to have Gordon Bondurant with us. He helped tremendously in making arrangements for the many details which were necessary to make the retreat a success.

Reveille on Saturday morning was scheduled for seven o'clock. However, due to the "chilly" (using the term loosely) weather, several of the gentlemen greeted the day even earlier and rushed to the main lodge for a most welcomed treat—an open fire. They were joined later by other shivering campers. Following a good breakfast, the morning was occupied with hikes, table tennis, horseshoes, and paddle tennis.

By lunch time on Saturday, muscles were aching, and groans were evident. The pace had slowed down considerably, but the men were not to be defeated. Someone mentioned a softball game, and the group limped to the field for what surely must have been the slowest softball contest ever played in Ashe County.

Mr. Loflin led the group in a most inspiring worship service on Sunday morning. At this hour, a session of sentence prayers was conducted, and each person present was given an opportunity to express his views on the value of the retreat.

Each meal was a treat in itself. Our group is most fortunate to have as a member Br. Andrew J. Calloway who is associated with the cafeteria at a local firm. He ruled over the kitchen, with his years of experience in a living, with his years of experience having qualified him for the job which was well done. The group expressed many, many thanks to "Andy."

The entire week-end retreat was surely an occasion to challenge the men's organization to more active participation in our church program. We are confident that many lives will be enriched by this experience.

BAPTISMS


MORAVIAN MISSIONS

The “Blessed” Rifle
The national pastor of a Moravian Church in Latin America had been feeling the force of opposition for some time. One morning he awoke to find that several of his pigs had been shot. In time he heard that the man who had persecuted him in this way had gone to the local priest to tell of his deed. The priest blessed the rifle which had been used. From that time on the rifle failed to function properly.

Christian Witness in the Dominican Republic
Juan, a cobbler who earns about $25 per week, pays his own way to travel some twenty-five miles into the country to direct a Sunday school and conduct a Sunday evening service.

Generoso, a devout farmer who arouses his family of six children each morning before daylight for an hour’s devotional, dedicated a portion of his rice field to God and has been instrumental in starting a new congregation with over twenty conversions during the past five months.

Dona Carmela has given her testimony consistently despite all opposition and has seen a dream come true after six years of work when the Dominican Work Camp erected a chapel at Vicente Noble.

Women’s Fellowships in the Virgin Islands
The Virgin Islands Women’s Fellowship groups shared a rich experience in St. John. They had a week-end workshop, their first since the formation of the Fellowship. There were ten delegates from St. Croix, about forty-five from St. Thomas and about thirty from St. John. The Provincial Women’s Board, Northern Province, provided this workshop with all the materials which are available for women’s work and packets of this material were distributed. The Fellowship groups are gaining strength rapidly.

The Gubis Visit the U. S.
The Rev. and Mrs. Peter Gubi, Jr. of Barbados, having spent part of their furlough in England are visiting Moravians in America. After spending October in New York, Pennsylvania, and Ohio, they visited the Southern Province. They will return to the West Indies in January after visiting relatives in Quebec. Peter is the son of Bishop and Mrs. Peter Gubi and has served churches on Tobago, Antigua, St. Kitts, and Barbados.

The “Poo” Blanket
On a recent visit to Brus, Honduras, the executive director of the Mission Board, Edwin W. Korz, stayed with Werner and Martha Marx. One evening Martha said: “It is cool tonight I will give you the Poo blanket for your bed.” The blanket turned out to be a hand woven one which was made in the village of Poo, on the border of Tibet. The Rev. and Mrs. Herman Marx served the Moravian Church here for many years. Three of the children born to the family are today in mission service, Werner and Samuel in Honduras, and Elizabeth in Nicaragua. A blanket made in Tibet having been taken to Europe and the United States is still serving in Honduras a symbol of the devotion of one family of Jesus Christ.

Sad News from Labrador
The condition of the Rev. Fred Grubb at Nain is giving cause for serious anxiety. Plans are being made for him to receive a careful examination by a heart specialist in Boston. The loss of Br. Grubb from the mission staff would be a very serious blow to this field.

Some weeks before Br. Gerhard Vollprecht’s return to Labrador, that is, in late May or early June the people of Hopedale suffered many cases of food poisoning. Unhappily in two weeks time there were five deaths resulting. It has been a very heavy burden for the missionaries.

TEXTBOOK, 1961
The textbook for 1961 is now available in the office of the Board of Christian Education and Evangelism, 500 S. Church St., Winston-Salem, N. C. The price is $1.00 per copy. Those ordering copies by mail should add 15c extra for handling.

The textbook may be purchased in each local church from now to the New Year.
NEWS FROM THE CHURCHES

Moravia Anniversary Features God and Country Award

Moravia's 64th anniversary lovefeast on October 2 was featured by the presentation of God and Country Awards to Boy Scouts, and the return of one of her former pastors, Dr. George G. Higgins.

GOD AND COUNTRY AWARD is presented to Moravia Scouts by the pastor, the Rev. William A. Kaltreider.

Mrs. Robert B. McCain began the program by giving a sketch of the life and martyrdom of John Hus and explained the reasons for his break with Catholicism. "Moravians in Moravia and Bohemia" was the subject of a talk by Mrs. C. E. Castle and Mrs. James H. Wilson discussed the work of John Amos Comenius and his contribution to education.

Mrs. Thomas Abernathy, who attended Moravian Schools in Germany and who had personally visited Herrnhut, described Moravian life there. She had outlined the life of Count Zinzendorf and his influence on the church.

Among the other panel leaders was Mrs. J. H. Saunders who told of the scope and far reaching results of the Moravian missionary movement. Mrs. W. E. Dodd described the advent of the Moravians into the New World.

Mrs. Alan McGee, a former member of the Home Moravian Church, presented a vivid picture of early life in Wachovia, describing early Moravian customs.

A table of exhibits featuring Moravian souvenirs, dolls and books available to the congregation for study was prepared under the auspices of Dr. and Mrs. Weidner. Dr. Weidner, pastor at Coral Ridge, urged those present to make use of the books in the exhibit for further study.

Record at Bethania

On Sunday, September 25 there were many smiles in the congregation at Bethania. Perhaps the largest smiles were worn by Brn. Irvin Leinbach, Sunday School superintendent and his assistant Joe Conrad. When the final count was made 202 were in Sunday School. According to the records this was the first time in history that more than 200 attended Sunday School at Bethania. It has now been decided to make every Sunday a Rally Day and we look confidently to the near future when our record of 202 will be broken.

REVIVAL AT KERNERSVILLE

A week of special services for the Kernersville Church will be held beginning Sunday, November 6 through Friday, November 11, each evening at 7:45.


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Foreign Missionary Group Holds Annual Meeting

Dr. John R. Weinlick of the Moravian Theological Seminary was the speaker at the annual meeting of the Foreign Missionary Society of the province which was held at the Home Church on Sunday afternoon, October 9. Dr. Weinlick spoke of his work and observations in the East Indies during the summer months.

The meeting was presided over by Rev. Paul A. Snider, president of the Society.

Provincial Treasurer E. L. Stockton presented the annual report of the offerings for missions for the mission year which ended August 31. This report showing a total income of $96,098.78 was as follows:

PROV. OFFERINGS FOR MISSIONS

(Year ending August 31, 1960)

| Foreign Missions | $44,748.80 |
| Alaska Missions | 6,039.62 |
| Nicaragua Missions | 20,496.54 |
| Honduras Missions | 5,955.91 |
| East-West Indies | 5,246.00 |
| South Africa Missions | 1,100.00 |
| Retired Missionaries | 1,910.00 |
| Reasons of Foreign Miss. Society South | 3,500.00 |
| Miscellaneous | 521.65 |
| **Total** | **$89,518.52** |
| Income from Funds | 6,580.26 |
| **Total** | **$96,098.78** |

Life members received during the year were Dr. Paul O. Schallert, Mrs. Claudia K. Parrish, Mrs. Alma S. Long, in Memory of Danny Stimpson, Theodore S. Kern, Vance E. Conrad, Mrs. Vance E. Conrad, and Mrs. Ruth Wellman. Life member dues are $100.00.

Recognition was given the members of the Southern Province who are now serving as missionaries of the Moravian Church. This group which is the largest in the history of the province includes the following: the Rev. and Mrs. Joseph H. Gray, Jr., the Rev. and Mrs. Roger Kimball, the Rev. and Mrs. Walker H. Allen, Jr., Miss Faye McDuffie, and the Rev. Graham Rights.

A special offering was received during the service for the renovation of mission property in British Guiana.

BAPTISMS

Reeves, Christian Dale, son of Arnold D. and Andra m. n. Hester Reeves, born in Winston-Salem, N. C., July 22, 1960; was baptized in Oak Grove Church on September 26, 1960 by the Rev. Christian D. Weber.


Marshall, Michael Lawrence, son of Lawrence Ray and Joyce m. n. Brown Marshall, born in Winston-Salem, N. C., April 18, 1960; was baptized in Oak Grove Church on September 26, 1960, by the Rev. Christian D. Weber.

Vanboy, Jeffrey Baker, son of Wesley and Loretta m. n. Beeson Vanboy, born in Winston-Salem, N. C., Feb. 9, 1959; was baptized in Oak Grove Church on September 26, 1960, by the Rev. Christian D. Weber.

Deaths


GIFTS AND SOUVENIRS OF OLD SALEM

Plates Cups and Saucers
Pitchers Coffee Pots
Ties Ash Trays
Napkins Imported China
Post Cards and Pictures of Salem
Metal Trays with 7 Salem Scenes
BOOKS
Candle Love Feast, Street $2.75
Belfrey that Moved, Michel 1.75
Houses of Peace, Elter 3.00
Old Salem 3.50
History of Moravan Church 1.00
Count Zinzendorf 4.75
Early Moravian Music Records 5.95
Tell Me a Story, Rondthaler 2.50

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Hopewell Pastor Occupies Recently Completed Parsonage

The Hopewell Moravian parsonage was occupied by the Rev. Norman C. Byerly and his family on September 27, 1960. Br. Byerly is Hopewell’s first full-time and resident pastor.

Since May 31, 1958, when the parsonage committee was formed, the Hopewell congregation has been anticipating the time when a full-time pastor would be called.

The parsonage committee, made up of Mr. Carl Seagraves, chairman; Mrs. Rachel Perrell, secretary; Miss Mildred White, treasurer; and Mrs. Claude Hutchins, Mr. Paul Berrier, Mrs. John Beckerdite and Mr. Harold S. Pope, worked long and hard on the many details that were necessary to bring the hopes and prayers of the Hopewell congregation into fruition. Special mention is also made of the Rev. William A. Cranford, former pastor, for his efforts as he worked with the above-mentioned committee.

The parsonage, itself, has many worthwhile features beside the faith of the congregation who built it. It is located on the crest of the same hill on which the church is located. It’s physical features show the very latest trends in modern and permanent building. It’s equipment and furnishings are of excellent quality and in good taste. With it’s large living and dining rooms, full size basement, 3 bedrooms, furnished kitchen, 1½ baths, study, and two fireplaces, the Hopewell parsonage is a serviceable as well as a very comfortable house.

The Hopewell congregation, including the parsonage committee, join in PRATING GOD for the guidance and the strength to build the Hopewell parsonage for the SAVIOUR’S GLORIOUS SERVICE.

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

"Rain has become a challenge to Moravian Women," said Mrs. M. E. Miller, presiding at the fall outing of the Provincial Women at Grace Moravian Church in Mt. Airy. In spite of a rainy day, over two hundred women gathered for the annual fall outing of the Southern Provincial Women.

Mrs. James Goad, president of the Women’s Fellowship of the host church, extended a warm welcome to the large gathering. The congregation was led in devotions by Bishop Kenneth Pfohl. Mrs. Pfohl was organist and also presented to all a booklet listing Home Memory Hymns of the month with a challenge to all to use hymns in their homes and commit them to memory.

Mrs. K. Edwin Fussell gave a treasurer’s report, stating that $11,162.77 had been donated last year by 43 churches for all causes.

Mrs. Kenneth Greenfield of Kernersville gave an eloquent plea for everyone to purchase their own mission books.

Mrs. Douglas Rights announced that helps for Bible Study leaders on the last six months’ study were now available.

Mrs. Ralph Spaugh, vice-chairman of the Provincial Board, introduced the speaker, Mrs. Frank Lacy, as a "radiant Christian, author, and one interested in anything con-cerning people.”

Mrs. Lacy, using the topic, "The Witnessing Woman," vividly described for her audience two contrasting women, both church members witnessing to a way of life.

One woman witnessed to God’s love. She is never alone because the Holy Spirit dwells within her and makes her a partner with God. She seeks the path of Jesus in approaching others and knows that all are made by God as she was. She never pretends concern but truly cares. She uses her home, Bible, time, energy, abilities, money, her all. Little things add up to a witnessing woman who helps to strengthen others and let others know that Jesus Christ does make a difference.

The other witness is quite different. She will not hear and witnesses to self, doing by her own self-motivation. To her, other people are separated. There is no brotherly love in her heart. She is critical of others and takes pride in self.

Mrs. Lacy summarized, "We are always witnessing, whether we realize it or not; loudly, clearly, constantly. Which of these women are you?" We may ask one question of ourselves. Don’t you know that the Spirit of God is in you? If you live in response to the Spirit of God, you will be a witnessing woman for Him.

The Kernersville Moravian Church announces a Day of Prayer at the beginning of Advent season on Wednesday, November 30.
PROVINCE MOVES BOLDLY AHEAD AS

Extension Effort Is Redoubled

The Southern Province will redouble its efforts in the field of Church Extension beginning July 1, 1961.

A program designed to carry the message of the urgency and challenge of extension to every member of every congregation in the Southern Province was completed with Pulpit Exchange Sunday on November 20.

The decision to enlarge the work now being done at church extension followed a directive of the Synod of 1959. This directive was that "a goal of one new Moravian Congregation every two years be established and that the Building and Expansion Board be encouraged to increase its budget as rapidly as possible and that it give priority in its grants to church extension."

The four boards concerned with church extension, the Church Aid and Extension Board, the Provincial Elders' Conference, the Provincial Financial Board and the Building and Expansion Board, began early in 1960 an intensive study of the action needed to carry out this directive.

A Two Pronged Program

The boards agreed on a two pronged program. One was that the province must adopt a long-range plan for acquiring property for new churches. As a result three new church sites were acquired this past summer. They are the sites in south-east Charlotte, Boca Raton, Florida, and on Linville Road between Kernersville and Winston-Salem. The latter was a gift of Mr. and Mrs. Karl Linville; the other two were purchased by the Church Aid and Extension Board. Also purchased was an adjoining lot to round-out the Linville Road tract.

The second phase of the program was to call for a doubling of the present gifts by the congregations to the Building and Expansion Board. The decision to increase the askings of Building and Expansion from $50,000 to $100,000 was motivated by the fact that the opportunities for expansion are so urgent now that there is no time for a gradual increase over a period of years.

The urgency for immediate action is underlaid by the purchase of the three properties listed above. It is projected also that two additional properties, one in Florida, will be acquired in 1961.

Steering Committee Appointed

With the development of a long-range program for extension, a Steering Committee was appointed to promote the program among the churches. This committee consisted of Lindsay G. Crutchfield, chairman, Thomas A. Kimball, Eugene Foltz, Graydon O. Plesant, G. B. Fordham, Christian D. Weber, Charles W. Miller and R. Gordon Spaugh.

The Steering Committee arranged a series of meetings to tell the story of extension beginning with a workshop for the pastors and board chairmen at the Conference Ground on October 15. It also published a folder entitled "The Program of Moravian Church Extension in the Southern Province from 1961."

LEADERSHIP EDUCATION COMMISSION ESTABLISHES

Seminary for Laymen

Christian D. Weber

The second event sponsored by the Steering Committee was the regional dinners for members of the congregational boards. These dinners, five in all, were held on November 17 at Advent, Ardmore, Bethania, Oak Grove, and Kernersville.

The final event in the effort to bring to the story of church extension to every Moravian in the province was Pulpit Exchange Sunday. On Sunday, November 20, every Moravian pulpit was occupied by a visiting minister and layman who presented the opportunities and challenges for extension.

According to Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, the pattern of the new extension effort of the Southern Province has been determined by careful study. "The four Pro-

(Continued to page 2)
Provincial Announcements

Provincial Elders Conference

The Provincial Elders' Conference announces that Br. G. E. Brewer will serve as interim pastor at Messiah until July 1, 1961. He began his service there on November 15.

Activities of the president of the conference for October included the following appointments: Sermons and addresses at Mission Festival in Wisconsin Rapids on the 1st and 2nd; Board of Christian Education on the 13th and 15th; Meetings of the Provincial Elders' Conference on the 6th, 10th and 27th; Installation of the Rev. Alan H. Barnes as pastor at Raleigh on the 9th; Committee on promotion of Church Extension Program on the 11th and 28th; Workshop for ministers and church officers at Conference Ground on the 15th; Directors of American Board of Foreign Missions on the 17th and 18th; Joint Northern and Southern P.E.C. meeting on the 19th; Moravian College Trustees on the 20th and 21st; Salem College Trustees on the 27th; Meeting of the P.E.C. with Messiah Church boards on the 30th.

R. Gordon Spaugh, president

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

Mrs. Kenneth Greenfield, Provincial General Mission chairman, has a reminder for all mission chairman. Please send to Mrs. Silas T. Wild, 317 Strickland Avenue, Winston-Salem, a list of any foreign mission projects other than those in the provincial women's budget which women in your church are undertaking. This will help in the overall planning of the provincial mission work.

The addresses and birthdays of our missionaries from the Southern Province are:


The Rev. and Mrs. James O. Blanton, Box 117, St. Thomas, Virgin Islands, U.S.A., Br. Blanton, July 23, Mrs. Blanton, Nov. 16.

The Rev. and Mrs. Joe Gray, Jr., Air Mail: Mission Evangelica Morava, Biluwakarna, Nicaragua, C.A. All other mail addressee: Puerto Cabezas, Br. Gray, July 20; Mrs. Gray, May 9.


Miss Fayie McDuffie, Moravian Children's Home, Ketchikan, Alaska, Oct. 11.

Moravian College Seeks Fund for Library

Members of the Board of Trustees of Moravian College voted to institute plans for a community-wide and church-wide capital gifts campaign in 1962 or 1963 that would finance the erection of a new library on the campus.

Approval will be sought from the Bethlehem Fund Raising Coordinating Council to reserve time for such a campaign in either 1962 or 1963 to give Bethlehem residents an opportunity to contribute to the fund.

The trustees also directed that the synods of the Moravian Church be asked for approval to conduct a campaign simultaneously in Moravian churches throughout the country for the new building. The size of the goal and the location of the library will be determined following a study of the proposal.

Present library facilities are inadequate on the campus; administrative officers have felt for some time and the board's action is being undertaken in an effort to meet student demands. The present library was given to the college in 1927 and the college is also using a converted gymnasium and basement space. Stack and seating space is heavily crowded.

Moravian College twice has appealed to the Bethlehem community and the entire Moravian church for funds. The first drive was in 1948 and asked $750,000 for the endowment fund and Colonial Hall. The second, in 1956, sought $1,050,000 for the endowment fund and the completion of payment on Johnson Hall. Both appeals were successful.

Eight members of the Board attended from the Southern Province. They were the Rev. Robert A. Iobst, Thomas A. Kimball, C. T. Leinbach, Alton P. Pfaff, George G. Higgins, Charles N. Siewers, R. Gordon Spaugh and Charles F. Vance, Jr.

DONALD McCORKLE CONDUCTS MORAVIAN CONCERT IN DALLAS

From November 3 to 6 Dr. Donald M. McCorkle was in Dallas, Texas, for the purpose of conducting an all Moravian concert at the Highland Park Methodist Church. The concert featured arias, anthems and chorales of the Moravian Church and was heard on Sunday evening.

While in Dallas Dr. McCorkle spoke to the Church Music Class of Southern Methodist University. On November 4 he also conducted a workshop for choir directors of the Dallas area.

Church Extension Plans

(Continued from page 1) Provincial Boards charged with the responsibility for the extension work of the province," Dr. Spaugh stated, "have moved forward together in a program designed to meet the needs which we face."

The Needs We Face

These needs, according to Dr. Spaugh are to find areas where the ministry of the Moravian Church is needed, to find ministers to serve these areas and to find the money to build the buildings and finance the program.

Two of these needs have been met, he continued. We have the areas and by June 1961 ministers will be available from the men graduating from Seminary. The only unmet need is for money to finance the program. This can be found only by increasing the Building and Expansion budget to at least $100,000 per year.

In speaking of the three properties recently acquired for new churches Br. Lindsay Crutchfield, chairman of the Steering Committee said, "If we mean to be successful in this outreach of our church, we must act immediately while these communities are beginning. If we falter now, we will lose the all-important advantage of beginning and growing with these communities. We must move and move NOW or else we may lose all together."

"Here, then, is the proposition," Br. Crutchfield added, "We are facing a challenge today to make our generation felt in the history of the Moravian Church. A challenge and an opportunity that we must accept even though it entails mental and physical effort. It also contains our concept of love and compassion and the will to live up to our Moravian motto: 'Our Lamb Has Conquered Let us Follow Him.'

The Wachovia Moravian

George G. Higgins ............ Editor
Barton J. Rightn ................ Assistant Editor
Walter H. Allen, Jr. ......... Contributing Editor
Mrs. Harry E. Cook, Jr. .... Contributing Editor
Herbert D. Spaugh ............ Editor
William H. Ray, Jr. ............ Treasurer
Edwin R. Stockton ............ Photographer

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Seminary for Laymen
(Continued from page 1)
derstanding People, and Leading Bible Studies. The Rev. George A. Chiddie, pastor of King and Mizpah Moravian churches, will teach the course on Christian Doctrine. The course will center around group thinking and study of important doctrines of the Christian faith, such as the Trinity, and the Person and Work of Christ.

The Rev. Herbert Zerof, associate director of Pastoral Care at the Baptist Hospital, will lead the course on Understanding People. The ten sessions in his course will be devoted to teaching methods, understanding people, and how to have an effective group experience.

The third course on Leading Bible Studies will be led by the Rev. Richard Hanner, Minister of Education at Centenary Methodist Church. Mr. Hanner has had a great deal of experience in working with small groups on new approaches in teaching the Bible and will utilize various teaching methods in leading his group in the study of ten Bible passages.

MORAVIAN SEMINARY FOR LAYMEN OF THE SOUTHERN PROVINCE

I desire to enroll in the Seminary for Laymen for the winter semester of 1961. Please enroll me in the following courses (check a different course in each time period):

<table>
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<th>Course</th>
<th>7:30 to 8:20</th>
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<td>Understanding People</td>
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<tr>
<td>Leading Bible Studies</td>
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The registration fee of $3.00 for each course is:

( ) Enclosed
( ) Will be paid by January 1, 1961

THE REV. GEORGE A. CHIDDIE who will conduct course in Christian Doctrine.

THE REV. HERBERT ZEROF who will lead course in Personality Development.

The commission is happy to announce such an outstanding faculty for the first semester of the new seminary for laymen. It also wishes to stress that the enrollment for each course will be limited to 15, and the total enrollment for the school will be 45. It is, therefore, imperative that those who wish to enroll should make application immediately to the Board of Christian Education and Evangelism. Application forms are available at the local churches and at the Board of Christian Education and Evangelism Office. All registrations must be in by January 1.

Future plans for the seminary will, of course, depend on the response to this new attempt in adult education in the Province. Those interested in furthering their knowledge of the Christian faith, in learning new teaching methods, in sharing in a group study experience, should by all means apply. Those applying should, of course, plan to attend all ten sessions of the school.

Further plans for the school will be announced in 1961. The commission is presently considering another semester to begin next September and the possibility of a one-week school to be held at the Moravian Conference Grounds in the summer.
"ISLAND-WIDE WITNESS FOR CHRIST" SPONSORED BY

Churches on St. Thomas

Clayton H. Persons

Cooperating denominations on the Island of St. Thomas, Virgin Islands, held an "Island-Wide Witness for Christ" the week of September 25-30. The three congregations of Moravians on the island, Nisky, Memorial and New Herrnhut, united in this "witness" by having a Week of Preaching Services at Memorial and Nisky with the writer as the guest preacher.

Since Memorial Church is in the city itself and Nisky just at the city limits of Charlotte Amalie, the members of these congregations were responsible for their individual transportation. The New Herrnhut congregation, however, chartered a bus for each night of the services and brought their people to the services from scattered homes on the eastern end of the island. The bus was packed each night. Memorial Church is in the city it responds for a little over four years on St. Thomas, especially, is depend ent upon this trade. It is estimated that during tourist season, Americans spend about $50,000 a day in Charlotte Amalie alone. Tourist boats arrive not only on Sundays but on Christmas Eve as well, and with many of the people dependent for their livelihood on this work, it is difficult for them to attend church services regularly and participate in the work of the church.

Add to this the fact that some of the tourists behave in unchristian ways and the problem is multiplied. Yet this same tourist trade has raised the economic level of the U. S. Virgin Islands above that of the other West Indies Islands where our Moravian Church is at work.

Large Income from Tourist Trade

The tourist trade is at once a bane and a blessing. The income of the people on St. Thomas and St. John, especially, is dependent upon this trade. It is estimated that during tourist season, Americans spend about $50,000 a day in Charlotte Amalie alone. Tourist boats arrive not only on Sundays but on Christmas Eve as well, and with many of the people dependent for their livelihood on this work, it is difficult for them to attend church services regularly and participate in the work of the church.

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GUEST PREACHER, THE REV. CLAYTON H. PERSONS, at right, is shown with Br. Blanton, left, and Br. Henkelmann, third from the left, pastors of the St. Thomas congregations. Br. Bratsch, second from the right, pastor on St. John, is now on furlough.

This tourist trade is stimulated by the fact that more than three-fourths of the island of St. John is now a U. S. Park and controlled by the U. S. Park Service. St. John is only a twenty to thirty minute ferry ride from St. Thomas. Through a gift of Mr. Laurance Rockefeller and family this land was given to the United States Park Service in 1956. The resort developed by Mr. Rockefeller is located at Caneel Bay. The rest of the Park is to be kept in much of its present rough mountainous condition.

The Rev. and Mrs. David Bratsch have served for a little over four years on St. John and left for their furlough in the states during the time of the writer's visit. (They would put many congregations in the United States to shame, such attendances being compared with the communicant membership. Working at hotels, driving taxis and allied jobs in connection with the tourist trade, kept many at work during the time of the services, making the average attendance all the more gratifying.

Add to this the fact that some of the tourists behave in unchristian ways and the problem is multiplied. Yet this same tourist trade has raised the economic level of the U. S. Virgin Islands above that of the other West Indies Islands where our Moravian Church is at work.

MEMORIAL CHURCH, St. Thomas, where a week of services were held sponsored by the three Moravian churches on the island.
will be in the Southern Province in January and February. The Rev. and Mrs. Wolfram Fliegel will be serving on St. John during the Bratsch's furlough. Most of the people on this island are either members or the responsibility of the Moravian Church as non-communicants. This speaks well of the work of our missionaries in the past and present. The minister here serves two congregations—one near Cruz Bay, called Bethany, and the other at the other end of the island, Emmaus, which is at Coral Bay, and where the parsonage is located. A nine mile tortuous jeep road leads over the mountains from the one church to the other.

**St. Croix—Largest Island**

Five days were spent on the Island of St. Croix, forty miles to the south of St. Thomas. While the tourist trade accounts for much of the income on the Island of St. Croix, this largest of the U. S. Virgin Islands has also a sugar cane industry, subsidized by the U. S. Government. Here the local government is trying to attract more cruise ships and tourist trade. For this purpose a "Blue Ridge Parkway" in miniature has been constructed along the ridges of the mountains.

The "highlight" of the experience on St. Croix was the service of Holy Communion held on World-Wide Communion Sunday at the Midlends Church. The congregations from Frederiksted and the Christiansted joined in this service with the writer presiding and giving the Communion Meditation and the Rev. Donald E. Fulton and the Rev. Walser H. Allen, Jr. serving the elements. Seminary Student, Norman Prochnau, serving as student pastor at Midlends for this year, led in the preparatory liturgy. Someone remarked, "No doubt it has been a long time since four Moravian ministers have been seen at one service in this church."

**Meeting the Challenge**

The congregations and ministers are showing a fine spirit of Christian responsibility in meeting the present day challenge for Christian witness. The Moravian churches on these three islands have been working together in a conference organization for some time. Indicative of the combined planning of these churches was the Fellowship Workshop of women representatives from the eight churches meeting on St. John at Bethany in September. The women not only planned together for their work but formed a new organization and elected officers to form an Executive Committee to work in this cooperative way. Using suggestions from other Moravian women's organizations and from other denominations, these women have projected purposes and plans for their cooperative work and their witness in the local churches and communities.

Much work still needs to be done in rebuilding and upkeep of present church property. The congregations are showing a very fine spirit of responsibility in this task, but as in the other West Indies islands and British Guiana, help from the churches here would be most welcome.

**Moravian Music is Subject of Broadcasts on FM Station**

Two special programs concerned with Moravian Music will be heard over the Winston-Salem FM Station, WYFS, 107.5 Mc, on Sundays, December 4 and 11 beginning at 10:00 A. M.

These programs are a re-broadcast of original programs first heard over FM station, KPFK, Los Angeles, California, this past summer. They feature recordings of Moravian music and conversation on the music and musical tradition of the Moravian Church between Donald M. McCorkle of the Moravian Music Foundation and Peter Yates of the Los Angeles Station.


**MORAVIAN MISSIONS**

**Ordination in Nicaragua**

John Wilson will be ordained as a deacon of the Moravian Church on December 4 in the Bluefields Moravian Church. John is a graduate of the Colegio Moravo, the seminary course at the Instituto Biblico at Bilwaskarma, and has completed a year of study in a Protestant seminary in Costa Rica where he received his B. D. degree. The Rev. Joseph Gray, acting superintendent of the Nicaragua Province, has been commissioned by Bishop Kenneth Hamilton to carry out the ordination. Br. Wilson has been called to serve as the assistant pastor of the Bluefields congregation with specific duties in the Old Bank section of the city.

**New Arrivals**

Stephen Philip Gray was born to the Rev. and Mrs. Joseph Gray at Bilwaskarma, Nicaragua, on September 26, 1960.

Andrew James Blanton was born to the Rev. and Mrs. James Blanton at St. Thomas, Virgin Islands, on September 29, 1960.

**Aid Requested for British Guiana**

Under the leadership of the Bn. Howard Houseman and Roger Kimball the churches of British Guiana are taking on new life. One of the first steps to renewal is building repair. The Mission Council, together with Br. Joseph Gittans, a local Moravian, has examined those buildings in most need of immediate repair. The Mission Board has granted permission to proceed. The need for funds is as follows:

- Sandwvort Church: $471 for materials with the members doing the work.
- Sharon Church: $553 to repair the church and the members will purchase and apply paint.
- Graham's Hall Church: This structure is too far gone to repair and a small concrete structure with metal window frames will be constructed for about $3,000.
- Queenstown Church: This city church needs considerable repair and the members have set about to raise $7,500. The Moravians in America are being asked to match this amount dollar for dollar.

Over against this total of $11,324 recent gifts totaling almost $2,000 have come to the mission office. This effort is urgently recommended to congregations, societies, and individuals who are looking for "second mile" projects.

**A Lab Technician Goes to Nicaragua**

Miss Nancy Boerstler, daughter of Mr. and Mrs. Wilson Boerstler of Nazareth, Pa., is going to Bilwaskarma, Nicaragua, to assist Dr. Thaler in setting up laboratories, introduce new procedures, and instruct nurses in these procedures. At the present time Dr. Thaler's daughter, Mary, is doing this work but she plans to be married on December 29, and Nancy will replace her in the laboratory program. Nancy is at present employed at St. Luke's Hospital in Bethlehem, Pa., where she received her training. She received her B. S. in Medical Technology from Moravian College. She plans to remain from six months to a year.

**Miskito Daily Text Book**

Each year the Miskito Moravians of Central America have the privilege of reading the Moravian Daily Texts in their own language. The editing is done by Mrs. George R. Heath, retired missionary living in Winston-Salem, N. C. The mimeographing and binding is done by some of the members of the Berea congregation in Minnesota under the leadership of the Rev. Erwin E. Boetcher. Almost 700 copies were produced this year and will be sold at a nominal cost. The Church is appreciative of special efforts on behalf of our Miskito brethren and sisters.

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**DEATHS**

- **Hils, Perry Rowe,** died October 1, 1960. Funeral was conducted by Dr. James C. Hughes. Interment in the Graveyard. A member of Home Church.
- **Parrish, John Thomas,** died October 7, 1960. Funeral was conducted by Dr. James C. Hughes and Bishop J. Kenneth Pfohl. Interment in the Graveyard. A member of the Home Church.
- **Ormsby, Robert Benzie,** died October 7, 1960, in Birmingham, Alabama. Funeral was conducted by Dr. James C. Hughes and Bishop J. Kenneth Pfohl. Interment in the Graveyard. A member of the Home Church.
- **Brown, Mrs. Floy Pope,** died October 19, 1960. Funeral was conducted by Dr. James C. Hughes. Interment in the Graveyard. A member of the Home Church.
- **Wilkeson, Dewey Guy,** died October 28, 1960. Funeral was conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in the Graveyard. A member of the Home Church.
- **Morehead, Garrett,** born November 26, 1905, Spray, N. C., died September 11, 1960; a member of the Little Church on the Lane. Funeral services conducted by Bishop Herbert Spaugh. Interment in Elmwood Cemetery, Charlotte, N. C.
- **Aston, Melvin A.,** born March 13, 1898, Robbins, Ohio, died September 24, 1960; a member of the Little Church on the Lane. Funeral services conducted by Bishop Herbert Spaugh, assisted by the Rev. James Johnson. Interment in Evergreen Cemetery, Charlotte, N. C.

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THE MAGNIFICAT OF MARY, A

Noble Song of Christian Worship

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

The florists have a slogan, "Say it with flowers." Luke, when he wrote the Christmas story, might have paraphrased such a slogan to read, "Say it with music." For Luke alone, the educated and artistically disposed Greek, has committed to writing the songs of Mary, Zachariah, and Simeon, and the hymn of the angels. Although given their names by the first words as they occur in the Latin Vulgate, they are as familiar to us as any English words, and are known as the Magnificat, the Benedictus, the Nunc Dimittis, and the Gloria in Excelsis. Incidentally, the Bible has been the source and inspiration of the very greatest hymns ever written.

The Magnificat of Mary is one of the noblest songs of Christian worship. It is a poem in four strophes, or stanzas, which, although it has to do with Mary, has in a deeper sense to do with Mary's Son. Let us look at the song stanza by stanza.

1. The first stanza gives joyful recognition of God as Savior.

"My soul magnifies the Lord, And my spirit rejoices in God my Savior, For He has regarded the low estate of his handmaiden.

For behold, henceforth all generations shall call me blessed."

We use the term "Savior" so often we seldom realize what a tremendous thing it is to call God by that name. We reverence the Divine as Creator; we fear Him as Judge; we honor Him as King of Kings; we trust Him as Redeemer. But, of course, that some of the disciples of Jesus were well-to-do, as for example, Joseph of Arimathea, but the majority were poor. Not many wise, mighty or noble, were called (1 Cor. 1:26-29).

Jesus fulfilled Isaiah's prophecy which He read in the Nazareth synagogue (Isaiah 61:1).

2. The second stanza is in praise of the power of God.

"For He who is mighty has done great things for me, And holy is His Name. And His mercy is on those who fear Him From generation to generation."

In one of the psalms it is said of God, "Thy gentleness hath made thee great." Mary likewise discovered that the secret of God's greatness is His mercy. Some men express their power by their cruelty; God always shows His might by His grace. Hendrik Van Loon in his "Lives" characterizes Thomas Jefferson as the greatest American because of his cultural superiority. Since he was a true aristocrat in spirit, he was a true democrat in action. A small person often tries to show superiority by making others appear inferior, but a large person is so sure of himself that he can treat all men as equals.

Dr. Harry Emerson Fosdick preached a Christmas sermon a few years ago called "The decisive babies of the World." In this sermon he pointed out that only the wise men see that a baby can be more decisive than a battle. Dr. Fosdick reminds us that in 1809 most people might have thought the great one was Napoleon, who was master of Europe, but only a mother would have perceived in that unhappy year the greatness latent in unnoticed births of Darwin, Lincoln, Gladstone, Tennyson, Edgar Allen Poe, Oliver Wendell Holmes and Cyrus W. McCormick. The power of true greatness may even now be potentially confined in some obscure baby born this year.

3. The third stanza of the Magnificat celebrates the promise of deliverance to all oppressed people.

"He has shown strength with his arm, He has scattered the proud in the imagination of their hearts, He has put down the mighty from their thrones, And exalted those of low degree; He has filled the hungry with good things, And the rich He has sent empty away."

It is not surprising that Luke, who was the friend of the poor, should have preserved such treasures as this song of Mary. It is true, of course, that some of the disciples of Jesus were well-to-do, as for example, Joseph of Arimathea, but the majority were poor. Not many wise, mighty or noble, were called (1 Cor. 1:26-29).

Jesus fulfilled Isaiah's prophecy which He read in the Nazareth synagogue (Isaiah 61:1).
Dr. Haupert Is President of Pennsylvania College Group

Dr. Raymond S. Haupert, president of Moravian College, was elected president of the Pennsylvania Association of Colleges and Universities at its annual meeting October 18 in Hershey. Dr. Haupert was vice president of the organization during the past year and previously served as treasurer. The Pennsylvania Association of Colleges and Universities seeks to maintain high standards in higher education in the State.

It is the official organization of 81 accredited four-year colleges and universities in Pennsylvania and maintains an office in the state capital at Harrisburg, Pa., with a full-time secretary and staff.

World Council Asks for Aid for Congo

Buck Hills Falls, Pa.

The World Council of Churches has issued an appeal for one million dollars for projects to aid the Congo. The administrative committee of the Division of Interchurch Aid and Service to Refugees of the Council meeting here endorsed an appeal to churches for a broad program of aid ranging from immediate material relief to the establishment of secondary school training.

The Rev. Hermann Witschi of the Evangelical Missionary Society of Basel, Switzerland, and the Rev. Heinrich Hellstern, director of Swiss HEKS, interchurch aid agency of the Swiss churches, told the group that education for leadership was the primary need for the Congo.

The committee voted to seek $500,000 from agencies related to member churches for the establishment of a Protestant secondary school in Leopoldville. The money which will be spent over a period of six years is for recruitment and salaries for teachers, equipment for the school, and scholarships for needy students.

Local Protestant churches have agreed to provide the facilities for the school, teachers, and boarding pupils. The project will be under the auspices of the Congo Protestant Council. Church leaders in the Congo told the investigation team that the country's great need was to fill the gap which exists between the primary school system and university education.

The World Council of Churches' committee also endorsed a $500,000 program of the Protestant relief agency of the Congo Protestant Council. This includes the cost of a medical program "Operation Doctor", which is recruiting one hundred doctors for service in government and mission hospitals. The program is expected to cost $200,000. An additional $150,000 for drugs and $150,000 for food is being sought.

The World Council of Churches has already sent $30,000 in cash for immediate relief. Church World Service of the National Council of Churches in the U.S. gave emergency assistance to the Congo valued at more than $450,000. It has also shipped beans contributed by CROP, and U.S. government surplus weighing 524,927 pounds to the Congo and an additional 1,849,800 pounds of surplus rice, powdered milk, and flour are now on order.

61:1 & 2), preached the good news to the poor (Luke 4:18; 7:22), and promised them the Kingdom of God (Luke 6:20). Our Lord's own mother was a poor woman who brought a pair of turtle doves or two young pigeons for her purification because she could not afford a lamb (Luke 2:22-24; Leviticus 12:6-8). Jesus had no grudge against the rich, but His moral indignation was reserved for those who exploited children for profit or who exploited men and women for greed.

Mary looked forward with such confidence that she saw already the time when justice not only is but was the order of the day. Notice how the song goes on into the future with the past tense, as though justice for all men had already long since been accomplished: "shorn strength;" "scattered the proud;" "filled the hungry;" "put down the mighty;" "exalted those of low degree;" and "sent the rich away empty." We need to capture something of Mary's faith—let us believe in peace through justice as though it were here already, and here for ever.

4. The fourth stanza is in some respects the most remarkable of all upon the lips of Mary. It affirms the promised deliverance of the nation.

"He has helped his servant Israel, In remembrance of his mercy, As He spoke to our fathers, To Abraham and to his posterity forever."

These verses practically form the hymn's "Amen!" Here Mary points out that everything of which she has sung earlier in the hymn is the outcome of the fact that God is true to His promises of salvation through a coming Redeemer, made from of old to Abraham and his descendants. The Incarnation of the Son of God, the coming of Jesus to the earth was no sudden sad and afterthought on the part of God, for the birth of Jesus links yesterday, today, and tomorrow together in the eternal plan of God. That is the great fact with which The Magnificat ends. The birth of Jesus doesn't contradict any other facts that honest men have discovered. It isn't a queer belief or occurrence unlike anything else that we know about. Its message is what God has always been saying to his children, but they couldn't fully understand it until it was made clear in Jesus.

Dr. Haupert is President of Pennsylvania College Group

The Pennsylvania Association of Colleges and the Protestant Council of Churches in the Congo need relief for the Congo. The Congo Protestant Council is the interchurch aid agency of the Swiss churches, told the group that education for leadership was the primary need for the Congo.

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World Council Asks for Aid for Congo
LETTER

Zinzendorfsluis, Lageweg 4
Zeist, Netherlands

Dear Editor:

Due to the tremendous significance of the Unity Course in the life of our Church and since my expenses here are being cared for largely through the generosity of the Southern Province, I think perhaps a report from me to the Wachovia Moravian is in order. Accordingly I am including a brief report of our activities to date. I could write at great length about the Course in its importance, its benefits, etc., but I have confined myself to what I might reasonably hope to get into print.

Actually, of course it is to early to access the value of the year, but in the light of the current revival of interest among European theologians (headed by Karl Barth) in the theology of Zinzendorf, the course offers the best possible opportunity to come to a better understanding of him from those who have made it their business to know him better. In addition there are the contacts with brethren from many parts of the Unity which should be important in the later history of our Church.

I am at a considerable academic disadvantage here because I am the only person who is limited to one language. Most of them speak both German and Dutch in addition to their own languages and English; one brother from the Hindustanese branch of the Church in Surinam is able to use eleven languages—all quite well! All the lectures, to be sure, are in English.

I cannot say how grateful I am for this opportunity and for the generous financial assistance of the Southern Province.

Be assured of my prayers for you and the work at home.

Fraternally yours,
Robert W. Woosley, Jr.

Br. Woosley Reports
On Unity Course

Robert W. Woosley, Jr.

The Unity Course, ordered by the 1957 General Synod, began at the Fairfield Moravian College, Manchester, England, October 2, under the direction of Dr. J. M. van der Linde of Zeist, Netherlands. There are twelve students enrolled representing our Church in Germany, Holland, Surinam, South Africa, Southern Highlands, Unyamwezi, and the United States. Following loveseat and Holy Communion, the opening convocation address was delivered in the Fairfield Church by the Rt. Rev. H. P. Connor of the British Province.

The program at Fairfield included lectures; visits to Moravian Congregations in the Lancashire, Yorkshire, and Eastern Districts; ecumenical contacts through the theological faculty of Manchester University, Hartley Victoria College, and Lancashire College; a visit to the John Rylands Library; and an evening at the Halle Concert. The program received national attention in England through newspaper articles and through a special program on the British Broadcasting Corporation.


Bishop E. W. Porter, who assisted by Mrs. Porter, acted as our host, led in a daily Bible study of the Epistles of St. Paul.

The program at Fairfield closed on October 21 with the Cup of Covenant, and after a three day visit in London, the Course moved to Zeist where the program will continue until the spring when it will move to Germany, and then if funds are sufficient, end in Switzerland in June.

Deaths

Rieon, Mrs. S. C. (Anna Cox), born October 11, 1896, Liberty, N. C., died October 31, 1960; a member of the Little Church on the Lane. Funeral services conducted by Bishop Herbert Spaugh, assisted by the Rev. James Johnson. Interment in Sharon Memorial Park, Charlotte, N. C.


Thomas, Mrs. Elsie M., died October 14, 1960, member of Calvary Church. Funeral services conducted by the Rev. John Gooserd. Interment in Salem Cemetery.


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MAYODAN MEN'S CHORUS which celebrated its tenth anniversary. Left to right the members of the chorus are: bottom row, Eddie Perdue, Rutley Barham, William Williams, Mrs. Phil Lun­deen (accompanist), the Rev. Herbert Weber, and Conrad Alberty. At the back are Junior Dug­gins, Emory Joyce, Reginald Vernon, James Coleman, Phil Lundeen, Raymond Coleman, Rudolph Joyce and Oscar Griffin.

The Mayodan Chorus
"Ten Years of Singing"

The Men's Chorus of the Mayodan Church celebrated ten years of singing together at a special anniversary service on Sunday night, October 30. The church was almost filled for this happy occasion. The men presented a program of numbers learned by them during the past ten years. The sermon was preached by the Rev. W. A. Kaltreider who was the founder and first director of the chorus. Also present for the service was another former director of the chorus, the Rev. John H. Kapp.

The chorus made its first public appearance at a revival service at the Mayodan Church on October 4, 1950. Two months of strenuous rehearsals preceded this first public appearance. The Church Diary states that "they sang two numbers, 'The Old Rugged Cross' and 'The Prodigal Son.' They were enthusiastically received." Since that time they have sung at many revival services, homecomings, regular church services, and radio programs. They have sung in many churches of several denominations.

This chorus has proved to be an effective tool in the evangelistic effort of the church. When it began there were twelve members of the chorus who were not professing Christians. Today every member of the chorus is a professing Christian and active in the work of the church. This group is today providing some of the finest leadership of the Mayodan Church. Included in the chorus today are the vice-chairman of the Board of Elders, the Sunday School su­perintendent, the chairman of the Evangelism Committee, the chairman of the Planning Committee for a new Christian Education Building, two Elders, one Trust­ee, four Sunday School teachers, and five former members of boards of Elders and Trustees. Many of the original group are still active members of the chorus. The present director is Ikey Veach. Surely the Lord has used this group of men to carry forward His work.

Kernersville Teachers Meet

The officers and teachers of the Kernersville Moravian Church held a dinner meeting in fellowship hall Friday evening, Oc­tober 14, dinner being served by the Eva Allen Bible Class. Following the meal the group assembled in the Ladies' Parlor for an informal talk by the Rev. Jack Caudill, pastor of the Main Street Methodist Church of Kernersville. He spoke informally of the "Relationship of the Sunday School and the Church."

The youth departments divided and went to their several rooms for a workshop period. The adult department remained in the parlor and the pastor, the Rev. Kenneth Ball, gave a resume of the quarter's lessons. Twenty were present for this occasion.

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Novelty and Suspense Aid in Revival at Moravia

The fall revival at Moravia, October 9-16, proved unusually fruitful with 14 new converts and 9 reconsecrations. Special speaker for the week was the Rev. Russell Heyne, director of Youth for Christ in Greensboro.

Mr. Heyne combined suspense and novelty with real sound and fervent gospel preaching to make the week an enjoyable as well as a profitable one. Monday, Pack-a-Pew Night, Tuesday, Young People’s Night with a social and refreshments after the service, Sign-Up-For-Sunday to get everyone for the closing service, were just some of the special features which got results.

Announcement a few nights in advance that one sermon subject would be “Scrubbied Pig” sent everyone searching for such a creature in the Scriptures and brought a fine attendance to hear a powerful sermon on backsliding Christians, II Peter 2:22. A call for all night prayer for Saturday night got 13 promises for half hour prayer watch in the wee small hours of the night and the closing service Sunday morning saw a record attendance and a warm revival spirit.

A photo of all new converts taken after the closing service, gave the preacher a record of the fruits of his work, which he requested as a reminder for intercessory prayer on their behalf.

Young People Present Organ to Oak Grove

"To the Church of Jesus Christ and its mission in the world—we, the people of this congregation, do dedicate this organ to the service of God, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

With that prayer the Oak Grove congregation dedicated its debt-free organ at the morning service on October 16. Earlier in the service Ted Bowman, former president of the Senior Youth Fellowship, read the Scripture lessons for the occasion; and Linda Reich, currently president of the fellowship, reviewed the history of the Young People’s Organ Fund and presented the organ to the congregation in behalf of the young people of the church. Special music for the service was presented by the Youth and Adult Choirs.

The Oak Grove young people began their organ fund fifteen years ago when plans were being made for a new church building. Through the years the determination carried on from one group to the next, and in 1957 when the new sanctuary was completed an Allen Electronic Organ was purchased for $3,918.00. The fund was still not large enough, however. So through the past three years the young people continued sacrificially and enthusiastically, determined that the organ would be their gift to the congregation. Finally, in June of this year the last payment was made, and the congregation rejoiced with the young people that the Service of Dedication could be held.

In accepting the organ for the congregation the Rev. Christian Weber referred to the many people who had had a part in making the organ possible through their spirit of sacrifice and faithfulness. In his sermon on "A Singing Faith" he referred to the Biblical teaching of the importance of music in the life and witness of a Christian.

BAPTISMS


Burton, Robert Thomas, son of James Howard and Margaret m. n. Sweatman Burton. Born September 9, 1960, Charlotte, N. C. Baptized in the Little Church on the Lane on November 6, 1960, by Bishop Herbert Spaugh.

Gill, Richard Frederick, son of Newell Thomas and Sue m. n. Menninger Gill, born July 20, 1960 at Chicago, Illinois; was baptized October 16, 1960 in the Home Church by Dr. James C. Hughes.

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After Forty Years of Mission Service

Shimer, Bluefields Pastor, Retires

Kenneth G. Hamilton

Forty years ago the Rev. C. Conrad Shimer, a member of the Central Moravian Church, Bethlehem, accepted "temporary appointment" by the Society for Propagating the Gospel, then the acting mission board of the American Moravian Church. He was to serve as the assistant manager of the mission store in Bluefields, Nicaragua. The Casa Comercial, as the business was known, had weathered stormy times during World War I, including the dislocation of normal connections with Europe, the threat of being black-listed by the United States government, and considerable local unfriendliness. Soon after Br. Shimer's arrival the Board decided to close the business in line with the policy of the Church to withdraw from mercantile activity in every mission field where possible. Br. Shimer, then unordained and unmarried, reached Bluefields early in 1920.

This "temporary" appointment led to a life of service. Br. Shimer was established in the "Big Mission House" and soon felt at home in Bluefields. He assisted in winding up the affairs of Casa Comercial. He made friends everywhere, among Moravians and non-Moravians alike. Particularly the boys and young men found in him understanding and sympathy.

From the beginning he took a deep interest in the Moravian Junior High School which the Rev. J. Herbert Cruickshank had recently reopened. He gave this institution enthusiastic support and had taught an impressive list of subjects in it through the years. He became a leader in the Sunday school and young people's work of the congregation, being active particularly in the Young Men's and Young Women's Unions, which the Rev. Rufus Bishop had organized. When the Rev. Eugene Michel was compelled to return to the homeland, Br. Shimer succeeded him as warden of the mission and as a member of the Provincial Board, posts which he held until 1934. He had been ordained at Bethlehem, Pa., in 1923 and increasingly had shared in the pastoral work in the Bluefields congregation.

After a brief term as superintendent of schools in the 1930's Br. Shimer was united in marriage with Flora Heise, daughter of the late Rev. Otto and Bertha Heise, on August 20, 1938. Together the Shimers served Pearl Lagoon station for ten years, bringing new hope and activity to this important congregation, particularly through their interest in school and young people's activities.

In 1948 the Shimers were called to Bluefields which charge they have since served with unswerving faithfulness. In addition to their regular pastoral duties, both Br. and Sr. Shimer have assisted Miss Elizabeth Marx and the staff of the Colegio Moravo, Br. Shimer making good use of his knowledge of Spanish and Sr. Shimer of her musical talent and training. Repeatedly they have opened their home to foster children from communities up coast, thus making it possible for them to attend the Colegio Moravo. Within the congregation too Sr. Shimer's ability as organist and choir director has been in frequent demand.

One of the burdens resting on the hearts of the Shimers in recent years was the religious need of the increasing number of Bluefields Moravians who because of economic conditions moved to Managua, where there was constant demand for bi-lingual young men and women in many positions. Thus Br. Shimer had no small part in bringing about the commencement of Moravian work in the capital city of the republic. He has further contributed to the future of such work by helping to prepare for the publication of a Moravian hymnal in Spanish.

No brief article like this can do justice to a dedicated ministry of forty years. As the Shimers leave the work they love this November, to enter upon well-earned retirement, they will be missing, as Bluefields Moravians are accustomed to say of those whose friendship and service they can ill afford to spare. But missionaries like the Shimers leave a part of themselves behind them. Their Christian influence lives on in many lives; they can commit all they have accomplished or attempted to the Head of the Church. Thus they went out. He will establish the work of their hands in days to come.

South African Problem
Subject of Discussion

The consultation of leaders of the eight member churches of the World Council of Churches in South Africa on the racial situation will be held as originally planned in the Union of South Africa, probably Johannesburg, December 7-14.

Dr. Franklin Clark Fry, New York, chairman of the Central Committee of the World Council of Churches and president of the United Lutheran Church in America, and Mr. Charles C. Parlin, New York lawyer and Methodist layman, also on the WCC Central Committee, are on the seven-member World Council delegation which will be present at the meeting. Each church has named the maximum number of delegates, making 80 in all.

Plans for the inter-racial, inter-denominational meeting were confirmed by Dr. Robert S. Bilheimer, WCC associate general secretary, upon his return to Geneva, Switzerland, following a week of meetings with leaders of the eight churches in Johannesburg.

The fact that it will be held in the Union means that Bishop Ambrose Reeves, who was to have been one of the delegates of the Anglican Church, will not be able to attend. Bishop Reeves, an outspoken opponent of the government's apartheid policies, was deported on September 12.

The initial proposal that it convene the consultation was advanced by the World Council last May. Announcement that the consultation will be held as scheduled has been widely hailed by the South Africa press. The Daily Mail of Johannesburg commented editorially:

"The important thing is that the conference should be held, and held in the Union. In the crisis now confronting South Africa, the churches have an important role to fulfill. If at this meeting they can achieve better understanding and a greater degree of unity among themselves, they will have done something to strengthen the position and the voice of the Church. If they can also clarify and reaffirm their view on the religious, social and human issues which this country has thrown up, they will achieve something of significance for South Africa as a whole."

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